



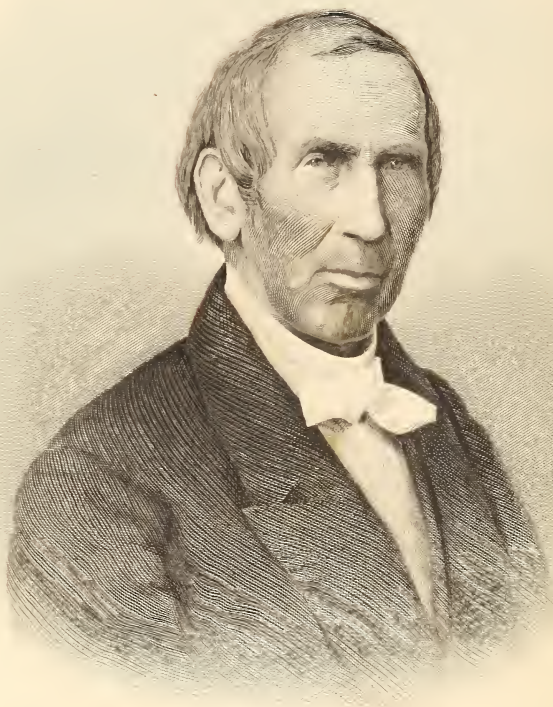


Miss Lucy Rogers

1871

To
Mrs. Lucy Whiting
Ann Arbor
Michigan

Miss Jones
1873



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J. H. Barnes

THE LIFE

OF

REV. JOEL HAWES, D.D.,

TENTH PASTOR OF THE FIRST CHURCH, HARTFORD, CONN.

BY

EDWARD A. LAWRENCE, D.D.

With an Introduction

BY THEODORE D. WOOLSEY, D.D., LL.D.

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TO THE
FIRST CHURCH AND SOCIETY IN HARTFORD,

This Memorial of their Pastor,

WHO, AFTER MORE THAN FORTY YEARS OF LABOR WITH THEM, SAID, "I CAN NEVER
BE SUFFICIENTLY THANKFUL TO MY GOD FOR CASTING MY LOT
AMONG YOU AS YOUR MINISTER,"

IS MOST CORDIALLY DEDICATED

IN CHRISTIAN FELLOWSHIP AND AFFECTION.

INTRODUCTORY.

WHEN Dr. Hawes became an old man, some of those who were his most attached friends and contemporaries had been called away from life, while others were overtaken with physical infirmities. Having been brought into contact with him by his election as a member of the corporation of Yale College, and afterwards into relations of friendship, several years before his death he made the request that I would preach his funeral-sermon. I promised to do this if I outlived him; and, when the summons came, I was the more ready to perform the task, knowing that he continued to the last to entertain the same desire.

But a service of this kind was by no means a sufficient commemoration of the labors of one who had done great good, as a preacher and a writer, to the souls of multitudes. Possibly (although it is only a conjecture on my part) he may have thought of some kind of commemoration when in his last illness he wished his papers to be put into the hands of Dr. E. A. Lawrence and myself. Out of this wish the present memoir naturally grew. Dr. Lawrence asked me to do the office for our common friend's memory; but I

at once declined, as well on account of the pressure of my official and other labors, as because I knew that I could not do it in an acceptable manner. The office thus fell into better hands; and a work at length appears, which will, I trust, do justice to the memory of Dr. Hawes, and good to the great cause to which he gave heart and life.

I may be permitted to say, that having been made acquainted through the goodness of Dr. Lawrence, before publication, with the plan and with many parts in detail of his work, I can bear witness to his fidelity and success. It seems to me that a strain, not of indiscriminate eulogy, but of just estimate, runs through the memoir; that he shows the intention of dealing kindly and impartially with all shades of theological opinions with which Dr. Hawes was brought into contact; that he covers up nothing which ought to be known, and makes known nothing which is not properly a part of Dr. Hawes's life; in short, that, as a faithful friend, he pays a fitting as well as an honest tribute to a plain but noble man.

Dr. Hawes was frequently at New Haven. For many years he came often to preach by way of exchange for one or another of his ministerial brethren, or to see Dr. Taylor or Dr. Fitch, to both of whom he was much attached. For a long time, he preached once or twice a year in the college chapel; and, for forty years, I was one of his hearers in that place. Few persons entered the pulpit there who commanded attention better, or did more good, than he, so long as he was in the freshness and the vigor of life. His obvious sincerity and self-forgetfulness, his kindliness, even his plain, blunt manner, as setting forth his sincerity, were sources of power. Afterwards, as he advanced in

years, his paternal spirit, if I may so call it, awoke a sympathy between him and his younger hearers. I should, however, suppress the truth, if I did not add that he was less acceptable toward the close of his life; and that the same style of preaching, supported by the same qualities of the man, produced less effect. The causes for this, probably, were the changes that had taken place in the style of preaching, and the new aspects of religious truth; the new questions of the age, in short, with which he was less familiar than younger men. In his later years there was more the impression of monotony in his manner and matter, and his ungainliness was more remarked. But, with all this, as a Christian preacher, who sought to "turn many to righteousness," as a strong man who went right at the point, as an instrument used and signally blessed by God, he deserves to be classed among the most eminent ministers of our day in New England.

Dr. Hawes was chosen into the corporation of Yale College in 1846, and continued to be a member of that body until his death. In 1861 he was elected into the Prudential Committee, — an important Board, to which that corporation intrust many of the financial and other interests of the college either finally or in the first instance, — and was re-elected into the committee annually until his death. I was there brought into close relations to him. In the Board he was a safe man, as having something of caution and of timidity in his nature, but did not so easily comprehend business-relations as some others.

Out of the Board I saw much of him during those years. They were years of trial. First, his surviving child, a promising young minister, had just been torn from him by

a sudden death ; and then came those years of misunderstanding that followed his resignation. He did not speak much of these things, but without doubt felt them keenly ; for he had strong and quick sensibilities. Yet it was pleasant to see how the tender and Christian man unbent himself in the family ; how a joyous spirit came over him as he talked with children ; how a little kindness seemed to diffuse happiness through his soul. He was a man formed for friendship, and had multitudes of friends among the lowly and the young, as well as in other conditions of life.

Dr. Hawes had his faults of native character ; but few men have served their generation according to the will of God, and served God in their generation, as faithfully as he.

THEODORE D. WOOLSEY.

PRELIMINARY.

AMONG the papers placed in my hands from which to prepare this memorial were a few sheets on which the subject of it had noted some of the incidents and more important events of his boyhood and early youth. There were also found a few pages upon which Mrs. Hawes had sketched an outline of the first chapter of a biography. It seems, therefore, that both of them had contemplated the work, which, being declined by one far better qualified to perform it than myself, at last fell into my hands.

In the labor thus providentially assigned me, I have found, from beginning to end, a steadily-increasing pleasure. The character is one that invites study, and repays it. There is nothing in it that does not bear inspection; nothing requiring to be passed over in silence, or shaded by darkening the lights; though the reader, as he proceeds, will need to carry along with him the mantle of charity.

Of material in the form of sermons and addresses there was an abundance; but of letters, which are far more representative of the peculiar social and interior life, except to his own family, there were very few.

Difficult and delicate questions came up as I advanced. These I have endeavored to meet in such a manner, that, while rendering justice and due honor to the departed, I might not do the least injustice to the surviving. Dr. Hawes was so interlinked with other representative men, either in his plans or theirs, that in certain parts of the "Life," when he appears, they make their appearance also, as in a drama or tableau. Such a scene occurs in the eighth chapter. Each in his strongly-marked idiosyncrasies comes forth in a distinct and vivid picture. Together, they form a unique and remarkable group of the great and good men of the time, — all uniting to emphasize their esteem for him whom they make the central figure, and to illustrate his character.

It is not always easy to determine in what proportion the evil and the good that mingle in one's life should be reproduced in his biography. Simply the good alone, or only the evil, is a false half-truth that is much worse than the blank of silence. A life in which vice and crime strongly prevail, should rarely, if ever, be repeated in print. One, as in the present instance, in which the Christian virtues are seen struggling onward from weakness to strength, through defeats to victories, demands in the biography the corresponding antagonisms of evil, not for truth's sake alone, but to show the reality of the conflict and the value of the final victory.

I have wished that our departed friend might re-appear in this volume as he was in the life he lived among us, — not in decorations, not crowned and with palms in his hand, all-glorious as in the resurrection, but Joel Hawes as he was here in his working-days; always running the race,

though sometimes stumbling; fighting bravely the good fight, yet now and then meeting with defeat, or beating the air; often in the furnace, yet always coming from it purer "until the day in which he was taken up."

MARBLEHEAD, MASS.

E. A. L.

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LIFE OF DR. HAWES.

CHAPTER I.

Genealogy. — Youth. — Conversion. — Decides on the Ministry. — College-Life.

HUMAN life is like a stream, that comes up out of one ocean of mystery, and, flowing on across the continent of time, passes into another, but for the light of revelation, of equal mystery. Men are born: they live and they die. Whence come they? What are they? Whither do they go? These, with the reflecting, are the great problems of thought. We trace a single individual or a family through a few generations, towards the creative origin, when the line is lost in the dimness of antiquity and the interminglings of other lives.

Very little that is certain can be ascertained respecting the lineage of Dr. Hawes, except that his ancestors were among the early settlers of New England, and came from Lincolnshire, Old England. They took up their residence in what was then the large town of Dedham, Mass.

The great-grandfather resided in that part of the town, which, in 1673, was incorporated as Wrentham. Still later, this branch removed to Medway. Here was born Joel Hawes, on Forefathers' Day, — the 22d of December, 1789. There were four sons by a first wife, — Lewis, Joel, Preston, and Lyman, — and one by a second. There were also three daughters, — Fanny, Orinda, and Almira. Fanny, the youngest, lived in Brookfield, whither the family had removed from Medway. The other two were married, and went to the West.

Physically, these sons were among the sturdiest of New England: they were not made for daintiness, but were full of brawn, and for use. Very little is known of the early childhood of Joel. The hoe, the hammer, and the anvil were his first educators; and to these he and his brothers were not a little indebted for their stalwart and rugged constitution: for his father was a blacksmith, and also the owner of a farm.

Both his parents were from the common people, with only an ordinary education; but they were industrious, and had a strong constitution, — the father living to the age of eighty-three, and the mother to that of seventy-seven. They had a large share of common sense, or what is called mother-wit: but they were neither of them professing Christians; and they gave their children no religious instruction, and very little of any kind that was of much value.

“The first years of my life,” says Joel, “were thrown away. I was a wild, hardy, reckless youth, delighting in hunting, fishing, trapping, and in

rough, athletic sports, — all tending to invigorate my constitution, but adding nothing to my mental or moral improvement. Early instruction I had none ; or it was of the wrong kind, and only tended to confirm me in sin. Probably one year would include all the time that I ever spent in school ; though, as I remember, I was very happy there, and found it easy to master the lessons assigned me, which were confined to reading, writing, spelling, and arithmetic.”

At the age of fourteen, the homestead in Medway was disposed of, and a large farm purchased in Brookfield. Here Joel had still fewer advantages for either moral or mental improvement ; for they lived three and a half miles from church, and about two miles from any school. The farming life was not at all to his taste ; it was too confined, and lacked opportunities for enterprise : and, as he was not needed at home, — two sons remaining with the parents, — he determined to seek employment elsewhere. Two of his maternal uncles residing in the northern part of Vermont, he decided to make them a visit.

As there were no railroads in those days, and no stages in the upper part of New England, taking a few articles of clothing, he started on foot. About midway his journey, foot-sore, weary, and well-nigh penniless, he was accosted by a man who wished to obtain help in his oil-mill ; and he engaged to remain with him for a while. It so happened that this man was a regular church-goer, and in the habit of daily family worship. This was all new to our young

fortune-seeker. On being questioned as to the reasons for his absenting himself from church, he could find none to offer that were worth any thing,

The faithfulness of his employer, though not attended with any radical change on the part of Joel, was remembered by him through life, as in some respects like the Bethel-call of the angel to Jacob, making the place, for the time, a "house of God" to him.

When he arrived at his uncle's, not finding any desirable occupation with them, he obtained employment in a cloth-dressing establishment, where he labored until he had secured funds sufficient for returning home to Brookfield. This absence of a little more than a year was his first experience in journeying: it not only checked his natural taste for adventure, but gave him some useful hints as to the virtue and value of contentment.

In the autumn of 1806 he entered a cloth-dressing establishment, carried on by the man who had purchased the old homestead in Medway. He was now back in his birthplace, and where the first fourteen years of his life had been passed. Every young man goes through a period of trial: and, to Joel, this one of cloth-dressing was the most perilous in his whole history; for it brought him into bad company. After the hours of labor were over, the shop-doors were closed and locked. With his fellow-apprentice, and a few others who came in for the purpose, the time was spent in card-playing and dissipation, and sometimes till late into the night.

During the months of July and August, the sea-

son of hay-making, the young men were allowed to earn what they could for themselves. So earnest was Joel to increase the little sums thus gained, that, in the cold months of February and March, he chopped wood in the evening by moonlight that he might gain a little more. In consequence of the exposure, he took a severe cold, which made him quite deaf; and it was not till the June following that his hearing was fully restored.

Then he attended church for the first time in two years. On returning, he remarked to his fellow-apprentice that he believed his deafness was a judgment upon him for his desecration of the Sabbath. This thought, awakened in him by that Sunday service, pierced him like the arrow of the Almighty, that drinketh up the spirit. His carelessness was suddenly broken up; and he learned that there is no peace to the wicked. At night he would lie in bed, and weep; while his fellow-apprentice would lie, and laugh at him.

In his account of this period of suffering, he says, "I was ignorant; I was alone; I had none to counsel or guide me; and I had to grope my way in what seemed a long, dark passage before I emerged. When at last the light came, I was on my knees in the open field, with the shades of evening around me; and this light was very sweet."

In the joyfulness of his hope, he called upon the aged pastor, Rev. Mr. Sandford. But the result of the interview was not what he anticipated: his hope was all swept away; and he returned in a state of dark despondency. This was the result, proba-

bly, of a judicious shaking of the young tree, to see if it had roots; and, if it had, to give them a deeper hold in the rich soil of truth. At the close of the third day, just as the sun, at its setting, burst forth from the clouds into brightness, a divine light beamed in upon his darkened mind, of which the scene was a faint emblem. This opened to him a new world.

Though now eighteen, he had almost never read the Bible. On one occasion, a year or two earlier, he had been led to a little reflection, and had retired to consult his Bible; but some one came in upon him. He shut it up: his seriousness vanished, and he had never opened it for the purpose afterwards. Now all was changed. In the shop he found an old tattered Bible, with many of the leaves torn out. This became his *liber primus*, and he began to peruse it with the greatest avidity: he would pin up a loose leaf before him, and, while at work, commit the verses to memory, and ponder them during the day; then he would pin up another and another, till in this way he became familiar with many Scripture-passages. When customers called, he would endeavor to ascertain whether they felt as he did; and was greatly strengthened and comforted whenever he found any one who could sympathize with him and help him.

Those loose and torn leaves, pinned up before him while at work, began his preparation for the ministry, and laid the foundation for his character as a strong, fearless Bible-preacher.

/ On the first Sabbath of May, 1808, in his nine-

teenth year, he united with the church in his native parish, and received baptism from Dr. Prentiss of Medfield, his own minister, Mr. Sandford being laid aside from his labors.

In 1810, while teaching a school in Medway, Joel commenced a journal, which was continued till some time after his settlement in the ministry. The record of that memorable event, the profession of his faith, and his connection with the church, was the first entry made in it.

As such records are not designed for the public eye, there is always a delicacy, and sometimes an indiscretion, in removing from them the veil of privacy. When one is thus writing, about himself or others, *to himself*, he throws away all guards, and leaves off all ornaments, as one does when opening his heart to his Maker in prayer: hence his truest, most real life, in its lights and shades, its defeats and victories, are often found more freely expressed in his diary than anywhere else.

But not a line or a word discreditable to Mr. Hawes, or that could raise a blush on the cheek of Innocence herself, sullies a page of these jottings: they disclose mistakes, errors of judgment, and confessions of sin; but they are the errors and confessions of one who is seen to be nobly struggling for the mastery. They furnish photographic sketches so life-like, that we cannot forbear transmitting some of them to his friends, to be hung on the walls of their memory.

The summer following the profession of his faith,

he worked for the Rev. Mr. Dickinson of Holliston. It was while in his family that the plan of a preparation for the ministry was proposed to him by Miss Betsey Prentiss, a sister of Mrs. Dickinson. "When she first spoke to me on the subject," he says, "my heart was in my mouth: it had often pressed itself on my attention; but I had put it away on account of the heart-sickness it caused me. My poverty, and want of education, rose up before me as insuperable obstacles. I was now far on in life, and nearly past the time when a profession should have been acquired, at least in part; but she made me think it possible, encouraging me by the hope that she would aid me, which she afterwards did by loaning me small sums of money.

"A single remark which she made, in answer to my discouragements, had more influence in deciding me on the undertaking than her proffers of pecuniary aid. It was this: 'Mountains often become mole-hills on approaching them.' In the month of September I left Mr. Dickinson, to consult my father on the subject; but, not finding him disposed to give his consent, I returned to Mr. George Barber's, and labored for him at cloth-dressing until the latter part of the winter. At that time, having gained the approval of my parents, I removed to Northbridge, and commenced study under the tuition of the Rev. Dr. Crane, Feb. 22, 1809. My prospects were truly gloomy, having but thirty-two dollars in the world, and no sure hope of assistance from any quarter."

But the ship was launched; and he was deter-

mined to put out into the unknown sea. A difficulty, however, soon met him, greater even than poverty. On commencing his Latin grammar, he found it impossible to master the first declension. After continued efforts for a day and a half, but with very little success, mortified at having undertaken what he could not accomplish, he threw himself upon the bed, and wept like a child. For a few minutes, he would have given all he possessed to have been back again in the shop. When a little composed, he went to Dr. Crane, his teacher, and asked for something to do requiring hard labor. Pointing to a load of wood in the yard, the doctor told him he might cut and pile it up. Working vigorously at it for a half-day, he finished it, and then went back to his declension, which he mastered, and the grammar too, in a fortnight. At his second recitation, his teacher told him he could make his memory what he pleased,—iron, brass, or steel. He was pushed into Virgil, Cicero, and the Greek Testament; and entered Brown University the following September, 1809.

Of his preparation for college he says, “Very poorly fitted I feel that I was.” But few young men would have had the courage to attempt to enter with such a scanty outfit in the classics, in money, and in wearing apparel. All his wardrobe, except the summer suit of plaid gingham, which he had on, and which is described “as short at the top, short at the bottom, and scant all around,” was tied up in a bandanna handkerchief, and hung over his shoulder on a stick which he had cut in the woods for a cane.

*

Such was the plight in which the young student made his appearance at the door of what, to his imagination, was the great and august university. Awkward, ill-clad, and poorly fitted, yet rich in grace, and full of grit, he believed in labor; and that this, well directed, and enough of it, would bring success. He afterwards spoke of his feelings while trudging up the hill on which the college-buildings stood. It was not his poverty, nor his poor wardrobe, nor his greenness, that oppressed him; but, "Am I fitted? Shall I get in? or, Shall I fail, and be turned back?"

The winter following, he taught school in Norton for fourteen dollars a month,—just the school he was fitted for, as the scholars did not know much, nor the teacher much more. The second winter, 1810, he taught in Medway, his native parish, for eighteen dollars a month. In addition to what he earned in teaching, a few small sums were given him by benevolent individuals; for which he says, "I ought to be thankful, as it gives me power to discharge my necessary expenses. Thus, when want presses, God works a way for supplying me. On the whole, I think my poverty is an advantage. Although it may subject me to some difficulties, yet the blessings which I am sensible accrue to me from this state by far counterbalance the evils: it is calculated to divest me of pride; to make me feel dependent, as a person borne up by the chin when swimming. Surely it is better to be fed immediately from the hand of God than to draw from accumulated piles which I might have a pride in calling my own."

While teaching in Medway, he writes, Jan. 5, 1811, "Dined with Esquire Sandford by invitation, and was very liberally received by him and Mrs. Sandford. Acquaintance with the polite, and those that are polished after the manner of the world, may be of advantage to me; although I abhor that politeness and civility which deviate from natural and open simplicity. My invitation ran thus: —

"'Mr. Sandford's compliments wait on Mr. Hawes. Mr. S. requests the pleasure of Mr. H.'s company, on Saturday next, to dine.'

"The answer I returned thus: 'Mr. Hawes's compliments to Mr. Sandford. Mr. H. with pleasure accepts Mr. S.'s invitation, and will do himself the honor to answer his request.'

"Now, whether these were agreeable to fashion or not, there is something in them which is unnatural and affected. 'When we are among the Romans, we must do as the Romans do.' False!"

This love of simplicity, and dislike of heartless conventionalisms, suffered no abatement in his later years.

In the religious as well as mental improvement of his pupils he took the deepest interest.

"Last evening," he writes, "I proposed to the children that they should request their parents' consent to learn the Catechism; but few approved of it. Alas! how much to be pitied are those children whose parents not only neglect them, but openly refuse to have them instructed in religion! Their dear, immortal souls have appeared very near to me of late."

But this young schoolmaster was as earnestly engaged in teaching the parents on Sundays as the children on week-days. "As the church continues to meet on the Sabbath for worship, I have procured Scott's Essays, to read in preference to Emmons's Sermons. . . . I have given up the idea of catechising the children; so averse were the parents to a practice, which, I am confident, will be attended to, if ever New England shall see better days. The neglect of the instruction of youth is the inlet of every vice, and the flood-gates of infidelity. Could the faithfulness of our pious forefathers again be practised in training up children, quickly would the face of things be changed.

"Feb. 23, 1811.—This day closed my school. So many things have contributed to my comfort and happiness, that the three months I have spent seem but a day. As a token of good-will, I received from my scholars six dollars and forty-one cents, which excited peculiar sensations in me. Their love I value much more than the money.

"25th. — In company with Mr. P. Dickinson, left Medway, and arrived at college. By particular request, I sent to my scholars a copy of the address I delivered to them.

"March*17. — I have not enjoyed this holy Sabbath as I ought; and one reason is, that I have been disputing on metaphysical points, which does not tend to edify. Therefore avoid disputing as much as possible at all times, and *wholly* on the Lord's Day."

The winter of 1811-12, Mr. Hawes spent in teach-

ing at Weymouth. He had anticipated much satisfaction in the school, and much enjoyment among the people; but was, at first, greatly disappointed.

"The schoolhouse," he writes, "is very inconvenient and cold. The scholars are generally perverse and idle, and bear many marks of not being well instructed at home, and not properly regulated by former teachers. I find it impossible to infuse that spirit of emulation which alone can insure progress. Nothing of that affection for me, nothing of that promptitude to obey my orders, is to be found, which so happily existed in former schools; nor can I engage their feelings in any one point. It pains me, and renders my task very unpleasant.

"Jan. 3, 1812.—Mr. D. A. Clark was ordained minister in this place the past week; also the meeting-house was dedicated, the sermon being preached by Rev. Mr. Holly of Boston. From report, I had formed an unfavorable opinion of the man; nor did I expect to hear any thing profound or good from him. I was happily disappointed. He possesses the qualifications requisite for an orator to a degree I have not witnessed in any other man. E. Griffin, D.D., preached the ordination-sermon. My opinion of this man was very much raised by his celebrity; but from the trembling height of expectancy did his performance dash me. In ease, and affability of manner, he certainly fell far below Mr. Holly.

"I have reviewed Euclid, much to my satisfaction, and, I hope, advantage. Mathematical studies, more than any other, form the mind to the habit of close thinking: they beget a clearness not to be

obtained, I apprehend, by any other methods. With Newton, I know not but I must quarrel with my classics, or give up religion in the soul. I have become enthusiastically fond of them; and I must confess I am not a little desirous to obtain the honors which crown the scholar. But for what? Ah! truly an important question, and no stranger at my door, though it seldom gains admittance.

“Oh shame! I sigh for human greatness, and long to realize what fancy often paints as true happiness,—that time when I, now a *novus homo*, shall be great and renowned. Begone, vain thought! nor spread a shallow covering over my ignorance, nakedness, want of personal qualities to form a man, and my destitution of all extrinsic means. Look at these; and, if pride die not, surely its native soil is barrenness itself. Yet I do not envy the promotion of others: superior excellence never fails to spur me forward. I attempt large strides, but I slide back; I labor much, but seemingly without success; and, did I not hear others complaining of the same difficulties, I should despair of ever making further advances.

“March 4.—Closed my school on the 21st of February, and, the Monday following, departed for Boston; the next day, arriving at college. Looking back on the vicissitudes of my life since I entertained a hope in Christ, I can frankly say that they have been pleasing; and, though I would alter my conduct, my conditions and situations I would not wish to alter. When extremely ignorant, and wholly unqualified to teach a school advanced in

science, I was, by the providence of God, placed in a situation where my ignorance did not expose me to insult, because there were none able to detect it. This was at Norton, where I kept close in my study, and made my appearance in public no more than was absolutely necessary.

“By the blessing of God, having made some progress in knowledge, I was removed to Medway, where the school was more advanced, and the people more enlightened. This was a condition in which I greatly profited. I consumed but little time in visiting. I have not those qualities necessary to render myself agreeable in mixed company: visiting in the manner usually conducted is only a waste of time. It fills me with pain and chagrin to reflect, after having spent some time in a circle of loquacious persons whose conversation never rises higher than mere chit-chat, that my time is wholly lost to myself and to others. Yet I have been so happy as not to give offence by refusing the invitations of the people.

“God has strengthened me in the opening of this term. I have had a boldness and freedom in speaking for Christ which is unusual for me. College is in a lamentable state in regard to religion. Decency is indeed prevalent among the students; but decency and godly fear are very different things.”

At the time when Mr. Hawes entered college, candidates for the ministry often devoted considerable time in their college-course to the study of theology, in order that, after a few months spent with some experienced pastor, they might the earlier

enter on their work. He very soon, however, abandoned the idea of doing, at the same time, two so difficult things as laying a foundation, and rearing upon it the superstructure: so he wisely left theology for a separate and later course. Yet, from his natural tastes, his reading was very much in the theological direction. He perceived the advantage of examining the wrong side as well as the right; and he felt that no subject was thoroughly mastered till he had looked at it from all sides: this led him to such authors as Hume, Godwin, Bolingbroke, Voltaire, Priestley, and others of the same stamp.

“I admire them for the acuteness of their minds; thank them for the correction of some of my false notions, and for many good ideas which they convey; and I despise them for the base prostitution of their faculties, in cutting asunder the bands of freedom, and lowering the standard of morality and religion.”

Still later, he became even more decided in his appreciation of a broad and solid ground-work for the Christian ministry. “As I advance in knowledge and experience, I feel more and more the importance of general science to a proper discharge of the ministerial duties; and, the longer I live, the more firmly am I fixed in the opinion, — which I half suspected was true during my junior year, — that to anticipate professional studies, in a preparatory education, is worse than merely to lose the time. It confirms the mind in the worst habits of study, and shows a person chargeable with the absurdity of building

his superstructure without a foundation. The lectures on anatomy, chemistry, and materia medica, which I have this season attended, have opened to my mind a new, enchanting, and magical field of wonders.

“During the present term, I have been made to drink of the bitter cup of affliction. My sister Fanny, even when I supposed that she was enjoying perfect health, was cut down by the hand of Death. May this admonish me of my own frailty, and excite me to more diligence in the service of my Creator!”

On returning from his second winter of teaching in Medway, he writes, —

“My residence in Medway has been pleasant, and, in many respects, profitable. The people in that place are apparently in the very last stages of the hectic of avarice: it has preyed on every noble principle of human nature, and consumed all but its own sordid dust. Religion has taken her flight; public spirit has given up the ghost; intellectual improvement limps around the anvil or work-bench, or in vice-begetting and soul-debasing factories, or hovers in the cramping counting-house. This is not too highly colored. They are rapidly increasing in wealth; and as rapidly do they grow in the love of it.”

The rubs of college-life were to Mr. Hawes, as to many young men, of material advantage. Some lofty aspirations he failed to realize; some schemes of fancy which he constructed vanished in thin air; some plans, entered on in haste, ended in disappointment, and in humorous reflections concerning

the rock whence he was hewn, and the hole of the pit whence he was digged.

“To act deliberately,” he says, “is one mode of wisdom. Attention to this would have saved me from some painful feelings, and from the loss of very pleasant anticipations. Had I waited the issue of plans which I had arranged, every thing unpleasant would have been avoided; but, trusting to unsolid ground, I fell through. Learn from experience. After all, I ought always to remember that I am a *novus homo*, just emerging from obscurity; that I have not yet risen far enough from my horizon to become visible to those who never look for a light in that part of the firmament. It will be better for me, at present, to draw a cloud over my face, that, when I do break forth, it may be with the greater effulgence; for that my former acquaintance do underrate me, I have no doubt. I have need of almost every thing; but that I am so abject as, I am apprehensive, some think, is, to be sure, an opinion natural enough for those to entertain who knew me in the days of my humiliation, but is by no means true. A substance, rusty and ill shaped, may admit of a higher polish, and of a more beautiful symmetry than the vile tinsel whose false glare and brittleness baffle the artist’s most cunning device. I have not a little pride in striving, and, I believe, not without success, to overstep those creeping weeds which once spread their twigs, vainly luxuriant, over me. I wish not to be supercilious, but to show them the folly of judging any thing before the time. Nor will I drop my bait to be

nibbled by smelts and tadpoles, who frequent shoals and shallows: I will withhold till my line will permit me to fish in deep water."

During the latter part of the senior year, the grammar-school in Providence becoming vacant, the president offered the place to Mr. Hawes.

"Need and other concurring circumstances were inducements sufficient for me to engage it. It renders my present duties arduous. But a life of labor, I trust, is the one designed for me: if so, health, and every thing else necessary to perform it, will be granted me. Thus has it been ever since I began my studies. Never any capital which would enable me to anticipate my wants, and thus prevent them, but, when they have occurred, some way, frequently unforeseen and often unsought, has been opened for their supply. Let me always be fed from the hand of God: it will prevent the folly of calling aught my own."

Mr. Hawes's character, as a scholar, naturally led him to be looked on by some in the class as a competitor for college honors. This excited feelings in them which caused him disappointment and pain.

"The closing scenes of a collegiate course are, contrary to my expectations, full of bitterness. The rewarding of literary merit, though a powerful incentive to improvement, often elicits passions the most vile. The recipients of such rewards always become the objects of envy, and frequently of hatred. The near approach of the time which is to weigh the different merit of my classmates, depicts, on the countenance of too many, passions

which have for a long time been repressed only by the constant struggles of propriety and conscience. May I never envy, though I emulate, the merits of others !”

As he advanced, Mr. Hawes felt more and more the lack of early culture ; but he possessed fine native ability, and appreciated his privileges all the more from having commenced his studies so late. His class numbered about forty ; almost all of whom, at the outset, were far ahead of him. It contained a good number of superior scholars, who became distinguished in after-life ; yet Joel Hawes, though employed in teaching nearly one-fourth part of the term-time during his college-course, by dint of hard work, went steadily up from about the lowest point, till at his graduation, Sept. 1, 1813, he had attained the second rank.

Writes Dr. Pond of Bangor Seminary, who was a classmate, “ I soon found that Hawes was to be a leading spirit. He did not put himself offensively forward ; but his character and abilities placed him forward : not only in the daily routine of study, but in every thing pertaining to life and godliness, he stood erect and foremost, and was an example to us all. I loved him and honored him from the first ; and, when I obtained strength to come out openly on the Lord’s side, I looked up to him as a guide and counsellor.

“ As a scholar, Brother Hawes stood in the first rank. There were those in the class whose early opportunities had been greater than his, and who excelled him in some branches of classical learn-

ing; but as a thinker, a writer, a sound and skilful debater, a public speaker, *he had no equal*. The meetings of our old Theological Society, could they be recalled, would bear ample witness to this. There were many in the class who had no sympathy with him in his religious views: but even they would listen to him; for his marked ability, his good judgment, his sterling character, his conscientious and consistent regard for the true and the right, secured their respect.

“There are some good men, who, in the consideration of moral and religious questions, encounter no difficulties. They float along easily with the current, acquiescing readily with the dicta of their teachers and the creed of their church, and ask no questions. But such was not the case with Brother Hawes. He was quick to discover difficulties, and incapable of evading them. He entered into them heartily, heroically; and though it seemed sometimes as if he would be overet, yet he always righted in the end.”

Rev. Thomas Shepard, of Bristol, R.I., who was a room-mate as well as class-mate of Mr. Hawes, speaks of him as excelling in debate and English composition.

“I happened to see him,” he says, “on his entrance into the college-grounds from the street in front. His appearance was that of a country youth gazing upon the magnificence of the edifice before him. His fitting was quite meagre, even for that day of small things; but by intense application, often reaching far into the watches of the night, he

soon gained an enviable standing in the class. It was not, however, until the third or fourth year, that the peculiar powers of his mind were more fully developed.

“In his moral and religious character and influence, he may be said to have taken the lead in his class. His previous training, subsequently to his conversion, was decidedly orthodox. He was thoroughly posted in the systems of theology as taught by Emmons, Crane, and other lights of that early day, and could handle them with convincing power in debate.

“Several years his junior, I entered college without any fixed principles in Christian doctrines; and I owe much to the kind and faithful instruction of my class-mate and room-mate Hawes. Others would bear the same testimony to his zeal and fidelity in his Master’s service, could their voice be heard.

“Revivals in college at that date were almost unknown. Brown University was especially remiss in the leading influence of its Faculty as to the spiritual interests of its students. Its president, about the time of our graduation, or soon after, was reported as in decided sympathy with Unitarianism.”

CHAPTER II.

Seminary Course. — Assistant in Phillips Academy. — Licensure. —
Preaches as a Candidate. — Call and Settlement at Hartford.

FROM college, Mr. Hawes went to his home in Brookfield. Here he engaged zealously in the study of Hebrew, and in reviewing his Greek. "Let me not lose a single moment of my time," he writes: "it is all God's; yea, all I possess is his. Give me grace to be faithful in the use of it."

A question of no small moment, at this stage, met this earnest student. Should he seek a short course into the ministry with some pastor? or should he take the longer one at the seminary? It was a matter on which good men were then more divided than they are at present. Until 1808, the short course had been the only one in New England, and had produced many strong men, and good preachers. There were several distinguished pastors-teachers, — Emmons, Burton, Bacchus, and Smalley, — who continued their courses of instruction. There were also in the Church the "Taste" party and the "Exercise" party, the High Calvinists, the Low Calvinists, the No-Calvinists, and the Anti-Calvinists.

Some thought the Andover school was on one side, and some on the other; and some did not seem

to know where it was, or whether it could be trusted. To this last class belonged Dr. Emmons and a very few others, who were not quite sure that it would be safe for the Massachusetts ministers to form a General Association.

In these circumstances, Mr. Hawes listened to the views of both sides, received their advice, and then went to Andover to make trial for himself. His second entry in his memoranda, after having been there a few weeks, manifests a little not unnatural scepticism on this question.

“It has been remarked by some judicious divines, that the knowledge of the students in this seminary is not generally accurate and well defined. An indefiniteness in their ideas shows that they have viewed subjects at a distance and in haste. They do not view them in different attitudes, and, by a just analysis, acquire a knowledge of their several parts. This is a fault against which I have peculiar reasons to be guarded. No man can excel in every thing; no man can effect any thing if he does not, in some measure, *concentrate* the energies of his mind, and bring them to bear on some one point. Every man has his strong and his weak side. He only can act with success who knows where his strength lies. Let the great object of life be *one*, and *fixed*; and let all his efforts be directed with a view to its accomplishment. My object is to preach the gospel to the poor and ignorant. To excel in biblical criticism I never can: my mind cannot submit to the niceties, curious speculations, and ingenious conjectures, with

which many parts of this subject abound. My labor, therefore, in this department, must be subordinate, and my views of it very general. An enlarged and definite knowledge of the doctrines of the gospel, all of which may be gathered essentially from the most inaccurate copy of the Sacred Scriptures, I look upon as much more important to me than a knowledge of those nice criticisms on select passages of Scripture which are sometimes nothing more than logomachy. It would be absurd for me to set no value on biblical criticism: it is doubtless important; and those who have contributed their exertions to bring it to its present state of accuracy deserve to be remembered with particular gratitude. I only insist that it is not necessary that every man should be an accurate biblical critic in order to become a useful preacher. Let those who have time and talents to devote to such investigations apply themselves to them, and give us the result of their inquiries."

A year at Andover enlarged his horizon, and somewhat modified his views in regard to the seminary.

"This institution is, I think, peculiarly fitted to make *patriotic* Christians. Active statesmen are much more needed in the kingdom of Christ than mere theorists, however profound and ingenious; and here they are trained. During the last term I experienced much that affords occasion of joy and gratitude. My temporal wants were all supplied; and, blessed be God! I was not left in entire spiritual poverty. My soul did sometimes rest with confi-

dence and delight in the blessed Saviour; and I enjoyed a happiness in contemplating his character which the world can neither give to me nor take from me. I desire to live to him only, and to have no interest but his; no cause but his; no happiness but such as springs from his smiles. . . . I have much need of watchfulness over a naturally impetuous temper, especially so when sharpened by opposition. Let a meek, forgiving, and forbearing temper be exhibited towards all my brethren."

No one ever passes severer criticism on an enemy than this clear-sighted but sometimes desponding Christian writes down against himself: —

"Aug. 25, 1815. — I find, in looking over what I have written in this intermittent journal, so much of which I ought to be ashamed, that I feel strongly inclined to burn the whole of it, and once more begin a new course of life. Pride and vanity and ambition and rashness and fickleness, and deadness of religious affection, make up the principal ingredients of my past life. A retrospection of my conduct sickens me; I cannot look at it without shame: it is loathsome. Must the future be like it? Oh painful thought! I could hardly desire life, were I certain that it must be so checkered with folly and sin.

"I am almost afraid to hope for better days; almost weary of forming resolutions."

At the close of the junior year, Mr. Hawes was offered the position of assistant teacher in Phillips Academy. He was reluctant to have his course of study interrupted; and he had no special taste for

teaching. Besides, he felt that to engage in it for any considerable time must exert a contracting influence on the mind and character; yet he was induced by his pecuniary necessities, as well as by his hope of doing good to the youth connected with the academy, to accept the invitation.

Near the close of this year of instruction, he writes, —

“Many things have contributed to make my connection with this school agreeable. The scholars are remarkably amiable, and have shown me the utmost respect. Their kind and affectionate demeanor, their teachableness, their general love of study, their promptness in their recitations, have so endeared them to me, that I cannot remember them but with peculiar emotions of friendship and affection. During the last ten days of my engagement, a very general seriousness prevailed in school. Many appeared to be deeply impressed with their lost and ruined state. To me, it was the most interesting season I ever enjoyed. It was new. The scholars soon dispersed for the vacation; and what will be the result, God only knows. It was, I hope, a season of refreshing to my dry and thirsty soul; and I have unspeakable reason to bless God for this kind visitation. I earnestly pray, that, when the students re-assemble, the divine power and mercy may be seen in the midst of them.”

Mr. Hawes was associated with that accomplished teacher, John Adams, LL.D., who was, for so many years, principal of Phillips Academy. The following

warm tribute to him comes under date of Aug. 25, 1815: —

“Mr. Adams is a man pre-eminently qualified for his station. His mind, naturally above the ordinary stamp, has acquired stores of knowledge which would enable him to fill acceptably a station much more elevated than the one he now occupies. His decisions are marked with such firmness, mingled with love, that very few of his pupils wish, and none attempt, to shake them. He feels for them the solicitude of a father; but his piety is his most shining ornament. Faults he has; but they are the faults of schoolmasters, — not congenial to his nature, but the result of his employment.”

During the year of his teaching, Mr. Hawes came to a question, which, earlier or later, meets almost every one, — that of a companion. He began to be conscious of a social need, — to feel that “it is not good for man to be alone.” His consecration to the ministry also made it desirable that he should be joined in that work by some intelligent, genial, Christian woman. He was therefore prepared to believe that “whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord.”

He took up the subject with deliberation, and proceeded in it intelligently and prayerfully; and, when Miss Louisa Fisher of Wrentham was named as one worthy of his confidence and love, his course was simple and direct. After an acquaintance of only a single week, he was so drawn to her through his tastes, and by respect and affection, that a matrimonial offer was made; and she was so drawn to

him, that, in due time, it was accepted. Of the wisdom of this arrangement, almost fifty years of mutual helpfulness and happiness are the amplest justification.

The first mention of this subject in the journal is in the spirit of that conspicuous Christian honesty and simplicity which ruled him in every thing; and while the marriage relation, as instituted in the creation of man, male and female, was clothed in his mind with a most delicate reverence, yet there is also something higher than happiness, to which he felt it should be made subservient.

“The choice of a companion, during the last year, I consider as one of the most important occurrences, — one which will undoubtedly influence my happiness and usefulness through life. In forming this connection, I am able to look back, and say, ‘I have sought wisdom and direction from above.’ Before I had ever seen Miss F., I prayed that I might be restrained from taking a single step which would in the least divert me from the great business of life, or diminish my usefulness. To this I was influenced by a consciousness of my liability to go astray. I am happy in the assurance, that the object of my sincere affection will deem no sacrifice too great to be made for the promotion of my happiness and usefulness; that she regards my happiness as her own; that she has talents to secure my lasting respect, sweetness of disposition to win my constant love, elegance of manners sufficient to please me and my company, vivacity to cheer my desponding hours, and kindness to overlook the many imperfections of my own character.”

For a time after closing his connection with the academy, Mr. Hawes was again in doubt whether to finish the two remaining years in the seminary, or study a few months with Dr. Emmons, and then go to Princeton, where he could at any time leave. He finally decided to remain at Andover. Later in life, he explained how he was led to this decision: —

“In conversation with Dr. Woods on the subject, the latter said decidedly, ‘Come back.’ I have always felt that this advice changed my whole course; and, had I not followed it, the loss would have been irreparable.”

When his plans were fully decided, he entered with a fresh zeal into the study of theology. All his doubts as to the expediency of remaining gave way to assurance and delight; but he expresses a fear lest his love of systematic theology was drawing him too much from his Bible and the keeping of his heart. In a letter dated Nov. 20, 1815, he says, —

“It is unpleasant, I do assure you, to think, that, in two short years, I must leave this consecrated spot, this paradise, and launch into a world of noise and tumult. Here, without interruption, and under the best advantages, I can pursue the study of the noblest subjects which can attract the attention of intelligent beings. You must believe me when I inform you that I begin once more to *love* my studies, — to bend my mind to close and constant investigation. The pleasure of success rewards me for all my toil; and every step I take in advance serves only to increase my ardor, and to strengthen my resolution to press forward. Don’t imagine from this, now,

that I am seized with some strange phrensy of becoming a great man. No, verily : I became sick of that vain project long since. I know too well the soil I have to cultivate ever to expect a crop exceeding thirty-fold. It was neglected so long, and was, at the time I came in possession of it, so overrun with all kinds of noxious weeds, that little else can be expected from my constant and most vigorous efforts than to keep them down, and perhaps to gather some stunted fruits.

“We met last Sabbath, for the first time, in the chapel, for public worship. Dr. Porter preached two excellent sermons. For this new arrangement I am quite overjoyed. Andover is the pleasantest place on earth. I don’t know but I shall become so attached to it, that I shall desire and *strive* to stay a year or two longer after my regular studies are closed. Some of my good friends in Franklin would be almost ready to stone me, should this project come to their ears ; but friends are sometimes dangerous guides, and I have long since laid aside my leading-strings.

“Dec. 15. — This day I reached the object for which I have been laboring eight years. My first sermon I preached this morning in our chapel from Luke xxiv. 41, — ‘They believed not for joy.’ In my private meditation on this exercise, I have sometimes felt with such force the impropriety and folly of timidity in delivering the message of God, that I thought it impossible I should be agitated and decomposed ; but, when I entered the chapel, the sight of the sacred desk almost overcame me. It

was not properly timidity : a certain awe struck my mind, which discomposed me for a few minutes ; after which I proceeded with much more freedom than I anticipated."

From the standing of Mr. Hawes as a scholar and an earnest Christian preacher, he was much sought as a candidate for the pastoral office. He received invitations to supply the pulpit in Beverly and Newburyport, and, in his last vacation, went to the latter place to be licensed and to preach. In going from Andover to Newburyport, he says, —

"I spent a short time in the family of Deacon Hazeltine, father of Mrs. Judson ; and was much delighted.

"May 2. — To-day I arrived at Newburyport, and was very kindly received by Dr. Spring.

"May 12. — I am perfectly charmed with Mrs. Spring. She possesses a superior mind, enriched by a knowledge of books and of life. She has a refined taste, an easy elegance of manners, a lively, cheerful temper, and a most tender regard for the feelings of others. A careful attention to domestic concerns has not destroyed the polish of the lady. The children are remarkably amiable ; and the language of affectionate endearment in which the whole family address each other is expressive of the kindness that reigns within. I am perfectly satisfied that the advice of the Vicar of Wakefield is important, — that the forms of politeness ought to be kept up among those who are most intimate, and who have daily intercourse with each other :

it has a tendency to soften and refine the feelings, and to prepare persons to appear with ease and propriety in company.

“May 13. — To-day I received license to preach the gospel from the Essex Middle Association [now Essex North]. I devoutly thank my heavenly Father for putting me into the sacred office. It is my earnest desire to spend my strength and my life in this good work. .

“14th. — This evening, preached for Dr. Dana. A very numerous audience in a very large house. I felt, after the first prayer, quite at home, and delivered my sermon with much greater ease than I expected. The sermon has excited a great deal of attention. Some are ready to denounce me as a heretic, and others think they have never heard any thing better. Some cry one thing, and some another; and the greater part, I suppose, know not for what they cry. I am sorry to find I crossed Dr. Dana's theology. It appears that he stands upon one corner of the triangle, and believes that men are *naturally* unable to comply with the terms of salvation. This I cannot but regard as a pernicious error; and, not once thinking I should run against him, I strenuously opposed it. I am not certain what the effect will be, on the whole. I am told that there is a great deal of talk about my sentiments; and I cannot but hope the truth will gain ground. If this is to be the manner of my reception in the world, I shall need much fortitude, and a very strong attachment to the truth. I cannot accuse myself of imprudence in this thing. My

sermon received the unqualified approbation of the professor at Andover; and I cannot, therefore, think there is any thing in it heretical. It is painful to cross the feelings of good people; but, when they stand in the way of truth, they must bear the consequences.

“May 20. — This evening, preached for Dr. Spring. A large assembly, and quite attentive. The excitement produced by the sermon I preached for Dr. Dana has not yet subsided; and probably many were induced to attend this evening, that they might hear for themselves what the babbler had to say. I preached on the character of Paul; and, so far as I have learned, the impression was favorable. I cannot but hope that the storm will subside without doing much hurt, and that the water will become more pure and placid after the agitation. Dr. Dana thought it his duty to do away the impression made by my sermon, by preaching against my leading sentiment the next Sabbath.

“June 1. — Preached for Dr. Spring, afternoon and evening, from Prov. xvii. 16. A vindication of my sentiments from misrepresentation, as well as the solicitation of friends, induced me to preach this sermon again in Newburyport. I have been informed that some who complained before are now more pacified; many who heard dreadful things about it are satisfied, on hearing it themselves, that it is no such horrible stuff as some have pretended; and others, I have no doubt, feel sorer than ever, because a second hearing only increased the number of arrows, and drove the first deeper.

“The house was very full, especially in the evening ; so that many were obliged to go away for the want of room. I thought of the motto which I have borrowed from Knox, ‘ Spare no arrows ; ’ and so I showered down what I had previously prepared, and many others which came to hand at the time. The good people here are quite confident good has been done ; and, if so, I am satisfied, whatever may be the effect in regard to myself.”

Mr. Hawes called on Dr. Dana ; and they had a free conversation on the subject of the sermon. “ He seems satisfied that I had no design to cross his feelings.

“ On the whole, I think I should conclude, that, among strangers, it is safest, and perhaps in most cases best, to preach on general subjects in which serious people are all agreed. I have nothing to repent of in regard to this subject. I acted as I thought duty required ; and I cannot but hope that the final result will be good. I suspect the trials which ministers have to endure from good people require quite as much patience and fortitude as those from the wicked. The Lord guide me !

“ I do love very much to pass an hour with a very few select friends, with whom I may indulge without restraint the social feelings, and join in easy, familiar conversation. Since I have been in this place, I have had the exquisite pleasure of spending a few seasons in this manner ; and a remembrance of them now fills me with delight. But the *parties* which I have attended I cannot recollect with any pleasure. And of one thing I am quite confident : I

shall never attend many, let me settle where I may ; or, if I attend them, it shall be in my own way. I will not submit to the miserable restraints which the stiff forms of a corrupt politeness impose, nor give any support to habits of intercourse which are as unfriendly to morals as to happiness. Oh ! I dread, as I should the desolating sirocco, that listlessness and apparent emptiness of mind which recoil at the labor of *thinking*, and can be pleased only with story-telling or the common chit-chat of a tea-table. I do mourn that ministers are so apt to let their social hours pass without doing the business of their office, without saying more on the great subject of religion. People expect it, and have a *right* to expect it. Many good Christians are grieved by seeing ministers no more disposed to converse on religious subjects.

“ June 10. — Preached this evening in Dr. Spring’s vestry to a very crowded and attentive assembly. The doctor closed the service ; and I shall not soon forget the emotions that were excited in my mind by his very affectionate remembrance of me in his prayer. I do feel that many good people will be engaged, by the language and example of this venerable man, to supplicate in my behalf the blessing of Heaven. After meeting, the doctor introduced a subject which had often been mentioned to me by individuals of his society. It has for some time been the wish of the people, and lately of Dr. Spring himself, to settle a colleague ; and, after a short acquaintance, it seems they fixed their eyes on me. The unguarded, and in some cases not very delicate,

mention of the subject by individuals, I did not much regard.

“Such people are not apt to think how dangerous it is to approach the heart with the torch of flattery. They are not apprised of its combustible nature. I hope this somewhat unexpected approbation of my services did not elate me ; and when my friends have told me about my settling in some large, populous place, — a thing of which I had never dreamt a few months since, — I have felt like saying,

‘ O popular applause ! what heart of man
Is proof against thy sweet, seducing charms ?
The wisest and the best feel urgent need
Of all their caution in thy gentlest gales ;
But, swelled into a gust, who then, alas !
With all his canvas spread, and inexpert,
And therefore heedless, can withstand thy power ? ’

“ June 11. — Came to Bradford by stage, and engaged to preach a lecture in the academy. It was an interesting little audience. Many appeared to be tender, and wept during the sermon.”

On his return to the seminary, he writes, —

“The vacation has passed very pleasantly, and, I hope, not without profit to myself and others. I have preached sixteen sermons ; have attended many conference meetings ; have formed many new acquaintances ; have seen much good company ; have been, for the most part, happy in mind ; and have found my seasons of devotion sweet.

“And now, O my Father ! I give myself, and all I have, to thee. I would be thine, and thine forever.”

A short time after his return to the seminary, he

learned that a lady had been very angry with him for the first sermon he preached at Newburyport, and had determined never to hear him again. She was, however, led to reverse her purpose, and went a second time. She was awakened and convicted, and, in a few days, gave evidence of the new life. In a letter dated July 21, 1817, he writes, "I feel thankful to God for thus blessing my poor services; and I pray that I may never be discouraged in the good work. If I never reap any more fruit, this will be worth living for, worth wearing out for."

While matters were advancing at Newburyport, the attention of the First Church in Hartford, Conn., was directed to him; and he was invited to supply the pulpit there on leaving the seminary. Mr. Hawes gave an undecided answer, on account of his interest in the former place; but finally complied with the request. In a letter to his friend, he writes, "I sometimes feel afraid that I have done wrong in determining to go to Hartford. The duties of the place, I much fear, will surpass my ability; but this is not the most trying consideration. I have crossed the feelings of many dear friends at Newburyport. I have been invited to return there without a single dissenting voice in the society; and yesterday I received a letter from Mr. P. Couch, a sick man, of whom you have heard me speak. The dear man cries like a child, and says I should not hesitate a moment if I had 'heard the prayers and sighs' which he has heard in his sick-room in my behalf. It is very trying to cross the feelings of such kind and affectionate friends: but I have acted as I

thought duty directed ; and now I leave the result with God."

The close of Mr. Hawes's studies at Andover had now arrived. Arrangements had been made for the graduating-exercises, which occurred on Wednesday, the 24th of September, 1817, the valedictory being assigned to him. In his journal he says, —

"I feel that these marks of distinction are calculated to inflate. I think I can say, these are not the treasures I most desire. Before the appointment, I felt happy in the belief that some other one had been assigned to perform the duty. I hope I aspire to something more solid and durable than human applause."

The Saturday following his graduation, Mr. Hawes went to Hartford, and, the next day, preached his first sermon in that city. On leaving Andover, he says, "I felt as though I had forsaken every thing I loved. The four years I spent in that seminary I place among the happiest and most improving of my whole life."

At first, he was not pleased with the appearance of things at Hartford. There were then, as now, some contrasts between the people of Massachusetts and Connecticut, which his eye readily discovered. He was struck with what he calls "a less familiar courtesy, and an apparent coldness," a kind of "negative quality in almost every thing."

Yet he was impressed with the intelligence of the congregation, and the importance of the position. The day after his first services, he writes, —

“I was wearied with my journey, and distracted by the various occurrences of the week: but, as no person was engaged to supply the desk, I was under the necessity of commencing my services here in very unfavorable circumstances; and I feel sure, that, since I began to preach, I have never performed less to my mind. I am out of my soundings; and you must not think it strange if you see me, in a few weeks, afloat in old Massachusetts. I have never preached to such a congregation before. The one in Park Street is inferior in respect to number, character, elegance, and, I believe, in every other respect. I confess, when I rose to address them, I felt not a little disconcerted. Imagine yourself in a large, splendid church, in a desk so high that it makes one dizzy to look around him, having before you judges, governors; lawyers, doctors, merchants, and people in the highest grades of society, and you may have some idea of my situation yesterday. . . .

“So far as I know, the people think favorably of my performance; but they know too much for me.”

Like Jonah, under this burden of responsibility, he had half a mind to flee to some Tarsus. With David, he exclaims, “Oh that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness.”

In his letter, he continues: “I would labor where God places me; but I have not wisdom to take charge of this great people. I feel strongly inclined to break away from this place, and from Newbury-

port too, and offer myself for settlement in some small country-town, where I would willingly spend my life in training up a little flock for heaven, far from the splendor, the noise, and the trials of a city congregation."

Thirty-five years later, with reference to this first Sabbath, he says, "I shall never forget the impression made on my mind when I first passed up the broad aisle to enter this pulpit. I seemed to be in the midst of an assembly of Roman senators, so thickly scattered in every part of the house were the grave and venerable men to whom I have referred. Their heads, hoary with age and with honor, and their upturned countenances, so intelligent, so dignified, so devout and thoughtful, filled me with awe as I beheld them; and, for a moment, I shrank at the thought of standing up to preach in such a presence."

After six Sabbaths, the committee wished Mr. Hawes to continue his trial-services six Sabbaths longer. The fashion of the churches in this respect has since greatly changed. People, in those days, had not reached that kind of intuition, by which, in a single Sabbath, they now seem able to discern the good qualities of a minister with sufficient clearness to elect him to the pastoral office, and then, as sometimes happens, by a similar infelicitous sagacity, in less than a single year give him an ignominious dismissal. The Hartford people moved more cautiously and securely.

The principal objection to a compliance with this request lay in Mr. Hawes's feeling of insufficiency

for the place. Yet he says, "Providence seems to have sent me here; and, though many things render me somewhat reluctant to remain, I dare not run away."

Meantime, he made a journey to Newark, N.J., stopping at New Haven.

"Nov. 5. — Attended the ordination of Mr. Fitch, and his induction into the office of professor of theology in Yale College. The services were not very interesting: a common fault adhered to them,—they were too long; and this was occasioned, as usual, by a want of pertinency. Each one must go through the whole service, instead of confining himself strictly to the part assigned him."

Fifty-two years later, at the recent anniversary of the Theological Seminary at New Haven, Dr. Fitch, weighed down with the infirmities of age, was led into the meeting of the alumni, to whom he said a few tender and touching words: —

"This seminary has been the means of great good. If I see results from it further, it will be in another stage of being; for I must soon go the way of my fathers. . . . In the other world I may be permitted to flit about the scenes of this, and, with the angels, witness the progress of Christ's kingdom. . . . I take leave of my brethren; but there is a great kingdom before us, and a great Lord to bear us on his heart of love."

After an absence of five or six weeks, Mr. Hawes returned to Hartford.

"Travelling," he says, "is to me very unpleasant. I do not possess those habits which are necessary to

render it profitable ; and, among strangers, I seldom enjoy much happiness. I am, on the whole, glad that I took the journey ; though I found it much less interesting and improving than I expected.

“ Whilst I remain here, it is needful for me to be governed by rule. I must not see company in the forenoon : this must be devoted to study. I must rise early, and take suitable exercise. In my intercourse with the people, I must act the minister more than I have. I must be about my Father’s business, wherever I am.

“ Jan. 11, 1818. — To-day I closed my term of probation in this place. I have preached ten Sabbaths, and have aimed to give them as fair a specimen of my style, manner, and sentiments as I was able. I have preached with all that plainness and pungency which I should wish to use in preaching to those whom I never expect to meet again in this world.

“ What the result will be is to me of small importance in comparison with the consciousness I feel of having sincerely attempted to do my duty. I feel an attachment to the people here, and have reason to believe I could be happy in their society.

“ I cannot make myself believe that these fine folks and fastidious lawyers will wish to have me every Sabbath showering barbed arrows at them, especially as they are thrown without any of those embellishments of oratory and manner which such people principally value. But the event will soon show. Sure I am that I have not taken a single

step, more or less, for the sake of pleasing them : and whether they keep me, or send me away, I shall not take off my hat ; no, not to one of them."

Mr. Hawes had been before the people nearly three months. They had been hearing other and older, and perhaps more profound men,—Dr. Humphrey, afterwards President of Amherst College ; and Prof. Burgess of Vermont University.

After this term of trial, the way was open for the action of the church and society ; and it was taken according to the usages and principles of primitive Congregationalism : —

"It was voted unanimously, That the church desires to unite with the society in giving Mr. Joel Hawes an invitation to take the pastoral charge of this church and society.

DEACON JOSEPH STEWARD, *Moderator.*
SETH TERRY, *Clerk."*

Next came the action of the society, passing a concurrent vote of invitation with three other votes, — one to inform the church of the action of the society ; the second, to fix the salary ; and the third, instructing the committee to act with the committee of the church in such measures as may be proper for the ordination of Mr. Hawes, should he accept the call. The letter of invitation was signed by Isaac Buell, Joseph Steward, Aaron Chapin, Josiah Beckwith, Aaron Colton, committee of the church ; John Caldwell, Enoch Perkins, Normand Smith, Jonathan Edwards, committee of the society. Mr. Wadsworth and Mr. Hudson, of the

same committee, being absent, their names are not found in the letter.

This order of procedure preserves the distinction between the church and society. It allows to each free and appropriate action within its own province, and for its peculiar purposes. The church is the only purely ecclesiastical body of which the New Testament knows any thing. It elects its own teachers, and a council of churches inducts them into office. It enacts its own rules under the Biblical Institutes, and administers its discipline, subject to no veto-power or restraint from any other body, corporate or non-corporate, outside or inside its pale. This right is fundamental in Congregationalism, and is held as a divine law of the church.

The parish makes no part of the church, and has no ecclesiastical function ; but because it holds an important relation to the church, and co-operates with it, it is called an ecclesiastical society. Its members may be in part, or even all of them, members of the church ; but this does not alter its corporate character : it cannot rightfully assume any church function, or interfere with any church prerogative. By a law of comity, the two act in concert in the choice and support of the gospel ministry : but the parish cannot choose or install a pastor, nor can it dissolve the pastoral relation ; though it has sometimes assumed these prerogatives. It cannot take possession of the church-records or of church-property, nor can it vote the disposal of it, without usurpation and injustice ; though the ecclesiastical history of New England,

during the first quarter of the present century, is full of such injustice.

The time occupied by the proceedings at Hartford Mr. Hawes spent in Andover. On his return, his journal indicates one of the early and excellent usages of the New-England churches.

“Feb. 28. — To-day the church have had a fast in reference to the solemnities of the coming week. I have endeavored to humble myself, and have felt some meltings of soul in view of my unfruitfulness. I found my mind quickened by reading the Life of Pres. Edwards. Oh the devotedness of that man to the work of his Master! I would imitate his self-denial, and consecration to God.”

The ordination took place March 4, 1818; seventeen churches being invited on the council. In the services, Prof. Fitch of Yale College made the introductory prayer; Dr. Woods of Andover Seminary preached the sermon; Dr. Perkins of West Hartford offered the ordaining prayer; Mr. Rowland of Windsor gave the charge to the pastor; Dr. Flint of the South Church, Hartford, the right hand of fellowship; while Rev. Mr. Goodrich made the concluding prayer.

Mr. Hawes was the tenth of the pastors who had been placed over the First Church in Hartford. Thomas Hooker and Samuel Stone were the first two, and, for fourteen years, were co-laborers. Both were eminent men; and Hooker was a Nestor among the colonial churches, and a counsellor among rulers and statesmen. John Whiting and Joseph Haynes were their successors, who were also co-pastors. Then

followed Isaac Foster, Timothy Woodbridge, Daniel Wadsworth, Edward Dorr, and Nathaniel Strong.

This church, though the first in Hartford and in the State of Connecticut, was not the first that was *organized* in Hartford. Its organization took place at Newtown, now Cambridge, Mass., in 1633. Three years later, in the month of June, it emigrated as a body, with its two pastors, its ruling elder, and a deacon, to the then wilderness-valley of the Connecticut.

For two hundred and thirty years it never dismissed a minister, and yet was never a day without the service of one; while for thirty years it enjoyed that of two pastors. They had all died in office; and the church had borne them all reverently to their earthly resting-place under the shadow of its sanctuary.

Mr. Hawes had just been introduced into the work and office of the ministry as the tenth in this honorable apostolic succession.

“March 8. — My mind was greatly borne down in prospect of being set over this great people. I felt that nothing but the smiles of my heavenly Father could enable me to perform the duties of the place; and I found it pleasant to cast myself upon his guidance and aid. And this I was enabled to do with greater freedom, from a conviction that his providence had brought me here. I now feel myself solemnly bound, by my ordination-vows, to devote my all to the peace and welfare of the souls committed to my care. For them I am henceforth to study, to preach, and to pray; and, oh! if I may

but enjoy the divine presence in this work, it will be pleasant to consume my strength in it.

“Dr. Woods preached the sermon, which, I suppose, will be published. For that man I have an affection truly filial; and I believe he feels towards me as a kind and tender father. Before he left, he spent some time in free conversation with me. The parting was bitter. Andover, with all its pleasant scenes, rose to my remembrance, and quite overcame me. We knelt down, and prayed; the good man commending me to the grace of God. May the smiles of Heaven rest upon him forever!”

Mr. Hawes entered with zeal and decision on his work, both as a pastor and a preacher.

“March 23.—Our State Fast took place last Friday. I preached from Ps. lxxxix. 15. In the forenoon, the people appeared not much interested. I was laying down principles from which to deduce practical remarks. In the afternoon, I succeeded in gaining their attention. I pressed some points so far, that I felt afraid afterwards that I had erred. I spoke with some of my people, and was happy to find that my fears were groundless. On this point I received a very consoling letter from Mr. S. Terry, expressing his high satisfaction with my general mode of preaching. He appears to love the truth. In writing that sermon, I had very little time; and found myself greatly embarrassed by recurring to other writers, especially in the forenoon. I wrote more easily and more forcibly when I threw myself upon my own resources.

“Remember this: think for myself. Mr. T—

has just called on me, and has taken liberty to mention some things in this sermon which he thought exceptionable, particularly that part of it which respected the present state of religion in this place. Perhaps I said too much on this subject; but I am confident I said much less than I might have said with truth.

“I suppose that I am more in danger of erring on the side of plainness than on that of concealment. It is natural for me to express my ideas strongly. Have an eye over this.

“After all, I find more and more, every day I live, that I must stand on my own feet. I must act decidedly, and for myself.

“There are temporizers in every place; and hasty, rash men, too. I must be governed by neither, but judge and act for myself. Oh! it is an evil world, where we are constantly jostling against friends or enemies.”

In regard to the condition of the church, Mr. Hawes says, “Our Jerusalem is all in ruins; and, to rebuild it, I need the wisdom and piety, the fortitude and firmness, of a Nehemiah. When I see how much is to be done here to set things in order, I am ready to sink: no church-records; no documents to tell me who are members, and who not; what children have been baptized, and what not; our covenant and confession of faith contained in just ten Arminian lines; four deacons of the five not members of the church; many irregular members, some timid ones, and, I fear, but few who would favor a thorough reformation. Oh, dear! But, under the

guidance and blessing of Providence, I hope to see better days. *My purpose is fixed, and it must go.* I mean to move cautiously, move surely, move firmly; and, if I move in reliance on divine help, I hope I shall at length reach my object, and see a better state of things established here."

Such a condition of such a church, in the very heart of New England, it is difficult for many, at the present time, to understand, or even regard as credible; but the half-way covenant, which admitted the unregenerate to church-membership, and which was, in part, the cause of these irregularities, also in part explains them.

"May 5.—Last Sabbath was the day appointed by the legislature for receiving contributions for the Missionary Society. I preached on doing good, from Heb. xi. 4. The general character of the sermon I am satisfied with; but there are faults in it, which, I apprehend, exist in some measure in all my performances, and which I would here notice, to be corrected. There is too much severity in my manner of rebuking sin. Sometimes sharpness is proper and necessary; but, in a charity-sermon, a milder treatment seems preferable. I think, if I were to labor for a more conciliatory manner both in writing and in speaking, it would be an improvement.

"I find, every day I live, the need of such aid and support as I anticipate from a companion. My circumstances do not seem exactly to favor an immediate connection; and yet I see not how they will be better by delaying."

CHAPTER III.

Letters to Miss Fisher, and Marriage.

FOR three years, Mr. Hawes had been affianced to a young woman of excellent judgment, of refinement and piety. She was the daughter of William C. and Lois Mason Fisher of Wrentham, Mass. Her father was an intelligent farmer, a great reader, and a man of considerable town and other public business. Her mother was the daughter of Priscilla Wheelock Mason, and niece of Pres. Wheelock of Dartmouth College, and in direct descent from Capt. John Mason, who came from England, 1620, in "The May-Flower." She was a woman of strong common sense, of great executive energy, and a thorough Bible Christian. The daughter, Louisa, when quite young, gave to others evidence of the new life; which, however, did not become clear and satisfactory to herself till some years later.

To this young woman Mr. Hawes was drawn more and more closely, the more intimately he knew her. This acquaintance had been to him an important means of social development, and of mental and moral culture. It brought him into a school of good manners as well as of good morals: some rough things

in him were smoothed, and some that were angular were rounded off, by such contact with pure womanly good sense and refinement.

A few extracts from Mr. Hawes's letters to Miss Fisher will present a new feature in his character, and a new point of interest. They were not written for the public eye: had they been, they would lack all their special interest as a key to the heart-history of the writer, and more than half their value. Although it is a matter of delicacy to lift the veil from such communings, yet, when what is disclosed is so pure and so honorable to those concerned, the most scrupulous can find no objection.

• "ANDOVER, Dec. 16, 1814.

"*My dear Louisa*,—As the hour is stolen from weariness and sleep, you must excuse me if I sometimes nod. The subject, I confess, requires a brighter hour; but I am unwilling to let an opportunity pass, though what is written may be drowsy. I have another motive in writing: I wish to bring you into my debt as much as possible; and, to accomplish this, it is only necessary to multiply letters. I wish it to be distinctly specified that I shall expect letter for letter, with good coin for bad.

"In this quiet and very pleasant study, where I now sit, I have had leisure to review the transactions of the past week. I dwell with peculiar delight on the happy incidents—rapid indeed, but not rash—which marked our first acquaintance.

"I am afraid I showed more forwardness to mature some parts of the transaction, than you, unacquainted

as you were with me, were prepared to approve, and more, perhaps, than propriety allowed. Did it not resemble too much the precipitancy of romance? Delicacy of feeling requires delicacy of conduct. I am afraid, therefore, that you saw something in my haste of doubtful aspect. My only excuse for this is, I had not *time* to proceed more deliberately. In this world, where all are freebooters, I have been in the habit of thinking it unsafe to leave, in a place much frequented, an inviting treasure unsecured. There is another palliating circumstance: though the interview to you was unexpected, to me it was not: it was the result of a design, formed long before, with much caution, and frequent intercession for divine guidance, and to the execution of which I came with the confidence of integrity, and purity of motives. I proceeded in it with pleasure, because I knew you, if not personally, yet much better, probably, than you now know me. I acted with much openness and freedom, because I never learned to act otherwise.

“The agreeable impressions I first received were heightened by my subsequent acquaintance. I found you a stranger: I left you a friend. And now permit me to say, I am more than merely your friend. You will make me happy indeed by considering and using me as such.

“Respecting myself, I wish to say but little. I had rather you would take the book, and study it, than attempt to give you an analysis of it. Were I to undertake it, I should not probably succeed very well: my eyes always fail me before I proceed far in its perusal; and I must confess that many parts of it were never very pleasing to me.

“Jan. 2, 1815.—I commenced the new year by reviewing the scenes of my past life ; and painful indeed was the task. The retrospect affords me very little satisfaction. I feel as though I had never served God but in subserviency to my own selfish purposes. I have been panting after the fading honors of this vain world. Most ardently have I reached forward for the laurels which deck the scholar’s brow. But away with these lures to destruction, vile as the dust on which I tread ! The honors of this life I seek no more. I have given myself, my all, and my Louisa too, to God. Yes, I have just made an unreserved surrender, I hope, of our time, our talents, our influence, and our all, to his service. We may no longer live for ourselves. The time of action is short. The work before us is great. How do you progress in Stewart ? What other books do you want ? Let me hear from you soon ; for my health and my spirits very much need your aid.

“March 4. — My late visit at Wrentham has had a very happy influence on my mind : not that it has essentially changed those feelings of friendship and affection which I before had ; but it has taught me that my love (forgive the use of the term) was not misplaced, — that it was fixed on one who could repay it with similar affection. My happiness, I feel, is too intimately allied to yours, my dear Louisa, to admit of separation. I wish you ever to feel, that, by putting it in my power to make you happy, you will always increase my own felicity ; that by allowing me to participate in your trials and difficulties,

as well as in your prosperity, you will gratify my desires, and make me truly happy.

“I have lately purchased Dr. Witherspoon’s works, two volumes of which I wish you to read when you have time, particularly his ‘Lectures on Divinity, on Moral Philosophy, and Rhetoric.’ I have also ‘Watts on the Mind,’ — an invaluable book. Do you want it? You see I am quite free in cutting out work for you.

“March 23. — *My dear Louisa*, — Since writing the above, I have, to my unspeakable joy, learned that my brother Lyman, of whom I spoke to you, has, within a few days, entertained a hope of having passed that all-important change, without which none can see the kingdom of God. I dare not speak with confidence about the reality of this change; for I have not seen him to converse with him. On his arrival here, I had a conversation with him, and have noticed a very unusual seriousness in his deportment. If Lyman be a Christian, he is the third God has seen fit to take. Most unpromising and miserable creatures, God knows, we were. If we do *live*, it is surely because he is able to raise the dead.

“Tell Martha I do not send her my compliments for mere fashion’s sake, but because I love to express what I feel, and because I believe, with the good Vicar of Wakefield, that it is necessary to keep up some forms of civility in order to keep friendship alive. Remember me, therefore, affectionately to her.

“Very affectionately yours,

“J. HAWES.”

“ANDOVER, May 1, 1815.

“One month, Louisa, since you wrote to me. My letters, I believe, are too frequent; and, by your silence, you intend to give me a hint to discontinue them, or, at least, to write less frequently.

“My imagination has conjured up a thousand causes of your silence. You have practically taught me, that to multiply relations in life is to increase troubles. Perhaps she is sick; perhaps she is wholly occupied in watching over the sick-bed of a kind mother, and feels unwilling to acquaint one with her troubles whom she knows such information would make unhappy; perhaps she does not — me, and takes this method to extinguish — in my breast. But I fear such surmises are unkind: I hope they are wholly groundless.

“July 4. — I rejoice to hear that the returning health of our dear mother frees you in some measure from the pressure of domestic concerns, from which I feared you would experience many ill consequences. A regard to my own happiness, as well as the tender love I have for you, makes me earnestly desire that you will not allow such concerns to infringe too much on your studies. I am afraid of the kitchen. That refinement of taste, delicacy of feeling, and elegance of manners, which I delight to see in others, though I do not possess them myself, cannot be acquired but by being conversant with elegant authors and people of cultivated minds. Allow me to speak freely on this subject. I would not have you ignorant of domestic affairs; nor would I have you apply *yourself* to them very much. I

want a companion, not a kitchen-maid; a beloved partner, who can comfort and cheer by the smiles of tenderness and love, delight and instruct by her conversation, guide and encourage by her advice and example. I feel, therefore, all the pleasure you have experienced in the thought, that you will, at a period not remotely future, be liberated from your confinement, and be able to pursue your studies without distraction.

“Thank you for the gentle reproof: my pen needs guarding on that subject. I will endeavor to correct myself; and, if I am not allowed to commend, I may perhaps be permitted, in imitation of yourself, to pass over faults. That ‘repugnance’ of which you speak ‘to point out one solitary error in your friend’ I readily pardon, knowing whence it springs; but I *fear* it. *Amor cæcus*.

“I have never thought that home is a convenient place for pursuing study. Ten thousand incidental circumstances would be breaking in on the retirement of study, even were you freed from a constant oversight of domestic concerns.

“Do you expect to be at home this winter? That won’t do. Let me plan for you once. I wish you to be in some situation favorable for study. You must indulge me, dear, in striking this string, which sounds so grateful to my ear. I wish to have you press some subjects much farther than you have: I know your own happiness will be much promoted by it. Perhaps, too, now is your best time: you may not, in future, find so much time as I shall for promoting your studies; and then my

happiness, I think, would not be diminished at all if you knew much more than I do. I do feel in earnest on this subject. ‘But what shall I study, dear sir?’ I will find you enough, if you will only put yourself under my direction. ‘But what shall I do for money? It is not comfortable doing without clothes, you know.’ I know that; but knowledge is better than money,—at least twenty per cent better. And I can borrow money at six per cent: so here will be a clear gain of fourteen per cent. So much for calculation.”

Mr. Hawes’s first acquaintance with Miss Fisher was made under the impression that there was no doubt as to her Christian character, though he knew she was not a member of the church; and he never altogether relinquished this view of her case. But, from her self-distrust, it became for some time the subject of great solicitude and earnest prayer: it was often the topic of their conversation and their correspondence.

“Dec. 22, 1815. — It was with trembling expectation I broke the seal of that letter for whose arrival I had long anxiously waited. With what emotions I read its interrupted contents, I cannot tell; and with what feelings I laid it aside, you may more easily conceive than I describe. I have sought, in my poor way, tranquillity in the retirement of my closet; and have attempted to give up myself, with all my concerns, to the disposal of a merciful and holy God. I note, and with thankfulness, the leadings of that kind Providence which first made me acquainted with you.

“And now, my dear, what can I say to you? Your letter speaks in language which cannot be misunderstood,—that you need that consolation which the affection of a friend *would*, but cannot, afford. You seem to have come to that point where there are no alternatives but to submit, or be miserable. It would be easy for me to fill my sheet in disclosing my anxious feelings for you in this situation; but I would endeavor to suppress those emotions which you were so unwilling to excite. I might say to you the same good things that you have often heard; I might repeat the affecting language of the Friend of sinners: but all these topics, full as they are of consolation, have been so frequently and in such variety of forms presented to you, that I despair of being able to impart to them any additional interest or importance. Driven as I am from these fountains of peace, and not allowed to administer consolation to my dearest friend by pointing her to the mercy-seat, what shall I, what can I, do?

“If, in the common concerns of life, we ought to exhibit the utmost circumspection and purity, how ought we to feel when approaching those who are about to decide the momentous question for eternity!—whether they will receive Christ, and be blessed forever; or reject him, and plunge into hopeless misery. On your mind I wish to have the impression fixed, that I utterly despair of doing you any good, or of giving you the least relief, any further than the Divine Spirit may condescend to use me as an instrument, and bless my humble attempts.” . . .

“THEOLOGICAL SEMINARY, March 29, 1816.

“Whether the phrase, ‘Write as easily,’ implies that you suppose I have much leisure time, or that I write with much facility, I know not; but I can assure you that neither the one nor the other is true. Ever since I commenced my studies, I have been convinced that no situation is so crowded with business as that of the scholar. The moment he relaxes his efforts, he begins to slide back. In this place there is hardly an hour in a week which I can call my own, or which does not bring its appropriate duties. As for writing with facility, this depends on the subject, and the person to whom I write. I had rather, generally, write a dissertation on the freedom of the will, than to write a letter merely complimentary. I have nothing of that charming ease, that flowing, pleasing kind of negligence, which one ought to possess in order to write letters well. My dislike of letter-writing has long since induced me to give up correspondence with many persons whom I sincerely respect and esteem.”

“THEOLOGICAL SEMINARY, July 1, 1816.

“The constant tension in which my mind was kept yesterday has almost entirely taken from it the little elasticity it usually possesses. Poor, feeble thing! A little too close application, even to the most pleasant subjects, wearies and exhausts it; and, to recover its wonted vigor and strength, it must be nursed like a sick child. Will it always be so? It is a matter of devout thankfulness that God has not made these houses of clay the last-

ing tenements of our minds; that he has fixed a period to these days and nights of perplexity, and destined the souls he loves to complete emancipation from the frailties of flesh, and to a perpetual advancement in knowledge and in happiness. The light of that bright throne, before which the redeemed forever bow, will pour more knowledge into the soul in a moment, than, in this darkling state, can be acquired in an age. Then our minds will never be weary, our happiness will never cease. Oh for an inheritance among that holy throng! Oh for some humble place near the Redeemer, to behold his beauty and glory, and to praise him without ceasing!

“With much pleasure did my eye fasten on the assurance, that ‘your studies have usurped the needle’s place.’ It is because I would have you in good company, and near to the sources of the purest enjoyment this world affords, that I am so constantly crowding your room with books, and urging you to pluck the flowers of Parnassus, and drink of the Pierian spring. Were I to quit my study for the plough, would you not complain? Why, then, may I not entreat when you desert your study for the needle? The cases are by no means very different.

“One word respecting Kames, and I have done on the subject of study till my next. The first volume I deem much the most important: it contains principles. The second, though useful, needs not so much attention to understand it, and, to one who has read Blair, is not so important. The first, though in some respects a hard nut, is full of meat. But read Wardlaw soon, if you can.”

“THEOLOGICAL SEMINARY, July 15, 1816.

“What I intimated to you in my last respecting the prospects of Miss —— has now become fact ; and, once more in her solitary bark, she is set afloat upon the tide of life, exposed to other pirates, who, if found under black colors, will plunder her of the little she has had left her by marauders of that stamp. You may think this severe ; and, indeed, it is more so than I intended when I began the sentence, especially as I am one of the implicated class. But I tell you, beware of the hooded fraternity : they are strongly prone to slip their cables, and have wonderful dexterity in doing so, and, leaving prizes already captured to shift for themselves, to go in pursuit of others they may fancy more valuable. But to drop this figure : know then, for a certainty, that the *non-intercourse* bill passed the upper house last Saturday, and, before this, has probably received the necessary, and perhaps willing, assent of the lower house. Before its transmission, it was submitted to me, the prime minister in this affair ; and, considering circumstances, I thought it best to give it my signature, especially as I foresaw that intercourse, if continued, must be kept up, not through the warm and fluent channels of affection, but over the ice of indifference, or through the snow-banks of disaffection.”

“THEOLOGICAL SEMINARY, Aug. 20, 1816.

. . . “I wish, my dear, you would turn your attention, as you have opportunity, to the subject of public speaking. Not that I wish you to turn

preacher ; but I do wish you to become so much of a critic as to be able to correct faults in your friend. For every minister is constantly liable to contract bad habits in speaking ; and unless some faithful friend watches him, and kindly tells him of his faults, his usefulness will be greatly diminished. And who will be more faithful in this respect, and who should be better able to correct errors of this kind, than an affectionate companion ? Don't, now, put this request by, from a too common distrust of your ability in this thing. You may do me much good in telling me of odd gestures and motions, of improper tones and emphasis, &c. ; and this motive, I know, will be sufficient to engage you to notice public speakers, with this object in view, and also to treasure up thoughts which may from time to time occur in your reading."

"THEOLOGICAL SEMINARY, Oct. 13, 1816.

"I have this day been reviewing the events of my past life, particularly of the past year. It would be impossible, on one sheet, to tell you how many faults I have found. . . . Of nineteen years of my life I can give no account which does not fill me with anguish. They have gone forever, and with them the best season this life affords for cultivating the intellectual and moral powers. A soil long neglected, and pre-occupied by poisonous weeds, seems to resist every effort to improve it.

"I find cleaving to me many bad habits both of study and of feeling ; and I sometimes fear, that, in

spite of every exertion to remove them, they will cleave to me through life, and, if not rectified by grace, will come forth with me in the great day.

“Every hour since I commenced study has come loaded with mercies. Health, the choicest of earthly blessings, has hardly been interrupted. Destitute of the means of support, my every want has been supplied. At first, very few friends : now surrounded by many, whose kindness and attention give me the sweetest enjoyment. Originally rough and unpolished as the stone newly cut from the quarry, ignorant of every thing,—and, many prophesied, ignorant and uncouth must always be,—I now find myself esteemed and respected. Indeed, my dear, I am a wonder to myself, and, I believe, to many others who knew me in the perverse days of my childhood and youth. A more unpromising subject never was.

“Though I have never had any capital at my command, yet I have never wanted any good thing. I have been fed and clothed by an invisible hand, and my every want has been mercifully supplied. In every time of need, I am permitted to draw on my kind and benevolent Master ; and though he knows I am infinitely indebted to him, and have nothing to pay, yet my humble application always receives his compassionate regard. Indeed, I have long been in the habit of considering my poverty a very great blessing. If, in some respects, it has subjected me to inconveniences, and removed from me some of the good things of life, yet, to make amends for

this, it has stunted many poisonous weeds, which would otherwise have sprung up, and choked every plant of 'celestial growth.' Who can tell what effect wealth might have produced on such a creature as I am? . . . Thus have I been borne onward to the present day: every step has opened brighter prospects; and, through Divine Goodness, I hope yet to be prospered. And the thought that my beloved companion will share with me in the smiles, in the beneficence and mercy, of my heavenly Father, makes peculiarly grateful every anticipation of future good.

"In a late conversation with you, if I mistake not, we both thought it was proper for the most intimate friends to keep a box of secrets. I confess I don't now very much like the sentiment. Perhaps, as in many other cases, it is unpleasant, because I find myself unable to practise upon it. I feel no disposition to keep any thing from you. Since you have gotten my heart, I am quite willing you should know all about it; and, since you are likely to be as much concerned with the bad as the good parts of it, I am also willing you should know these too. Perhaps, in making a full disclosure, I run some risk; but I had rather you should know me now than when it is too late to repent. I must repeat it: I do not like the thought of our being two in any respect in which we *can* be one. If I have not access to all you possess, how can I know how much you keep back? and what confidence can you put in me, when you know I have a secret chamber to which you are never admitted? From

that sentiment, therefore, I must declare my dissent. You kindly ask, or rather intimate it would give you pleasure, to know something of my experience. I have never said much to any one on this subject; nor, indeed, have I ever had much to say. I am but a child in Christian experience. . . .

“We need not any more, I presume, remind each other of the time of writing. If my love knew how pleasant it is to her friend to hear from her, she would sometimes, as I have often done, anticipate the time of writing.”

“THEOLOGICAL SEMINARY, Feb. 24, 1817.

. . . “When I think of the effect study has on my own mind, I can hardly wish you to pursue it. The first great evil I experience from it is neglect of my heart. I love my studies; and often, ere I am aware, I find myself wandering away from God, and living as though this were my final home, and knowledge my ultimate good. Over no part of my conduct do I find more occasion to mourn and weep than over my propensity to prefer knowledge to holiness. Sometimes, when I have a rational view of things, and taste the pure and tranquil joys of communion with God, I am astonished at my folly, and think I never can lose the sweet savor of heavenly things; but there is no trusting to a deceitful heart. I do not know but that I must quarrel with my books, or give up my religion. You may be surprised, and so am I, when I tell you, that, the more I study, the more uncertain I feel on many subjects: indeed, there are hardly any points on which

I feel so much confidence now as I did four years ago.

"I have found myself wrong so often, that I sometimes fear I have nothing right; and I have been obliged to pull up stakes so frequently, that I am almost afraid to put them down anywhere. . . . Now, do you not fear I shall become a sceptic? I confess I sometimes am afraid of it; but I feel considerable assurance that I have two or three anchors which will keep my little ship from being driven over the dark ocean of scepticism. Nothing will settle a wavering mind like a humble spirit,—a spirit which delights to sit at the feet of Jesus, and learn of him; and, if I had more of this, I should be much less perplexed in my investigations."

"THEOLOGICAL SEMINARY, July 22, 1817.

. . . "You ask, 'If I did really love God as I love you, should I not have equal evidence of it?' Now, dear, if you were asked what evidence you have of loving me, what would you say? Would you look around you for evidence? or would you look into yourself? Would you seek for signs, or for the thing signified? To others, you must, indeed, give marks or signs of affection; but what evidence have *you*? Must you not look at the affection itself, and not to any evidence of affection? The only evidence of love is love. You seem to me to be looking after evidence of love to God when you ought to look for love itself. Is it your desire to promote the cause of the Redeemer? Do you love the cause of Christ? Do you love his friends and his

service? Is it your happiness to be in the hands of God, and at his disposal? Finally, is it your determination to do whatever appears to be duty, however painful and self-denying it may be? An answer to these questions will remove your doubts."

"HARTFORD, March 5, 1818.

"I feel so exhausted, my dear, by the services of my ordination, that I can apply myself with no success to the multiplicity of duties which now press me down. I shall therefore send you a few lines; and you must be satisfied, and attribute it to the proper cause, if they are but few and uninteresting. I found, on my return, every thing as pleasant as I could expect. The people show me much more kindness than I deserve. . . . Yesterday was the most solemn day that ever passed over my head; though my previous excitement had been so great, that I felt less deeply during my ordination than otherwise I should have done.

"I once more call your attention to a subject which lies very near my heart. I do believe, that, notwithstanding my affection for you, I can look at this subject with the eye of reason. I feel *lonesome*. I have, it is true, many kind friends here, but none that can supply your place. I want some one to whom I can unbosom my *whole* heart, and who will feel an interest in all my concerns, and afford me kind assistance in my work. . . . Our circumstances will not allow us to commence house-keeping immediately; nor should I wish it if they did. . . . I suppose I know your feelings on this

point: at any rate, I have a right to presume that you are willing to have our connection consummated at any proper time; and, in my opinion, a proper time will be as soon as I can find some suitable place to board, and can leave my people to pay you a visit."

"HARTFORD, June 4, 1818.

"I am much obliged to you, my dear, for your kind endeavors to meet my wishes. I hope you will not find yourself much incommoded by my plans: if you should, place it to my account; and I will attempt, at some future time, to make full remuneration. . . . You seem not to have read the time right in my former letter. You say you shall expect me next week. I said I should leave this place a week from Monday next, and hope to see you the Tuesday following: and, you being willing, I hope, on Wednesday, to call you mine in a peculiar sense; then leave W., and return that way on our journey to H. This is my plan. Do what you can to fall in with it; and you will much oblige one who has given you all he has, and therefore can make you no further amends for the favor he now asks, — the last, I hope, till you see me.

"More than ever yours,

"J. HAWES."

In accordance with this plan, Mr. Hawes left Hartford on Monday, the 15th of June, 1818; and was married at Wrentham on the 17th. After a brief absence on a pleasant journey with his bride to visit a few friends, he returned to Hartford, full of grati-

tude to God, and new devotion to his work. He had now reached the two points of his pure and laudable ambition, — he had become the pastor of one of the most important churches of New England, and the husband of one of New England's most sensible, intelligent, and cultivated daughters. He is now settled in life and for life. He has a business, and a most worthy helper in it.

CHAPTER IV.

Criticisms upon Himself, upon his Alma Mater, and upon Ministers.

MANY things occur in the history of a young student, which, as illustrating his youth and immaturity, his experiments and mistakes, have a peculiar interest and significance. They are way-marks, raised on the road over which he passed, denoting the up and the down hills in his advancement. To view these as ultimate results would be a misjudgment and a wrong; but, regarded as the tentative efforts of an earnest nature, — now despondingly creeping towards the high and the true, and then, with undue self-confidence, rushing after them; sometimes from over-scrupulousness wronging himself, and sometimes, from the impulses of a strong, bold nature, misjudging others, — these things are steps in one's progress, and keys to character, that lay open the processes of its formation and the means of self-culture. Of this nature are certain criticisms and judgments which Mr. Hawes, in this early period, passed on himself, on his Alma Mater, and on a few prominent ministers that came under his observation.

From the commencement of the Christian life,

he began the habit of careful introspection and self-examination. He studied human nature; but he made himself his chief text-book: and he knew and judged others better for having first scrutinized and judged himself. He grappled more successfully with every remoter problem for these efforts at solving the one nearest him. This introspective habit saved him from much wasted effort upon what is visionary and fanciful, or what lies beyond the limits of the human understanding, and at the same time stimulated him to more solid seeking of what lies within those limits.

When about entering the seminary at Andover, he says, "I feel more sensibly, as I advance, the absolute necessity of assiduous exertions to correct my habits of study. Let this be kept constantly in view; and never cease to believe that old habits may be overcome, and new ones formed, by unre-mitted perseverance.

"In my pursuit of knowledge, let these things be strictly observed: —

"1. Never be contented with my present acquisition.

"2. Believe that I can know all which is to be known.

"3. Resolve never to avoid, but rather run after, difficulties.

"4. Never quit a subject till I understand it.

"5. Always feel my dependence on God for knowledge as well as grace.

"June 14, 1814.—My time, in future, must be more diligently employed. In company, particu-

larly in my intercourse with my brethren, let some useful topic of conversation be started ; and always endeavor to acquire clear ideas of every subject of investigation ; have confidence in my own understanding ; and never be contented to stop as long as there is any thing further to be known. The manner of study should be uniform : fly not from subject to subject ; read comparatively little ; reflect much, and write much. The only way to infuse vigor into the mind, and give it a confidence in its own powers, is to employ it in original investigation. Good eyes, though a great blessing, have destroyed many a fine intellect. Reading without reflection makes a learned fool."

Later, he adopted the following specific rules :—

" 1. Rise at four o'clock, and spend the two hours before breakfast in my closet and study. 2. After breakfast, exercise vigorously an hour ; then apply myself to study till twelve o'clock ; exercise till dinner ; then study something light. After recitation, act according to my feelings. Visit two evenings in a week, and endeavor to be useful. Such relaxation I much need to invigorate for study, to prevent depression of spirits,—to which I find myself inclined,—and to cultivate those social feelings so necessary to my own comfort, and the enjoyment of those with whom I may be conversant."

In order to secure himself from interruption, he placed this motto over the door, "Time is the only thing of which it is a virtue to be covetous ;" and under it his hours of study.

"In regard to my deportment among my breth-

ren the ensuing year, I must endeavor to be more circumspect and exemplary. I must respect myself, and neither in my conduct nor conversation indulge any thing inconsistent with the dignity of that sacred office upon which I am shortly to enter. Whilst I would scrupulously guard against a measured stiffness in my manners, and avoid every thing like affectation, I am desirous to manifest that manliness of carriage, that dignity and circumspection of deportment, which are necessary to secure the esteem and respect of others, and to extend the circle of my influence.

“In the whole of my intercourse with my brethren and others, I would show a kind, affectionate, gentle, and condescending temper, and avoid every thing like forwardness, every thing indicative of disregard to their feelings, or which savors of self-importance.

“I feel that I have the more need to be attentive to some points of etiquette, because of past neglect, and because I am naturally inclined to a kind of abruptness in my manners, — an undisguised expression of opinion and feeling, arising, I presume, from a presumption that what is well intended must be well received, — not making sufficient allowance in cases where this trait of my character is unknown.

“In disputation, I sometimes find myself inclined to excessive warmth. I wish to rectify this propensity, and always to be patient of contradiction; and, in conversation generally, I need to be more careful in the choice of words and the manner of expressing my thoughts, and to avoid using that

strong, figurative language, to which, I am told, I am much addicted. In short, in intercourse with my brethren, I wish to converse and act under the influence of the meek and humble spirit of the gospel."

Mr. Hawes began early to cultivate the habit of neatness in his manuscripts as well as his style. A blot upon them troubled him more than a blunder in history, or even in theology, does some men.

"I love a neat sermon too well," he said. "Time is precious; and I must not spend much of it in mere polishing." Yet he would often copy a whole sheet in consequence of some error or fault which could be corrected by interlineation.

With but little teaching in respect to elocution or pulpit manners, Mr. Hawes dealt very severely with himself.

"My speaking, I have reason to believe, is very faulty. A too precipitate utterance is the source of most of my faults. Impressed with the very great importance of a forcible, persuasive mode of delivering my sermons, I determine to pay particular attention to this subject, and use every means in my power to rectify my faults.

"I suspect my style is a little too diffuse; or, rather, is too much crowded with epithets. I am apt to dwell upon a thought longer than is necessary to answer the purpose I have in view. This fault I must rectify, and endeavor to compose in shorter sentences.

"I fear my delivery is such as to diminish the weight of my sentiments very much. This must not be. I would not have the sword of the Spirit ren-

dered inefficacious by my unskilfulness in using it. I need to exhibit greater self-possession; and, in order to exhibit it, I must possess it. This is at the root of my faults in speaking. There is a want of firmness and steadiness in my general appearance in the desk, a too frequent darting of my eye from my notes to my hearers. This must be remedied by committing my notes more to memory; and this would give me opportunity to correct my gestures. I need, also, the art of emphasizing better. This must be obtained by reading and speaking some animated pieces of dense, nervous composition. I ought to pause longer between my sentences, and especially between my paragraphs. The subject is so important, that I must devote some time to it. I hope I shall be able, with proper attention, to correct my speaking, so that it shall not diminish the proper effect of divine truth."

But Mr. Hawes encountered other more serious difficulties than were found in physical or mental habits. These were the spiritual struggles that he passed through,—the battles that he fought with the Apollyons of ambition, pride, and carnal affections. Varnhagen said of Humboldt's inconsistencies in a certain matter, "If he could only cut himself in two, he certainly would put one-half in prison;" but Dr. Hawes, in his severe self-judgments, sentenced to imprisonment the whole of himself.

"Miserable sinner that I am!" he exclaims. "I seldom raise my grovelling soul above the dust it loves. Charmed with tinsel, I despise gold; enchained to earth, I love my chains; sensible of my

poverty, my dull soul will go not an inch after durable riches; convinced of my duty to be entirely Christ's, — to devote my time, my talents, my health, my life, and my all, to him, — I am obliged to carry on a miserable quarrel with conscience and with reason, which unite in lifting their voice against my sloth, and in chastising me for seeking the living among the dead.

“Do I not know whence this wretchedness, this painful strife? Do I not know that the path of wanderers from God is planted with thorns? Does he ever feed those with spiritual food who love this fading world? Yes, all this I know; but knowing it does not effect any change. O God! I despair forever of being conformed to thee, unless thou takest the work into thine own hands. I would cast myself upon thy grace. I do not ask earthly good; I do not ask for deliverance from punishment simply: but I do desire to be delivered from this cold, lifeless heart; I do ask for strength to take hold of thine arm, and to lean constantly upon thee. Oh! grant me holiness of heart, and I desire no greater good. A perverse hankering after human applause gives me much uneasiness; and I know not that I can say that this wicked propensity is not as strong as formerly. Its intrusion into almost every question of duty gives me painful evidence that it has deep root in a corrupt heart. I often feel ashamed and indignant at this love of human distinction. I regard it as contemptible, as well as sinful, — as wholly unworthy a rational being. Oh for greater simplicity of purpose, for more devotedness to the glory of God!

“I tremble when I think of standing in the sacred desk. In a new place, and among strangers, I often find myself so straitened and discomposed, that I can hardly say any thing to God, or for the benefit of my fellow-worshippers; and, in general, I must say I find much less freedom and enlargement of mind, much less delight and fervor of soul, in my public than in my private exercises. In my closet, I sometimes find, and especially of late, much pleasure and satisfaction: my thoughts dwell with delight on the divine perfections; and my soul is sweetly drawn out after holiness, after a greater resemblance to my Redeemer. Unless I am deceived in my most prominent and ardent affections, I do know I love holiness; that I desire nothing so much as deliverance from sin, and entire conformity to God.

“I have sometimes been almost overwhelmed with the thought, that Jehovah, so exalted, so pure, and so holy, should permit such a poor, miserable, insignificant sinner as I am to approach him in prayer. I have sometimes felt as though it were impossible that the infinite God should hearken to the cries of one so unworthy and so sinful. Then I think of Christ, and in him find all I need, all I can desire.”

In connection with this close self-criticism, and as a part of the moral culture of the student, there was a delicacy of conscience, a nice sensibility to even the appearance of what might abate from his Christian influence, which was a crowning quality, and gave a completeness to his preparation for the ministry. In reference to the making up of some shirts, when ruffles were “all the fashion,” he writes

to a friend, "Perhaps you had better omit the ruffle: it may spoil a good sermon in the view of some serious people. I will never eat meat if it make my brother to offend."

During one of his seminary vacations, and before he was licensed, he preached four times. On his return, he writes in his journal, —

"There was something so irregular in this, that I cannot review it with much satisfaction. I declined the first invitation; but was finally induced to comply by the advice of Dr. Emmons, to whom the matter was referred. Though I have not disobeyed the spirit of our laws respecting students preaching, yet I am satisfied I should fall if tried by the strictness of the letter."

The religious condition of all the New-England colleges, at the close of the last century and the opening of the present, was dark and deplorable. There was only a single professedly Christian student in Harvard in 1798, — Mr. John Church, — and only five or six at Yale. When Dr. Dwight accepted the presidency of that college, most of the students were boasting infidels of the Paine and Jefferson school.

The condition of Brown University, a few years later, led to the following adverse comments in Mr. Hawes's memoranda: "The system of studies pursued in this college is every way fitted to make superficial scholars. The almost total neglect of mathematics and philosophical science is truly lamentable.

"I entered college ignorant of every thing; with-

out any correct habits of study ; without any knowledge of the proper end of juvenile education. Ignorant what method to pursue in order to lay a solid foundation for acquiring science, and incapable of selecting books worthy of an attentive perusal, I measured my knowledge by the number of volumes I turned over. Alas ! these mistakes were corrected only by sad experiment. At the end of the second year, I had just learned that my time had been nearly lost. No directions how to study, what to study, and when to study, were ever given during my four-years' residence in college ; no addresses from the dignified chair of the presidency on morals, manners, character, study, — on the infinite importance of forming correct moral and intellectual habits. On these momentous subjects the inexperienced pupil was left to shift for himself. At the close of each term, in an address, — the pathetic part of which would be on fastening a label to the key of our respective rooms, — a minute, or at most two, would be spent in informing the student, ' Life is short, and death is certain : therefore be prepared constantly to die.' This is good ; but when reiterated in the same strain and on the same occasions, time after time, it becomes stale."

Such were the strictures of Senior Hawes on his Alma Mater. Whatever measure of justice or injustice there may be in them, the present condition of that honorable university places her in a noble contrast with her former state. The moral condition of the college at that period is accounted for, in part at least, by the veiled Unitarianism of Dr.

Messer, the president. He could not teach the vital principles of the gospel if he did not believe them; and, with a decline in the evangelical doctrines, usually comes a slide in practical morality. Possibly he had some hope that Brown University, by skilful management, might be carried over to the new faith, as Harvard had just been.

As Mr. Hawes's life-work was to be the Christian ministry, he early became a close observer of ministers. Some of those whom he studied most carefully were the strong men of the New-England pulpit, and among the most distinguished of her divines.

In the winter of 1812, he had the opportunity of listening to Rev. Mr. Holly and Dr. Griffin of Boston at an ordination and dedication in Weymouth. Of the former he wrote, —

“Nature has lavished her choicest gifts on this man. His personal accomplishments are engaging; his voice melodious; his method clear and judicious; his style perspicuous and manly; his figures frequent, and unusually chaste and striking; his reasoning lucid, and, I think, conclusive; his gestures easy and expressive. In fact, he possesses the qualifications requisite for an orator to a degree I have not witnessed in any other man.

“Edward D. Griffin, D.D., preached the ordination-sermon. My opinion of this man was very much raised by his celebrity; but from the trembling height of expectancy did his performance dash me. In ease, affability, and unaffectedness of manner, he

certainly fell far below Mr. Holly; nor was there any thing profound or striking in his discourse. His remarks were undoubtedly just, but only such as any other good man might have uttered. His directions for the proper discharge of the ministerial duties were pertinent, and showed the solemnity of undertaking the care of souls. One figure which he used peculiarly affected me, and reminded me of the necessity of using much caution in handling figures. Speaking of the difficulties attending the ministry, he claimed that they are sufficient to make an angel's shoulders tremble. Now, if the difficulties of the ministry consisted in carrying beams or any enormous load on the shoulders, this expression might have been proper. The labor of the ministry would no more oppress the shoulders of a man than those of an angel; for it has nothing to do with the shoulders of either, but with the mind alone.

"I have enjoyed an interview with Dr. Emmons. Beyond any man with whom I ever conversed does he rise in agreeableness, and in communicating information. His knowledge is not merely *notions*, or picked up from what other persons have said and written. He has thought closely on every subject: I say, *every* subject; for I think it is difficult to mention a subject, philosophical, theological, moral, or political, upon which he could not discourse with such ease and correctness as would induce one to think he had just been reflecting on that very subject. If labor and close thinking beget such clearness in the head, it is not difficult to account for the darkness and obscurity which envelops the dis-

course of many persons. They read much, think little, and are satisfied with mere notions.

“ Dr. Spring I find to be an interesting man. He possesses a large share of good humor, and has the faculty of making those quite easy and happy with whom he is conversant. I suspect the youthful vigor of his mind is in some degree nipped by the frost of age. He does not enter with so much interest and ability into a discussion of theological subjects as I expected. If I mistake not, his mind has been a little contracted by the rigidity of orthodoxy, — by a kind of exclusive love for the high points of Hopkinsianism. I am not disposed by any means to undervalue orthodoxy. I consider it of great importance to hold up with clearness the whole truth of God ; but I think that some have at least marred the beautiful symmetry and exact proportion of the gospel scheme by swelling to an undue importance certain nice points of speculation. I blame them, not for holding such points, not for preaching them, but for making them the bones and sinews of Christian theology ; for making them the standard of truth and piety, and for excommunicating all as heretics who cannot pronounce, without lispings, every shibboleth of their system. Dr. Spring’s intercourse with men of sense and learning has rendered him less exclusive in his attachment to the knots of orthodoxy than many others with whom he agrees in sentiment. Nothing is more happily calculated to do away the narrow prejudices of party, and to give enlarged and liberal views of things, than intercourse with those who differ from us in

sentiment, and an extensive acquaintance with men and things ; and it is a question, whether the cause of truth is best promoted by frowning upon those who are out of the way, instead of taking them by the hand, and kindly endeavoring to lead them into the strait path. Unkind or unsocial treatment is not a very forcible argument. I will go with others as far as they will go with me ; and, among those who are at the greatest distance from each other, the points of agreement will always be found much more numerous than the points of disagreement.

“I have seldom seen a man with whom I was more pleased than with Dr. Richards. He is a very pious, godly man, — uniform in his character, kind and affectionate in his family, familiar and tender in his intercourse with his people, open and affable to those who at any time enter his peaceful dwelling. Let him be my minister and my pattern, rather than the other doctor with all his fame for eloquence and talents.

“April 21. — Mr. S. P. Williams preached for me half of the day. Want of pungency is the great fault of his preaching. His style would be thought elegant ; but it is a style which I have no desire to obtain : it wants that simplicity and plainness which are necessary to render preaching forcible and useful to all classes of men.”

These strictures, whether just or not, are discriminating, and proceed evidently from a mind awake to every thing that relates to the work of preaching the gospel. They evince a quick sensibility to the lights and shades of ministerial char-

acter and culture: they show a disposition also to glean, from the vintage of others, grapes for his own wine-presses. If the young student seems bold beyond what was wise, and more severe than was quite charitable, there is this apology for him, that these were judgments before experience, and steps towards a higher culture and a broader and more judicious criticism.

Such were the elements of character with which Mr. Hawes came to his work as a minister in Hartford. What prophecy, and promise of usefulness, were contained in them, it was not difficult to discern. If the church over which he was placed was the first in Hartford, and, in wealth and intelligence, one of the first in New England, it had now for its pastor one of New England's strongest, and, intellectually and morally, most commanding young men; and he was fully appreciated.

After he had been a few months engaged in his work, Dr. Woods of Andover inquired of a parishioner how the people liked him. "Very much, very much indeed; but some of the ladies think him not quite careful enough where he spits." — "Tell the good ladies," said the doctor, "that they can afford to let Joel Hawes spit where he has a mind to;" though no man was more careful in such matters than he who thus expressed this warm commendation of his pupil.

CHAPTER V.

Early Pastoral Labors. — Rules for Study. — First Child.

THE first five years of a young man's ministry usually determine its character. If he neither breaks down in it from over-exertions, nor falls out of it from incapacity, indiscretions, or indolence, he may be regarded as successfully established. His want of experience comes just where he has the greatest need of its advantages, — at the beginning. The material which he has to mould is often crude, and sometimes essentially antagonistic. Some of the flock may be more inclined to lead the shepherd than to be led by him. Some pastors, too, mistake themselves for lord bishops, and count their office to be above the church, rather than a work of winning men to Christ, and teaching them in it.

It was the aim of Mr. Hawes to reprove and rebuke, not by dictation, but by instruction and example; to rule, not by priestly authority, but by the superiority of intelligence and the sovereignty of truth; to make his ministry a magnetism of self-sacrificing love and of gospel-truth.

He soon found, however, what every earnest and

wise pastor finds, in the economy of time and labor, the necessity of order, of system. Among the earlier entries in his journal, after his ordination, are the following principles and rules : —

“I. I have spent more time in bed than is necessary. Seven hours in twenty-four, I know, are sufficient. Let me, then, restrict myself to this number ; and when by indolence, or love of ease, I indulge beyond this, deduct enough from the next night to make up the loss.

“II. My Monday mornings must be looked to. After an effort, I am apt to relax too far. Some business of easy performance must be allotted to that time which now I am very apt to lose. My exercise must be regularly and vigorously attended to, and every measure taken to preserve health.

“III. More time must be employed in devotional exercises, — in prayer, meditation, reading the Scriptures and other books of piety.

“In these seasons, I will labor to impress my mind with a lively sense of divine things, — the greatness of my work, my final account at the judgment-day, my great need of divine guidance, and the willingness of God to bestow the favors which I need.

“Neglect of serious self-examination, and of deep, devout meditation, has exceedingly injured me.

“IV. I must be careful to improve the fragments of time ; in company, must labor to do and get good. In my intercourse with my companion, I will strive to be useful, permitting no time to pass unimproved ; in my walks, have something useful to occupy my thoughts ; and let my diversions, so far

as possible, be made directly subservient to my growth in goodness and usefulness; always be in my work, and show by my diligence that I have no object but to promote the happiness of my people; be sparing in eating; and, however great the task or self-denial, pursue that course which I think will be most conducive to my present and future good.

“V. Be more stable in purpose. Never trifle with a book with which I have no concern. Let not my reading be so miscellaneous as it has been. For steady reading, take, for the present, Smith’s ‘Theory of Moral Science;’ for devotion, ‘Edwards on the Affections.’ Read carefully, and not to while away time; and may God bless me in my efforts to grow in knowledge!”

In the midsummer following his ordination, Mr. Hawes went to New Haven to attend a meeting of the Connecticut Missionary Society. This was the beginning of his connection with that institution, which had his hearty co-operation for almost half a century. “Such a society,” he said, “is a kind of insurance-company; and the stronger churches, by continuing to support the feebler ones, hold a pledge of assistance in their turn, if they should need it.” At this time, also, he made his first appearance as a preacher in the chapel of Yale College.

The heat of summer, and the anxious labors of these first months of pastoral life, made some serious inroads upon his health, and caused a little despondency. “Lately,” he says, “I have been greatly inclined to low spirits. I must guard against this

distressing state of mind, and especially against that peevishness and irritability, to which, at such seasons, I am strongly disposed." By the advice of his physician, he suspended his labors for a few weeks, passing most of the time at Saratoga, that ancient recruiting-place of invalid ministers.

On his return, he writes, Oct. 3, "Last evening we commenced housekeeping, — a new and interesting scene to us. It is my earnest desire to begin this new relation in the wisest and best manner.

"I would have my family a *religious* family, and all its concerns managed in the fear and for the glory of God. I would set myself to engage the blessing of Heaven upon me and mine. Oh, may the God of Abraham be my God and portion!"

The following year, Mr. Hawes suffered still more from depression of spirits and physical debility. Twice he was obliged to leave his work, — once for three weeks, and once for nine. For a time, neither he nor the physician seemed to understand that it was dyspepsia that was making the trouble, — that stealthy plunderer of the health and spirits of overworked ministers, — and that a morning ride on horseback would be more promotive of health and the Christian hope than medicine, or even prayer, without it.

"Knowing now," he says, "the nature of my disease, I feel encouraged to believe that attention to my food and exercise, with the blessing of Providence, will restore me to health. O God! give me health, if it please thee; but, above all things, give me submission."

In one of his journeys for health, he writes from Andover, —

“ANDOVER, Feb. 22, 1819.

“Here I am in the sacred edifice where. I have spent my happiest days, and perhaps exhausted the cup of quiet and peaceful enjoyment assigned me by a kind Providence in this world. Sure I am that little of the peculiar happiness I here enjoyed remains to me in this life. I have lived nearly long enough to learn that this world is a cheat. I have seen so much of its vanity and perplexity, that I have almost ceased to anticipate any thing from it in future ; and, when anticipated happiness ceases, we have not much left that deserves the name.”

How sad when indigestion thus darkens the dawn of the brightest day ; when lack of gastric energy thus makes an old man of a young one, and need of physical exercise is mistaken for the absence of the Divine Spirit !

“SARATOGA SPRINGS, June 16, 1819.

“*My very dear Louisa*,—My time passes as pleasantly as it can while I am absent from home and doing nothing. I study only to pass off my hours in the most agreeable manner.

“I ride, go a-fishing, take a shower-bath, go to the reading-room, get the news, and so pass off the forenoon. The afternoon is spent much in the same way ; and, trifling as this manner of whiling away time may seem, I can assure you that I do as sincerely ask the blessing of God upon it as I ever did upon the composition of a sermon or the labors of the Sabbath.

“I find Dr. Porter a most agreeable companion. Here he is neither doctor of divinity nor professor, but only E. Porter.”

In August, 1819, his first babe was laid in the arms of the young pastor, — a new link, drawing the parents more tenderly and closely together. It opened another chapter in their history, and brought out into greater fulness latent harmonies and capabilities of their human nature. Before, each found a second self in the other: now they both find a third self in their first born, to be cradled in love, and guarded by duties that are full of delight.

CHAPTER VI.

Religious Interest. — Revival. — Series of Revivals. — First Affliction. —
Lectures to Young Men.

THE first year or two of Mr. Hawes's ministry was a good deal occupied in bringing order out of confusion. The half-way covenant had wrought its mischievous effects in this church, as in many others in New England. When unregenerate men are admitted not only as voters in the church, but are elected as leaders to its offices, the difference between the church and the world is scarcely perceptible, and the idea of a visible church well-nigh lost; and the expedient resorted to by Mr. Stoddard of Northampton, and some others, to relieve the difficulty by introducing what was called the converting power of the Lord's Supper, and the admission of the unconverted to the communion, only increased it. Through this door came into the churches the Unitarian defection, which, in the latter part of the last century and the early part of the present, silently carried away so many of them. An unregenerate membership will not long cleave to an evangelical creed, or tolerate an orthodox ministry.

As the best way of meeting the exigencies, Mr. Hawes preached the gospel with discrimination and affectionate boldness. He set forth in its true colors the difference between genuine and spurious conversion. He inculcated the necessity and principles of church discipline. He employed all his reconstructive skill in removing the rubbish of a dead formalism, in softening prejudices, in smoothing asperities, in re-joining dissevered beams and braces, and in building up all parts of the spiritual edifice on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

The fruits of this labor began early to appear. In the winter of 1819, six young men came to the pastor with the great question. They were all humble mechanics, and in the employ of a man who was a believer in the doctrine of universal salvation. All of them were led to the Saviour in an intelligent and peaceful hope. Four of the six soon commenced a preparation for the ministry under the pastor's direction, and by his assistance. Three entered it,—one of them being Father Gleason, the noted missionary to the Indians; and one joined the assembly of the first-born in heaven just as he was completing his preparation. These early fruits were an encouragement to Mr. Hawes, and did much to make his a revival-ministry.

The first pastors of this church, Hooker and Stone, in spirit and principle were revival-men. The first twenty years of Dr. Strong's ministry were singularly lean in spiritual results. During the latter half, he was more successful.

In the summer of 1820, the interest in religious subjects had become more general; and a few were willing to acknowledge themselves serious inquirers. Slowly, but steadily, the work increased till near the close of the year, when the health of the pastor required a suspension of labor and a brief absence.

On his return he says, "It was apparent that the Spirit of God had been diffusing a silent, gentle influence among the people, exciting in some a spirit of prayer, and producing in others a susceptibility to divine truth which they had not before manifested. So it continued till soon after the opening of the new year, when it became manifest that God was, in very deed, in the midst of us. The last Friday in January, being that preceding the sacrament, was set apart by the church as a day of fasting and prayer. We assembled in the morning in the old brick conference-room in Temple Street. It was filled; and the meeting was one of great tenderness and solemnity.

"Very little was said except in the secrecy of each one's own bosom and in united prayer. But a power mightier than human speech was there; and all felt that silence was most becoming in such a presence. It was agreed to meet in the same place in the afternoon: but, long before the appointed hour of assembling, the house was crowded in every part; and great numbers were standing without, unable to enter. The meeting was adjourned to the church, which was well filled; and the exercises of the occasion were exceedingly impressive. We all felt that a revival of great power had commenced among us.

In my inexperience and insufficiency, I felt that I needed assistance. Dr. Beecher, then Mr. Beecher of Litchfield, known to have had large experience in such scenes, was sent for, and kindly came to my aid, and spent some two weeks with us, preaching with great power, visiting from house to house with the pastor, and giving counsel to inquirers individually, or collected in private dwellings, on the great concern of salvation. The only measure resorted to to carry forward the revival, besides preaching and prayer, was the meeting for inquiry, or the anxious meeting as it was sometimes called, commonly held immediately after the public religious service. These were meetings of the deepest interest. They were attended by persons of every age and standing in society, varying in number from sixty to one hundred, two hundred, and three hundred, all thoughtful and anxious as awakened by the Holy Spirit, and in earnest to know what they must do to be saved. Conviction of sin was often very deep and pungent, and lasted from two to three and four weeks, or longer, and was then succeeded by submission and peaceful hope. For several weeks, the work went on with undiminished power; and great was the joy on earth and in heaven over sinners repenting, and giving their hearts to God. I never saw any church so deeply and so generally moved as in the beginning and progress of this revival. Correspondingly abundant and precious were the fruits gathered from among the impenitent. Nearly two hundred were added to the church in the course of the year, the great

body of whom gave evidence, in their subsequent course, of sound conversion."

The ministry of Mr. Hawes was marked by a series of similar revivals, — ten in forty-four years. One, in 1826, continued about a year, and brought to the new life of faith a large number of the young. Another, in 1829, included both young and old, and made large and valuable accessions to the church. In 1831, the expedient of a protracted meeting was resorted to, the first that was held in Connecticut. Mr. Hawes doubted the wisdom of it; but, as the pastors of the North and South churches favored it, he acquiesced.

"It was an occasion," he says, "of deep and prayerful interest; and many of the impenitent were hopefully converted. But, as I feared, the influence, on the whole, was to run the revival directly to a head: and, after the close of the meeting, there was a subsidence of interest; and I heard of very few awakened or converted from that time. I do not state this as an argument against protracted meetings or special religious services in all circumstances, as connected with revivals; but I state a fact, by no means a solitary one, which may at least suggest some lessons of instruction and caution in relation to this subject.

"The year 1834 was memorable for the impressions made upon a class who were seemingly confirmed in their indifference and worldliness. Many of them were persons of character and standing in society. I knew, that, if they were not soon saved, they would be past hope. I often referred to them

directly in my preaching and my prayers; and frequently, when I saw them retiring from the sanctuary at the close of the Sabbath services, unconcerned as they had been for years, I felt as if I should sink down in the pulpit. During the fall and winter of 1833, I thought I saw some signs of approaching good; and I set myself with new earnestness to the work of pastoral visitation. Four weeks immediately after the opening of the new year I devoted to this service, visiting and conversing with all, or nearly all, the families of my charge, especially of the church, and closing the interview with prayer whenever it could properly be done. It was an arduous but most profitable service. The Lord, I found in many cases, had been before me by his Spirit; and I saw indications of a revival near at hand which I could not mistake. I felt my need of assistance in the way of preaching; and Dr. Taylor was invited to come to my aid. He spent a week or more among us; and his preaching was with great power. The searching, awakening, pungent truths of the gospel have seldom, it is believed, been proclaimed with greater clearness and force."

This revival went forward steadily, but powerfully, for several months; and, as the fruit of it, from sixty to seventy were added to the church.

In 1838, there was a special work of grace extending to most of the churches in the city. During the winter of 1841-42, Rev. Mr. Kirk labored for several weeks in the different Congregational churches, and with very marked effect. "His afternoon discourses, designed especially for Christians,"

says Mr. Hawes, "were eminently suited to elevate the spirit of piety, and excite the friends of Christ to a livelier interest in promoting his cause. But there were other results: it gathered a large number, especially from the young, into the fold of Christ."

In 1852, and in 1857 and 1858, large accessions also were made to the church, both in numbers and in the moral force of its members.

The subject of revivals is one about which there has been, and still is, some diversity of opinion, especially respecting the means and modes of promoting them. The time is past when those calling themselves Christians ridicule or seriously object to them. The unevangelic denominations feel their need of them, and, in some form, seek to secure them. All religionists and some irreligionists hold a doctrine of revivals; and none denounce more dogmatically all languishments and apathy in professors of religion than those who deny the possibility of any special awakenings or supernatural divine influence.

The history of the Church shows such quickening seasons to be a part of the providential plan for its increase. Decline is the law of fallen humanity; renewal, revival, the law of a recovering divine purpose and power. The patriarchs and prophets labored and prayed for this renewal. "Give us a little reviving in our bondage," prays Ezra. "Wilt thou not revive us again," cries David, "that thy people may rejoice in thee?" While, therefore, these seasons did not

originate in New England, they found in its theology and its piety a fertile soil.

Mr. Hawes was a staunch friend of revivals, and a discreet and earnest worker for them and in them. In reference to what were called "new measures," he was very cautious. He did not like parade, pretence, or noise. He did not favor a frequent resort to "four-days' meetings" as a means of awakening interest in a slumbering, apathetic church. He thought, for such a purpose, they were generally a failure, or were productive of only a four-days' excitement that was scarcely better. As a method of promoting a religious interest, he questioned whether the danger was not greater of ending it in four days than of continuing it. In the closing reflections of his sermon, "Recollections of Revivals in Hartford," he gives his views on the theory and value of these special seasons:—

"The whole theory of revivals is involved in these two facts; viz., that the influence of the Holy Spirit is concerned in every instance of sound conversion, and that this influence is granted in more copious measure and in greater power at some times than at others. When these facts concur, there is a revival of religion." He did not regard even a succession of revivals as marking the highest and best state of the Church; for it implied also successive periods of decline in religion. "That is not a good state of health in which a man is well one day, and sick the next. That is not a good and fruitful season in which drought succeeds flood; and killing frosts, the burning heat of the sun. Neither is that the

best type of religion which alternates from engagedness to indifference : nor that the best state of the Church in which its members are asleep at one time, and awake at another ; or in which they are all alive and in earnest for a season, and then fall into a state of indifference and negligence."

Yet, in the present state of the Church and the world, he regarded these effusions of the Spirit as indispensable to the life of religion and the advancement of the cause of Christ.

"We see how it is when revivals are withheld only for a few years. Declension advances in the Church with fearful strides ; worldliness rolls in its torrent of bewildering and deadening influences ; the spirit of watchfulness and prayer, and of tender concern for the impenitent, dies out ; the desolations of moral death spread around ; and sinners, with only now and then a solitary conversion among them, are seen in growing crowds rising upon the stage, utterly regardless of God and their own immortal interests. What, then, would be the consequence if revivals were wholly stayed, and no more special seasons of refreshing from the presence of the Lord were granted ? It would be like staying the showers of heaven ; like changing the seasons into one long, dreary winter : universal dearth, famine, and death would follow. No : we must have revivals, or the Church cannot exist as a living, spiritual body, and all hope in respect to the salvation of sinners must have an end. Not a church in the midst of us could survive twenty years as a living, fruitful church, unvisited by the refreshing influence of a revival."

As darkness follows day, so in this life do sorrows joy. The bud of beauty that sprang up in the garden of Mr. Hawes's social affections, August, 1819, and diffused its sweet fragrance in his home a little more than four years, suddenly drooped, and was transplanted, to mature its bloom and beauty in the paradise above. In a letter to a sister of Mrs. Hawes, the afflicted father discloses the deep wound he has received.

"HARTFORD, Sept. 21, 1823.

"*My dear Mary,*—I am induced to seek some relief from the sadness of this trying hour by telling you the sorrows which God has cast into our cup. Our dear Louisa is no more: she died last evening, after a sickness of nine days. The trial is to us almost insupportable. We would not murmur. We know a righteous God has done it: but nature bleeds under the stroke; and we are overwhelmed with grief. She was a lovely child, our first-born. Her mind had begun to open its promising beauties, and her affectionate heart to return with gratitude the kindness of her parents. But she is gone: we shall see her no more among the living; no more be greeted by her cheerful countenance; no more direct her steps in the path of duty and heaven. In that blessed world, we trust, her spirit is now at rest. There, after spending a few more days on earth, may we meet her, and, with the great company of the redeemed, render praise to Him who loves little children, and graciously said, 'Of such is the kingdom of heaven'!"

The "dear Mary" to whom this letter was addressed was a younger sister of Mrs. Hawes, who, for several years, had made her home with them. Mr. Hawes took a deep interest in her improvement, and particularly in her religious instruction and prosperity. She was afterwards married at his house, and now survives, the last of her father's family, an intelligent and excellent woman, the wife of the Hon. Julius Catlin.

Mr. Hawes has now passed through the *curriculum* of Providence in the relations of life for the development of the social and moral nature. First he is a son, then a husband, last a father; when the family-circle is complete. He has tasted its pure joys, and felt its educating and elevating influence.

Then comes a change. A link in the golden chain suddenly drops out. The bereavement is startling: it emphasizes all his preceding parental joys by their sudden termination. But it does not deprive him of the benefit of having possessed them: it gives him a depth and tenderness of sympathy with all afflicted parents which comes only from experience, and which, to a pastor, is almost invaluable in his ministries to the sorrowing.

One of the incidental results of the early revivals in Mr. Hawes's pastoral work was his "Lectures to Young Men." The germs of these lectures sprang up as he was laboring in these scenes for the youth of his charge. He saw more clearly than ever the dangers to which young men were exposed; he felt more the difficulties they had to encounter in deciding on a religious life; and he cultivated assid-

uously the art of attracting them to a free conference with him, and to confessionals, which made him more acquainted, not only with those thus drawn into his confidence, but, through them, with their companions also. This put into his hand a key to the whole important class, and opened to him new ways and means of reaching them.

Nothing so strips the veil from vice and crime, and lets the sunlight of truth into the dark dens of pollution and error in which young men so often herd, as the thorough working of God's Spirit in a revival of religion. Mr. Hawes was moved by a strong desire to do something for the young men. He inquired more carefully into their condition and temptations; he interested himself more particularly for their intellectual and moral improvement; and finally projected the plan of a course of lectures.

In the autumn of 1827, on successive Sabbath evenings, he delivered them to the young men of Hartford. They were so favorably received, that Mr. Hawes was requested to repeat them to the students of Yale College. The impression made in the two cities, and the request of the young men, determined their publication. /

The first edition appeared in April, 1828, — five lectures, in a duodecimo of a hundred and seventy-two pages. In a notice of the book, "The Spirit of the Pilgrims" says, "The general style of execution evinces the workings of a mind well acquainted with the subject in hand, and a benevolence of spirit calculated to appeal with effect to the youthful heart.

There is, throughout, a manly, business-like exhibition of truth and counsel. The language is perspicuous, pithy, chaste, and natural."

The first edition was immediately taken up, and a second called for. "We like these lectures," says "The Christian Spectator" in its notice of the second edition, "because they are written in a plain, manly, and business-like style; because they are replete with such instruction, arguments, and motives as should be addressed to every young man in the nation."

To the third edition was added a "Lecture on Reading," prepared for the Mechanics' Association in Hartford, and repeated to the young men of the author's congregation. Other editions followed rapidly till 1856. Then two more lectures were added, — "The Causes of Success and of Failure in Life," and "The Claims of the Bible on Young Men;" when the copyright was transferred to the Congregational Board of Publication. In making this arrangement, true to his first and only pastoral love, the author stipulated that fifty copies should be annually sent for distribution among the young men of the First Church and Society in Hartford.

It is probable that at that time no discourses to young men in the English language had met with a more extensive demand. Nearly a hundred thousand copies had been circulated in this country. It was also republished in Great Britain, a still larger number being circulated there. Perhaps no similar book has ever produced a more salutary impression upon the class to whom it was addressed. In

the preface to the Board's edition, Mr. Hawes says he has heard of more than eighty young men who have traced the commencement of their Christian life to impressions received from the reading of this book. Doubtless there was also a much larger number of whom he never heard.

At the time the lectures were prepared, the field occupied by them was comparatively new: there was nothing exactly like them in English literature. His was soon followed by other excellent works, among which Henry Ward Beecher's was the most popular. The drift of Mr. Beecher's is to make young men industrious and honest, and to keep them from the prevalent vices and crimes of society, — an exceedingly important object, and admirably executed: the *animus* of Mr. Hawes's course is to make them intelligent, patriotic, and earnest Christians. The former sparkles with wit and humor: the latter is all aglow, but without either. One gives keen thrusts at vice: the other deals heavy blows at sin. Both are rich in practical wisdom and Christian principle; and both are written in strong Saxon, and marked with something of Doric beauty.

This book placed Mr. Hawes in the fore-front of good writers, and successful, practical thinkers; and the eminence which the first ten years of his ministry gave him procured for him the degree of D.D. from his Alma Mater, at a time when such honors were not so cheap as they have since become. But to have written a book which the author knew

had been the means of drawing to the life of faith nearly a hundred young men, and which has probably been the means of such a blessing to more than twice, and perhaps thrice, that number, — this, to any man or angel, is worth a lifetime of labor. /

CHAPTER VII.

Travels in Great Britain and France. — Welcome Home.

THE prolonged religious interest in 1829–30, with the anxiety and toil of the pastor, made some relaxation and rest expedient for him. In the spring of 1831, Dr. Hawes signified to his people a desire to be absent for a few months on a tour to Europe. Consent was readily given, and the means of defraying his expenses voted. “Such an expression of their generous kindness,” he writes in his journal, “binds me to them by new and stronger ties.”

He sailed on the 31st of May, in company with four other clergymen, — Dr. Samuel Green of Boston, Dr. Nettleton, Dr. Hewitt, and Prof. Hovey, — all marked men. Dr. Nettleton had gained distinction as a wise and successful evangelist. Dr. Lyman Beecher said of him at this period, “Considering the extent of his influence, I regard him as one of the greatest benefactors God has given to this nation, and among the most efficient instruments of introducing the glory of the latter day.” The object of his absence from the country was relaxation, and, so far as he was able to remove the

prejudices respecting American revivals which had been occasioned in England by such writers as Mrs. Trollope and Mr. Colton.

Dr. Hewitt had become almost equally well known by his power as a preacher and temperance lecturer. His mission was to disabuse the English people respecting the temperance reform in New England, and to inaugurate the same in Old England. He arrived in London June 28, and, the following day, addressed a large temperance-meeting in Exeter Hall. His few prefatory words propitiated his numerous auditory, and took the citadel before a gun was fired. "Although my being was begun in New England, I am of old English origin; and British blood, in mingled streams of English and Irish, runs through my veins. If, therefore, I should be too free, remember my English blood; and, if I should err, remember my Irish blood." Something of the power of his eloquence may be understood from an English journalist, who cut his report short by declaring it "impossible to print thunder and lightning."

The journal of Dr. Hawes furnishes pleasant glimpses of his first experience in foreign travel. His plan included a visit to England, France, Scotland, and Ireland; and his entries give quite as graphic pictures of the traveller as of the countries he passed through.

"June 19, Sabbath.—Thought, 'How amiable are Thy tabernacles!' I longed for home; wept when I remembered my pulpit and people. Rainy: no service on deck. Languor, sickness, irresolution,

prevent useful effort on board ship. No place for religion.

“July 1.—Called on the Rev. Mr. James. Received a most hearty welcome, and a pressing invitation to put up with him while I stay in Bath. This I was obliged to decline, as I had previously engaged to spend my time with another friend.

“July 3.—Preached this morning for Mr. J. to a very large and attentive congregation. It was a sacramental occasion; and I had the privilege of sitting down with fellow-Christians, in this strange land, at the table of Christ. It was a precious season.

“Oxford is a paradise,—the most beautiful place I ever saw. It is a city of colleges, built in the most princely style. There are nineteen in number, besides four halls. Christ’s College has been founded more than a thousand years. It has, at present, the largest number of students,—upwards of four hundred. The grounds in front, along the banks of the Isis, are decorated with shaded walks and fine groves exquisitely beautiful: indeed, the scenery around the place is enchantment. I visited several of the colleges; but, as it was vacation, I saw but very few of the students or professors.”

“LONDON.—Sabbath, 10th.

“Heard Mr. Irving. He was on his favorite subject,—the text in Ephesians, first chapter, last verse,—the Church, ‘the fulness of Him that filleth all in all;’ the fulness spoken of, the fulness of divine *power*, residing in the Church, of

course, — the power for working miracles. The Church, he affirmed, was constituted in the possession of this power: it has never been taken away. If there is a Church, she must have this power; for the Church is the body of Christ. The only reason why the Church does not speak with tongues, and prophesy, is unbelief in her members. Some of these begin to have faith; and the power in them is manifest. He had seen it; he had himself been able to exercise it. He stated a case of healing that had occurred the week preceding in answer to his prayers.

“The whole subject of miraculous gifts as possessed in the primitive Church deserves attentive consideration. The delusion into which I cannot but think some of these men have fallen arises from false principles of interpretation. This is especially true of Mr. Irving. It will, I fear, spread for a time, as there are always weak and enthusiastic persons to embrace such notions; but I wait to see and hear more of this in Scotland, where the gift of speaking in unknown tongues is specially manifest.”

Of Westminster Abbey he says, “No description can be given of it. It is a strange spectacle. There lie in promiscuous assemblage kings, queens, statesmen, warriors, poets, scholars, prostitutes, and villains, each, by his epitaph, now in heaven, but all waiting the decisions of the last day, which, in a great majority of cases, will, it cannot be doubted, reverse forever the judgment of man. Many of the statues were greatly disfigured, — some by vio-

lence, and some by the slow but certainly consuming hand of time. Ambitious as the great may be to have a place in this abbey, I could not but feel, while viewing the dark, decayed, worm-eaten monuments in this receptacle of departed ones, that the resting-place of Martyn or Brainerd is far more desirable. Every attempt of poor dying man to perpetuate a memorial of himself is vain. Time mocks at such efforts, and will finally sweep into oblivion all the works and the monuments of men. If any one wishes to see the vanity of earthly greatness, or to have spread before him in most affecting colors the folly, the depravity, and the pride of man, let him visit Westminster Abbey.

“The Parliament House has nothing of interest about it, except that it is the place of the nation’s grand councils. The woolsack, on which I saw Lord Brougham seated, resembles a bag of cotton covered with scarlet velvet. The countenance of the chancellor is extremely interesting, marked with deep lines of thought, and occasionally with no small share of sarcasm.

“Called this afternoon on the Rev. George Burder: found him living with his youngest son, a physician, in Brunswick Square. He is, indeed, a venerable old man; just entered his eightieth year; his locks white as the snow; his countenance beaming with meekness and benevolence; his voice pleasant; his person erect, of middling stature; social, kind, devout, full of anecdote, and very instructive in his conversation. Though I threw myself upon him without an introduction, I was most kindly

received by him and his son, and was constrained to stay to tea. He was well acquainted with Wesley and Whitefield.

“They used to travel together, and frequently occupied the same room for lodging. On a certain occasion, Whitefield, being fatigued by preaching, was shorter than usual in his secret devotions before retiring. Wesley reproved him for being so short and superficial. The next night, each knelt by his bedside as usual. Whitefield, on rising, still found his friend Wesley on his knees, but *fast asleep*. The occasion was not lost to return the reproof.

“Mr. Burder was well acquainted with Robert Hall and Fuller. The latter he thought much the more useful man. Hall had an aversion to the labor of writing, which, with him, was very great. He once said to a friend who asked him why he did not publish more, ‘It costs me so much labor, that I cannot. I can never satisfy myself in a composition without writing it over four or five times.’

“Dined with Dr. Henderson, Principal of Highbury College, and well known as the author of ‘Travels in Iceland.’ A most interesting man, — more of the affable, the kind, the generous, the open and frank in him than I have seen in any other man in England.

“The college over which Dr. Henderson presides was established three or four years since ; has about forty students in a four-years’ course of classical and theological education, and a library of two or three thousand volumes.

“I cannot but think that the superficial education

that prevails among the dissenting ministers is one principal reason why their cause is not more flourishing, and why men of thought and taste are so often going over to the Church.

“The few hours I spent in the society of Dr. Henderson and family have left impressions on my mind which I wish long to cherish; and they have led me to form some purposes which I hope I may be able to fulfil.

“Sabbath, 17th. — Preached for Dr. Pye Smith, morning and afternoon, in the pulpit once occupied by Priestley, Price, Belsham, and recently by Aspland, the ablest among the Unitarians. The congregation very small, but attentive.

“Arrived at Calais about eight in the evening. The quay filled with spectators, male and female, watching the arrival of the boat. It was sufficiently amusing to find myself in the hands of a French soldier, undergoing a search, lest I, a plain, well-meaning parson, should be plotting treason or rebellion, or smuggling some contraband article of trade among thirty-two millions of people. This system of passport and search is an absurdity, and cannot last much longer.

“Saturday, 23d. — Took a last look of the Palais Royal and the Tuileries. Saw the king on his way to the House of Deputies. Raised my hat to his royal majesty; and could hardly refrain from shouting with the multitude, ‘*Vive le roi!*’ He is a fine-looking man; extremely graceful on horseback; and bowed, and smiled very pleasantly, as he passed the soldiers and the crowd on full gallop.

“Sabbath, 24th. — No Sabbath in Paris. The shops are open; the streets filled with carriages; the soldiers on parade: and all kinds of business and pleasure are to be seen just as on other days. I attended church in the morning in a French Protestant chapel, and heard a Mr. Audeben. Went in the afternoon to the Chapel of the Oratoire, and heard Mr. Wilks. The audience still smaller. The sermon was not great, nor eloquent, but a charming exhibition of Christian feeling.

“Monday, 25th. — I have just been surveying the Gardens of the Tuileries, — a most splendid sight, displaying alike the wealth, the taste, and the folly of the successive monarchs who have contributed to bring this enchanting scene to its present state of elegance and splendor.

“Dined with Mr. Wilks. Found him and Mrs. Wilks exceedingly interesting people. Went thence to Mr. Henry Lutteroth’s, where we met a large circle of Christian people, among whom were Rev. Daniel Wilson, Frederick Monod and his brother Rodolphe, John Grandpière, Audeben, and several other ministers.

“Aug. 6. — Visited the Royal Library, the largest in the world, containing eighteen hundred thousand volumes and nine thousand manuscripts, accessible at all times to the student; and saw some hundreds of persons in the different rooms exploring these rich mines of knowledge. Oh! when will my beloved country have any thing that will compare with this splendid establishment?

“Aug. 16. — Called on Rev. Charles Simmon, fellow

of King's College, and minister of St. Mary's Church. Found him in his parlor, seated on a sofa, engaged in preparing a set of sermons which he is to deliver before the university during the next term. He received me very affectionately, and immediately entered upon conversation of a deeply-spiritual character. He complained much of the religious spirit of the age; yet he says a great and most salutary change has taken place in the university since he was connected with it. Once he stood all alone, and was accustomed to go a hundred miles to attend a meeting of ministers of like sentiments with himself. Now how very different!

"Arrived at Edinburgh late Saturday evening, chilled through with the piercing wind of the high lands, and excessively fatigued, having rode (most of the time on the top of the stage) sixteen hours. Felt very lonely: no living being, so far as I knew, within hundreds of miles of me, who knew me, or felt the least interest in me. Thought of home, of God, of heaven; and endeavored to compose myself to rest.

"Tuesday, 31st. — Breakfasted with Dr. Chalmers. He had an engagement to attend a wedding. He is a great admirer of Prof. Stuart, and spoke in high terms of Dr. Alexander's 'Canons of Scripture.' He thought it the best he had seen.

"Sept. 6. — Took breakfast with Rev. Christopher Anderson, an intelligent and most excellent minister in the Baptist communion. Mr. Anderson told me, that when Rev. Andrew Fuller was visiting Oxford, while his friend was pointing out to him the splendor

of some of these ancient and venerable piles, he said, ‘ Brother, this is all well enough ; but there is one point about justification.’ His heart was somewhere else. Left at three o’clock for Glasgow ; arrived a little after seven. Next morning, called on Dr. Wardlaw ; visited with him the University and the Museum. Sabbath afternoon, heard the doctor preach.

“ The sermon was distinguished for a neat, perspicuous style, — somewhat wordy, serious, evangelical, and affectionate, but not striking, not energetic or forcible. His voice is small, but its tones sweet and well managed. He is, on the whole, just such a preacher as I should expect would continue to be interesting and useful to a congregation year after year. Preached in the evening for Dr. Wardlaw. Was rather embarrassed, not being in usual health. The assembly was deeply attentive.

“ Monday evening. — Disappointed in not seeing or hearing from Dr. Wardlaw. . . .

“ Let me learn the importance of paying proper attention to strangers. I have been neglectful in this respect ; and it is a resolution I have often determined to carry into effect, if I live to get home, that I will be more attentive to the rites of hospitality, especially to strangers.

“ Friday, Sept. 9. — Spent a pleasant day in Belfast. Called on Dr. Cooke ; and, though I had no introduction, I met with a very cordial reception. He is a leading man among the Orthodox, and has been the chief instrument in bringing about a separation between the Unitarians and Orthodox in

the synod of Ulster. One of the painful things in travelling is to meet friends only to part from them ; to love, and then to separate.

“10th.—At five o’clock, took our seats on the top of the stage for Dublin.

“The country to Newry, thirty miles, where we breakfasted, was, in general, fertile ; and the state of the people, principally Protestant, appeared to be much the same as it was north of Belfast. Beyond Newry, the aspect both of the people and of the country changed much for the worse,—the land in many places rocky and barren, and the people here Catholic, poor, and miserable in the extreme ; their houses built of mud, without chimneys, without floors, without lights, without partitions, filthy inside and out, and serving as a cover for pigs, children, and all together. Met large numbers of women, girls, and boys, driving asses to market, loaded with panniers of peat,—the most ragged, wretched, vacant, mindless beings I ever saw. My heart was deeply pained all day at the sight of objects of distress ; and never did the ways of Providence seem more mysterious to me.

“Sept. 17.—So I am on my return to my beloved home and people. I leave these shores with mingled emotions of regret and of pleasure. The time I have spent here has passed very pleasantly, and, I hope, not unprofitably. I have met with almost uniform kindness, and have experienced many attentions of which I am unworthy. I leave behind me many friends whom I highly esteem. This morning, as I went on deck, the sailors were

engaged in putting the ship about. Observing the poor fellows hard at work, I put to, and helped pull the ropes; when a heavy sea struck the ship, and rolled torrents of water over me. It was very amusing to the merry tars to see the parson wet; and, as I had so often laughed to see them and my fellow-passengers ducked, I thought it was right enough that they should have their turn.

“Oct. 22. — It is Saturday evening; and I have just finished a sermon for my people, — a strange place, indeed, for this kind of labor. I have written it in the midst of gambling, talking, singing, fiddling, fluting, dancing, the tramping and shouting of sailors over my head, the roaring of winds, and the rolling of waves. I am weary of this tossing, of this confinement; of this wretched way of spending time, especially the Sabbaths of the Lord.”

Dr. Hawes reached home the latter part of October, after an absence of five months. These extracts from his journal show him to have been a good traveller. He gained access to some of the most distinguished theologians and philanthropists in England, France, Scotland, and Ireland. He was inquisitive and communicative, affable and dignified. He saw the dark side of the times and of things as well as the light. He appreciated very highly the Christian hospitality he received; and resolved to be himself ever after more courteous, especially to strangers. His acquaintance with the world and with human nature was very much extended by the tour, and his resources in general knowledge

and geographical and historic illustration very considerably increased by it. Through his wise expedient of a somewhat minute journal, he brought back much valuable information which he might not otherwise have secured, or would soon have lost.

Some men are seldom so really, perhaps never so ostentatiously, themselves, as when abroad. Scarcely any thing tries their good or bad temper more than what often occurs in foreign travel. To be a stranger among strangers, and also seeking their acquaintance; to depend on their courtesies, and be liable to meet their rebuffs; to be subject to needless delays when one is in haste; to suffer from the heedlessness of servants, the impositions and extortions of public and private officials,—this destroys half their pleasure of travel, and often all their equanimity and civility. One who writes a journal under these circumstances writes his own life, his likes and dislikes, his piety and his peevishness, better than any one could write it for him. He tells not only what he sees and hears, what he thinks and feels, but what he *is*. It is evident from Dr. Hawes's journal that he was often amused, but never fretted; always interested, sometimes annoyed, but never lost his balance.

His welcome home was most cordial; and he entered on his work with new love for it and for his people.

CHAPTER VIII.

Preaches at Protracted Meetings. — Calls to New York, Boston, Philadelphia, Buffalo, Providence.

THE decade from 1830 to 1840 was a period of extensive religious interest. Dr. Nettleton's judicious labors had been attended with signal marks of divine favor in the Middle States as well as in New England. Mr. Finney had just commenced his unique, lawyer-like exposition and application of what he regarded as new and improved views of theology. Dr. Beecher's labors in Boston were in harmony with this interesting feature of the times. His preaching was lucid and bold, and bore hard upon the thoughtless and slumbering in the Church and out of it.

The whole heart of Dr. Hawes was in the movement. He preached abundantly in his own and other parishes and cities. In the autumn of 1833 commenced the fourth general awakening in his ministry of sixteen years, which resulted in the accession of between sixty and seventy to the church. His faith in the divine efficiency and human dependence, instead of leading him to wait for these seasons of special quickening, and deal only in dull dogmas

or glittering generalities, led him to work and pray while he waited on the Lord. He prayed for a revival, preached for a revival, visited, talked, and trusted in God for a revival; and, in the intervals of decline, he indoctrinated his church-members, cultivated their Christian virtues, directed their religious activities into the channels of missionary and charitable institutions, and labored to build up a public conscience and religious sentiment in the community.

He had now reached the ripe period of his life and his ministry. His habits of study and labor were fixed, and his character and influence measured and somewhat established. He was favorably known on both sides of the Atlantic, and was in friendly correspondence with some of the most eminent scholars and Christian philanthropists in the mother-country. He was interested in all the missionary and benevolent enterprises of the age; and his counsel was sought as a director in many of them. About this time, he was elected a corporate member of the American Board of Commissioners, and a member of the Corporation of Yale College.

There were other more eloquent preachers in the land than Dr. Hawes; but, of ministers combining the qualities of preacher and pastor, there were few, if any, more highly appreciated, or more earnestly sought after.

When Mr. Hawes accepted his call to Hartford, he had been strongly solicited to go to Newburyport as the colleague and successor of Dr. Spring; and when, after a year or two, under the double pressure of

labor and dyspepsia, his health began to fail, and the subject was again urged on the ground that a change might be favorable, he did not, for a moment, entertain the idea.

In 1828, Dr. Hawes received a call to settle over the Bowery Presbyterian Church in the city of New York. The committee appointed to present the invitation were Eleazer Lord, Arthur Tappan, and Anson G. Phelps. Mr. Lord, who was unable to accompany the committee to Hartford, states in a letter the urgency of the case, and its claims to a favorable consideration : —

“Though I have every reason to believe that you would find yourself most agreeably situated here as to social and domestic matters, and whatever relates to private and personal relations and circumstances, I know your thoughts will be turned to questions of higher moment. I would observe, then, that I have no hesitation in considering this church as now presenting the most inviting and promising field of usefulness of any, whether vacant or not, in the country. Its location could not be better. It is substantially constituted of those who are of one mind as to active, benevolent, and self-denying exertion for the furtherance of the cause of religion.

“A wide and boundless field of influence and usefulness is presented here in relation to the evangelical interests and ecclesiastical affairs of the whole Presbyterian Church, and to the benevolent institutions whose operations centre here.

“May I use the freedom of saying, that I feel a very strong conviction, that, by coming here, you will

make more of your future life than could be reasonably expected without a change? I hope and pray that it may so appear to you."

The Rev. Dr. Hallock wrote, —

"It is my deliberate opinion, that there are not better materials for forming an efficient session and church connected with any church in this city than are now connected with the Bowery Church. Mr. Lord you are acquainted with. Mr. Tappan has a strength in the cause of benevolence which exceeds the whole united strength of almost any church in this city. Mr. Phelps is a devout man, and a man of great liberality. Brother Brigham of the Bible Society, and a number — from twelve to twenty — besides, are prominently active, and devoted to the cause of Christ. We have been perfectly unanimous in the choice of trustees and elders, and in all else we have done and now in the choice of a pastor."

"NEW HAVEN, Dec. 1, 1828.

"*Dear Brother,* — It is a great question for you to decide: for New York is a great city, and much is to be done there; and the right men are needed to do it. I cannot bear to think that Connecticut should be so drained of her best ministers as she has been. Still I have disinterestedness enough to see and to feel the importance of the present effort in New York. So much of the religious well-being of our whole country depends on that city, that when I think of this opportunity to plant an efficient Connecticut man there, and this, also, as auspicious to the introduction of others, I am by no means

confident it is not your duty to go. I should be sorry for Hartford and for Connecticut ; but I should be glad for New York. Brother, be in that city as much as I have been the last few years, and hear the Dutch and the Scotch and the triangular preachers, and you would feel, not that things are as bad as in Boston, but as bad as an inefficient ministry can well cause them to be ; while there is immeasurably more hope of making them better.

“Yours as ever,

“N. W. TAYLOR.”

“NEW YORK, Dec. 7, 1828.

“*My dear Brother,*—By the time you have had three or four more invitations to leave either your present or any future charge, you will have found that the trial of deciding is more than a balance for the honor of receiving them. I sincerely sympathize with you, and pray that God may sustain as well as guide you. If you form your purpose to take part with us in this city, you must have the spirit and firmness of a martyr, or you can never break from the bonds which now hold you. It would be rash in me to say that it is your duty to leave your people, and cruel to allure you to a field of more arduous labor. Believe me, dear brother, there is *no* allurements except the sound of the Great Shepherd’s voice, and the bleating of his famished flock. I could never intimate a thought to a *young man* to take a station in this populous city. Of all the men who were in the ministry when I came to this city, and of all denominations, but three remain !

You are prepared for labor, and I think will weather the storm, and with more comfort and usefulness than any of us who are here. The field is most inviting for *labor*, and nothing else. Peace, domestic comfort, sweet society, dwell anywhere rather than in great cities. You will come to brethren in the ministry who love you. The congregation to which you are called are exposed in more ways than are known to themselves; and I think they need *you*. If you 'admit the principle of removal,' when will you remove if not now? and where, if not to New York? But wisdom is with you. If you come, you will, in my judgment, act unwisely to leave the matter to the decision of any but your own conscience. The Lord direct you, and send you to us in the fulness of the blessing of the gospel of peace!

"Your affectionate brother,

"GARDINER SPRING.

"MR. JOEL HAWES."

After consultation and a deliberate weighing of the matter, the call was declined; only, however, after a few weeks, to be more urgently renewed. The circumstances which led to this renewal are lucidly given in the following characteristic letter:—

"You will soon learn that the Bowery Church have renewed their unanimous call to you as their pastor elect. The circumstances, antecedents, and adjuncts of that singular measure will also be made known to you *in extenso*. The object of this letter

is, officially, to say a few things that may influence you to think it duty *not* to renew your negative.

“ 1. You seem to be the only man in whom they can agree. Mr. B—— and Dr. E—— have both been ‘pitted and perilled’ by the two parties that had previously grown into being, as their respective favorites. *F—ism* was the talismanic rallying-word. The majority numerically, and much more mentally and pecuniarily, was against them by handsome odds. The line was drawn, and the feelings on one side were as resolved as on the other. . . . A happy proposition was made to renew their previous call. This was considered and carried with little debate, with no reluctance, with perfect equanimity; and so the two sticks became one in the hand of Jehovah.

“ 2. I think that *your* location there is just what they deeply and permanently need. I know you perhaps better than you suppose. I know them also; and such is my conviction.

“ 3. The confidence of the contiguous and allied churches and their pastors would be consulted and gratified by your translation. You have been tried: your sentiments are known, and your age and standing are respected.

“ 4. If *ever* you go from H——, now, it seems, is the time, and this the place. Twelve years past are a just balance of a lifetime uncertainly to come. If you should be spared to labor twelve years with us, your ministry would, I trust, have told its noble average of usefulness in comparison with the ordinary allotments of the best. But you may, *favente Deo*, live and labor, and enlarge in beneficence, for

twenty years yet, — i.e., till 1850, — in our large, influential, and very necessitous city. Besides, —

“5. New England, and especially Hartford, is in a sort subdued and occupied. Here we are comparative savages, — at least, many of our Gothamites; and this consideration, levity apart, is, you will own, a very powerful one with a minister of a Master who came emphatically ‘to call sinners to repentance.’

“I have thus rather hastily, as much employed, sketched my own view of the matter, and the view, I doubt not, of all the best judges among us whom you would care to consult. Many prayers will be offered that your judgment may be directed by the Great Head as his infallibility prefers. I need not say that you must decide for yourself at last, uninfluenced by tears, feelings, or partial views; and may the Lord be with you, and illustrate the path of duty, and guide you with his strength to run in it!

“Excuse the freedom of your affectionate brother in Christ, and in the patience and hope of his glorious kingdom.

“SAM. H. COX.

“REV. JOEL HAWES, Hartford, Conn.”

In reference to the meeting referred to in this letter, another writes, “It was large; and it was soon apparent that a very unhappy state of feeling existed. Mr. B—— and Dr. E—— were nominated; their merits discussed. Crimination and recrimination of each other ensued. Both parties anticipated success. Nine o’clock arrived, and the excitement had risen to a high pitch. Never

did I witness such a scene. Men who had always acted shoulder to shoulder as soldiers of the cross, men who had for years been of one heart and mind, Christians of colonizing principles and of the spirit of the age, angry, reproachful, accusing and accused, presented to a calm observer a picture deplorable to the last degree. I could not keep my seat, nor refrain from uttering sentiments the occasion inspired. I spoke of the schism, — its effect upon the congregation, upon the colonizing plan in general, upon Christians throughout the country; stated that the choice of either of the candidates proposed was to be deprecated, as it would divide the church, and create heart-burnings that would endure for a generation; that it were wise to retire both nominations; that there was a man in the country who would unite all hearts; that, if he knew the precise situation of their affairs, he would undoubtedly accept their renewed call. Your name was mentioned. Its annunciation was like electricity throughout the assembly. The leaders of each side rose one after another; expressed the greatest regret at the previous occurrences, and their willingness to withdraw the nominations simultaneously. It was done. You were nominated, and chosen *vivâ voce*, by acclamation almost, after solemn prayer. The whole assembly sang, standing, ‘Blest be the tie that binds.’ Cordial greetings, mutual congratulations, and tears, succeeded. I never witnessed such a scene.

“My dear sir, if there was ever an indication of a field of usefulness, here it is. The temporal salvation of the Bowery Church depends, under

God, on you: the colonizing system is absolutely connected with your coming here. I pray you to reconsider your resolution; act from your own impulses and convictions; come and be the beloved minister of this now-united people. There are six thousand merchants' clerks in this city, wandering from church to church, and wanting a shepherd. If you had been at the meeting, you would have accepted the invitation on the spot. May God lead you to a proper determination! On Saturday, there is to be a special fast on the occasion. Adieu, dear sir!

“Your affectionate friend,

“LEWIS TAPPAN.”

This time, a delegation went to Hartford to lay the case before the church; but it was in vain. A second call met with the fate of the first. Dr. Hawes could not be drawn to New York.

But could he be allured to Boston? In the summer of 1828, Park-street Church was to be left destitute for three months by the absence of its pastor, Rev. Edward Beecher. It was a time of a good deal of excitement in Boston and vicinity. The Unitarian controversy had hardly begun to subside. The Old South Church was closed for repairs. It was felt that a clear-headed, warm-hearted, and strong man was needed in the Park-street pulpit. After consultation, a committee proceeded to the First Church in Hartford, requesting the loan of their pastor for the special and important service. The request, however, was not complied with.

In February, 1831, the same church, with great unanimity, voted to extend a call to Dr. Hawes to become their pastor; and the society, with equal unanimity, concurred in the vote. The call was committed to Deacon Henry Hill and John Dane, Esq., who proceeded to Hartford with letters to Dr. Hawes from Dr. Enoch Pond and others.

"I am aware," writes Dr. Pond, "that the call will throw you into circumstances of severe trial. Your dear people will weigh very heavily on your heart; but I am satisfied that your judgment (and may I not say your conscience?) will be in favor of the removal.

"Allow me to say in the outset, *you must settle the question in your own mind first*. Your neighboring ministers could not be expected to tell you that they thought you ought to go: this would be as bad as saying they wished to get rid of you. You must be dismissed by a council; but you must be able to say, 'My conscience tells me I must go.' You are needed in this region more than you can be well aware of."

"BOSTON, March 10, 1831.

"*My dear Brother*, — I need not express to you, who know my affectionate confidence in you, the great pleasure it would give me to have you associated with ourselves, the ministers of Boston, who on this subject are all animated by the same feelings toward you. Direct advice is not what you need; but I submit for your consideration, as aids in the formation of your opinion, the following suggestions in favor of the affirmative: —

“1. The first ten or fifteen years of a man’s life, who thinks and studies and writes, carry him over the whole field of doctrinal theology, and exhaust the intense stimulus of novelty in the fresh investigation of subjects.

“2. In the same time are exhausted all the various topics of practical and experimental preaching, and, what is worse, all the diversified shades of thought, and modes of address, in the pungent application of truth. All his thoughts, opinions, and references have been exhausted on his people.

“3. The last half of his life, he must run a race with himself in his first half, without the freshness of investigation and the stimulus of new acquisition, and with the listlessness inseparable from an old track in the presence of the same congregation, himself conscious that they are conscious of having heard it all before.

“4. There is no remedy for the listlessness incident to this second time over, but a vigor of mind and resolution which shall enable a man, as it were, to throw all his sermons into the crucible, and melt them up, and run them into a new mould; a vigor which few possess, and the want of which is the reason why so many ministers who never remove come to a stand in respect to improvement and vigorous action so early, and become rusty and indolent and impotent.

“5. Though the grace of God can and sometimes does counteract these impediments, and make a minister’s last days as useful as his morning and meridian, I do not think it common, or that greater good

might not with more probability have been done by the first half of another minister's life who shall succeed. He comes fresh to the work, and rejoices to run a race. His people hear him as a new preacher, whose tones, and modes of thinking, are different and original.

“6. In the mean time, the second half of a minister's life may, by a removal, if he goes to new and high responsibilities, be brought under a stimulus as efficacious as the first, if he avails himself of past studies and experience on a new field, and revises and perfects, with a delightful stimulus, what at *home* he could not preach but with discouragement.

“7. A removal gives to a minister a great increase of time which can be appropriated to useful and very necessary public efforts,—by writing for periodicals, and other things which the peculiar state of the Church demands. This latter is a great *desideratum*, where all must work, and none have leisure. I have not done much, and fear I never shall; but I have done ten times as much as I should at Litchfield all my days, and hope to do some more yet.

“It is but candid that I state my thoughts on the other side. I have weighed every circumstance.

“1. The unanimity and attachment of your people, and your influence among them. But this, I am convinced, is a reason for a removal: for, where there is so great confidence in a minister, they will lie with all their weight on him; and it is next to impossible to stimulate them to take care of themselves. My Litchfield congregation were well-nigh ruined in this way.

"2. Your influence as a leader in the State has held me more in doubt than any thing. But I have learned that human nature lusteth to envy; that it is not best any one man should be the first man for a great length of time; that there can be but one at a time; and, when he is removed, another will rise. I think, in this view, my longer continuance in Connecticut might have done as much harm as good. There is a sort of State pride which is vexed in having useful men called away; but that is a trifle not to be minded. No State ever was, or ever will be, impoverished by giving. Besides, the cause is one; and we should go where our Captain chooses to call and station us. The point which will press hardest, though possibly of the least real weight in the great scale, may be the present state of your people; but, if it is your duty to remove in reference to your probable usefulness for the remainder of your life, the incidents of a few months can hardly be sufficient to turn the scales.

"Thus I have given you a transcript of my thoughts, not in the form of argument or advice, but as matters of fact, and the result of my own observation and experience. If I were to live life over again, I should choose to do in respect to removals as I have done. And I cannot resist the persuasion that your moral *momentum* in this world would be greatly increased by a removal. In respect to Park Street, there is nothing, in my opinion, in the past or present condition, which you have occasion to fear, but much which makes it immensely important that such a one as you should take the helm,

and makes it dangerous that almost any one whom they may be likely to obtain should take it.

“It is of very great consequence to the cause here that Park Street be sustained in her relative strength and eminence. I have no doubt that you would do it with great ease and comfort; and they need a man of age and character and decision.

“After all, the question turns, in my opinion, on your own choice and feelings, and sense of duty. If you are willing to come, would, on the whole, choose to come, can be satisfied on the point of right and duty, and then be so much interested as to be willing to take on yourself the responsibility of deciding the question by a kind but frank avowal of your opinion and wishes,—which, though it may excite a momentary vexation, will produce no permanent alienation, and will secure a ready consent to your dismissal,—then I think you had better remove.

“Affectionately yours,

“LYMAN BEECHER.”

“ANDOVER, 20th March, 1831. — Sunday Evening.

“*My dear Brother*, — Prof. E—— has read your letter to me. If the question were one which in any measure could be made to turn on my personal wishes, I should know what to say at once; and that would be, *Come*. But you would not accept an opinion on this ground; nor should I dare to give one.

“The wants of Park Street and of Boston I know: the entire state of things in Hartford I do not know. The only question which you wish to be decided

is, where can you be most useful? For the rest, you 'count not your own life dear.'

"In general, a minister has seen the best of his days in some ten or twelve years. Faithfulness makes some enemies among the carnal; his services begin to want the charm of novelty; some of his earliest and best friends die; he himself loses a part of his interest that he once felt, when he had a character to establish; he wants more time for study; his vigor is impaired for active service; and many other things go into the account in making up the summary named above. Some of these things must be true of you, unless you are more than human; how many, it is not in my power to say.

"*Cæteris paribus*, he can do more good by changing his situation. But there are times, and there are places, when and where his influence cannot be withdrawn without a heavy blow to the churches around him. Is not that the case with you? I am inclined to think so; indeed, I must fully believe it: and the only compensation I can make out is, that you might have a wider influence still on the Church at large by removing to Boston. That this is the central point of pastoral influence in New England needs not to be proved. A great work is to be done: who can do it?

"As to your labors in Boston, they would be heavy, perpetual, exhausting. Yet you would get more vacation, with good will, than in Connecticut: you might get more help. But that killing church! — that seventy feet high, and ninety feet long, and

seventy-five wide church ! After all, not much, if any, worse than your own at Hartford.

“ You see, I am not in a condition to judge well of the question. I can only suggest general principles. On these I feel obliged to say that your removal is expedient. I know not how to avoid this conclusion. I am obliged to believe that the sphere of action and usefulness is wider in Boston; and that the difficulty of supplying that place, unless you come, is all but an impossibility.

“ Take good care not to break with your people. If you propose a council from a distance, you must not choose Massachusetts men; for they will be suspected of partiality. If your personal desires incline you to stay, tell the people so; but present to them the question of Christian duty. I know how they will decide it; but I trust still that there will be magnanimity enough among them to agree to a mutual council.

“ The whole business will be one of trial and distress. Prepare for it; and prepare to be slandered, &c., as to your motives, and all that kind of affairs: When you are satisfied as to duty, that decides the matter: let all the rest go where it may.

“ Such a question can be decided only by *looking upward*. ‘ If any man lack wisdom, let him ask of God,’ is something real, practical, veritable. I commend you to this mode of deciding above any and all others. Peace be with thee !

“ Sincerely and affectionately yours,

“ M. STUART.”

The call to Park Street, as was foreseen, subjected Dr. Hawes to a very severe trial. His affection for his people was on one side, and was very strong; but his conscience, and desire to do right, caused him to hesitate. After ten weeks' deliberation, the call was declined.

A little more than a year later, the church in Park Street, by an almost unanimous vote, renewed the call, and appointed Judge Hubbard, Deacon Nathaniel Willis, and William T. Eustis, Esq., a committee to present it. They also appointed a delegation to confer with the church at Hartford on the subject. Judge Hubbard wrote, "If we did not believe our case to be a very strong one, we should not have taken the liberty to repeat the call; and we did not do it without the hearty concurrence of a distinguished minister of Christ, who thought the path of duty clear, as well for yourself as for us."

The "distinguished minister" was Dr. Beecher. He was about leaving Boston for Lane Seminary, at Cincinnati; and he was exceedingly desirous that Dr. Hawes should be established in the Athens of America. All the Congregational ministers of the city felt the same. Rev. Dr. Blagden, then the young pastor of Old South, wrote, "Boston needs you, particularly Park Street." How Dr. Hawes felt under this repeated pressure is seen by the following extract from a letter written to Dr. Beecher:—

"You made out a very strong case; and, for a time, I felt it deeply: but the question of duty is not so clear as to give me the requisite courage to meet the difficulties which I must encounter if I attempt a

removal. So far as I am concerned, I wish to have no will in the case."

The result was as before,—a negative answer. He saw strong reasons for going to Boston, but no sufficiently strong ones for leaving Hartford. It was even more difficult to decide affirmatively now than the year before. His people had generously granted him a release from labor for five months, supplying the pulpit meanwhile, and, at the same time, meeting his expenses. They had invested more of confidence and affection in him, and he more in them. The union was closer and the bond stronger than ever. He never saw occasion to regret this decision.

The following year, a professorship of divinity in a Western college was offered him. In respect to this opening, a ministerial brother says, "That you would succeed well as a professor of divinity, I have no doubt; but preaching is that to which you are peculiarly adapted."

During the five or six years following, Dr. Hawes received and declined urgent calls from the First Presbyterian Church in Buffalo, N.Y., the First Presbyterian Church in Utica, N.Y., the First Reformed Dutch Church in Philadelphia, and the Richmond-street Church in Providence, the latter very earnestly repeating its invitation.

Meantime, what was the feeling at Hartford? What did his people think of these various attempts to draw away from them their minister? A single letter (anonymous), received by Dr. Hawes while considering the call from New York, will cast some light on the subject:—

"HARTFORD, Dec. 11, 1828.

"TO THE REV. JOEL HAWES.

"*Sir*, — As a member of the First Church and Society under your pastoral care, and as a personal friend, I take the liberty of addressing you on a subject deeply interesting to yourself and the people of your charge, and in which the honor and prosperity of religion are concerned; and, however plainly it may be necessary for me to speak, you will, dear sir, do me the justice to believe that I speak the language of attachment to yourself and to the cause of religion.

"Your people have been informed that you have been invited to the pastoral care of a church in New York. But they do not believe that you have the least intention of leaving them. I say this advisedly. They think they have such a strong hold upon you, that they would as soon expect you to cut off a right hand as to think of it. This is the general impression, and it has been mine until yesterday. I was then informed that you had said, that, as to the point of *duty* in the case, you were doubtful; and that you had written abroad (as I understood to Andover) for advice, and that the opinion of the Andover counsellors would very much decide your own. I must confess I was astonished to hear this, because I did suppose, if the case admitted of a doubt, counsel and advice would be sought of the clergy and laymen in this vicinity, who know the state of *our* churches better than the gentlemen of Andover, and the wants of the churches in New York full as well. It is, I believe, a notorious fact, that the sentiments of

the Andover gentlemen are very latitudinarian on the point of the removal of ministers from one church to another; and their opinion and influence in this respect are lamented by many of the best men in New England, as breaking up the foundations of ecclesiastical order, destroying the usefulness and influence of ministers, and disturbing the peace of the churches. . . . On the supposition that you *have* written abroad for advice, I make the following remarks: —

“In regard to yourself and people. You are pleasantly situated here, in the capital of Connecticut, as pastor of the most ancient, respectable, and wealthy society; as the successor of Hooker, Haynes, and Strong, who have lived and died with their people. In this city you have acquired a great influence over the young men, — those whom you justly call the hope of the church and the country. Leaving the place, this influence is lost; and the consequences which may follow I will not predict. I will not insult your feelings by saying that a three-thousand-dollar salary can have any influence in your decision of this question. I cannot believe that such an unworthy motive would operate on you; because I know, and you know, that, if you regard a larger salary than you now have as necessary, your people would cheerfully give it. All who wish to lower the standard of religion would rejoice to have you gone, and your place supplied by a preacher of smooth things; and there are, it need not be concealed, some persons of character, influence, and wealth, in your society, who, if we were destitute, would

undoubtedly do all in their power to procure such a preacher.

“The interests of the church in Hartford are as important as in New York, whatever some gentlemen in that city may think. There are there many clergymen of eminence for piety and talents, who will continue to occupy the stations they now possess. You now exert a much greater influence in Connecticut than you can expect to exercise in New York. Hartford is looked up to for an example of piety and sound doctrine ; but let us have a smooth-tongued, fashionable modern preacher, who does not preach the distinguishing doctrines of the Bible, and what a baneful influence will it exert on the churches in this State !

“So far as I can learn, there is nothing peculiar in the situation of the society in New York to which you are called (and of this I have taken particular pains to inquire) that would not exist in every new society which might happen to be formed in any populous city. Follow the principle contended for, and where does it lead ? Why, whenever a new society is formed in any large city, the members of it have only to select a minister from an old, established society, offer a liberal salary, and hold out the inducement of greater usefulness, and thus dissolve the connection, however endearing, which exists between pastor and people.

“There is one consideration I will suggest which concerns the clergy particularly. The principle contended for, of leaving a people because a man may hope or believe he may do more good else-

where, is one which will be most pernicious to the temporal wants of the clergy, and will lower their characters amazingly in the view of their people, and consequently dishonor religion.

“Establish this principle, and every society will claim the right, and very properly, to dismiss their minister when they please. If a parish settle a young man who proves not equal to their hopes, — why, they may tell him to go when they please; and they *will* do so. This evil is one of vast magnitude; it goes far beyond the present generation: and, if *your* example is to sanction it, your brethren of the clergy will feel and lament its effects for years to come.

“Let the principle be established, and no church will settle a minister, but hire him by the year. All that attachment and kindly feeling which now so pleasantly exist between pastor and people will be annihilated. Churches will be kept in constant turmoil, and in such a state of feeling, it cannot be expected that the blessing of Heaven will descend upon them. They will lose that respect and veneration for the clergy for which the people of New England have ever been distinguished, and will view the pastoral office as one of mere bargain and sale.

“Among other considerations, I would ask your serious attention to one or two: —

“1. The immediate effect which your removal would produce upon the feelings of your society. I venture to say, sir, you cannot sufficiently realize the excitement, the angry feeling, the alienation of friendship and good will, which would follow. It is painful even to allude to such results; but rely upon

it, sir, they are inevitable. The scenes at Abington cannot be obliterated from your memory. Would you wish to see them acted over in your own society, and all for a mere *possibility* of doing more good in New York ?

“2. At your settlement, you entered into a solemn relation with your people. They have felt themselves bound to provide for you liberally : they have felt a desire to do this, because they cherished a sincere attachment for you ; and they felt encouraged to do this by the repeated assurances you have given them from the pulpit. When speaking of the history of this church and people, you have frequently told us that all the pastors of the church, from Hooker to the lamented Strong, lived and died with them. This fact you have always spoken of as alike honorable to pastors and people ; and you have told us that you meant to sustain the relation as they had, and mingle your dust with that of your people.

“I might allude to the scattering of your flock if they were left without a shepherd, because they will not be so well united in any other pastor as they are in you ; I might allude to various other topics : but time does not allow. My remarks have been hastily made ; but I felt impelled by a sense of duty to make them, by a personal regard and attachment to yourself, and by a wish to preserve the peace and harmony of this church and people.

“Sir, I cannot, I will not, think you can so far mistake the path of duty, which it would seem the finger of God has marked out for you, as to believe you can harbor a single secret wish to leave the

people of your charge to go to a land of strangers.

“If I am correctly informed, the New-York gentlemen have managed in a most disengenuous, unhandsome manner in regard to this society, by forwarding a statement of their side of the question to Andover previous to their coming here, in order to forestall the opinion of the gentlemen there to whom you have probably written for advice. Perhaps my information may be incorrect: I would hope it was.”

When, in 1839, there was a meeting of the Faculty of Yale College for considering the question of a candidate for the professorship of pastoral theology, Dr. Hawes was the first man proposed. The reasons which prevented his election are stated by Prof. Goodrich in a letter to his brother, a member of Dr. Hawes's church in Hartford:—

“The name of Dr. Hawes was first mentioned; and the question went round, ‘Can he be taken from Hartford?’ Mr. Silliman and others, the older of our officers, said decidedly, ‘We cannot do it. Considering the peculiar relations of New Haven and Hartford, and the dependence of this college on the good will of the Hartford churches, it is too hazardous a course for us to propose.’ Highly as Dr. Hawes was prized, valuable as his labors had been found here repeatedly in times of revival, agreeable as he would personally be to all or each of the Faculties, excellent as his influence would be on the religious state of both the institutions, the conclu-

sion was nearly or quite unanimous, that the Faculties ought not to take the responsibility of such a nomination.

“At Commencement, as the clergy came in from different quarters, the sentiment seemed to be this: ‘Dr. Hawes fills one of the most important stations in the ministry, if not *the* most important, to be found in the United States. He fills it perfectly, and spreads himself throughout the whole sphere of his influence with a power and efficacy which can be surpassed by no one, and equalled by few.’ . . . Mr. Daggett of Hartford said, ‘I don’t understand your policy in talking of Dr. Hawes. He is the *vanguard* of New Haven. He is doing a great, very great work for you now. *You* need him where he is, while we cannot think of parting with him at Hartford.’”

These events have a peculiar significance in the life of Dr. Hawes. They disclose the high esteem in which he was held in other parts of the country as well as at home. They show that he was regarded as qualified for other important stations as well as for the pastoral office. These coveting churches and institutions were among the foremost in the intelligent appreciation of pulpit and pastoral power and excellence: some of them were in the most populous and affluent cities of the land. Those who appear as eulogists are the most competent judges. Extracts have been more freely made from their letters because they make a felicitous part of the biography; because they furnish graphic pic-

tures of some of the leading theological and ecclesiastical men then on the stage; and because of the views which they contain on the much-mooted and sometimes difficult question of ministerial removals.

The frequency of revivals in the First Church in Hartford caused its pastor to be much sought after for occasional preaching in times of special religious interest in other churches, and at what were then called "four-days' meetings." Though he had some doubt respecting the influence of these meetings, yet he frequently engaged in them by assisting a neighboring minister. The principle of these special services is ancient; but the application in this particular form is somewhat recent. The great Jewish festivals were established by divine appointment under the same law of increased effect from the continuous use of the means. The Lenten and other special services in the Romish and Episcopal Churches are on the same principle. They look rather to the growth of piety within the Church than to the creation of a new divine life outside of it. But these special labors aimed mainly, through the quickening of Christian life in the spirit of prayer and labor, at the conversion of those not Christians.

There is a divine philosophy here, a fitness of means to ends; and the objection, that the succession of so many sermons is like "several cartridges in a cannon," is a figure without analogy or force. It is rather like those rapid discharges, which, leaving no time for repairing the breach made in the enemy's walls, soonest batter down the fortress. It is

true, there were some spurious conversions at these meetings; and so there are on all revival occasions. The counterfeit often mingles with the genuine currency, but does not make it the less genuine. The best trees always produce more blossoms than fruit; but the fruit is fruit, notwithstanding the blossoms that fade and fall.

In December, 1833, Dr. Hawes was invited to assist a brother-minister in Boston on one of these occasions. He writes, —

“*My dear Wife*, — I arrived about three o’clock yesterday afternoon. Preached last evening and this morning, but to rather thin audiences. Just as I got here, a most furious north-easter began to blow, and has continued with unabated violence up to this time. It is, this evening, beginning to snow; and will probably clear off to-morrow, bitterly cold. This, you know, is the course of such things in this part of the country. But, in the expectation that I shall be detained, I wish that some provision may be made for the supply of my pulpit. I am glad that I am here; though, from present appearances, I fear that I shall not be able to accomplish much good. But I shall have seen the brethren, learned some things which I wish to know about matters here, and come home better prepared and more disposed to labor among my own people than ever. I hope and feel that the Lord is preparing the way to revive his work there. I wish all who hope they are Christians to view the subject in this light, and go to work accordingly.”

In March, 1834, he writes from Salem, —

“ *My dear Louisa*, — I am here in tolerable health, — mostly alone in labor, and hard at work. The aspect of the assemblies is, on the whole, good ; though there is not so much nor so deep seriousness as I hoped to find when I left home. I trust, however, that the meeting will do good. The appearance, yesterday afternoon and last evening, was solemn ; and Mr. Williams thinks that deep impressions were made. Still the audiences here are not such as I am accustomed to see in Hartford. They are composed chiefly of the lower classes, and a very large proportion are females. The men are sadly drawn off to Unitarianism ; or are so engrossed in other things, that they can with difficulty be brought to attend to religion. I pity my brethren here ; and, if I can do any thing to help them, I shall be happy.”

“NEW HAVEN, March 28, 1835.

“ *My dear Wife*, — I have been busily employed this week in the best work this world affords ; and I need not say that it has been very pleasant to me. The revival is going on in college in a silent and most interesting manner. It is not so powerful as has sometimes been witnessed here ; but every day we hear of some who hope they have given themselves to the Lord. Among them, it will gratify Mary to hear, is Caleb Strong, son of Lewis Strong of Northampton. I think she was formerly acquainted with him at Mrs. Chester’s. He appears very happy, and I hope will prove himself a true

convert. How many have indulged hope I am not informed, but a very goodly number ; and present appearances are as favorable as they have been at any time. . . .

“I am disappointed in not having a letter from Mary. Perhaps it will come this morning. Love to her and to Erskine. The Lord bless and keep you all !

“Yours as ever,

“J. HAWES.”

CHAPTER IX.

Marriage of his Daughter. — Accompanies her to her Missionary Home.
— Visits with Dr. Anderson the Stations in the Levant. — Return. —
Death of Mrs. Van Lennep.

IN 1843, Mary, the daughter of Dr. and Mrs. Hawes, was married to the Rev. Henry J. Van Lennep. He was a member of the Armenian mission in Turkey under the direction of the American Board, and a native of Smyrna. He had been educated in this country for Christian work in his own.

Mary Hawes was a young woman of high culture; very lovely, and loving in her disposition; and earnestly devoted to her Saviour. Her connection with Mr. Van Lennep destined her to the missionary work in a foreign field. She had no reluctance to this except what arose from the pain of leaving her home, her friends, and her native land. It necessitated a long, perhaps a final, separation from all these; but she did not hesitate.

To the parents, the bereavement would be almost greater than to the child. Their only surviving daughter, she had been educated with particular carefulness and affection, and was their delight;

but she had also been consecrated to God in the covenant, and with no stipulation that she should serve him in this land. To the father, the trial was, at first, almost more than he could submit to: but when he heard the voice, and knew that it was God's, he "clave the wood, and took the fire and the knife; and they went both of them together unto the place of which God had told him." There he heard another voice, saying unto him, "Now I know that thou fearest God, seeing thou hast not withheld thy daughter, thine only daughter, from me."

"If Mary is happy and useful," said the more easily-yielding mother, "I shall not be greatly troubled about other things." Thus were they comforted in their sorrow.

Mr. and Mrs. Van Lennep were to sail for Smyrna in the autumn. Dr. Anderson, one of the secretaries of the American Board, had been appointed by the Prudential Committee to visit the stations on the Mediterranean and Black Seas. Dr. Hawes, after thirteen years, conceived the idea of another respite from labor, and of accompanying his daughter to her new home. Finding that he should have the company of Dr. Anderson, and, further, that he might be of some service to the Board, he decided on the expedition. The committee "wrote letters by them unto the brethren;" and they went forth like Paul and Barnabas from the council at Jerusalem, conferring with the missionaries, and "confirming the churches."

The following extracts from a letter written by Dr. Hawes to his people just before sailing disclose

his feelings on the occasion of a second prolonged absence from them : —

“ BOSTON, Oct. 10, 1843.

“ TO THE BELOVED PEOPLE OF MY CHARGE.

“ *Brethren and Friends*, — It would have been a great satisfaction to me, had circumstances permitted, to express to you in person some of the thoughts and feelings which now fill my heart in the prospect of being absent from you several months. But I had not decided in my own mind, when I left the city, that I should not return to you this week ; indeed, it was rather my expectation that I should : and it was only to-day that I fully made up my mind that I should be in the way of my duty by taking the contemplated voyage to the Mediterranean. And now, as but a few hours remain before the vessel sails which is to bear me away from these much-loved shores, I can only snatch a few moments, in the midst of the hurry and fatigue of preparation, to express to you the grateful sense I entertain of the kindness you have always shown me as your minister, and my fervent prayer that the best of Heaven’s blessings may ever rest upon the congregation and all the families and individuals connected with it. My heart is deeply affected with the kind and generous manner in which you treated my request ; and those who differed from me in opinion in relation to this matter did it with so much candor and good feeling, that my heart is drawn to them with renewed affection and esteem. I cannot now, as I would if I were present, state all the reasons that have influenced me to the step I have taken. I can

only say, that, while other reasons have concurred, only this has decided me, — the hope that I may do good and get good by taking the tour, and return invigorated and confirmed in health to serve you better, and do more to advance the cause of our common Lord. But the hour for embarking has come; and I can only add in the words of the apostle, ‘Finally, brethren, farewell. Be perfect; be of good comfort; be of one mind; live in peace. And the God of love and peace shall be with you.’

“Your affectionate friend and pastor,

“J. HAWES.”

His letters and journal will keep us in pleasant intercourse with him in his tour, and make us not only travelling-companions, but enable us to see with his eyes, and to hear with his ears. On the bark “Stamboul,” Nov. 2, he writes, —

“*My dear Wife*, — As we are approaching Gibraltar, where we expect to find means of conveying letters to America, I gladly embrace the opportunity to write you. We have, on the whole, had, thus far, a prosperous voyage; though last Sabbath, while off the Western Islands, we encountered a severe gale, which lasted about twenty-four hours. I have heard of the waves running mountain-high, but never saw them before. The sea was lashed into a perfect fury. We were, however, in little danger, having sea-room enough; though we all suffered excessively from the tossing of the ship and from sea-sickness. How I fared, Mary, I presume,

will tell you. She makes a fine sailor. She was sick a few days after leaving Boston ; but she soon recovered, and has since been in fine health and spirits. She says she is perfectly happy, except in leaving home. Dear child ! I hope she is going to do good in her future home : if not, the sacrifice will indeed be to us a severe one, and without any compensation.

“ Our home-affairs I must leave entirely to you. Bonny, I hope, is disposed of. Any advice you may need about temporalities, you will do well to seek of Mr. Parsons or Judge Williams ; to whom I wish you to express my most affectionate regards. I trust you have before this set the young people to writing that long common letter. All may not be able to write : but all can sign their names ; and this I hope most of them will at least be induced to do. It will cheer my heart to hear from them in this way. Give my love to them all.”

From Athens, Dr. Hawes sent a New-Year's address to his people : —

“ I write you in the midst of the ruins of human grandeur and human pride. From the room where I am sitting, the eye rests on the Acropolis, covered with the remains of altars, monuments, and temples, once the glory of Athens, and still the wonder of the world. At a little distance, separated by a valley, is the Areopagus, or Mars' Hill, where the apostle Paul, eighteen hundred years ago, delivered that admirable discourse recorded in the seventeenth

chapter of the Acts ; and around, on every side, are monuments broken by the hand of violence, or wasted by the wear of time, reminding me that the proudest possessions and mightiest works of man must perish, and pass away. Indeed, as I walk these streets, and survey the scenes around me, I seem to hear voices continually saying, '*We are gone ; we are gone : such is the end of all human glory.*'

"Eighteen centuries ago, Paul stood on yonder hill, surrounded by crowds of living men, the wise and the great ones of Greece. Before him was the city in all its splendor, and the temples in all their magnificence and glory. Now how changed ! The mountains, the plains, the sea, visible in the distance, remain ; but all else is changed and gone. The temples are in ruins ; the altars are swept away ; the monuments of genius and of art are fallen ; the men who then heard the gospel from the lips of the apostle, and despised it, are gone ; and the numerous generations that have since figured on the stage of life, all are gone : but the word of the Lord still endures, and will endure forever. It is our duty and our wisdom, dear friends, to embrace this word, and to build upon it all our hopes for eternity. All else is changeable ; all else will fail us in the day of trial : but the word of the Lord, loved and obeyed, and trusted in as the foundation of our hopes, will bear us through life in peace and joy, and raise us in the end to our Father's house in heaven, there to love, to adore and praise, when earthly things have passed away, and times and seasons have ceased to roll."

Of what he saw in Athens, he writes further to his wife, "I can give no adequate description: I can only say that I have realized more than all my youthful imagination ever painted of these deeply-interesting scenes. I have been overwhelmed with emotion, ready again and again to sit down and weep and pray and praise, as I have surveyed the grand and beautiful ruins around me."

From Greece, Drs. Hawes and Anderson went to Constantinople, and visited the mission-stations on the Black Sea.

"CONSTANTINOPLE, Jan. 27, 1844.

"*My dear Wife*, — I had expected this morning to be on the Black Sea, towards Trebizond; but, the steamer in which we expected to go being under repair, we are detained here till next Tuesday. I am not sorry, as it affords me a little leisure to write to you. You may be surprised to hear me intimate a want of leisure; but the simple fact is, I never spent a winter when I had so little.

"I went the other day to witness the worship of the howling dervises. I can give you no description of it. It was awful beyond any thing I ever beheld. I was fairly frightened in one part of the performance, and could not but feel that they were under the influence of satanic agency. The worship of the whirling dervises, though not quite so terrible, is equally senseless. I witnessed it at Broosa, as I had once before here; and it filled me with the most painful emotions. I cannot now go into details; but, if I live to reach home, I am resolved to deliver one lecture on the Turks, in which

I will try to describe them physically, intellectually, socially, morally, religiously, politically, and prospectively. In all these respects, I find them a strange and most peculiar people. I have had ladies spit at me for being seen walking with one of our missionaries' wives ; and, the other day, Dr. Anderson and I were stoned by some boys while viewing the curiosities."

On his return from the Black Sea, he writes in his journal, Feb. 10, —

"To-day, went to Bebek to hold a meeting of the station on business ; also to see the school, and attend the baptism of Mr. Wood's child.

"Last evening, I called on Mr. Southgate. Mr. Nicholayson was present. On the whole, a pleasant evening. Mr. Southgate does not please me. His course in regard to our brethren here has been jesuitical and bad.

"Sabbath, Feb. 11, 1844. — Preached this morning to a very good audience on 2 Tim. i. 10. As it is the last Sabbath I expect to be here, my own spirit was more than usually tender and serious ; and, when this is the case, I always find that my hearers are moved very much in the same proportion.

"This afternoon, I addressed a large and extremely interesting assembly of Armenians. I am greatly interested in these people. They are a fine-looking class of men. When I closed, they came around me, and took leave with great affection ; taking my hand in both theirs, and drawing it to their bosoms, or impressing a kiss upon it. I could scarcely refrain

from weeping, as I felt that I should see them no more.

"Feb. 16. — Final meeting at Mr. Goodell's. Dr. Anderson presided, and all the brethren took part. It was tender and solemn. We then dined together, and at three o'clock parted."

"SMYRNA, Feb. 27, 1844.

"*My dear Wife*, — As I write these words, I am hearing a voice that has often made sweet music for us. I am now with Mary, and have spent in her house a little more than a week very pleasantly, except that I have been somewhat indisposed by a cold. They are living very happily in their own hired house; but this they are expecting to leave some time in May, and to remove to Constantinople. The circumstances in the case, Mary will tell you. I am quite satisfied with the change. Mary, like herself, has already become warmly attached to Smyrna; but I have no doubt, that, in a little time, she will like Constantinople quite as well.

"I said to Dr. Anderson, this morning, that I thought we must hasten home to take care of the country. His good-natured reply was, 'Ah! I think we shall find the country about where it was when we left home.' I find him, as I expected, a most excellent man, and a very useful travelling-companion. We leave for Syria to-morrow. Hope to be in Beirût in five or six days, and in Jerusalem some time about the first of April. There is our last business to be attended to. This done, I shall turn my face homeward with the least possible delay."

JOURNAL.

"Feb. 29.—Took leave of friends, and left Smyrna at four o'clock for Beirût. Found it hard parting with my dear daughter. She is a most tender-hearted creature, and clings to her parents with all the ardent feeling of which she is capable. I often wonder how I ever consented to her coming to spend her life in this distant land."

"BEIRÛT, March 10.

"Have been very busy since I came here in attending to the concerns of the mission. They are in a very perplexed state. The ground is hard. The mission, from the first, has been subject to great trials. If none were established here, I should hesitate much, in the present state of our funds and the prospects of the station, before I should decide to commence one."

The work at this station soon outgrew all these fears, and has since surpassed the expectations even of the most hopeful. That superb version of the Scriptures in pure, classic Arabic, for sixty or eighty millions of readers, is the ripe fruit of this field, by the hands of Drs. Smith and Vandyke. A theological college has sprung up in it for the supply of native preachers and teachers; and the light from these fires, through preaching, the press, and schools, shines away, east, north, and south, into the darkness of Heathenism and Mohammedanism, which it is fast dispelling. Dr. Bellows, a distinguished Unitarian clergyman, after a few days of careful inspection, wrote, "I am sure that the Syrian mission has

had a great and admirable success. It seems to me, from all I can learn, that it has, from the start, been animated by a singularly pure and unworldly spirit, and that the men on the ground have mingled piety and learning and prudence in a remarkable degree."

So little can we sometimes foresee what fruit will spring from the divine seed, when scattered even on the most unpromising soil.

Our travellers made an excursion to Abeih, among the mountains of Lebanon.

"March 19.—I rose early in the morning, and walked out to view the scenes around me. It was a glorious sight. The sun was just throwing his bright beams upon the snow-topped mountains in the distance. Beneath me, seemingly at my feet, was the Mediterranean, with its long line of coast stretching far to the north and south; Beirût, with its houses, harbor, and vessels, in full sight. On either hand were to be seen villages situated on the sloping sides of the hills, which were now beginning to put on the rich livery of spring; and in the distance the eye rested on the sites of ancient Sidon and Tyre, and the regions round about, which were once visited by the Son of God. I looked upon the goodly scene with admiration and wonder, and I trust, also, with some emotion of gratitude and praise to the great Being who made and upholds all. I felt myself to be in the midst of a vast temple; and I wanted to fall down and worship, to love, to praise, and to adore.

"Tanoos el Hadad is a man about thirty-five;

has long been connected with our mission, and is accounted a good man. He is engaged in teaching a number of youths the Arabic Grammar, and also in distributing books and attending meetings. His wife is a fine-looking woman, and dresses somewhat in a decent style,—as the great majority of the females in this country do not,—faces covered, bosoms bare, and horn peering from the head. This is one of the most odious deformities that ever the folly of woman attached to her person. It is also exceedingly inconvenient and hurtful; bringing disease of the head and eyes, and sometimes so paralyzing the muscles about the jaw as to prevent opening the mouth.”

March 25, they left Beirût for Jerusalem, taking with them as travelling-companions Dr. Eli Smith and Rev. Mr. Calhoun of the Syrian mission.

“26th. — Dined at a poor, dilapidated house on a hill, shortly after passing the Leontes. Our dinner was served up in true Arabic style. A mat was spread over the manure in the yard: a dish of fried eggs was brought out; and we placed ourselves round it on our knees, and fell to eating, dipping our bread in the dish, and taking up what we could with our fingers. No knife, no fork; nothing to drink from but an earthen jug. It was a curious sight.

“We stopped at a small village, at two, for refreshments,—poor, dirty, miserable, beyond what I had ever seen; but were not allowed to enter a dwelling to take refreshment, lest we should pollute

them, we being Christians, they a sect of Moham-medans. Rode on till dark amidst mud and rain and rocks and hills, and stopped at a place called Rume-ish. There we lodged in a poor hovel; floor of mud; stable in an offset of some three or four feet in the same room. Two horses, two cows, three goats, a donkey, and a little bleating kid, were our room-mates for the night.

“The people came in large numbers to gaze at us. The sheik was kind, giving up his house for our accommodation.

“Saturday, April 6. — Rose this morning much refreshed after a good night’s rest. I could hardly realize that I was in Jerusalem. Visited the Church of the Holy Sepulchre. It was the winding-off of Easter. Immense numbers of pilgrims, — some five thousand, — Greeks, Armenians, Copts, and Syrians, or Jacobites, were in the city, and crowding in and around the church. I pressed into the midst of them. Went into the sepulchre and different parts of the church. The scene I cannot describe, especially the holy fire issuing from the sides of the sepulchre. I doubt whether any thing of the kind on earth is equally marked with disorder and fanaticism. It seemed to me a lively image of hell.

“Sabbath, 7th. — Preached this morning in Mr. Lennea’s parlor; Dr. Keith of Scotland in the afternoon; and in the evening we had the sacrament administered as at its institution, — the same time of the year, the same city, in the evening, in an upper room.

“The whole of Palestine and Syria wears an as-

pect of desolation. The land, even the richest portions of it, is but very imperfectly cultivated; and, wherever we go, we travel over ruined cities and villages; and behold on every side the melancholy signs of departed prosperity.

“Thursday, April 11. — Rose early this morning to be on our way to Jaffa; whence we intended taking passage for Beirût and Smyrna, but were driven back by the violence of the wind and rain after having gone a little distance beyond the gates of the city. I have rarely witnessed a more severe storm in my own country, — rain, hail, snow, — very cold.

“Saturday, April 13. — The weather became more favorable this morning; and, though windy and cold, we determined to start for Jaffa. Took leave of our friends, and left the city at half-past seven.”

“RAMLA, Sept. 14.

“Fearing we should fail of reaching the boat, and having done our best to be in season, we resolved to rise early this morning, and ride to Jaffa, hoping to get there shortly after sunrise. Accordingly we rose at four, and got ready to start; when one of our horses was reported to be lost. It proved to be the one I rode. Messengers were despatched to search for him; but after having waited till ten, and no horse found, we resolved to go on without him, leaving poor one-eyed Usef, our servant, to look after him, and I hiring another to take me to Jaffa. A gold-piece was put into the hands of the consul to reward the finder. This was a very poor begin-

ning of the Sabbath ; and I could not but feel that our trouble was of our own procuring. The whole day passed most unprofitably. Several mistakes and perplexities afterwards occurred. We all got out of temper ; and, on the whole, I wish never to begin or end another Sabbath in a similar manner.

“Wednesday, 17th. — Got under way about eleven in the evening. In the morning, were off Mt. Carmel, on the top of which is a convent dedicated to Elijah. Stopped at Caifa, and walked to the top. The prospect extensive and grand. There are, at present, ten monks living in the convent. I saw seven of them — lazy, stupid-looking fellows as I ever saw — sitting on the wall in front of the convent, sunning themselves, showing their snuff-boxes, and playing with a large mastiff. If Elijah could visit this place, I cannot but think he would find as little to approve in these men as he did in the priests of Baal ; and he might order them to the same end.

“A more wretched perversion of the gospel and all the means of grace cannot well be conceived than these convents. They are hot-beds of sin, and fit only to be demolished. As John Knox was accustomed to teach, ‘The only way to get rid of the rooks is to pull down their nests.’

“Left Beirût at three o’clock. In getting from the shore, it seemed as if the spirit of madness had been let loose upon us. Our baggage had to be examined by the custom-house officer, — a parsimonious, surly fellow, — for which, of course, we had to pay him. Then our trunks and luggage were seized

by I know not how many half-starved and naked Arabs, each striving to get a piece; and every one who touched an article or looked at you demanded *backsheesh*. Next we were taken each one upon the back of an Arab, and carried to the boat, as it could not come to the shore, the water being too shallow. Here new trouble commenced. A quarrel took place between the man whom we had engaged to take us to the steamer and the owner of the boat, — one striving to heave the boat off, and the other to force it back, — each shouting at the same time at the top of his voice, and some twenty or more Arabs joining in chorus. It was a scene of the most extreme confusion I ever witnessed. I felt the want of authority. Had I possessed it at that moment, my cane, I am sure, would have found new employment. I was in great anxiety lest the steamer should go and leave us. But nothing could be done but to let the fellows scold it out; and then, after having rowed us about half way, the principal one among them had the impudence to ask us for *backsheesh*. I was rejoiced when I stepped from the boat, and got quit of such miserable fragments of human beings.

“We soon got under way; and I bade farewell to the shores of degraded Syria. Poor Syria! — the worst-governed country in the world, and by far the most miserable I ever saw, — may God soon bring the day of thy deliverance, break from thy neck the yoke of oppression, and cause the song of salvation to be heard among thy now-decaying villages and desolated plains and valleys and mountains!

“Night closed in as we entered the Gulf of Smyrna; and the next morning, April 26, found us anchored at some distance from the shore. An officer soon came on board; and we prepared, with as good a grace as we could, to be taken into a boat, and rowed off to spend ten days in a Turkish quarantine. On arriving there, we found our prospects dismal indeed; the house, with its appurtenances, most odious, dilapidated, and falling to ruins,—just like the Turkish Empire. The rooms, such as they were, had all been taken up. We tried to find some one who had the command; but no such one could be found: all was ‘confusion worse confounded.’ I sat down to write a note to friends in town, not thinking that such a message could no more be sent than the plague itself. In the close of it, I begged some of them to come to our relief; for we were certainly in the worst place but one in the universe.

“Mary, with Mr. Van Lennep, got information of our arrival about the time we were leaving the steamer, and came alongside just in time to see us rowed off to our prison-house. Of course, she could not come near me; and I would not allow her to visit me at the *lazaretto* till we should be settled. Yesterday she came; but we could converse only through double pickets, some twelve feet apart. It seemed just as if I had been doing some wicked thing, and were shut out from all society. The laws of quarantine, however, I am disposed to regard as wise in this quarter of the world.”

Among the letters which Dr. Hawes received

from home, on his arrival at Smyrna, was one from Judge Williams, of which the following is an extract:—

“HARTFORD, Feb. 7, 1844.

“*My dear Sir*,—Your letter to me, with that to the people, of the 28th of November, from Athens, was received on the 29th inst. As you anticipated, it could not be read on the first Sabbath of the new year. But it was not the less welcome on the first Sunday of February: and as the day was remarkably pleasant, and notice was given, it was communicated to a much fuller house than would have appeared on the appropriate day; and I believe all were gratified to hear from their pastor even by the voice of another.

“Mr. R—— evinces a good spirit in all his performances: in some he excels, particularly in his pastoral duties; attends all our weekly meetings; and is peculiarly acceptable to the young,—so much so, that some have even expressed a fear that he might steal the hearts of the people from their own pastor. There is no serious danger from this source. I agree with Mr. M——, ‘that when Dr. Hawes returns home, and blows his trumpet, his troops will all come to his standard.’ We rejoice that we have found a man who can so well satisfy those who have been used to hear Dr. Hawes.

“The congregation has kept together remarkably well. The meetings, both on the Sabbath and on the week, have been as fully attended as is common at this season, when there was no particular excitement.

“I have been thus particular, that you might see that there was no special reason why you should break in upon your plans to hasten home; and it seems to me, as you are where you never will be again, that you had better go to all those places which you originally intended, without reference to your parish. I have it in charge from Mr. Parsons, who came in while I was writing, to give his respects, with a hope you would not come home until you had visited Italy.”

“SMYRNA, Monday, May 6.

“Yesterday being the tenth day of our quarantine, we were liberated from our confinement at eight o’clock; and, a boat having been engaged to be in waiting for us, we went on board as soon as the gates were open, and were quickly landed at the steps leading to the house of my dear son and daughter. He was with us in the boat; and she met us at the landing, and gave us an affectionate welcome.

“I preached in the afternoon, in the Dutch chapel, to a small but select audience; my text, Isa. xxviii. 16: ‘Behold, I lay in Zion,’ &c. I felt it was my last sermon here; and I could not but be solemn. It was to me a good season, and I trust not unprofitable to others.

“May 10. — A most sad and trying day. I had, for a long time, looked forward to it with an inexpressible sinking of heart: and, as the time of separation drew near, I strove, but in vain, to control my feelings; and I knew not how I could endure the trial. The hour came. I must separate from my dear child, with no expectation of seeing her again in this world.

It was dreadful. She clung to me with all the tenderness of her pure, strong affection. We mingled tears and embraces a few moments in the boat (she did not go on board); then parted for the last time.

“May God support me under this great trial! I sometimes fear it will be more than I can bear. I do not murmur: it has all been of God’s ordering. But bereaved affection will bleed. My heart dies within me. My tears fall so fast, I can write no more. Oh! bless my dear child, and make her a blessing; and may I be made better by all this painful scene through which I have been called to pass!”

No wonder that the daughter clung to her father. It was “the last time.” They never met again till they met in the heavenly home. No wonder their hearts were rent. There was to be for them no more clasping of hands, nor mingling of tears, nor fond embraces.

The following letter from Mrs. Van Lennep, written shortly after this parting scene, breathes the sweet spirit of her gratitude and love:—

“*My own precious Father*, — God will take care of you on the great waters, and will bring you safely to your dear home and people. And we — shall we not pray for you, and send our hearts with you? And does time or distance separate us? Oh, no, my dear father! time and distance cannot break the ties which bind our hearts together: for we are united by our Father in heaven; and it is his love which makes us one company, one family, still. Do not think that H—— and I are afar off: it will not be

true if you do. We are close to you; and God, up in heaven, who sees our hearts, looks upon us as if we were not separated.

“O my dear father! it is good to be in his hands; to know no will but his; to work just where he appoints, and just how he appoints. We thank God that he has brought you here. You will never know the good you have done, in this world. It has been a sweet comfort to H—— and me; and every word of yours is treasured in our memory. I thank you (*thank* is a poor word) for every counsel you have ever given me; for every prayer you have prayed for me; for all the sermons I have heard you preach; for all our pleasant talks together.

“Dear father, you will not be sorry that we are working on missionary-ground, when you get to heaven. And now go home to dear mother, and comfort her heart, and train up dear E—— to be a missionary; and tell all my young friends that there is a great and blessed work to be done in this world, and that they have but one life to do it in.

“Our hearts go with you. Why will you still think we are, after all, separated? What is a mass of water or a piece of earth? And now, dear father, I embrace you, and kiss away all your tears; and I am your own affectionate daughter.”

Just before leaving Smyrna, Dr. Hawes received the following characteristic letter:—

“PERA, May 1, 1844.

“*Rev. and dear Sir,*—We had yesterday the unexpected pleasure of meeting with you in the

frontispiece of 'The National Preacher.' From the greatest to the least of us in all our families, we knew you at the first glance. Indeed, you seem to be known and read of all men, whether in name, face, or character. The likeness is certainly excellent: and *we* (I mean Mrs. Goodell and myself) claim it as ours; for, as you have begun to rob our family, we concluded to begin a retaliation. The 'Preacher' is therefore despoiled of his face, and it is transferred to my study; and you may be sure I shall never look at it with so much sharpness as to frighten it away.

"Mrs. Goodell, I am happy to say, really seems better than she has been before for three years. She feels that she could now enjoy a visit from you and Dr. Anderson, and would not be the hundredth part so afraid of you as she was before. Eliza, also, is in much better health, and in good spirits. These are great, *great* mercies. Till within three years, I hardly ever prayed in my family for temporal mercies, for I thought only of spiritual and eternal ones; but God's providences have taught us in some measure the value of a little comfort here on earth, and I hope we may never forget what we have been so slow to learn.

"I have given to Eliza for you a view of the entrance to Constantinople, with a part of the Bosphorus. I hope that neither you nor Mrs. Hawes will ever regret the singular use you made of your shepherd's crook in my study. I myself thought I saw more of the hand of God in it than I did of your own hand; and I think so still. And may this be more and more manifest to us all!

“May the Lord graciously restore you to your beloved family and people! You carry with you our very best wishes and our sincere prayers. Mrs. Goodell sends ten thousand salutations; and would be full of gladness to have you come amongst us again, even though you should stretch out your rod a second time.

“With much Christian love from us all to Dr. Anderson; also to your son and daughter, whom we are desirous of welcoming here soon, *very* soon, —

“Yours most truly,

“W. GOODELL.”

The use which the Hartford pastor made of his “crook” in the study at Constantinople was to lay it on the head of “Eliza,” one of Dr. Goodell’s daughters, in adoption of her as his own; and she soon followed him to the parsonage in Grove Street.

“VENICE, Friday, May 24.

“Left Trieste Wednesday evening, ten o’clock. Arrived here seven next morning. Visited St. Mark’s Church, the old palace of the doge, audience-room (senate-chamber as we should call it), prison under the palace, and the Bridge of Sighs, over which criminals passed when condemned to be put to death. Saw the cell where they were pressed to death by a door closing upon them. It seemed to me like hell, — the whole prison, place of inquisition, torture, confession, death.

“Went to the top of the tower of St. Mark’s Church. A view exceedingly beautiful, — the Grand

Canal, the islands around, the darting along of gondolas in countless numbers and forms. The city is evidently decaying; trade declining, Trieste taking it; palaces falling to ruins, deserted, or occupied for public offices. I must read the history of this wonderful people: the marks of their power are everywhere visible.

“I am satisfied, if ever we make headway among the Oriental Christians, it must be by overdoing them in the article of holy living, of intelligence and faithful preaching. Truth and God’s Spirit are our only reliance. In wealth, in richness of external machinery, in all that addresses the senses, captivates the taste, works on the imagination, they are greatly in advance of us, and ever must be. Here is, indeed, a ground on which we cannot meet them.

“When I look at the gorgeous and imposing appearance of the churches in these countries, the music, paintings, statuary which adorn them, and the mysterious services performed in them, I wonder not that the people are Catholics, or that they feel a strong attachment to their church.

“I have just been to visit again the Church of St. Mark, which is near my lodging, — altogether the grandest, most imposing edifice I ever saw. Many people were engaged in worship in different parts of the immense building. Some appear devout, others very light. The priest, officiating with his back to the people, said very little in any way; and what he did say was inaudible to the people, — his whole service chiefly in bodily motions.

“The great ends of Christian worship wholly lost

sight of, and every service utterly perverted; the house a place of pictures and show; the pulpit, the sittings, the sacraments, the priesthood, — every thing out of place; no instruction; no preaching; no prayer in a known language. The children are brought in, and trained up to go through the forms, and so become attached.

“My heart faints when I think how wide and how powerful is the reign of error and delusion in these lands. May my own dear country know and appreciate its high privileges, and never fall under the dominion of Popery, which, the more I see of it, the more I am convinced is adapted only to stupefy the conscience, crush the intellect, corrupt the heart, and lead the people blindfold to ruin.

“Saturday, May 25. — Left Venice at seven for Verona. Vexations of travelling in these lands innumerable. In getting away from Venice this morning, we had, 1. To fee the servants for bringing our luggage from the chamber. 2. We had to fee another set for putting it into the boat. 3. We had to pay the boatman. 4. The guide, 5. For taking our luggage from the boat, and carrying it to the railroad-house. 6. For our passage. 7. For showing our passports, and having a permit to go, — giving our names, and where going. 8. For examining our trunks for contraband tobacco especially. 9. For rowing the boat to the *dépôt*. And then, 10. For doing all this *well*. It is a vile system of extortion. Soldiers about you at every step.”

The welcome extended by the flock to the shep-

herd on his return was warm and most sincere. A public reception had been arranged in the City Hall, where the congregation, old and young, greeted him "with such delicacies as children delight in, and to which even children of a larger growth are not wont to manifest any decided aversion." The superintendent, in behalf of the Sabbath school, presented the salutations of the assembly; to which Dr. Hawes felicitously responded. Brief addresses were also made, and hymns of welcome sung; and, of all the happy throng, no one was happier than the beloved and faithful pastor.

The estimate placed upon the influence of this visit of Dr. Hawes to the missions is seen from a few letters addressed to the church in Hartford.

"CONSTANTINOPLE, Feb. 27, 1844.

"TO THE FIRST CHURCH OF CHRIST IN HARTFORD, CONN.

"*' Grace be unto you, mercy and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.'*

"*Dearly Beloved in the Lord, —* The recent visit of your pastor to us has been so refreshing to our spirits, that we should be doing great injustice to our feelings not to make a most distinct and grateful acknowledgment of your kindness in permitting us to enjoy so precious a privilege. It is true that some of the ministers of Christ have at different times passed this way in the prosecution of their various objects; but it is equally true, that this is the first time we have ever been visited by one who came *'for the express purpose that he might*

know our estate, and might comfort our hearts :' and we have therefore wished to receive him, in a special manner, as '*a messenger of the churches and the glory of Christ.*' It is impossible for you to imagine, or for us fully to explain, how deeply our own hearts have been affected by those pastoral sermons we have heard from his lips on the Sabbath, or how much we have been edified and strengthened and comforted by his counsels and prayers. We say, '*pastoral sermons ;*' for we ourselves were never pastors ; nor have many of us had the privilege of listening to the voice of a pastor before, since we first left our beloved native country. We pray that the impression made on our own minds and on the minds of others in our congregation may be permanent ; and may the '*Lord count, when he writeth up the people, that this and that man was born here*' in consequence of this visit !

"To our native brethren especially, with whom, through an interpreter, he repeatedly held conversations, and to whom he repeatedly addressed words of consolation, was his presence an encouragement, and his discourse a blessing. He told them of his own labors at home ; of his own beloved church and people ; of the various praying and benevolent circles and charitable institutions in your city ; and of those '*times of refreshing from the presence of the Lord*' which you have at different times enjoyed : and once and again '*he exhorted them all, that with purpose of heart they would cleave unto the Lord.*' To these communications they listened, often with tearful interest. They have thanked God, and taken

courage. And they feel that your Saviour is theirs; that you and they have all been made to 'drink into one Spirit;' that they are now 'fellow-citizens with the saints,' and share in their love and sympathy; and that believers of every name and nation are all one in Christ.

"In all the various conferences which we have had the privilege of enjoying with the Secretary of our Board, your pastor has been present; and in all our numerous and deeply-interesting discussions he has taken a part. The result of all these will, we are confident, be most happy, and will be felt for a long time to come. Would that such visits to us, both on the part of the Board and on the part of the churches, could be more frequently made! To be so long deprived of the labors of your pastor must, indeed, seem to you a great sacrifice. But the loss to you has been great gain to us. Indeed, we feel that this visit has been altogether more important and desirable than any pecuniary donation you could have made us. But, beloved friends, *'ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.'* And for his sake, who hath thus 'loved us, and washed us from our sins in his own blood,' and gladdened us with all the riches and bright prospects of eternity, shall we ever feel that we have done enough, or made sufficiently great sacrifices? No:

'Had we a thousand lives to give,'

or ten thousand sacrifices to make, the 'thousand

lives' should all be spent in his service, and the twice ten thousand sacrifices should all be cheerfully made for his cause.

“Of all the churches in America, yours is the only one from whom we can in any sense be said to have received a delegate. Three members of your church also are brought into a very near relation to us by being connected with the missionary enterprise in Turkey. And, finally, to your pastor we have confided, and to your prayers and sympathies we also now commend, one of the oldest children of our own families.

“‘And now may the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us all perfect to do his will, working in us that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.’

“In behalf and by vote of this missionary station,

“Yours in the fellowship of the gospel,

“W. GOODELL.”

The Rev. Dr. Anderson says of him, “It suited his convenience to accompany me through the entire circuit; and it was no less gratifying to the missions than it was to me thus to have the benefit of his pious counsels and influence in all our deliberative meetings,—even the most confidential. Of course, his position was one of some delicacy; but he showed admirable tact, and was of essential service in certain departments of the enterprise.

I recollect nothing of any importance that he said or did which I saw reason to regret; and, in our necessarily intimate and confiding intercourse, he gained a foothold on my respect and love, which I have reason to believe was generously reciprocated; and our mutual regard suffered not a moment's interruption till his death.

“As you well know, our departed friend had not the advantages of an early cultivation of manners: but travelling in steamers in the Mediterranean, and crossing Europe on a homeward journey, we came in contact with almost all the varieties of social life; and I was pleased to see that Dr. Hawes's fine conversational powers rarely failed to command respect and attention, where there was opportunity to exercise them; and, on the steamer which brought us from England, he was, by common consent, the recognized chaplain of the voyage.”

In the report of the American Board for 1844, the secretaries refer to the visit of Dr. Anderson, and speak of their indebtedness to Dr. Hawes “for his valuable aid voluntarily rendered to the cause.”

Hardly was he re-established in his pastoral work before tidings came of the illness of the beloved daughter from whom he had so recently parted.

“MAKRY-KEUY, NEAR CONSTANTINOPLE, Aug. 28, 1844.

“*My dear Parents*, — Both Mary and myself thought, that, as the Vienna post leaves to-day, I had better write by it, and inform you that she is sick. She has dysentery, which came on about a fortnight

since. She has, at times, improved by the medicines given her ; but last night it came on with redoubled violence, and some of the symptoms are alarming. She has many apprehensions that it may end badly, but appears beautifully in it all."

About a week after, Mrs. Van Lennep herself commenced a letter, which she never finished : —

"*My dear Parents*, — I fear we distressed you too much by writing you, last week, concerning my illness ; but it is my desire that you should know all about your children here, both in sickness and in health. I am better now, you see, and amuse myself in reading and writing ; but I am not yet well. I know you are thinking much of us in these days. Oh, how vividly they pass before our minds ! And yet I have refrained from thinking much of them ; for I am too weak. Dear mamma's letter, dated July 15, came on our wedding-day. Oh, what a comfort it was to me ! . . .

"I have not known, till this sickness, how happy Christ can make us. *He can satisfy the heart.*"

In the morning of Sept. 27, Mr. Van Lennep commenced a letter, which the dreaded and most desolating event prevented him from finishing. It was completed by Rev. Mr. Dwight : —

"One o'clock. — Thus far, your son-in-law had written. And now, at his request, I enter upon the painful duty of announcing to you that your beloved

daughter's race in this world is run. She 'has fought the good fight; she has finished her course; she has kept the faith.'

"I have just come from the bedside where her lifeless body still lies. Would that I could speak a word of comfort to your hearts! But God must comfort you; and I doubt not he will do it. Heaven is as near to the children of God in Constantinople as in Hartford; and it is as safe dying here as there."

Thus, in less than five months from their separation in the beautiful harbor of Beirût, this cherished missionary-daughter parted from father, mother, husband, and all earthly scenes, and entered the untroubled waters of heavenly purity and peace.

THE BEREAVED FATHER'S LETTER TO THE BEREAVED HUSBAND.

"HARTFORD, Nov. 12, 1844.

"*My dear Children, Henry and Mary,* — So I began a letter Oct. 3, and had just closed it when yours of the 28th of August came to hand, informing us of the sickness of the dear deceased one. I retained it till I should hear again; when, one week since, yours of the 18th of September, taken from the office last Monday, left very little hope to comfort us in our apprehensions. The next day, the one of the 27th was received, which took away that little hope, and filled our bosoms with inexpressible grief. So my dear child is gone! I looked upon her for the last time, as I felt I did, when she was rowed away from the steamer on the 10th of May, leaning upon

your bosom for support. It was a sorrowful parting; and, though I regarded it as final, I still hoped to enjoy her society through her sweet correspondence. But God has seen fit to order it otherwise: and though the affliction sinks deep into my spirit, and my poor nature scarcely knows how to bear it, I say, 'The will of the Lord be done;' and, in the spirit of the text on which I preached last Sabbath morning, I hope I am enabled to add, 'The Lord is my portion, saith my soul; therefore will I hope in him.'

"I loved her much: no human being did I ever love more. I bless God for making her so lovely, and for fitting her so early for her removal to his presence in heaven. I never expected she would live long in the service to which her life was devoted. I often made the remark to my friends, that she would have a short chapter. It was shorter than I anticipated; and only in this particular am I disappointed. The desolation I feel is great. I try to bring the consolations attending the event to sustain my sinking heart, and I trust I in some measure feel them; but the father is weak, and often feels inconsolable under the loss. But I should not, my dear son, increase your sorrows by adding to them my own: I should rather strive to speak to you words of peace and comfort. But I have found—what, I doubt not, is your experience in this sad day—that words, even when spoken from the truest sympathy, have little power to soothe or to help us. It is only religion and time that can lift off the load from our crushed spirits, and enable us to resume our duties

in any measure of cheerfulness. I have thought much of you in this sore bereavement. May God be near to you, and comfort you with his good presence! Your discipline is peculiar: may it prepare you for greater usefulness, and a happier place in heaven!"

CHAPTER X.

Ministerial Fellowship with Dr. Bushnell suspended. — Correspondence. — Fellowship restored.

THE period at which we have now arrived was marked by one of the only two great ministerial troubles in the life of Dr. Hawes. For fifteen years, the pastors of the Centre and North Churches in Hartford had lived and worked together in ministerial harmony and brotherly love. In 1848, Dr. Bushnell delivered three remarkable discourses on three equally noteworthy occasions, and all from the same text. These deliverances were also made on the three pinnacles of philosophic and theological learning in New England, — at Yale College, the Harvard Divinity School, and Andover Theological Seminary. The topics treated were, in the first, the Trinity, and the Divinity of Christ; in the second, the Atonement; in the third, Dogma and Spirit, or the Reviving of Religion.

The three discourses have the continuity and unity of a distinctly-marked plan. They sweep over the whole field of fundamental Christian theology, and with the originality, versatility, and rhetorical charm, for which the author is held in

such high repute. Each discourse produced, on its delivery, a strong impression, and called forth both adverse and commendatory criticisms. Some of the younger men in the ministry were carried along with the orator by the force and fascination of his eloquence. Some of the older and more cautious demurred and dissented, and doubted whereunto these things might grow. Dr. Hawes was of this latter class.

Early in the following year, these discourses were published under the title of "God in Christ," with an elaborate introduction, and an apologetic or codiciliary Dissertation on Language. The book-form gave opportunity for more careful and candid examination. But this rather increased than removed the dissatisfaction.

Dr. Hawes, Dr. Walter Clark, Dr. Samuel Spring, and some others, members with Dr. Bushnell of the Hartford Central Association, felt that the assaults upon the fundamental truths of the gospel were so unmistakable and dangerous as to call for ecclesiastical examination; and they brought the case before the association. According to the Saybrook Platform, charges against the consociated pastor must first be examined in the association. "If they find just occasion for trial, they shall direct to the calling of the council," — i.e., the consociation, — "when the offender shall be duly proceeded against."

A majority of the association decided that the author of "God in Christ" could neither be subjected to the charge of heresy, nor denied the confidence of his brethren in the ministry. This

action called forth from the Fairfield West Association a fraternal remonstrance, and a request that the case be reconsidered, and the decision reversed; alleging fundamental errors in the book as a reason. This request the Central Association respectfully declined. The remonstrating body then brought the matter before the General Association at its meeting in 1849.

A vote was passed to the effect, that "while we do, and can hardly too often, re-affirm our faith in the great doctrines of the gospel as embodied in our Confession of Faith, yet, as it belongs exclusively to the district associations to institute Christian discipline among their own members, . . . we believe that any action of this body on the subject at the present time would be unseasonable."

The following year, the General Association declared their dissent from any statements that deny a trinity of persons in the divine nature; a true humanity in Christ, or that his sufferings were accepted in the sinner's justification in lieu of deserved punishment; and "that they can find no language more satisfactory on these topics than that of our own formulas."

At this stage of the proceedings, the North Church in Hartford withdrew from the Consociation; thus avoiding the results and trouble of a trial by removing its pastor from the jurisdiction of the court.

In these events Dr. Hawes took the deepest interest, and was disappointed and grieved at this termination. Meantime, "God in Christ" was followed by another book, — "Christ in Theology," —

which was an expansion and defence of the former. What was at first a spark was now kindled to a flame. The books were reviewed and criticised, and the reviewers and critics criticised and reviewed. Party-feeling arose, and party-lines cut up churches and associations in New England, and, to some extent, out of it. Quarterlies, monthlies, weeklies, and miscellaneous pamphlets, were vigorously employed in the discussion on both sides.

It is sometimes said, that, of all controversies, those on theology and religion are the worst. This is not always, perhaps never, entirely true. If a religious controversy springs up where there is no occasion, it is an evil; and if one that is called for is carried on in ill temper, or degenerates into personalities, the personalities and the ill temper are a misfortune and a fault. While there have been many useless discussions in the Church, yet for her to be without controversy, when there are so many assailants of her doctrines outside and inside her pale, would show her, not a living militant, but an apathetic or a vanquished church. And to stigmatize the contenders for the faith as bigots or alarmists evinces neither the quiet of confidence in one's cause, nor the best fighting qualities. It is, in itself, no more a reproach to defend an old fortress, than to assail it; to love the ancestral homestead, than to pick flaws in it, and seek to demolish it.

On the withdrawal of the North Church from the Consociation, Dr. Hawes, after very careful consideration, felt it his duty to withdraw ministerial fellowship from Dr. Bushnell. For this step he was

severely censured by some, and as warmly commended by others. He was charged as an alarmist; but he felt that his anxiety was natural and reasonable. He was accused as a heresy-hunter. His reply was, "The heresy of Dr. Bushnell's book, if it be such, required no hunting; for the doctrines which were objected to had been made public by the author."

The reasons that led to this step were his convictions of the essential unsoundness of Dr. Bushnell's speculations, the impossibility of a trial, and a feeling that ministerial fellowship in these circumstances would give countenance to dangerous errors, and to what he regarded as powerful assaults upon fundamental gospel-truths.

The vital points which he regarded as assailed are the Trinity, the Humanity of Christ, and the Atonement. These have been generally held by the Church as fundamental. It was not strange that a kind of panic was produced by the explosion in the evangelical camp of three such shells, and in such quick succession, from an allied battery. And Dr. Hawes was not alone in feeling the shock. The staid "New-Englander" said, "Never was book more open to attack from every quarter than this book of Dr. Bushnell's." Rev. Albert Barnes did not hesitate to pronounce it "another gospel." "It is heresy," said Dr. Lyman Beecher, "if heresy ever was or could be in the world, or if language could express it." Dr. Hawes felt most deeply that the book was wrong, and, on the main points discussed, "*entirely wrong.*"

These statements seem necessary to explain the course of Dr. Hawes in a matter which was regarded by many as so unwise, uncharitable, and injurious to the cause of Christ.

On the other hand, it is but justice to Dr. Bushnell to say, that, though conscious of a departure from the received formulas of faith, he did not admit that he had broken so far away from them. He thought he was giving the essence of them in improved forms, and was preparing the way for their more general and intelligent acceptance. In reply to the adverse criticisms, he said "that his book was not understood; that it was misunderstood and perverted." His critics felt that his theory of language was such, that his words could not be expected to convey his thoughts clearly or correctly on dogmatic subjects, or guard against the misunderstandings of which he complained. The author was aware that he might seem to assert the unreality of the Incarnation and the Trinity; but he explains the appearance by "the logical insolubility of the matters in hand," and the "contradictious results of language applied to subjects of thought and spirit." To Dr. Hawes this appearance was a sad reality, that did not admit of such an explanation. Dr. Bushnell alleged that the common Orthodox views of the Trinity and the Atonement involved contrarieties and absurdities, which, being held as truths of dogma, allow no explication; and that Unitarianism was sent to clear away the rubbish of past ages, and reduce the Christian truth to some less offensive and more credible shape. To Dr.

Hawes these allegations were undisguised hostility to doctrines which were dear as life to him, and which, for eighteen hundred years, the Church had held as articles of faith.

Dr. Bushnell asserted some reason or ground in God for every thing developed out of him, whether trinity, stone, or fly. Dr. Hawes, and others with him, felt that nothing is developed out of God; that *development* is an element of Pantheism; and that Father, Son, and Holy Spirit are not modal, but inherent and eternal distinctions in the divine nature; and that every thing else comes by *creation*.

This diversity of views Dr. Bushnell accounted for, in part, by a difference in theological method. His brethren, he said, were in the scholastic method of the Westminster Assembly, and he was not. They had changed a good many points to keep up with the advance of thought, while they held on to the old method. He had given up the method, but held fast to more of the substance of the doctrines.

These are phases in the external history of this trying period in Dr. Hawes's ministry.

But there were internal differences and dissimilarities in the men, not unlike those between Bernard and Abelard, which entered in as explanations and causes of their theological divergence. Dr. Bushnell was, by constitution and habit, original and philosophical; excursive and speculative: Dr. Hawes was unimaginative and practical, and eschewed speculation. The reading of the one went far outside the province of the New-England or British theology, —

into German metaphysics and poetry more, perhaps, than into the history of the Church and its doctrines : that of the other was limited a good deal to the biblical, historical, and practical aspects of theology. One was impressed with the idea of reviving religion by medicating the creeds ; the other, by medicating and improving the Church and its ministers. The former had been perplexed with troublesome doubts, and was drawn towards Unitarians by a profound sympathy and respect, grounded in a participation of similar difficulties : the latter had only transient troubles of this nature, and could not very easily understand such sympathy with the deniers of what his Christian experience made so essential, and the Bible, as he thought, made so plain.

In the midst of these troubles, he writes to his old theological instructor, Dr. Woods, "I try to watch my spirit and motives, as you exhort me to do. I am sensible of my exposure to temptation from this quarter in consequence of my relations to Dr. Bushnell ; and many, I know, will attribute the position I have felt constrained to take in this matter to envy, jealousy, or other bad motives. I pray against all this, and study to keep my heart with diligence ; but it does try me to see the truth which has been preached here two hundred years, and which God has so signally blessed, now impugned by rashness and foolish pretence, and ready to be discarded by many of whom I once thought better things. I stand by that truth, God helping me ; and I hope his grace will be given to all his friends in these parts to stand by it too."

After two years of this non-fellowship, an attempt was made at reconciliation. To a letter from Dr. Bushnell, dated Feb. 10, 1852, Dr. Hawes, the following day, writes : —

“ HARTFORD, Feb. 11, 1852.

“ REV. DR. BUSHNELL.

“ *Dear Sir,* — I do not think it best, in present circumstances, to reply to your letter of yesterday in detail. . . . In taking the position I have in relation to yourself, I have honestly endeavored to keep a conscience void of offence in standing by God’s truth as held by the venerable men who planted the gospel in this city, and as it has ever been held by the evangelical churches of New England. It is believed by many, and the impression has been industriously circulated, that the difficulty I have with you is of a personal character. Nothing is farther from the truth. My difficulty is altogether one of principle, growing out of what I have conscientiously believed your departure from the truth. There is nothing in my feelings towards you personally which would be the least bar to ministerial intercourse, if the difficulty referred to could be removed. . . .

“ Within a short time, it has been intimated to me in several ways, partly by yourself and partly by others, that you are disposed and would be able to make such a statement of your views as would relieve my mind on the points about which it now labors, and so furnish a platform on which we might stand together. This, in every point of view, is most desirable, especially at the present time of hopeful

religious interest in this community. My object in writing this is to solicit from you such a statement. I do not ask an extended dissertation going into the merits of the question, nor a nicely-adjusted creed, but such a plain, brief, simple declaration of your views on the doctrines in question as you may think proper to make, and as will aver, in effect, that you hold them as they are commonly held by the evangelical ministers and churches of our country, or as they are set forth in the Assembly's Catechism or in the Thirty-nine Articles. Should you be able to do this, as I earnestly desire you may, I shall be happy to take such averment as evidence of your soundness in the faith ; and, as we cannot agree in respect to the past, we will refer that for adjustment before that higher tribunal which I pray God you and I may ever keep in view in the discharge of all our ministerial and Christian duties.

“Yours with Christian affection,

“J. HAWES.”

Dr. Bushnell had not proposed nor intimated his readiness to submit a creed or “platform on which they might stand together :” but he had said to Dr. Hawes, that if he wished to try the experiment, and see how near they could approach, he would try and set himself in such a position that he might reasonably be satisfied ; that he would come as near to him as he could without violating the integrity of his convictions.

But the attempt at explanation and harmony, to the sorrow of both parties, failed. Two more years

of non-fellowship followed, when another effort, commenced by Dr. Bushnell, was more successful.

The private correspondence between these two representative men, standing by their honest convictions in their marked theologic divergences, each regretful at their suspended ministerial intercourse, each hunting up old agreements, and seeking to construct a bridge of fellowship that would span their differences, — such a correspondence between two such men could not but be full of the deepest interest. It covered the period of a great trial to them both, and touched upon events that brought out all their strong feelings, and traits of character.

To Dr. Bushnell's letter calling up the subject, Dr. Hawes replies : —

“ HARTFORD, March 21, 1854.

“ REV. DR. BUSHNELL.

“ *Dear Sir,* — After the failure of our repeated attempts at explanation and reconciliation some two years since, I frankly confess that I opened and read your letter proposing a new attempt with not a little faintness of heart.

“ I see and I deplore, with not less sensibility than yourself, the evils resulting from the relations which at present exist between us. But I cannot feel that I am in any sense responsible for those evils; nor do I see how it is in my power to change those relations. They are not of my creating; nor are they for me to remove. I remain in the faith in which I entered the ministry, — the faith in which the church I serve was planted, and which is held by the great body of the evangelical churches in

New England. You have parted from me on that faith. Such is my opinion, honestly formed, and honestly held; and in this opinion I am in agreement with the great majority of those who have read your books, and have expressed their judgment respecting the doctrines they contain. I refer to your books, especially the first, 'God in Christ.' I have a deep conviction that the teachings of that book are wrong, *entirely* wrong, on the main points discussed. You give me credit for honesty and conscientiousness in my convictions. How, then, can you expect me to change them till you furnish me ground for so doing? In my last interview with you in relation to this subject, I understood you to say that you still retained the sentiments advanced in the volume referred to; and, in that mind, you published a third edition without retraction or explanation. Still, as I have assured you repeatedly, I was willing to pass over the teachings of your book, and let them be in my mind as if they had not been, and to meet you on any presently-avowed platform which should accord with the common faith of our Orthodox standards and ministers. You made the attempt kindly and honestly, I trust. I was not satisfied. I saw not but, in the several communications you made me, you affirmed in substance the doctrines of your book. . . .

"I try to school myself very closely in regard to this unhappy affair. It costs me many anxious and sorrowful hours; and much do I pray that my spirit may be kept right in respect to yourself and yours. I do not hate you; I do not oppose you by any

direct efforts, nor in any manner voluntarily throw myself across your path. I keep about my own work, and, though often greatly tried and discouraged, try to do all the good I can in the circumstances in which I find myself placed. I have said I do not hate you: in many respects I love you, and wish you all happiness in this life and forever. But we are apart; and I do not see how we are to come together. Discover some way if you can, and you will find me neither obstinate nor perverse, nor exacting in my demands, but ready to meet you, and to work with you on the ground of a common faith, and in the service of a common Master. . . .

“May God bless *you*, bless *us*, and give us wisdom to know and love his truth, and stand faithfully by it!

“Yours affectionately,

“J. HAWES.”

The two following letters, which were made public at the time, will explain the ground, and in part the process, of the restored harmony and fellowship:—

“REV. DR. HAWES.

“HARTFORD, April 3, 1854.

“*My dear Brother in Christ*, — I am greatly pressed, and have been for some time past, by the religious state of our community, and especially by the suspicion that you and I, who ought by our unity and earnest co-operation to be promoters only of God’s work (which I know it is fully in our hearts to do), are yet in fact, and to a much greater degree

than we should dare to admit, hinderances instead, and obstructions. It is very true that there is no such personal repugnance or animosity subsisting between us as our separation rationally indicates; but we are none the less responsible for the indications on that account. We have no right even to *seem* to be hostile. And I think I see, that, by this very thing, we are hindering the prayers of our most faithful brethren, letting down the tone of religious convictions in the community, and even defeating the effect of our own ministrations. All which, I am sure, is not less painful to you than to me. It is unworthy of our character as Christian ministers; and I have come to the very deliberate conclusion, that, whatever occasion it may seem to have had, we have reached a point where it is clearly unnecessary to be continued longer.

“The two points in regard to which you were at first disturbed on my account were the *Trinity* and the *Atonement*. As regards the first, I did suppose, myself, when I published my first book, that, without rejecting a Trinity as one of the highest and most practical truths of the gospel, I had broken loose from any particular doctrine of Trinity contained in the Orthodox formulas. That you should have taken up a like conviction with myself is certainly not remarkable. But I afterwards found, on a more deliberate historic investigation, that instead of rejecting, as I had supposed, and was quite willing to have others suppose, the Nicene doctrine, I had actually come into it, only from another quarter. Accordingly, if now I say that I assent to this formula, in

its true historic sense, as a doctrine of eternal generation, — assenting, of course, to the Westminster Confession, which is only an abridged and less complete exposition of the same, — I think I may assume that your difficulties on this head must be entirely removed.

“Your ground of concern is thus narrowed down to the single matter of the Atonement, — a work of Christ. On this point, I never supposed that I had cast away any thing *really held* by the adherents of any church doctrine; though it is exceedingly difficult on this point to say what the church doctrine is. I supposed that I was only revising the *form*, not that I was changing or reducing the *substance*. I certainly was not, and am not now, insensible to the immense, all-inclusive import of this great Christian truth; and am, therefore, as little disposed to complain that you are alive to its value, and set yourself to watch for its safety with the utmost fidelity, or even jealousy.

“I could offer you here my acceptance of the twenty-fifth answer of the Shorter Catechism, regarding the office-work of Christ as a priest, in precisely the sense given it by Dr. Jonathan Edwards (the younger) in his second sermon on the Atonement. I could also accept the thirty-third answer, on the subject of justification, without any such peremptory denial of the ‘*imputation*’ here asserted as is common with the ministry of New England, and certainly without any qualification that will not leave it standing as a most practical Christian truth. I see not, therefore, how you can

think it necessary to my safety that I should be more literally squared by the Catechism than Dr. Edwards, and, still another degree more truly in it, than the living ministers of New England.

“But that I may leave you still less room, if possible, for concern, I will go farther, giving you as a volunteer expression or statement of my belief on this head,—that the work of Christ, viewed in its relations to the law of God, is that by which the forgiveness of sins is made compatible with its integrity and authority; that Christ, to this end, was made under the law, made sin for us, knowing no sin himself, receiving the chastisement of our peace, suffering and dying as a sacrifice for the sins of the world; in all which he is set forth as a propitiation to declare the righteousness of God in the remission of sins; whereby the law broken is as effectually sanctified and sustained in the view of his subjects, and his justice as fully displayed, as they would be by the infliction of the penalty: so that, on the ground of the sacrifice made by Christ, and received by faith, we are justified and accepted before God.

“Considering, now, the very qualified respect I have for formulas and confessions, I hope you will take these avowals as being only a more decided proof of my personal respect, and the sincerity of my desire for the peace and the restored unity of the body of Christ. If you can find, in what I have advanced, asseverances that will justify the resumption of our former relations of amity and confidence, I am sure that you will hasten to profess your satisfaction, and congratulate our churches on the

settlement of our distractions, and the removal of those bars to fellowship by which their prayers and our efforts have unhappily so long been hindered. Nothing will give me so great pleasure as to add my assistance and sympathy to the support of your advancing age and closing ministry, unless it be that I may also have your counsel and confidence to assure the conscious ill desert and weakness of my own. If, then, God permits us now once more to be united in a covenant of peace, let us do it in the prayer that it may be an everlasting covenant, never to be broken.

“In the bonds of love and all perfections,

“I am yours,

“HORACE BUSHNELL.”

“HARTFORD, April, 1854.

“REV. DR. BUSHNELL.

“*My dear Brother*, — Your letter of the 3d inst. was kept from me several days after it was taken from the office, on account of the state of my health; and, since it was put into my hands, I have not been able, till now, to give it more than a very imperfect attention. . . .

“I am surely, as before intimated, not insensible to the fact, that evils many and grievous must grow out of suspended fellowship and co-operation in promoting the cause of God between ministers situated as we are, pastors of contiguous and mingled congregations; and, oppressed as I often have been with a sorrowful sense of these evils, I have been willing to do any thing I could do, consistently with

a conscientious regard to truth and duty, to put an end to them, by having confidence restored and fraternal relations established between us. I have known, too, that you have desired and sought the same. With this end in view, and knowing, moreover, that you disclaim the sentiments imputed to you as taught in your first volume, — “God in Christ,” — I have, as you know, repeatedly before, as more recently in my reply to your letter of March 20, expressed my willingness to pass by the teachings of that book, and let them be in my mind as if they had not been, or had been retracted, and to meet you on any *presently*-avowed platform of doctrine which should accord with the common faith of our Orthodox standards and churches touching the points in controversy. And happy am I to say, that in your communication of the 3d inst., now before me, you seem to me to have met the condition, — to have offered such a platform. I find very little to which I feel disposed to object in the statement you make of your views of the Trinity, the work of Christ in his atonement, and justification by faith in his sacrifice. . . .

“What you give as a volunteer expression or statement of your belief as to the work of Christ speaks for itself. The views presented in that statement, understood according to the common meaning of the language in which they are expressed, — and I have a right to assume that you wish them to be understood in no other sense, — seem to me to be full and satisfactory; in accordance, in all essential points, with the views of evangelical ministers and

churches generally; and, as such, I am happy to accept them as furnishing ground for restored confidence and ministerial intercourse. And I accept the statement you offer on the *several* points in question as true in all essential respects: I accept it joyfully and thankfully; and am ready, as Providence may open the way, to act accordingly.

“In saying this, I deem it due to myself to add, that I am not to be understood as having changed my views as to what I have honestly believed to be the main teachings of your book. I pass them by as what I cannot accept for truth, and hasten to redeem my pledge,—to meet you on a presently-avowed platform of truth; and I trust it will be found a platform on which we shall both be willing to stand and co-operate during the brief period—brief to me at least it must be—in which we may be continued in the vineyard of our Master. And sure I am that my sun will go down brighter, and I shall leave this much-loved field of my labors and my prayers with a happier mind and more cheering hopes, if, as I close my course, I may think of these dear churches of our Lord as rooted and grounded in the truth, and their pastors as happily united in fellowship and love, and contending earnestly for the faith once delivered to the saints.

“Your brother in Christ,

“J. HAWES.”

CHAPTER XI.

Lectures. — Recollections of Hartford. — Two Theological Schools in Connecticut. — Efforts at Union.

IN 1854, Dr. Hawes delivered a course of popular lectures on his "Recollections of Hartford." It covered the thirty-seven years of his ministry on such topics as "Hartford as it Was and Is," "Revivals in Hartford," "The Pulpit in Hartford," "The Churches in Hartford," "A Memorial of the Departed." The lectures were full of interest and information, and attracted all denominations and all classes of the citizens. It was one of the many felicitous efforts that marked the ministry of Dr. Hawes.

A few extracts from the first lecture will indicate the spirit and character of the whole : —

"To one whose memory goeth not back so far as the beginning of the period under review, it is quite impossible to convey a just idea of the great change that has taken place in the general aspect and extent of the city. It was then comparatively a small village, containing less than one-fourth the number of houses and inhabitants it now has. Large sections of the city, and those not far removed

from the centre, were open fields when I came here, and used as pasture-grounds for cows and horses.

“The facilities for doing business have been augmented to a degree scarcely conceivable by those who were not on the stage at the period referred to.

“There were then no steamboats daily plying up and down our river; no railroads passing through our city, conveying passengers, and bringing trade from afar; and no telegraph for communicating with lightning-speed with distant cities and towns of our country. The modes of conveyance from one place to another were then extremely tardy and tedious. I have myself been fourteen hours in going from this city to New Haven by stage. And a journey to New York was, indeed, a serious undertaking. Our merchants usually attempted it but twice a year, — in the autumn and spring, — and were commonly gone from ten days to a fortnight; and there was sometimes great rejoicing that they escaped being cast away on the Sound.

“The application of steam as a motive power had been commenced only a few years before; and the whole matter was regarded by many with great jealousy. Even President Dwight, it is said, used to declaim right eloquently before his classes against the use of steam to propel vessels, as a dangerous usurpation of Nature’s power; and predicted that great disasters would result from it.

“While business and wealth have so greatly increased among us, I am happy to state it as the opinion of those who have the best means of know-

ing, that honor and integrity among men of business have also been rising, and are, on the whole, much above what they formerly were. Doubtless there are here now, as there always have been, base men, mean, dishonest men, who are always ready to lie and cheat, and drive hard bargains, if they can. But they are an exception to the general character; they are marked men, not in repute: and every one who wishes to be in good standing with the men of business in this community feels it to be important to maintain a fair and honorable character, a character for truth and integrity, in his business transactions. It is grateful to add, that the accumulation of wealth in the city has not, I trust, — certainly not as a general fact, — increased the selfishness of the people.

“If there are any who think that there has been for many years past a constant deterioration going on in the city, and that vice was never more abundant and shameless than now, I would say for the comfort of such, that I saw no evidence, when I came here, that I had come to a part of Paradise on which the curse of the fall had never lighted; nor did I see any signs that the millennium had begun among the people, or was any nearer beginning than it is now.

“Let it be admitted, then, — what, indeed, cannot be denied, — that there is among us a large class of low, reckless, vicious persons, — as low, reckless, and vicious as any that have ever found a habitation here. But it must also be admitted, that, in the middling and higher classes, there has been a decided im-

provement in these latter years in all that is meant by good morals. Among these classes there is far less gambling than formerly, less profane swearing and Sabbath-breaking, less vicious revelry and licentiousness, a higher degree of respect for religion and its institutions, and a more general habit of attending public worship. I speak advisedly on this subject, and could easily adduce facts in proof of what I say.

“The number of professing Christians, compared with the whole population, is larger now than it was when I came here. Then, according to an estimate I made six years ago,—and it cannot have varied much since,—the number of professors of religion was twenty per cent, or two in every ten of the population: now it is thirty per cent, or three in every ten. Nor has the increase been in mere numbers. There is, on the whole, an improved state of religion observable among us. . . . Take the population who properly belong to Hartford, and a larger proportion of them attend public worship than in any other city of the land. . . . The tone of Christian liberality, as indicated in a readiness to give for the promotion of objects of benevolence, is greatly in advance of what it was formerly. There is a far more kindly, catholic feeling manifested by different denominations of Christians towards each other than there was when I entered the ministry here. There is less of exclusiveness and sectarianism, less of a disposition to proselyte and make inroads upon each other, and a far greater readiness to concede common rights, and to unite in the promotion of common

objects. This is certainly a sign for good. Would that there were no exceptions remaining among us!"

The existence of two theological schools of the same denomination in the little State of Connecticut was a trouble to Dr. Hawes. In 1854, the practicability of a *union* was proposed by him. He conferred with other friends of sacred learning on the subject, and found the idea welcomed by some of the directors of both schools. Whatever reasons may have led to the founding of a second institution, he felt had, in a great degree, ceased to operate. Dr. Tyler and Dr. Taylor were still living, it is true; but the heat of controversy had passed away. Taylorism and Tylerism were no longer partisan watchwords. Issues of vital moment had been joined with the common enemy, which required the combining of the evangelic forces. Dr. Hawes felt, that if some common ground could be agreed on, which, while it would leave room for the play of minor unessential diversities, would shun rival asperities, and foster harmony in the defence of foundation-principles and the maintenance of more effectively aggressive movements, it would be a saving of expenditure, and a great increase of moral strength. He said, "One set of teachers can do the work in this field as well as two, and with a saving of nearly one-half the laborers for other parts of the field. They can instruct classes of thirty or fifty with equal success, and more courage and comfort than classes of only eight or ten. One fully-endowed

institution will be better for Connecticut than two feeble and partially-endowed ones; and the churches will never adequately endow both."

The first step towards a union was taken, at the instance of Dr. Hawes, in October, 1855. The subject was brought up at a special meeting of the trustees of the Theological Institute of Connecticut to secure more fully its objects. A committee on the question of union was appointed; and consultation with the friends of the institute, in the State and out of it, disclosed, on the part of not a few, a feeling in favor of union.

At a second meeting of the trustees the following month, a plan was adopted and submitted by a committee of conference to the corporation of Yale College. The main features of the plan were,—first, the recognized validity of the creed and charter of the institute, as on this rested the legal possession of the funds; second, the union of the two boards,—much as the trustees and visitors are connected in the Andover Seminary, and the corporation and overseers in Harvard University; third, the election of professors by the board of the institute, and their appointment by the corporation.

To these principles of union there was found no legal objection. At a meeting of the committee with the clerical members of the corporation, the overture from the institute was considered, and regarded with favor. No legal bar to the banns appeared on either side; nor did the majority feel that there were any doctrinal obstacles. But, as Dr. Taylor was understood to entertain objections to the meas-

ure, the conclusion reached was, "There are difficulties in the way of present action and union."

At a meeting of the trustees of the institute in February, 1856, on report of the committee of conference, they "recognize with pleasure the fact that so many of the clerical fellows were ready to accept the creed of the institute as a basis of union," and also that they "see nothing further to be done."

This result was a serious disappointment to Dr. Hawes; and he felt it the more when there was found to be — what he had been quite sure of before — such a measure of theological agreement, and no legal or local obstruction.

But he did not abandon his hope of some time seeing the object accomplished. At a time when the union of Christian forces was the watchword in so many denominations that have been divided; when our own churches, East and West, were being moved in a national council to declare their united and unanimous adherence to the faith held by the fathers, as embodied in the old confessions acknowledged at Boston in 1648 and 1680, and at Saybrook in 1708, — in such times and tendencies, and more important issues, Dr. Hawes felt that two such competing institutions so near to each other, and occupying so much common ground, could not both receive such endowments as they would need, and could not accomplish so much for the Church as would be secured by one that was fully endowed. He felt so strongly on this subject, that he remarked to a friend, that, if he could be instru-

mental in securing the union of the rival seminaries, he should regard it as one of the greatest works of his life.

When therefore, in 1864, the removal of the institute from East Windsor to Hartford was under consideration, he deemed it a fit time for again calling up the question. A committee was appointed at a meeting of the clerical members of the corporation to renew the conference. Dr. Hawes was chairman of this committee.

The plan suggested to this committee was somewhat different from that submitted by the trustees of the institute nine years before : —

“They shall appoint their professors, and we ours; and the two sets, as far as rights are concerned within the joint seminary, shall be on an entire equality as it regards teaching and every professional right, exactly as if the seminaries were amalgamated, or constituted an absolute unity.

“We will give all students who resort here the same privileges and rights, and will give the same use to all parties of all buildings, rooms, lecture-rooms, libraries, &c., that our students and professors have now.

“All details in the working of the system to be arranged by a joint committee, consisting of an equal number selected by each party.”

Dr. Hawes sent a communication to the trustees of the institute, requesting a conference. At their next meeting, the board of trustees made the following response : —

“We accept as a favorable omen the fraternal

spirit which appears in the communication before us, and should rejoice were it in our power to present to the churches the picture of unity which it seeks to effect. But our way seems to lead in another direction. As the guardians of *funds* consecrated to the cause of sound theological instruction, fidelity to our trust demands of us efforts to enlarge the usefulness of those funds in the direction indicated by the honored donors. There are also providential indications of so marked a character as to encourage the hope that our seminary has an important work to do in the future. There are also difficulties of so formidable a character in the way of the consummation of the proposed union, that we do not feel encouraged in the effort; and would therefore respectfully decline the overture from the corporation of Yale College."

The plan submitted from New Haven did not exactly meet the idea of Dr. Hawes. It proposed rather a closer local proximity than a union of the rival seminaries. Both had at that time, or thought they had, brightening prospects of extension and usefulness. In view of these prospects, Dr. Hawes writes, —

"They only increase, in my mind, the desirableness and importance of *uniting* them. I do not want to see two thoroughly-manned armadas engaged against each other, or even drawing so near as to keep their guns run out of the port-holes, ready to fire upon each other whenever any cause, fancied or real, may occur to provoke attack. This is rather warlike language; but the subject to which

it relates is warlike. I am for peace on broad and equal terms."

He had felt much encouraged in his efforts on account of the doctrinal harmonies disclosed by the correspondence. Most of the New-Haven gentlemen were by no means adherents to the peculiarities of Dr. Taylor's system, and the East-Windsor Confession was found acceptable to the clerical fellows of Yale College as a basis of union. This second failure was, therefore, a great grief as well as disappointment to the good man.

CHAPTER XII.

Mrs. Hawes's Jottings respecting their Children. — Dr. Hawes's Letters to his Son. — The Son's Settlement in the Ministry, and Sudden Death.

AT the period to which Dr. Hawes had arrived, he had been blessed in the birth of six children, and been called to the burial of five. Of the first his wife prepared a brief memorial, published by the American Sunday-school Union, under the title of "Louisa, my First-Born."

The jottings, by Mrs. Hawes, of some of these cardinal events, — births, baptisms, and burials, — present a picture that no art can adorn.

"Aug. 7, 1819. — A dear little daughter was given me; and on the 8th I presented it to my dear husband, whom I once more embraced after a painful absence. What a moment was that when my first infant was placed in my arms! It seems to me that eternity can never efface from my memory the impressions of that hour.

"Oct. 17. — Dedicated our little one to God in baptism; whom we named Louisa.

"April 16, 1821. — The Lord has given us another daughter, — a lovely child.

“July 15. — Dedicated our little one to God in baptism, and called her name Mary Elizabeth.

“Feb. 17, 1823. — Another daughter, — a dead child. I now know what are the pains and the disappointment of a birth and a death united.

“Sept. 23. — Our dear Louisa sickened on the 11th; and on the 20th, at half-past ten in the evening, she died, aged four years and one month. I was by her side. The whiteness of death was on her countenance, and her eyes turned up to heaven. Her little arms were thrown out on one side: one moved a little. Not a feature was distorted, and not a struggle attended her dying moments.

“July 28, 1824. — A little son was given to us at four o'clock on the afternoon of this day, whom we named Thomas Hooker.

“Aug. 21, 1825. — The little child was taken from us by Him who gave it, after an illness of four weeks. His father being absent, it was ordered, in infinite wisdom, that I should bear alone the sufferings of the painful scene.

“May 29, 1826. — Goodness and mercy have followed me all the days of my life. Another dear child was given us March 10.

“July 9. — To-day, in the house of God, we dedicated our infant son, whom we named Thomas Hooker. It is just a year since, in the same place, and from the same font, we dedicated the dear child whose name is transferred to this one.

“July 23, 1828. — The birthday of our third son, Joel Erskine. May the God of Abraham bless the child !”

The following passages are from a sermon preached on the departure from earth of one of these little ones : —

“ Is it the design of affliction to purify my heart, and fit me for an eternal weight of glory? and shall I murmur and repine under the chastening of Providence? Have I not often earnestly prayed that I might be made more heavenly in my temper? and shall I complain when God answers my prayer? The means which he employs are not, indeed, such as my foolish heart would have chosen; but they are such as Infinite Wisdom sees to be best adapted to my case. In the trials I am called to endure, no strange thing has happened unto me; for ‘whom the Lord loveth he chasteneth.’ The ‘great cloud of witnesses’ who have gone before me to heaven went there through much tribulation; and shall I be unwilling to tread in the path which led them to glory, or to endure the trials by which they procured their crown?

“ If we have devoted our children to God in baptism, and endeavored to train them up for him; if we have seen in them a tenderness of conscience, a love for religious instruction, and a desire to be led in the right way, — may we not hope that these were some of the first-fruits of the Spirit, which are now maturing in the kingdom of glory? I see nothing in the Bible to preclude this hope; and I think the general principles of the divine government justify our indulging it.

“ Cheerfully, then, should we part with these

lambs of Christ's flock. They have suddenly entered the fold, and are safe from all the dangers and sins of this mortal state. In anguish of spirit we cried, 'O Lord, spare the child!' He did, but not as we meant. He snatched it from danger, and took it home. And would it be kind or right to wish that this young inhabitant of heaven should be degraded to earth again? Let me rather be thankful for the pleasing hope, that, although God loves my child too well to permit it to return to me, he will, ere long, bring me to the same dwelling-place of peace and joy."

Of the beautiful life of Mary the mother gave a charming account in the memoir of Mrs. Van Lennep, so well known in Christian biography.

Only one of the six children remained at this period, — the youngest, a promising son, and the hope of his parents. A few letters of the father to this son will show with what solicitude and affection he was led along in his preparation for an active and useful life. The first were written while Erskine was at school at Easthampton.

"MONDAY MORNING, March 15, 1847.

"*My dear Son*, — Your mother has crowded me into this little corner, and I have room to say only a word. I shall write you more at length in a day or two. At present, I say these things, — 1. Take more exercise, or you will lose your health, and become good for nothing. This is indispensable. You can study more in one hour with a mind made clear

and bright by exercise than in four hours with a mind dull and sluggish for the want of it. 2. Take care in regard to your food, both as to kind and quantity. One who uses his brains much must use his jaws less. The great Montesquieu had a rule, never to eat to the full, but always to rise from the table a *little* hungry. 3. Think what you want to be, and then resolve to be just that thing. With God's blessing, you may be just what you reasonably wish and resolve to be. Remember that you are the artificer of your own character. If you mar or spoil it, the shame, the blame, must be yours. 4. Have no more to do with despondency. Be contented to do what you can, and to be what you must; and leave the rest. 5. Be kind and attentive to all around you, — to the humblest and lowest as well as the highest and best. This will act most happily on your character, and gain for you the love and esteem of all who know you. 6. More than all, take care of your immortal interests. Prize above all earthly good the friendship of God. Seek it with all your heart, and it will be yours.

“Your affectionate father,

“J. HAWES.”

“MAY 20.

“*My dear Son,* — . . . A few young persons are in the habit of calling to see me on the great concern of salvation: some indulge hope, and appear well. May you, my dear son, have a part in this infinite blessing! There is nothing in this world worth living for without this. Nay, life

without this must, in the end, prove a terrible curse.

“While I desire, above all things, that you possess the one thing needful, I am not unmindful of your happiness in other respects. I think of your health, — take good care of that, — *exercise, food, sleep*; I think of your scholarship, — be accurate, thorough, systematic; I think of your manners, — have them easy, conciliatory, pleasant; I think of your temper, your disposition, and habits of mind, — be patient and kind; do not complain of others, nor find fault without good cause; do not submit to low spirits or discouragement; do what you can, and as well as you can, and never fear for results.

“Affectionately your father.”

In the autumn of 1847, Erskine entered the freshman-class in Yale College.

“HARTFORD, Oct. 5, 1847.

“*My dear Son*, — I received the first letter from you as a member of Yale College yesterday. I was much gratified that you wrote in so cheerful a tone. It is an omen for good; and I am ready to hope that you will not only be contented and happy in college, but become also one of the brilliant scholars whom you think may be found in your class some three years hence. I trust it may be so. I see nothing to prevent, provided you have *courage*, begin right, and hold on in a long, steady pull. Every thing, as I told you, in respect to your college-course, depends on your setting out. Do well the first year, and there is not much danger for the rest.”

"HARTFORD, Dec. 28, 1847.

"*My dear Son*,—We were very glad to hear from you, and especially to be permitted to infer, from the cheerful tone in which you write, that your health is holding out, and that you are getting on so well. You have every thing to encourage you, and nothing which need give you a moment's anxiety, if you will only watch your habits of eating, sleeping, and exercise, and just do as well as you are able in pursuing your studies. Your *heart* is my first concern, and your *health* next. These two secured, — one in the love of God, and the other in confirmed vigor, — I would readily dismiss all my anxieties, nor entertain a doubt of your success in college, and of your respectability, usefulness, and happiness in the world.

"The sad news from the college had reached us before we received your letter. I have heard of nothing for many a day which so shocked me. The spirit of those young men, carrying deadly weapons, and aiming them at the officers of college for detecting them in villany, seems to me perfectly infernal. I hope, for the good of the colleges, for the public safety, full justice will be done to them. I trust my request is being fulfilled. The reception of the memoir is all that we could wish. I think it will do much good. I thank God for such a daughter; and, when the family is gathered in heaven, oh that my son may not be wanting!"

The two following letters, on a matter which lay nearest the father's heart, explain themselves.

They are models in translucent, paternal affection and pastoral theology.

“HARTFORD, Jan. 25, 1848.

“*My dear Son*, — I cannot express to you the feelings awakened in my mind by being made acquainted with the fact that your attention is turned in earnest to the greatest concern of your being. Your case has already been spread before God with many tears; and now, with much anxiety and trembling, I write you a few thoughts, which, I pray the Father of mercies, may assist you to lay hold on eternal life. I am glad to learn that you have been to see Dr. Taylor. I have confidence in him that he will give you good and safe counsel. This is, in your case, a matter of infinite importance. A wrong step in the outset may prove fatal. My great anxiety is that you may know your heart, — know where alone you can find help. It is not in any arm of flesh to save you; and the sooner and the more deeply you feel this, the better. The heart is desperately wicked, hard, and blind; and this, far from being an excuse, only increases your guilt in God’s sight, and renders your case utterly hopeless, only as he may see fit to interpose in your behalf. To him, therefore, you are to go, just as you are, — poor, guilty, lost, — confess all this before him, owning your utter unworthiness of his favor, and submitting yourself to him forever. Be willing to see and to acknowledge the worst of your case. Throw away all excuses, all apologies; justify God while you condemn yourself; and remember it is mercy, *only mercy*, that can pardon and save you.

Remember, too, that mercy, mercy in abundance, is freely offered you in Christ. Are you willing to receive mercy?—receive it as one justly condemned and lost? Here is the turning-point. God, your heavenly Father, waits to welcome your return to him. He invites you with all the tenderness of his infinite love to come unto him and be saved. Go then, my dear son, just where the Holy Spirit would lead you,—to Christ,—and receive him as your Saviour and your all. This is your first, this is your great duty. Do not, I pray you, put it off, or think you must wait till you can *make yourself* better, or somehow merit the divine favor. This you can never do. You must come to the Saviour just as you are, and pray that he would make you what he would have you to be.

“I commend you to God: it is all I can do. I know he is able and willing to save you; and, if you are not saved, the fault must be all your own.

“Do not remit your daily duties in study: it is best to keep these along as far as you can. You will not, I presume, be in danger of conversing with many different persons on the state of your mind. This will only distract your attention. God and the Bible are your best guides. Do not give over because hope does not come at once. *Strive, strive, strive* to enter in at the strait gate during life, if need be; for all is at stake.”

“HARTFORD, Feb. 7, 1848.

“*My dear Son*,—I cannot tell you all the joy I feel at the change which you hope has taken place

in your feelings and views on the subject of religion. I have said, when thinking and speaking of it in the family, that, if I had a thousand worlds at my disposal, I would account them as the dust in the balance in comparison with the infinite, never-failing good which has come to you, if indeed you 'have passed from death unto life.' My great desire now is, that you may be a thorough, *whole-hearted* Christian. And such you may and will be if you set out right, and determine at the beginning that Christ shall be in you and for you, all and in all. You say you wish you could sit down and converse with me. I greatly wish I could do the same with you; and so strongly do I feel on this point, that I have several times been almost ready to take the cars and make you a visit. But this I cannot do just now; though I hope I may see you before long. In the mean time, let me say to you a few things which may be of importance in your present state of mind.

"In the first place, be careful that you stand on right ground: have no mistake in your *foundation*. If God's character and will and service be pleasant to you, and you truly desire in all things to honor your Saviour, then rejoice, and be humble and thankful; for this is evidence that you have entered the right way.

"Then do not imagine that the work is *done*. If it has indeed been begun, it is but begun; and you will have need every day of new supplies of grace to help you on in the divine life. Therefore speak you every day to God in prayer, and let him speak

to you every day through the medium of his Word. *Bene orasse est bene studuisse* was a maxim of Luther; and it is worthy to be written on the study-table of every student in Yale College. You must not be surprised if some changes come over your feelings, and cloud your views: this, I believe, is the experience of all young Christians just setting out in the divine life. If, when a dark day comes, you still feel as Bunyan's Pilgrim did when he fell into the Slough of Despond, — that you cannot go back, but must go forward, — there is no fear for the result: you will come out on the right side, and your face will be towards the Celestial City still. Think, too, when a cloud passes over the sun, that the sun exists and shines still; and, when the cloud passes off, you will see it as clear and bright as ever. Watch against all sin, and endeavor to keep a conscience void of offence in all things. This will fill you with sweet music, and make you joyful all the day. Remember, further, that Christ is a *whole* Saviour; and the more filially and entirely you rely on him as your Saviour, the better it will be with your soul. Always think of God as a father infinitely kind and merciful; and come to him in every time of need, with entire confidence that he looks upon you in love, and will never leave nor forsake you. Converse freely with warm-hearted and judicious Christians. Intercourse with such will be useful to you in many ways. Strive to do good to others: this is the way to get good yourself.

“You may think I have written you a sermon rather than a letter. No matter: you have the

thoughts I wish to suggest to you at this time. Let me know all your wants; and, as far as practicable, I will most cheerfully supply them. You are my only son; and I shall be happy in striving to make you happy, useful, and good.

“Your affectionate father.”

“HARTFORD, June 25, 1849.

“*My dear Son*, — I have been trying, ever since you returned to college, to find time to write you a long letter, but have hitherto been prevented; and now I can drop you only a brief line. In regard to your joining a secret society, I have many and decided objections to it. In the first place, I think secret societies are, as a general thing, wrong in principle, and have usually been found sources of evil. Next, I know the officers of college disapprove of such societies, and greatly prefer that the students should not belong to them. Then they are, as I am informed, a cause of no little jealousy and bickering among the members of different societies in college. The expense of time and money forms another objection. Furthermore, I am told by those who have belonged to such societies, that they never derived any good from them, and would not advise any friend of theirs to join them. And, finally, I know of nothing that can be said to counterbalance these objections. I say, then, if you are clear, do not be entrapped in this fool’s snare; and, if you are entangled, get clear as quick as you can.

“Affectionately your father,

“J. HAWES.”

“HARTFORD, Jan. 22, 1850.

“*My dear Son,*— Though I have written five letters to-day, and am not a little fatigued by various other duties, I cannot forbear to send you a few lines in answer to your unexpected but very acceptable letter, just received. I hope it will make no other than a good impression when I say that I have never received a letter from you which gave me more satisfaction. The manner in which you refer to our conversation on Sabbath evening convinces me that you received the suggestions I felt it my duty to make in a right spirit, and mean to profit by them. You cannot suppose that they could be dictated by any thing but the kindest feelings towards yourself, and the most earnest wishes for your happiness. And now I wish you to feel assured that your treatment of the whole subject has wiped from my mind every unpleasant impression ; and I look with brighter hope than ever to your fulfilling all my reasonable expectations respecting you.

“I trust you will cherish the good purposes you have formed in regard to the cultivation of your Christian character. Depend upon it, this is much more intimately connected with your happiness and usefulness in life than you are probably aware. And then in regard to your being or not being popular : let that give you no trouble. *Deserve* esteem, and you will always have as many tokens of it as you can safely bear. Take an interest in the welfare of others, and this will most surely engage them to take an interest in you. Throw yourself *out* a little more ; and strive to be active, in some way, in doing

good. The time is approaching when you will have to launch forth upon the sea of life; and you should begin now to learn how to adjust your compass, work your sails, and manage your helm, if you mean to make a prosperous voyage, and enter with a rich cargo the haven to which you are bound.

"I am glad you are brought to a decision in regard to preparing for your exhibition. I should be sorry to have you fail to perform on that occasion. I like the subject you mention very well. The only difficulty I feel is in regard to your being able to compass it in a piece of ten or twelve minutes. I have thought of another one, which has run a good deal on my mind, as one suited to your taste: it is, 'Marius sitting among the ruins of Carthage.' You can find his life in your classical dictionary, and in other books to which you can have access. Mr. C——, however, says he likes your first subject better.

"Your affectionate father,

"J. HAWES.

"P. S. — Write me when you can, and write me very freely; and then I shall answer you in the same manner. Remember me, if you please, to your chum. Ask him if he remembers Luther's maxim in regard to study."

"HARTFORD, July 23, 1850.

"*My dear Son*, — I have but a moment I can snatch from my duties; and I improve it by sending you a birthday salutation. Twenty-two years to-day, you first opened your eyes upon the light of this world; and, since that time, you have measured

off nearly one-third of the allotted period of human life. How quickly has that period passed away! Yes, my son; and the other two periods of equal length, should your life be spared, will seem to you much shorter, and, in your estimation, fly away much more rapidly, than the one you have just closed. It has been one subject of thanksgiving to God, this morning, that you have been preserved to us so long; that you have enjoyed so large a measure of health; that you have succeeded so well in your college-course, and have the prospect of completing your studies with so much honor to yourself, and satisfaction to your friends. You have, indeed, many things to be thankful for, as *we* have on your account; and I trust this day will not be suffered to close without your occupying some portion of it in gratefully recalling the mercies of the past, and forming good purposes in respect to the future. Think of your faults, whatever they are, and resolve to correct them; of your sins, and repent of them; of your virtues, and set yourself to a more earnest purpose to cultivate them. There is no other way to get on safely and well in this life but by pausing at frequent intervals and reviewing the ground we have passed over, and resolving to amend our mistakes; and nothing, let me assure you, makes so great a difference between one man and another as the habit of calm, serious self-inspection. The time is near at hand when you must quit the calm retreat of college-life, and launch forth on the stormy sea of this world's affairs. My wishes in regard to the course you shall take cannot be unknown

to you. But in this matter you must, of course, be left to choose for yourself. I should be sorry to have you think of the sacred office if your heart were not drawn to it in decided preference of any other calling ; while it would, at the same time, disappoint and grieve me if you should turn away from this to either of the other professions. My earnest and frequent prayer to God is, that you may rise to a higher and more decided tone of devotedness to Christ and his cause, and that his love may constrain you to a perfect willingness to spend and be spent in promoting his kingdom on earth. In deciding the question here adverted to, keep in view the whole of your existence ; and resolve to do that which will be most for God's glory and your own good, whether now, or never so many myriads of ages hence. Peace be with you, my dear son ! May every blessing attend you in life, and every joy crown your immortal existence in the future world ! So prays, now and ever, the heart of your affectionate father,

“J. HAWES.”

The son followed his father's advice, and never joined a secret society of any kind. He states his objections as follows : “1. They are *secret*. Every thing worth having will bear to be known. 2. They are not approved by my parents and judicious friends. 3. The officers in college are not generally in favor of them.”

From New Haven, Erskine went to Andover for his theological course ; whither, for the same purpose, his father went, just forty years before.

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"HARTFORD, July 14, 1853.

"*My dear Son*, — You have been expecting to hear from me, I presume, before this time, in answer to yours of the 4th inst.; and I have been intending to write you, but have put it off from day to day in the hope that I should find time to fill a sheet. I despair of that; and therefore send you this brief note to assure you of my love, to express my satisfaction with the general tone of your last letter, and also to convey to you a small sum to meet your present wants. Call when you have need; and I shall not be backward to answer your request, so far as I am able.

"I am glad that you are giving attention to speaking, if you have a good master. It is of more importance to read and speak well than most young men are aware. I would advise you to engage in this matter with earnest purpose to make yourself a good speaker; which you can be, if you only determine upon it. What good can come of filling up a vessel with choice wine, if there is no way to draw it out? or of what use to spend life in getting learning, if you have no skill to communicate it sufficiently for the good of others? A better book you could scarcely read than the '*Life of Wesley*.' You need not adopt his errors, nor imitate his faults; but his energy, his zeal, his persevering, devoted, self-denying piety, are worthy of all praise, and cannot fail, if duly considered, to exert a most favorable influence on the heart and life.

"How are things going at Andover? Is it expected that Prof. E—— will leave? We are all

well. Mr. C——'s brother comes home to-day. He, I suppose, will close his long membership in our family next week. We shall greatly miss him.

“Affectionately your father,

“J. HAWES.”

“HARTFORD, Sept. 5, 1853.

“*My dear Son*, — Worn and weary by the labors of the Sabbath, and, just this hour, having a marriage ceremony to perform, and to hasten away to the cars for Middletown, I have time and strength only to say that I have enclosed what you wished, with the expression of my thanks to God that you are finishing your first year of theological study in good health, and with brightened prospects, I trust, of usefulness in the Church; and my hearty desires that you may complete your course with equal satisfaction, and with still larger accessions of all that is needed to fit you to be a good minister of Jesus Christ. That is a long sentence; is it not? I fear you may not be able to analyze it. You see, from the first part, what you may expect if you become a minister; in the middle, my cheerful readiness to comply with your requests for *material aid*; and in the close, my joy at your success in life, and my warm desires for your best interests here and forever.”

“HARTFORD, May 24, 1854.

“I have nearly filled my sheet speaking of my poor self, and have left little space to say any thing to you. I am sorry your mind is undecided as to how you will spend the next year. I cannot

look with favor on your turning aside to teach. I fear it might result in turning you aside from your profession. I see no necessity for it in your circumstances. I have the means, and I expect to furnish them, so far as needed, to help you through your preparatory course : so that you need give yourself no uneasiness on this point. I wish there were more of Paul's *necessity* laid upon you to preach the gospel. Were this the case, the difficulties which now rise so like mountains before you would vanish out of your sight ; and neither hunger nor cold, nor prisons nor stripes, could keep you from pressing straightforward to the pulpit. What you want, my son, as I have often told you, is more confidence, courage, force of will. Settle the *one thing* for which you mean to live, and then concentrate all your energies on that. — But I must close. I shall write you again soon in a different strain. We are all in usual health, except myself. Love to Mr. Capron. Tell him to make haste slowly, but still to make haste. Let him not think himself invulnerable. Who stronger than I once ? who weaker now ? Peace be with you both, and an active, well-directed, useful life.

“ Your affectionate father,

“ J. HAWES.”

“ HARTFORD, June 27, 1854.

“ *My dear Son*, — In my wanderings from place to place in quest of health, my thoughts have often been upon you ; though it is a long time since I have written you

“The truth is, I find myself in a poor state for correspondence in my journeyings, — wearied when I stop, and occupied by little incessant incidentals when at home. In regard to the state of my health, there is, I think, a marked improvement; though the main difficulty is far from being removed. Shortness of breath, weakness and exhaustion if I put myself to any effort, tell me that I am a wounded man; and though the wound, I trust, is not mortal, but is slowly healing, the time is distant, I fear, if indeed it ever comes, when I shall be restored to my wonted health and vigor. I hope still to enjoy comfortable health, and to be able to do something more in the service of my Saviour. The trial is to me a great one; and I often say to my friends and brethren in the ministry, Let no one say that even his strongest part is invulnerable. Who was ever blessed with healthier or stronger lungs than myself? yet a half-hour’s exposure has for nearly three months made me weak as a child. Take care of your health while you have it, and use it every day in the feeling that you may lose it to-morrow.

“I am at home this week to attend the anniversary of our female seminary, which occurs next Thursday evening. The address is to be by Dr. Brainerd of Philadelphia. Where I shall go next is not settled; perhaps to Saratoga, to spend a few weeks before the commencement at Yale, at which I hope to be present.

“In regard to your leaving Andover to meet your class at commencement, I think well of the plan, provided you can arrange with the professor as to

the matter of your examination. You will never see so many of your class together again; and I trust you will be gratified in being permitted to meet them.

“Peace be with you, my son! May God bless you abundantly with his presence, and fit you to do great good in the world! The same to Mr. Capron.

“Your affectionate father,

“J. HAWES.”

During his third year at Andover, Erskine proposed to come home and be examined for licensure by the association with which his father was connected. In regard to the course pursued in the examination, the father writes, “It is very simple, and, in my opinion, very superficial. I fear that they would let you off too easily, unless I should take you up to supply their lack of thoroughness.

“You may come home to be licensed on one condition; and that is, that you stay and preach for me in the lecture-room or in the church, as you may prefer. I like the plan of your sermon, which you sketched in one of your letters, very much; and, if you fill it up as well as you have shown the outline, it will be a good sermon. I hope you have taken aim in it, and resolved to make it do execution. Want of this is the great defect in the sermons of most young preachers, and, indeed, of old ones too. They do not take aim: they preach without an object.

“Your affectionate father,

“J. HAWES.”

“HARTFORD, Feb. 26, 1855.

“*My dear Son*,—You may thank a cold that is upon me that I have taken a sheet to answer yours of the 19th inst. just now. I am so pressed with cares, and, withal, am so little fond of letter-writing, even to those whom I love most, that, if I were in usual health, I fear your letter would go where many others you have written me go,—into the archives of your mother’s bureau.

“I am much gratified, that, after so long a time, you are beginning to think it is best to pay some attention to the matter of delivery. I have been anxious, you know, on this point; seeing, as I thought I did, that you did not attach sufficient importance to it. You know how Demosthenes regarded it as the *first*, *second*, and *third* thing in a public speaker. And so it is; and I have been thinking for some time that I would make you a present of fifty dollars, on condition that you put yourself under some competent teacher who should break up your habits of speaking, and make them what they *may* and *ought* to be. There is no good sense in a man’s spending ten years in filling his head with knowledge, and caring nothing as to the manner in which he shall get it out for use before the public. What say you to my proposal? You may do something to improve your speaking by reading or declaiming alone in your room; but you may in this way be about as likely to retain your faults as to correct them. What you want is some one well skilled in the matter to take you in hand, analyze your faults, make you see them, and show

you a better way. Who there is that you can get to undertake this, I do not know. But, if there is first a will, the way will be found; and, as the subject is now before your mind, I hope your impressions, and my suggestions as to its importance, may lead you, first to *will*, and then to *find* the way.

“I think, on the whole, you did right in declining to preach in the Free Church in Andover. First impressions are important; and I do not care to have you appear in the pulpit till you are so equipped as to put yourself off for what you are worth. *Your* danger is, that you will fall below that mark: first, because you do not think there is as much of you as there *is*; and, second, because you will not take pains to correct those defects, which, if you retain, will detract from your real merits, and set you, in public estimation, below what you should be. One of the most effectual ways to hide talents is, not to wrap them in a napkin, but to wrap them in a blanket of faults, and label them with false marks. And, in point of wrong, I do not know which is worse. I want to have you pay attention to another subject; I believe I have before conversed with you respecting it: I mean copiousness and freedom in public prayer. The best means I know of acquiring these is to have a warm, living, outgushing piety within. But much may be done by making prayer a matter of study. Students in theology are apt to be sadly negligent in this matter. There ought to be several lectures delivered in your seminary to the students on this subject. Perhaps this is the fact: if so, I rejoice.

“But enough in the way of lecturing you for this time. I have a word to say on a subject of great interest to yourself, and about which I suppose you have some thoughts. I have a person in my eye, whom, of all others I am acquainted with, I should prefer to have you choose as a companion, — kind, affectionate, judicious, amiable in her person and in her manners, intelligent, well educated, truly pious, and devoted to doing good. Her age is less than yours: but the disparity is not so great as to be an objection, — certainly not on your part; I should hope, not on hers. Who is it? Just the one, I suppose, you would not choose. The more I know of her, the more I love and admire her character; and, could you have her as your help-meet, I should be most happy myself, as I should consider you provided for in this respect in the best possible manner. Think of it, and decide thoughtfully and prayerfully what you should do. You will, of course, burn this when you have read it. All well.

“Your affectionate father,

“J. HAWES.”

“APRIL 20, 1857; two, P.M.

“I am sorry you find no more freedom in your devotional exercises. I can see no good cause for it. It seems to me you must have some wrong view as to the design of prayer. It is, not to talk eloquently or originally or finely to God, but to breathe forth the desires of the heart in such simple expressions, and warm feelings, and tender tones of voice, as are suitable to the position of a poor

needy creature seeking blessings from God on himself and others equally poor and needy. I have often mentioned to you what I supposed would afford you much assistance in the exercise,—the filling of your mind with Scriptures appropriate to be used in prayer, and other such forms of expressions and topics as might occur to you from time to time, or in a close study of the subject. Be on your guard, at any rate, against acquiring a dread or a reluctance to engage in public prayer. This is a temptation which you must overcome; otherwise it will grow upon you, and give you more and more trouble.

“Your time at Falmouth is nearly out. And what then? You speak of travelling: if I were ten years younger, I should like to go with you all over the East. I have my doubts how you would enjoy travelling, unless in good, intelligent company. But we will talk over the subject when you come home. All well. Peace be with you!

“Your affectionate father,

“J. HAWES.”

“JUNE 27, 1857.

“I thank you for your letter. A happy journey you have had thus far; and may prosperity attend you the rest of the way! ‘Lake Superior,’—I do not know about sailing over that. . . .

“Remember, you are not your own man; are not at your own disposal: you belong to God, and are absolutely his property. Stop and work, then, just where he bids you. Have no will of your own.

Never say '*I will*' and '*I won't*.' when your Lord and Master speaks ; but answer always, '*Here I am ; as thou, and what thou wilt.*' The sooner you adopt this as your governing principle, and lose yourself in it, the better. — News your mother will tell you. Peace be with you now and ever ! With this prayer in my heart, I hasten to my study, subscribing myself ever

“Your affectionate father,
“J. HAWES.”

“Nov. 10.

“*My dear Son*, — This November weather, it is said, is just that which makes Englishmen hang themselves ; and tormented as I am with a tooth-ache, and a pitch-plaster on my breast, I am almost tempted to follow their example. Still I think I shall hang on a while longer. You need not inquire what the pitch-plaster means : only that it is sometimes, you know, applied to strengthen a weak place, or close a slight wound. The latter is the application in my case ; and I hope it may be effectual.

“It sometimes seems as if the Old Nick was let loose to work special mischief. So I have found it for a day or two. I have just received '*The Inquirer*,' in which I perceive they have reported the miserable slander which L—— B—— mentioned, and to which I replied, as you remember. So I have just written him again to publish my note if he sees fit.

“Lose yourself in your work. Read '*The Signet Ring*,' with which you were so much pleased. It is

a beautifully-instructive little book. Let us hear from you soon; and when I am less in a hurry, and in some better trim, you shall hear from me in a more appropriate style. Peace be with you! Work with your might. So prays

“Your affectionate father.”

In January, 1858, Erskine was ordained as pastor of the church in Plymouth, Conn. The sermon was preached by the father of the modest but earnest young minister.

While the mother was writing one of her first epistles to the son in his new home, the father said to her, “Give him my love. Tell him not to feel as Jonah did when he got into the whale’s belly, but as Paul did when he said, ‘Woe is me if I preach not the gospel!’”

Erskine soon found himself in the midst of a quiet but increasing religious interest.

“HARTFORD, April 17, 1858.

“I am very much rejoiced to learn that you are going into your work with so much earnestness and devotion; and, more, that the Lord is owning your labors by the presence of his Spirit. Even the limited refreshing which you are now having is of great importance in its bearing on your future ministry. None can teach like God; and what is learnt under the teachings of his Spirit will do more to make your preaching and pastoral care effectual than all learning, than all genius and eloquence. Do not be discouraged by little drawbacks, or by

the failure of some to press in at the strait gate of whom you hoped better things. This will occur; and you cannot prevent it. Your only concern should be to do what you can, in fidelity and love, to guard against so unhappy an issue."

"HARTFORD, May 13, 1858.

"*My dear Son*, — I have just returned from New York, where I went to attend the meeting of the Tract Society; and a most unsatisfactory meeting it was. The Tract administration had it all their own way. The society, or a majority, indorsed the policy of the publishing committee, and virtually, if not in form, rescinded the unanimous action at the anniversary last year. The end is not yet. The meeting was at times sadly disorderly and violent; and, after sitting some four hours, I came away grieved and disgusted. You will see the account in the papers; and I need say no more, but add a maxim on which I hope you will always act, — to be right is to be *strong*, is to be *safe*, is to be *happy*.

"I am glad you are turning your earnest attention towards your young converts. The first few months of their Christian life usually give shape and form to their whole future character.

"Strive then, in the first place, to get their feet fully on the rock: haul them far up on the shore; and let no part of them dangle and float in the stream, if you can prevent it. Accustom them, as far as you can, from the first, to be active in the cause of Christ. Call upon them to pray and speak, if not in large meetings, yet in smaller ones, and

among those of their own age and standing. Get them into the Sabbath school, either as teachers or as members of Bible-classes; and let those who instruct be specially charged to watch over them, and counsel and guide them, — each one be a *Methodist* class-leader for the members of her own class. See them, yourself as often as you can, both collectively and individually; and do all you can to encourage and help them on. Now is the time for you to impress yourself on their hearts, and bind them in attachment to you as their friend and pastor. I like your suggestion of meeting them for a sort of catechetical instruction: only you must not, at first, be too formal or systematical, but rather familiar and discursive, adapting yourself to their present circumstances and wants. Prepare them for entering the church by making them understand the nature of the transaction, its responsibilities, its privileges, and the qualifications requisite. These are hints: perhaps they may be of some use to you.

“Your affectionate father,

“J. HAWES.”

“Oct. 6, 1858.

“In reply to yours of yesterday, just received, I would say, that to give directions how to prepare a right hand of fellowship is about as difficult as to give directions how to write a love-letter. It is, or should be, a simple effusion of feeling, under the guidance of good sense and piety. It should never assume the form of dissertationizing, nor of high-flown, poetic language. Simplicity is the beauty

of a right hand of fellowship, — a difficult part to perform well; but, when performed well, very expressive and beautiful. Not *long*, — five or seven minutes the full extent. Such was the length of the first one I ever delivered: it was at the ordination of the first three missionaries who went out to the Sandwich Islands. It was highly praised at the time for its pertinency and simplicity.

“By all means commit what you have to say to memory. It will appear much more natural and easy. Of course the whole performance should be simple, affectionate, sincere, and to the *point*: no talking about matters and things in general. But enough of this.”

Erskine wrote, making inquiries respecting the treatment of some church difficulties. In reply, the mother writes, “Your father says, ‘Never take a horse by the hind-foot when he is eating oats.’ See the parties one at a time; converse with them kindly, fairly, on the subject; and commit them to God.”

Five children have already been taken from these parents. The death-shadow is again hanging over them. It falls suddenly, like midnight shutting down upon noon. On Thursday morning, July 5, 1860, that son, that only son, the son of promise and of prayer, was under the parental roof, and joined in the family devotions. He talked freely with his father about his plans of study, of preaching, and pastoral labor.

In the afternoon of the next day, he lay suffering by a mortal wound from the kick of his horse. A messenger carried the sorrowful tidings to his home, though the imminent danger was then unknown. The mother hastened to his bed of agony. The following day, which was the Sabbath, the father was summoned from the sanctuary to that scene of distress. The long hours of suspense, as he travelled alone over those thirty miles, who can describe? As he drove into the yard, his eye fell upon the open windows. The sad truth burst upon him. The reins dropped from his hands. He sat motionless, stunned by the fearful blow.

“And he mourned for his son many days.” “‘Me have ye bereaved of my children.’ Louisa is not; Thomas is not; Mary is not; and now ye have taken Erskine away. ‘All these things are against me.’

“Now,” said the good man, “I am bereft of my kith. I stand alone, without father, without mother, without son, without daughter. ‘The Lord gave, and the Lord hath taken away: blessed be the name of the Lord.’”/

The sudden close of a ministry so brief, — less than two years and a half, — yet so effective and beautiful, was one of those dark events which the father in his grief could find no place for, except in the mysteries of Infinite Wisdom and Love. When God wanted just such earnest workers in the field, why was this one removed, on whose preparation so much painstaking and prayer had been bestowed? God could see why: that was enough for him. The work, he knew, would go on.

Appropriate funeral-rites were performed at Plymouth, in which the flock gathered around the youthful fallen shepherd in tearful respect and affection. Similar services were held at Hartford, in the midst of those who had known and loved him from his birth, and watched him to his burial.

The following appropriate and beautiful words were uttered at the grave by Dr. Samuel Spring of East Hartford : —

“If we enter a grove where trees are standing of every variety of age and beauty and use, we are not surprised to see the aged and full-grown, that have long kept their place, and have blessed whole generations with their shade and fruit, cut down and removed, that place may be given to plants of promise whose fertility and beauty are yet to adorn the enclosure. It is the ordinance of a wise and good Providence. They have accomplished their destiny ; and there is nothing in the arrangement that excites surprise. But, when the axe is laid to the root of a young and beautiful tree of whose growth and maturity the most pleasing anticipations had been formed, we are perplexed, and we wonder what ruthless destroyer has been there. We feel like grieving and complaining over the work of desolation. But our perplexity is at once relieved when we are told that the proprietor has ordered the removal ; and especially if he has transplanted the favorite to adorn his own personal residence, where its beauty and promise shall be to his lasting honor and gratification.

“So, in the removal — untimely, as we are prone

to estimate things — of the beloved youth whose remains we now consign to the grave, all our surprise is checked by the remembrance that the Lord of the vineyard has been here. This transfer has not been made without his direction. What though the tree under whose shadow a church and congregation would have sat with great delight, and whose fruit would have been sweet to their taste, shall bloom no more on earth? It is but transplanted to the paradise of God, to flourish in immortal fragrance there.”

An interesting memoir of Erskine was prepared by Mrs. Hawes, — a mother’s monument to the memory of their last-born. In this volume is a discourse by the father, — “Consolation in Affliction,” — from which the following is an extract: —

“One other source of consolation under the bereavements of life is, that, when called to part with near and loved friends who die in the Lord, our separation from them is but for a brief time. They have gone just before us over the narrow stream, and are waiting on the shining shore to welcome our arrival. They are still alive, — alive with all their powers invigorated, with all their affections purified, with all that was lovely and interesting and good in them here made perfect; and, clothed with immortal youth and vigor, they remember us, pilgrims on earth, with a warmer love than ever, and are looking and longing, it may be, for the day when we, too, shall quit these scenes of mortality, and go to be ever with them in the presence of their and our Lord and Saviour.

“Yes : we shall surely meet our dear Christian friends in another world, and shall know and love them, and forever enjoy their society. I have the deepest conviction of this truth. It is fully sustained in the Scriptures. It is most reasonable in itself, and accords well with all that we know of the soul, and of the scenes of immortality beyond the grave. And it is a truth which grows sweeter and more comforting to my heart every year I live. I lean upon it, and bring it home to my bosom with fresh gratitude and faith in this day of my sorrow.

“My son, my dear and only son, thou hast left me a lonely mourner in the decline of my age ; but I would not recall thee to renew the battle of life, and pass through the agonies of another death-scene.

“No : the last conflict is over ; the victory is won ; and thy Saviour, I trust, has taken thee to himself, to serve and enjoy him in a higher sphere of activity, of usefulness and blessedness, than earth could afford. And there thou art waiting for thy parents, now mourning thy departure, and weeping over thy too-early grave, as it seems to us in our short-sightedness. But thou wilt not wait long : we are nearing the brink of the river over which thou hast passed ; and ere long the summons will come for us to launch away, and go to the spirit-land, where we confidently hope for thy welcome, and to have thee near to us forever. And tell us, hast thou found thy loved brothers and sisters who died before thee ? Were they ready to greet thee, when, bidding us farewell, thou didst pass so suddenly within the veil ?

Yes : ye are all together now ; and ere long, as I humbly hope, we shall all meet, a happy, united family, to minister to each other's joy and blessedness, in the presence of our Saviour, and to the glory of his rich grace for ever and ever.

“ I cannot but feel under the stroke that has fallen so heavily upon me. The heart, smitten, will bleed : the fountain of tears, unsealed, will flow. I know who has done it ; and, though I know not now why He has done it, I doubt not that He had wise and good reasons, and that what now seems so deeply mysterious and trying has upon it the character of a Father's love, and I shall yet see it. Still the thought is a bitter one, — *I was a father, and I have lost all !* Of six children, not one lives to call me by that endearing name. The last is gone, — laid by the side of four others ; while a fifth lies entombed on the shore of the Bosphorus, separated here, but united there, where I hope ere long to meet them.”

CHAPTER XIII.

Proposals respecting a Colleague. — Settlement of an Assistant Pastor. — His Resignation, and the Resignation of Dr. Hawes.

IN 1860, Dr. Hawes made a communication to the committee of the church and society, proposing some change which would relieve him of a part of his labors, and bring to them the more full service which he felt they needed. He had contemplated such a proposition two years before, but, by the advice of friends, postponed it. As no action was taken in the matter by the committee, in January, 1861, he laid essentially the same communication before the church and society. He says, "I am brought to the conclusion, that it is my duty to resign my charge : and I do hereby resign it, first into the hands of my Saviour, from whom I received it ; and then into the hands of those on whom it devolves to sustain the ministry and the interests of religion in this congregation."

As still no action was taken, except some tentative efforts in hearing young men, the January following he repeated the same proposition : —

"I have fully expressed the views I entertain in regard to the subject now submitted to your consid-

eration ; and I do not deem it necessary or proper to repeat them here. I will only say, that whatever action you may take in the premises, after due deliberation, you may count on my cheerful concurrence. Consult the best good of this church and society, and you will consult my highest happiness.

“I can never be sufficiently thankful to my God and Saviour for having cast my lot among you as your minister ; nor have I any words to express the gratitude I feel for the many, many acts of kindness and generosity which you have shown to me and mine, and for the candor and patience with which you have received my very imperfect but well-meant services.”

In response to these communications, the parish adopted the following resolution : —

“That it is the desire of this society, with the concurrence of Dr. Hawes, to proceed to call and settle a new minister, Dr. Hawes still retaining his pastoral relations to us, but without its responsibility ; and we desire to take measures to bring about that event. And, further, that it is not our pleasure to settle a mere colleague.”

Dr. Hawes felt strong objections to the idea of a “new minister” that should not be a colleague ; and he made an elaborate communication to the society on the subject. To meet, so far as practicable, his views, the society, at an adjourned meeting, modified the resolution by voting “to settle an associate pastor ;” and that the duties and responsibilities of which he was to be relieved “are to rest upon the junior pastor,” Dr. Hawes being expected to ren-

der him such assistance as "his health and strength will permit and the circumstances require."

Of this action, as he understood it, Dr. Hawes writes, "I am happy to say, it has my cordial approbation."

Upon this mutual understanding, during the summer of 1862, Mr. Wolcott Calkins was invited to preach as a candidate; and, the following autumn, the church and society, with the concurrence of Dr. Hawes, called him to the office of associate pastor. With this arrangement all parties seemed equally pleased. In his peculiarly expressive manner, the old pastor said of the young candidate, "I have taken him to pieces, and put him together, and find all is right."

But there was a little seed of trouble in this good ground, not the planting of any of the parties, but of Divine Providence. An old minister and a young one were brought into relations that sometimes sorely try the good nature and the grace of the best of men. One, in the natural course of things, was the waning, the other the waxing moon; one the outgoing, the other the incoming man. The junior pastor was fresh and attractive; while the senior had begun to be looked upon as antiquated, and, by some, as almost obsolete. It was found, too, that there were points of difference between them in views and tastes, and modes of doing things. What else could have been expected? Yet these two good men might have adjusted their differences, and worked harmoniously, but for a third interest, not less natural, nor less to have been expected. It was

found to be the young pastor who drew the large congregations. What more natural than that the parish should think "the circumstances" required him to do about all the preaching, at least till the pews were filled with stated occupants; and that the senior should hold himself, meanwhile, in restful and dignified reserve?

That Dr. Hawes should be sensitive to this implicit exclusion from his pulpit, that he should be grieved and irritated, is just as natural for him as any other act in the scene. It was, perhaps, certain strong points in his character that made him weak here, where patient endurance would have made him still stronger.

"I do not like," he said, "to be laid upon the shelf before my time; and I *won't* be. I love to preach; and I *will* preach somewhere, as long as God puts it into the heart of any of his people to hear me."

It was hard for him, who had guided the gospel chariot almost twoscore and ten years with signal success; who had had so many attractive and urgent inducements to leave his post, but had resisted them all; and who, with his skill, had acquired a *love* of driving, — it was hard for him at once and entirely to resign the reins, and to be, as he felt, crowded from his seat. The fall was too sudden, and the jar too great, for his equanimity. He thought it would be better for the pastor and his associate, for a while at least, to drive together, and the younger and inexperienced to learn of the elder and experienced.

But, when this did not seem best to the church,

he did not at once see that it would be wiser cheerfully to yield the reins, take his seat inside, and be driven the short remainder of his journey, counselling and comforting his fellow-travellers as there were need and opportunity.

There is not always, however, the kindly consideration of the feelings and infirmities of an aged retiring minister, which charity, and sometimes equity, require. Many things are said in excitement and haste that sober second-thought does not approve, and which, when the long-tried and devoted pastor has been called to go up higher, would gladly be recalled. In most cases of trouble between a minister and his people, the talkers are as a hundred to one; and the liability to error and obstinacy with the many cannot be regarded as very much less than with the one, though the chance for wisdom in their united action may be somewhat greater.

Dr. Emmons resigned the pastoral office in his eighty-third year, — too late for some, too early for others. To one who expressed a doubt whether he did not withdraw too soon, he replied, “I meant to retire while I had sense enough to do it.” Dr. Hawes was not as old by several years; but his parish was a good deal younger than that of Dr. Emmons. Thrifty churches, in a sense, never grow old; while pastors always do. There is a youthful element in such churches, which needs a corresponding element in the pastor. The ministers that retain longest their freshness of feeling, their zeal in study, and their unction as preachers, usually retain longest their hold on the people. Few ministers equal Dr.

Hawes in these excellences. The churches, also, that are the least enamoured with the sensational and flashy in preaching, and that prefer ripe fruit to green, will generally have the least trouble with the right kind of old ministers. It costs a good deal of painstaking and prayer to get well into the ministry: it costs, sometimes, more of humility and *resignation* to get gracefully out of it.

So much did the enterprising young pastor feel troubled by this state of things, that he resigned his office, and entered another field of labor. This resignation was followed by a surrender, on the part of Dr. Hawes, of all the duties, responsibilities, and rights of the pastoral office; leaving to him simply the nominal relation, which could be dissolved only by a council. This relation, for several reasons, Dr. Hawes wished might remain. He had held it for almost half a century. It had never been dissolved by the church in respect to any of its ministers. He felt, that, under these circumstances, he should be as far from being a hinderance to Mr. Calkins or any other minister, in this relation, as he could be out of it.

A few words from a communication made by Dr. Hawes to the church and society, dated April 20, 1864, contain an expression of his feelings in regard to these trying events, and show the struggle they cost him, his ready admission of his wrong, and his desire to be right in the future.

“I have been straitened; I have been tried; I have not been able to act myself. You have seen

it; others have seen it. I have lamented it, and sorrowed over it, but have not been able to overcome it. So far as any fault, in this particular, has been committed on my part, I shall strive to correct it in the future, and go on to finish my course, now nearly ended, in a manner pleasing to God, and best suited to prepare me for my own departure. Nothing, I trust, will ever occur to detach my affections from the people of my loved charge, or prevent my using what of strength remains to me to promote their true interests."

The relation between the church and Mr. Calkins was dissolved in July, 1864; and, in December following, the Rev. J. R. Gould was installed as pastor.

CHAPTER XIV.

Memoranda of Last Labors. — Last Sermons. — Death. — Mrs. Hawes :
her Death.

THE brief memoranda of passing events resumed by Dr. Hawes at this period were continued to the close of his labors and his life. June 1, 1864, he writes, "It is not well to omit a notice of what I do from day to day : I begin anew to attend to this duty.

"13th. — Unwell. Ministers' meeting at my study. I do wish it could be more spiritual.

"Aug. 15. — Things still unsettled and unpleasant in the First Church. Growing better, I trust.

"21st. — Preached at the South Church. A good time. Visited last week a number of families : on the whole, happy in doing so. Some seem different from what they formerly did ; but it is my purpose to know no man after the flesh, but to treat all as if nothing had happened to mar friendship or interrupt intercourse. May God guide and help me to be and do just what is right and pleasing in his sight ! then I shall be safe and happy.

"Feb. 9. — At home. Unwell, but attended church. Heard Rev. Mr. Gould, — a good preacher ; a seri-

ous, earnest man, I should judge. I baptized, by request of the parents, four children: was happy in doing so.

“Nov. 24. — Thanksgiving. Preached at Vernon. A very pleasant occasion. Go there to-morrow again. So I am constantly employed, as I wish to be; and I am frequently comforted by friends where I preach, who sometimes say, ‘We think you are doing more good in going round to visit the churches than if you had been retained in your place in Hartford.’ So let it be, and I am content.

“28th. — Attended to-day the funeral of Prof. Siliman at New Haven. President Woolsey delivered an address on the occasion, — an excellent picture of his noble character, and a fine tribute to his great excellence as a man, a scholar, a Christian, an officer in the college. All the services were appropriate and good. So ‘friend after friend departs.’ Heaven grows richer, and earth poorer, as those I have known and loved here ascend to the home prepared for them above.

“Dec. 7. — Last Sabbath at Vernon. Good day. Congregation large, serious. Spent the night with my dear friend and brother, Rev. L. Hyde, who brought me home next morning.

“Monday, 11th. — Spent Sabbath at Bristol. Preached for Rev. Mr. Griggs. I find my strength rather failing me under two sermons a day. My time of action, I am increasingly sensible, is nearly over. God prepare me for the time when I shall be laid aside, if life is prolonged; above all, prepare me to die in his own time!

“15th. — Yesterday Rev. Mr. Gould was installed pastor of the church I served so long, and love so earnestly still. Examination entirely satisfactory: intelligent; modest; decided on all the great doctrines which I have believed and preached during all my ministry. I think well of Mr. Gould, and hope good may come from his ministry. My main fear respects his health. If this fails, or if present intimations are carried out, great changes will be effected in the services of the Sabbath in this old church; and this will lead to changes in our other churches. There will be but one sermon on the Sabbath, with Sabbath school and prayer-meeting. The change, I know, must be deeply injurious in the final result.

“21st. — To-day attended the funeral of Hon. Seth Terry, at the South Church. Died after a brief and not painful sickness, aged eighty-five. Dr. Spring delivered an address. I made a few remarks, and offered the prayer. A decidedly Christian man. A faithful friend to me all the time I have been in Hartford.

“Jan. 15, 1865. — Sabbath at Vernon. Very cold. Audience not large; but, on the whole, a good day. Last Friday evening, at the annual meeting of the society, the twelve hundred dollars, my original salary, was voted me: only one voice, I am told, raised against it. I mean, by the use I make of what they have voted me, to show them that I have no intention to grow rich at their cost.

“Oct. 1. — Sabbath at home. Visited Sabbath school. Opened with prayer and address; preached

at South Church in the morning ; assisted Mr. Gould in the sacrament at the First Church ; visited the African Sabbath School and spoke in the afternoon ; attended the meeting in the hall, State Street, Sabbath evening ; present at the young men's prayer-meeting in church-room ; said a few words ; heard Rev. Mr. Spaulding preach in the evening at South Church. Too much for one day.

"17th. — Sabbath at New Haven. Preached in college chapel in the morning. Spent the week preceding, and the Monday and Tuesday following, in attending the examination."

"NEW HAVEN, Dec. 15, 1865.

"*My dear Wife*, — It may perhaps add some interest to this note to tell you that I am writing it in Brother Fitch's study. I find them both well ; and both send much love.

"If you have any occasion to write me, you can direct to New-Haven House. Do not write me any bad news ; for I am in no state to bear it, — not quite well. Yet do not report me as sick ; for I am not : I am only a little low-spirited. God help me, and help us both quietly to the end of our journey ! Our trust must be more and more in him, and less in man and in all things earthly. Peace be with you ! I suppose *you* feel lonely when I am absent ; and so do I : but we must make the best of it. Remember me to Ann ; and believe me ever yours in the best of bonds,

"J. HAWES."

"Jan. 14, 1866. — Sabbath at Plymouth. Scenes

of the past rose sadly to my mind, yet not unmingled with gratitude and praise. He has done his work on earth, and gone to his home and his reward.

“Aug. 5. — Spent the Sabbath at Coventry with my old and good friend, Dr. Calhoun. An interesting visit: both of us near the close. I found him infirm; unable to articulate so as to be understood without great difficulty, yet perfectly cheerful, and full of good hope.

“March 10, 1867. — At home in my house all day. Unwell with a severe cold. It is hard to be shut up, and do nothing. O Lord! prepare me for the time, not distant if life is continued, when I must be laid aside as worthless. Death is preferable. Thy will be done!

“April 7. — At Gilead. A good Sabbath. Spent the week preceding at New Haven in the college-examinations.

“14th. — Gilead. A good Sabbath.

“21st. — Gilead. Unwell with a cold.

“28th. — Ditto.

“May 5. — Gilead. Sacramental. A good Sabbath.

“12th. — Gilead.

“19th. — Wallingford, with Rev. Mr. Gilbert. A good day.

“26th. — Gilead. Unwell with a cold. Rainy day.”

On the following Sabbath, June 2, Dr. Hawes was again at Gilead, though still suffering from his cold.

His morning sermon was on the fourth verse of the thirty-ninth Psalm ; the subject, " Eternity contemplated." In his introduction he says, " Oh eternity, eternity ! Who can paraphrase the words ' for ever and ever ' ? There is a depth of meaning in them which our limited powers cannot fathom. The finite cannot comprehend the infinite. As we stretch our minds to take in the boundless prospect, we sink back in conscious weakness, and feel that it is but a glimpse we can get of the illimitable scene which lies before us, and which we designate by the term ' eternity.' "

The ruling thoughts in this discourse, which is one of remarkable simplicity and effectiveness, are the vastness of eternity and its nearness, the end of our probation, and the solemn scenes through which we pass in reaching it. It brings us to the judgment through one of the two ways, and to one of the two abodes, that await us.

" I close with propounding a single question ; and I pray God to dispose you each one to answer it as you will wish you had on the great day of account. Is it not better to remember these things on earth than in hell ? before your Saviour, than before your Judge ? in the day of grace, than in the day of retribution ? "

The afternoon sermon was from Matt. xxv. 32, — the great separation as a revealed fact, its nature and its consequences.

The following are the concluding words : " Impenitent children of pious parents, impenitent parents of pious children, impenitent husbands of

pious wives, impenitent wives of pious husbands, how can you bear the thought of an eternal separation? How can you think of their walking on the banks of the river of life, happy, redeemed ones, while you wander, wretched outcasts, on the plains of despair? How can you bear to think that all these tender ties are to be torn asunder, and that you are to be banished from them for ever and ever? Oh, be wise, and in this your day attend to the things that belong to your eternal peace, lest ere long they be hid forever from your eyes!"

These are fitting last words of such a preacher, — a beautiful close of an affectionate, earnest ministry of almost fifty years. Augustine wished, that, when Christ came, he might be found either preaching or praying. Dr. Hawes was found doing both.

He went from these services in the church to the house of Mr. Andrew Prentice, with the hope of attending the prayer-meeting in the evening; but he was too unwell, and sent his regrets.

A little past eleven o'clock, he became seriously ill; and at half-past eleven, Wednesday morning, May 5, 1867, in the seventy-eighth year of his age, he finished the good fight, laid off his armor, and went up to take his crown.

During these last hours, his pains were at intervals exceedingly acute. He called them "stabbing pains;" yet never a murmuring word escaped him. When Dr. Curtis arrived from Hartford, and told him that it was doubtful if he got any better, — "Do you think so?" he asked with a little surprise. "You *may* live but a few hours." — "Is it possible?"

There was not the slightest fear evinced, but only the characteristic tenacity of will to hold strongly to life as long as it lasted. When about signing a codicil to his will, attempting to raise himself, the doctor said, "You had better do it lying down." — "*No*," was his prompt and decisive answer. And, when he could hardly hold the pen in his trembling hand, the doctor asked, "Shall I steady your hand?" — "*No* : haven't I a will?"

In these last hours, his thoughts were much and most tenderly on his former charge. "I leave," he said, "an affectionate farewell to my beloved people whom I have so long served. I have endeavored faithfully to perform my duty as a pastor, with much imperfection, yet, I trust, with a humble desire to do them good. I hope to welcome them in heaven through that Saviour by whom I have been enabled to minister unto them in the gospel."

A friend by the bedside said, "You are almost home." — "I am thankful that the great work of preparation is not now to be performed. I trust it is all done. The Lord be praised!" At another time he said, "I would not give up my hope for millions of worlds. If I love any thing in the universe, it is the character of God. Where God is, there is heaven. Falling in with his government, we are safe: nothing can harm us."

Writes a very dear friend, — a sister in the church, who had been intimate in his family, — "I saw him for an hour or more on the day preceding his death. His face was radiant with the peace which God only gives. He said to me, 'You need not tell my

friends there is *no* hope of my recovery, as I may be spared to labor still longer among them. But'—and a radiant smile lighted up his face—'one thing is certain: whether I live or die, my affections and prayers are with that beloved church.' We exchanged farewells; and I was turning away, when he called me back to kiss him. As I left, he said, 'Peace be with you!' It was his parting benediction,—the last words I was ever to hear from those dear lips; and, as I turned weeping away, I could but exclaim, 'My father, my father!—the chariot of Israel, and the horsemen thereof!'"

Dr. Hawes had hoped that he might not have a long sickness; and his hope was realized. He wished "that the doors might be thrown open wide, and that he might go directly home;" and his wish was granted.

Funeral-services were performed in the Centre Church on Saturday, the 8th of May, with every demonstration of respect and affection. President Woolsey preached the sermon,—a discriminating tribute to the excellence of the departed as a minister and a man. The mortal remains of this, the tenth pastor of that ancient church, were then borne by loving hands, and tenderly laid in their final resting-place in the old burial-ground, beside those of Dr. Strong, his immediate predecessor in office.

The faithful wife came from Gilead to her desolate home, bearing the heavy burden of her bereavement; but she was not left to bear it long. In one short week from the time when the door was opened to admit her husband to the heavenly home, it was

again thrown open to her. As they had travelled together here in Christian conjugal love, so, almost hand in hand, were they permitted to enter the celestial city.

Mrs. Hawes was a woman of peculiar fitness for her place. Quiet and self-possessed, she was yet full of womanly sensibility; yielding from her affectionate nature, but, from principle and habit, firm and abiding in her convictions of truth and duty. She thoroughly identified herself with her husband in his work from a hearty love of it; and to what affected him adversely she was often more keenly alive than he. Grievs under which he sometimes broke down she would both bear, and help to sustain him in them.

Full of contentment with her lot, she never prompted her husband to seek any thing greater. Sometimes laying her hand gently on him when he was solicited to go up higher, she would quietly ask, "Had we not better remain where we are?" Her heart was as large as the whole parish, and always full, yet always with room in it for any who needed a sheltering home there.

She was intelligent and discriminating in her judgments, domestic from early habit, and frugal from principle. She was simple in her tastes, and sincere and steadfast in her friendships. Amiable in her disposition, unaffected and pleasing in her manners equally to the oldest and the youngest, she was a hater of affectation and parade, of all shows and shams. Quick to feel an injury, she was not slow to forgive and forget it. For many years

she was a most faithful and successful Bible-class teacher, and withal a good deal of a theologian. Loving the old doctrines, and the old style of preaching them, she could not find the strong meat of the Word in flashes of wit, or mere figures of rhetoric.

She was a model mother ; and the two of her children who lived to appreciate her excellence called her blessed. "She opened her mouth with wisdom, and in her tongue was the law of kindness. Give her of the fruit of her hands ; and let her own works praise her in the gates."

CHAPTER XV.

Extracts from Funeral Discourses.

THREE discourses were delivered in Hartford on the death of Dr. Hawes. One was at the funeral, on Saturday, June 8, by President Woolsey, from Dan. xii. 3: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

Another was by Rev. George H. Gould, the successor of Dr. Hawes, the following Sabbath morning, in the Centre Church, from Heb. xi. 4: "Being dead, he yet speaketh."

The third was by Rev. Edwin P. Parker, on the same Sabbath evening, in the South Church, from Matt. xxv. 23: "Well done, good and faithful servant!"

Each of these sermons is strongly marked by the characteristics of the writer; yet they are singularly harmonious in the general estimate of the character and work of him whose life they portray, and whose loss they deplore.

Each presents a portrait of him, unlike in coloring, and from different points of view, but all true

to the original, and beautiful, — variety in harmony, diversity in agreement, and from master-artists.

But these are more than mere personal utterances. They have a representative value, and may be taken as the accredited expression of the public sentiment and sympathy, — a response to the call of the occasion from the university and the churches of Connecticut, which were all sharers in the bereavement.

For these reasons, the following extracts claim a place here. It would be hardly just to the reader not to present them: indeed, without them, the work would not be complete.

FROM PRESIDENT WOOLSEY'S DISCOURSE.

“My friends, we are met here to pay the last respects to one who was a faithful minister of Christ, and who ‘turned many to righteousness.’ We may have had occasion to honor him on personal accounts; but the great reason why this tribute is due, and is freely rendered, is, that he has been an eminently successful instrument raised up and stationed by the Head of the Church for its good.

“The time when Mr. Hawes began his work was, in some respects, a very favorable one for a minister of the gospel. The old mode of preaching, the old and steady faith in the doctrines taught to him and taught by him, the old way of exhibiting those doctrines, the old, simple habits in the cities of Connecticut, the old respect for the clergy, the old preponderance of theological knowledge over secular, had not yet begun to suffer a change.

“He was in some respects, even at the commence-

ment of his ministry, a man of the past, and in himself a man disinclined to new forms either of thought or action. He had been brought up in a highly primitive part of New England, amid the influences that came from Hopkins or from Emmons. Soon after he began his work, a great revival occurred, — the greatest it was ever given him to witness, — which tended, probably, to unite him to his people by a new tie. These causes, perhaps, besides his personal worth, and the adaptation of his preaching to the ‘perfecting of the saints, to the edifying of the body of Christ,’ will explain why he found it comparatively easy, in a few years, to occupy a commanding place in Connecticut and throughout New England.

“He was extensively beloved, confided in, and honored. Few persons were listened to more readily than he in those places where he preached by way of exchange with the resident minister. In the strifes of theological opinion within the State, he never lost the confidence of the party from which he was supposed to differ. Wherever he went out of New England, he was welcomed as a true-hearted minister of Christ, without show or pretence, but, in the best sense, a preacher of the gospel of his Master. Public societies honored themselves by placing his name on the list of their officers. Twenty-one years ago, the corporation of Yale College elected him one of their fellows, and afterwards one of the members of their most important committee. Thus confidence, respect, and reverence followed him steadily from the time when, a man mature in

years, although a novice in pastoral experience, he became the minister of this church.

“It was fitting that he should preach to the last; for this was his life-work: he was called out of his sins, that he might become a preacher of righteousness. The impressions with which he was prepared for the kingdom of heaven were, if we may venture to judge, made for this end. This was eminently his sphere; and when we think of Dr. Hawes in any other kind of life, or in any other department of religious activity, we feel that he would have been out of his place, and have fallen below his just level. All his influence seemed to centre just here; and if, when God had sent him the summons, ‘Go preach my gospel,’ he had not obeyed, ‘woe would have been unto’ him above most others.

“What, then, were his qualifications for this work? Not imagination and the power of vivid representation, nor a poetic coloring of thought: his mind was of a plain, homespun character. Not elegance of style, and grace of manner: few preachers as successful as he have had so little of this sort of attractiveness. Not logical precision, and cogency of reasoning; for, although not deficient, he did not excel in these respects. Nor yet originality either of thinking or of expression; for this was in no degree prominent. But his strength lay in one or two qualities of mind, and in those traits, whether moral or religious, which we mentioned early in this discourse as qualifying a servant of God to ‘turn many to righteousness.’

“First, he appeared to be *intensely practical*.

Something was to be done ; and his mind, with considerable ardor, pressed towards the main point, leaving accessories to take care of themselves. He did not stop to satisfy taste in the style or arrangement of a sermon : he kept no artistic end before him. But men must be convinced, must be saved, must be sanctified. This seemed to fill his soul rather than how to make a good sermon. He dwelt on the end rather than on the means ; and the end suggested the means. This practical power in the service of Christ and his gospel was a source of great strength.

“ Allied to this quality was his *earnestness* ; to make up which were united a strong energy *of purpose* and an emotional nature. He showed to all that he was a man of feeling. This displayed itself in his changing countenance, in the fervency of his appeals, and even in the rapidity of his utterance. Every one felt that his heart was in his work ; that he was not thinking of himself ; that he was managing the cause committed to him with his best power.

“ *His sympathies*, too, with men, and with men’s souls, were strong, as was shown by the response he met with from his hearers, and from the general kindness that multitudes who knew him felt towards him. There was a tender faithfulness in his plain, unpolished manner, a confidence inspired in him as a guide who took a warm interest in souls, that was better than all eloquence and all originality.

“ His apparent *honesty, and simpleness of heart*, also awoke confidence ; and I do not know but that his plainness of style and manner increased the impres-

sion. He was never made to be a cunning man ; he had too much openness of speech for this : nor could he discover the guile of others. His character stood before his hearers as that of one who believed what he said ; who took straightforward ways of gaining his point ; and who, in preaching, spoke out of a sincere heart.

“ He was, moreover, a man of *strong and fixed convictions* ; and truth, from his conversion onward, had set its mark upon him. I suppose that speculative doubts could never have troubled him ; that the strong, bold realities which his experience helped him to discover made him proof against them, and almost demonstrated to him the necessity of the gospel : but what a gift and a power is this for the preacher of righteousness !

“ And then, lastly, he was *in sympathy with Christ and with God*. His was no ministry of theological science, nor of philanthropy, nor yet only of compassion for sinners : but he drank from the fountain ; he communed with the Infinite One ; he united his efforts as a servant with the plans of God ; he identified himself and his work with the divine glory. And so he was qualified to bring souls to God, and to bring God’s grace to souls.

“ The religious traits which we ascribe to Dr. Hawes have been so clearly implied in our sketch of his qualifications for his work, that we need not dwell on them by themselves. He may have had his doubts and his despondencies ; but he seemed to be a hopeful and a joyful believer. He carried his religion with him everywhere. No one taxed him

with levity or inconsistency or instability. As he was in the pulpit, so he showed himself in daily life and in all intercourse. And this impression, that he was a man of God, greatly aided all his ministerial labors. He had no need to overcome unfavorable prejudices arising from a life unlike his teachings, but was received by all with the conviction that he had the character which he wished to cultivate in others. His prayers in public—devout, sincere, humble, affectionate—gave evidence to all that he lived near God in private.

“That he had marked faults arising out of certain strong traits of character, particularly that he loved power, who can deny? But have I any need again to remind men who have looked abroad over the world that faultless men are not always the best men, the truest Christians, the most useful men; nay, that quite as often marked blemishes, which the world notices and carps at, are consistent with the highest earthly piety, with the greatest usefulness?

“There is one, standing solitary and bereft, to whom, in this hour of her grief, I would speak a word of consolation. Her cup has truly been mixed with sorrow. Those four graves of children, given but to be snatched away, taught her long ago what death means. Then came the loss of the gifted daughter, just consecrated to the missionary work, and closing her short life in a strange land. Then, oh! how bitter was the sudden death of that son, just initiated into the ministry, the joy and hope of the parents! And now again God has cut off her

staff and her stay, leaving her no substitute in the affection and care of children. But still all is not dark. The everlasting Father has treasured up these departed ones that the family may be again united. Oh! these separations, these separations, are indeed laden with sorrow; but they are necessary for a higher, a more lasting union, to which faith and hope can look forward with patience, and so fill the soul with peace. May this peace be her portion from the God of peace, from the covenant Father!"

FROM REV. MR. GOULD'S DISCOURSE.

"The most that I would dare undertake, with your indulgence, this morning, would be to attempt, in the hush of your grief, to give voice to some of the memories which cluster around this pulpit, and throng upon your minds, of the words and teachings of him now taken from you."

"Of an old and faithful servant of God an inspired pen has recorded, 'He, being dead, yet speaketh.' Yes, Death may lay his icy hand upon the lips of God's faithful messenger, and still them forever. The familiar form shall vanish from sight; the kindling eye, the speaking frame, the transfigured countenance, the incarnated eloquence, will be seen no more. The tones of that voice, so expressive, so honored, so familiar, so intertwined with a thousand occasions and recollections of the past, will never more be heard on earth. Death has palsied that tongue; Death, at length, has conquered that indomitable will, that iron frame; Death has

quenched, at last, that burning, well-nigh apostolic zeal. We are forced to acknowledge to-day, that, to all outward seeming, Death stalks grim victor over the desolated field. The grave covers all from sight. The places that have known so long this eminent father in Christ shall know him no more forever. But has Death indeed conquered? Has Death indeed been able to silence that incorruptible witness for the truth of Heaven? Is that ministry of fifty toilsome, faithful years all over to-day?

“Thanks be to God, Death wields no such dark sovereignty as that over any faithful servant of Jesus Christ. ‘He, being dead, yet speaketh:’ how strikingly are these inspired words emphasized and verified to-day by all your pondering and mourning hearts! Ah, yes! another voice than mine is in this pulpit to-day; another form than mine is standing before you to-day. In memory’s sacred chambers, other tones than mine are waking echoes to-day. Some of you, glancing backward in thought from this hour over many years, find those years all clustering with reminiscences which centre in a speaker no longer numbered with the living. ‘He, being dead, yet speaketh,’ and will continue to speak through his life-work and life-influence until the latest generations of time. What sermons are echoing in this house to-day, what appeals, what admonitions, what visions of judgment, what expostulations with the impenitent, what intercessory prayer before Heaven for the Christless, what pictured joys for the faithful ones of God!

“At how many sick-beds is that voice heard to-day!

In how many homes shadowed by the wing of the angel of affliction, at how many funerals, by the side of open coffins, do we hear him still, in his own solemn and gifted manner, in which he will have no successor, uttering words of triumphant faith to bowed and bleeding hearts in the name of Him who is the Resurrection and the Life! At how many graves have I stood by his venerated side while he has ministered consolation to weeping friends in words that none of us could command as yesterday we looked down into his own open grave!

“Yes, we have carried him to his burial; but his earthly ministry is not ended. Hundreds, and perhaps thousands, to-day, over this broad land, gratefully acknowledge him spiritual father. Tens of thousands yet feel the influence of his personal ministry in every fibre of their spiritual being. He has spoken, and continues to speak, on both sides of the Atlantic, by his published ‘Lectures to Young Men,’ to an aggregate of probably half a million souls. His published sermons are preaching to-day in nearly a thousand missionary homes at the West. His name is still a fragrance and a tower of strength in many a foreign missionary field. His ministerial work and influence are recognized to-day in every part of New England. To an extent probably equalled by no other man, for the last forty years he has moulded the religious character of this State. Upon our own city he has left his personal impress to a remarkable degree,—upon all these pulpits and churches; upon our civil and educational institutions; upon the moral, secular, and social habits of this en-

tire community. And can the accumulated volume and momentum of such a life-work, covering nearly two generations, be suddenly checked and terminated by a shaft of death? No, my friends: as well might you go out to yonder majestic river that courses past our city, and attempt to stay its volume of onward-sweeping waters that not another drop shall reach the open sea, as to think that a human life so long and faithfully devoted to God's service among men can be interrupted in its glorious and ever-widening power, until, at last, all its sanctified currents (time being no more) shall mingle with the broad ocean of eternity. 'And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; *and their works do follow them.*'

"And let us now, when we have carried him to his rest, and as we stand for a few moments to-day reverently and tearfully contemplating his finished ministry, so honored of God, and so fruitful in spiritual influences that shall never decay, — let us inquire what were some of the elements of power, that, under the blessing of Heaven, entered into his personal ministry, thus making it an eminent and enduring success.

"And, first, it was a ministry based pre-eminently on the simple and faithful proclamation of God's revealed truth. If ever a man since the great apostle could truthfully say, Dr. Hawes had a right to say to his people, 'I have not shunned to declare unto you all the counsel of God.' In all his public

ministrations from this pulpit, he sought to come before his people, not with words of human wisdom, not with the disputations of the worldly-wise, or with the understanding of the worldly-prudent, but as one commissioned with a message from the court of heaven, sent fearlessly to declare God's truth, whether men would hear or forbear. And in this unwavering confidence in the simple and naked power of God's Word, when sealed upon the heart and conscience by the Divine Spirit, to overcome the natural depravity and sinfulness of men, and redeem them forever unto God, are we to look, I think, for the first element of success which entered into his ministry. He did not dare to daub the rising walls of God's spiritual building with untempered mortar. He dared not mingle his own human theories with the written and authoritative message which God had bid him declare. He cherished no faith in the power of mere science or learning or philosophy or rhetoric or eloquence to batter down the strongholds of the kingdom of darkness. Upon the simple, heartfelt, unadorned, and Christ-commissioned 'preaching of the cross,' though Greek and Jew should call it 'foolishness,' he humbly relied for all his success as a minister of God. This church of Christ, placed under his single and uninterrupted pastorate for a period of nearly forty-five years, stands to-day a monument to his fidelity to the truth.

"Another remarkable personal characteristic of our deceased father in Christ was the depth and intensity of his religious convictions, and the all-

absorbing and magnetic earnestness which distinguished him as a preacher, even to the close of life. On no man's lips, since Paul's day, were these words more truthful or pertinent: 'I believed, therefore have I spoken.' This intense personal conviction of the truth he spoke gave a wonderful weight and majesty to all his public utterances. His auditors straightway forgot the speaker in the transcendent importance of the message he brought them. No man ever heard Dr. Hawes speak or preach who doubted for one instant, that, to the depths of his own soul, he felt and believed what he said. John Calvin's seal-motto was a hand holding a heart on fire, with the legend beneath, 'I give thee all: I keep back nothing.' That seal-motto not improperly might have descended to Joel Hawes.

"Were I required, then, to single him out from the eminent preachers of his time by some one quality wherein he stood unrivalled in the pulpit by any contemporary, I should say *sanctified earnestness*. It burned and heaved, and glowed like a molten but half-hidden stream of fire, along all his sentences. His eloquence would have answered well to Milton's definition: 'The serious and hearty love of truth; a mind fully possessed with a fervent desire to know good things, and to infuse them into the minds of others.' It is this rare gift of lofty spiritual enthusiasm which doubtless has given a traditional reputation to some of his pulpit efforts, especially in his earlier ministry, which no printed pages can now reproduce or perpetuate. The 'sermon' can be published; but the trumpet-toned voice which

once uttered it, and the 'heart of fire' which once blazed and throbbed behind it, exist no longer. I have been repeatedly told by men now in middle life, that in their college-days, twenty-five or thirty years since, when from time to time they heard Dr. Hawes preach in yonder university chapel, impressions were made on their minds and hearts more powerful than were ever made by living preacher besides.

"Once more : I may remark, Dr. Hawes laid the foundation of an enduring and constantly-widening ministerial influence by manifesting ever a quick and hearty sympathy with all the living questions and interests of his time. The charge could never be laid at the door of his ministry, that he negligently or cowardly divorced Christian doctrine from Christian morality or public virtue. He never shrank from a faithful application of God's own truth to whatever sin, private or social, high or low, met and confronted him in the legitimate sphere of his responsibility as a minister of Christ. From first to last, he was a bold, outspoken, unflinching Christian reformer. From first to last, during his whole ministry, his name and influence were found, almost without an exception, on the right and progressive side of every great question of public morality and justice that has agitated our land, and at length has become victorious through enlightened public sentiment. When others have faltered, he has stood firm. When others have been ready to bow a craven knee to wrong or wickedness, or oppression dominant and triumphant for the hour, he has stood erect,

incorruptibly true to freedom, to humanity, to justice, and to God's immutable righteousness.

"To the last he has maintained a most active personal interest in all that pertained to the welfare of our city. Gladly and promptly and laboriously has he identified himself with every movement which in any way has promised to advance its moral, social, political, or religious well-being. We shall miss his voice and paternal words in our ministerial brotherhood; 'for though we have ten thousand instructors in Christ, yet have we not many fathers.' This city, these Christian churches, in a thousand ways, will miss his valued counsels, his revered presence, his honored influence, his ceaseless activity in every good word and work. 'In a full age, like as a shock of corn cometh in his season,' he has gone to his grave; but his great life-work, identified and intertwined with the progress of God's own victorious cause on earth, shall not wane or die."

FROM REV. MR. PARKER'S DISCOURSE.

"It was known with great sorrow in all our houses that Dr. Hawes had departed this life, and entered into rest. A good and kind and venerable and godly man has gone from our midst, whom every one respected and loved. He was so widely known and so highly esteemed, and has been so closely related to the history of this city for the last forty years, that no apology seems necessary for discoursing this evening upon his character and life-work.

"My personal knowledge of Dr. Hawes dates back only about seven years. I must therefore speak of

him as I knew him ; first of all thanking God that I was permitted to know him, and, for these years, to reap the benefits of his kindness, counsel, and sympathy.

“The man first ; afterward the minister. Dr. Hawes was a man of singular industry, energy, and perseverance. He was an indefatigable and enthusiastic worker. He did not inherit, but won by hard and diligent labor, the proud position which he has occupied. At the outset he was a poor boy, and worked with his own hands and brains for the means of a good education. He toiled and *grew*. He not only got knowledge, but got a thorough self-discipline. And these same qualities were manifested throughout all his ministry. He studied ; he worked unremittingly. He did not achieve success by fortunate speculation, but, so to speak, dug it out of the iron hills. He did a prodigious amount of work from year to year ; and, year by year, the amount of work to be done increased upon him.

“For forty-four years he carried such weight as few men have or could have carried ; and in these later years, when he might have been at leisure, he was continually busy. He studied and wrote and preached, and did the whole work of a minister, with as much patience and application as any minister that I know of in the State.

“Bear in mind, too, that it was a matter of conscience and principle with him. All his time and talents belonged to God. It was wrong for him to be a man of leisure ; to be laid upon the shelf. The

substance of his reply to those who thought him imprudent in his unremitting labor was the noble language of St. Paul : ‘ For whether we be beside ourselves, it is to God ; or whether we be sober, it is for your cause : for the love of Christ constraineth us.’ It will be seen at once that these habits were very important elements of his success and greatness. In respect of them, his life is an example to all Christian men, and especially to all Christian ministers.

“ Dr. Hawes was a man of singular uprightness and purity of character. Here lay his greatness and strength and power. Honesty, integrity, simplicity, sincerity, were qualities which shone conspicuously in him ; so that his name has long been a synonyme of all such virtues. There was no double-mindedness in him : he was incapable of any deceit or dishonesty or double-dealing. He was as good as his word ; and that is rare goodness. I think we touch here his chief characteristic, the peculiar thing about him.

“ One of his most deservedly popular sermons was that entitled ‘ Character Every Thing to the Young.’ He threw himself into it. People found him and felt him in it ; and therefore it had immense weight and influence. It depends a good deal upon who utters and argues such a proposition as that. Dr. Hawes was the man to do it. When he uttered and argued it, men were convinced. They felt *him* ; and the power of the beauty of holiness came down upon them from him through the words he spake. In his hands, your fortune, your honor,

your secret, your reputation, or whatsoever you intrusted to him, was safe.

“Simplicity, honesty, sincerity, integrity, — these first and fundamental principles supported and characterized his manhood, as all will testify; and the sun is no more surely a source of light and heat for the worlds that circle about it than was such a character a corrective and sanctifying power in the community where it shone and radiated. His character it was that ever backed up and gave weight to all the good man’s opinions, instructions, and counsels. The man was greater than his utterance. There was power in him which went forth unconsciously; so that, even in his mere presence or name, there was power. Indeed, his life is a grander proof and illustration of the truth, that ‘character is every thing,’ than even the convincing argument of his own excellent discourse.

“Dr. Hawes was a man of eminent practical wisdom, of most excellent common sense and judgment. He was not given to bubbling up, and boiling over and spilling himself, in moments of heat and excitement. There was a moderation about him, and a temperance, such as St. Paul enjoined. He controlled and contained himself in a remarkable degree. He came very swiftly, as if by intuitive judgments, to conclusions that were generally sensible and sound on all practical questions of duty, expediency, and policy. He doubtless sometimes erred; not quite realizing that the ‘fashion of this world passeth away,’ and that ‘new wine must be put into new bottles.’ But if time and experiments shall prove

that some of the innovations which he earnestly but never censoriously deprecated — such, for instance, as the abolition of the second preaching-service on the Sabbath — are not improvements at all, but sources of weakness and danger, it will not be the first time that young men have been forced to acknowledge the superior wisdom of old age ; nor shall I, for one, be greatly disappointed.

“But, in the main, his judgment was singularly excellent. It was so because of his thorough sincerity and honesty of purpose, which forbade him to admit the force of personal prejudices, piques, or inclinations ; because of his habit of moderate and calm reflection ; and because of a very decided *judicial* cast of mind. He would have made an indifferent advocate, but a most excellent judge. He was a man of opinions rather than of ideas ; a man to grasp and sift and weigh and classify the facts in any given case, and to give a good opinion or render a just decision thereupon, rather than a man of creative, poetic, imaginative mind.

“As you all know, his opinions and advice were sought very early and extensively and constantly. His study was the resort and refuge of ministers and church-committees, as well as of individuals in their troubles. A great many crooked things have been made straight, a great many rough places plain, and a great deal of most important work in the way of preserving the peace and prosperity of the churches of Connecticut has been performed, in that quaint old study, by that good old man, of which very little is known, or will be known until that day

when every man's whole work shall appear. Let the Christian men and women of this city, and many who are not Christians, testify how often they have sought his counsel. Let the churches say by whose opinions they have been for the most part guided, neither unwillingly nor unwisely. Let the pastors of these churches, and of the churches in all this vicinity, tell from whom they have especially and profitably taken counsel in their trials and perplexities. Let the societies and boards and colleges and schools confess how they have begged, and deferred to, his wisdom.

“Who has been the oracle to be consulted on all these practical questions? Dr. Hawes was our bishop. We called him sometimes (never, however, but to do honor to the legitimacy and wisdom and beneficence of his involuntary dominion over us) our pope! Pope, patriarch, bishop, — titles playfully applied, but significant of the fact, that by common consent, and by clear right also, he held the seat of honor, to preside over and moderate in all our practical deliberations. Nor was this a tribute paid to his age, nor a concession made to any assumption or weakness on his part, but a simple acknowledgment of his right to such a presidency by virtue of these very peculiar and practical gifts, which I have said he possessed in a remarkable degree.

“Dr. Hawes's religious life was a healthy, wholesome, fruitful one. There was very little, if any, morbidness about him: indeed, a most becoming seriousness crept over him, smoothing the lines of his face, giving a reverence and gravity to his

whole manner, and subduing even the tones of his voice, whenever he discoursed or conversed upon the great themes of religion, or engaged in religious devotions. But all this was the outward manifestation of a deep, pure, beautiful reverence of his spirit for all things sacred. There was a majesty in God for him; nor have I ever known a man who bowed more humbly in spirit before that majesty, or who more truly feared the Lord.

“No doubt, too, there was that in Dr. Hawes’s carriage and demeanor, especially in former years, which checked undue familiarity, inspired the young with something like awe, and gave a stranger the impression of austerity and haughtiness. We should remember that the ministers of the last generation were invested with a certain magisterial dignity and authority; were looked up to with something more than the thin reverence of this marvelous age of equalities; and were both trained, and, in a sense, obliged to live, under a constant sense of the dignity of their sacred office, and the importance of their high position.

“But, after all, who that ever enjoyed Dr. Hawes’s acquaintance did not feel that there was a sweet, pure, bracing, moral atmosphere about the man? His influence was never a depressing, but always an invigorating and encouraging one. He used the world as not abusing it. There was no frivolity, no levity, but there was a delightful mirthfulness and cheerfulness, about him; not in the least melancholy, rueful, moping, or lugubrious, but, on the other hand, sprightly, cheery, joyful, and almost

sportive, in his way. There were few faces that had more pleasant light in them, few voices that had more that was comforting and encouraging in their tones. His Christian life was pitched in the major, not in the minor keys. He was a cheerful and happy Christian; and the whole effect of his influence upon others was to lift them out of their darkness and dulness and dejection into light and liberty and song.

“Dr. Hawes was eminently a man of geniality and kind-heartedness; and this it was which made him so universally beloved as well as respected. His natural disposition was, in this respect, most happy. He was as thorough a gentleman as ever lived. He could be positive without being rude; could criticise without being unkind or discourteous; could denounce and rebuke without showing malice or contempt. I shall never forget some things I recently heard him say on that clause of the Lord's Prayer, ‘Forgive us our trespasses as we forgive those that trespass against us.’ If he died having any unsettled differences with any man, I know that it was not his fault. That loving heart, that gentle, forgiving spirit, could not, did not, harbor or cherish any feelings of ill-will toward any man. There were warm, refreshing, and inexhaustible fountains of tenderness and gentleness in his soul. That rugged nature was all beautiful within with lowly thoughts, generous impulses, kind feelings, and sanctified affections. The solid, granitic substance of his character was full of living springs of the simplest and sweetest emotions.

“His external appearance was rough, perhaps. He certainly was not a polished man outwardly. He carried himself with something of the old-time dignity, magnifying his office, and demanding for it something of the profound respect which he himself felt. But to talk with him in his house ; to hear his great, broad, hearty laugh ; to listen to his happy reminiscences and anecdotes, — was to have all your notions of awkwardness, formality, austerity, swept entirely away. So far from being a difficult man to get along with, I never could see any foundation for the notion. I solemnly affirm, that, in my judgment, nothing whatever was necessary to the preservation of the happiest and most harmonious relations between him and his fellow-laborers, except to pay him that deference to his years and his standing which every such old man deserves to receive, and which every sensible and modest younger man ought willingly and cheerfully to render.

“He was firm in his notions, convictions, and prejudices ; and who that amounts to something in the world is not ? Under the pressure of a sense of duty, he went asunder at one time, not in anger, but in grief, from another most eminent and beloved of our older ministers. But so did Paul and Barnabas contend and part. Nor did these Hartford apostles wait to harmonize their views, and join their hands again in heaven. For long years now have we seen them sitting together in heavenly places in Christ Jesus, walking and working together in love.

“Even in later years, our venerable father found

himself separated in opinion and action on several important and exciting public matters from some of the oldest and most influential members of his church, who were also his dearest friends. We saw him zealously leading in one direction, and them as zealously leading in the opposite direction; but their mutual esteem, confidence, and friendship were uninterrupted, and they now sing together the song of Moses and the Lamb.

“There was no uncharity, no bitterness, no intolerance, in this man, towards his brethren. The blessing that Christ pronounced upon the peacemakers rests upon him forever. Who could so weep with those that wept, or rejoice with those that rejoiced? Were not your marriages somehow a little more sacred when this good man’s earnest supplications and benedictions fell into your hearts like the early rain, and his voice of authority pronounced the words that made you one forever? And who, when dear ones were sinking down into the last and long slumber, or were to be carried forth to their narrow beds, could bring with him into the sick-chamber or into the house of mourning so much that was comforting and consoling? How kind, how tender, how sympathetic, how faithful, how felicitous in manner and phrase! His prayers were inspirations, and went up like sweet incense; and when any man was known to be in trouble of mind or heart, or in distress of body, who was more likely to come in upon him, to minister unto him, than he who, alas! will comfort our hearts no more?

“There are men and women in this city, some

of whom you would never suspect of such a thing, who have wept for him as children might weep for a father, because, when they had gone astray, and other Christian people shunned them, he, like the Good Samaritan, went in where they lay bleeding, and all-tenderly bound up their wounds, and spoke to them in words of tenderness and love. He pitied the fallen; he had compassion on them that were out of the way; and, where nothing good was to be said of people, he held his peace.

“What a glorious life his has been! Doubtless he often sowed in tears; often went forth with his precious seed, weeping: but now he has gone in with oh how many golden sheaves! and with oh how glad a song! O my friends! how poor and mean and hopeless an affair is our life when one sets up *for himself* in this world, and lives and labors for his own pleasure and glory! It runs along miserably, and disappears in contempt and oblivion. But how grand and glorious and beautiful the ongoing and outgoing and evenness of that life when one puts himself heartily into God’s service and under Christ’s yoke, and labors and prays for God’s glory and the well-being of immortal souls! It flows on like a river, and loses itself at length in the ocean of infinite light and love and liberty.”

The interment of Mrs. Hawes took place on Thursday, the 13th, — just five days after that of her husband. The sermon was preached by Rev. Nathaniel J. Burton, then pastor of the Fourth Church in Hartford.

Referring to the message sent by Dr. Hawes to the church from his bed of death, — “I leave to my beloved people my affectionate farewell,” — “And that, friends,” said he, “is the last word that will ever come from him to you. And will you not, out of hearts of affection, respond to him, and say, ‘Farewell, farewell, O dear and faithful soul! We will remember you through all the years of our pilgrimage here. We will keep your name in perpetual honor. We will recall often the pleasant years wherein you labored among us in word and doctrine, in the pulpit and in our homes, when life went brightly with us, and when we were in sorrow. And whatever imperfections may have stained your service, we will forgive, as God also, for Christ’s sake, has forgiven us. And when we, too, shall have ascended at last to our eternal home, among the first for whom we shall search among the angel multitudes will be you, to thank you for all you said and did in our behalf while here, and for that perpetual prayer which you now, as heretofore, offer unto God for us. Rest in peace, then, at the end of your days, — rest in peace!’

“Now we go forth to the burial once more. By his side we shall lay down his nearest earthly friend. She is with him now, and his children are with him; and so the family stands unbroken in the land of the immortals. We leave her, as we left him, in the ground, sorrowing that we shall never see their faces any more, but rejoicing in the infinite redemption whereby they and we are delivered from the bondage of sin and of death.”

CHAPTER XVI.

Dr. Hawes as a Theologian.

IN the metaphysical sense, Dr. Hawes had little claim to be called a theologian; yet he had a distinctive *Christian theology*, — a doctrine of God and of Christ, which, to himself, was clear and well defined. He had also an anthropology, — a doctrine of man and of sin, — a doctrine of atonement and of salvation for man. He read and wrote, he studied and thought, a good deal upon theological subjects, but speculated very little. His reading, especially in the latter half of his ministry, was limited very much to the Puritan and New-England divines. He never aimed to *originate* any thing in doctrine, and seldom tried his hand at reconstruction; in neither of which could he do much, he felt, without taxing the credulity of his people, or arousing useless cavil and opposition. He was not fond of metaphysics; though, in his early course, he paid some attention to this branch of study. He was jealous of any thing that might tend to confuse his hearers, or weaken his power of a strong, *practical* impression. He did not feel exactly with Burke, that there is no heart so hard as that of a thoroughly-bred metaphy-

sician. He agreed more nearly with Frederick II. of Prussia, who thought such men were like well-diggers: the deeper they dig, the more darkness they find.

“Let neither vanity, nor ambition, nor vain curiosity,” he writes, “draw me into speculations foreign to the great purpose of my life, — preaching the gospel.”

Of one of his classmates he wrote while in the seminary, “Brother P—— has put me out of all patience this evening with his metaphysics. There is no beating him out of his vexatious propensity to speculate on the nature of matter, of space, of time, &c. The darker the subject, the better; and the more curious and purely speculative, the more greedily does he seize upon it. He will deal in abstractions about the nature of an atom by the hour, but would not care a whit if Bonaparte should set up his standard on Boston Common.”

“There is very little,” he says, “of that nice metaphysical carefulness of statement and guardedness in the Scriptures which cut such a figure in many of the theological discussions of our day.” And yet Dr. Hawes did not disallow the legitimate province of reason in theology: he made a free use of it, particularly in the department of evidence and the authentication of the Bible as God’s word. But, this question settled, he allowed neither his own nor any other man’s fallible reason to turn him from the infallible decisions of the Scriptures. “Reason,” he said, “cannot explain every thing; nor can it fairly object to what in revelation lies above its comprehension.” This was with him a first

principle, a simple and safe philosophy. "We can't know every thing," he was accustomed to say; "and there is no use in trying. It is better to be well settled in what we can comprehend and make use of than to spend our strength vainly in struggling after what we cannot know, and could not use if we did."

Thus, partly from natural taste, and partly from conviction of what was best for *him*, he sought only to become a plain, biblical theologian; and this ascendancy of the practical over the philosophical helped to keep him from the whims and fancies of his own and also of other minds, and from that temptation to leadership by which speculative men are sometimes beset.

As to the type of his theology, it was neither new nor altogether old, but partly both. Like the instructed scribe, he brought forth out of his treasure things new and old; though, of substantial doctrine, nothing newer than the New Testament, nor older than the Old. He was an admirer of Dr. Emmons, but did not relish his theological oddities.

When the Unitarian controversy was commencing, in 1815, and the first gun was fired by Mr. Evarts in "The Panoplist," Dr. Hawes was a student in the seminary at Andover. With the ardor of a youthful soldier he watched the movements of the parties, — the passages at arms between those skilful polemics, Worcester and Channing, on the question of no creeds and non-fellowship. When the second campaign was going on, in 1819, between Channing and Stuart, Woods and Ware, he had entered on his

ministry at Hartford. Although he took no active part, there was never a doubt on which side he stood.

In 1828, what was called the Connecticut controversy was opened by the "Concio ad Clerum" of Dr. Taylor. Notwithstanding Dr. Hawes's dislike of metaphysical speculation, — from personal friendship, and his thought that possibly others might improve theology a little, though he could not, — he looked with some favor upon this new movement, yet also with a little fear.

Ten years before, he came from the seminary to Hartford, bringing with him the Andover theology; and as his second birth was into a full belief in the doctrines of the Catechism, which he even wished to teach his scholars at Weymouth, he could not detach himself essentially from the old paths. Yet, when he heard that a society was being started for the purpose of assailing the New-Haven theology, he did not like the movement, as he was opposed to division: so he addressed to his friend, Dr. Taylor, the following letter of inquiry: —

"HARTFORD, Dec. 1, 1831.

"*My dear Brother*, — I have learned within a few days that a Connecticut Doctrinal Tract Society was established some time since at Norwich. The origin, organization, and object of this society, as explained to me in a communication from two of our ministerial brethren fully acquainted with the subject, are manifestly sectarian. I think I know the man or men who are at the bottom of it; and, unless I

am totally misinformed respecting their movements in this business, their object is to embody an influence against what they call New-Haven divinity, — a very sorry object, in my opinion, for which to divide the ministers and churches of Connecticut.

“ I write to learn what you know respecting this society, and what, in your opinion, should be done to help or to hinder its prosperity. A society founded on liberal principles, and designed to state and defend the doctrines of our common Christianity, or, if you please, the peculiar doctrines of our denomination, I should welcome with all my heart; but the aspect of this thing, so far as I now understand it, I wholly dislike. Its success, I should think, in its present form, is very improbable; and yet I am not without fear that it may, to some extent, set brethren to quarrelling, and, alas! about nothing.

“ Dr. Day is the reported president of this society. Was he consulted in its formation? or does he know how it was gotten up, and for what purpose? I am pained at the aspect of the times. What a melancholy character does the Church of God exhibit to the world! — jealousy, division, and strife throughout all her borders. When shall these things cease, and those who love the Lord Jesus Christ learn to love one another, and to give themselves to the great work of promoting holiness in the world? My late tour has given me a far deeper impression than I ever before had of the number and magnitude of the obstacles which exist, even in Christian lands, to the progress of the gospel. The power of God can alone remove them. This is an old truth; but

I feel it more deeply than ever. There is but little holiness in the world ; but little, I may say, in the nominal church. But the promise is sure. The earth shall be filled with the glory of the Lord ; and happy they who employ all their talents in hastening this consummation of God's plan. Let me hear from you immediately ; and believe me, as ever,

“ Yours most affectionately,

“ J. HAWES.”

Being substantially Old School in his theology, and circumstantially New, Dr. Hawes, in 1832, endeavored to act as a mediator between the two parties then led by Drs. Taylor and Tyler. He loved harmony and peace, especially among Christian brethren. Under the impression that Dr. Taylor was not correctly understood, that he was misunderstood, and thence suffered unjustly from the imputation of errors which he did not hold, he wrote a letter to him, proposing that he should make a brief statement of his faith on the mooted questions in distinct and explicit articles. The statement was prepared and published in “*The Connecticut Observer*.” It was as conciliatory as the writer's convictions of truth would permit, and was accompanied by explanatory paragraphs. Standing alone, the articles would have brought a measure of relief to the friends of the old theology ; but the explanations were so understood as to prevent this, and little was gained by the mediation.

Should it be asked if Dr. Hawes was a Taylorite, “No” is the only answer that would do him and the

truth full justice, though with leanings at first in that direction. Was he a Tylerite? No: he was neither the one nor the other, yet partly both. He accepted Dr. Taylor's practical theology, but was not satisfied with all his speculations. He agreed with Dr. Tyler in the substance of his creed, but did not like some of his metaphysics, and modes of presentation. He was a follower of neither, for he called no man master; but he was a friend and Christian brother to both.

In the excitement of the times, he said some tart things about the old confessions, and made some flings now and then at the Catechism; but he did not fling either of them so far away but that he called them both back, and made them helpers in his troubles with Dr. Bushnell; and he wished to have them laid as the symbolic basis of our Congregational churches.

His objections to these symbols were not to the general forms of expression, but to the misconstructions, the unhistorical sense, placed upon one or two phrases, and to the caricatures which have become popular through their frequent repetition by opposers. When, in the preliminaries for the National Congregational Council in 1865, the re-adoption of our old Confession — of Saybrook and Boston, of the Savoy and the Westminster Assembly — was named to him, "Try it," he says, "try it; but I am afraid it cannot be carried." And, when it was adopted, no one rejoiced more heartily than he in the harmony of the action and the growing union and prosperity of the Congregational churches which it promised.

This practical tendency will explain the fact that so very little was found among the sermons of Dr. Hawes in the form of systematic or metaphysical theology. He never attempted a theodicy: he seldom undertook to give reasons for the divine administration, or to explain its mysteries. As to the great problem of evil in the world, so easy of solution to some, he seems hardly to have ventured a conjecture, much less a theory.

“This Providence,” he says, — “what a deep unknown, what a sea unfathomable, is it to us! Look back and read the history of the past, and how much do we discover that seems to us profoundly mysterious and utterly inexplicable in this our night-state of being! How different a world is this from what we might expect to proceed from the hand of such a being as God! and how differently has it been and is governed! Whence came sin and all the misery and woe which have overspread the world for six thousand years?

“If God is infinitely powerful, how easily might he have prevented the evils under which our race has so long groaned and suffered and died! If he is infinitely wise and good, why did he not do it? So we reason; and yet we are confronted by stern facts, and our reasoning is nought. This whole subject is wrapped in deep mystery. I see no way to explain the difficulties involved in it. The facts are before me. I feel their pressure on my spirit, and I see their crushing weight as they fall upon my fellow-men: but no ray of light comes to disclose to me the reason why sin came into the world; why

the earth is strewed with the dying and the dead; and why such multitudes are left to live and die in their sins, and be lost forever. It is night, dark night, in my view, in relation to all that is connected with the existence of natural and moral evil, and the terrible consequences that are to result from this state of things in a future world."

Yet of the harmony of these stern facts with God's infinite wisdom, power, and love, Dr. Hawes had the most unquestioning and satisfying belief; and, in the entire government of God, the greatest comfort and delight.

He neither preached nor wrote a body of divinity, as was the custom of many of the earlier and some of the later ministers of New England. He scarcely wrote what could be called a series of sermons on any doctrinal subject. Of the only two that approach this character, one was on regeneration, prepared with reference to the discussions on that subject in the Connecticut controversy: the other, relating to the difficulties with Dr. Bushnell, was on the character and work of Christ.

While, in the treatment of sin and regeneration, some of the new distinctions, and modes of expression, were employed, the fundamental and long-accredited views were held forth with great clearness and strength.

In regard to the means in regeneration, in a sermon from 1 Cor. iv. 15, Dr. Hawes says, "We may admit that God has power to regenerate men without means: so he has power to cause a harvest to grow out of an untilled soil, and to give knowl-

edge and wealth and happiness without any labor on the part of man. But does he do it? Is this the established method of his operation? If there are no means of regeneration such as have been specified, why has God given to men his Word, his Sabbath, his sanctuary, and the various institutions and ordinances of the gospel? What is the design of these things, if there is no adaptation, no tendency in them to bring men to repentance and to God, and fit them for heaven?"

In a sermon, from John i. 13, on the agency of the Holy Spirit in regeneration, he says, "I wish to show, that while, from the first serious purpose in the mind of a sinner to attend to the subject of religion, to the last act in which he gives himself to God, he acts, not as a passive machine, but as a free, moral agent, it is at the same time true, and a truth of the greatest importance to be believed, that he acts under a divine influence, and that this influence is the efficient cause of the change which makes him a Christian, and seals him an heir of life. I shall aim in this, as in previous discourses on this general subject, to make my remarks as experimental and practical as possible, deriving them from facts and the Bible, paying little regard to any metaphysical theory or theological system.

"It will not surely be said that He who made the mind cannot, by influences of his own, change its moral dispositions and habits, so that, from being sinful and selfish, it shall come to delight itself in God and holiness.

"The change, moreover, is one which is plainly

needed by man. Man is a sinner, an apostate from his God ; by nature wholly indisposed to render him the service and the homage which are his due.

“The sinner is guilty ; and he is as weak and helpless as he is guilty. Not that his weakness and helplessness are of such a nature as in the least to excuse his sin, or invalidate his obligation to love and obey God. He has all the powers and faculties of a free moral agent ; and nothing prevents his turning to God but his own perverseness of heart, his own cherished love of sin, and dislike of holiness. But these are such, so fixed and obstinate, that he knows, if left to himself, he shall never overcome them, but shall continue in sin, and finally perish.

“This agency is not, properly speaking, miraculous ; for it does not counteract or suspend any law of mind. But it is supernatural ; and that because it is an agency or influence over and beyond what man or angel can exert, or all the means of grace which God has appointed for the instruction and salvation of men. These have their proper place, and are indispensable in the work of regeneration ; but means have no power in themselves to effect this change.

“In the application of means you may enlighten and instruct ; you may improve and polish the outside : but this is all you can do. You have not reached the heart : that remains the same. The love of God is not there ; his authority is not established over the inner man : but the elements of selfishness and sin still predominate, and mark the subject as an alien from his God. And so he will

remain under all the culture that can be bestowed upon him, till Divine Power interposes to render that culture effectual."

On the person and work of Christ Dr. Hawes was equally explicit, and decided against all Socinian, Arian, Sabellian, Apollinarian, and Pantheistic speculations, and whatever else militated against the eternal distinctions of Father, Son, and Holy Spirit in the Godhead, and whatever jeopardized the doctrines of atonement, and justification by faith. In a sermon from John i. 29, "Behold the Lamb of God!" he says of Christ, —

"He was the victim appointed and accepted of God as a propitiatory sacrifice to be offered up in suffering and death, to make atonement for the sins of the world. The phrase, 'to take away sin,' never in the Scriptures signifies to remove sin, or to extirpate it from the heart or from the world; but it means to bear the penal consequences of sin, to expiate and forgive it.

"The meaning of our text, then, may be thus expressed: 'Behold Him whom God hath sent to make atonement for the sins of the human race!' or, 'Behold the Saviour of mankind, whom God has sent to suffer and die as a sacrificial victim, to make expiation for the sins of the world!'"

In a brief review of thirty years of his ministry, — "Two Discourses," delivered in 1848, — "I deem it proper to state," says Dr. Hawes, "that the system of doctrine and duty which has constituted the basis

and the burden of my preaching during the time I have served you in the ministry is the same, for substance, which has been taught and held in this church ever since its establishment two hundred and twelve years ago.

“In respect to Dr. Strong, my immediate predecessor, I know of no man, living or departed, with whose views of religious doctrine and duty my own more nearly accord. He was a great and good man; and he was owned of God as an eminent instrument of reviving religion in this church and congregation, and of distinguished usefulness to the cause of Christ in general. It was my privilege to enter into his labors; and, though I call no man father upon earth, it has been matter of great satisfaction that I have not felt myself under any necessity of pulling down what he built up, but have been able to hold the same system of truth, and pursue the same general course in my preaching, which were so eminently blessed of God under his ministrations.

“These are the principles on which this church was planted, and in the faith of which it has prospered. They are the principles on which the New-England churches in general were planted, and in the faith of which they have prospered as no other churches ever did since the days of the apostles. And I conclude at present by repeating the words of two of the venerable fathers of New England, uttered by them just before they ascended to their reward in heaven: * —

“ ‘ We do earnestly testify, that, if any who are

* Rev. John Higginson and Rev. William Hubbard.

given to change do rise up to unhinge the well-established churches in this land from these principles, it will be the duty and interest of the churches to examine whether the men of this trespass are more prayerful, more watchful, more zealous, more patient, more heavenly, more universally conscientious, and harder students, and better scholars, and more willing to be informed and advised, than those great and good men who left unto the churches what they now enjoy: if they be not so, it will be wisdom for the children to forbear pulling down with their own hands the houses of God which were built by their wiser fathers, until they have better satisfaction.' ”

Later (1859), in an “Address at the One Hundred and Fiftieth Anniversary of the General Association of Connecticut,” Dr. Hawes says, respecting the faith of the First Church in Hartford, “Slight deviations there may have been, but never such as to shake or mar the fundamentals of its faith, — its first faith. Always Calvinistic, always holding the great essentials of New-England orthodoxy, it has never swung from the foundations on which it was built by Hooker and Stone, nor been carried about or disturbed by any of the many winds of doctrine that have swept over the land.”

Notwithstanding this adamant firmness of faith, Dr. Hawes was as tolerant of the differences and divergences of other men from himself as one of his cast of character could well be. To those who were moving towards the light he was conciliatory and sympathetic; but with those who, in

these days of illumination, were receding, as he thought, from the great central truths into darkness, he had little patience. His contentment in Christ was too great to allow of that speculative unrest which causes to some so much discomfort. He was blessed with too-frequent revivals to leave room for much vacillation and uncertainty about his creed. He was not properly a schoolman, except where Christ is the Master. "Nothing," he says, "will settle a wavering mind like a spirit which delights to sit at the feet of Jesus."

This Hartford pastor adhered strongly to the Congregational polity. He believed that it was more simple and effective, more ancient and biblical, than any other; that it tends more to intelligence, to freedom from all hierarchical oppression and political entanglements, and to that civil and religious liberty which the gospel inculcates.

After attending a meeting of the General Assembly of the Presbyterian Church in 1831, and observing the long processes of discipline from the session to the presbytery, from the presbytery to the synod, and from the synod to the General Assembly, he made this brief entry in his journal: "Too long a team: I should not like to be harnessed in it." Later, he lost all satisfaction in the "Plan of Union," where both the parties came under the bands of presbytery, and by which some two thousand churches originally Congregational are now included in the Presbyterian unity. He thought it too much like the old English statutes for marriage, by which the twain were made one; but the one was always the man.

But his fellowship of the various evangelical denominations was catholic and most cordial. "If there is any one thing," he said, "for which Congregationalism is distinguished, it is its unsectarian, its broad, catholic spirit towards other branches of the Christian Church."

He felt the need of a little more ecclesiastical and doctrinal unity, especially in his later years. In his discourses before the Congregational Board of Publication in 1859, he says, "We are a large, a growing, an enterprising, and a progressive denomination. What we want is a little more ballast, a little more steadiness of helm in working the ship; in a word, more organic unity, more compactness of association, of creed and order. If you ask how this can be effected, it is not for me to mark out the plan. I believe it to be practicable; and I have the strongest conviction of its great importance to the purity, growth, and spiritual influence of our denomination. I have hoped I should live to see it. Let this be done in the true spirit of Christian concession and love,—and done so it must be, if done at all,—and I should be almost ready to exclaim with Simeon of old, 'Now lettest thou thy servant depart in peace.'"

CHAPTER XVII.

Dr. Hawes as a Preacher and Philanthropist.

FROM the time when Dr. Hawes first decided on the Christian ministry, preaching was the uppermost thought with him. This, more than any thing else, formed his character, and gave its impress to his people, and, so far as he was able, to the times in which he lived. "To be accounted worthy to preach the gospel," he wrote, "is the highest honor for which I pant,—the only object for which I would spend my strength and life." This was his noblest ambition.

"Go preach the gospel" came as a commission from the Master, directly from heaven; and to obey was with him both a necessity and a delight. He might fail; but he felt it was divinely decreed that he should try. This feeling was as a fire in his bones, and would burn and blaze out. He began lay-preaching almost as soon as he commenced his preparation for college; and he continued it, as he had opportunity, while studying and teaching, as well as in his vacations. While engaged as an assistant in Phillips Academy, he wrote to a friend, "School-keeping is not my chosen employment:

it is foreign to the great object of my life ; and I cannot, therefore, be happy in it."

His attention was early drawn to the apostle Paul as a model ; and of one of his first written sermons he says, "I have lately been meditating a discourse on the character of Paul as a preacher. It has been running in my mind all day ; and has so seized my thoughts, that I cannot get rid of it." A few days later he writes, "If I succeed in drawing his character as a preacher, I cannot but hope it will be of use to me as well as to others. It seems to me that in this respect he is perfect. It is a more difficult task than I imagined ; but I love him more than ever, and feel more desirous to imitate him in zeal, fidelity, and plainness in dispensing the Word."

The analysis of the character of Dr. Hawes as a preacher discloses the following as regulative and formative ideas : —

First, he felt that the great *object* of the gospel is the restoration of men, as sinners, to God and holiness, through Christ. The first sermon that he preached in the seminary was on "The Dominion of the Heart over the Intellect," from Luke xxiv. 41 : "They believed not for joy." "In composing this sermon," he says, "I often offered up the prayer, that my simple object in every discourse I write might be to win souls to Christ, and to feed his sheep and lambs."

Next to this came his feeling of dependence for success in preaching on the efficacy of *prayer*. He never left his study to preach without prayer. He never went to a lecture or prayer-meeting, when

the circumstances would permit, without prayer. He had a profound faith in the influence of the Holy Spirit on both preacher and hearers, as the life-giving power of the gospel, and means of success in preaching.

Then he was thoroughly bent on so preaching as to make an *impression*. In his preparatory studies he met with the motto of John Knox, — “Spare no arrows.” “This,” he said, “I have inscribed upon my forehead, and intend to make the rule of my action. I would not only spare no arrows, but I would take heed not to blunt their points by wrapping them in silk or satin. I would have them sharp, naked, and *barbed* too, so that they should not only enter, but *stick*.” Hence he lost nothing by random efforts. He always had a definite object, — a mark to aim at; and he usually hit it. He had a strong disgust at pointless sermons.

To get as much truth as possible before his people, and in as plain a way, was another ruling thought with him. From his settlement in the ministry, more and more did the question press on him, how to preach so as to satisfy the educated and the uneducated, and best meet the wants of the entire congregation. While riding to New Haven alone in his carriage, and pondering the same problem, “This text,” he says, “came to my mind: ‘Light is sweet; and a pleasant thing it is to behold the sun.’ With the text came the comment I made upon it: Truth, God’s truth especially, is *eternally*, and *must* be, interesting to the mind of man; and, if I can succeed in getting that truth before the minds of my

people, I shall not fail to interest and instruct all classes of them, be their cultivation and tastes and habits ever so dissimilar. This, then, shall be the great, leading object of my preaching: I will get as much of God's truth into my sermons as I can; and I will aim to express it in language so plain and simple as to convey it in the most direct manner to the minds of my hearers, and lodge it there. Truth, God's truth, pure, unmixed with human speculations, just as I find it in the Bible, — that shall be the staple of my preaching; and language and metaphor and figure and all else shall be held subservient to this one aim, — getting truth, God's truth, before the minds of my people, so that they shall see and understand it."

Further: it was a principle early adopted, and never abandoned, that all his time and strength were not too much for his work as a gospel-preacher. Hence he kept entirely clear of every diverting avocation. His authorship was confined almost exclusively to the republication of his sermons. One thing to do, one thing to care for, one thing to think of, — this was his motto. That one thing was preaching. "If I do not experience some very great change in my present taste and resolutions," he wrote while preparing for the ministry, "I am confident I shall never secularize the sacred office, nor, in connection with preaching the gospel, engage in any worldly pursuits." Preaching was a passion with him, a very nature.

The dominancy of these ideas explains much of the popularity and success of Dr. Hawes as a

preacher. To drop God's truth as seed into man's heart, and pray God's Spirit to make it spring and bear fruit, was his great work. This did not require splendid talents or vast stores of learning. He could not have made much use of the fine arts, or the profound philosophies, or the natural sciences, in doing what, with these ideas, God enabled him to accomplish. These primal principles account in part for that remarkable succession of revivals which he used to call his "harvest seasons;" and for those frequent intervals when a few would come to his study, one by one or in groups, to inquire the way into the kingdom, — "silent dew-drops of grace," as he designated them.

Among the accessories of this pulpit-power of the Hartford preacher was, —

1st, His transparent, granitic *honesty*. This was something more than sincerity, and broader and deeper than mere convictions. It was a thorough uprightness of purpose and feeling; a large, social, and moral fairness and frankness in treating both his subject and his auditors. Every one saw and felt that he had no dupery nor duplicity. He used no guile nor traps to catch men with, — nothing but truth and love. There was a radical force in this self-oblivious presentation of the great, glad tidings. It tended to disarm prejudice. It elicited confidence, and procured favor for both the preacher and his God-given message. There was no affectation, no pretence of any kind. He hated self-conceit, flashiness, and sham, everywhere, but most of all in the pulpit and in a minister.

2d, A natural and attractive *awkwardness*. It was attractive because so exceedingly awkward; and it had a kind of gracefulness, because so perfectly natural and easy. It was in part a something born with him, and in part a habit acquired at the anvil. It illustrated his own rule: "What is easy and natural is not only better understood, but is always more pleasing and impressive."

In his energetic passages, when he kindled into enthusiasm, there was now a sledge-hammer swing of the long arm, and now a Vulcan-like stroke of the heavy hand; then, in some sharp turn or check of thought, would come the indicative forefinger shooting up or down, or a sudden out-pushing of the large, open palms, with an emphatic ejaculation, "Pause, my hearers, pause!"

It is a physical law, that magnetic forces flow most freely in curved lines; but there was a kind of charm in the artless angularity of Dr. Hawes's pulpit action, which was sometimes singularly effective. It served to keep off drowsiness from his hearers, and to excite their curiosity, if nothing more: often it drew and fixed their attention on what was uttered. He laid no claim to a polished manner or finished elocution; though he highly prized these in men who knew how to use them. He thoroughly reprobated all theatrical gymnastics and pulpit bombast. With a voice clear, strong, and easily modulated, he never resorted to elocutionary thunder; for he knew that it is the lightning which strikes, and not the noise.

3d, Propriety, simplicity, and perspicuity were

accessory elements in the effectiveness of Dr. Hawes as a preacher. A careful examination of his sermons, manuscript and published, discloses these as marked qualities in them. Mere propriety is not an attractive feature of style or of any thing else, though marked improprieties are very conspicuous blemishes; nor does perspicuity always pass among sermon hearers and readers at its real value. Those who make deep things clear, and the difficult plain and easy, are often mistaken for simpletons, instead of good thinkers and writers. When the right words fall into their place naturally, as if they grew there, and no wrong ones appear; when each word and sentence performs well its own part, and helps others to perform theirs, in the clear and forcible expression of a preacher's thoughts,—the simplicity and naturalness constitute a fundamental excellence in sermonizing.

This combination of qualities in more than an ordinary degree marks the discourses of Dr. Hawes. They had in them nothing explosive or startling, and they produced no shock. Hence he was never regarded as a sensational, and not always admitted as a striking preacher. He did not abound in imagery and figures; though he was very far from ignoring them, as Calvin and Emmons did. Rosettes he eschewed entirely, and made a spare use of roses and other flowers of rhetoric. No empty elegances or mere platitudes found their way into his discourses. He was never dazzling, never flashy; but there are many passages, in his sermons, of singular force and beauty. He never rushed along like

a locomotive on its stiff iron track; though his mind sometimes moved rapidly in the broad highways of thought. If he did not go up like a rocket, he would sometimes, like a skilful aeronaut, bear on the wings of his words a whole assembly of eager listeners up into the purer regions of his own spiritual aspirations. The secret of this pulpit-power is found in part in his thorough earnestness, and partly in these two brief canons of Dr. Emmons:—

First, Have something to say.

Second, Say it.

An acute critic and a good judge of sermons and sermonizing wrote in 1854 of Dr. Hawes as a preacher, “He appeals more to the judgment and understanding than to the passions, or even intellect. He seldom advances new ideas; but old Christian truths are clothed in an attractive form, and presented with a force and power of illustration and argument seldom heard. Dr. Hawes seems never to use a superfluous word, and never repeats an idea. You feel, in listening to him, that he has not half exhausted his subject, or his power to treat it; and that he could not have used fewer words, or words that would more fitly express and give point and force to his thought.”

He was an original writer in the sense of not being an imitator. He could not successfully have imitated any one; and he never made the attempt. It was necessary for him to be simply Joel Hawes, both in the pulpit and out of it; and in this was the hiding of his power.

His style was peculiarly his own, — the result, as

appears from the testimony of his classmates and his own journal, of great care and labor. The material of his sermons was also his own, and by the best of rights; though he did not bring it "from afar." He got it out of the Bible, out of history, out of nature and his own experience. He picked it up at ministers' meetings, in parish calls, in conversation, and in the by-ways of life, as well as from books. He bought it; he borrowed it; he would even steal it out of the heads of his neighbors and brother-ministers,—any thing, so that he might use it for the good of his fellow-men. The apostle had said, "All things are yours;" and he laid claim to his property wherever he could find it and had a use for it.

4th, Dr. Hawes's sympathy with Christ as a Saviour, and with his fellow-men as sinners, more than any thing else, explains his pulpit-power. This gave him confidence in the gospel as a remedy, and earnestness and skill in applying it. He was a man of deep feeling, though no sentimentalist. His attachments as a husband, father, and pastor, were exceedingly strong; and his faith drew him to Christ, by the force of his entire emotional nature, in a sweet, all-controlling, personal friendship. This was the heart-power of the gospel. It made him one with Jesus Christ in his whole redeeming work. He believed most undoubtingly in the gospel as just what man in his lost state needs, in his own divine commission to preach it, and in love as the conquering power. This removed all timidity, and prevented apathy: it made him both bold and earnest in proffering this gospel, and gave him a hearty love

for his work, and a warm and tender sympathy with those for whom he labored.

Hence his ardor was not an intermittent fever, but a ceaseless, all-pervading fervor of soul. It glowed in the preparation of his discourses as well as in their delivery, and gave them a double birth, — one in the study, and the other in the pulpit.

He uttered himself confidently, because he took the Bible as his law-book as well as his text-book; and he spake “as one having authority,” because he spake, “not in the words which man’s wisdom teaches, but which the Holy Ghost teacheth.” He tendered God’s offers of mercy to the miserable and guilty, with no fear of disappointment in those who should accept them; and the terrible force of divine judgments pronounced upon the persistently rebellious came from his “Thus saith the Lord.”

How could he have any patience with the modern progressive school, which takes its gospel from the intuitions of the preacher, the newspaper, or from the spirit of the age, and is ever newly adjusting the Bible to its ceaseless mutations? He felt, with Neander, that “the true dignity of the preacher is in being simply the organ of the Divine Word, and nothing else. His glory is, that it is not he who speaks, but God that speaks by him.”

He could not, therefore, compromise either his character or his doctrine by compounding with these new gospellers. He could not soften the hard things of the Bible to suit the capricious ears of covetous or epicurean sinners. He was not a mercurial polemic; yet he would not flee like

a hireling from the conflict with false doctrine when rationalists and sentimentalists were leaving no refuge for the truth but the pulpit, and when it had been driven from so many pulpits. "I have been aware," he says, "that the inculcation of some of the doctrines and duties on which I have much insisted was little adapted to excite admiration or win applause: but I trust I can truly say, that it has not been so much my object to please my hearers as to save them; not so much to gain their good opinion as to stand approved of my God and Judge. I have not preached philosophy nor metaphysics nor poetry nor fiction nor science; but I have aimed to preach the gospel, and to preach it plainly and fully."

Of a certain style of flowery, sensational preaching, he says, "It wants entirely the elements of pulpit-power; it wants truth; it wants weight of thought; it wants real sincerity and earnestness: and the people sitting under its soft and delicately-exciting ministries remain as unmoved, as unaffected, on spiritual things, as the dead when the nightingale sings, or the gentle breezes of summer pass over their graves."

"Many ministers of the present day," said Daniel Webster, "take their text from St. Paul, and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts rather than to listen. I want my pastor to come to me in the spirit of the gospel, saying, 'You are mortal; your probation is brief; your work must be done speedily. You are immortal too. You are hastening to the bar of

God : the Judge standeth before the door ! ' When I am thus admonished, I have no disposition to muse or to sleep."

When Turner, the great painter, was asked by a lady the secret of his success, "Labor, madam," was his reply, — "labor." Dr. Hawes was a most laborious student in the matter of preaching. He employed all his talents, acquisitions, and skill in the arrangement and composition of his sermons, yet did not trust to talent, acquisitions, or skill, for effect, but relied solely on God ; and God honored this reliance. When in college, he was called a plodder, "a dig ;" and some who thought themselves geniuses laughed at him. But the plodders are the only real geniuses ; and the laughers are often, in the end, the laughed at.

"Men give me some credit for genius," said Alexander Hamilton. "All the genius I have is just this: when I have a subject in hand, I study it profoundly ; day and night it is before me ; I explore it in all its bearings ; my mind becomes pervaded with it. Then the effort which I make is what the people call the fruit of genius. It is the fruit of *labor* and thought."

"It would interest the friends of Dr. Hawes," says one who knew him in all the intimacies of ministerial and brotherly communion, "if I could tell them how few times in the intercourse of thirteen years I went to his house, and found him out of his study when in health ; or in his study, and away from his writing-table ; or at his writing-table, and employed with any thing but the ceaseless and

ever-agreeable work of making sermons. Ten years after I left Hartford, I was making an annual visit to the city, and called of a morning at the parsonage in Grove Street. The care of the Centre-Church pulpit no longer demanded the service of brain or pen; but, as I opened the study-door, there sat the tireless and incessant writer, and under his even-paced quill an old discourse was acquiring new freshness and symmetry and strength. What he would do with it when finished, he could not predict, had not asked; but work, and work at *sermons*, was to him what the flowing of its current is to the Connecticut River. I am not certain that he could perform as much intellectual labor in an hour or a week as some other men; but I should hardly know where to look for the thinker or writer who could keep weariness at a greater distance, or fill thirty consecutive years with a larger number of laborious days."

In 1859, Dr. Hawes preached a sermon before the Congregational Board of Publication. There was nothing brilliant in it, nothing particularly striking; yet it was a remarkably suggestive and productive discourse. It was a seed dropped into the soil of Congregationalism, which sprang up, and six years later bore as fruit the National Congregational Council, and seems likely still further to bear a stated National Conference. Among the things essential to the improvement and extension of Congregationalism, he discusses a ministry trained to the spirit and wants of the times. Of our present course of ministerial training he asks, —

“Does it not tend to cultivate the intellect, rather than the heart? to make preaching literary and scholar-like, rather than evangelical and searching? in a word, does it not savor more of the school of Gamaliel, than of Christ? more of high, literary culture, than of a deep, mellow-toned, earnest purpose to convert souls? The preaching of our day, it is admitted, is more learned and tasteful and accomplished than formerly; but it is less bold, direct, and *home* in its dealings with the souls of men: its topics are more multiform and varied, but less fraught with evangelical truth and doctrine; are discussed more elegantly, but less impressively; in a style more elaborate and finished, but less suited to reach the sensibilities, and stir the deep springs of feeling and action in the inner man. Instead of coming right out in the strength of God, in the naked sword of the Spirit, to do battle with sin and wickedness, it is common for the preaching which naturally grows out of the present process of culture to study to be ingenious, original, elegant; to deliver literary sermons, great sermons, popular sermons. To this end, instead of confining itself within its proper commission,—that of delivering God’s message in God’s way,—it ranges abroad to find novel and strange subjects, and seeks to handle them in a new and original way; decking them out in tropes and figures and all fine things just suited to make the whole exhibition elegant and popular, it may be, but utterly ineffective and powerless. Preaching, it seems to me, often fails of effect because it does not aim at effect. It stops in itself; is satisfied

with doing its task,—making a sermon, and delivering it,—but does not aim so to construct it, and point and push it home, as to make it felt by the hearer. It is not enough addressed to man as man; has not enough of the lawyer-like method of arguing with a jury in order to get the case. It is too abstract, too artificial, too much in the style of an essay or dissertation; stopping with the proof, but not applying what has been proved. This is like erecting a battery, loading the guns, and then spiking them lest they should do execution in the ranks of the enemy.”

Preaching, like dress, to some extent, is a matter of caprice and fashion. As to style and manner, it changes according to the ideas of some popular metropolitan, or the appetite of auditors who can relish little except spicy or witty lectures. What the amateurs at one time applaud, they will not tolerate, from disgust, at another. “It is feeble or perfunctory,” they say; “it is old, and out of fashion.” Some, more open, and perhaps more honest, admit that they dislike equally a good sermon and a poor one; for they object alike to the basis of both. It is the evangelical doctrines and duties that offend them, and not feebleness or flippancy or false logic in preaching.

The best answer to these epicures that the pulpit can bring, Dr. Hawes felt, is to insist most earnestly and discriminatingly on the great doctrines and duties of the gospel; to meet the scepticism and folly of men directly by that which is “the wisdom and the power of God.”

He deprecated only that clerical culture which removes the preacher from the masses. "The pulpit," he said, "must keep in advance of the pews in learning and intelligence, if it would hold its proper position as a guiding and moulding agency; but it must also *keep hold* of them." He would not separate the subject-matter of preaching from natural science or philosophy, or even metaphysics, provided they are made to give support and prominence to the purely gospel-message. The sermon, he thought, as a general thing, should be more doctrinal, and at the same time more direct and practical; simpler in method, plainer, more elastic, and yet weightier with the solid substance of Bible-truth; more the *very* Word, and less upon or *round about* it. The reader of many books the preacher may be; but he *must* be emphatically a man of faith in that one book, the Bible. He must know its truth and sovereignty by his own deep experience. Then the gospel would not come forth so timidly and sparingly from the pulpit to the pews, sometimes in such apologetic terms. Then preaching would become a *deutero*-divine revelation, and the preacher would carry with him the might of a living gospel. His glory is ever in "being himself nothing, and in making Christ every thing;" or, as Tholuck expresses it, having "but one passion, and that He, and He alone."

The success of Dr. Hawes as a preacher is the best practical commendation of his views and principles of preaching. It is reported, that, shortly after the Unitarian worship was commenced in their

elegant church in Hartford, a member of the new society, meeting one of Dr. Hawes's parishioners, said, a little boastingly, "We have in our church a mahogany pulpit, and you only a pine one in yours." — "Yes," was the response; "but our pine pulpit don't harm our mahogany preacher, and your mahogany one don't help your pine preacher."

A sermon that Dr. Hawes preached on Universalism was published, and a copy sent to his old master, who was of that persuasion. A neighbor asked him what he thought of it. "Oh!" he said, "it is Joel all over. It made no difference with him whether he got hold of a fine cloth or a coarse one: it was go ahead."

His dislike for any thing that looked like mere sensational preaching was very strong. "One Monday morning I met him," said a brother-minister; "and, having learned that he had help from New York the day before, I adverted to it.

"He quickly replied, 'There are a great many ways of going to hell, and flashy preaching is one of them.'"

His love for preaching, which was a passion, continued to the last. An old parishioner met him one Monday morning returning from his Sabbath labors, as he had done several successive Mondays. "I stopped him," he says, "and addressed to him this question: 'Doctor, do you continue to preach every Sunday?' Straightening himself up to his full height, his eye glowing with the enthusiasm of his younger days, and with a voice of cheerful earnestness, he said, 'To be sure I do: why should I be

laid up on the shelf?’ I asked him if he loved to preach then as well as at any former period. ‘Certainly I do,’ was the answer.” And he continued to preach up to within the last four days of his life.

The wide range which Dr. Hawes took as a preacher presents him in the light of a philanthropist. He felt a deep interest in all forms of Christian missions; for he believed in the gospel as the world’s only effective civilizer as well as regenerator. He saw in the missionary aspects of the age the brightest prospect and promise for the nations; and though, in his later years, he was sometimes a little desponding, he had no doubt of the final triumph of gospel truth and peace. He was connected with almost all the national charitable organizations as a director or co-laborer. “The Jubilee Memorial” — a sermon delivered at Hartford, in 1860, on the fiftieth anniversary of the American Board of Commissioners for Foreign Missions — was full of just and comprehensive views and of heroic Christian enthusiasm on the work of the world’s conversion.

“It is the cause of God,” he said. “It is embraced in his eternal counsels. It rests on his unfailing word of promise. And the ultimate triumph of the gospel is secured by the fact, that God has all instrumentalities in his hand, and is able with infinite ease to sweep away all obstacles to its progress. The work may meet with local and temporary checks; particular missions may for a time fail of success, and be abandoned; false friends may

desert the cause, and its true friends may sometimes be ready to faint because of the greatness of the work and the mighty obstacles which lie in the way of its success : still, I repeat, the cause of missions will go forward. It has gone forward mightily in our day ; and all signs indicate that the next half-century will witness such things in its progress as will far surpass all that has yet been experienced. This cause is safe, — a spiritual cause carried on in the hearts of men by God's invisible, almighty power. Its elements are truth and love ; its seat of action is the soul of man ; its fruit is peace, joy, hope, present and everlasting happiness. This cause is safe, and it is the only cause in our world which is safe ; and happy, thrice happy, are they who are truly interested in it, and are seeking by their prayers and charities to hasten the day of its final triumph."

Dr. Hawes believed Christianity to be a rule, not only for private, but also for public life. He claimed for it jurisdiction in political and social as well as ecclesiastical relations. He regarded it as not only the higher law, but the highest ; and the more public men and politicians set it aside, and placed their feet upon it, the more strenuously did he insist on its elevation and sovereignty.

He believed in political as well as religious progress, but did not count going backward to old heresies and barbarisms as progress. He had a quick sense of the wrongs of his fellow-men, and wished to right them at once. In theory he was a radical reformer and an immediatist ; but his practical sa-

gacity brought in the questions of time and means, and led him to root out wrongs and secure rights as speedily as possible without violating right or incurring guilt.

He was a conservative also, and by the same principles that made him a reformer; namely, a regard for equity, and a hatred of those ruthless demolitions, sometimes called reforms, in which the good is dealt with more hardly than the evil.

Dr. Hawes was early interested in the Temperance movement. He began by clipping off the fruit and twigs of the evil tree; but when he found that the *tree* was evil, and went on bearing more and more fruit for the clipping, he laid the axe at its root. "Down it must come," he said, "or we all labor in vain." When he perceived that intoxicating liquor to men in health did no good, but only harm; when he saw that all drunkards were once what were called moderate drinkers,—he felt, that, for such men, what was considered the moderate use was immoderate, and that the first glass was just one glass too much. Then he saw that he had been "trusting to half-measures," which "in any good cause," he said, "I abhor."

He discerned also the enemy that lurks in the common use of tobacco; and he fought it valiantly, and to the last,— "an enemy," he said, "that is doing more to weaken the Church, and mar its beauty, than ardent spirits, because its use is so much more fashionable, and more common among the clergy and laity."

Many will remember his celebrated tobacco sermon, preached in 1861, — “Tobacco the Bane of the Times,” — and some with gratitude and love; though to many others it was as pearls cast before swine. One of this latter class accosted him in the street a few days after it was preached: “Well, doctor, I am afraid your sermon didn’t do much good: I went home from church, and smoked my cigar as usual.” — “Oh!” was the quick, sharp retort, “I didn’t preach it for you old, inveterate smokers; I don’t expect to do you any good: I preached it for the rising generation.” — “Well,” was the more honest confession which this answer elicited, “it is a good sermon. I have smoked up money enough to buy the best farm in Connecticut, and stock it well too.”

In answer to one who told him, that, in his statistics, he did not make his figures large enough, he replied, “Well, well! I got them as large as I could, and have anybody believe me.” As Aquinas was known among the schoolmen as the “Angelic Doctor,” so Dr. Hawes acquired among the hack-drivers of Hartford the honorable appellation of the “anti-tobacco doctor.” “Their respect for him is such,” said one of them, “that, when they see him coming, they will throw away their cigars. Sometimes,” he added, “when he heard them utter an oath, he would say, ‘My young friend, did you have a mother to bring you up? Do you know where you are going?’”

Dr. Hawes was one of the pioneers in the war against American slavery. He hoped for a time, as

did many others, that colonization might gradually remove the evil: but, when he found that this was a favorite scheme of the slaveholders for getting rid of the troublesome free blacks, he doubted; and, when he had looked it through, he felt, that, whatever gain it might bring to Africa and the colonists, as a remedy for slavery it was as vain as the attempt to empty the Atlantic Ocean with buckets into the Pacific.

Then emancipation or perpetual slavery was the alternative. He did not hesitate. He saw that slavery as a system, or the gospel, must be essentially wrong, so entire was the conflict between them; that Anglo-Saxon freedom is only a glittering generality, or African freedom must be an inalienable right. While, therefore, ethically and Christianly, immediate emancipation was the only safe doctrine respecting such a gigantic evil and wrong, practically nothing was to be expected but gradual emancipation, or its sudden extinction, from the outbursts of retributive justice in insurrection or rebellion.

And, when the latter hung menacingly over the nation like a black cloud, Dr. Hawes was neither intimidated nor much surprised. He was not a political preacher; but he loved liberty and loyalty, and stood unflinchingly by the national flag, and against treason and rebellion, in the pulpit and out of it. He could not bear the idea that any branch of the Christian Church should boast of its special mission in this nineteenth Christian century to conserve African slavery in the heart of free America; that any religious institution should allow itself to be

held, even tacitly, as its apologist ; that one-half of our free republic should be perverted into a confederacy whose chief corner-stone is slavery. It made him indignant to hear the cardinal principles of our Declaration of Independence bantered at the hustings by Northern statesmen as only shining shams, and the framers of our Constitution hissed from the stage by Southern secessionists as “mere fancy politicians.”

Of his various utterances upon this subject, the discourse “On the Duties of the Present Crisis,” delivered at the National Fast, Jan. 4, 1861, is, perhaps, the most characteristic and explicit. In respect to the occasion of the war, he says, —

“As for the complaints they make of the North having wrested from them their rights, and oppressed and wronged them by legislative enactments and unauthorized claims, it is all moonshine, — nothing else ; no substance, no truth, in it.”

Describing the peace and prosperity of our nation as a vine which had spread its branches, and under whose shadow the people had been invigorated and refreshed by its fruit, —

“What,” he asks, “do we see now ? Why, an uprising of violent and fanatical men in a portion of our country, determined to uproot this vine, and scatter its branches to the winds. Shall this be done ? I trust not. It is a treason to be restrained ; to be restrained, if it can be, by wise counsels and conciliatory measures ; otherwise by the strong hand of power and the sword of justice.”

Among the duties of the crisis, this one was prominent : —

“To stand firmly by the Constitution, to maintain it inviolate, and to secure the enforcement of the laws at all hazards. The men who formed the Constitution were wise men, of large views, and of noble, disinterested patriotism ; and though what they did was not, in all its parts, the best conceivable, it was the best they could do in their circumstances. They felt compelled to admit the gangrene of slavery-compromise into the Constitution, or have none.

“Hitherto it has, on the whole, worked well ; and if its principles are strictly adhered to, and faithfully carried out in the administration of the government, there is no reason to fear that it will not work well in time to come, securing the rights of all the States, and opposing none. I say, then, Let the Constitution stand, and be maintained by all the power of the nation ; and if any rise up to destroy, or trample it under foot, let them be treated as guilty of treason and rebellion.”

From the outset, Dr. Hawes was full of hope ; but he had one great fear : —

“More compromises, more concessions to slavery, as the condition of remaining in the Union, — this is, and this will be, for we know not how long, the cry of the South. And it would not be strange if the cry should be so loud and so alarming in the ears of many nerveless and boneless souls here at the North, that a party should be formed to favor the wicked demand, and help carry it into effect. Here is our danger. Here I have more fear than from any other quarter. Moral principle is gauged, by many, according to the price of stocks and the profits

of trade. Any thing for Mammon and self; nothing for God and right. Well, let them try it if they will; but it is an evil policy, and will soon recoil with a terribly-increased power of disaster and ruin. No: if the crisis must be met, let it be met now. If the demand is pressed, that we open the Constitution, and receive slavery to be nursed in its bosom and spread over the land, let there be from the party now coming into power, and from all good men and true through the land, one loud, united thunder-tone, *No! this can not, THIS SHALL NOT, BE!*”

The animating principle that stirred this grand old man to these brave words was simple equity; right,—eternal, immutable right:—

“More room for the expansion of this institution, more territory for its growth, more concession to its demands,—these are the points in debate: and too many seem ready to settle them by mere bargaining; asking, ‘How much shall we give you, and you be satisfied to let the Union stand?’ How important, then, that we all fall back on first principles, and be resolved at all hazards to stand by the right! *Let us enthrone right in our own bosoms*, and ever yield an unhesitating obedience to its dictates, whatever inconvenience or loss it may at present seem to cost us. That will ever be found best for us in the end.

“Let us hear their complaints, and candidly consider them; and if, in any respect, we have given just cause for them, let us hasten to make full amends, and to show them that we ask nothing but right from them, and mean to do nothing but right to them. Here let us *stop*, and go not one *inch* in con-

cession to injustice and wrong, or yield one iota on the score of mere threat or bravado.

“South Carolina has put herself out of the Union: but the firm earth still remains beneath us; the sun still shines over us; the rivers still flow; and all the means of subsistence and happiness remain to us. And so it would be if the noise and bluster that are now so loud and threatening should work out their worst results, and consummate their most wicked devices. However wide and disastrous the ruin for a time, out of the whole, we rest assured, will rise a better order of things, more equal, more just, more free, more in accordance with the eternal principles of right, and therefore more stable, more abiding, and more conducive to the honor of God, the happiness of man, and all the great interests of society and civil government.”

These words, in the light of accomplished results, seem like inspiration, and show the Hartford pastor to be the prophet as well as the bold apostle of liberty. The mount of these visions was the stability of God's moral and providential government. It was on this that the prophet stood when he saw so clearly the folly and weakness of oppression and wrong in their struggles for power, and when he drank in the spirit of that “loud, united thunder-tone, No!” to all compromises with frauds, tyrannies, and treasons.

And when Dr. Hawes was called to separate from a society which he loved, and from men in the action of that society whom he highly esteemed, it was on this same principle of right, eternal right, before ex-

pediency. He investigated carefully ; he hesitated till the time for action came ; then he proceeded kindly, charitably, but boldly.

“There was I,” he says, “the president of a new and independent society, with some of the members of my church whom I most esteem opposed to me, because they thought, conscientiously, I was wrong, while I as conscientiously believed I was right. The only difference between us, I think, was, that they were afraid to be right, while I was equally afraid to be wrong. But, however this may be, there is nothing I feel so strongly on as this : It is not right to garble God’s Word, to deny his injunctions, to impeach his morality ; it is not proper, manly, Christian. It is well to be judicious, generous, charitable ; but it is not duty to crouch, cringe, or bend, when the slave-driver cracks his whip so nimbly : it should not be done.”

CHAPTER XVIII.

Dr. Hawes as a Pastor. — Interest in Young People. — Fondness for Children.

IT is seldom that one who is so good a preacher excels also in the pastoral work ; so rare is the combination of qualities that gives success in both relations. Much, however, that is accessory to the best power of the pulpit, is secured by fidelity and skill in parochial visits. Such visits lend what may be called a personalness to preaching, and a directness, which constitute one of the charms of pulpit-eloquence, and a means of its most attractive influence. Through the social affections, they open avenues for God's messages of love to hearts that otherwise might remain forever closed ; for sympathy secured in the parish becomes a kind of magnetism in the pulpit.

Dr. Hawes possessed just that dignity which made success in the pastoral office natural and easy. A little over six feet in height, and always erect, there was in his bearing an air of quiet command without lordliness : it was the effect of his intelligence, benevolence, and conspicuous honesty, which, in their elevating power, are intrinsically imperial. He im-

pressed a stranger as a man of intellectual rather than physical force ; though it was evident that the physical had at one time predominated. He walked about in his parish in the conceded eminence of a successful Christian teacher, a watchful shepherd, — now protecting and defending, now leading and feeding, the flock.

Without demanding or even seeking it, there was rendered to him the “double honor” due to those elders who “rule well.” Some, especially among the young, experienced a feeling of awe in his presence, that kept them for a while at a distance ; but nearness, and the smile of his light blue eye, dispelled the fear, and drew to him the timidest of the lambs.

Age and experience placed him at length in a kind of patriarchate. To some of his younger brethren, Dr. Hawes, in this leadership, seemed at times a little despotic. If, in his success, he did indeed become so, it only shows that he had not then attained the goal in the race he was running. It is true, he was strongly attached to his opinions, — as most men are whose opinions are worth holding, and who are themselves worth much to society, — not because they were *his*, but because he had adopted them after careful examination, and believed them to be correct. And, if he seemed sometimes obstinate, it was, in part, because he undoubtedly was so, and partly, perhaps, because they also were to whom he appeared obstinate ; but as age matured, and affliction mellowed him, as he advanced towards the state of loving all and forgiving always, the

appearance of this passed entirely away. In the ministerial meetings, he took delight in sitting at the feet of his juniors; and was quick to hear, and rather slow to speak. Respecting one of them many years younger than himself, he playfully said, "I wish I had half the knowledge in my head that I have seen in his *hat*."

Indeed, he seems never to have been conscious of any such feeling as that ascribed to him, or aware of such an impression among his brethren. When told, that, on this account, some of them were less free and confiding than he desired, "he was overwhelmed," says one, "with astonishment and grief; and, could those young ministers have known his whole heart, they would have cast away as unjust all their suspicions, and embraced as an acknowledged father the man who in his feelings really was, and wanted to seem to be, their father indeed."

Writes a young brother, "My attachment to Dr. Hawes became stronger, the more I knew him. He was a true friend and father, wise in counsels, kind in all his intercourse, and honest in whatever he did or said, — a man to be thoroughly confided in. And I always wondered that some of the young clergymen did not love and appreciate him more: it was because they did not know him well."

"I shall never forget," says another, "the warm greeting which he brought in his first call upon my family after our arrival in Hartford. His expressions of cordial interest, of mingled sympathy and encouragement, and of good advice, are still grateful to me. An incident connected with that call

opened not a little of his great, sad heart. To his inquiry in regard to my household accommodations, I had answered, complaining of the annoyance I experienced from having my study so near the nursery, I was seriously disturbed by the noise and laughter of the children. ‘Ah!’ said the old doctor, — and his voice broke under the emotion which the tenderest of memories awakened, — ‘ah! my dear young brother, may their noise and laughter never die out of your household!’ What a sorrowful page in his life was then turned towards me!”

Dr. Hawes possessed that intellectual independence which the pastoral office demands. He was a diligent student of the works of learned men, and was always ready to hear counsel; but he called no man master. He deferred easily to legitimate authority, whether divine or human; but it was on grounds that so commanded the assent of his reason and moral sense, that it left him free in the use of human opinions without being hampered by them.

“I am willing to be advised,” he said in regard to a somewhat meddling parishioner; “but advice I regard only as knowledge. I must act for myself. To God I am accountable. I do his work; and nothing must divert or deter me from it.” This was a just idea of pastoral independence, and a wise use of advice.

Early in his ministerial work, he wrote, “I find more and more, every day I live, that I must stand on my own feet. If I attempt to please all, I shall please none.” But he felt it important that his parishioners should stand on their feet also. “None

are here accustomed," he said, "to assume the right to dictate or govern without the consent of others, or to carry measures by means that will not commend themselves to calm consideration and sound judgment; and, when the majority have decided a case, the minority are accustomed peaceably to acquiesce."

He was a sagacious and patient administrator of church-discipline; relying more for success on the corrective influence of instruction and love than on the excising power of the Church. The results of forty years' labor, as indicated in filed papers, disclose a spirit and policy in seeking the purity of the Church as remote from indifference as from rashness. Nothing, in his view, was so suited to reclaim the wayward, and restore the fallen, — neither pope nor bishop nor session, — as the simple canon of the one only Lawgiver in the eighteenth chapter of Matthew.

He exercised the same carefulness in receiving as in excluding members. He took great pains with candidates in preliminary instruction, and was very thorough in their examination. "Long observation has convinced me," he says, "that it is a great and hurtful mistake to hurry young converts into the Church. Let them be trained for this solemn transaction before they enter into it."

The stated public services of Dr. Hawes were two sermons on the Sabbath, a lecture or prayer-meeting in the evening, and a lecture during the week. This course he pursued so long as he was the sole

pastor of the church ; and, when it was proposed to put the Sabbath school in place of the afternoon sermon, he was fearful of the results. "The plan is good enough in theory," he said ; "but it won't work. The school can't be materially increased by dispensing with one sermon ; and those not already connected with it, who have been accustomed to afternoon preaching, will either go elsewhere, or nowhere."

"His prodigious labors," says one long a parishioner, "are a sufficient proof that he had naturally an iron constitution. He seldom exchanged on the Sabbath ; nor did he very frequently preach old sermons, even in the later years of his life. His vacations were brief,—seldom more than two weeks ; and frequently he took none. He used to say, 'I carry my parish with me to Saratoga ;' and this feeling of responsibility hurried him back, sometimes, much against the wishes of his people, who felt that he needed more rest."

Some ministers devote very little time to visiting ; but Dr. Hawes regarded this as an essential part of his office, and indispensable to success in it. He was a genuine *ἐπίσκοπος*, — a bishop in the true New-Testament sense. The annual reports which he was accustomed to make to the church show it to have been his plan to visit, each year, all the families in the parish, — from three to four hundred. In addition, the sick and the afflicted shared his attentions as their circumstances required. He was eminently successful in this department of labor. He never forgot that he was a minister, but always remem-

bered that he was a man, and the friend of his people. His main object was never lost sight of, though not forced into notice ; and all of respect and affection that he gained in visiting he made use of as pulpit-power in preaching. He had seasons of special visitation, of from one to three weeks ; and some of the most precious revivals during his ministry followed these seasons.

Dr. Emmons seldom visited even his church-members, except when they were sick ; nor then, ordinarily, unless they sent for him. Dr. Hawes, in one of his annual reports, says, "I am always ready to go when sent for, and thankful to be reminded of any visit which I ought to make ;" and he never waited for a call when he knew where he was needed. His people, in sickness, affliction, or trouble of any kind, welcomed his visits. Many of the aged were loath to die without them. "I want to see Dr. Hawes," "I *must* see Dr. Hawes," was often heard in the sick-rooms of his parishioners. He was once informed of an aged, godly woman, who had expressed this wish ; and, not being able to see her, he replied, as his eye kindled, "Tell her she has a *free pass to heaven*, which does not need my indorsement."

How these ministries came to be so highly prized and eagerly sought is explained by what one writes who knew him intimately, though not of his flock : —

"At a time of great weakness and spiritual darkness through sore bereavements, I sent for Dr. Hawes, feeling that he had known affliction, and could give me counsel, and possibly lead me into the light. With characteristic promptness and kindness he came. I

complained of my want of acquiescence in the will of my heavenly Father, until the question had arisen, '*Am I his?* Could a true believer be thus dark and unsubmitive?' With one of those eloquent expressions of his earnest face beyond what his lips could utter, beaming with a fulness of joy in the *fulness of Christ*, he turned to me, and replied, 'My child, you are wrong; *you are all wrong*: you have nothing to do with yourself. Here is your text: "Fear thou not; for I am with thee: be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness;"' enlarging upon the theme in a most affectionate and impressive manner. He followed his counsels by a fervent appeal to the gracious Lord on my behalf: and he did not leave me till in comfort and calmness I was able to say, 'Thou *art* my God;' 'What time I am afraid I will trust in Thee.' The fragrance of this precious hour with the good man is ever with me, a cherished memory; for which I give thanks to God, by whose grace or in whose name he came."

The social nature of Dr. Hawes was, to some, veiled by a little apparent coldness; but the genuine warmth of his truly Christian affections, especially among his own people, removed the veil, and gave a charm to all his social and ministerial intercourse. It showed itself in a tenderness of feeling at the communion-table when distributing the emblems of the Master's love, and in his cautionary earnestness in the preparatory lectures. It came forth in his gentle, angel-like ministries at the bedside of the sick, and

in his soulful words of sympathy with the suffering and afflicted. If there was a little too much iron in his will (the shadow of what might have been a real despotism but for God's subduing grace), there was no iciness in his heart. In the social circle, the stiffness which was natural to him vanished in the free outflow of his affectionate nature, in the warm grasp of the hand, in the humorous twinkle of his mild blue eye, and his broad, whole-hearted laugh. He had good conversational powers; yet he could not talk as many can, unless he had something to say. He was quick at repartee, and indulged in graceful pleasantries, though he never descended to levity. As a consequence, he was never a dread where he was known, even to the youngest, because he was never dull. He studied to be instructive, and also entertaining; and this made him always a welcome guest in the homes of his people and friends.

"Shall we ever forget the delightful interviews we have enjoyed with him in his familiar visits at our houses," writes one who has an exquisite appreciation of this social element, "the unaffected interest he always manifested in the welfare of our families, the almost Saviour-like manner in which he gathered the children around him, 'the gracious words that proceeded out of his mouth,' the affecting benedictions which he pronounced as he rose to depart? The room wherein we received him always seemed sunnier after his visits; the atmosphere seemed changed. He had come and gone; and, lo! we were blessed.

"Some subtle effluence of the good man's essential beauty and loveliness and holiness of character

seemed to linger behind him ; and as flowers diffuse their perfumes, so the sweet odors of his simplicity and gentleness and kindness and goodness filled the places wherein he tarried but for an hour."

He was deeply interested in young men, and, through his genial nature, had great success in winning their confidence and moulding their character.

Some who came young into the church labored under certain disadvantages in respect to active participation in social meetings, partly because there were so many educated and strong men in the church, — governors, judges, and lawyers, — partly because Dr. Hawes's instinctive love of labor led him often to occupy a good deal of time in the social meetings when he meant to say but little, and partly on account of a paternal fear lest beginners should not speak appropriately before they had had any experience. And when one rose to pray or speak, "Turn round, John," or "William, speak louder," would sometimes greet the timid adventurer : then, "That will do on that point ; pass to another."

To the faint-hearted or the self-conceited, this minuteness of training might interpose an uncomfortable check ; while, though a trial to modesty and true grace, they might, notwithstanding, grow brighter and stronger for it.

He took great delight in cultivated female society, and did much to promote education and true refinement among the young women of his parish and the city. The Hartford Female Seminary was for many years as a child, and owes to him very much of its

character and usefulness. It was his custom for a long time to open the school on Monday morning by prayer and a few words of familiar instruction and counsel. He rejoiced in all the solid attainments made by the pupils; he loved to be surrounded by the bright, inquiring faces of those whom he would stimulate to every thing that is pure and good; and they had an equal pleasure in gathering about him as he came into their circles, and in responding to his cheerful questionings.

Placing his hand affectionately on the head of a young lady whose father was a doctor of divinity, and whose grandfather had attained distinction in both Church and State, he said, "My daughter, you have much good blood in your veins: remember this, and be careful not to spoil it."

Dr. Hawes hailed with great satisfaction the introduction of physical training into female schools and academies, though he did not favor promiscuous dancing-parties in them; and he witnessed with delight the graceful movements of the new gymnastics, single and in groups, and the glow of health, and the harmonious development of the physical with the mental and moral powers which was the result. Some years before the introduction of these exercises, Dr. Hawes, in a lecture "On the Formation and Excellence of Female Character," advanced the following hygienic and æsthetic principles:—

"If mothers would see their daughters adorned with the character of the virtuous woman, they must learn to train them with a rigid reference to the laws of health; and our daughters must learn the essen-

tial conditions on which health depends, and carefully conform to them. They must learn, that if they would have a sound mind in a sound body, cheerful spirits with beautiful forms and blooming countenances, they must cease to worship at the shrine of the goddess of fashion, and follow the precepts of reason and common sense; must breathe pure air, take free exercise, and never be afraid to bear a part in the work of the kitchen and the common affairs of the family. They must learn, in a word, in the whole course of their training, both at home and in the school, to mingle labor with study, and never fall into the absurd notion, that, in order to be delicate, they must be indolent, or that, in order to be fine ladies, they must form themselves into those inefficient, fainting, nervous things that often pass under that name."

He had a remarkable fondness for children, and also a kind of fascination for them, which was increased rather than diminished by age. He loved to address them in the Sabbath school. He took particular notice of them when he met them in the street; and was careful to remember their names, and drop some kind word. He used to charge them "to take hold of him, and *pull him down*," if he overlooked them in passing; and the good man sometimes found the little things actually pulling at his coat-tail, and calling, "Dr. Hawes, Dr. Hawes!"

This skill in leading and feeding the lambs is a rare excellence. "Whenever Dr. Hopkins met me in my childhood," said one of his parishioners, "he

inquired for my name and the name of my father, yet never seemed to notice my answer so as to remember it, but appeared to be *lost* in divinity."

"When I was a boy," writes one respecting Dr. Hawes, "I well recollect how dreadful was my fear and awe of him. His immense form, his massive face, his heavy, overhanging eyebrows, all seemed to me to indicate a terrible man, and one from whom all mortal boys should at once flee away. I was playing in Grove Street one day, near his house, when he came by. Without seeming to be so disrespectful as to run away from him, yet with the intention of getting out of the reach of his arms, I made pretty good time for the other side of the street. To my dismay he recognized me, and called, at the same time beckoning to me with those fearful hands. I dared not disobey; and so I crossed over. But how delightful was my surprise, when, instead of annihilating me, or even preaching to me, as I feared he would, he greeted me with a sweet smile, put his hand gently on my head, and asked me some questions about my play and about my school. He then asked me if I studied Latin; and, when I replied that I did, he asked me to translate for him this sentence: *Nulla dies sine lineâ*. I replied that the literal translation was, 'No day without a line.' — 'Very good,' said he: 'that means, "Let there be no day without something done; no day without progress in something good." Let that be your motto, and think of it often: *Nulla dies sine lineâ*. Now go and play again.' I ran off to the other boys, thoroughly convinced that Dr. Hawes

was the most splendid man that ever lived. I never forgot that lesson.

“Years after, my wife was walking one day with our little daughter, a bright child of about four years old, when they met Dr. Hawes. He took up the child in his arms, fondly caressed her, and quite charmed her with his playfulness, and at parting gave her a little picture-book. She had many much prettier and more expensive ones at home: but this was the most loved of all; for, as she said, ‘Dotter Hawes gave it to me.’ After that, she used to ask to go out to walk, and ‘praps we sall meet Dotter Hawes; and I like Dotter Hawes.’ She never forgot her good, kind friend; and I, remembering the incident of my boyhood, did not wonder at her affection for him.”

One who was a parishioner more than thirty years says, “His likeness hangs before me while I write; but it is Dr. Hawes silent and alone. I should prefer, above all others, a picture representing him just as he appeared in the family, on a pastoral visit, with parents and children gathered about him; the little lambs of the flock sitting on his knees, familiarly playing with his watch-chain and cane, while they joyfully received his gentle caresses, and listened with delight to his words of loving-kindness. It was here, and on such occasions, when he entered with all his heart into the interests of the family, that the most charming traits of his character found their freest and most delightful exercise. What made the children love Dr. Hawes so much was because his great heart was

full of love for them. They no sooner came under the influence of his fascinating smile and loving words than their unerring instincts told them how much he loved them; and then they at once gave him their hands and their hearts, and ever after remained the best of friends.

“When our first-born was about four years old, we took him with us to church one Sunday morning, where he saw and heard Dr. Hawes for the first time in the pulpit. In the afternoon his mother discovered him in the parlor, standing on a sofa for his platform, with a desk in front of him, which he had constructed with chairs and ottomans, on which lay the open Bible and hymn-book. There he stood, earnestly gesticulating with his little hands, striving to imitate the preaching of the morning, and at the same time repeating the words, ‘Be good, be good!’ which was the whole of the child’s sermon. When the pastor called, not long after, the mother told him how her little boy had attempted to imitate his preaching. Taking the little fellow on his knee, and placing his hand gently upon his head, he said, ‘My dear boy, that was a good sermon you preached. “*Be good:*” why, that embraces our whole duty from the cradle to the grave. Practise as you have preached, and it will be well with you here and hereafter.’”

“On going into the parlor one day,” writes a mother, “I saw the doctor with Willie, a little three-years-old, on his knee, both apparently much delighted. Willie was a frank and winsome child, and occupied most of the doctor’s attentions during

his visit, and, on the latter's leaving, followed him to the door, begging him, 'Come again soon.' — 'I will, I will, my child;' and, two days after, the doctor called again to see Willie."

"I can recall," says another, "the tenderness of his salutation to me, a child, when we met on the street; the occasional putting of his hand on my head or shoulder, and saying, 'My daughter, is it well with you?' and the flood of emotion that filled my heart as he passed on; for well I knew what his grave, tender question meant. . . . The power of his affectionate manner gave him the influence over me which was needed in deciding the great question of life."

Fifteen years ago, a very careful observer of men and ministers wrote, "No man in New England has produced a more profound impression upon a community — an impression which is felt in all classes of society — than Dr. Hawes. His life has been devoted to the good of his people; and, when I say *life*, I mean not only his time, but his heart, his affections, his entire being. Even the irreligious and the sceptic acknowledge this: all reverence and respect the man." /

CHAPTER XIX.

Dr. Hawes as a Man. — Natural Endowments. — Simple Habits. — Economy and Benevolence. — Geniality and Goodness. — Summary.

THERE are some men who have so little natural manhood, so little capacity of any thing noble, that it is impossible for them to become great, or eminently useful in any calling. There is nothing to start from, nothing to build upon, and not much to build with. The Parthenon would have been a transient and much less impressive model of architecture if it had been built of wood, and reared in a bog of the muddy Tiber, where the Pantheon stands; and the Pantheon a far more imposing one had it been erected on the Acropolis at Athens.

Dr. Hawes possessed native elements, that were both foundation and building-material of the man "great Nature made him," before God made him a minister. There was nothing negative, nothing neutral or apathetic, about him as a boy. His old master's description was characteristic and graphic: "Whether he got hold of a fine cloth or coarse, it made no difference: it was go ahead." He mastered all his tasks without difficulty, whether in manual labor or study. He was never staggered but once,

and then only for a day and a half, — by the first declension in his Latin grammar.

He was endowed by nature with strong passions, an iron will, and great executive energy. These usually give eminence to a man, whatever becomes his vocation. Had he devoted himself to the study and practice of law or medicine, these qualities would have given him success, though not perhaps the same, which, in his consecration to Christ, he attained in the ministry. He was a marked young man fifty years ago, and a leader of his fellow-students in college and in the seminary. With the broader and richer culture in our institutions of to-day, his native powers, his persistent industry, and his love of learning with his earnest faith, would probably have placed him in the forefront with the most thoroughly drilled and cultivated young men who are now entering the ministry, and have given him, for forty years to come, a prominence in his work not a whit below that which he actually held at his prime.

He was highly favored with a robust constitution ; and by regular habits in exercise and study, and by a simple regimen, he enjoyed a large measure of health, which was continued quite up to his last short sickness. “ He ate sparingly,” says an inmate of his household, “ particularly at supper, and always of simple but nutritious food.” It was a rule which he early adopted, to leave off at each meal with a little appetite for the next. Dr. Emmons says, that, through life, he rose from his table with as good an appetite as he had when he sat down. Dr.

Hopkins breakfasted and supped on bread and milk from a bowl containing about three gills; never allowing himself to exceed or fall short of just that quantity.

Dr. Hawes was in the habit of retiring at nine o'clock, and rising at five. The first thing in the morning was his season of devotion. Many who have occupied that guest-chamber adjoining his study have heard the low tones of his pleading prayer before the sun was up, and in winter before the dawn. This was the key that opened for him the day and its duties. Next he went to the care of his faithful horse; and afterwards, before breakfast, to his garden or woodhouse for exercise; and thus he was prepared for his hours of study.

He was a man of economy as well as fidelity. The carefulness in money-matters which he practised in early life from necessity he continued afterwards from habit and from principle. He could not have accepted charitable aid, as he did in his preparation for the ministry, without at the same time practising the strictest self-denial compatible with health and the best condition for study; and when settled, with a family to care for, he gauged his expenditures according to his salary, aiming at a little balance each year to be laid aside for future need. This economy saved him from the numberless perplexities to which not a few ministers, from the want of it, have been subjected in the accumulation of new debts or the prolonged burden of old ones, in the humiliating necessity of asking for more salary, or of seeking or awaiting

a call to some more affluent or generous congregation.

Dr. Hawes never had occasion to request an increase of his stipend, or to suggest an extra allowance; for the people, on their part, were duly considerate of their pastor in these matters. They were made partakers of his spiritual things; and they ministered unto him wisely of their carnal things. Several times in an emergency, from sickness or other cause, the society voted an addition to his quarterly payments of from one to five hundred dollars. The original salary of twelve hundred was raised, in 1843, to fifteen hundred, and later to eighteen hundred. After three years, the expense of living having somewhat diminished, Dr. Hawes requested that it might be reduced to fifteen hundred dollars. From this it was afterwards advanced to two thousand. While the question of this increase was under consideration, a prominent member of the society said to his pastor, "I intend to have a vote passed at the next annual meeting to raise your salary to twenty-five hundred dollars,—the same that some of the other ministers of the city receive." — "No, brother, no," was the emphatic reply: "don't you do it. With economy, I can live on my present salary. I am opposed to it for two reasons. One, there are many clergymen in the country towns who receive only seven or eight hundred dollars, which is all their parishioners can pay; yet these ministers work as hard and as earnestly as we do in the city. The other is, I never wish to see the salaries of the clergy raised in this country.

so as to induce young men to go into the ministry *for a living.*" He even suggested to his people the propriety of returning to fifteen hundred ; but he was overruled in this, and his salary was continued at two thousand to the close of his sole pastorate.

This was a rare strife between a minister and his parish : but it shows, on the one hand, a people appreciative and generous ; and, on the other, a pastor high above even the suspicion of an "itching palm," or any thing mean or mercenary.

Dr. Hawes was by no means deficient in benevolence. Though he was not a large donor, yet he gave to the charitable objects of the day with more than ordinary liberality. "The Gift to Home Missionaries" — a volume of his sermons published at his own expense, and sent to from eight to ten hundred laborers in the home field — was a charity worth far more than the money it cost, as is shown by letters which he received.

He was deeply interested in the work of city evangelization. One of his latest efforts was to press forward an important movement in Hartford carried on by the City Missionary Board. He wished to secure the services of a preacher who should devote his whole time to missionary work in connection with the chapels established for the purpose ; and he proposed to support such a missionary himself, if it was not done in any other way.

The amount of Dr. Hawes's property at his decease was a little surprising to some ; but it need not have been. His prudence and economy explain it all. The little excess above his annual expendi-

tures was, from the beginning, placed where it would be increasing. He never risked any thing in speculations or hazardous investments. He did not talk much about these matters, nor did he think much about them. As he had no greed of gain, so he had no carking care, or anxious fear of loss.

But why did he allow such an accumulation, while so many charitable objects which he loved were calling for aid? He met these calls as they came to him in a way that satisfied both his judgment and his conscience. But there was another object more specific that he deemed important, and which was very dear, — the Hartford Female Seminary. It was to him as a child. He was present at its birth, and may be said to have administered to it infant-baptism. He had loved and cherished it in its childhood, and rejoiced greatly in its maturity and prosperity; and he loved it the more, because, like all his children, it was born in Hartford, where he hoped it would live, and be useful, long after he had passed away.

It was to this that he was looking, and for this felt that he must provide. In his will, made in 1860, after bequeathing to Mrs. Hawes half of his property and the use of the house during her life, and a thousand dollars, afterwards increased to fifteen hundred, the interest of which was to be divided between the American Board and the American Home Missionary Society, with some other bequests, he devised, on a single condition, the residue of his estate, including that the use of which was given to his wife, as a permanent fund to this institution.

Should the condition fail, the will provides that the interest of the money thus designated be paid over annually, in equal parts, to said American Board and Home Missionary Society.

In a final codicil, made during his last sickness, he annulled the bequest to the seminary, putting instead the two pianos then used in it, and leaving the will to be executed in all other respects as before specified; except that he appointed his wife, together with William R. Cone, Esq., to use such of his property as they might think best for the support and education of the children of Rev. Mr. Van Lennep.

Thus a glimpse into his last will and testament discloses three objects in respect to the use of his property as having lain near his heart, — the Hartford Female Seminary; those two great missionary institutions of which he was so long an honored director, and whose work he so much loved; and the children of his son-in-law, that came, in his affections and his care for their education, into the place of his own departed children.

Dr. Hawes was a genial man. In the early part of his ministry, he was subject to mental depression from ill health, and sometimes from the weather. His spirits went up and down like the mercury in a barometer; and, with some others, the brightness of his Christian hope depended a little on the way of the wind. Dr. Alexander was once asked if he enjoyed a full assurance. "I think I do," he answered, "except when the wind blows from the east." "Do not send me any bad news," wrote Dr.

Hawes to his wife: "I am in no state to bear it, — a little low-spirited: God help me!" But these sombre moods in his early labors became less frequent with improved health, and did not, long at a time, interrupt the cheerful flow of his spirits.

He was an ardent lover of Nature, — the ocean, rivers (particularly his beloved Connecticut), mountains, beasts, and birds. "Give my love to my canary," he wrote of a fine songster sent him by a friend. "Tell him I see him, and hear his sweet notes all the time, though away down here at the mouth of the Connecticut."

He was very fond of a good horse; and he liked the care as well as the use of his favorite "Bonny." From New Haven, whither he had driven him and sent him back, he wrote, "I want Bonny to have very good care; for he performed the journey admirably." Then giving special direction as to his drink and feed, how much and how often, he adds, "I am thus particular, because the creature has done so well, that I think he ought to be rewarded."

At one time, he had a young man in his family who took the charge of the horse. After he had left, Judge Williams said to him, "Who takes care of your horse now?" — "Rev. Joel Hawes, D.D.," was the quick reply.

Horseback-riding was a favorite recreation and exercise. He was one of the best riders in the city, and sat with the dignity and ease of a brigadier-general. "It was a goodly sight," said one who often witnessed the spectacle, "to see this venerable man returning from his accustomed ride, especially

on Saturday afternoon, well mounted on his faithful steed, with rosy cheeks and sparkling eye and buoyant spirit, animated and re-invigorated for the duties of the coming Sabbath."

Sometimes he would invite a brother to join him in a clerical riding-match, when there might occur a little trial of speed. At other times, starting out with his buggy, he would take a female friend for company; for he used to say, "I hate *always* to go alone." During one of these rides, the lady-companion remarked to him, "Mrs. Hawes seldom rides with you: I believe she has little faith in your horsemanship." — "Oh!" replied he in his pleasant manner, "*she* could not go without making her will." — "Why, is not your horse kind and gentle?" — "Perfectly so. I call him one of Brother Finney's perfectionists: he hasn't a fault."

Dr. Hawes will be long remembered for his social pleasantries and his pithy and pointed sayings. An old friend and a brother-clergyman writes, "We had been widely separated, and had not met for many years. We hardly knew whether each was in the land of the living, or not. Unexpectedly we were brought face to face in a street of a distant city, where both of us were strangers. As we came from opposite directions, and were hurriedly passing, each recognized the other; and the doctor, raising both hands, exclaimed, 'Brother H——, are we both pilgrims yet?'"

After having recovered from a severe sickness, being asked by a friend what message he should send to another mutual friend, — "Bear to her,"

said he, "my most affectionate remembrance, and say that I have been brought to the river's brink, but did not find its waters cold."

To a young man who had just finished his professional studies, and was going West with the sanguine expectation of success and affluence, the good doctor said, as he held him affectionately by the hand, "Well, I have but one thing to say about it: Lot chose one of the cities of the plain to dwell in because it was well *watered*; but he was *burned out*."

In one of his pastoral visits during a season of religious interest, he found a very aged man, who had trusted in his morality, under the deepest conviction, and who said, "I feel as if I must pull all down, and build up anew." — "Be thankful," was the response, "that you have not a foundation to lay: *that* is already laid."

On the appearance of the first volume of Macaulay's "History of England," distrusting so much brilliancy of rhetoric in a purely historical work, he said to a ministerial brother, "It may all be as represented; but it is a *lying* style."

One of the last calls he ever made was at a house where the family were absent. "Tell them," said he to the servant, "that I called." — "What name?" she asked. "What name? Can it be that you don't know old Dr. Joel Hawes?"

He was on terms of familiar acquaintance with a scholarly rector of the Episcopal church in Hartford. Calling one day, and not finding him at home, as he turned to go the servant inquired who she should say had called. "Tell him, *Bishop* Hawes."

When once attending a Methodist meeting, being very much interested in the zeal of the worshippers, he rose, and told them he believed that God was with them. As he was proceeding in his earnestness with some remarks, one of them responded, "Amen!" The doctor, not hearing distinctly, paused, and, turning round, asked, "What did you say, sir?"—"I said amen," was the reply. He tried to go on, was confused, could not catch the thread of his remarks, and with one of his half-serious, amused smiles, sat down, saying, "Well, I say amen too."

He had a way of expressing intense feeling, as his horror at some great crime or blunder, by opposites or absurdities, which was exceedingly effective. His thoughts seemed to spurn restraint, overleap all the barriers of reason, and revel in the extravagances of his indignation. Once, when the news of a great scandal to the church and the ministry came to his ears, putting out his large lips, and raising his old staff, he brought it down with a force that almost shook the very house as he exclaimed, "I wish there wasn't a *woman* in the world!"

Dr. Hawes was exceedingly fond of music, as all really genial men are. He was not a connoisseur, and disliked what was merely theatrical or operatic. He loved most the simple rich melodies, Scotch airs, and martial music. He said he could never get by a hand-organ in the street without stopping to listen with the children and see the monkey. He felt with Martin Luther, that music was one of God's grandest and best gifts to men; and that Satan hates it be-

cause he knows how it drives the evil out of them, and lets in the good. When the thousands of Israel, at the meeting of the American Board and other great Christian gatherings, joined their voices in some grand harmony, —

“Ye Christian heroes, go, proclaim;”

or, —

“Jesus shall reign where’er the sun
Does his successive journeys run,” —

it bore him up heavenward as on angel’s wings, and was a sweet prelude to the new song of the ransomed in glory.

That Dr. Hawes was an earnest, honest, and Christianly good man, no one who knows what Christianity is, and knew what he was, can have a doubt. His humanity could as easily have been overlooked or mistaken as his Christianity. The two are far from being identical; yet they were in him inseparable. The Christian faith grew up from the divine planting, as the most real and the best part of his being. He did not attain to its completeness till the close of his earthly life; but every day made him more conscious of his imperfections, more conscious of the conflict that was going on, and more sure of the final victory. Less and less did he need the external evidences, the farther he advanced in the Christian life; for the truth became interiorly more and more clear and demonstrative.

He knew the Bible to be from heaven, because it ruled so divinely his whole intellectual and moral being. He knew that love, Christian love, is the

central force of the new humanity, of which Jesus is the ideal and model, because its tendency is so directly to the fulfilment of the whole law. If any thing is true, if consciousness is not an illusion, and our being is not a cheat, it was true that he loved God, and rejoiced in his government ; loved his fellow-men, and, with a special affection, the First Church and Society in Hartford ; and, "loving his own, he loved them unto the end."

"Of these high moral qualities," says Dr. William B. Sprague, an almost life-long friend, "one of the most conspicuous was an unyielding firmness in adhering to his own convictions. I do not think that he formed his judgments with undue haste ; but, when once his mind was made up, you might almost as well attempt to move a mountain as to change it.

"Beneath what some might think even a forbidding exterior, he carried a heart warm with kindly and generous feeling ; and many is the child of sorrow and want who can testify that that feeling has acted upon him like a charm.

"I think he was incapable of dissimulation. I do not mean that he indiscreetly spoke out his mind, or that he was not generally under the control of a spirit of Christian prudence, but that he was habitually true to his own sense of right, and never intentionally left a false impression on any mind. I can easily imagine, that, in the acting-out of this noble quality, he may sometimes have given pain from not having been sufficiently guarded ; but I

am sure that the rule which governed him was to speak plainly and honestly, but kindly."

Writes one who knew him intimately the latter part of his life, "I wish to bear my testimony to his simple goodness, his severe honesty, his large tenderness of heart, his quick, full sympathies, his great good sense, his unquestioning, childlike faith, his robust, genuine piety, — impressions of him which came to me in my first interview, and which were never effaced, or in any way diminished, in the subsequent years in which I knew him."

The following letter, written just after he entered college, to a young man by the name of Whitney, who had been a fellow-apprentice, shows the straightforward earnestness and determination of Dr. Hawes at that early period in seeking to win souls to Christ: —

"Norton, Feb. 18, 1810.

"*Dear Friend*, — I know not whether it will coincide with your feelings and desires to receive a letter from me upon that subject which is infinitely interesting to those who must hereafter stand before the dread tribunal of heaven, then and there to receive according to their deeds done here in the body.

"But, however this may be, I cannot refrain from warning you of your danger so long as I possess any regard for your happiness, or so long as my mind is drawn out in sorrow by reflecting that he with whom I have spent so many happy hours,

and for whom I have the tenderest concern, is without a friend who is able to defend him from the wrath of God.

“For all the world may pretend friendship ; but what will it avail so long as you are destitute of the friendship of Jesus ?

“Believe me, you who are now reading these lines, that, without an interest in the pardoning mercy of God, you are of all creatures most miserable. You may be surrounded by those who pretend to be friends to you ; but they are, indeed, your most inveterate enemies, so long as they have you by the hand, flattering you down to the gloomy region of despair. You may possess riches, and even the whole world ; but they will only be like the golden talent to sink you deeper and deeper in hell : for unto whomsoever much is given, of him much will be required.

“O my friend ! my soul bleeds for you : yes ; for, somehow or other, you are in my desires at the throne of grace more than the nearest earthly friend I have ; which leads me to think that Mercy stands ready to embrace you, and crown you with eternal bliss. How can you be easy and calm, when, if you are out of Christ, you are under sentence of eternal death, and stand every moment exposed to fall into woe interminable ?

“Eternal death ! never-ending woe ! — my soul shrinks back at the idea, and clings to Jesus, its only refuge, and would earnestly invite you to flee for your life, and to come and make a friend of the God of heaven, who made you, and keeps you in life.

Make no delay : for pale Death walks on every side ; and perhaps you are his next victim, and the next to appear before God.

“Bring forward no excuse *now* which you would be unwilling to produce were you in the presence of God ; but go this minute, I entreat you, — go and make your peace with God, whom you have offended by this delaying and putting-off. O Samuel ! I could fill many sheets with calling you to Christ. Must I part, yea, everlastingly part, with my dear friend ? It must be so : for I, by the assistance of God, am determined to follow Christ, and find heaven ; but if you will choose to follow Satan, and find hell, we must forever part. Shall I here give you the parting hand, and take an eternal farewell ? for perhaps, before my pen moves again to warn you, I or you shall be under the cold sod.

“Give my sincere love to Mr. Barber and wife, and tell them that he who has enjoyed so many happy days under their roof, and who has received so many favors from them, earnestly desires that the choicest of Heaven’s blessings may descend upon them and theirs ; and, oh, may the walls of that house yet echo with the praises of God !

“Now, my friend, I will spread this letter before my God, and pray that these lines may be blessed to your good. But depend upon this, that, if you refuse to comply, they will rise in judgment against you ; for I have endeavored to warn you of your danger. Come, my friend : do not let us part, but go to heaven together.

“JOEL HAWES.”

It is interesting to know, as the sequence of this plain, pungent letter, that the dear friend did comply with these earnest invitations, and that he illustrated the sincerity of a Christian profession in a life of remarkable activity and usefulness. Sixty years after he received this faithful epistle, his son writes, —

“My father was well known in Monson, Mass., as Capt. Whitney, and in Monson, Me., as Squire Whitney, where he acted as justice, selectman, assessor, overseer of the poor, highway surveyor; begged all the money towards a church; took it to build, and lost a thousand dollars by those who subscribed and did not pay. Our house was headquarters for every thing, all town-business being done there. There, too, my father had a singing-school: indeed, he and mother led the singing at church, or rather *did* it. We always boarded the minister; and the first ordination was held in our barn. It was better to hear my mother tell over the ‘Maine story,’ as we called it, than to read any novel.

“Several times my father called on Dr. Hawes; and on one of these occasions he sent me a copy of his ‘Lectures to Young Men,’ with the contents of which I am somewhat familiar. Though I have not taken it up for ten years, I think it commences thus: ‘When Catiline attempted to overthrow the liberties of Rome, he commenced by corrupting the young men.’ ”

Whether Dr. Hawes was a great man, or not, is a question which some answer in one way, and some

in another. It was, indeed, of very little consequence to him, while living, in which way it was answered, and none at all now: for with Paul he said, "It is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self." But the question presents a convenient form for a summary view of the life-work of this good man.

The leading men in the New-England ministry have most of them had the advantage of Dr. Hawes in an earlier start. Dr. Hopkins entered college at sixteen, Dr. Dwight at fourteen, and President Edwards before he was thirteen; but Dr. Hawes did not begin to fit till his twentieth year. They not only had early parental instruction, but that instruction was wise and religious. He had none, or what was worse than none. A good start usually makes a great difference in the race.

During the twenty-six years of Dr. Hopkins's ministry at Great Barrington, there were received into the church a hundred and sixteen members; in his thirty-three years' ministry at Newport, fifty-nine; in the two pastorates of fifty-nine years, a hundred and seventy-five. The fifty-four years of Dr. Emmons's ministry at Franklin brought an accession to that church of three hundred and eighty members.

During the sole pastorate of Dr. Hawes, of forty-four years (from 1818 to 1862), there were added to the church sixteen hundred and eighty-one. The wide difference in these results is to be accounted

for partly by the different periods in which the labors were performed, and partly by the numerical difference in the congregations; but it is also explained in great part by the difference in the men, in the style of their preaching, and their pastoral labor.

The Congregational churches that arose in Hartford during his pastorate were composed, to a considerable extent, of colonists from the Centre Church, and carried with them the earnest, working spirit of its pastor; and that the city of Hartford, in respect to its native population, is in advance of almost every other city in the country in sober habits, healthful public and private morals, and sound evangelical Christianity, is largely due to the influence of Dr. Hawes as a pastor and preacher.

His love for the Centre Church was peculiar; so strong, that no allurements could draw him away; so strong, that there seemed to be for him almost no other kingdom of God. But in this lay his power; for it was his intense localized affection which concentrated so entirely his whole intellectual and moral force upon the lever. He even appeared to see nothing but the end of the long arm, and just there wisely applied all his strength, while he was mainly intent on the weight at the end of the short one. He sought to move his church, that by it he might help to move the world; and he did help not a little.

Out of the First Church in Hartford, during his ministry, came thirty-seven candidates for the Christian ministry. Seven of these entered the foreign

missionary field, with lay-workers enough, male and female, to increase the number of missionaries, home and foreign, to thirty-five.

The publications of Dr. Hawes number fifty-one. Of these, all but one or two are sermons or discourses directly within his province as a preacher and pastor. Not one of them is on a theme distinctively philosophical, metaphysical, or scientific; and only one is of a polemical character: so entirely did the ministry occupy the time and employ the strength of this good man, and constitute his one sole ambition and work.

If he who "is least in the kingdom of heaven" is greater than John the Baptist, Dr. Hawes had one point of pre-eminence over the great pioneer New-Testament prophet. If he is great who came up from nothing to what is so positive and beneficent a ministry in that kingdom, and, by dint of hard labor and God's blessing, achieved a work so vast, that no one attempts to compute its magnitude or value; if he is great who accomplished this with very little friction, with few mistakes, and fewer back steps; who led a large flock for a longer time than Moses was employed in leading the Church through the wilderness, and in an almost equally difficult and dangerous way, very many of whom he followed down to the river's brink at their crossing-over,—if these are great things, he who did them, despite the infirmities and perversities that are the lot of humanity, and require a lifetime of God's grace wholly to remove, surely may be numbered

among the great "cloud of witnesses" who "through faith wrought righteousness, obtained promises, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens;" respecting whom, He that was "in the midst of the seven candlesticks," and "had in his right hand seven stars," hath said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."



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