

a student, and like Hofkiss seems to have²
been more studious, though social, and
paid but little attention to his early favorite
interests outside of his studies.

~~At the age~~ when he was 12 years old his
mother died, and just before he graduated
from college his mother died, and he
was left quite to himself. He says, "According
ly when I left college I found myself
in a state of entire poverty. I had nothing
I could call my own, except very few books
and very few clothes. My parents being
both dead I was destitute of any place
I could call my home." For two years he
studied divinity with parish ministers
and in 1769 he was examined before the
South Association in Hartford county, who
gave him a license to preach the Gospel.
Of his early life he says, "I was never
voted for job school. For ever, both

making, or a great purchase for vain³
conformity."

But he continued to conduct for four
years until April 1773, when he was
settled over the second church in Wrentham
Mass. This later became the Parish and
town of Franklin, here he remained
until his death in 1840, at the ripe old
age of 95.

Emmons life was not one of great ease.
He had many sorrows to bear. His first
marriage which was a very happy one
while it lasted, was never taken one of
care and burden. Not long after the
birth of the second child, his wife died
and soon after both children died. He
was so much a man of the study
and books that he hardly knew how
to carry such a burden. But in two
years time he had married a second

Time, and of the six children by this marriage
three died before Mr. Ervone himself.

The disturbances of the Revolutionary war
gave him his burdens as well as to
others, and chiefly through financial
embarrassments, which came upon him
as a result of war conditions, he had
a big burden of a worldly kind to carry.

While all these social disturbances were
going on about him, he did not seem to
enter into them, for his manner of life
was studious and ascetic. In his auto-
biography he speaks of his habits of life
in the following manner: - "As soon as
I entered into the ministry, I resolved to
devote my whole time to the sacred
work, without even being myself
with the cares and concerns of the
world. I expected, however, that I should

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need great firmness and vigilance, to
guard against the solicitations of ease, in-
terest, and seeming necessity, to neglect the
proper business of my calling. Upon this
consideration I determined not to begin to
do the least manual labor, or even superin-
tend my secular concerns; but to work,
my study my home, and my ministerial duties
my whole employment. Soon after my
ordination, I was invited by one of my
parishoners to spend several weeks at his
house, ~~for a part~~ for free cost: I declined
the offer, for fear my acceptance would
obstruct my studies. After I had been settled
about a year I employed some of my friends
to purchase me a house and farm. The
house needed repair, and I employed certain
persons to repair it, and others to superintend
the business: so that scarcely a man in
the parish had less concern in it with it

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thus I had. The next year, I entered into a
family state, in which a great many worldly
affairs invited my attention: but I kept my
resolutions, and confined myself wholly to
my study without doing so much as an
hour labor in the garden, and so in the
field."

Thus we come to see the extreme unnot-
wonder to which the religious ideas of
Calvinism had led. This Hof/Kinsion
movement was unnoted, and confined
to small isolated country parishes, and
Emmaus remains a very fine example of its
strange and clearly marked distinctions
between sacred and secular.

He never made pastoral calls, ~~but~~ unless in
case of sickness, and then only upon invita-
tion. He encouraged his people to call at
his house, and if he especially desired
to see anyone, he sent for him to come

to his love.

But these studies habits, and his great intellectual activity were not without avail. He gives in a very clear way his conception of his duties, and when I entered into the ministry. I resolved to discharge all the pastoral services, which are usually and justly expected of a minister and to pursue such studies as I deemed most intimately connected with my professional usefulness. I imagined, that people generally were becoming more fond of superficial, than of doctrinal preaching, and were imperceptibly falling into a state of general ignorance of the fundamental doctrines of the Gospel. This led me to preach doctrinally to my people for a number of years, etc."

The fact is that Emerson realized the chaotic state of religious thought, and saw clearly that only clear thinking

But his emphasis upon the intellect is not merely speculative. Man is not active when he is acted upon. The active intellect is ^{not} active when God is acting upon it. This is mystical the direct influence of God upon the soul of man, and it is in this idea that Emerson is regarded as the follower and interpreter of that aspect of Edwards' theology which is called mystical.

But I have left for the last one aspect of his nature, which is more known, and deal thru these other things that we have been speaking of, and leaves a better taste in the mouth, and even gives the other better flavor. He had a keen sense of humor, and I quote two of his keen replies to show it. He was once asked what was the best system of Rhetoric for a minister to adopt. He replied "There two rules

woke the best system: "1!! Have something
to say. 2!! Say it."

On another occasion his sermon on the
prediction of Judas was reviewed by
a Unitarian minister, and both
the review and Furrows' sermon were
published under the same cover. His
question was put to him, "What do you
think of searching out together, before the
world two such things as your sermon
and a Unitarian's Reply?" "It is against
the law" was his sudden answer "for it
is said in Deuteronomy (22¹⁰) Thou shalt
not plow with an ox and an ass together.