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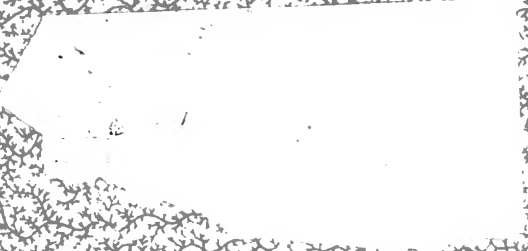
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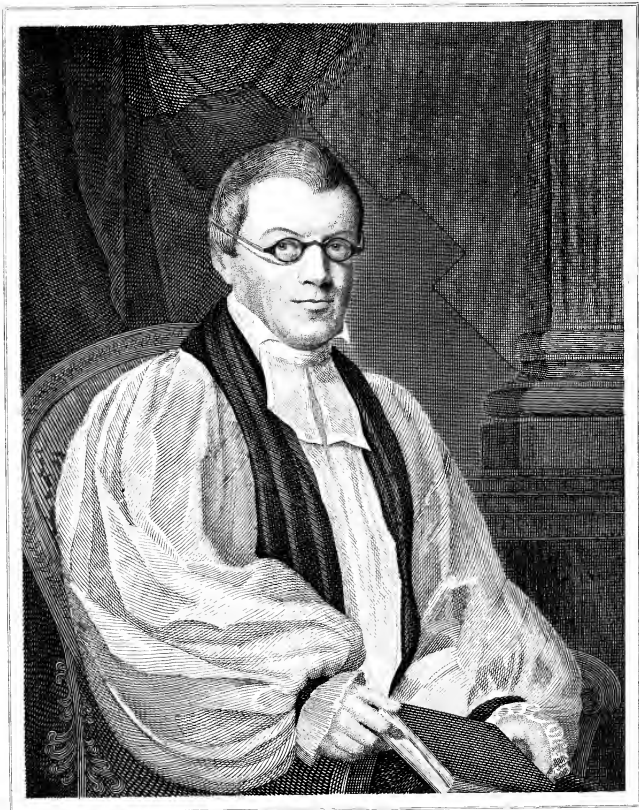
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John Henry Hobart.

MEMORIAL OF BISHOP HOBART.

A

COLLECTION OF SERMONS

ON THE

DEATH

OF THE

RIGHT REVEREND

JOHN HENRY HOBART, D. D.

BISHOP OF THE PROTESTANT EPISCOPAL CHURCH
IN THE STATE OF NEW-YORK:

WITH

A MEMOIR OF HIS LIFE AND WRITINGS.

PRO ECCLESIA DEL.

NEW-YORK:

PUBLISHED BY T. AND J. SWORDS.

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“ Memorial of Bishop Hobart.—A Collection of Sermons on the Death of the Right Reverend John Henry Hobart, D. D. Bishop of the Protestant Episcopal Church in the State of New-York: with a Memoir of his Life and Writings. Pro Ecclesia Dei.”

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FRED. J. BETTS,
Clerk of the Southern District of New-York.

NEW-YORK :

PRINTED BY EDWARD J. SWORDS.

No. 3 Thames-Street.

PREFACE.

SOON after the occurrence of that mournful incident which gave occasion to the following discourses, the first, together with the fourth, fifth, sixth, eighth, and ninth, were printed in a separate form. These, with the remaining seven, have been contributed to the MEMORIAL, in compliance with the request of the publishers. Pronounced in various and remote parts of our ecclesiastical union, they give utterance to a general sentiment, in the words of many who enjoyed, some of them for more than twenty years, the most favourable opportunities by which they might "judge not according to the appearance, but judge righteous judgment." A successor of the Apostles in his high office, the lamented Bishop of New-York was at the same time a successor of the Apostles in their predicted cares. As it was his consecration-vow to be "ready with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word,"—with jealous vigilance, and fearless honesty, he was indefatigable in his laborious and often his unpopular work. "All men" did not "speak well" of him. But he persevered unto the end; he finished his course in faith; and he now rests from his labours. When the ancient Greeks interred the bodies of their dead, they buried with them branches of the olive. Expressive funeral-offering of peace. And at the new grave of our spiritual Father, let no disciple of our heavenly Lord refuse the pledge of charity.

The Memoir which precedes the Sermons, was prepared in compliance with the solicitation of the publishers, at the instance of the present Rector of Trinity Church. Ample materials were collected, without delay, from the satisfactory sources mentioned in a Note at the end of the Memoir. For the prompt kindness with which every facility was

afforded by all whose names are enumerated in that Note, the best acknowledgments are here most cordially presented. It became the pleasing duty of the writer, to cull from the resources which they furnished, such a brief memento as might agreeably engage the thoughts, if not profitably interest the feelings, of those who wish to precede the perusal of a detailed account of the Life and Labours of Bishop Hobart by a general sketch. Some particulars are here entirely omitted, and others receive a mere cursory notice; from that "necessity of complying with times and of sparing persons," which, as has been well observed by one of the most able authors in our language, "is the great impediment of biography."

To anticipate the scrutiny of those who delight in viewing the minute parts rather than the great dimensions of a character,—it may be premised, that the peculiar charm of the most commanding objects, both in nature and in art, must inevitably thus be forfeited. The colossal features of an imposing sanctuary of the Lord which exhibits the sublime in architecture, are not to be examined with the microscope. A few of the constituent inferior parts may be unfinished or defective, while the entire edifice may still proclaim, that the genius of a master-spirit, influenced by a just apprehension of the grand design, has reared a superstructure to the HOLY ONE, which may not only subserve the spiritual interests, but command the veneration, of posterity.

J. F. SCHROEDER.

NEW-YORK, *February*, 1831.

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MEMOIR

OF

BISHOP HOBART.



CHAPTER I.

Pilgrim ancestors—Parentage—The Hobart family—Religious views of the Bishop's parents—His early education—His intellectual, moral, and religious character in youth.

THE American Champion of Episcopacy owed his origin to Non-conformist ancestors; the illustrious Prelate of New-York descended from a Puritan of Massachusetts.

Among the Pilgrim fathers who repaired to our land before the middle of the seventeenth century, was EDMUND HOBART. He came from Hingham, a village in the county of Norfolk, England, (1633;) was one of the founders of Hingham, in Plymouth county, Massachusetts, and for several years represented that town in the state legislature. Both he and his wife, says Cotton Mather, were "eminent for piety, and even from their youth feared God above many; wherein their zeal was more conspicuous, by the impiety of the neighbourhood, among whom there were but three or four in the whole town that minded serious religion."* To EDMUND, PETER, THOMAS, and JOSHUA, the

* References, pointing to the source of this and other citations, and to the authorities for the facts stated, are given in a note at the end of the Memoir.

four sons, and REBECCA and SARAH, the two daughters, of this EDMUND HOBART, a great company of preachers in the new world trace their pedigree.

The Rev. PETER HOBART, the *second* son, was a very eminent divine among the Non-conformists. "After the most straitest sect of his religion," (Acts xxvi. 5,) he was a Puritan of the Puritans. Educated at the University of Cambridge, England, and ordained by the Bishop of Norwich, in the year 1627, he afterward espoused the Puritan interests. In the year 1635, he left the mother country to join his parents in New-England; and he was accompanied by a member of his congregation, John Otis, the progenitor of the celebrated James Otis, and of the present Harrison Gray Otis, mayor of Boston. With these words he begins his journal: 'June 8th, 1635. I, with my wife and four children, came safely to New-England; for ever praised be the God of heaven, *my* God and King!' Two centuries ago, he was one of the founders, (1635,) and the first minister of Hingham, in Massachusetts; was much admired for his "well-studied sermons," and distinguished for his intellectual vigour, glowing zeal, indefatigable industry, and various acquirements. 'I have seen,' says the Hon. Solomon Lincoln, jun. of Hingham, 'some of his sermons, taken in an abbreviated form by one of his hearers, which exhibit a strong mind, and considerable power of description. They possess more of exhortation than doctrine, and were, like their author, bold and independent.' He was, says Cotton Mather, "a morning student," "a great example of temperance," and "would admire the grace of God in good men, though they were of sentiments contrary to his." When he beheld some, "under pretence of zeal for Church discipline," "pragmatical in controversies, and furiously

set upon having all things carried *their way*," and yet "destitute of the life and power of godliness," he would say, *Some men are all Church, and no Christ*. It is also related of him, as his general character, "he was a bold man, and would speak his mind."

Of his eight sons, six graduated at Harvard University: one of these was a physician, and the remaining five were all preachers among the Congregationalists. The mother of the missionary DAVID BRAINERD was a daughter of the Rev. JEREMIAH HOBART, who was a son of PETER. The Rev. NOAH HOBART, a *grandson* of Peter, was a very able, learned, and conspicuous advocate for Presbyterian ordination. In the year 1732, he was settled as a minister at Fairfield, in Connecticut; and a few years after, when many persons in the neighbourhood renounced the Congregational, and embraced the Episcopal, doctrines and mode of worship, he vindicated the validity of his orders, and very powerfully opposed "the prelatie Church," in a sermon, preached in 1746. The Rev. James Wetmore, of North-Haven, soon replied to this. An earnest controversy was commenced; and the Rev. Dr. Samuel Johnson, the Rev. Henry Caner, (or Canner,) and Mr. William Beach, took part with Mr. Wetmore in the polemic conflict. The Rev. NOAH HOBART had "few equals in this country for acuteness of genius and learning," and is commended for sound judgment and a retentive memory, engaging social qualities, scientific acquirements, an extensive knowledge of historical and theological subjects, graceful dignity and great solemnity in the public offices of religion, and earnest appeals to the understandings, rather than to the imaginations and the passions of his audience. "His character for all the virtues that adorn the Christian life, is represented

to have been not inferior to any one of his order" in the colony (1773.) One of his sons was the late Honourable JOHN SLOSS HOBART, a Senator in Congress, Judge of the Supreme Court of the State of New-York, and United States' Judge of the District Court for the State of New-York; a man of powerful talent, amiable virtues, and unimpeachable integrity. A tablet to his memory, in the New-York City Hall, describes him "as a man, firm; as a citizen, zealous; as a judge, discriminating; as a Christian, sincere."

Captain JOSHUA HOBART, the *fourth* son of the first Edmund, and a brother of the celebrated Peter, was the forefather of the Bishop. He was a man of great distinction, and extensive influence in civil life; a deputy from Hingham to the General Court for many years; and in 1674, the Speaker of the House of Deputies. He was also the "Commander of the military corps of Hingham,"—at that time (1655) a very honourable distinction, for "by a joint consent and general vote of the town, Captain Joshua Hobart was freed from paying any rates for the public charge of the town" during his office. His name is found recorded also on the roll of the Ancient and Honourable Artillery Company of Boston.

Among all the numerous divines and scholars who look back to Edmund Hobart and his gifted sons, as their first American ancestors, there is not one who inherited a larger share of their eminent endowments, or more remarkably revived their distinctive intellectual and moral attributes, than the illustrious subject of this Memoir. But the rare qualities of the forefathers were laboriously and faithfully consecrated by their remote descendant to the cause of the "prelatic Church," which they so vigorously opposed; and

his successes, in a manner, served to expiate the very injuries which they inflicted. Edmund Hobart and his family, ardent as they were in their attachment to the peculiarities of the Non-conformists, little thought that in the nineteenth century they would prove to be the progenitors of the most powerful advocate for Episcopacy in the new world. But JOHN HOBART, a son of Captain Joshua, and grandson of the pilgrim, was the grandfather of our eminent restorer of the Church. 'From some disgust with public proceedings in Massachusetts, Mr. John Hobart went to the southern part of the continent, before Penn's settlement in Pennsylvania (1681); on his return homeward, he married in a Swedish family, where Philadelphia was afterward built;' and he settled on a spot now called Kensington, a northern suburb of that city. To the national religious views of his wife may be attributed the fact, that he was the only one of all his family who was an Episcopalian.

His son, Captain ENOCH HOBART, was the Bishop's father. As the commander of a merchant ship, Captain Hobart successfully engaged in many profitable enterprises to the West-Indies, where his strict probity of character secured for him the appellation, 'Honest Yankee.' He withdrew from active life to the domestic circle with a competency. Tall and athletic, his corporeal frame and stature were not transmitted to his youngest child, John Henry; but the distinctive features of his countenance were strikingly preserved. And his masculine vigour of constitution also was very happily perpetuated, to the glory of God, in the energy and labours of a Prelate, who knew not what it was to tire in the cause of Jesus and his Church. Captain Hobart did not live to witness more than the mere childhood of his distinguished son. He died (October 27th,

1776,) when John Henry, the future Bishop of the Church in the most extensive of the American Dioceses, was but *a babe in his fourteenth month.*

The mother of the infant Prelate was a member of the PRATT family in Philadelphia, connected with the Claypooles, the Hoods, and the Dupuys, of that city. But her piety, as it resulted from a heavenly relationship above the kindreds of this world, secured for her a title which these cannot give. She was a child of God, and a faithful follower of Jesus. Well educated both in useful knowledge and the accomplishments of life, she was esteemed, as well as her sister Deborah, for 'superior understanding;' and from her brother Matthew, (the father of Henry Pratt, Esq. of Philadelphia,) a limner, and a friend of the renowned artist Benjamin West, she probably acquired her talent for productions of the pen and pencil. A large piece of ornamental writing, on rollers, executed by her hand, is still preserved. 'I have been informed,' says one of her nephews, 'that she was a first cousin of her husband; whence, it is probable, that *her* ancestors, as well as *his*, were from New-England.'

When bereaved of her companion (1776), and a widow with a group of five children around her, Mrs. Hobart looked up for divine aid, to the 'Father of the fatherless.' Her circumstances were not affluent, yet by the grace of God she was enabled to supply all the necessary means for the intellectual and moral culture of her household. She rejoiced at their prosperity; and it was her heart's great delight, to see her youngest son admitted into holy orders, and to attend him, for the first five years of his course, with her affectionate solitudes. His early serious impressions of religion are ascribed to her; and it is said that he knew

the Scriptures from his youth, by means of the godly counsels which she faithfully inculcated. Biographies of great and good men in all ages testify, that the Church owes a debt of gratitude to pious mothers. With a vestal watchfulness they have preserved the holy fire of the sanctuary.

The Hobart family, children of Captain Enoch, numbered three sons and six daughters. Three of the daughters and one son died in childhood; and all, together with their parents, are now in eternity. ROBERT ENOCH was an active, enterprising man, with a well cultivated mind and literary taste. At first a merchant, then an insurance broker, he became, in the year 1811, a resident at Pottsgrove, in Montgomery county, Pennsylvania. He was allied in marriage to the family on whose estate that town was reared, and from whose name it was denominated; and at the time of his death he had been, for two sessions, a member of the Pennsylvania legislature. Of the three daughters who reached maturity of life, REBECCA was the only one who married. Nathaniel Potts, a member of the Philadelphia bar, and one of the same domestic circle that resided at Pottsgrove, was her first partner. But he soon died; and his widow afterward became the wife of Robert Smith, a highly esteemed merchant of Philadelphia. The cultivated understanding, polished manners, and enlarged benevolence of Mrs. Smith, were the charm of all the social walks in which she moved; and, in the language of an obituary notice of her by the celebrated Dr. Rush, "A mind elevated by nature, education, and religion, rendered this excellent woman an object of uncommon respect and esteem to all who knew her." For a long term of years, in the most kindly intercourse, her husband, Mr. Smith,

was the affectionate and devoted friend of his brother-in-law, John Henry Hobart.

The religious views which the parents of the subject of our memoir entertained, form a natural inquiry. And it seems peculiarly proper to be distinct upon this point, from a general supposition that his *parents*, as well as his remote ancestors, were not Episcopalians. But it is well ascertained, that the family of which he was a member worshipped God in the form of sound words which glowed upon the lips of ancient martyrs and reformers. They had laid aside the peculiarities of their Non-conformist predecessors. It is distinct in the memory of Bishop White, that Captain Enoch Hobart was ‘a habitual attendant in Christ Church, with his wife and with his children.’ The venerable Bishop says, ‘I could now point to the very pew which they occupied.’

Their youngest child, JOHN HENRY, was born at Philadelphia, September 14th, 1775, while the Continental Congress was at the critical juncture of its session in that city, a few months before they issued the immortal charter of our liberties. And his strong national prepossessions, his great fearlessness in the defence of truth, and all the prominent characteristics of his future life, declared him to be a worthy child of the Revolution. And as it was the first concern of his devout parents, that all his faculties, whatever they might be, should be hallowed,—at the font, in Christ Church, Philadelphia, they dedicated him to the Lord by baptism, when he was a babe but four weeks old.

As we follow him in all his steps of life, from infancy to manhood, from the cradle to the grave, there is no labyrinth to be explored, no mazy progress through the paths of vice and error. On the contrary, he affords a remark-

able instance of one who, even from his first rising to his splendid culmination, moved steadily onward in that "path of the just," which is "as the shining light, that shineth more and more unto the perfect day." Prov. iv. 18.

From his childhood it may be truly said, like his heavenly Master, he "increased in wisdom and stature, and in favour with God and man." Luke ii. 52.

His instruction in the first rudiments of education, previous to his ninth year, was in the grammar school of Mr. Leslie, who was deservedly esteemed both as a teacher and a man. But as his school-house was remote from his young pupil's residence, and the appointed hours of duty were most rigidly observed, the ardent mind of little Hobart naturally led him to hurry from his meals so fast, that at this early period of his youth may be discovered, as he would often say, the cause of the deranged condition of his digestive organs, with which he was so painfully afflicted throughout life.

When in his ninth year, he was received into the Episcopal Academy, which was first opened at Philadelphia, in the month of April, 1784, and was soon after intrusted to the Rev. Dr. Andrews. Under his judicious care, young Hobart became one of the most prominent pupils in the Latin school. Bishop White, at that time the Rev. Dr. White, who was from the first greatly interested in the success of the Academy, attended with his characteristic faithfulness all the regular quarterly examinations of the school. 'On these occasions,' says he, 'I could not but remark the *industry* and the *proficiency* of young HOBART. There was also manifested that talent for *elocution*, which has since been so conspicuous in the delivery of his sermons.'

When the Rev. Dr. Andrews, early in the year 1788, was elected Vice-Provost of the College of Philadelphia, the greater part of his pupils in the Latin school were received as members of the College. His scholar, who was so distinguished for industry, proficiency, and elocution, was now only in his thirteenth year. Until the age of fifteen, he continued to pursue his studies in the College; with an increasing zeal, and an assiduity by no means abated.

At this vernal season of his life he already manifested, what he ever after retained, a delight in rural scenery. He loved to view

“ The grand diversities of nature’s laws,”

“ And trace the wonder-working hand divine.”

His mother for some months resided at Pottstown; and ‘ in this retreat,’ says his nephew, ‘ my uncle indulged his fondness for study, and for the beauties of nature.’

In his boyhood, his feelings were ardent, and his warmth of personal attachments was remarkable. In a small manuscript journal which he then kept, one passage touchingly refers to his affectionate parting with his friend Andrew Hamilton, a descendant of Governor Hamilton of Pennsylvania, about to sail for Europe.

‘ From a child,’ says one of his nephews, ‘ his moral character was without a stain.’ What has been said of Dr. Watts in his boyhood, may be applied with great truth to young Hobart: “ The date of his spiritual life cannot be ascertained; but the fact was indubitable from a very early period.” In his fifteenth year, he gave evidence of a decided interest in religion, and made a public profession of his faith in Christ. The Diocesan of Pennsylvania, the

Right Rev. Dr. White, appointed March 31st, (1790,) as a stated day for confirmation; and at this solemn season, among the kneeling group who bowed before him, was his young favourite.

It is a pleasing thought, that the Episcopal hands then imposed in confirmation upon that youth, were the same that would afterward (1798) confer upon him holy orders, and in the lapse of years (1811) place upon his head the mitre. Young Hobart was about to enter on a course, in which all this, with accompanying circumstances of the most entire self-devotion to the Lord, was to be splendidly realized.

CHAPTER II.

Ætat. 16—23.

Enters Princeton College—His interesting character and high standing there—Graduates with the first honours of his class—Is occupied in commercial pursuits at Philadelphia—Becomes a Tutor in the College at Princeton—Takes a deep interest in religion—Becomes a candidate for holy orders—Studies Theology with Bishop White, and is ordained by him at Philadelphia.

THE College at Princeton, New-Jersey, was now (1791) in great repute. Its President was the learned and able WITHERSPOON, and its Vice-President the accomplished and eloquent SAMUEL STANHOPE SMITH. Young Hobart repaired to this seat of literature and science, when adorned by these two illustrious scholars and divines; and it was his happiness very soon to conciliate the esteem of both, and to secure Dr. Smith's warmest personal attachment.

As he was qualified by his attainments for a higher class, he did not enter freshman; but, admitted junior in the fall of 1791, he spent only two years in College, and in September, 1793, proceeded Bachelor of Arts. During half the time of his happy college residence, he was the roommate of a senior fellow-student, the present JOHN C. OTTO, M. D., of Philadelphia, who cherishes the liveliest recollection of him in those halcyon days.

Habitual cheerfulness, great ardour and success in study, social habits, winning manners, and a peaceful disposition,—a well-balanced mind, prompt and able elocution, native talent, persevering industry, and pure morals, compose the wreath of praise awarded to him when on classic ground. 'He was distinguished,' says Dr. Otto, 'for an unusual

gayety of temper, without the least mixture of levity or thoughtlessness. His voice was good, and his ear musical; and he used occasionally, for his own and our amusement, to sing a song or two early in the morning before we arose. His temperament was ardent, and he studied with diligence, both from a love of useful knowledge, and a laudable ambition to be honourably distinguished. The untiring zeal which he displayed so conspicuously in after life, in the performance of whatever he deemed his duty, was a part of his natural character, and manifested itself at college. He was always esteemed, during the whole period of his studies, at least equal to any member of his class, in scholastic acquirements. His habits were very social; and during those hours which he devoted to recreation, he mixed freely in the company of the most distinguished students, being most intimate, as is usual, with the members of the literary society to which he belonged. But from the great urbanity of his manners, and his high standing, he was much respected by all. I do not recollect, that, during the whole time we resided together, any incident occurred, which suspended, for a moment, our friendly feelings toward each other. He loved peace and harmony; and zealously exercised his powerful influence, in composing the differences that occasionally take place, when many youths live together. His strong sense of propriety, and his inflexible justice, gave him great weight on these occasions. There was no one branch of study, as far as my memory serves me, that especially engaged his attention, or to which he showed a decided preference. He was well acquainted with the whole course prescribed. His mind was vigorous and well balanced, none of the faculties being in an undue proportion.'

Two rival literary associations at Princeton, the Cliosophic and the American Whig Societies, were then called by the same names which now distinguish them; and young Hobart, ‘an able and ready speaker, took an active and leading part in the transactions of the Whig Society, to which he belonged.’

‘His morals were pure, and his deportment was correct. No person could perform more strictly the various duties enjoined by the laws of the institution.’

In native talent and indefatigable industry, young Hobart was not surpassed by any of his fellow-students. To the highest honours of his class he looked forward with a steady purpose; and he attained unto the first two, to whom these honours were awarded. ‘For his scholarship,’ says one of the present officers of the institution, John Maclean, A. M. Vice-President and Professor of Languages, ‘For his scholarship he was particularly distinguished, having, in the opinion of the faculty, no superior, and but one equal, in a class consisting of twenty-one members. The individual who shared with him the first honour, was Mr. BENNET TAYLOR, of Virginia.’ As it was the standing rule at Princeton, that the oration, which is called the *Latin Salutatory*, was to be considered the appropriate reward of the most distinguished scholar in each class; and as *two* of the same class were this year judged to be equally entitled to it, the oration was to be assigned to one of them by lot. In the classical manner of seeking fates, by opening Virgil and applying the first seen passage as an oracular response, a decision might have been made, in a manner suited to the delicate refinement of Mr. Hobart’s friend, the Professor of Moral Philosophy, Dr. SMITH. But Mr. Taylor’s friend, the Mathematical Professor MINTO,

instead of the *sortes Virgilianæ*, used a less elegant, but more absolute and summary resolution of the problem. It is related by one of the present trustees of the college, that 'Professor Minto threw up a coin, to the great amusement of the class, exclaiming humourously, head 's for Hobart, tail 's for Taylor.' The coin thus cast conferred the doubtful prize on JOHN HENRY HOBART.

The desolating ravages of the yellow fever in Philadelphia, caused at this time (1793) a panic far and wide. A great concourse of persons at Princeton, within fifty miles of the infected district, might be dangerous, it was inferred, from a supposed contagion of the fever. The annual college celebration was dispensed with; the degrees and honours of the institution were conferred in private; and the Latin Salutatory Orator did not appear on the college stage, to receive a public attestation to his esteemed character. But he required no such commendation to urge him on in his career. His germ of greatness had a vigour, that, without any of the vernal sunshine of life, would have expanded before autumn in a rare exuberance, and towered on high with rich foliage and precious fruit.

His preceptors and fellow-students could discern clearly, though in miniature, his admirable distinctive traits,—the elements of that great reputation which he was destined to secure. And his fair promise was not false. The academical exercises and successes of the youth, were surpassed by the achievements of the man in his full strength.

Among his friends and his associates, while he pursued his college course, and when he afterward returned to Princeton, there were not a few who became prominent and useful members of society. Peter Earley and George M. Troup, both Governors of Georgia; John Sergeant,

William Gaston, Charles Fenton Mercer, Richard Rush (the United States Secretary of the Treasury), John M. Berrien (the United States Attorney General), and many others have attained eminence in *civil* life; John Neilson, of New-York, and John C. Otto, Jacob Agnew, and Nicholas Bayard, of Philadelphia, have adorned the *medical* profession; and in the *sacred* office have been numbered, Henry Kollock, Thomas Y. How, Frederick Beasley, Matthew L. R. Perrine, John Watson, and a conspicuous company of their once youthful friends at Nassau-Hall.

When he left college (1793), Mr. Hobart did not show a preference for that profession in which he became so distinguished in his future life. ‘Many of his fellow-students,’ says Dr. Otto, ‘presumed that he would choose the LAW, as he was a graceful and fluent extemporaneous speaker, composed well, and had those other qualifications which would have rendered him highly eminent in that walk of life.’ But he took no decided step, in the path of any one of the professions, until he had well considered the responsibilities incurred by each, and balanced them with his particular qualifications.

At first, by a peculiar train of events, his mind was occupied with commercial business, in the mercantile house of his brother-in-law, Mr. Robert Smith, who was then extensively engaged in the importation of dry goods. ‘As the yellow fever prevailed in Philadelphia at that time,’ says Mr. Smith, ‘he resided at my country-house at Frankford; and after the fever subsided, he for a few months assisted me in the city, in my counting-house.’ He there soon found, that commercial pursuits were uncongenial with his traits of character. ‘He did not,’ says Mr. Smith, ‘discover any talents for a mercantile life,’ ‘he did not

regard his situation as permanent;’ his taste and all his views were decidedly literary.

An invitation from the Faculty at Princeton soon induced him to repair again to classic ground. In the month of January, 1796, he became a tutor in the college. He was admitted to the second degree in the arts, during the fall of the same year; and among the numerous inspiring associations of Nassau-Hall, he studied with great diligence, and laid up a rich store of both useful and ornamental knowledge. The great intensity of his application, it is supposed, increased the natural weakness of his eyesight. He was compelled to make use of glasses; and they were soon essential to him in his studies and his ordinary intercourse.

‘To the tutors at that time,’ says one of the present faculty of the college, ‘was confided, almost exclusively, the instruction of the Sophomore and Freshman classes, in the Greek and Latin languages, English grammar, geography, and arithmetic; and also the preservation of order in the college edifice. As an officer of the college, Mr. Hobart is said to have been prompt and efficient; as an instructor, able and successful.’ His fellow-tutors were Henry Kollock, Robert M. Forsyth, Edmund Elmendorf, John W. Smith, and Joseph Caldwell, now the Rev. Dr. Caldwell, President of the University of North-Carolina.

‘It was in the year 1796,’ observes Dr. Caldwell, ‘that Mr. Hobart and myself were colleagues in the tutorship at Princeton. He then taught the Freshman class in Latin and Greek, but afterward attended that class in the Sophomore year.’ ‘As to his abilities and qualifications as an instructor, he was unquestionably entitled to rank high. He was ardent, industrious, and faithful; and always acted

upon principle and conscience in the discharge of his duties. He was prompt in action and expression, sometimes vehement, and in danger of a little transport, but ready afterward to admit it, and conceding with a becoming manliness of spirit. In his tutorship, he maintained himself with a sense of his danger on these accounts, and was considered as interesting, by a union of earnestness with simplicity and ingenuousness of feeling.'

'He was then,' says Professor Maclean, 'alike distinguished for his attachment to the Episcopal cause, and for his liberality toward Christians of other denominations. He now gave evidence of that zeal for his Church, and of that ability to defend her interests, which so remarkably characterized the whole of his ministerial life. I have been told, that on a certain occasion, he and his friend Mr. Kollock (afterward the celebrated Dr. Kollock) discussed the subject of Episcopacy, before the Belles Lettres Society, an association consisting of the members of the college faculty and of the resident graduates; and that they both became so much engaged in the support of their respective views, that the discussion was continued for two or more successive meetings, and was conducted in the most masterly manner.' 'On the other hand, he never hesitated to associate with his Presbyterian brethren, when assembled for social or public worship; but, on the contrary, he often took the lead in their devotions, and was actively engaged in establishing meetings for prayer, both in Princeton and its vicinity.' 'We had prayer-meetings weekly in the village,' says Dr. Caldwell; 'we used to meet often at good old Mrs. Knox's; and we prayed in turn, always extemporaneously, and then read some discourse.'

Mr. Hobart's views of the Christian Church—its nature,

ministry, and polity—were *never altered*; all his reading and reflection served to fortify him in his early sentiments. He could with confidence adopt the language that is ascribed to CHARLES THE FIRST, in the “*Εἰκὼν Βασιλική*, or Pourtraicture of his Sacred Majesty in his Solitudes and Sufferings,” (sect. 17, p. 195,) “It is well known I have endeavoured to satisfy myself, in what the chief patrons for other ways can say against this, or for theirs: and I find they have as far less of Scripture grounds and of reason; so for examples and practice of the Church, or testimonies of histories, they are wholly destitute, wherein the whole stream runs so for Episcopacy, that there is not the least rivulet for any others.”

If he afterward *changed* his early conduct in regard to ‘meetings for prayer,’ and, in his sermon entitled “The Christian Bishop,” put on record his *disapprobation* of “those meetings of private Christians, in which unordained men successively engage in extemporaneous prayer and exhortations,” (p. 22,) he adduced for his mature opinion “the testimony of some, who, in the estimation of the advocates of these associations, stand highest in the ranks of evangelical piety,”—the Rev. Mr. Wilkes, editor of the Christian Observer, and the lamented HEBER. And adding the accordant sentiments of the Rev. Thomas Scott the commentator, the Rev. John Newton of Olney, and the Rev. Mr. Robinson of Leicester, in opposition to such meetings, he could unite with them in saying, *Haud experti docimus*, “We speak that we do know, and testify that we have seen.”

‘His liberality and his condescension to the poor,’ says Professor Maclean, ‘for which during his ministry he was so eminently distinguished, were not unknown to the poor

of Princeton.' From his boyhood, this was his characteristic trait.

Having continued in his tutorship for more than two years, Mr. Hobart resigned his office in March, 1798. 'During this time,' says his room-mate, 'he became very deeply impressed with religious feelings.' Theology was the designation of his heart. 'He chose the ministry for his profession; to this his studies were directed; and there can be no question that his conversation and example decidedly influenced several others in the same choice.'

'There was a class of us,' says Dr. Caldwell, 'who were studying theology at that time under Dr. SMITH. Mr. Hobart, one of our number, was known to be decidedly Episcopal in his views. He was Arminian in his sentiments; the rest of us were Calvinistic. He was always strenuous, in every thing which he deemed a peculiarity of opinion distinguishing him from others, whenever circumstances evolved it into view; but we were in habits of the utmost forbearance and good feeling. If at any moment a spark appeared, struck out in discussion in consequence of peculiarity in Church or doctrine, it seemed instantly understood, that it was to be permitted to drop and disappear.' 'The business of the class occupied much of his time; and no small portion of it was given to the preparation on Dr. Smith's lectures, which we had to write, and to study closely. We had also to prepare experimental discourses, on such texts as we selected for ourselves. I cannot doubt, that his books were selected from Episcopal shelves principally; and I remember, that his references often indicated this, and that we all considered it so.' 'His feelings, as I have said, were apt to kindle quickly on every subject. This gave eloquence to his effusions. He had a

ready utterance, indicating copiousness both in thought and pertinent expression. We did not estimate him as profound, but always interesting, and generally very amiable.'

In the year 1796, he conducted a special correspondence with the Right Rev. Dr. WHITE, in regard to entering into holy orders. 'I possess,' says the Bishop, 'fifteen of his letters on this subject; and, considering his subsequent celebrity, it is curious to notice the difficulties he met with on a point of mere form. He was too well known, for difficulty from any other cause. It was owing to his having been resident in a vicinity, in which there was no Episcopal congregation or members to testify to known truth. Such was then the state of the Canon, which has since been modified.'

'Between this time and his ordination,' says Bishop White, 'I had frequent intercourse with him, and opportunities of counselling him concerning his studies. Although his signal proficiency was the fruit of his own talents and industry, I have ever since pleased myself with the hope, that he derived some little aid from what it occurred to me to suggest to him. To this satisfaction I have given vent, in my printed sermon preached nearly twenty years ago, at his consecration to the Episcopacy; and I have reason to believe that he has occasionally given expression to sentiments to the same effect.'

Having resigned his tutorship at Princeton, Mr. Hobart immediately repaired to Philadelphia. Until the season when he was admitted into holy orders, he had constant intercourse with Bishop White; and in the person of his revered preceptor, he enjoyed the blessing of a faithful friend. The pure piety and sound learning of the first Diocesan of Pennsylvania so conciliated the esteem and love of his de-

voted pupil, as to produce the warmest personal attachment. To the meek prelate's holy counsels and judicious views, his ardently devoted son in the faith would often say, with deep emotion, he was *unspeakably indebted*.

Mr. Hobart, longing to be a "man of God," "thoroughly furnished unto all good works," (2 Tim. iii. 17,) completed, under his Episcopal father's special direction, the preparatory studies which he began to prosecute at Princeton. His reasoning powers acute, his memory retentive, his mind in all its faculties well disciplined, his assiduity untiring, and his theological views as sound as his moral character was pure and his religious feelings fervent,—he was fitted for his examinations, and was pronounced "apt and meet for his learning and godly conversation, to exercise the ministry duly, to the honour of God and the edifying of his Church."

On the third day of June, 1798, amid the associations of his earliest years, the imposition of his spiritual father's hands conferred on him "authority to execute the office of a Deacon in the Church of God." His fond, pious mother, his only brother, and his only sister then surviving, Mrs. Rebecca Smith, were all present at the solemn ceremonial of his dedication to the cause of Christ.

He entered forthwith on the active duties of the ministry. His first sermon was on the words of the wise man, who says of spiritual wisdom, in Prov. iii. 17, "Her ways are ways of pleasantness, and all her paths are peace." It was a clear, attractive exposition, and a powerful appeal. The speaker's earnestness and energy could not fail to interest and engage the minds of all who heard him; and to suggest the confident anticipation, that his well known traits of character, associated with such elo-

quence, would secure to him a great and salutary influence in the Church, and place him in the highest ministerial preferment.

It was an ardent, glowing expectation; but it was soon answered, by a series of interesting events.

CHAPTER III.

Ætat. 23—36.

State of the Protestant Episcopal Church when Mr. Hobart was ordained—He officiates at Trinity Church, Oxford, and All-Saints' Church, Lower-Dublin, Philadelphia county, Pennsylvania—Takes charge of Christ Church, New-Brunswick, New-Jersey—Is married—Becomes the Pastor of St. George's Church, Hempstead, Long-Island—Declines a call to St. Mark's Church, New-York—Is called to Trinity Church, New-York—His great popularity—Is ordained Priest—His publications—Ablely defends the cause of Episcopacy—Is deeply concerned in the welfare of the Church—His general reputation—Is elected Bishop.

WHEN the Rev. Mr. Hobart was admitted into orders (1798,) it might be emphatically said of all the ministry in the Protestant Episcopal Church, as it is written of the ancient people when they received the lot of their inheritance, the happiest of lands,—“they were but a few men in number.” In Massachusetts, New-Hampshire, Rhode-Island, Connecticut, New-York, New-Jersey, Delaware, and Pennsylvania,—over a wide field, containing *all the dioceses north of Maryland*, there were scattered *ninety* Gospel heralds, who ministered “the doctrines and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same.” In the diocese of New-York there were no more than *twenty*, and in Pennsylvania only *seventeen*, of these few and dispersed pastors of God's people.

The Church, in her low estate, offered no temporal allurements, by which men of corrupt minds might be made clerical adventurers. She was to be wooed, without the expectation of a dowry. The “sacramental host” of the

Lord and of his Christ were the self-denying, who were willing to spend and to be spent, that they might "serve God, for the promoting of his glory, and the edifying of his people."

This noble principle Bishop White beheld with joy, among the characteristics of his affectionate son in the faith, on whom he had so recently laid his hands in ordination. 'At that time,' observes the Bishop, 'it was very near to my heart, that he should be settled so near to me, as easily to be transferred to any vacancy which might happen, in the ministry of the churches of which I am Rector; or to add to our number, in the event of the building of a new church, which was then in contemplation. With this view I interested myself in the settling of him in the two churches of Trinity, Oxford, and All-Saints', Perkiomen, within from ten to thirteen miles of the city; knowing their inability, at that time, to make permanent provision for a minister.'

In this first ministerial cure, he officiated from the period of his ordination until the spring of the next year. His successor, who now occupies the parishes, the Rev. George Sheets, says, 'His salary was small, and paid with difficulty. It was not his lot, as to his accommodations, to fare sumptuously every day. But his congregations were crowded, his pulpit talents greatly admired, and his person much beloved. I have conversed with several old parishioners, who have a perfect recollection of him, and I find them unanimous in their statement respecting his accomplishments. They all loved him much, and greatly admired his preaching.'

But the future Bishop of New-York was soon led to withdraw from his first spiritual charge, and accept a call

to Christ Church, New-Brunswick. He was actuated, in this change, by motives that were indeed worthy of his character. In a letter, written July 15th, 1799, a few months after his removal to New-Brunswick, he says, ‘On my first introduction there, I stated to individuals, and I believe it was generally understood, that the *cause* of my removal from the churches in the vicinity of Philadelphia, for which I was first ordained, was, that I could not look on them as a permanent residence, and that I wished, for some time longer, to pursue my studies at Princeton, where I enjoyed peculiar advantages of books, of retirement, and of society. It was in the pursuit of this plan, that I proposed the temporary supply of the Church here; and the manner in which the vestry met my views was entirely satisfactory, and the engagement took place, for a supply of one year.’

Much of his time, according to this arrangement, was now spent amid his college recollections, and among his associates in Princeton, which was sixteen miles from his parish church. A valuable library to store his mind; an animating intercourse with ardent and aspiring young men, and the refined converse and wholesome counsel of mature and finished scholars;—these were his rare privileges, at a period when all his intellectual faculties were vigorously occupied, in gathering into his treasure “things new and old.”

He had been three months in his scholastic retirement, when he received a call to take charge of the Church at Hempstead. Long-Island. His *views* and *wishes* on this subject were at once communicated to his vestry.

His letter opens with his words just cited, and he then adds, ‘It was not expected by me, that any permanent

settlement would offer, in the course of the year, under such peculiar circumstances as would be incompatible with the fulfilment of my engagement. About six weeks ago, I was urged to preach at the church at Hempstead, where I accordingly officiated, and spent some days, about the end of last month. Meetings of the vestry afterward took place; and last week, Mr. John Moore, one of them, waited on me with the enclosed papers, and expressed his wish, and that of the vestry, to know by his return my probable determination. Was I not connected by an absolute engagement with your Church, respect for it, and sensibility to the kindness and attention I have received from its members, would lead me to consult them. Under these circumstances, I wish to state, that I think I could be immediately settled in the Church at Hempstead, with such peculiar advantages, as to render it my duty to accept the call. The congregation is large and respectable, supposed to consist of near a thousand persons, one hundred of whom are communicants; and the discharge of ministerial duty among them is connected with peculiar circumstances of usefulness and satisfaction. Their situation enables them to secure the immediate services of several clergymen, on some of whom their choice, they state, will immediately fall, unless it will be in my power to commence my services with them, in the course of a few months. Thus circumstanced, I have thought it my duty to state to the vestry here, my desire that they would release me from my temporary engagement with them for the last six months, to enable me to accept a permanent settlement, which as fully meets my particular views as I can have any reason to expect. I think it proper to mention, what I suppose, however, would not be doubted, that it is my determination

and my wish to fulfil, to the best of my abilities, my engagement with the Church here, unless *regularly released* therefrom. Mr. Moore will be waiting in New-York the determination of the vestry on this subject, and it is therefore my wish to convey it to him as soon as possible.'

The *frankness, zeal, and promptitude* which characterize this letter, are surpassed by the *acute moral sensibility* which distinguishes another, written to one of the vestrymen the next day. 'My business with your vestry,' says he, 'has been the subject of my serious reflections since I left you; and I have come to a determination, which, as it will render all further proceeding unnecessary, I am anxious to communicate as soon as possible. I think I shall not be satisfied, in existing circumstances, to receive a release from my engagement with your Church, and I must therefore beg leave to withdraw my request for it. I shall accordingly answer the call of the Church at Hempstead, by informing them, that my immediate acceptance of it is incompatible with my engagements and duty to the Church at Brunswick. I would not wish it to be understood, that my determination has arisen from any view to a permanent settlement at Brunswick, or there in union with any other place, but from a desire to secure the ease of my own mind, and to prevent any cause of censure, by the complete discharge of my engagement with your Church. And so fully have I made up my mind, that I would not receive a release from my engagement, were it to be offered to me. Please to communicate the contents of this letter to the vestry. I feel myself bound to apologize to them for the trouble I have given them, and to you, for what you have voluntarily undertaken.'

His purpose was resolute; he fulfilled his whole annual

term. 'He commenced,' says the present Rector of the parish, the Right Rev. John Croes, D. D., Diocesan of New-Jersey, 'he commenced his ministerial services May 4th, 1799, and terminated them on the fourth day of the same month, 1800. He officiated the first three Sundays in each lunar month; on the first Sunday, twice, on the other two, only once.'

During his residence in New-Jersey, he became very intimate with the relict and family of a distinguished clergyman, whose praise is in all the churches of our land. By every sincere friend of the Episcopal cause, the memory and the name of CHANDLER may well be revered. A native of Woodstock, Connecticut, and a graduate of Yale College, Dr. Chandler was ordained in England (1751,) and, on his return to America, he laboured with success for forty years, as Rector of St. John's Church, Elizabethtown, New-Jersey. When again in England, in the year 1784, he received a flattering proffer of the Bishopric of Nova-Scotia, which peculiar personal considerations led him to decline. The Rev. Dr. Inglis of New-York, whom he recommended in his stead, was soon after promoted to that dignity. For his learning, Dr. Chandler received the degree of D. D. from the University of Oxford, and for his admirable efforts in the good cause of the Church, he was honoured, in terms of very warm approbation, by the celebrated Bishop of London, author of the Lectures on the Sacred Poetry of the Hebrews. Alluding to the "Appeal," "The Appeal Defended," and "The Appeal farther Defended," the Right Rev. Dr. Lowth observes, in a letter to Dr. Chandler, "The nation in general is obliged to you for your three pamphlets, which, I am sure, if plain reason and good sense, strongly and forcibly urged,

and placed in the clearest light, can meet with any attention, must have had a great effect, as indeed I hear they have; and I hope so essential a service will not be forgotten."

In the spring of the year 1800, just as his engagement at New-Brunswick ceased, Mr. Hobart formed a matrimonial connexion, with the youngest daughter of this eminent divine. Well instructed in the doctrines of primitive Episcopacy, and illustrating by her virtues the benign influence of her faith, Mary Goodwin Chandler became the wife of the future prelate. United to him when he was yet a Deacon in the Church, she continued, for the space of thirty years, his faithful and affectionate companion. And now, to adopt the words of the venerable Bishop White, 'her depth of sorrow can admit no mitigation, except in the consolations of religion, and in the knowledge of the honour in which the memory of her deceased husband is at present and will still be held, by his surviving friends, by the whole body of the Church throughout the United States, and by the community in general.' As she sits solitary in her widowhood, supported by the arm of her Saviour and her God, her three sons and four daughters comfort her, by the recollection of their father's virtues and his honoured name.

Invited, in May, 1800, to the charge of St. George's Church, at Hempstead, Long-Island, Mr. Hobart at once there entered on his official labours. But it became his duty, only a few months after, to exchange this scene, for that, in which he was for a long time to pursue, and at last terminate his ministry. Soon after he commenced his services on Long-Island, he had an offer of the Rectorship of St. Mark's Church, New-York, which he declined. An

other and a more extended sphere of usefulness was in reversion for him: it was the largest spiritual cure in our country, comprising three associated congregations in the city of New-York.

The most ancient parish in America, it included Trinity Church, founded in 1696, and rebuilt in 1788, St. George's Chapel, (now St. George's Church), first erected in 1752, and St. Paul's Chapel, reared in 1766;—all venerable, and all consecrated by the most inspiring associations. The Right Rev. Samuel Provoost, the first Bishop of New-York, was then the Rector of the parish; and the Rev. Benjamin Moore, D. D., (afterward Bishop and Rector), the Rev. Abraham Beach, D. D., and the Rev. John Bisset, were Assistant Ministers in the year 1799. According to an established routine, these four pastors had performed the duties of the congregations. But the Rector resigned his office, Sept. 8th, 1800; and one of the Assistant Ministers, the Rev. Mr. Bisset, had resigned, in March of the same year. To supply one of the vacancies occasioned by these resignations, Mr. Hobart was called, September 8th, 1800, and, a few days after, he met the invitation with a prompt acceptance.

'The best evidence that I can give of my feelings,' says he, in his letter to the vestry, 'will be an endeavour to act in all cases with fidelity and independence, governed only by a sincere regard to the sacred dictates of conscience and duty. The station would require the judgment and experience of more advanced years. I shall have, therefore, a peculiar claim on the friendship and counsel of the vestry, on the candour and support of the congregations, and on the affectionate advice and aid of my superiors, and brethren in the ministry. Thus strengthened and supported, while

I endeavour faithfully to discharge my duty, I trust that I may hope for the presence and blessing of Almighty God.’

The preceding January, he had visited New-York, with an introductory letter to the Rev. Dr. Beach from Bishop White, in which the Bishop speaks of him, as ‘ a young gentleman, who has lately entered into orders in our Church, with the general expectation of all who know him, that he will be eminently useful in it.’ The bright promise was fulfilled.

Mr. Hobart was soon hailed, in the city, with a peculiar satisfaction. His hallowed fervour, in pronouncing the impressive language of the Liturgy, his commanding utterance in reading the holy Oracles of Truth, and his attractive energy in proclaiming all the counsel of God, were witnessed, week after week, by large assemblies, who anticipated with anxiety his appearance in the Lord’s holy place. They saw in him

“ The legate of the skies; his theme divine,
His office sacred, his credentials clear.”

And he reciprocated their best tributes of regard, by his undeviating assiduity. The hallowed fervour, the commanding utterance, and the attractive energy, which were his charm in public life, he emulated by the interest of his private conversation. ‘ His earnest and energetic style of preaching,’ says one of his devoted parishioners, ‘ attracted crowds wherever he officiated. And the zeal and industry with which he engaged in active pastoral duties, were an earnest of his advancement. At that time he was distinguished for the affability and cheerfulness, which formed, in after life, so conspicuous a feature in his character.’

Soon after he commenced his duties in the city, he was

ordained a Priest, by the Right Rev. Dr. Provoost, in Trinity Church. The promotion added a new zest to his ministerial work. His whole life was more than ever dedicated to the sacred office. He soon attracted the admiration of the Church at large; he was favoured by the most ample testimonials of public confidence; and he was cheerfully afforded, by his brethren of the clergy and laity, the most favourable opportunities to indulge his ardent emulation and laborious zeal.

While yet in Deacons' orders he was appointed Secretary to the House of Bishops, at their meeting in Philadelphia, June 3d, 1799. When in the ministry but three years, and in the diocese of New-York but a few months, he was chosen Secretary to the Convention of the diocese, and elected one of the deputies to the General Convention, which met at Trenton, September, 1801. At the next General Convention, in 1804, he was again a representative from New-York in the House of Clerical and Lay Deputies, and was chosen Secretary to the House. The same distinction was again conferred on him, in the year 1808. And in promptly rendering at all times his full share of toil, both as Secretary and as a member of committees, it may be truly said, that on no representative in the Convention devolved as numerous engagements, and not one was to be found more active and efficient in the transactions of the general councils of the Church.

As a Presbyter in the diocese of New-York, he was particularly devoted to the sacred cause which he espoused. Among his early labours in this cause, he compiled and published several manuals for Churchmen.

The "Companion for the Altar" first appeared in May, 1804. It explains, in the compass of 200 pages duodecimo,

the nature of the Lord's Supper, and adds appropriate meditations and prayers for every morning and evening, throughout the week that precedes the solemn ordinance: In the compilation of this work, the author had recourse to the "New Week's Preparation;" he selected also from Bishop Gibson's Tract on the Holy Communion, and Bishop Seabury's Sermon on the Lord's Supper; and "when he quoted their sentiments, he thought it proper to use nearly their language." *Preface.* Some of the devotions are extracted; but the meditations and prayers are entirely original.

The "Companion for the Festivals and Fasts," in 337 pages duodecimo, gives an account of all the holy-days, which are designated in the Book of Common Prayer, and recommended by the Church to be observed. It is prefaced with a brief view of the evidences of Christianity, and preliminary instructions on the nature of the Church; and it contains, in a short appendix, select devotions for each festival and fast in the ecclesiastical calendar. This publication appeared in 1805, and was compiled from a work entitled "Companion for the Festivals and Fasts of the Church of England," by a learned and pious layman of that Church, Mr. Robert Nelson. A Welsh translation of Mr. Nelson's Companion was printed at London, in the year 1712.

The "Companion to the Book of Common Prayer," first published at the close of the year 1805, contains, in 108 pages duodecimo, a brief but satisfactory explanation of the Church service. "In collecting materials for this short explanation of the service, recourse was had to the writings of the most approved commentators on the Book of Common Prayer; and free use made of their remarks, and

frequently of their language." *Preface.* This very valuable compilation has been widely circulated by the New-York Protestant Episcopal Tract Society, to whom the copy-right was presented by the author some time before his death.

The "Clergyman's Companion" first appeared in the year 1806. It contains the occasional forms of the Church, as used by the clergy in their parochial services; and appropriate extracts from the writings of distinguished divines, on the qualifications and duties of the sacred office. A new and greatly enlarged edition of this work was issued during the year 1828.

These four works, submitted to the public eye in quick succession, are commended to all Protestant Episcopalians, by the knowledge which they communicate, and the devout sentiments which they inspire. It was the generous ambition of their author, to "build up believers in their most holy faith;" to enable them, when asked the "*reason of their hope,*" to be "ready always to give an answer to every man;" and to furnish them with powerful motives to "hold fast the form of sound words which they heard of" him.

He was alert also, in discovering the insidious snares, exposing the deceptive fallacies, and resisting the rude encroachments of "false doctrine, heresy, and schism," which he sought, in fulfilment of his ordination vow, "*with all faithful diligence to banish and drive away from the Church.*"

A series of Essays, entitled "Miscellanies," appeared, during the summer of the year 1805, in a newspaper at Albany, and contained severe strictures on Episcopal Church Government. Certain friends of Episcopacy deemed it

right and proper to defend their cause. The field was occupied; and a long contest began. The author of *Miscellanies* was the Rev. Dr. Linn; most of the essays in behalf of the Church were written by the Rev. Mr. Beasley and Thomas Y. How, Esq.; and the communications signed "Detector" and "Vindex" were by the Rev. Mr. Hobart, whose *Companion for the Altar and Companion for the Festivals and Fasts* had incurred the unqualified condemnation of the author of *Miscellanies*. The subject was agitated, until "the printers became at length extremely averse to publishing on the subject." The contest ceased. And when the other controvertists had laid aside their arms and withdrawn from the arena, Mr. Hobart gathered all their weapons both of attack and defence, that it might be manifest, whose sword and shield had best sustained the shock of the polemic conflict.

He published, in February, 1866, a "Collection of Essays on the Subject of Episcopacy," exhibiting the controversial efforts which had been made on both sides, so that "the arguments *for* and *against* Episcopacy are presented to the reader." The essays, with the editor's notes and remarks, comprising 210 pages octavo, beside a preface to which he subscribed his name, were sent forth to the world, with all the consciousness of triumphant truth, as a convincing plea for the Church in its apostolic purity and dignity.

But the boast of Non-Episcopalians, the Rev. Dr. John M. Mason, who was then towering in his loftiest height of fame for genius, learning, and eloquence, could not look on this state of things with the least composure. A long contemplated periodical, of which he was to be proprietor and editor, with the pledge of all the talent of the leading

Non-Episcopalians in New-York, was at last published. The appearance of this "Christian's Magazine" had been anticipated, with all the anxious solicitude that waited for "a certain season" at Bethesda. And it did indeed cause a "moving of the water." But the "great multitude of impotent folk" who lay waiting for the co-operation of a superior spirit, that they might be "made whole," were very soon convinced, that the water now disturbed was not troubled by an "angel."

The whole subject of the Episcopal discussion was violently agitated. The "Collection of Essays" was reviewed; the opinions of its editor were unceremoniously seized with the nervous grasp of a giant, held up to public odium, and called "positions of such deep-toned horror as may well make our hair stand up, "like quills upon the fretful porcupine;" and freeze the warm blood at its fountain." Vol. I. p. 96. Although it was not declared who, among the "society of gentlemen" that were contributors to the Magazine, was the assailant, the reviewer's curtain could not for a moment hide him. It was none other than the MAGNUS APOLLO himself. He was at once betrayed by the very sounding of his shafts.

"————— sæva sonoribus arma."

The first aspect of the Christian's Magazine was a frown upon the Church, and a loud and severe reprehension of its distinctive principles. With no resort but a vindication, Mr. Hobart soon proved that he was not unequal to the task. He published, in the spring of the year 1807, his "Apology for Apostolic Order and its Advocates," in a series of letters to the Rev. John M. Mason, D. D., comprising 273 pages octavo. The volume opened with an acute

pungency of recrimination; and set forth, with great talent, the author's views of the nature, ministry, and polity of the Church.

“My opinions on the subject of Episcopacy,” he observes with all the force of truth, Letter V. p. 31, “cannot be ranked among the prejudices of education. I bless God that I was baptized, in infancy, in the Episcopal Church. That part of my life, however, during which my religious principles became a subject of my anxious investigation, was passed at a Presbyterian college. Respect and veneration for my instructors and guides in the path of science,—esteem and affection for many valued friends, to whom I knew certain opinions on the subject of Episcopacy would be obnoxious, excited in my bosom a painful struggle between the most amiable impulses of feeling and the strong demands of duty. But when, after as honest and faithful examination as I was able to make, I became fully satisfied that it was “evident from Scripture and ancient authors, that there have been from the apostles’ times three orders of ministers, Bishops, Priests, and Deacons, in Christ’s Church;” and that the Episcopal Church considered no man as “a *lawful* Bishop, Priest, or Deacon, who hath not had Episcopal consecration or ordination,” (Preface to the Ordination Services), it surely became my duty, to maintain and inculcate what the Church had thus solemnly declared. Perhaps also I had cause to apprehend, that Episcopalians in many places were losing sight of these important truths; that many of them made no distinction as to authority between ministers Episcopally ordained, whom the Episcopal Church considers as alone “lawful ministers,” and those who had not received Episcopal ordination; and through the want of correct information I

myself had been led, in some cases, to violate the principles of my Church. It surely cannot, therefore, be a matter of surprise, that I should feel a solicitude to arrest, by my efforts, however humble, the progress of an indifference and laxity of opinion, which threatened destruction to the distinctive principles of the Episcopal Church."

The Apology for Apostolic Order was soon reprinted in England; and, on both sides of the Atlantic, it won for its author a rare meed of praise.

Now in his thirty-second year, and in the full tide of his popularity, he was honoured with the degree of D. D., by Union College. As an eloquent preacher and an able champion of Episcopacy, the Rev. Dr. Hobart stood before the world with a commanding aspect. Throughout the dioceses of the American Church, the mere mention of his name excited interest. The public eye was fixed upon him. And he did not disappoint the public hope. He soon ascended to the highest ministerial elevation, and became Diocesan of the Church in New-York.

The Right Rev. Dr. Moore, disabled by a paralysis in February, 1811, felt himself no longer qualified for the performance of his official duties. He called a Special Convention, which held its meeting, in the city of New-York, the following May; and the explicit object of this meeting was the election of an Assistant Bishop of the diocese, the ill health of the diocesan imperiously requiring such an act.

All eyes were now fixed on Dr. Hobart. He had no competitor; yet he had some resolute opponents. There were agitating controversies, which at this crisis burst the bond of peace, and they will painfully obtrude on the narration of these incidents. But a discreet reserve forbids

more than the mere passing notice of the fact, at a time when the agitation of the conflicting elements has scarce subsided. The testimony that Dr. Hobart was indeed the choice of the diocese, appeared in the very large majority of votes, which called him to the Episcopate. He was elected Assistant Bishop, to succeed the Right Rev. Dr. Moore on his demise.

An animating prospect of great usefulness was now discovered to his view; and he soon entered on an Episcopal career that was full of interest.

CHAPTER IV.

Ætat. 36—55.

Origin of the Episcopate in the State of New-York—Biographical sketch of the *first* Bishop of the Diocese, Dr. Provoost—and of the *second* Bishop, Dr. Moore—Critical state of the Episcopal succession in America—Dr. Hobart is consecrated the *third* Bishop of the Church in New-York—He enters on his duties—His first appearance in the House of Bishops, and his prominence there—On the death of Bishop Provoost and Bishop Moore, he becomes Diocesan of New-York, and Rector of Trinity Church—Performs Episcopal offices in New-Jersey, and takes provisional charge of Connecticut—His interest in theological education—Is a Professor in the General Theological Seminary of the Church—His extensive Episcopal labours—His charges—His other publications, especially his edition of Mant and D'Oyly's Commentary on the Bible—His declining health—Voyage to Europe—Tour—Return to America—First Sermon after his return—He renews his efforts—His devotion to the Church—The extent of his influence—Summary of his Episcopal acts, and of his labours.

THE origin of the Episcopate in the State of New-York is a prominent fact in our ecclesiastical annals.

At the period of the American Revolution, the Church of England in this country had, for more than a hundred and fifty years, been considered a portion of the spiritual charge intrusted to the Lords Bishops of London. But, even at that time, no prelate of the Church had ever trodden on our soil. They had jurisdiction over a vast realm, on which their eyes had never rested. All their spiritual children who were born here, grew up without the valued benefit of confirmation. Not one edifice for public worship was here consecrated. Our clergy and our parishes were destitute of that superintendence, which is the very life of our Church government. Every candidate upon our shores,

who would be admitted into orders, was compelled to repair with that view to the far-distant mother-country. A great gulf lay between; an ocean of three thousand miles. No less than a *fifth* part of all our young men who were destined for the Lord's service in the sanctuary,—being exposed to various “perils in the sea,”—paid with their precious lives the cost of the severe ecclesiastical requisition. Roman Catholics in North-America had a bishop, Francis Laval, as early as 1659,—and the Moravians had four bishops previous to the year 1750; but, for the Church of England here, there was not provided one spiritual father to take “the oversight thereof.”

Well might the members of the Church throughout the colonies, most anxiously desire a different state of things, and again and again petition the throne for a redress of what they felt to be a grievance without parallel. The Bishops of London were, for many years, themselves very favourable to the object. A resolution was taken by King CHARLES THE SECOND, in 1672 or 1673, to “send a bishop to Virginia;” the Rev. Dr. Alexander Murray was nominated for that purpose; and although “a sudden change in the ministry prevented the execution of the scheme,” it was repeatedly commended by the Society for the Propagation of the Gospel, which has ever included the bishops and not a few of the most valued laymen in the Church. They declared, in 1703, the devout wishes of the colonies, to be supplied with “a suffragan, to visit the several churches; ordain some, confirm others, and bless all.” Soon after the year 1710, the Society actually “fixed upon, and purchased, a seat for the residence of a bishop at Burlington, in New-Jersey, by way of preparation for a suffragan.” QUEEN ANNE, in 1714, was propitious to the

design; and but for her lamented death it “ would soon have been accomplished.” The **FIRST GEORGE** also appeared favourable. But a dangerous rebellion concentrated all his thoughts and feelings on another object,—the preservation of his crown and sceptre; and then “ it was not a time to attend to the subject of American bishops.” Hope had now long been deferred. Yet, in an anniversary discourse to the Propagation Society, the whole subject was most vividly portrayed by **Dr. SECKER** in 1740, and afterward very earnestly pursued by him, when Archbishop of Canterbury, and by his mitred brethren, Bishops **BUTLER** and **SHERLOCK**. But men of influence, who were opposed to the very name of “ the hierarchy,” and jealous of the temporal privileges which appertained to it in England, had frustrated the long-cherished scheme, until the period of the American Revolution.

It was also a fruitful source of controversy, on this side of the Atlantic. Previous to the year 1766, it was agitated by the **Rev. Mr. APTHORP**, one of the Church missionaries, at Cambridge, Massachusetts, and the **Rev. Dr. MAYHEW**, a Congregationalist at Boston; and Archbishop Secker, the **Rev. Dr. Samuel Johnson**, and the **Rev. Mr. Caner**, took a part in the discussion at that time. When the **Rev. Dr. CHAUNCY**, of Boston, and **WILLIAM LIVINGSTON**, Esq. of New-York, two years after, wrote in opposition to the proposed American Episcopate, its propriety was set forth with great talent, in a publication at New-York, by the **Rev. Mr. INGLIS**, who was afterward the Bishop of Nova-Scotia. The whole argument was again presented, by the **Rev. Dr. CHANDLER**, who in 1767 issued his Appeal to the public in behalf of the Church of England in America,—in 1769 and 1771 defended and further defended it, in re-

ply to the objections of Dr. Chauncy and of anonymous writers in public journals at Boston, Philadelphia, and New-York. The Rev. Dr. WILLIAM SMITH, of Philadelphia, plead the same cause with great ability. But their views met with disapprobation from some of their Episcopal brethren in Virginia, who were opposed to the introduction of American bishops, at a time when political animosities threatened a rebellion against the mother-country. An "Address from the Clergy of New-York and New-Jersey to the Episcopalians of Virginia," written in 1771 by Dr. Chandler, and signed by him, and by the Rev. Drs. Auchmuty, Cooper, and Ogilvie, and the Rev. Messrs: Charlton, Seabury, Inglis, and Beach, was soon answered, in behalf of the Episcopalians of Virginia, by the Rev. Mr. GWATKIN. Here the controversy rested until our national liberty gave it a new form.

It was several years after our *civil* independence that the plan of a General American Church, with an independent *American Episcopate*, was formed. Incipient measures for the organization of the Protestant Episcopal Church in the United States were first adopted by the Church in Pennsylvania. The earliest general meeting, called expressly on this subject, was at New-York, in October, 1784; when clerical and lay deputies, from the States of Massachusetts, Rhode-Island, Connecticut, New-York, New-Jersey, Pennsylvania, Delaware, and Maryland, first took counsel together on the peculiar exigencies of the Church. A more numerous convention of the deputies from several states, held at Philadelphia in September of the next year, (1785,) prepared an address to the Archbishops and Bishops of the Church of England, requesting them to confer the Episcopal character on such persons as might be recommended by the Church in

the United States. The consent of the Archbishops and Bishops was obtained in 1786. Without delay, the Rev. Dr. WHITE, bishop elect of Pennsylvania, and the Rev. Dr. PROVOOST, bishop elect of New-York, set sail for England.

Dr. PROVOOST was a man of cultivated mind and manners. His deep interest, and numerous acts of self-denial, in promoting the good cause of our civil liberties, and his prominent agency in organizing the Protestant Episcopal Church in the United States, may well preserve his name and perpetuate his memory. The motto of his ancient family escutcheon "*pro libertate*," declared at once the sentiments of his Huguenot forefathers, and the feelings which they had transmitted to him, through five generations, from the middle of the sixteenth century to the year 1742, when he was born at New-York.

Among the refugees to Holland at the time of the cruel massacre on St. Bartholomew's day, in the reign of the NINTH CHARLES of France,—was WILLIAM PROVOOST. His grandson David, who migrated from Holland to the New-Netherlands in 1624, and became an officer in the Dutch military service, was the bishop's first American progenitor; and both he and the three succeeding generations—David, Samuel, and JOHN, a respectable and wealthy merchant, (who was the bishop's father)—were in communion with the Church of Holland in America. In his infancy, Samuel Provoost was baptized in the Dutch Church; and in his early youth he was taught the creed of Calvinism. But it was his good fortune to be educated in an English University. Having been previously a member of King's College, in New-York, he repaired to Cambridge in his nineteenth year, became a graduate of St. Peter's College, embraced

Episcopacy, chose the Church for his profession, was ordained a deacon by the Bishop of London, at Westminster, in February, 1766,—and in March of the same year was admitted into priest's orders, at Whitehall, by the Bishop of Chester. He married at Cambridge within a few months, returned without delay to New-York, and was there elected Assistant Minister in Trinity Church, of which the Rev. Dr. Auchmuty was then the Rector. Well read in the Latin and Greek classics, acquainted also with the Hebrew language, and a polite scholar in French and Italian, the Rev. Mr. Provoost added to his engaging personal appearance, and conciliating deportment, a great variety of useful and ornamental literature.

But it was his fate to live in troublous times. At the period of his return to America, the elements of the Revolution were severely agitated. Most of the Episcopal clergy, then pensioners of the Society for Propagating the Gospel, regulated by this fact their *political* opinions. A great part of the members of the Church in New-York, at that time tories in politics, and enthusiasts in religion, were dissatisfied with the Whig principles, and what they called the 'moral preaching' of their Assistant Minister. Writing to Dr. John Jebb, who had been his private tutor at Cambridge, and became very conspicuous as a warm advocate for universal suffrage and for the cause of America, Mr. Provoost complains of the religious 'enthusiasm' which prevailed in New-York, and says, 'I made it a point to preach the doctrines of morality, in the manner I found them enforced by the most eminent divines of the Church of England. This brought an accusation against me by the people, that I was endeavouring to sap the foundations of Christianity, which they imagined to consist in the

doctrines of absolute predestination and reprobation; placing such an *unbounded* confidence in the merits of Christ, as to think their own endeavours quit unnecessary, and *not in the least* available to salvation. I was, however, happy enough to be supported, by many of the principal people of New-York.' At length, annoyed with anonymous letters, and with complaints, respecting his 'doctrines,' his 'political principles,' and his being 'too restrained in his visits to the members of the Church,' although he might be 'generous to the poor, and kind to the sick,'—he was compelled wholly to withdraw from his official station.

In the retirement of a small 'farm in Dutchess county,' he awaited, from the year 1770, the issue of the Revolutionary conflict. He resolutely refused all preferment, that might be attributed to his sentiments, saying, 'As I entertained political opinions diametrically opposite to those of my *brethren*, I was apprehensive that a profession of these opinions might be imputed to mercenary views, and an ungenerous desire to rise on *their* ruin.' Although proposed as a Delegate to the Provincial Congress, in 1775; invited, in 1777, to become Chaplain to the Convention which formed the first Constitution of the State of New-York; offered, during the same year, through the influence of his political friends, the Rectorship of St. Michael's Church, at Charleston, and the Rectorship of King's Chapel, Boston, in 1782; he had formed 'a resolution, never to accept of any preferment, during the political contest.' And, without 'a salary or income of any kind,'—his 'estate at New-York in the hands of the enemy,'—a 'part of his furniture sold to provide the necessaries of life,'—and himself 'prevented by the Constitution of the State, and the Canons of the Church,' from entering into any secular employment,' he

was still cheered with the hope that brighter days would come. And he was not disappointed. Liberty prevailed over oppression; the enemy withdrew from New-York, at the time of the memorable evacuation, in 1783; and he was called from his retirement. Fortune at once changed her frown to smiles. His pecuniary resources made him independent; and the patriot pastor was now cheered with prosperity and public confidence.

At a meeting of the clerical and lay deputies, who organized the Protestant Episcopal Church in the United States, and adopted its "General Ecclesiastical Constitution," the Rev. Mr. Provoost was Chairman of the Committee that drafted and reported that document, which was wisely modelled after the Federal Constitution of the new Republic. In the early general councils of the Church he was a prominent member; was elected Bishop, by the clergy and laity of New-York, in 1786; was soon after honoured with the degree of D. D. by the College of Philadelphia; and when the Archbishops and Bishops of England consented to confer the Episcopal character on such persons as might be recommended by the Church in the United States, Dr. WHITE, bishop elect of Pennsylvania, and Dr. PROVOOST, bishop elect of New-York, repaired to England, and were consecrated in the chapel of the Archbishoppal palace at Lambeth, by the Archbishop of Canterbury, assisted by the Archbishop of York, the Bishop of Bath and Wells, and the Bishop of Peterborough, on Sunday, February 4th, 1787. The new prelates soon set sail from England; and after 'a very tedious and boisterous passage,' during which Dr. Provoost was 'so ill, that it was feared he would not live,' they reached New-York, April 8th, 1787, on Easter Sunday.

It was indeed a high festival to the Church in the United States. AN AMERICAN EPISCOPATE was secured at last! Two native citizens were duly consecrated by the Archbishops and Bishops of England, successors of the Apostles of the Lord.

At the instance, not of the Church at large in America, but of the clergy of Connecticut, the REV. DR. SEABURY had previously been induced to repair to England for consecration. But as “the administration had some apprehension of embroiling themselves with the American government, the sovereignty of which they had so recently acknowledged,” and as “the bishops were doubtful how far an act of some clergymen, in their individual capacities, would be acquiesced in by their respective flocks,” Dr. Seabury did not receive his Episcopate in England, but applied to the non-juring bishops of Scotland, and in November, 1784, was consecrated by them at Aberdeen.

The Right Rev. Dr. Provoost was hailed with great gladness by his people; by the community at large; and by the State Convention of the Clergy and Laity, which met a few days after his arrival, and offered him their congratulations in an appropriate address. He was the FIRST Bishop of the Church in New-York; and, for the space of fourteen years, he was Diocesan. But clouded by misfortune in the evening of his days,—and at last overwhelmed by the afflictive loss of his wife, in August, 1799; by the heart-rending death of his youngest and favourite son, in the July following; and by many painful domestic, and embarrassing official cares,—he resigned his Rectorship, in September, 1800, and his Episcopal jurisdiction, at a meeting of the Convention, in the year 1801.

In both these offices he was succeeded by one of his

Assistant Ministers in the parish, the Rev. Dr. BENJAMIN MOORE, who was chosen, in December, 1800, Rector of Trinity Church;—and Diocesan of New-York on the day after the first Bishop's resignation of the crosier.

And Dr. MOORE was eminently qualified for both these stations. Primitive simplicity and evangelic meekness,—piety heartfelt and unpretending,—eloquence the most bland,—a hallowed prudence, an affectionate tenderness, and an apostolic self-devotion to the cause of Jesus and his Church;—these were the winning traits of character that have embalmed the memory of the second Bishop of New-York.

A native of Newtown, Long-Island, where he was born in the year 1748, and where he was instructed in the first elements of education, he afterward pursued his studies in New-York, entered King's College, and received there his first degree in the arts. At that time, he had resolved to devote himself to the sacred service of the sanctuary. And with the religious prepossessions which he had derived from his parents, who professed the creed set forth by the national Church of their English forefathers,—Mr. Moore, in the retirement of his native village,—on the grounds, and among the rural associations of his ancestors,—began to read theology. His guide in studies was the Rev. Dr. Auchmuty, Rector of Trinity Church, New-York. When at college, and while he lingered in his calm retreat, the ancient classics had a peculiar charm for him. 'His acquirements in Greek,' observes his son, 'were not so extensive as in Latin; and with Hebrew and modern languages he was unacquainted.' But even 'in his youth, he spoke and wrote Latin with great facility, and had a keen relish for the beauties of the best authors in that language.' The

refined taste, which appeared in all his compositions, was imbibed at the pure classic fount. Thus diversified, his preparatory theological course was pursued with great zest and diligence.

The American Episcopate had not yet been obtained, when Mr. Moore was qualified to be received into the ministry. He went to England for his ordination in May, 1774,—and was admitted a *deacon* in the Church, June 24th, and a *priest*, June 29th, in the chapel of the Episcopal palace at Fulham, by the Bishop of London, Dr. Richard Terrick. On his return from the mother-country, during the same year, he officiated in the Episcopal parish at New-York, which then included Trinity Church, and St. George's and St. Paul's Chapels. The Rev. Dr. Auchmuty was the Rector, the Rev. Dr. Inglis the Assistant Rector, and the Rev. Messrs. Bowden and Moore, the two Assistant Ministers. The venerable edifice of Trinity Church, built in 1696, was destroyed by fire, during the war of the Revolution, in 1776, two years after Mr. Moore commenced his duties. And as it was not rebuilt until 1788, an interval of twelve years occurred, during which, the only places of religious worship for the Episcopal residents in the city of New-York, were St. George's and St. Paul's Chapels. The mother-church long lay in ruins. Amid the agitating convulsions of the day it was not "a time to build."

But the spirit of liberty, which was renovating every thing in *civil* government, at this time acted with a powerful influence upon the Church. The Rector of Trinity parish, unable to control, or acquiesce in, the prevailing sentiments, retired from office; and the Rev. Mr. Provoost, who had been, from 1766 to 1770, an Assistant Minister, was, in

1784, by a unanimous vote, elected Rector. Yet Mr. Moore, whose duties in the parish were at this time for a while suspended,—although well known to be a loyalist, was soon called to occupy the place of an Assistant Minister in the Church. And he partook largely of the esteem of his contemporaries, and of the literary and the ecclesiastical honours in their gift. Appointed, in 1784, to the chair of Rhetoric and Logic in Columbia College, he fulfilled, for three years, the duties which were required by that professorship. The trustees conferred on him, in 1789, the degree of doctor of divinity. In 1800, he was inducted into the Rectorship of Trinity Church, a few weeks after Dr. Provoost withdrew. Called to preside over Columbia College, in December, 1801, he continued in his presidency for the space of ten years; and three months before this *literary* elevation, he was raised to the highest *ecclesiastical* preferment.

It has been well observed, by one who was long near him, and afterward became his successor in the Episcopate, “He rose to public confidence and respect, and to general esteem, solely by the force of talents and worth. In the retirement of a country village, the place of his nativity, he commenced his literary career; and he prosecuted it, . . . until he became the finished scholar and the well furnished divine.” “His love for the Church was the paramount principle that animated him. He entered on her service in the time of trouble. Steady in his principles, yet mild and prudent in advocating them, he never sacrificed consistency,—he never provoked resentment. In proportion as adversity pressed upon the Church, was the firmness of the affection with which he clung to her. And he lived until he saw her, in no inconsiderable degree by his counsel

and exertions, raised from the dust, and putting on the garments of glory and beauty. It was this affection for the Church which animated his Episcopal labours; which led him to leave that family whom he so tenderly loved, and that retirement which was so dear to him, and where he found while he conferred enjoyment, and to seek in remote parts of the diocese for the sheep of Christ's fold."

He was elected Bishop, September 5th, and consecrated at Trenton, New-Jersey, September 11th, 1801. The Right Rev. Dr. White officiated as Presiding Bishop, and Bishops Clagget and Jarvis aided him in the performance of the primitive solemnity. The Right Rev. Dr. Moore was now Diocesan of New-York; but enfeebled, and disqualified for duty by a paralysis, in 1811 he suggested to the Convention the propriety and necessity of an Assistant Bishop. "The severe affliction," he observed, "with which it hath pleased Almighty God to visit me, has affected my state of health in such a manner, that it will be impossible for me, without assistance, to perform the duties of the Episcopal office." "A variety of considerations, affecting the most important interests of our holy Church, appear to me to render this measure indispensable." "I feel persuaded of the utter improbability of my ever being again able to perform my Episcopal functions." A Special Convention of the Clergy and Laity was assembled; and they made choice of an Assistant Bishop.

It was a crisis of the deepest interest to the American Church. From the origin of our Episcopate, there had been ten consecrations. But Bishops SEABURY, SMITH, BASS, and PARKER, were all now deceased. Bishop CLAGGET, of Maryland, overcome by a severe indisposition, had undertaken a journey to New-York, but "after proceeding

a few miles, found himself under the necessity of returning." Bishop MADISON, of Virginia, the President of William and Mary College, was restrained there by duties, "made the more imperative by the solemnity of an oath," and was not at liberty to take part in the proposed offices. Bishop MOORE, disabled by the effects of a paralysis, could not join in a consecration, "unless in his chamber; which was contemplated as a last resort." Bishops WHITE, PROVOOST, and JARVIS were the only other prelates of the Church in the United States; and of these three, Bishop Provoost, who had long ceased all public ministrations, and had performed no Episcopal duty since the year 1801,—being now under the palsy influence of a paralytic stroke, and just recovering from a jaundice,—could only promise, "if possible, to assist in a consecration, if it should be held in the city of New-York." In the two weeks' interval, between the election and the consecration of Dr. Hobart, Bishop Provoost suffered a relapse. But he "finally found himself strong enough to give his attendance;" and Dr. White, as Presiding Bishop, with Drs. Provoost and Jarvis, as his assistants in the ceremonial, met in Trinity Church, New-York, and there consecrated, at the same time, Dr. Hobart, bishop elect of New-York, and Mr. Griswold, bishop elect of the Eastern Diocese.

"In regard to the occasion on which we are assembled," said Bishop White, "your preacher takes a more than common interest in it; because of the crisis to which we have been reduced: there having occurred considerable danger of losing that succession, the obtaining of which had been so long and so fruitlessly the object of our desire; but which, from the decease of sundry of the Bishops, and from the bodily indisposition of others of them, seems has

been in no small danger of being lost to us." The Bishop then expressed "peculiar satisfaction in the admission of a Brother, known in his infancy, in his boyhood, in his youth, and in his past labours in the ministry." "There are not likely to be any within these walls," added the revered prelate, "who have had such ample opportunity of judging of the reverend person now referred to, as to real character and disposition. And his ordainer can with truth declare, that he shall discharge the duty on which he is soon to enter, with the most sanguine prospects as to the issue. This is said, without the remotest idea of a comparison with any other; but merely on account of a longer and more intimate acquaintance. And perhaps, what is now announced, may not be altogether without a reference to self; although—it is trusted—not operating in a faulty line. For whether it be the infirmity of an advance in years, or, as it is rather hoped, an interest taken in the future prosperity of the Church; there is cherished a satisfaction, in the recollection of counsels formerly given to one who is in future to be a colleague; who may, in the common course of affairs, be expected to survive; and through whom, there may accordingly be hoped to be some small measure of usefulness, when he who gave those counsels shall be no more."

The Right Rev. Dr. Hobart was scarce invested with the lawn of office, when he began vigorously to exercise the functions of an Episcopate, which is without any parallel in our day. Although entitled an *Assistant* Bishop, he was, from the very moment of his consecration, virtually the Diocesan of New-York. Bishop Provoost had long ceased the exercise of his Episcopate; Bishop Moore was almost entirely disqualified for any of his duties; and the

young Assistant Prelate, in the thirty-sixth year of his age, was required to enter on the charge of a vast diocese, almost co-equal, in extent of territory, with all the five-and-twenty bishoprics of England,—an arena, of no less than six-and-forty thousand square miles. He was not discouraged at the thought. Having resolved at his consecration to be faithful, “the Lord being” his “helper,”—“by the help of God” he traversed his extensive field of labour with an untiring assiduity; built up the waste places; and every where, with a glad mind, he ordained some, confirmed others, and blessed all.

In the House of Bishops, from the time of the *first meeting* that occurred after his consecration, he was peculiarly prominent. Bishop Clagget was that year (1814) expected to preach the Convention Sermon. But as he was absent on account of sickness, Dr. Hobart cheerfully consented to assume the duty of “preparing, at a very short notice, to supply his place,” and to adapt his sermon to the consecration of the bishop elect of Virginia, the Rev. Richard Channing Moore. His interesting topic of discourse was the “Origin, General Character, and Present Situation of the Protestant Episcopal Church in our Country.” And in range of thought, clear views, enlightened zeal, and hallowed fervour, the new Prelate, as he just entered on his bright course, was “not a whit behind the very chiefest apostles.” 2 Cor. xi. 5. He attended every meeting of the House of Bishops, from this date until his office ceased, excepting only the General Convention of 1823, when he was prevented by sickness from being present; and he ever manifested, among his Episcopal associates, a heartfelt interest in the good cause of the Church, and a sensitive precaution, and uncompro-

mising zeal, to preserve her venerable institutions in their integrity. At every consecration to the Episcopate, (except that of the lamented RAVENSCROFT in 1823,) he was present, and took part in the imposing services. Two of the nine brethren, on whom it was his satisfaction to unite in “laying on of hands,” went before him to the spiritual world; and seven now await the solemn call, to meet him there among the heavenly hierarchy.

In the fifth year of his prelacy, both his precursors in the diocese of New-York joined the spirits of the dead;—Bishop Provoost, in September, 1815, and Bishop Moore, in the ensuing February.

At the annual meeting of the Convention, only a few weeks after the former of the two events, Bishop Hobart, in his anniversary Address, said of the departed, “To the benevolence and urbanity that marked all his intercourse with his clergy, and indeed every social relation, there is strong and universal testimony.” And added then the words of Bishop White, in regard to his official and personal intimacy with the first Bishop of New-York,—calling it a sacred relation “between two persons, who, under the appointment of a Christian Church, had been successfully engaged together in obtaining for it the succession to the apostolic office of the Episcopacy; who, in the subsequent exercise of that Episcopacy, had jointly laboured in all the ecclesiastical business which has occurred among us; who, through the whole of it, never knew a word, or even a sensation, tending to personal dissatisfaction or disunion.”

When the decease of the *first* bishop occurred, Dr. Hobart was on his usual visitation of the diocese. But he was in the city when the *second* was called away into the spi-

ritual world. And it became his duty to pronounce a funeral discourse, at the interment of that revered parent of his people.

The obsequies were solemnized in Trinity Church. A crowded congregation filled the whole area and the galleries of the spacious edifice. And the preacher, under the influence of intense feeling, pronounced before the "people of the congregation," a discourse on the state of the departed, and, in a touching peroration, alluded to the two absent prelates,—the "venerable Father," for whom the last solemn offices had been performed but a few weeks before,—and the recently departed apostle, of meek and holy life, to whose remains in the church aisle he eloquently pointed.

His subject was attractive. He set forth the doctrine, that "departed saints do not enter on the full fruition of bliss immediately on their release from the body;"—that the immortal spirit, separated from its fleshly tabernacle, is in a state of joy or misery; but this joy or misery will not be *consummate* until the soul and body shall be reunited, and inherit everlasting punishment or life eternal, at the great day of doom. The "Funeral Address," with an "Appendix" containing an elaborate dissertation "On the State of Departed Spirits and the Descent of Christ into Hell," comprises 72 pages octavo, and manifests more critical research than appears in any other of the Bishop's numerous publications. He shows clearly, that the doctrine which he taught, is "a doctrine of the Church of England and of the Protestant Episcopal Church;" that it is approved by "a series of Protestant Divines, of various denominations, to the Apostolic age;" and that it is "revealed clear and strong in the sacred writings." To the

modern authorities which he quotes may be added the clear testimony of Barrow, Sherlock, Sir Matthew Hale, Beveridge, Jortin, Butler, Watts, and Calvin. The last named writer, when speaking of the intermediate state, (*status intermedius*,) in the third book of his *Institutes*, cap. xxv. § 6, says, The souls of pious men, “ after finishing their laborious warfare, depart into a state of blessed rest, where they wait with joy and pleasure for the fruition of the promised glory ; and so all things remain in suspense until Christ the Redeemer shall appear. And there is no doubt that the condition of the reprobate is the same that Jude assigns to the devils, who are confined and bound in chains, until they shall be brought forth to the punishment to which they are doomed.”

The Right Rev. Dr. Hobart, on the death of Bishop Moore, became Diocesan of New-York. At the close of the year 1812, when the Rev. Dr. Beach, Assistant Rector of Trinity Church, resigned his office, the Assistant Bishop was immediately called to fill his place ; and he was inducted *Rector* only a few days after Bishop Moore’s decease.

He had now an ample range for all his talents, over a diocese more than three hundred miles in its extent from east to west,—a leading voice, in appropriating the income of the immense Church property of the Episcopalians in New-York,—and an official station, which commanded a deference for his opinions and his feelings, that was afforded to no other individual in the community. A scene of action more enlarged, and a sway of public sentiment more powerful, have seldom fallen to the lot of any one, who has been clad in the robes and has borne the symbols of the prelacy.

And his exertions were not confined to the Church in

his own state. In the diocese of New-Jersey, until the year 1815, when its first bishop, the Right Rev. John Croes, D. D., was consecrated,—the Assistant Bishop of New-York had performed many of the appropriate offices of the Episcopate. While the Church in the State of Connecticut, after the death of the Right Rev. Dr. Jarvis, in 1813, was for several years without an Apostolic Pastor of its fold,—the New-York Diocesan, in 1816, complied with a request to extend his Episcopal jurisdiction to that see. Having fulfilled the responsibilities which he thus incurred, he resigned his provisional charge, in the year 1819, at the consecration of the Right Rev. Dr. Brownell.

The official relation of Bishop Hobart to the Church in Connecticut, had been not merely nominal. Within the short space of twenty days, from the time that he first entered on his duties in the diocese, he performed thirteen visitations, admitted two of the clergy into Priests' orders, consecrated two churches, and administered confirmation to no less a number of candidates for that apostolic ordinance, than a thousand one hundred and fifty-three. And in the same short interval, while thus engaged, he visited "some congregations in the State of New-York." Memorials of his success are to be found also in other parts of the Lord's vineyard; but the ample monument of his labours is reared within the precincts of his own diocesan jurisdiction.

To build up the Church of Christ, in her ministry, her ordinances, and her most holy faith,—this was the great object, which awakened his solicitude, and called forth his incessant and untiring efforts.

The proper *education of the clergy* was among his favourite themes. For many years before the establishment

of a General Theological Seminary was proposed, he had contemplated such an institution. In the year 1814, he had issued proposals for a "Grammar School and Theological Seminary," and was willing to consider himself responsible for its faithful management. In the School, under his own superintendence, were to be taught "the various branches of an English and classical education." Large buildings were proposed, with a separate compartment for each pupil; every fifteen scholars were to be provided with an appropriate instructor; and all the members of the institute were to reside in the projected edifice. The proposed annual fee was three hundred dollars; and the avails, after every necessary expense should be liquidated, were to be religiously applied to the endowment of a "Theological Seminary." Instruction was to be here given, according to the Canons of the Protestant Episcopal Church.—The Bishops were to be trustees of the Seminary, and to nominate, as their associates in the management of its concerns, an equal number of clergymen and laymen; and their great object was "to establish the young men destined for holy orders, in the spirit of evangelical piety, in habits of close thinking and accurate research, in theological attainments, in the proper mode of celebrating holy offices, in pulpit eloquence, and in the important practical qualifications which constitute a faithful, laborious, and zealous parish minister." A theological library for the students was contemplated; and frequent and minute instructions, religious discipline, and devotional exercises,—to "guard and exalt their piety, increase their affection for the ministry, and fit them practically for its duties." None were to be admitted to the sacred school, but "pious and amiable" Churchmen, with qualifications to render them

“apt and meet to exercise the ministry to the glory of God and the edifying of the Church.” Theological “scholarships” were gratuitously to furnish education to young men, who might be destitute of pecuniary resources. The eye of the General Convention was to scrutinize, and its wisdom to control all this, in its details.

A central situation in a retired neighbourhood was selected. “The spirit of the ministry,” it was observed, “such as it was in the primitive times, and such the Church now requires, must be formed in *retirement*, by study, meditation, and prayer.” A grant of ten acres of land, eighteen miles from the city of New-York, and near the village of Springfield, New-Jersey, had been procured by Dr. Hobart, “at an early period of his ministry,” that he might there devote, to the pursuit of his long cherished object, “as soon as a favourable opportunity should offer, whatever talents or zeal he might possess.” He now pointed to this site, where he wished to rear his institution. And receiving an adequate salary from other sources, he determined to accept, for his duties in the school and seminary, no pecuniary compensation,—willing to make any sacrifice of time and labour to a cause which he deemed “essential to the prosperity of the Protestant Episcopal Church.”

This brief abstract of a prospectus, containing twelve pages octavo, illustrates the Bishop’s fervent zeal, active enterprise, and noble generosity; but, above all, it exhibits his deep interest in the education of the clergy, and his estimate of the qualifications,—intellectual, moral, and religious,—by which the man of God should be “thoroughly furnished” unto all good works.

At a time when our country was unprovided with an Episcopal college on the plan suggested, and the Church

was without any school of the prophets for her ministry,—the mere proposal of the offered scheme was singularly meritorious. It was in truth the foundation of the Church's General Seminary, which has sent forth so many labourers into the harvest, and now enumerates a goodly company of preachers, who, with "the Spirit of the Lord God upon" them, have been anointed to "publish salvation."

This General Theological Seminary, first located at New-York in the year 1819, was removed to New-Haven in September, 1820. But even during the time that it continued at New-Haven, there was in existence at New-York a local seminary, under the eye and the immediate auspices of the Diocesan; and an incorporation of this *local* with the *General* Seminary, resulting, in the year 1821, from the prudent counsels of a Special General Convention of the Church, the newly organized institution was located at New-York.

Bishop Hobart was appointed by the trustees to the chair of Pastoral Theology and Pulpit Eloquence; and he delivered an "Introductory Address," at the re-opening of the Seminary in the year 1822. The objects, principles, results, and means of the institution, were his fourfold subject,—presented in a manner, at once methodical and perspicuous, attractive and animating. In the discharge of all the duties which devolved upon him in his professorship, he most seriously inculcated the momentous responsibilities which rest upon the man of God, and his absolute need of personal piety, and of a spiritual change,—none other than the sanctifying operation of the Holy Ghost.

Addressing his students of theology, and alluding to "the agency of the Divine Spirit," he observes, "Unless this *spiritual change* has been effected, I need scarcely

say, you have no claim to the privileges of Christians,—you have no business with that sacred office, the object of which is to rescue men from that spiritual bondage by the fetters of which you are still bound.” “The vigorous and devoted pursuit of knowledge,” he adds, “even theological knowledge, purifying as is its divine influence, may gradually encroach on the time that should be devoted to the exercises of practical piety, and ultimately weaken the fervour with which the soul cherishes the great truths of her redemption, and communes with her God and Saviour.” “I trust,” says he, “that some time is daily devoted to the *reading of the sacred volume*, not only as scholars and as critics, to settle doubtful constructions, to unravel difficulties, to illustrate beauties and excellencies, but in all humility and solicitude as *sinners*, to find there the light that is to lighten your spiritual darkness, the mercy that is to appease your guilty consciences, the grace that is to renew your disordered souls, the divine promises which are to refresh the path of your pilgrimage, and to conduct you to the fulness of joy in the heavenly mansions of your God.” Extending his hands, as he stood in the chapel pulpit of the Seminary, he exclaimed, “Sacred be this mansion.” “Placid and benign as divine wisdom be the spirit that reigns here; blessing the sacred hours of devotion and study; uniting all its inmates in the fellowship of love and peace; making it the emblem of that abode where truth shines forth in unclouded lustre, and love and peace dispense unmingled, ineffable, and eternal joy.”

The Bishop's theological professorship required criticisms on the composition and delivery of sermons and on the reading of the liturgy, together with a course of instruction

on the qualifications and duties of the pastoral office. That his students set a value on his labours in their behalf, is recorded in a series of resolutions, adopted and published by them, which eloquently express their "warmest sympathies," and their gratitude for "his able instruction and fatherly counsel." As President of the Theological Faculty, and Bishop of the diocese in which their sacred school was situated, he felt a responsibility, which weighed on him alone in the Episcopal brotherhood. But it was not his character to shrink from toil, or to be discouraged at the thought of care. From the very "day of his shewing unto Israel," he proved, that, "by the help of the Lord" who strengtheneth, he could realize with the chief apostle, "I can do all things." Phil. iv. 13. He boldly encountered every difficulty in his path, with this encouraging and invigorating assurance.

His apostleship demanded the unceasing use of his resources,—moral, intellectual, and corporeal. It was his busy occupation to traverse, in an extensive circuit, the vast territory occupied by his spiritual household,—from the boundary of Vermont, Massachusetts, and Connecticut, to the western lakes, and from Pennsylvania and New-Jersey to the Canadas. Within this his ecclesiastical realm, he had "the care of all the churches." For several years, before he was compelled to intermit his labours, he recorded, in his anniversary addresses, seldom less than thirty, and sometimes more than forty visitations of parishes widely separated. In his annual "journeyings often," with his characteristic moral and physical energy, he would pass, by a rapid transition, from the city of his residence to the remotest confines of the state,—ordaining, confirming, consecrating,—instructing "the people committed to" his

“charge,”—*here* beholding congregations organized, and *there* churches reared,—the pastor of *this* flock, all-devoted to his labour of love; and the incumbent of *that* living, secularized,—in *one* spot, a devout admiration of the Church in her beautiful liturgic garment of praise and prayer; and in *another*, “false doctrine, heresy, and schism” mutilating and rending the “clothing of wrought gold.” Upon all this he looked with deep emotion. And while he fed “the flock of God,” “taking the oversight thereof,” “not by constraint, but willingly,” “not for filthy lucre, but of a ready mind,”—he gave himself wholly to his work of faith. He watched, with a searching eye, the changes that were exhibited throughout his diocese; detected and exposed the causes of factitious piety; declared the Gospel means of “pure and undefiled religion before God;” built up the waste places of the Church; and with a peculiarly ardent enterprise, ambitious to send forth, into every “desert place” of his ecclesiastical province, a herald of salvation,—himself a missionary, his heart rejoiced to behold the many missionaries, whom he ordained and sent forth, “preaching in the wilderness.”

“My Clerical and Lay Brethren,” said he, “I should enjoy little satisfaction in congratulating you on the increasing attachment to the distinctive principles of our Church, and veneration of her institutions, if I could not also congratulate you on the increase of that evangelical piety which these principles and institutions, when faithfully observed and practised, are calculated to produce. He indeed must entertain very inferior and erroneous notions of the nature and design of the ordinances of the Church, and of the high objects of the ministerial calling, who does not extend their influence to the excitement and

preservation of the power of godliness; of that vital and productive faith which, through the agency of the Divine Spirit, renewing the soul, and conforming the life to the holy standard of Christian morals, can alone authorize the elevated hope, that we are the subjects of God's favour, and in a state of preparation for his kingdom of glory."

And the Charges which he delivered to the clergy of his diocese, present, in glowing terms, his views of the "Nature of the Christian Ministry," the "Corruptions of the Church of Rome contrasted with certain Protestant Errors," the "Principles of the Churchman," the "High Churchman," and the "Duty of the Clergy with respect to inculcating the Doctrine of the Trinity." Fraught with the characteristics of his mind and heart, these five charges witness his great talent, fervent zeal, and unfeigned piety. "Among all the works which I could mention as likely to be useful to a student," says one of the Bishop's ardent friends in England, "I hardly know one which takes so forcible yet so succinct a view of the subject, and which afterward so earnestly presses on the younger clergy the awful nature of the duties they have undertaken, as a charge delivered to the clergy of New-York in 1815, by their admirable and invaluable Bishop. In a subsequent charge, in 1818, entitled, "The Corruptions of the Church of Rome contrasted with certain Protestant Errors," he has entered on the same subject in some parts as I have done; and I only wish that I were able to urge these topics with his force of argument and of language."

Engaged as he was, in the incessant toils of his high office, he still found time to prepare and issue from the press several valuable publications.

The "Christian's Manual of Faith and Devotion," in

510 pages octodecimo, appeared in 1814. It contains "dialogues and prayers suited to the various exercises of the Christian life, and an exhortation to ejaculatory prayer, with forms of ejaculatory and other prayers." The dialogues are selected and altered from a work entitled "The Village Manual," and give a picture of the Christian life, with a view to impress the leading doctrines of the Gospel. The exhortation and the forms of prayer were altered from a treatise that is commended by Bishop Horne, and by the Rev. William Jones, of Nayland.

The "Candidate for Confirmation instructed," another useful work, published in the year 1816, explains and enforces "the nature of this holy rite, and the important truths and duties connected with it, and may be used with advantage by all those who are preparing to be confirmed. It has passed through several large editions, and is now issued in the form of a tract, comprising 60 pages duodecimo, by the New-York Protestant Episcopal Tract Society, to which the copy-right was generously transferred by the author.

He was employed, from the year 1818 to 1823, in editing his largest publication, and that on which he bestowed his continued attention for five years. It was the American edition of "Mant and D'Oyly's Bible, with notes," which is the Family Bible of the Society for Promoting Christian Knowledge. 'More than a third part of the notes in this edition,' say the publishers, 'are the result of his untiring labour.' After a condemnatory review of the original work, the editors of the *Christian Observer* say, vol. xxvi. p. 619, "Speaking with the utmost sincerity, and not abating one particle of the strictures which we have had occasion to pass upon the Bible of Bishop Mant and Dr. D'Oyly, we

still think that it contains a copious mass of interesting and valuable extracts, from the writings of eminent divines, well worthy of publication and re-publication, for the benefit of every attentive reader of holy Scripture; and with Bishop Hobart's general views of Christian doctrine and ecclesiastical ritual, we do not know in what manner he could more conscientiously have consulted the benefit of his countrymen than by presenting to them this collection of annotations."

But his various and extensive efforts were too great to be endured even by his vigorous frame. His health declined; his energy of body was enfeebled; a sea voyage was deemed necessary; and he made preparation to depart for Europe.

The simple fact of his departure would have produced a general sensation in the Church, but the painful cause by which it was induced, awakened every where the most anxious solicitude. At the hour of his embarkation, he received abundant testimonies that his painful absence would be sincerely mourned. It was not his family alone, nor his immediate friends, who then gave proof of their affection and their confidence. He shared a general sympathy. "At the appointed hour," says one of the many public journals that took notice of the event, "the wharf from which the steam-boat was to take the passengers on board the packet, was thronged with a large number of our most respectable citizens, who had come to take leave of this distinguished Prelate." Numerous clergymen and laymen accompanied him to the ship. The Episcopal clergy gave him a written pledge of their attachment to his person, and of their sincere desire to prevent the Church's "declining from that degree of unity, prosperity, and purity, to which your administration," said they, "has, through

the Divine blessing, been so largely instrumental in raising it." Delegates appointed by the Auxiliary New-York Bible and Common Prayer Book Society, united in the expression of similar sentiments. The trustees of the Jewish congregation "Shearith Israel," in testimony of their kind regard, furnished a letter of introduction to the Rev. Dr. Solomon Herschel, of London, a Grand Rabbi of the Jews. Every demonstration of esteem was offered, that could give utterance to the prevailing sentiment.

On the morning of September 24th, 1823, the Bishop set sail for Liverpool in the packet-ship *Meteor*; and it soon disappeared in the remote horizon. But when on the great deep, it was a delightful thought on which he loved to dwell, that he was accompanied by tender sympathies; and by the fervent prayers of those who were the friends of God.

On the first day of November he reached Liverpool, with improved health and recreated energies. He stood upon the soil of England. Soon, in the metropolis of the empire, he was walking among her "gorgeous palaces and solemn temples." Her ecclesiastical and civil institutions met his eye. He conversed with her distinguished men in church and state. He viewed her natural scenery, and the moral picture of "the people of the land."

In England, Wales, and Scotland,—and in France, Switzerland, and Italy,—he made an interesting tour of two years. Associations of the olden time, reminiscences of great and good men departed, and classical recollections were continually hovering around his path. His active thoughts were every moment on the alert; and his faithful memory retained what his acute eye observed.

He was twice on the continent. During his first visit,

in the spring of 1824, when he journeyed through France to Italy as far as Naples, his health did not admit of his contemplating with satisfaction the moral scenery in his course, or of even viewing with pleasure the multiplied attractions of the classic realm. He returned to London in July. But in the autumn of the same year he renewed his visit to the continent. The capital and the country of France had less to engage his mind than he anticipated in the Italian metropolis and scenery. He hastened onward. In November, he passed through Switzerland, and was in Italy five months. He reached Rome a few days before the high festival of the Nativity; and until after Passion-week, he spent most of his time at the central point of papal power and magnificence. A free citizen of the United States in the land of sovereignty the most absolute,—a Protestant Bishop in the ecclesiastical territory of the Roman Pontiff,—his mind was far more occupied with the prevailing thoughts and feelings of the people, than with the numberless curiosities by which he was surrounded. But he was not without a lively zest for these. He visited the gates and arches, squares and fountains, galleries and gardens, aqueducts and bridges, obelisks, and monuments, and mausoleums,—the palaces, the castles, the churches, and the august cathedral. He was often in the Vatican, among its rare treasures of science, literature, and the arts. He was with the multitudes at the public places of concourse for the living, and among the relics of the dead within the sombre catacombs;—by moonlight contemplating the Colisean remains of the ancient city of the Cæsars,—and frequently at sunrise ascending an eminence of the Pincian hill, near his lodging in the Piazza di Spagna, to survey the modern city, and the Campagna di Roma, its wide

encircling solitude. But all his feelings of admiration and solemnity yielded to more powerful emotions than those arising from a view of the imperial capital, "adorned with goodly stones and gifts." To see so many of the great multitude around him "wholly given to" their idle ceremonies; to see "the prophets prophesy falsely, and the priests bear rule by their means, and the people love to have it so;" to see the simple doctrines of our faith vitiated by the corruptions, decked in the gorgeous apparel, and moving in the pageantry of this world,—an eye-witness of the spectacle, "his spirit was stirred in him." Acts xvii. 16.

The United States' Consul made known to him a desire which had been expressed, that he should be introduced to the Pope on an occasion when two other American citizens were to be presented. But he promptly declined any interview, as the usual act of obeisance on his part might so readily give rise to misapprehension.

In the suburbs of the papal residence, and near the Gate of the People, (*Porta del Popolo*,) is a room used as a place of worship, in which the service of the Church of England is stately performed. In his mildness, Pope Pius VII. allowed Protestants to meet for public prayer *within* the walls; but Leo XII. who could not tolerate the intrusion, commanded that it should be permitted only out of the gates. Bishop Hobart preached in this ejected chapel three times. It was on the last of these occasions that he made one of the annual appeals in behalf of the persecuted and depressed Waldenses in the valleys of Piedmont. A clergyman of the Church of England read the service; and 'the Bishop's sermon,' says one of his audience, 'met the high approbation of all present.' Although many of the Protestant strangers had

left Rome, 'a hundred and twenty dollars were collected.' "It is a remarkable and interesting trait in their history," said the Bishop, speaking of the Waldenses, that while the "Christian world had grossly and lamentably deviated from the purity of the Christian faith, polity, and worship, these people retained their faith, polity, and worship, in their primitive simplicity and integrity. Christian truth, almost extinguished in the darkness which for centuries overspread Christendom, was preserved pure and bright in the sequestered valleys of Piedmont; and here was lighted *that torch which dispelled the superstitions and corruptions that rested on the Church, and restored her in many countries to her primitive purity and brightness.*" The discourse, which is entitled "Christian Sympathy," was soon published at London, and re-published at New-York.

From Rome the Bishop made many excursions,—especially to Naples, Vesuvius, Herculaneum, and Pompeii; to Ostia, Grotto Ferrata, Frascati, and the ruins of Tusculum. At the beginning of May, 1825, accompanied by some American friends with whom he had then been residing for three months, he left Rome for Florence, visited the Apennines, proceeded to Bologna, Ferrara, and Mantua,—in a gondola traversed Venice, tarrying at the Armenian convent on the island of St. Lazaro,—and thence journeyed to Milan. There parting from his companions, he ascended the Alps, and lingered with peculiar satisfaction amidst their wild sublimity and terrific grandeur.

The journey of the Republican Protestant Bishop in the Italian States had been diligently scanned, as if with all the eyes of the mythological PASTOR CENTOCULUS. His books and papers had been searched with singular precision. And when at Milan, he was unceremoniously summoned before

the civil magistrates, to be examined as to the actual object of his tour. Compelled to obey the summons, he appeared at the appointed time and place with his interpreter. But unable as he was to convey his thoughts and feelings, except through the tardy medium of interpretation, which his naturally glowing temperament could not endure,—he spoke out all the sentiments of his heart in his own English, and by the mere manner of his ardent frankness and unhesitating confidence, he in a few moments satisfied the jealousy of the inquisitorial magistrates, and was at once dismissed.

But if annoyed by this suspicious scrutiny of his intentions, he had the happiness to be assured, that many other eyes were watching him from a far distant land,—with the vigilance, not of restless jealousy, but of affectionate solicitude. When at Rome, he received a letter from the United States, with the signatures of more than fifty clergymen who came from remote parts of his diocese to the Annual Convention at New-York, in October, 1824, and were “disappointed in the hope of meeting” him before his departure. “To all the strong motives of personal respect and affection,” said they, “and to those which are dictated by the essential services you have rendered to the general interests of religion and the Church, are added others, arising out of our solicitude for those interests in this particular portion of Christ’s household, and the continuance of our fervent prayers for God’s protecting providence over you, for the restoration of your health, and for your safe and happy return to your diocese, your family, and your friends.” “Preserving an affectionate regard for you, as our ecclesiastical head and spiritual father, and with fervent prayers that your return may be hastened, we look with joyful anticipation to that event, that we may

again be blessed with your counsels, edified by your example, and encouraged by your successful labours, to go on in the great work to which we have been set apart." The whole Address of the Clergy was animated by these sentiments. In his reply, directed to the President of the Convention, the Bishop said, "With God's grace, I will do all that I can to show them how grateful I am for their confidence, and how much I value their affection. A clergy, and, let me also say, a laity, so kind and so indulgent to their bishop, deserve a much better one than I have been, or can be, to them." "I shall return, through God's providence, to my country, with an increased sense of the value of its civil and religious institutions, and especially of the excellence of those apostolical and primitive principles which distinguish the Church, of which it has pleased God to make us ministers."

In a few weeks, he was on his way homeward. Having left Italy, he for a while indulged in contemplating the glaciers and the romantic cliffs of Switzerland.

In a letter dated June 22d, 1825, he said, 'I have passed the Alps at the St. Bernard, been at the top of the Splugen, passed the Alps again at the Julier and the Albul, and seen the most interesting part of the canton of the Grisons, reached the top of the High-Alps at the glaciers of the Rhine, and beheld what I consider among the greatest wonders of Italy, the Via Mala on the Hinter Rhein, and the defile and grotto of Pfeffers in the canton of St. Gall.' 'I was induced to extend my journey among the Alps, as well by the high gratification afforded by their sublime scenery, as by the great improvement in my health, of which I can give no better proof than the fact, that in the space of three weeks I crossed the Alps or ascended

them twenty times, and, with the exception of three or four times, on foot,—travelling for successive days on foot, up and down these steep and sometimes precipitous mountains, between twenty and thirty miles daily; so that, in this space of time, I have travelled on foot near three hundred miles.’

He then repaired to Geneva,—visited with great gratification the Waldenses in the valleys of Piedmont,—proceeded to Paris,—and in August, 1825, was again in England, at Liverpool.

From the very hour that he first placed his foot on British soil, at the beginning of November, 1824, his deepest interest was awakened by the natural, moral, civil, and religious aspect of the mother-country. Until the month of April, 1824, when he went to France, and from the time of his return in July, until he began his second tour on the continent, he was in Great-Britain. And his chief enjoyments after he bid “*adieu*” for a time to his “*native land*,” were in this favoured kingdom, called by her own poet of nature, in the enthusiasm of his loyalty,

“ This sceptered isle,
 This earth of majesty, this seat of Mars,
 This other Eden, demy Paradise,
 This fortress, built by nature for herself,
 Against infection, and the hand of war;
 This happy breed of men, this *little world*,
 This precious stone set in the silver sea,
 Which serves it in the office of a wall,
 Or as a mote defensive to a house,
 Against the envy of less happy lands.”

And our Prelate, who had seen “*warmer France, with all her vines*,” and had lingered three months in the very

centre of "Ausonia," was well satisfied that the land of his forefathers, with all her faults, was a more "fair possession."

To detail his travels in that mother-country, "to which," it is said in the Preface to our Book of Common Prayer, "the Protestant Episcopal Church in these States is indebted, under God, for her first foundation and a long continuance of nursing care and protection,"—to tell of his bowing at her venerable altars,—his interviews with her conspicuous and able men in church and state,—his numerous excursions through her attractive scenery,—and his meditations among her rare monuments of "all that is great and good,"—would not comport with a short and cursory Memoir of his Life; but will form a part, it is hoped and expected, of his promised ample Biography. His prevailing emotions, it may be observed, were awakened by the *religion* of the country, and, in each sacred ceremony that he witnessed, his thoughts and feelings were alive. 'I attended,' said he in one of his letters, 'I attended the consecration of the two Bishops for the West-Indies, with one of whom, Dr. COLERIDGE, I was well acquainted. This was somewhat of a privilege; for the consecration is performed, according to long custom, but I think injudiciously, in the private chapel of the Archbishop at Lambeth, where but few persons can be accommodated. Not more than a dozen, except the Archbishop's family, and the necessary Bishops and Clergy, were present.' I attended service in the afternoon; and dined with the Archbishop, in company with the attending Bishops and those newly consecrated. The office of consecration is the same as ours. And the whole solemnity was rendered the more interesting to me, from the recollection that the pre-

decessor of the present Archbishop had, in the same place, conveyed the apostolical authority to our first Bishops.' 'In walking through the grounds at Lambeth before dinner, the Archbishop, who was as kind and attentive as any man could possibly be, reminded me, that the walk in which we then were, was that in which Lord Chancellor CLARENDON and Archbishop LAUD took frequent counsels, in those troublous times in which the latter suffered as a martyr.' 'These are some of the associations that render many places in this country so interesting.'

Yet if the *religion* of the land thus engaged his liveliest sensibility, he was not without a zest for her rare *natural* attractions. He visited the bold and romantic scenery of Wales. He travelled in Scotland; and amid his glowing admiration of the

" Land of brown heath and shaggy wood,
Land of the mountain and the flood,"

the "simple lives" of her "hardy sons of rustic toil" led him to feel with her own bard, that so long as they continue free from "luxury's contagion,"

" A virtuous populace may rise the while,
And stand a wall of fire around their much loved isle."

Among his delightful rambles in the north of England, in the month of August, 1824, he visited the far-famed Lakes of Westmoreland. And in a letter, dated August 29th, he said, 'I passed the whole of yesterday with Mr. WORDSWORTH, one of the celebrated Lake Poets, at his seat at Rydal Water, and have not enjoyed a more delightful day since I left home. He was highly interesting in his conversation; simple and affable in his manners; and both he

and his family were kind and attentive to me in the highest degree. His house commands a charming view of the Lake and Vale of Windermere; and a short walk through a grove of trees conducts to a spot where there is a view of another small lake, immediately at the foot of the mount on which his house is situated. To-day I go to Keswick, where I expect to see Mr. SOUTHEY, with whom I formed an acquaintance last winter in London, and who invited me to visit him.'

The deference of the wise and good, wherever he became known, was cheerfully conceded. But on his first arrival in England, he found, with deep regret, "in various publications, some of them extensively circulated, the charge alleged against the great body of the Bishops and Clergy of the Protestant Episcopal Church in the United States of America, of not faithfully inculcating the distinguishing doctrines of the Gospel." And he was grieved to find himself "ranked by name among those represented as thus neglecting the great essentials of religion, and insisting chiefly on mere externals." He was naturally anxious to disprove the charge, and show it to be utterly unfounded, in relation to himself at least. He published at London, in March, 1824, two volumes of those sermons, "which, in the course of his duty as a parochial minister," he had preached to his congregations in America. In a few months, they were re-published at New-York, by Messrs. T. & J. Swords, and are entitled, "Sermons on the Principal Events and Truths of Redemption." Their appearance in England was the most honest mode of proof; and it was readily acknowledged to be the demonstration of self-evidence. English Reviewers who held widely different opinions on many points of controversy, now united in one sentiment.

In an article of the **UNIVERSAL REVIEW**, (November, 1824,) it was said, The learned author "has, we think, in these two very valuable volumes, done enough most effectually to wipe away the aspersions to which he alludes in his preface." "No one can fail to discover," added the **QUARTERLY THEOLOGICAL REVIEW**, (December, 1824,) "even in the few extracts we have made, an energy of religious feeling absolutely incompatible with a temporizing spirit, or superficial character. No one can doubt, after having passed his eye over the subjects enumerated in our short syllabus, that to declare "all the counsel of God" to the congregations of which he has the charge, is the conscientious study of the Bishop of New-York." And the editors of the **CHRISTIAN OBSERVER**, (January, 1826,) in a very able and judicious critique on the publication of "our evangelical Bishop," as they call him, thus eloquently speak: "We find here in broad and legible characters a recognition of God the Creator, Christ the Atoner, and the Spirit the Sanctifier; of the guilt of the sinner, the need of repentance, the nature of holiness, the comforts of religion, the hopes of the godly, the glories of the redeemed, an eternity of blessedness, and the terrors which await the finally impenitent. And can we read such a mass of important doctrine, so plainly, so seriously, so affectionately and unaffectedly delivered with every recommendation of good language, and a good understanding, and not say, Happy are the people who are so instructed? And happy were the world, could we hope that every quarter of it was made to hear and know, through such channels, the joyful sound of the Gospel, and to seek what further might be learned in the sacred sources to which exclusively it refers us."

After an absence of two years, Bishop Hobart had acquired greatly improved health, and he prepared to return to the United States. In August, 1825, at Liverpool, he joined his companions from whom he had parted at Milan,—embarked with them on board the packet-ship *Canada*, September 1st,—and on the 12th day of October, his family and friends, his parishioners and fellow-citizens, received him at New-York with open arms.

He gave vent to his own feelings, in a discourse from the pulpit, pronounced first in Trinity Church, and afterward in St. Paul's and St. John's Chapels, to crowded assemblies of the devoted people of his charge, and of his deeply interested friends and fellow-citizens. It was the outpouring of a warm heart, that glowed with a true love of country, and rejoiced in the ties by which it was bound to a sweet home. The Republican Protestant Bishop was now in his own diocese and his own parish. Never was he more eloquent. The first emotion that he uttered was the devout apostrophe of the man after God's own heart: "How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Psalm cxxxvii. 4, 5, 6. True to his text, he graphically represented our distinctive national traits, as so many powerful motives of endearment. He drew, with a bold pencil, the picture of foreign lands which he had visited; and expatiating, in an extensive range of thought, on our peculiar blessings,—physical, literary, civil, and religious,—he preferred, above those of every other nation, the soil and institutions of America. "Yes," said he, "even in that land whose fame is sounded throughout

the earth, which its sons proudly extol (we need not wonder at the boast in them) as the first and the best of the nations, whose destiny she has often wielded,—even there, where nature has lavished some of her choicest bounties, art erected some of her noblest monuments, civil polity dispensed some of her choicest blessings, and religion opened her purest temples,—even there (and he thinks the sentiment was not that of the excusable but blind impulse which instinctively attaches us to the soil that gave us birth) his heart deeply cherished, and his observation and reflection have altogether sanctioned, lively and affectionate preference, in almost every point of comparison, for his own dear native land, and for the Zion with which Providence has connected him.” “ I revere and love England and its Church ; but I love my own Church and country better.”

His view of England covered the greater part of his canvass, and he depicted many marks of what he considered her inferiority,—in natural scenery, literary institutions, civil blessings, and religious privileges,—and particularly in her union of church and state, her system of church patronage, her defective ecclesiastical discipline, her tithes, the temporal views which regulate the appointment of her bishops, and the inadequate means provided for the education of her clergy. The appearance of the discourse in print produced a powerful sensation. “ Some” of the author’s friends on this side of the Atlantic, “ whose judgments,” said he in a note, “ I greatly respect,” objected to certain “ expressions” as “ too strong.” In England, there was but one opinion on this subject. The publication of the sentiments advanced, like the discharge of an electrical battery,—with an instantaneous and indiscriminate shock, was painfully felt by all the members of the

national Church, and by all who joined hands as Englishmen. The periodicals of the day were not backward to indulge in the severest strictures. The Bishop's kindest personal friends in England found it very hard to frame for him any apology. But in a generous spirit one of them thus wrote to a friend in the United States: 'That at the moment of his return to resume, after two years' absence, his important functions, his whole mind should be absorbed by feelings of affection toward his country, and especially toward the Church which he had been the chief instrument under Providence of raising from the dust,—and that his only thought should be how he could most unequivocally express his unchanged affections, most cordially reciprocate the greetings with which he had been welcomed, and turn most to the advantage of the paramount object of his solicitude the observations he had made in other countries, is perfectly natural. And that in the enthusiasm kindled by such an occupation of his mind, he should lose sight of what he was inflicting upon those who were cast into the background of his picture, to set off his own Zion, and to advance it to the prominent station of the joy of the whole earth, is with me a very venial inadvertence; and as far as I am implicated, I shall be quite reconciled to it, if it has the good effect amongst yourselves which he intended it to produce.'

That he did intend to produce a good effect,—whatever judgment might be pronounced on his opinions, beyond the seas,—was readily acknowledged by all who again beheld him in his own diocese. And his presence was soon manifest in the life and energy which he communicated.

The regular annual meeting of the Diocesan Convention took place on the 18th day of October, 1825,—only six days

after his arrival. Eighty-nine clergymen and ninety-six lay delegates attended. The presence of Bishop Croes, of New-Jersey, and Bishop Brownell, of Connecticut, gave an increased interest to the scene. With an intense emotion the long absent ecclesiastical Father arose and pronounced his eloquent Address,—breathing, throughout, the most ardent assurances of friendly affection and spiritual love. “I again press to the bosom,—I have felt it,—of mutual affection,” said he,—“again take with the hand of warm congratulation the CLERGY whom I had left, whom I had often seen in this sacred place. I knew not their full hold on my heart until I was separated from them, and again united to them. I also see the revered and honoured LAYMEN whom I have been and am proud to call my friends, to denominate them with an appellation that still more endears them to me—the *friends of the Church*,—the Zion whom they and I ought, and I trust do, supremely love; not as the mere religious party with which we are fortuitously cast, but as the depository and dispenser of the truths of salvation.” “But I *can* say,” added he, “and I *must* say, that I honour, that I esteem, that I love you. And do, I beseech you, carry with you to your congregations and your fellow-churchmen, the expressions of my gratitude for all the interest which, in various ways, they have so strongly manifested for their absent bishop. Tell them that he comes grateful indeed, for hospitalities and attentions abroad, and admiring much that he has seen, especially in the land of his fathers; but prizing all that he left behind, more, he would almost say infinitely more, than when he went away; loving his Church as the purest and the best, however as yet humble among the Churches of Christendom; and why should he not, for once in his life, mingle

with his public acts as a Christian bishop his sentiments as a citizen, loving his country as the best and the happiest, because the freest upon earth: tell them that *he comes with renovated desires to serve them,—to do his duty to the beloved diocese of which he has charge.*”

And he abundantly redeemed this pledge. He visited his churches with an increased zeal,—and by his actions, in loud terms proclaimed to all his spiritual cure, “I will very gladly spend and be spent for you.” After a twelve-month, when he again met his clergy and lay delegates, he thus concludes an enumeration of his Episcopal acts:—I reached home, “with abundant cause of thankfulness to Almighty God for my preservation during the labours and fatigues of the journeys of the past year, embracing in the whole between three and four thousand miles.” ‘Such an itinerary of laborious exertion,’ observes an able and eminent divine of the mother-church, ‘exceeds the whole sum of our Episcopal progresses. It is only surpassed, by the visitations of Bishop HEBER through the whole interior of British India, which cost him near a year and a half to complete without any intermission;’ and by the Episcopal circuit of nearly six thousand miles in the space of little more than four months, performed in a visitation of the valley of the Mississippi by the present Diocesan of Connecticut. Bishop HOBART, by his circuit accomplished in *four months*, “obtained,” with the two missionary Prelates of the East and of the West, “a good report.”

It was not after his return to America that he for the first time fulfilled his consecration vows. It was not by some bright examples in the old world that he was taught his first lesson of fidelity. From the very hour that he was “called to be an Apostle,” he was the diligent, inde-

fatigable, fearless “good Shepherd.” His vigorous understanding, his warm heart, his active frame, by the labours of the day and by the watchings of the night, in the populous city and in the wilderness, through good report and through evil report,—his whole soul and body, with all sincerity, all earnestness, and perseverance unto the end, were ever kindling in the interests, toiling in the service, and glorying in the prosperity of the Church of Christ. Of all this, his annual addresses to the Convention of his diocese afford “full proof.” They are the witnesses of his devotion to his work, and of his conscientious efforts, although in opposition at times to the views of some among his spiritual household, to preserve the unity and purity of the Church.

He had scarcely entered on the labours of his Episcopate, when THE INTELLECTUAL AND SPIRITUAL QUALIFICATIONS OF THE CLERGY occupied his anxious thoughts. “The necessity of a theological school,” said he, in the year 1813, “presses with greater force upon my mind in the station which I now occupy. It is an auspicious circumstance, that the attention of the Clergy, and of Episcopalians generally, appears to be awakened to the importance of this object. And I trust it will not be long before a theological school is established, the object of which shall be to train up young men for the ministry, not only in literary and theological knowledge, but in evangelical piety, and prudent but fervent zeal for the advancement of the kingdom of Christ.” “Without a ministry,” he observed, on another occasion, “the Church cannot exist; and destitute of a learned as well as a pious ministry, she cannot flourish.” More than once he set forth “the immense importance” of the General Seminary, of which it may be

truly said he laid the corner-stone. And he thus urged the duty of rendering aid to candidates for the ministerial office: "There can be no species of benevolence more grateful to the friends of religion and of the temporal and eternal happiness of mankind, than that which takes a youth of piety and talents from a state of depression and obscurity, and, furnishing him with the means of education and of theological study, prepares him for becoming the respectable and successful herald of the cross of the Redeemer, and the dispenser, under God, of spiritual blessings to his fellow-men." "The want now most felt," said he, "is that of clergy, well qualified, but *self-denying, laborious*, clergy; who, with primitive zeal, will penetrate our darkened wilds, to illumine them with the light of the blessed Gospel."

In his view, "those GREAT DOCTRINES WHICH CONSTITUTE THE GOSPEL THE POWER OF GOD," were "the sinfulness and guilt of man,—his transformation by the renovating influences of the Divine Spirit,—his salvation only through the merits and grace of a Divine Redeemer."

To spread abroad the knowledge and the hallowed influence of these doctrines, he ardently commended "THE INSTITUTIONS OF THE CHURCH,"—those venerable mediums of chastened fervour, commended by the holy lives, and consecrated by the triumphant deaths of so many myriads of "saints on the earth, and such as *excelled in virtue.*" This was his language: "We ought not to shut our eyes against what is passing around us in the Christian world. We may there see the consequences of certain principles and practices in those *extravagances* which are sweeping respectable religious communities with the besom of misrule; which have invaded, with ruthless step, the

social and domestic sanctuary; and which have degraded, and disgraced the cause of rational, serious, and fervent piety." "It is cause of gratitude and of boast, that what are considered by some *the dull round of Church observances*, in the hands of a faithful and zealous minister, prove, by the blessing of God, effectual in converting sinners, and in establishing believers in the holy faith of the Gospel,"—"in the revival of a spirit of piety, congenial with the scriptural and apostolic doctrines and ordinances of the Church, and which, therefore, we may trust, would not have disgraced her purest days." "Whatever prejudices our *liturgy* may have at first to encounter among those who are unacquainted with it, a minister who will be diligent in explaining it, and enforcing its excellencies, and who, in obedience to his ordination vows, will be faithful and devout in the use of it, will finally succeed, by the divine blessing, in leading many to value it as their best help in the exercises of devotion, and, next to the Bible, their best guide to heaven."

THE RELIGIOUS INSTRUCTION OF YOUTH, and especially SCHOOLS ON THE LORD'S DAY, met with his warmest approbation. Addressing the clergy, he observed, "I would earnestly call your attention to the important part of our office, the religious instruction of the young members of our flocks, as the best security, against enthusiasm on the one hand, and lukewarmness on the other, and the principal mean, with the divine blessing, of establishing them in the principles and habits of sound piety." "Sunday Schools," said he, "have been organized in union with our Church, which promise the most beneficial effects;" and "I suggest the formation of similar schools in *every congregation in the diocese.*" "It is with high gratifica-

tion I state to you, the complete organization of the General Episcopal Sunday School Union."

"As a means of diffusing religious knowledge," he observed, "I need hardly insist on THE IMPORTANCE OF RELIGIOUS TRACTS." "Such as exhibit views of divine truth, in accordance with the sentiments of our Church, and explain her institutions, are particularly wanted in the new congregations." In regard to *Tract Societies*, it was his judicious observation, "An union here with our Christian brethren who differ from us, must inevitably, to say the least, endanger our religious system, either by circulating sentiments in dissonance with its distinctive principles, or by keeping them out of view in a general association of commanding influence, lead to the belief that they are of little importance."

On the subject of THE DISTRIBUTION OF THE SCRIPTURES, his views have been much misapprehended. He thought and argued, that Episcopalians would "best preserve their attachment to the distinctive principles of their Apostolic Church, and thus best advance the cause of primitive Christianity, and most effectually avoid all collision with their fellow Christians who differ from them, *by associating for all religious purposes only among themselves.*" This sentiment, at its first annunciation so unpopular,—being opposed to all promiscuous associations of differing sects,—has already been approved by the policy of some leading denominations of Christians, who now adopt the Bishop's words, "It is not to the *distribution of the Bible*, but to the *mode* of distribution that our objections apply." In the language of the *Christian Observer*, vol. xxvi. p. 618, "Dr. Hobart was very earnest, and we are sure quite sincere in his opinion." He eloquently urged the dissemina-

tion of the Book of Truth, especially among the destitute congregations and new settlements in the wide range of his Episcopal jurisdiction.

The state of these new settlements and the surrounding spiritual "desert region," made him the friend of MISSIONS. "Too much value," he exclaimed, "cannot be placed on missionary services; and there is no object of more importance to the general interests of religion, and to the prosperity of the Church, and no duty more strongly demanded by the spirit and the precepts of the Gospel, than the encouragement of missionary labours." "In providing for the immense spiritual deserts of our own country," was his view, "will be our appropriate discharge of the duty imposed on the Church in general, of preaching the Gospel to every creature. These are wastes which, if we neglect them, none will cultivate. Those in remote climes are, or will be, attended to by older and richly endowed churches abroad; especially by the Christians of Britain, who, amply provided for at home, are ever ready to send the ministrations of the Gospel to every heathen nation where there is any opening of Providence for the establishment of it. Our own are wastes presenting scenes of spiritual want that surely must come home to our feelings, and most powerfully appeal to our judgments, and I hesitate not to say, demanding all our resources, and, God blessing their application, abundantly and certainly rewarding them." "I hope," said he, "that wherever it can be done without interfering with the numerous claims of the destitute portions of our own diocese, there will be a readiness to contribute toward the *general* extension of the truths of the Gospel, as professed by our own Church." But anxious to "provide for his own, and specially for those of his own house," (1 Tim.

v. 8,) he pointed to the spiritual family which God had given him,—and affectionately mindful of “their earnest solicitations, accompanied *even with tears*, for only the *occasional* services of a minister,”—he felt the force of his declaration, “No diocese in the Union affords a more extensive field for missionary labours.”

IN CARRYING THE GOSPEL TO THE HEATHEN, he rejoiced to perform what he believed his share of service. Next to his “brethren according to the flesh,” the untutored Indians of our country awakened his solicitude. Their spiritual friend, he secured their utmost confidence. “At the earnest request of the Oneida Chiefs,” he licensed as a lay-reader, a person “of Indian extraction, acquainted with their language, dispositions, and customs, and devoting himself unremittingly to their spiritual and temporal welfare.” “Soon after he commenced his labours among the Oneidas, the Pagan party solemnly professed the Christian faith.” “Soon after their conversion, they appropriated, in conjunction with the old Christian party, the proceeds of the sale of some of their lands to *the erection of a handsome edifice for divine worship.*” “On my recent visit to the Oneidas,” said the Bishop, in the year 1818, “I saw an aged Mohawk, who, firm in the faith of the Gospel, and adorning his profession by an exemplary life, is indebted, under the divine blessing, for his Christian principles and hopes, to the Missionaries” of the venerable Society in England for Propagating the Gospel in Foreign Parts. “The son of that head warrior of the Onondagas,” he added, “who was killed at the battle of Chippewa,—amiable and pious in his dispositions, and sprightly and vigorous in his intellectual powers, is earnestly desirous of receiving an education to prepare him for the ministry among

his countrymen." The Oneidas, observed the deeply affected Prelate, whom they called their spiritual Father, "listened to my address to them, interpreted by Mr. Williams, with so much solicitous attention; they received the laying on of hands with such grateful humility; and participated of the symbols of their Saviour's love with such tears of penitential devotion, that the impression which the scene made on my mind will never be effaced."

When he visited this interesting tribe of our aborigines, in the year 1826, he confirmed twenty-five of their number, and admitted their first lay-reader, Mr. Williams, to deacons' orders. In a discourse to them, fraught with spiritual tenderness, the Bishop, at every pause for the interpreter, called the assembled group "My children." After the ordination service, several of the chiefs advanced,—each placed his right hand on the right shoulder of the chief before him, the right hand of the foremost resting on the right shoulder of their minister. It was their characteristic and expressive sign of CONCORD. A petition was then made to their "Right Reverend Father," by a party of the nation about to remove to the far distant region of Green-Bay; and they desired, with a grateful sense of "the blessings of" his "watchful providence," that he would extend to their remote region his paternal care. The touching answer promptly given to this solicitation, and the Bishop's glowing language to the duly ordained Indian Herald of the Cross, will occupy some of the most attractive pages in the mission-history of the new world.

The Rev. Mr. Williams, in company with his "red brethren," migrated to Green-Bay, and a new catechist and instructor was appointed to succeed him. In the year 1829, the tribe was again visited by their "Right Reverend

Father in God,"—their catechist and instructor was then admitted into orders,—and services replete with interest were again performed. "On my first visit to them a number of years before," said the Bishop, "I had confirmed nearly the same number, (ninety-seven,) and at subsequent visits others were confirmed. It could not but excite the most gratifying emotions to find them still advancing in Christian knowledge, and in attachment to our Church, in whose liturgy they joined with affecting simplicity and devotion." The Chiefs, in council, requested his "advice as to some particulars in relation to their spiritual interests," and he afterward described the scene. "An ancient butternut grove, from time immemorial their council ground; was the place where their chiefs and warriors assembled, and arranged themselves in circles, within which the clergy and myself were seated. Groups of young men, and women and children, were scattered around the assemblage, regarding with evident attention and interest what was said and done. The address to me of one of the Chiefs, to which I replied; the speech of another to the natives; and the final address of the orator of the nation to me, to which there was a reply from me, were marked by great good sense, and by simple and commanding eloquence. It is the strong dictate of Christian sympathy and duty, to cherish this mission among the Oneidas, who are so favourably disposed to our Church, and who are advancing in the arts and comforts of civilized life."

It was not merely in the halls of refinement at the metropolis, but in the social circles of the infant hamlet; and amid the group of Indian Chiefs, and warriors and natives, that the indefatigable "Shepherd of souls" was continually watching, as one that was to give account. And for the

great object of his ministry, he cheerfully encountered every personal sacrifice. With the royal patriot, to whose auspices we are indebted for our translation of the Word of God, and under whose protecting care the Church in old time was so peculiarly blessed, the faithful Bishop of New-York could well exclaim, I “prefer the weal of the public” “to any particular and private ends of mine; thinking ever the wealth and weal of the commonwealth to be my greatest weal and worldly felicity.” And if we walk about his spiritual Zion and go round about her, if we mark well her bulwarks and tell the towers thereof, we shall readily discern, that here are numerous and imperishable monuments of his success, which, as with a voice crying in the city, and a voice crying in the wilderness, will “tell to the generation following” his exemplary self-devotion in the cause of Jesus and the Church.

And his care was not limited by the artificial boundary of a single diocese. He was in spirit and in truth a Bishop of the Church in the United States. Although he might be concealed from observation, as if by the fabled magic ring of Gyges, his powerful influence was felt and owned in almost every ecclesiastical movement that awakened general interest. The time would fail to tell of his frequent ministrations, in Pennsylvania, in New-Jersey, in Delaware, in Connecticut,—in Massachusetts and other portions of the Eastern Diocese,—sometimes at the south in Maryland, sometimes at the north in Upper-Canada,—every where, by his deep interest in whatever contributed to the extension of the Gospel, and by his active efforts in all the general institutions fostered by our ecclesiastical confederacy, obtaining among men a good report. His “praise” was “in all the churches.”

When nineteen annual revolutions of the earth had measured the whole period of his prelacy, he had issued from the press, beside his larger works, numerous sermons, pamphlets, catechisms, and tracts, with frequent communications to religious and other periodicals,—he had ordained more than a hundred servants of Christ to the *first* order, and more than ninety to the *second* order of the ministry; consecrated seventy sanctuaries of the Lord; had taken part in conferring the Episcopal character on nine successors of the Apostles; confirmed not less than twelve thousand children of God and inheritors of the kingdom of heaven,—and thus in bold relief set his seal to that comprehensive record of St. Augustine, The office of a Bishop in the Church of Christ is not merely the dignified leisure of a non-resident, “*Episcopatus non est artificium transigendæ vitæ.*”

What is briefly comprised in the aggregates which have just been mentioned, could be accomplished only by rare corporeal energies, and by moral and mental faculties of a high order. Among the most illustrious names recorded on the ample volume of Church history, will appear in bright capitals JOHN HENRY HOBART.

His distinctive traits of character,—personal, intellectual, moral, and religious,—must be, to his spiritual family, a theme of interesting contemplation.

CHAPTER V.

His personal appearance—Prominent mental qualities—Habit of early rising—Attainments—Character as a writer and a speaker—Principles and policy—Moral traits—Domestic character—Religious views and feelings—Last words—Death—Obsequies—Conclusion.

THE characteristics of Bishop Hobart's person were expressive. He was all life and energy. Although short in stature, he was muscular and well proportioned. By his activity, for which he was distinguished from his boyhood, he gave a due developement to every muscle of his frame. He was formed for action; and in all his movements he was prompt. From this trait his whole deportment took its character. He had a rapid step, an animated gesture, and a fleet glance. When excited to express disapprobation or rebuke, his sudden turns and hurried utterance were startling. But on the other hand, alive to every social courtesy, his cheerful air could in an eminent degree conciliate. In private, he had nothing of that stateliness which fancy is so apt to throw around the apostolic dignity. His quick and abrupt movements were incompatible with graceful ease; and his frequent verbal iterations and rapidity of speech, differed widely from that measured articulation, which is in general associated with the manner of the Right Reverend Father in God. It was in the sanctuary that he exhibited his best aspect. There his gait was grave, his mien was dignified, and his enunciation was deliberate, deep-toned, and impressive.

The features of his countenance were strongly marked. When the muscles were relaxed, his expression was very like that given in the print with which this volume is ac-

accompanied. But in his animated conversation, in his intensity of thought, and in his glow of feeling, there was a life and soul which art, in its perfection, cannot communicate to dots and lines.

As a restless exuberance of animal spirits was one of his distinctive personal traits, so he exhibited, in *thought*, a corresponding exuberance. He was a stranger to that mental sluggishness, in which some doze away their being. In all the operations of his mind there was despatch. And his thoughts were eminently *practical*;—comprehensive, to discover at a glance the whole dimensions of a subject,—sagacious to discern, quick to decide, bold to resolve, determined to undertake, and persevering to accomplish. His memory was faithful in an eminent degree. His imagination, lively as it was, yielded to the full sway of his controlling judgment. All his intellectual faculties were consecrated to his great theme; and he thus afforded an illustration of what the English moralist has defined the “true genius,”—“a mind of large general powers, accidentally determined to some particular direction.”

Throughout life, like one of his great forefathers mentioned in a preceding page, (p. x.) he was “a morning student.” He rose to his duties with the first dawn of day. While others were yet merged in sleep,

“————— in dead oblivion, losing half
The fleeting moments of too short a life,”

he was already “up and doing.” And to his *morning studies* he attributed, with BAXTER, PALEY, WESLEY, and DODDRIDGE, the most valuable treasures and the best productions of his mind. And with the JEWELS and the KENS, the TAYLORS and the BURNETS, by whose active prelacy

the Church grew in grace and knowledge, he is a conspicuous example of the good results which are the fruit of early rising. From boyhood, it was his characteristic "to wake the morn." And this is the key by which the *mystery* of many of his astonishing intellectual efforts may be disclosed.

In that subject which was the designation of his vigorous mind, he made attainments that were rare and valuable. Before the period of his entrance into the ministry, and from that time until his cares of office wholly occupied his thoughts, he was industrious in exploring the wide field of theological literature. Church Polity, Polemic Theology, and Pulpit Eloquence, were his favourite themes; and in these he was "thoroughly furnished unto all good works." Among the "chief of the fathers of the mighty men" with whom he loved to hold communion, were HOOKER, BARROW, PEARSON, BULL, and HORSLEY. Instead of profound or curious learning, he sought those attainments that might best serve him in the exigencies of his busy life. It has been well observed, "As gold which he cannot spend will make no man rich, so knowledge which he cannot apply will make no man wise." Bishop Hobart's fund could all be readily converted into current coin.

And his style of composition was of the same popular character. To refine with elegant precision was not his study. He was no slave of words; they were his ready messengers to do his will. But without regard to a prevailing nicety of verbal adaptation, or a rhetorical accuracy in the adjustment of his periods, the productions of his pen were distinguished by a natural, and sometimes glowing eloquence. His great rapidity of thought was associated with a great rapidity of composition. When in that reduced

state of health which required his voyage to Europe,—on the very eve of his departure, ‘ he issued from the press,’ say his publishers, ‘ a *hundred closely printed pages* in the octavo form, the greater part of which was written in his bed, just *eight days* after the appearance of a pamphlet, to the arguments and reasonings of which he made a spirited and conclusive reply.’

As a speaker, he was celebrated from his very boyhood. At the grammar school, at college, and in the Lord’s Holy Place, there was in his characteristic ardour an animation to arrest, an earnestness to fix, and a sincerity to control, the feelings of his audience. It was not the lively fancy of a TAYLOR, nor the nervous vigour of a SOUTH, nor the pointed antitheses of the English Seneca, the sententious HALL, that gave him power in the pulpit ; but an eloquence, commended rather by its natural flow and its persuasive energy of words, the warmth of its ejaculations, the surprise of its parentheses, and the directness of its appeals. When he first entered on the duties of his ministerial work, his discourses were committed to memory with great care, and thus acquired that peculiar charm, which is inevitably forfeited by reading. He was compelled afterward to adopt a different manner, by his increased engagements ; but he was always ranked among the first of preachers in the American Church.

In England, he did not take part in the performance of any public services of the sanctuary. ‘ The act by which our bench were empowered to consecrate bishops for America,’ says a prominent clergyman of the English Church, ‘ introduced a prohibition of the persons deriving their ministry under its provisions, from either being beneficed, or even officiating in this country ; and very heavy penal-

ties are enacted against any English clergyman permitting them to do so.' Before the Christian world, this interdiction so unqualified cannot but seem severe. Our honoured prelate had not the privilege in England to exercise *any* of his sacerdotal functions, and was absolutely enjoined silence by the mother-church; but with the approbation, and at the request of Bishop SKINNER, in Scotland, he was led more than once to lift up his voice beyond the Tweed. Before assembled crowds, he there preached the everlasting Gospel, to the honour of his country, the magnifying of his office, and the glory of God.

Wherever he officiated, it may be truly said, his "epistle of commendation" bore a signature which all could read who were called by that name, "which is above every name." His principles were the result of impartial investigation and deep conviction, after "diligently reading Holy Scripture and ancient authors." In the language of a writer already quoted, (p. lxxxviii.) he might indeed, from his *practical* religious views, be called an "evangelical Bishop." And his views of *the Constitution of the Christian Church* should by no means divest him of his claim to that superscription. "EPISCOPACY, in its strict sense," said he, "denoting the three orders of bishops, priests, and deacons, with their respective functions, is the same in all Episcopal churches. These orders, with their appropriate powers, are unchangeable; resting on "scriptural institution;" and have accordingly "subsisted from the beginning;" as our Church declares, "from the Apostles' times." As this is the sentiment of the Episcopal Church; as in common with their Presbyterian brethren, Episcopalians maintain the necessity of an *external commission*, derived by succession from the Head of the Church,

the "being called of God, as was Aaron," in order to constitute a lawful ministry; and as the offices of ordination declare that God, "by his divine providence and Holy Spirit, appointed divers orders of ministers in his Church," among whom are bishops with their appropriate power of ordination, of conveying the ministerial commission; is there not a further reason than that of *consistency* for our interdicting all other but an Episcopal ministry within our bounds? There is a certainty that such a ministry has a lawful commission. Can there be certainty as to any other?"

In his PRINCIPLES a Churchman, he regulated by these principles his course of POLICY. "One would think it obvious," he observed, "that it is the duty of Episcopalians consistently and zealously to bend all their efforts to the advancement of their own Church, and to avoid all admixture of administrations, and of exertions in what concerns the faith, the worship, and the ministry of the Church." "From my official station I have so many opportunities of observing the powerful claims of destitute congregations upon the zealous exertions and liberal contributions of their brethren, and their wants so often press upon my feelings, that I cannot cease to lament, that so large a portion of the bounty of Episcopalians flows in a channel over which their own Church has no control, and from which it derives no immediate advantage." In an age when, under the winning aspect of a heavenly spirit,—the Spirit of Christian Unity,—unnumbered popular schemes are started, in which the followers of Jesus, of all denominations, were invited to take part in the conversion of the world,—Bishop Hobart steadily maintained his course, resisting every enticement on the one hand, and encountering on the other every reproach. He honestly regarded all these schemes, how

plausible soever, as in effect so many various modes by which the predominant sect would eventually prevail, by adapting every other to the dimensions which it might prescribe,—and in this particular at least, illustrating the story of Procrustes. He opposed all *compromiting of principle*, as unwarrantable by the singleness and the honesty of truth. And in the unaffected ardour of his attachment to the Church, “in her faith, her ministry, her order, and her worship,—and in all her great distinctive principles,” he exclaimed, “Amidst the agitations and tumults of error and enthusiasm, she is the asylum of the wise and good; amidst the conflicts of heresy and schism, she is the safeguard of the truth as it is in Jesus,—of all that he and his Apostles ordained to advance the salvation of a lost world.”

That he was sincere in his opinions none could doubt. And he possessed, beside his vigorous intellectual qualities, those MORAL TRAITS, by which his opinions were most effectually to be advanced and extended. In his star of office shone that bright gem *decision*. There was in his character no wavering, no compromise, nothing concealed, nothing dilatory; but a firm, rigid, open, prompt, and assiduous avowal and defence of what he honestly esteemed the truth. Whatever virtues are ascribed to him as an ecclesiastical executive, in the preceding pages or in those which follow, radiated from this central point. When he determined on a course of duty, in the fear of God, his decision roused and could maintain an intrepidity which was pre-eminent,—not less than that of the great Scotch Reformer, who was honoured with the brief but comprehensive tribute, “He never feared the face of man.” Full many an obstacle, which to the temporizing and irresolute would have been “a lion in the way,” he fearlessly en-

countered with the confidence of the strong man; and, in imitation also of the strong man's magnanimous reserve, he often achieved rare exploits, and even to his nearest friends "told not what he had done." *Judges* xiv. 6. It was never from himself that his own family or his most intimate associates first learned the commendation of his good works.

And among his moral qualities in *private life* which are recorded in the sequel, the predominating was his peculiar relish for retirement. 'He often declared,' says one who was ever near to him, 'that retirement from the walks of public life would have been most agreeable to his feelings, and in consonance with his disposition and inclination.' Withdrawing from the city and its disquietudes, he would frequently repair to his secluded summer residence at the Short-Hills, in New-Jersey,—a farm in Essex county, near Springfield, where, in the cultivation of his garden and his grounds, he delighted to give himself up to the unrestrained indulgence of some of the most kindly sympathies of our nature. An eminent statesman has denominated rural enjoyments "The inclination of kings, the choice of philosophers;" and this sentiment is sanctioned by the judgment of one of the most exalted minds that beamed in the seventeenth century,—the immortal author of the *Novum Organum*. "A garden," are Lord Bacon's words, "is the purest of all human pleasures." And Bishop Hobart cherished from his early youth, not only an interest in the charms of horticulture, but, as has already been observed, (p. xviii.) a love of natural scenery. Some remarkable illustrations of this strong habitual feeling were afforded at the Short-Hills; and it accompanied him in his remotest foreign travels. When in extremely feeble health during his first visit to Italy, he was overcome by sickness on his

way from Florence to Rome. It was at the village of Radicofani, near the bleak summit of a lofty mount. Confined there to his bed for several days by a severe illness,—without medical attendance,—without the conversation of a friend or a companion,—and from his debility unable even to enjoy the solace of a book,—it was his calm recreation, to be gently raised in bed and moved near to one of the windows in his apartment, from which he could contemplate the expanded prospect afforded by his elevation of three thousand feet, and watch the setting sun's mild rays, as they gradually disappeared in the soft sky of an Italian landscape.

With a taste for natural scenery, it has been observed by moralists, are generally united the kindest emotions of the human heart. Bishop Hobart, in his social intercourse, was an illustration of this truth. His friendships were peculiarly warm. A short time before he set sail for Europe, being visited at his house in New-York by an early college associate,—‘on their first meeting,’ says one who was present at the affecting interview, ‘they seemed entirely overcome by their feelings, and remained in a back room together, locked in each others arms, appearing scarcely able to speak.’ And the source of this ardent friendship was not a selfish, but a benevolent principle. A theological student, ‘owing to the death of his patron, lost the means of sustaining himself, and oppressed with despondency, retired secretly from the Seminary to obscure lodgings. On learning this fact, the Bishop sought him out, relieved him from his embarrassments, placed in his hands the means of prosecuting his studies, and continued this bounty until he was prepared to receive orders.’ The grateful beneficiary, afterward a clergyman, ‘never

told the story without a gush of tears.' The heart which gave cause for this glowing gratitude, was susceptible also even of the passing attentions of a stranger in a foreign land. Two citizens of New-York, when at Zug, in Switzerland, several years after the time of the Bishop's tour in that country, were agreeably surprised by the master of a hotel,—an intelligent man, well acquainted with the English language,—who made particular inquiries concerning his former most agreeable American guest, and manifested a 'great interest in hearing of him.' 'He told us,' says one of the travellers, 'that when the Bishop passed through Switzerland he staid at his house, and after his return to the United States, sent him a beautiful American Atlas, as a token of his kind recollection, upon which he set great value.'

They were these kind endearing sympathies that made the soul which cherished them susceptible of the purest pleasures in domestic life. Emphatic truth commends the observation of a distinguished writer, "It is at home, that every man must be known by those who would make a just estimate either of his virtues or his felicity." And in his hours of relaxation,—his robes of office laid aside, and his cares of office for a while intermitted,—Bishop Hobart indulged sensibilities and partook of enjoyments, to which one who knew him well "for more than seven-and-twenty years," gives, in one of the following pages, this attestation: "His amiable and engaging manners in social and private life, his affectionate and tender deportment in all the relations of friendship, and of blood and kindred, formed, after all, the prevailing charm of his character. Those only can truly appreciate him, who have seen him when, released in some measure from the cares which

almost incessantly preyed upon him, he gave himself up to the enjoyment of the society of those he loved. In such hours there was a child-like simplicity, an ardour and tenderness which many who knew him best will never forget."

To his beloved home he was bound by associations that pervaded the whole texture of his life. A few hours after he set sail for Europe,—when a friend accompanied him for a few miles and did not leave the ship until she put to sea,—his last words at parting, pronounced with a touching emphasis, were, 'Tell my family that you have seen me safe thus far; O my family, I feel that I am every thing to my family!' And upon those hearts which at HOME once beat in unison with his, responding every sentiment of joy or sorrow, his name is written in such lines of love as can never be effaced.

It was in the bosom of his family also that his most engaging religious sympathies were indulged. There, giving vent to all his feelings,—in his devotions at the domestic altar, in his free interchange of spiritual sentiment, and in his ardent, graphic delineations of the 'things which are unseen,'—he evinced a heartfelt conviction of the momentous doctrines of our holy faith, and a full reliance on its transporting promises. "That *genuine faith*," said he, "which will lead the soul to Christ as her only refuge, must be founded on a *lively conviction* of our *guilt and misery*." "The faith which will vitally unite thee, O my soul, to thy Redeemer, and prove effectual to thy salvation, founded on a deep sense of thy guilt and misery, must lead thee *cordially, supremely, and joyfully to rely on the all-sufficient merits of Christ for pardon; and on his all-powerful grace for complete redemption*." "Almighty Redeemer, purchased by thy blood, to thee I wholly sur-

render myself. All the powers of my soul, all its desires and hopes, shall be engaged in thy service, and centre in thy love!" Upon the great leading doctrines of the *atonement* and the *three-fold* relation which God sustains to man, as our Father, our Redeemer, and our Sanctifier,—he would often dwell with a peculiar earnestness.

He experienced also the powerful influence of his faith, in his repeated solemn calls to be prepared for his departure. 'While with him at New-York, as early as the year 1802,' one of his nephews observes, 'he faltered, and repeated a clause, in the family evening-prayer,—then stopped, and fell suddenly in a fainting-fit, from which he was recovered with some difficulty.' The immediate cause of such alarming symptoms, was that derangement of his digestive organs, which was induced at the early period of his boyhood, and increased in its effects as he advanced in life. During his annual tour of visitation in the year 1826, when alone at evening in his chamber, he was heard suddenly to fall; and when his room was entered, he was found "lying on his face, faint and convulsed." In one of his Charges to his Clergy, speaking of "vanity of vanities," "stamped upon all objects and all motives not sanctioned by the grace and hopes of the Gospel of Christ," he specially alluded to "serious monitions of" his "uncertain hold on life,"—it was because this truth exerted at that time a most solemn and salutary control of his affections.

By the appointment of the great Arbiter of life and death, the very chamber where so impressive a monition had been given in the year 1826, was, in the year 1830, to be a chamber of the most dread solemnities. The Bishop was again engaged in travelling on his annual tour. He

had made official appointments with remote western parishes, but was unexpectedly induced to change his course and visit Auburn. It was an event of peculiarly affecting interest; it was his final visitation. At Auburn he administered confirmation for the last time. It was the closing act of his Episcopate. His sermon was the concluding sermon of his ministry; and, by a striking coincidence, as his *first* theme in the pulpit was DIVINE WISDOM, "Her ways are ways of pleasantness, and all her paths are peace,"—so was his *last* theme, "The fear of the Lord, that is WISDOM."

At the parsonage, a few hours after public service, an oppression at his stomach was the symptom of his last illness. He repaired to rest,—in the very chamber where, four years previous, and at the same time in the same month, he had been warned of his mortality. On the *second* day of September his last sickness commenced; and on the *twelfth* it terminated.

The interval of ten days was solemn. All that the assiduities of friendship could supply was anxiously and affectionately furnished. All that prompt medical treatment could administer, was yielded with the most soothing solicitude. But the disease became more and more alarming to the attendants; and on the eighth day it premonished of approaching death. The man of God, however, was not *surprised* by this annunciation. He had often said, during the first seven days of his sickness, that this was his third attack, and one such, he thought, would at last prove fatal: "Perhaps," said he, "this may be that one." He had been much in prayer; had united in the devotions used at the visitation of the sick; had frequently requested that some portions of Bishop Andrews' Litany might be read

to him; and had often conversed on the sinner's ONLY HOPE. The minute details of his last illness, given in the following Sermons and in the Appendix to this volume, are an ample record, exhibiting his submission under the most agonizing pains,—his assurances of gratitude to all who gave him the least comfort, temporal or spiritual,—his devout and touching mention of his wife and children,—his affecting interview with his eldest son, who was the only member of his family at his death-bed,—his allusion to the divine promises concerning the preservation and perpetuity of the Church,—his memorable exhortation to a faithful preaching of “the doctrines of the cross,”—his entire renunciation of all merit of his own, with a full reliance on the efficacy of the atonement, and an unhesitating dependence on his Redeemer, his Sanctifier, his God, and his Judge,—his solemn participation of the symbols of his Saviour's dying love,—and his firm faith, lively hope, enlarged charity, and triumphant assurance of eternal joy.

Some of his distinctive traits of character were very strikingly evinced. Two days before he looked for the last time upon the scenes of this world,—as the setting sun's last beams shed a golden light into his apartment, the mild radiance attracted his particular attention, and suggested a devout thought of that Sun of Righteousness, in whose light we shall see light. In his intense concern for the absent members of his family, who were more than three hundred miles away from him, he desired to be raised in bed, and asking the direction of his beloved HOME,—so soon to be the house of mourning,—he then fervently clasped his hands in prayer, and for some moments remained in a thrilling silence, as he bowed toward the sanctuary of his earthly joys. Of one of his forefathers it is related, that “after

and under his confinement, the singing of psalms was an exercise wherein he took a particular delight, saying that it was *the work of heaven which he was willing to anticipate* ;” and this too was the departing Bishop’s heavenly enjoyment. He was much in praise. On one occasion, just awaking out of sleep, he commenced singing select verses of Bishop KEN’S Morning and Evening Hymns ; and the last verses of the ninety-third hymn he sang with a clear voice, the very day before his dissolution. “ A Bishop,” said one of the best of ancient prelates, “ A Bishop should die preaching.” And the Diocesan of New-York, as he illustrated in his life the dying sentiment of Archbishop WHITGIFT,—THE CHURCH OF GOD, “ PRO ECCLESIA DEI,”—illustrated in his death Bishop JEWEL’S memorable record. He died preaching,—eloquently preaching. Tender sympathies, fervent prayer, animated praise, and pious exhortation,—these were the appropriate employment of his last hours.

Without a dread of dissolution,—when the approach of the pallid king was first announced, he did not tremble. He received his solemn call, with a “ peace which this world cannot give.” He was ready. *He had but to die.* And while prayer glowed within his heart, and praise lingered on his lips,—surrounded by his affectionate spiritual comforters,—he gently closed his eyes, at the early dawn of the “ sweet day of rest,”—the Christian Sabbath.

“ Dost thou demand a test,
A test, at once infallible and short,
Of real greatness ? That man greatly lives,
Whate’er his fate or fame, who greatly dies !”

All that now remained on earth of the illustrious Prelate, was a lifeless body. The kind friends who had been watch-

ing the development of this touching scene, 'could scarce believe the fact,' although with a mute eloquence it told,—by every feature which they now saw motionless,—the Lord had that day taken away the immortal spirit of their chief Pastor. It was a startling reflection. Bishop HOBART was no more!

The melancholy tidings soon spread far and wide. Thirty-two years had performed their revolution, since Zion first heard of him and rejoiced. And now the sad crisis came, when, bereaved of a devoted son who was among the best beloved of her children, she was called to put on her garment of mourning, and weep because he was not.

His honoured remains were borne with a prompt expedition from Auburn to New-York. An acute sensation pervaded the whole city,—a deep interest in the peculiarly afflictive event. Unnumbered sympathies attended on his funeral rites, as his relics were conveyed away from his deserted HOME. The clergy and ministers of all denominations, in the city, and many from remote parts of the state and from other dioceses, moved before; and the long train that followed with the mourners, was a retinue of citizens prominent in civil offices, in literary institutions, and in numerous Episcopal congregations and societies. The procession entered Trinity Church at sunset. Appropriate services were there performed; the first Sermon of the following series was delivered; the ashes of the lamented Spiritual Father were then deposited beneath the chancel where they now repose; and "they buried him in the chiefest of the sepulchres," and "all men did him honour at his death." 2 *Chr.* xxxii. 33.

A general feeling was immediately and powerfully evinced, by the expressive resolutions which were adopted and pub-

lished, by the badges of mourning which were assumed, and by the discourses from the pulpit which were pronounced, not only in the city and throughout the diocese of New-York, but in various and remote sections of our wide-spread Civil Union. It was a spontaneous tribute of veneration, that has been accorded to no son of the Church in our land but the illustrious departed.

And while tens of thousands in America thus indulged their sensibilities, there was full many a response beyond the waves that separate us from the Old World. "From the moment of his contracting his high responsibility," says one, "his labours have been almost past belief." "The death of Bishop Hobart," says another, "must be, in the estimation of every one acquainted with his character and station, a great public loss." "To the whole of Christendom it is the privation of one of its greatest ornaments, the setting of the brightest star in the western hemisphere."

He has indeed gone from us, beneath the horizon. Yet we rejoice to think, in a far better country he now shines on high, amid the galaxy that have, in a splendid succession age after age, arisen to give light upon the earth,—have here revolved in their respective orbits,—and, disappearing then from mortal eyes, have been added to the constellation of the redeemed,—the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble army of Martyrs, and the general assembly of the first-born which are written in heaven. He now mingles his pure beams with theirs.

Micat inter omnes.

But he has left behind him lucid traces of his path, that merit our careful study. From the contemplation we may derive much to interest our understandings, to direct and

animate our efforts in the cause of truth, and to warm our hearts with love to God through Jesus Christ our Lord.

In language which the **CHRISTIAN OBSERVER** has so eloquently applied to him, we “ cordially welcome the hope of seeing his name inscribed amongst the **CRANMERS**, and **JEWELS**, and **HOOKERS**, of the **American Church**, as we humbly trust that our own with his may be inscribed in one higher than any earthly record,—even in the **Lamb’s book of life for ever and ever!**”

NOTE.

For the satisfaction of such readers as may wish to learn from what sources the chief facts in the preceding pages have been derived, the following references are furnished.

Chapter I. The Life of Peter Hobart, and other parts of Mather's *Magnalia*, vol. i.; Winthrop's *Journal*, vol. i.; Tudor's *Life of James Otis*, the Appendix; Lincoln's *History of the Town of Hingham*; Edwards' *Life of David Brainerd*, chap. i.; Trumbull's *History of Connecticut*, vol. ii.; Allen's *Biographical Dictionary*, article Noah Hobart; Wood's *Sketch of the First Settlement of Long-Island*; Chandler's *Life of Samuel Johnson, D. D.*; Holmes' *Annals of America*, vol. ii.; Obituary Notice of the Hon. John Sloss Hobart, in the *New-York Spectator*, Feb. 5th, 1805,—and the Tablet to his memory, in the *New-York City Hall*; Dr. Rush's Obituary Notice of Mrs. Rebecca Smith;—manuscript letters from the Hon. Aaron Hobart, of Massachusetts, communicated by the Hon. Solomon Lincoln, jun., of Hingham, Massachusetts, and by William H. Hobart, M. D., of New-York; memoranda from the MSS. of the Rev. Dr. Ezra Stiles, by the Rev. Dr. Holmes, of Cambridge, communicated by the Rev. Calvin E. Stowe, of Boston, Massachusetts; copies from manuscripts of Mrs. Rebecca Smith, communicated by Dayton Hobart, Esq., of New-York;—letters from Bishop White, of Pennsylvania; the Hon. Solomon Lincoln, jun.; Mr. Robert Smith, jun., of Philadelphia; and Nathaniel P. Hobart, Esq., of Pottstown, Pennsylvania.

Chapter II. Historical Sketch of the College of New-Jersey, by Ashbel Green, D. D.; Catalogue of the College of New-Jersey, 1830;—letters received from John C. Otto, M. D., of Philadelphia; Professor Maclean, of Princeton; Mr. Robert Smith, sen., of Philadelphia.; the Rev. Dr. Caldwell, President of the University of North-Carolina; Bishop White; and Mr. Robert Smith, jun.

Chapter III. Journals of the General Conventions of the Protestant Episcopal Church; Bishop White's *Memoirs of the Protestant Episcopal*

Church; Chandler's Life of Johnson, the Appendix; Journals of the Conventions of the Church in the State of New-York;—letters from the Rev. Mr. Hobart to the Vestry of Christ Church, New-Brunswick, and a letter from Bishop White to the Rev. Dr. Beach, communicated by Bishop Croes, of New-Jersey; extracts from the Records of St. Mark's Church, New-York, furnished by Mr. John M. Catlin; the Records of Trinity Church, New-York; memoranda concerning the printed works of Bishop Hobart, by his publishers, and particularly by Mr. Thomas N. Stanford;—letters received from Bishop White, of Pennsylvania; Bishop Croes, of New-Jersey; the Rev. George Sheets, of Philadelphia county, Pennsylvania; Mr. Stanford and Messrs. Swords, of New-York.

Chapter IV. The Life of Archbishop Secker, with a Defence of his Letter to Mr. Walpole on American Bishops,—and the Appendix to the American edition; Free examination of the Critical Commentary on Archbishop Secker's Letter, &c., with an Appendix, containing Bishop Sherlock's Memorial to the King in Council, relating to Ecclesiastical Government in his Majesty's Dominions in America; the Modern Universal History, vol. xxxix., Canada; Cranz's History of the United Brethren; Holmes' History of the United Brethren, vol. i.; the Rev. Dr. Chandler's Appeal to the Public in behalf of the Church of England in America, his Appeal Defended, and his Appeal farther Defended; the Address from the Clergy of New-York and New-Jersey to the Episcopalians in Virginia; an essay on the Efforts to obtain the Episcopate before the Revolution, published in the Protestant Episcopalian, vol. i.; Journals of the General Conventions of the Protestant Episcopal Church, and of the Conventions of the Church in the State of New-York; Bishop White's Memoirs of the Church; Bishop Hobart's Funeral Address on the Death of Bishop Moore, of New-York; Catalogue of Columbia College, New-York; Bishop White's Sermon at the Consecration of Bishop Moore, of New-York, and his Address at the Consecration of Bishops Hobart and Griswold; the Churchman's Magazine, vol. ii. No. 3, 1814, Supplement; a collection of the printed documents relating to the General Theological Seminary of the Church; Swords' Christian Journal;—documents concerning the history of the first Bishop of communicated by Cadwallader D. Colden, Esq.; Recorder Church; letters from Bishop Hobart when in Euro Rev. H. H. Norris, of London, communicated

memoranda furnished by Mrs. Hobart, and by William H. Hobart, M. D. ; letters from Bishop Hobart and memoranda, communicated by Mr. Daniel B. Dash and lady, of New-York, who were for several months the Bishop's intimate companions when in Italy, and his fellow-passengers on his return to the United States ; letters from Professor Clement C. Moore, the Rev. Mr. Mortimer, Mr. Stanford, and the Messrs. Swords.

Chapter V. The Christian Journal, particularly the last two numbers of vol. xiv. 1830 ; the Companion for the Altar, pp. 88, 89, 172 ; the Life of Peter Hobart in Mather's Magnalia, vol. i. ; the Christian Remembrancer, vol. xii. Nos. 11, 12, 1830 ; the Christian Observer, vol. xxvi. No. 1, 1826 ;—memoranda furnished by Mr. Dash, and by Mr. Thomas C. Butler, of New-York ; letters from the Rev. Mr. Norris, the Rev. Mr. Wenham, Mr. Jonathan Goodhue, of New-York, and the Rev. Dr. Rudd, of Auburn, communicated by Mr. Stanford.

Many particulars, not derived from these sources in print or in writing, are stated on the best verbal testimony, or from personal knowledge.

received.

lean, of Pr.

Dr. Caldwell.

White ; and Mr.

Chapter III. J.

Episcopal Church ; B.

A SERMON,

PREACHED IN TRINITY CHURCH, NEW-YORK,

On Thursday Evening, the 16th of September, 1830,

AT THE FUNERAL

OF THE

RIGHT REV. JOHN HENRY HOBART, D. D.

BY

BENJAMIN T. ONDERDONK, D. D.

An Assistant Minister of said Church.

REV. SIR,

In behalf of the Vestry of Trinity Church, we respectfully solicit, for publication, a copy of the discourse delivered by you at the funeral of the Right Rev. *John Henry Hobart*, D. D., Bishop of the diocese of New-York, and Rector of Trinity Church, on Thursday, the 16th instant.

We are, Rev. and dear Sir, with the greatest respect,

Your obedient servants,

WM. JOHNSON,
JOHN T. IRVING,
J. H. LAWRENCE,
A. L. UNDERHILL,
E. W. LAIGHT,
JACOB LORILLARD, } *Standing
Committee.*

TO REV. BENJAMIN T. ONDERDONK, D. D.

GENTLEMEN,

I scarcely know a more embarrassing, and in some respects, more unfavourable situation, in which a clergyman can be placed, than to be requested to preach at the funeral of a beloved and valued friend. The necessary shortness of the notice, and the accompanying agitation of mind, preclude the care and deliberation which he would wish to bestow on a public performance. The difficulty is greatly enhanced, when the standing of the deceased is calculated to draw a large share of attention to the funeral honours which may be paid him, and to any delineation which may be attempted of his illustrious character. Trusting that the eye of criticism, if it should be disposed to glance at these pages, will not be unaffected by such circumstances of palliation for any defects, I respectfully accede to your request for a copy of this discourse; and remain,

Gentlemen, with high consideration,

Your attached friend and pastor,

BENJAMIN T. ONDERDONK.

TO WILLIAM JOHNSON,
JOHN T. IRVING,
J. H. LAWRENCE,
A. L. UNDERHILL,
E. W. LAIGHT, and
JACOB LORILLARD, Esqs. }

*Standing Committee of the
Vestry of Trinity Church,
New-York.*

SERMON I.

THE REV. DR. ONDERDONK'S SERMON AT THE
INTERMENT OF BISHOP HOBART.

ST. JOHN v. 35.

*He was a burning and a shining light: and ye were willing
for a season, to rejoice in his light.*

SUCH was the Saviour's declaration of St. John the Baptist. It alluded to a figure common and well understood by the Jews, whereby a teacher of religion was called a light, or, more properly, a *lamp*, a *dispenser of light*. The expression, "for a season," during which the Jews are declared to have been willing to rejoice in his light, may be considered either as implying reproach, on account of their not having continued steadfast in their regard for St. John's preaching, or as referring to the short continuance of his ministry. With its particular bearing, however, the present design in selecting the text has no connexion. The verse refers to "a burning and a shining light," whose bright irradiations were a source of joy—and joy, alas! but "for a season."

Christian brethren, it were doing violence to the best feelings of your hearts, those which, in the order of Providence, are now the most absorbing, and at the same time the most approved by a sound and well ordered understanding,

were I longer to delay that application of the subject which your affectionate sorrows loudly claim. You wish to call home every errant thought, and fix your minds wholly and undividedly on the melancholy event which has brought you to the house of God. When the words of my text first met your ears, your minds reverted, at once, to a burning and a shining light, which has been—not extinguished—but taken from us, and called to mingle with the pure splendour of perfect day. And why should we weep because another ardent spirit has been summoned to join the ranks of those who cease not, day nor night, in rendering homage to Him who sitteth upon the throne, and to the Lamb? Why should we weep because another blessed trophy of God's grace has been added to the number of the saved? Why should we weep because another soul, purified and made white in the blood of the Lamb, has been called to adorn itself in the robes of celestial righteousness? For these things we weep not. We weep not for the father and the friend who has rested from his toils, his anxieties, and his sorrows. We weep not that a good and faithful servant has been called to the joy of his Lord. We weep not at heaven's gain: but, oh! we do weep at *our loss*. We weep, because a burning and a shining light, in which we had so long been wont to rejoice, has been taken from us. Sorrow fills the hearts of many who remember how that light shone upon their path, to direct in the way they should go, the steps of their childhood and their youth. Many a penitent weeps when he remembers how, from the ministrations of the beloved and venerated one who lies before us, light has flashed conviction of sin upon his mind, laid open the recesses of his corrupt and guilty heart, and led him for refuge to the grace of an all-sufficient Saviour, where he has found

mercy, whence peace and comfort have been derived, and in the guidance and strength of which he now goes on his way rejoicing. The bitter tear of bereavement is shed over those dear remains by many, who, in the trials and afflictions of life, have been soothed and cheered by the light of heavenly consolation emanating from the friendly and pastoral offices so congenial with the kind and benevolent nature of the good man whose loss we now deplore. The confirmed Christian laments that he is never more to be blessed with *his* instructions, who so well conducted him in the ways of truth and holiness. The anxious inquirer respecting the things that belong to his everlasting peace weeps sorely that that voice is hushed, whence he has derived so much clear light of satisfaction and of comfort. The lover of truth laments that the fearless champion has sunk in death, who was ever its ready, enlightened, and valiant advocate and defender, who set his eye and his mind immoveably on what his conscience told him was the right and the truth, and thither directed all the powers of an extraordinarily clear and vigorous intellect, unbiassed by minor and collateral considerations, undaunted by what, to the self-interested, would be appalling difficulties, rising above all motives unconnected with principle and moral obligation, and going right onward, generally to a successful issue, always to the firm establishment of a claim to the testimony of a good conscience, that he had well and faithfully performed what he was honestly convinced was his bounden duty. The good member of society, devoted to its best interests, and justly appreciating whatever can tend to render social intercourse happy and delightful, laments the removal of one of its brightest ornaments, and of a most interesting exhibition of the highest virtues, of the kindest and most conciliating

deportment, of frankness which passed by with contempt all guile, artifice, and deception, of cheerfulness which diffused joy all around it, of powers of conversation which ever delighted and instructed, and in short, of a combination of the best social properties, which has rarely, indeed, been met with in others. The scholar and the friend of science weeps over the remains of one, in whom a liberal education produced its most interesting and valuable fruits, and one of the most conspicuous of the talented band, who put to shame the unnatural and truly unphilosophical perversion of learning, which brings it into disgraceful union with infidelity and impiety.

And if thus ordinary friends, and those who enjoyed ordinary intercourse with our beloved father, have reason to weep over the sad providence that has removed him from their society, how much more reason they whose intercourse with him was of the holy and elevated character which drew forth the affections and powers of his mind, as controlled and sanctified by *piety* of the highest order, the most genuine in its principles, and the most efficacious in its influence on the character and life. Oh! to them indeed he appeared in all the lustre of "a burning and a shining light;" burning with a zeal, tempered, indeed, by the most extensive and correct knowledge of spiritual things, and therefore, too pure, holy, and rational, to run wild in the extravagances of enthusiasm and disorder; yet truly ardent, deeply felt, and energetically practised. And bright was the lustre of that piety, in all that was lovely, interesting, and endearing. For what more lovely, interesting, and endearing, than that true piety which dissipates gloom by the humble hopes that the Gospel inspires, draws peace and joy from the pure faith of revelation, and animates and cheers with the bright pros-

pects of future eternal blessedness ; and that piety which, under the directing and sanctifying influences of divine grace, rises above the world, and moves in a sphere unpolluted by its vices, uncontaminated by its allurements, unruffled by its agitations, and while duly appreciating and enjoying its means of happiness, ever mainly intent on the far more exceeding felicity, which reigns in brighter realms beyond !

Such piety, brethren, seemed almost personified in the holy prelate whose remains are soon to find a resting-place beneath the altar of his God. And very interesting is it, that one who so fully embraced the scriptural view of the value of the ordinance, to the solemnities of which that altar is dedicated, and of its sister institutions in the Christian Church, should there sleep in the hope of being preserved by the power of God, unto everlasting life. For his was that true, primitive, evangelical piety, which, building all on the one only foundation of Jesus Christ, and him crucified, and drawing all its hope of spiritual ability from the unmerited grace of God, dedicates to his glory the moral agency which is his gift, by seeking, in all appointed ways, the influences of that grace, and improving them by faithfully stirring up the gift of God within—the ability which cometh only of him.

Such a pattern of piety has been removed from before our eyes. Great was our privilege in having been so long permitted to rejoice in his light. And blessed be the sweet remembrance of the just ! even the grave cannot extinguish that light. Oh ! no : while ever the mind which truly loved to contemplate it, and truly rejoiced in its holy, happy influence, retains the power of just and virtuous appreciation, its beams will still linger, bright, cheering, and ministering safe and holy guidance.

And if the privilege was great, my brethren, of having this light so long before us, so was the attendant responsibility also great and momentous. How has the privilege been improved? How has the pattern been imitated? How has the rule been followed? Weep not for him, ye careless and impenitent, but weep for yourselves, that you have suffered such an example to pass from before your eyes, without having duly and faithfully improved it. It was the gift of God. You have set it at nought. Right is the homage which you love to pay, in any degree, to departed worth and excellence; but it comes not up to the full measure of true respect and gratitude; it comes not up to the measure of duty to your God, and to the cause of virtue and religion; it falls far short of safety to your own souls; if it embraces not that evidence of just estimate of merit which is given in walking in the same steps of holy living.

Brethren, all who knew him saw enough of that dear departed saint, to justify our view of him as indeed "a burning and a shining light." But there were a few peculiarly blessed in their opportunities of seeing and admiring its brightness. Oh! how lovely that splendour in which the orb of day is often presented, at the very moment of his sinking from our view! There was such a splendour on the eve of the departure of that life, whose loss now fills our eyes with tears, and our hearts with wo. It was given to distant friends to see it.* God bless the friends, who, in the remote place of his happy death, ministered so kindly, so affectionately, so unweariedly, to the comfort of his last

* Bishop Hobart died at the residence of the Rev. Dr. Rudd, in Auburn, about 320 miles from New-York, being, at the time, on an Episcopal visitation.

moments. The widow's blessing will rest upon them, and the blessing of the fatherless. A bereft parish and diocese will have them in perpetual remembrance. An affectionately and devotedly attached clergy will ever pray, God's peace and blessing be upon them; and let not their good deeds be blotted out of the book of his remembrance! God make all their bed in their sickness, and give them grace to die the death of this righteous man, and to have their last end like his! They have, already, had a rich reward. It was theirs to see the consolation and support of Christian peace and hope, and the glorious triumphs of Christian faith, when nature sinks, the world recedes, and the king of terrors stands in full view with awful menace. The lovely simplicity which had marked the piety of this devoted prelate during life, forsook not that which shed its sweet influences over his dying hour. His expressions were brief, unaffected, and unadorned, but full of meaning. Referring to the brightness of the sun, of which, in his characteristic fondness for the works of nature, he begged that he might have a fuller view, he spoke in admiration of its beauties; but it was the admiration of the *Christian*, looking up from Providence to grace. This is, indeed, delightful, but there is a "*Sun of righteousness.*" This evinced his views of the strong foundation of all his hopes, and the only source of all his joys. *There is a Sun of righteousness.* In His light he saw that only light which brought true comfort and refreshment to his soul. And rejoicing in that light, he was enabled to give evidence of the humble composure and serenity of his mind. There were three favourite ejaculations often on his lips—*God be merciful to me a sinner—God's will be done—God be praised for all his mercies.*

God be merciful to me a sinner—the effectual fervent

prayer which was the blessed mean of justification to the humble and contrite publican.

God's will be done—the devout ejaculation of our Divine Exemplar, in the days of his suffering humanity. And it was attended with the devout prayer that he might not say this only because he *must*—because God's will *must* have its course; but that he might feel it; that it might be the language, not of constraint, but of his heart—of willing, cheerful resignation.

God be praised for all his mercies. If “the ruling *passion*,” so also the ruling *affections* and *dispositions*, are “strong in death.” All who knew our beloved Bishop, knew that the praises of God were a favourite employment, to which his heart was ever attuned, and in which he was ever happy to be united with a band of Christian worshippers. And now, that he saw the bright inheritance just before him, and that rest, and peace, and joy, were soon to succeed his labours, his trials, and his sufferings, he drew fresh strength from near approach to the communion of the just made perfect, and with his whole soul, blessed the Lord for all his mercies.

At this trying moment, as ever, his religious views and feelings were built on the only sure and allowed foundation—faith in the doctrines of the Gospel. The corner-stone of them all, the doctrine of the Trinity, presented itself to his mind in all the rich fulness of grace, mercy, and truth. He found in it comfort and support which could come from no other source. He clung to it, as that which, only, can minister to the wants of the dying Christian. He dwelt upon it as the most glorious, and most precious of God's revelations. When the Divine Persons were separately invoked in his behalf, “Oh!” he exclaimed, “in what

interesting relations does this doctrine represent the Deity as standing to his people!" And his acquiescence in this great truth, and the immense value which he set upon it, were far from being the operations of a weak, a deluded, and a superstitious mind. They were the homage of an intellect as high in order, and as rich in cultivation, as perhaps ever fell to the lot of man. But high as were its natural powers, and extensive as was its cultivation, he knew and felt it to be but the intellect of *man*. He appreciated the obvious truth, that in the perfect intelligence of the Deity there must be a capacity infinitely greater than in any human mind, and perfectly equal to the full apprehension of truths, however inexplicable and mysterious to us. He felt, too, that in the teaching of God's holy word, he was sure to be safe, and therefore received with meekness and gratitude all that it reveals.*

* Since the above was delivered, farther most interesting particulars of the last illness of Bishop Hobart have been received from the Rev. Francis H. Cuming, who was his faithful and assiduous attendant. From this source the following particulars are added:—

"When Bishop Hobart was suffering the most agonizing pain he exclaimed, 'Oh! this pain is distressing, yet what is it compared with what my Saviour endured! I will not complain. I will not complain. God's will be done!' He often repeated the following declaration of the Psalmist, 'Like as a father pitieth his own children, even so is the Lord merciful unto them that fear him, to them that love him;' adding, at one time, as he repeated it, 'Oh! I do; do I not love that gracious Being? Will he not, then, pity me; me, his child? God be praised for this precious promise!'

"The following is an affecting expression of his deep humility and clear views of the salvation brought to view in the Gospel: 'God be merciful to me a sinner! What can I say more? *I am a sinner; I need God's mercy*; I can only throw myself on his mercy. God be merciful to me a sinner! yes, a great sinner! But I have been redeemed by the blood of my Saviour; I have been sanctified, I trust, by the divine Spirit; I will, there-

With such faith, such devotion, and such piety, our revered father entered into his rest. He has gone, people of his charge, whither you must follow him; and he will stand where you must meet him, at the bar of impartial justice. What account can you then render of the fidelity with which you have waited on his ministrations, and the improvement which you have made of his faithful labours in your behalf? Ask this question, each one seriously of his own conscience. Ask it, on bended knees, before your God. Ask it, with a full view of the momentous consequences which rest upon a faithful answer. For nearly thirty years he has laboured among you.* Many blessed

fore, hope that I shall not be denied the lowest seat in the kingdom of heaven.' Again he asked, '*Is there mercy for the chief of sinners?*' and thanked God for the assurances of this given by the apostle. Great was his solicitude that the doctrines of the cross should be faithfully exhibited by his bereaved clergy. To one of them he said, with a solemn earnestness, 'Be sure, that in all your preaching, the doctrines of the cross be introduced—*No preaching is good for any thing without these.*'

'His views of prayer are strikingly evinced in the following expressions: 'Pray for me—pray that my own prayers may be heard.—Oh! not, however, because of my importunities, or because there is any worthiness in me, or them; but because of the infinite merits of Jesus, the divine Intercessor.' 'You must all commend me, in your prayers, to God's mercy. You are attending to my body—forget not I have a soul to be saved—pray for my soul.' He often spoke of heaven, and once remarked, with emphasis, 'He that would be most exalted in that world, must now most humble himself, and bend himself lowest before the cross.' He often exclaimed, 'I wish to talk of God and salvation. I wish to die with the name of God in my mouth;' but then, he added, 'not God without the Saviour. Christ is all—God over all.' When he found himself fast sinking, he exclaimed, 'I die at peace with all men;' adding the assurance that his descent into the tomb was cheered by the bright beams of the Gospel, and his spirit sustained by the cross of his Redeemer."

* Bishop Hobart was born in Philadelphia, September 14, 1775. He

evidences of his successful labour have been afforded. How many shall be added to the happy number, from among those who cannot forget, while life will last, how zealously, affectionately, and industriously, he sought their spiritual and eternal welfare ?

For nearly two thirds of the period of our beloved father's ministry, he was, my reverend brethren of this diocese, over us in the Lord ; and we all are witnesses with what fidelity he fulfilled the weighty trusts of his high office ; what a glorious pattern of earnestness and devotion he set before us ; how well he knew, and how zealously he advocated and vindicated, the principles of our holy Church ; and how successfully he pursued, in her behalf, what his well-informed and well-regulated judgment satisfied him was the policy the most accordant with her interests, and with the interests of the ever-blessed Gospel, on whose

was ordained Deacon, in that city, by the Right Rev. Bishop White, 1799. He officiated, for a time, in Trinity Church, Oxford, and All Saints', Lower Dublin, Pennsylvania ; and afterwards in Christ Church, New-Brunswick, New-Jersey. He took charge of St. George's Church, Hempstead, Long-Island, in the year 1800 ; and in the latter part of the same year removed to this city, as Assistant Minister of Trinity Church. He was ordained Priest in that Church by the Right Rev. Bishop Provoost, in the same year. In 1807 he received the degree of D. D. from Union College, Schenectady. At a special Convention of this diocese, in May, 1811, called by the late Right Rev. Bishop Moore, in consequence of his inability to continue in full charge of the diocese, Dr. Hobart was elected Assistant Bishop, and was consecrated, in the same month, in Trinity Church, in this city, by the Right Rev. Bishop White, of Pennsylvania ; the Right Rev. Bishop Provoost, residing in New-York, and the Right Rev. Bishop Jarvis, of Connecticut, being present and assisting. On the retiring of the late Rev. Dr. Beach, in the fall of 1813, he became the Assistant Rector of Trinity Church. On the death of Bishop Moore, in February, 1816, Bishop Hobart became the Diocesan, and the Rector of Trinity Church.

account he loved her so much, cherished her so faithfully, defended her so valiantly, and laboured so industriously in her cause. Oh! we have had privileges and blessings in our connexion with our spiritual father of the choicest and most elevated character. Forget we not, therefore, that we have correspondent weighty obligations resting upon us. Be not our's the guilt of godly counsels neglected, and a godly example unfollowed. Under the softening and chastening influence of the affliction which now fills our hearts, it will be well to renew our vows of ministerial duty, and to devote ourselves, with fresh vigour, to the work whereunto we have been called. Melancholy is the reflection, that, besides our venerated father, six of our brethren of this diocese* have been called away since, less than a year ago, we assembled in our ecclesiastical convention. The hoary head, the maturo in years, and the almost youthful fellow servant at the altar, have been taken from us. We are spared; but God only knows how long we shall be.

What shall I say of this our bereft diocese? Brethren, it is impossible for words to express what we of the diocese most acutely feel. The praise of our late head is in every church; and churchmen of other dioceses, and the religious of every name, give us their tenderest condolence, because they feel and know that a greater loss could hardly have been sustained by a religious body. I might speak of an

* The Rev. William Harris, D. D., President of Columbia College, New-York; the Rev. Isaac Wilkins, D. D., Rector of St. Peter's Church, Westchester; the Rev. Daniel M'Donald, D. D., Professor in Geneva College; the Rev. John Sellon; the Rev. William Thompson, Rector of Christ Church, Rye; and the Rev. Edmund D. Griffin, Deacon, supplying the place of the absent Professor of Rhetoric and Belles Lettres in Columbia College.

activity and of labours almost beyond the ordinary strength of man. I might speak of an energy, a quickness, a devotion, of mental powers, perhaps without a parallel. I might refer to the promptness with which the calls of duty were ever answered, at the most disinterested sacrifice of comfort, of feeling, and of the ten thousand considerations which would have stood in the way of ordinary men. I might tell of the nearly threefold increase of the diocese which has blessed the labours of him who there sleeps in silence. I might call on the zealous missionary, or the faithful parish priest, to bear testimony how his spiritual father has encouraged, aided, and co-operated with him in his labours; how he has cheered him, when ready to despond; what excellent counsel he has given him in difficulties; and how he has strengthened his hands, when he began to yield to the many discouragements which lie in the way of the minister of the Gospel. But, brethren, why should I do this? Your hearts anticipate all I have to say, and your memories crowd proof after proof on your minds. Oh! let us be duly thankful for the rich blessing we have enjoyed, and humbly pray, and faithfully strive, that it may not be lost; but that the influence of principles so correct, a policy so sound, and labours so abundant, may be maintained and strengthened, as a permanent blessing to our diocese.

But this diocese is far from being alone concerned in our bereavment. A voice is hushed which was never raised in the *general* councils of our Church, without commanding the respect and influence to which it was every way entitled. The cause of pure religion has been deprived of one of its most able and enlightened advocates and supporters. Virtue and morality lament that diligent teaching and a uniform example, of inestimable value to their interests, are no more.

Literature and science have bid a long adieu to one of their most faithful and judicious friends. And every interest connected with human welfare, and the elevation of the human character, droops, in melancholy and in mourning, over the ashes of one who well knew how they might best be promoted, and faithfully and indefatigably laboured to promote them.

Over those venerated ashes let devout Christians kneel, and meekly, and resignedly exclaiming "*God's will be done,*" pray devoutly that his grace may cause the affliction of this day of sadness to work for us spiritual good here, and a far more exceeding and eternal weight of glory, in those happy regions where all tears will be wiped from all eyes, where there will be no more sorrow, sickness, or death, and where the righteous will enjoy perpetual rest and felicity.

A SERMON,

**PREACHED IN TRINITY CHURCH, AND ST. PAUL'S AND
ST. JOHN'S CHAPELS, NEW-YORK,**

September, 1830,

**ON THE DEATH OF THE
RIGHT REV. JOHN HENRY HOBART, D. D.**

BY THE

REV. WILLIAM BERRIAN, D. D.

An Assistant Minister of Trinity Church

SECTION II.

THE NEW YORK PUBLIC LIBRARY ASTOR LENOX TILDEN FOUNDATION

RESEARCH IN THE HISTORY OF THE

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SERMON II.

THE REV. DR. BERRIAN'S SERMON ON THE
DEATH OF BISHOP HOBART.

ROMANS xi. 33.

How unsearchable are his judgments, and his ways past finding out!

WHEN the melancholy event which now occupies all our thoughts was broken to me, and the first burst of feeling was over, this passage rushed upon my mind, mingling wonder and awe with agitation and grief. The agents, by which God carries on his plans in the improvement and salvation of his creatures, very often appear in our eyes so important to the success and accomplishment of the work, that we not only hope, but seem to look for the prolongation of their days till they have reached the utmost limit of their usefulness. We are surprised that those who are pre-eminently fitted, by their talents, piety, and worth, to adorn and bless the world, and to promote the glory of God, should be cut off in the midst of their labours; whilst so many who are sluggish, inactive, and unfruitful, are still left in the vineyard of the Lord. This mysterious part of the arrangements of Providence often leads us to exclaim, *How unsearchable are his judgments, and his ways past*

finding out! Never has the sentiment been impressed more strongly on my mind, than at this time. Within the brief space of a few weeks, a youthful minister of the sanctuary,* whose cultivated mind was like the polished shaft of the temple, and whose varied talents promised to be an ornament and treasure to the Church of God, was suddenly taken from us, to be received, as we trust, in the Church of the First-born, and to render "blessing and honour unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever." He seemed only to have lived in preparation for his work, and when all were looking for the fruits of his labours, their hopes were blighted for ever. And now another of the most favoured servants of God is taken hence, who had long been engaged in his Master's work; who united the highest human talents with the fervent zeal of an apostle, and consecrated all his gifts to the service of Him who gave them; who, if we were to judge of his labours by the common standard of usefulness, had filled up the measure of many lives, and the very remnant of whose days would have been a greater blessing to the Church than the whole existence of ordinary men. Now, indeed, *we see through a glass darkly*, and cannot comprehend these things. But though they may confound our judgment, they do not shake our faith. The Author and Giver of life knows best when it should be taken away; and when we come to *see things face to face*, we shall undoubtedly perceive his wisdom and goodness as clearly displayed in the most mysterious of his judgments, as in the plainest manifestations of his mercy and love. While our hearts then are pierced with grief, let them also be

* The Rev. Edmund D. Griffin.

bowed down in humble submission to his will. *Right dear in the sight of the Lord is the death of his saints, and their memory is blessed among men.* I shall indulge my own fond feelings, while at the same time I shall gratify yours, by recalling the talents, the virtues, the piety, and worth, which gave our dear and venerated friend such claims on our admiration and love.

At a very early age he showed that readiness in the acquisition of knowledge which distinguished him so much through the whole course of his life, and without the plodding diligence and patient application of many others, he graduated with the highest honour of his class. His attention then, was first turned to a mercantile life. But he found that this pursuit was uncongenial to his taste and habits, and soon returned to that seat of learning where he had imbibed his own love of letters, and there spent two years in the instruction of others. There is one incident in this early period, which will strikingly illustrate a peculiarity that marked him in after life—the intense interest which he took in every thing in which he was engaged. He was a member in his youth of a distinguished literary society, and so eagerly did he apply himself to the objects and plans of this institution, that some years after he had attended its meetings, when the records of it were destroyed by fire, he was able from memory to furnish its members, substantially and almost literally, with a complete copy of their constitution and laws.

And, here, perhaps, it may not be uninteresting to relate a circumstance of our departed friend, which I have just heard from one, to whose recollection it was brought by a singular coincidence. More than thirty years ago, a person in whose family he had been very intimate, wrote of him to

the mother of his bereaved partner in terms of the highest commendation, and declared with a kind of prophetic spirit, that he would be *a burning and a shining light in the Church of God*. The prediction was amply fulfilled; and it is not a little remarkable that the words were the same which foretold his illustrious career, as those which were chosen by the speaker, without his knowledge of this circumstance, for the theme of his eulogium at his burial.

A short time after his entrance into the ministry, he had an opportunity of being settled in St. Mark's Church, in this city. But such was his fondness for the peaceful enjoyments of rural life, which amidst all the active engagements of his subsequent years he never lost, that he preferred the humble settlement at Hempstead. What motives led him to change his plan, and afterwards accept an appointment in this Church of which he was so long a faithful minister, are uncertain; but perhaps a reasonable and humble persuasion that his powers fitted him for a larger sphere of action, and that it was his duty to employ them for the greatest glory of the Giver.

From that time, my brethren, he was our own, till this sad moment when God has taken him to himself. Many of us are old enough to remember with what impassioned bursts of youthful eloquence he stirred up the affections of his hearers, with what fervour and unction he spoke of divine things, with what an elevation of soul he lifted us up with him to heaven. The rich, full, and varied tones of his voice, the unrestrained tenderness of his sentiments expressed with the utmost pathos, the freedom and severity of his expostulations and rebukes, the evangelical, practical character of all his discourses, made that an interesting period of his ministry, to all who had the happiness of hearing him.

As he advanced in life, from the natural sobering of the mind and the severer exercise of the judgment, some of these charms were in a measure diminished. But still what was lost in one respect was repaid in another. He brought his improved and vigorous powers to the elucidation of scriptural truth, setting it in as clear a light as a thorough knowledge of theology and a lucid intellect could place it, and still he never valued himself so much on the successful treatment of this part of his subject, as to neglect that practical improvement of it which he considered, after all, the great end of preaching. He felt a peculiar solicitude on this point, and never ceased to impress the importance of it upon his clergy. Very often, however, he chose the simplest topics for the mere improvement of the heart, and enforced them with all that earnestness and fervour which showed that his own was deeply concerned. He constantly kept in view the great leading doctrines of the Gospel of Christ, holding them out conspicuously in every discourse, and representing the Christian life only in connexion with the principles of Christian faith. At times, when there was any special reason for excitement, he united all the dignity and force of manly eloquence with the simplicity and tenderness which gave such a charm to his discourses in earlier years. And in one respect he surpassed all men whom I have ever heard. Whatever might be the languor of his body, which was often oppressed by disease, or the state of his spirits, which were still more frequently weighed down by care, he was almost always able to rouse himself from his heaviness, to throw off his anxieties and troubles, and to rise to that degree of vehemence and passion, which was suitable to the solemnity and importance of the sacred truths which he was enforcing.

But the powers of his mind, though very advantageously displayed in the public exercises of his ministry, appeared still more remarkable in his intercourse with mankind, and in the practical business of his office, and of life in general. Here his habit of acting on general principles, and of carrying them out to their true and legitimate consequences, his keen and ready detection of any departure from these principles, the happy illustration of his arguments, the fertility of his invention, the abundance of his resources, gave him an immense superiority over men of loose reasoning and unsettled minds. The soundness of his thoughts, whether in public debate or private conversation, was aided by the ease and fluency of his expression, and no one lost any of the force of his arguments by the want of clearness and precision in his language. And the very occasions which would have confounded ordinary men and embarrassed their efforts, seemed always to rouse his energies to a higher pitch, and to make him rise above himself.

This fitness for the practical business of life, which his enlarged intercourse with the world, from the duties of his Episcopal office and his connexion with many literary and religious institutions, rendered every day more striking, increased his ascendancy over the minds of men. We should not notice this influence, except that it was all exerted for the interests of true religion and virtue, and for the promotion of sound learning in connexion with faith and piety.

And here let me remark, that he was thought by many to be an ambitious man, who mingled too much of human pride with the high and holy duties of his calling. He was ambitious, but his ambition was the noble and insatiable desire of doing good. In the pursuit of this object he set

no limit to his plans ; in defending and propagating the truth he cared not whose path he crossed ; in guarding the Church against its outward enemies and secret foes, he was thankful for any superiority which God had given him, as he devoutly believed it redounded to his glory.

But for his own sake, whether for present reputation or posthumous fame, as unconnected with the promotion of the temporal and eternal happiness of men, he was not ambitious. He stooped to the humblest duties of his calling with as much pleasure as he engaged in the most exalted. One of the latest and most admirable of the works upon which he bestowed the attention of his powerful mind, was a simple catechism for children, and it was compiled with so much judgment, arranged with so much order, expressed with so much clearness, and made so agreeable in every part to scriptural truth, that I never teach the young out of it without feeling instructed myself. He composed one book, which, without adding to his literary reputation, will ever be the commendation of his piety, that has furnished thousands with holy thoughts and devout ejaculations at the altar, and that will continue perhaps to excite the fervour of Christian souls, when works of more ambitious pretensions are forgotten. The Festivals and Fasts, that excellent expositor of the institutions of the Church and summary of Christian doctrine, the Christian's Manual, the Clergyman's Companion, the Commentary on the Bible, were all prepared with much labour and care, and without any view to the reputation of authorship or pecuniary reward. In the revision, improvement, and enlargement of these works, he kept a single eye to the welfare of the Church, the promotion of piety, and the advancement of sound doctrine among men. The only original work of any extent in

which he was ever engaged, his "Apology for Primitive Order," together with all his other controversial pieces, were written with the simple view of defending the truth against the misrepresentations of error. If the time which he spent in these unostentatious but useful labours had been employed with more selfish and ambitious ends, it might have gained for him an enviable pre-eminence among literary men. What a striking proof of his humility and faith!

To all his other remarkable qualifications our revered Bishop added a zeal which was never quenched, an industry which never tired, an activity which the hand of death alone could arrest. It was remarkable to observe, amidst the weightier duties of his Episcopal office, what a deep interest he felt in the humble concerns of his parochial charge. He was always considering in what way its prosperity might be promoted; he mourned over the indifference of the lukewarm, and rejoiced at every indication among its members of vital godliness and enlightened zeal.

And here, to show with what minute concern he entered into the spiritual affairs of his people, I trust that I may be permitted to introduce a circumstance in relation to myself. In my early youth, at a time when I was anxiously inquiring after those things *which belong to my peace*, I was a stranger in the Church, unacquainted with any clergyman, and was wandering as it were like a sheep without a shepherd. Much of my time was occupied in religious reading; but, from the want of a guide to direct me, my mind was distracted and my labour in some measure lost. I had a passionate admiration of the preaching of our departed friend; I had heard of his kind-heartedness, and the affectionate interest which he took in the spiritual concerns of his people. I therefore

wrote him an anonymous letter, simply stating the subject of my anxiety, and requesting him to furnish me with some directions for a profitable course of religious reading. My letter was immediately and fully answered, in the most delightful spirit of Christian piety; my request was complied with; he sought me out, through a clue, of which at the time I was ignorant; treated me as a *companion and familiar friend*: changed the whole plan of my life; encouraged me to overcome, by private application, the disadvantages of my early education; facilitated my entrance into college; directed my preparation for the ministry; favoured my views with all the influence of his private character and public station, till I was brought into the close and endearing connexion with him in this parish, which death at length has severed. This, though a striking, was not a solitary instance of his concern for the young, but rather an illustration of that pious and affectionate zeal which many besides me have received at his hands.

But this zeal was shown in every way, by his faithful and laborious preaching, by his fostering care of our Sunday schools, by his minute attention to the affairs of all our societies, and his happiness at every evidence of their success, by his unceasing watchfulness over the diocese committed to his care, and his constant anxiety for the peace and prosperity of the Church at large. He was almost as thoroughly acquainted with the circumstances of every parish in the state as with the condition of his own, and his restless and active mind was continually employed in promoting their temporal and spiritual good. His industry was almost without a parallel; and I think that I shall hardly be accused of exaggeration in expressing my own opinion, that perhaps no bishop, of any age or nation, since the time of the apostles,

has surpassed him in zeal, activity, diligence, and the success of his labours.

And indeed, melancholy as was his separation from his family and so many of his dearest friends at the time of his death, yet it would seem as if God in his providence had so ordered it that he should die in the discharge of his duty, as a beautiful and appropriate close to a life which had been entirely spent in his service.

When we consider the rare union of those qualities which pre-eminently fitted him for the responsible duties of that exalted station which he so long and advantageously filled—when we consider his rational, but simple, fervent, unaffected piety, the purity of his life, the warmth and tenderness of his social affections, the frankness and generosity of his nature, which atoned for all his infirmities and faults, and all the virtues and graces which made him so dear to us individually and the whole Church of God—we cannot help lamenting, in the bitterness of our hearts, our irreparable loss. Oh may we never forget the instructions which he has given us, his holy counsels, his tender expostulations, his godly reproofs! May every good feeling, and every devout affection, which he at any time may have been the means of exciting in us, be revived in all its force, that we may have reason to bless his ministry, and he to look upon us as *the crown of his rejoicing!*

But, severe as the affliction is which we now lament, to the diocese, to the parish, to his friends in general, how much more severe is it to his bereaved and desolate family! The light and glory of that house is extinguished. The long and uninterrupted happiness of that peaceful, affectionate, and joyful circle is broken up. But no—new light and comfort will come to them from above. The Spirit of God,

in sanctifying their affliction, will give them, we trust and pray, that peace which the world cannot give, and "*that joy which no man can take from them.*" The holy life and calm and blessed death of their departed friend, will make them more anxious so to live, as that they also may die in the Lord. And while these mercies of the God of all consolation will sooth and comfort them in their sorrows, they will also have the heartfelt sympathies and fervent prayers of thousands who are afflicted with them.

...their objection will give them no rest and
they that have such the world cannot give, and "that
you wish no more can take from them." The holy life
and the heart's desire of your departed friends, will
make them more anxious to live, so that they also may
...with the same measure of the truth of
...in their hearts in their hearts
...of their hearts in their hearts

THE END

...the same measure of the truth of
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Grounds of the Christian's Submission under Affliction.

A SERMON,

PREACHED IN TRINITY CHURCH, AND ST. PAUL'S AND
ST. JOHN'S CHAPELS, NEW-YORK,

September, 1830,

ON THE DEATH OF THE

RIGHT REV. JOHN HENRY HOBART, D. D.

BY THE

REV. BENJAMIN T. ONDERDONK, D. D.

An Assistant Minister of Trinity Church.

THE
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SERMON III.

THE REV. DR. ONDERDONK'S SERMON ON THE
DEATH OF BISHOP HOBART.

1 SAMUEL iii. 18.

It is the Lord: let him do what seemeth him good.

THE doctrine of an over-ruling Providence, ordering and controlling all things, is one of those great truths which are supported by the united testimony of all mankind, in all ages and nations. It is essentially connected with human happiness, and lies at the foundation of social welfare. Among its best characteristics, and most valuable influences, is to be ranked the comfort which it imparts, in all the troubles and trials of our mortal pilgrimage. In this view of it, brethren, my mind rests upon it, and your hearts cling to it, at this period of sorrow and of sadness. The hand of God has indeed pressed us sorely. Our father, our guide, our friend, our comforter, has been taken from us. The voice which we had so long been wont to hear from this sacred place, in pastoral instruction, in kind admonition, in lucid exhibition of the truths of the Gospel, in powerful appeals in behalf of religion and morality, in terror to the wicked, and in encouragement to the good, is hushed in the silence of the grave. He is no more, who, with so powerful

and interesting an effect, led your devotions in this house of God, bore you along with him in our unrivalled services of prayer and praise, and set before you so uniform and illustrious a pattern of worshipping in spirit and in truth. The able expositor of Christian truth and duty, to whom you were wont to have recourse in spiritual doubts and difficulties, and in whose instructions you have found so much satisfaction, and such sufficient guidance, has been taken from you. The messenger of heaven's consolation has been removed, who was with you in affliction, directed you to the only source of true comfort, and thence drew beams of light to cheer, animate, and support you; and when you were stretched on the bed of sickness, was the present and ready minister of peace, support, and holy joy; and when your hearts sank within you, in bidding a last farewell to objects of affection; took you to the refuge of the miserable, and there gave you blest experience of the cheering light which flows from the faith and hopes of the Gospel. He who has reclaimed the wanderer, confirmed the wavering, encouraged the sincere, strengthened the weak, and urged all onward in the way that leadeth unto life, is no more. That ministry under which so many of you have rejoiced, and many, I trust, have found the blessed means of increasing with the increase of God, from the act of initiation into his holy Church, through all the appointed means of the grace and instruction of the Gospel, is now closed in death.

For these things, brethren, days of sorrow, of sadness, and of mourning, have been allotted to us. An astounding providence has visited us. We stand amazed at the change that has come over us, so sudden, so unexpected, and fraught with such a complication of disappointment, and of

wo. In whatever direction we turn our eyes, we see new cause of grief. In every social and religious department we see the sad index of bereavement and affliction.

But, brethren, it becomes not Christians—though they *may* weep—though they *must* weep—to sorrow as those who have no hope. We have a hope, an anchor of the soul, both sure and steadfast. It is derived from the truth, in which the text is confirmed by every rational and scriptural view of Divine Providence, that it is *the Lord* who orders and controls all afflictive dispensations; and that it, therefore, behoves us to say, in sincere and humble resignation, “Let him do what seemeth him good.”

That it is the Lord, is sufficient ground for submission and resignation. For the Lord is that great Being whose will is the law of the universe, and whose power compels all things to work according to that will. And what are we, that we should say nay to any of his ordainings, or raise the least objection to what he thinks fit? The creatures of his hand, totally dependent upon him, and entirely at his disposal, nought beseems us, but to lay our hand upon our mouth, and in the one consideration, *it is the Lord*, recognise a strong and effectual reason for humble and uncomplaining silence.

But although his, indeed, is the will to which all things must bow, and the power which can compel subjection; yet, blessed be his holy name! while, on these accounts, we *must* submit, he has revealed himself to us in characters, and as possessing attributes which should render our submission *willing*, and even *cheerful*. He has taught us that he does not willingly afflict or grieve us, but punishes us for our own good. He has told us that whom he loveth he chasteneth, and scourgeth every son whom he receiveth. He has given

us that view of the afflictive visitations of the present time, which makes them conducive to a far more exceeding and eternal weight of glory. Even *much tribulation*, he has declared to be the path through which we may enter into the kingdom of heaven.

Rich sources these of comfort under affliction, and strong and sufficient reasons for most cheerfully, as well as resignedly, exclaiming, It is the Lord: let him do what seemeth him good.

One of the strongest grounds of Christian consolation under affliction, in the view of its connexion with the kindness and love of God, which seek ever our greatest good, is, *that afflictions are a salutary part of moral discipline.* The powerful tendency of our nature to be led away by objects of gratification and enjoyment, until they gain a stronger hold, and a more extensive influence, than right reason, or religious principle, sees to be either proper or safe, must be too obvious to every reflecting person. A check is often required, and a marked and powerful one, to prevent the most serious consequences. Such is our nature, that we are not adapted to a state of uninterrupted enjoyment. Many of the brightest and most efficient virtues of the human character are elicited and strengthened in the school of adversity. The experience which affliction imparts is often fraught with the most valuable consequences. What the Lord does, then, by bringing distress and sorrow upon us, is a mean of strengthening our virtues, elevating our moral character, and thus essentially improving our state and condition.

And besides arguments drawn from reasoning on the known principles of our nature, the sure word of *revelation* points out special promises which invest afflictions with a

holy character. The meekness, resignation, and submission, with which they are required to be borne, are graces peculiarly dear to our heavenly Parent, and drawing those who cherish them into a near and holy connexion with him. They are mediums of a communion with the Father of spirits, whence spring joy, to diffuse light, even in the darkest gloom of sorrow, strength to bear us up under the heaviest weight of wo, courage to meet the severest strokes of ill, and the abiding, soothing influence of Christian faith and hope.

In that *weaning from the world*, which is one of the happiest results of affliction, and which furnishes an escape from the most alarming dangers, in reference to both our well-being here, and our hopes of hereafter, there are opened sources of those purest of all delights which flow from the affections and exercises of *Christian devotion*—that devotion which opens heaven, reveals the face of God in all the loveliness of divine complacency and parental tenderness, and draws from the exhaustless source of light, and life, and peace, a joy which the world can neither give nor take away. O! how elevated the character of the meekly suffering Christian, when his afflictions bring him to the mercy-seat, humble him there under the mighty hand of God, and there lead him to pour out his soul in holy communings with his heavenly Parent! Rising above the pressure of his own sufferings, his mind dwells on those vicarious sufferings of the Redeemer, which minister access to the throne of grace and goodness; and *they*, seen by faith, in all the richness of their atoning merits and efficacy, bring comfort to his soul. He finds that it is good for him to have been in trouble, and experiences, in the sanctifying grace of God, more real enjoyment than in all that the world calls pleasure.

And who of us, brethren, feels not that affliction is no more than his deserts? Who of us can hesitate for a moment, in a view of his own merits, to say, of even the utmost extent of punishment at the hand of God, It is no more than my due; therefore let him do what seemeth him good?

It is not, indeed, right to regard the measure of individual suffering as proportioned to that of the comparative demerit of the sufferer. Many humble-minded Christians err in this respect, and are tempted to imagine that because peculiarly heavy afflictions have fallen to their lot, some peculiarly aggravated offences must be remembered against them by their God. I respect and honour the feeling of humility which prompts this error; and far from me be the thought of detracting, in the least, from the full measure of humble penitence with which the sufferer should bow down before his God. But although it is true that affliction is the result of human frailty and sinfulness, and that every sufferer partakes of that frailty and sinfulness in a measure amply sufficient to make suffering his desert; yet all scripture, and all our knowledge of the world, prove that even great guilt is often suffered to pass unpunished here, and comparative eminence in piety and virtue often visited with the heaviest wo. Indeed, so marked is this, that, like parental chastisement, afflictions are invested in scripture with the holy character of being even proofs of love; and that is represented as a man's most dangerous state, in which he is suffered to go on in unchecked prosperity and enjoyment.

In connexion with this point of human desert, we see another argument for uncomplaining submission to God's will in the evidences we have had, and notwithstanding all our sufferings, still have, that he remembers us for good.

If we dispassionately take this view of the subject, and dwell on the many mercies that we have still left, and how kindly distinguished our lot is from that of multitudes of others; and remember, with becoming gratitude, all our past experience of the loving-kindness of the Lord; we will surely say, He hath remembered us in mercies and favours far beyond our desert; he still leaves us many and sufficient sources of consolation, support, and happiness; therefore, be we, in all things, cheerfully resigned to his disposal. "Let him do what seemeth him good."

And in reference to the present absorbing grief of our hearts, my brethren, have we not sources of grateful reflection, fraught with the most soothing influences, and calculated to fill us with meek and quiet resignation? The blessing that has been taken from us was long enjoyed. For the greater part of the life of many of you, your deceased pastor was God's active and honoured instrument of the pure joys, and heavenly satisfaction, flowing from the instructions and exercises of religion. In social intercourse he contributed largely to your happiness. He soothed you in affliction. And in every way, as your pastor and your friend, he was one of heaven's choicest blessings. For these things you certainly owe a debt of gratitude to your God. Let that gratitude chasten your sorrow, and induce you, meekly resigning yourselves to the will of him who has shown himself so kind, to exclaim, "It is the Lord: let him do what seemeth him good."

And sweet is the consolation, brethren, and most soothing the influence, arising out of the remembrance of the virtues and excellencies of him whose loss we deplore. While memory lasts, it will delight to linger on the combination of so much that was great, good, interesting, and lovely; on

the ardent piety to God, and the kind and affectionate benevolence to man; on the public, social, and domestic virtues; on the friend's fidelity, and the pastor's devotion; on the humility of the Christian, and the high qualifications and eminent success of the learned, active, and distinguished prelate; which characterized our departed friend and father.

And when, from this view of his character, we pass to that of his present state, and of his interest, now for ever sure, in the final consummation of heavenly joy and felicity; when we think of him as at rest from all his toils, for ever released from anxiety and suffering, and in full possession of all the happiness of the paradise of God; and when we think of the crown, the palm, and the robe, which await him, as the fulfilment of the blessed invitation of the last day, and the seat among the elders around the heavenly throne, whither his hallowed ministrations will be translated, and where homage so faithful on earth, will be perfected and unending; surely we may even *cheerfully* exclaim, "It is the Lord: let him do what seemeth him good."

With no other order, my brethren, and no better preparation, than were allowed by an afflicted and agitated mind, I have endeavoured to throw together a few such thoughts as I supposed would be congenial with your present feelings. I would that duty allowed me to go no farther than to speak words of comfort to your afflicted hearts. But there are those among whom the faithful departed servant of the Lord laboured in vain. His eloquent pleading of the cause of God has been lost upon them. His warnings have been unheeded, his calls disregarded, the threatenings of the divine law in his mouth treated as a thing of nought, the moving expostulations of the God whom he represented, suffered to be of no avail; and his holy ministrations either greatly

neglected, or irreverently and ineffectually attended. But what can I hope to do when so much has failed? O! I would that they would reflect, consider their ingratitude, guilt, and danger, and escape that awful danger, while the little time yet remains in which they may.

And let all our hearts, my brethren, be softened to the reception of that good to which the grace of God would render our sorrow contributive. Let us all, pastors and people, pray for each other, that this affliction may work for our spiritual and eternal good; and be a means, through the merits of the great atonement, of advancing us to that holy, happy state, where those whom death has severed will be re-united, and the exalted services of the Church triumphant be their joint and never-ending employment.

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The great Man in Israel.

A DISCOURSE

ON THE CHARACTER OF THE

RIGHT REV. JOHN HENRY HOBART, D. D.

DELIVERED IN TRINITY CHURCH, AND ST. PAUL'S
AND ST. JOHN'S CHAPELS, NEW-YORK,

September, 1830,

BY THE

REV. JOHN FREDERICK SCHROEDER, A. M.

An Assistant Minister of Trinity Church.

There is a great man fallen in Israel. 2 *Sam.* iii. 38.
He, being dead, yet speaketh. *Heb.* xi. 4.

THE STATE OF OHIO

IN SENATE

January 15, 1882

REPORT OF THE COMMISSIONERS OF THE LAND OFFICE

IN RESPONSE TO A RESOLUTION PASSED BY THE SENATE

ON JANUARY 15, 1881

BY THE SENATE

AND BY THE HOUSE OF REPRESENTATIVES

ON JANUARY 15, 1881

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ON JANUARY 15, 1881

AND BY THE HOUSE OF REPRESENTATIVES

New-York, September 29th, 1830.

REV. AND DEAR SIR,

Impressed with the faithful delineation of the character and life of our lamented Pastor and Diocesan, the Right Rev. Bishop HOBART, as presented in your late discourse, on the occasion of his decease, we beg leave respectfully to solicit a copy for publication.

Your obedient servants,

BENJAMIN M. BROWN, } *Committee of a*
HENRY COTHEAL, } *number of Laymen.*

To the Rev. J. F. SCHROEDER.

New-York, Oct. 1st, 1830.

GENTLEMEN,

It has been said, "The public has a right to expect, that if any one submits a portrait to their judgment, he should suspend it and withdraw in silence." The favourable opinion expressed by you, Gentlemen, who are qualified to judge, might well be an additional motive for repressing every suggestion on my part; yet I feel, that in complying with your request, I ought to say,—though I have attempted to delineate a great man in Israel, in his robes of office amid the scenery of public life, there are other lineaments more admirable, which would not comport with my design, and must not here be sought. "It was not merely in the light of day, and in the eye of his fellow-citizens, that he was a great man; but in retirement, and in the domestic circle, he was more eminent." (*Cic. De Senect.*)

Your friend and pastor,

J. F. SCHROEDER.

Messrs. BENJAMIN M. BROWN }
and } *Committee.*
HENRY COTHEAL, }

THE BOARD OF THE DISTRICT OF COLUMBIA
AND THE DISTRICT OF COLUMBIA
OFFICE OF THE DISTRICT OF COLUMBIA

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THE DISTRICT OF COLUMBIA

ALL MEMBERS OF THE DISTRICT OF COLUMBIA
OFFICE OF THE DISTRICT OF COLUMBIA
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DISTRICT OF COLUMBIA

TO
THE PRESIDING BISHOP OF THE CHURCH,
who mourns over the best beloved of his Episcopal
brethren ;

TO
THE FAMILY,
who are deprived by death of the great source of their
earthly happiness ;

TO
THE PARISHIONERS,
who lament the melancholy absence of their chief
spiritual guide ;

AND TO
ALL MEMBERS OF THE CHURCH OF CHRIST,
who have so long associated with the name of
HOBART, the leading counsels and
best interests of our **Zion ;**

The following pages are respectfully inscribed.

PHYSICS 350
PROBLEM SET 10

THESE PROBLEMS ARE TO BE COMPLETED AND SUBMITTED BY THE END OF THE LECTURE PERIOD ON THE DATE INDICATED.

PLEASE SHOW ALL WORK AND LABEL ANSWERS CLEARLY.

PROBLEM 1. A particle of mass m moves in a circular path of radius r with constant speed v . Find the magnitude of the centripetal force.

SOLUTION: The centripetal force is given by $F = \frac{mv^2}{r}$.

PROBLEM 2. A particle of mass m moves in a circular path of radius r with constant speed v . Find the angular velocity ω .

SOLUTION: The angular velocity is given by $\omega = \frac{v}{r}$.

PROBLEM 3. A particle of mass m moves in a circular path of radius r with constant speed v . Find the period T .

SOLUTION: The period is given by $T = \frac{2\pi r}{v}$.

SERMON IV.

THE REV. MR. SCHROEDER'S DISCOURSE ON THE
CHARACTER OF BISHOP HOBART.

“ I pause—
And enter, awed, the temple of my theme.”

AND why this awe? Why this oppressive weight upon my spirits; and this breathless silence; and these deep sentiments of sorrow, that pervade with an afflictive seriousness our hallowed courts? And why these solemn countenances; and these weeds of mourning; and that deep-toned organ's death-dirge? Why this sombre drapery, which veils our holy altar and our desk,—the gloomy garb, the sad habiliment, that shrouds our consecrated house of prayer?

There is a great man fallen in Israel! But, Sovereign Arbiter of life and death, it was thou who raised him up; it is thou who hast removed him! Thy will be done on earth, as it is in heaven; even so, Father, for so it seemed good in thy sight.*

He has been taken from us; we shall see his face no more; our spiritual father has withdrawn from earth. But his afflictive exit, O how sudden! The chill hand of the pale messenger had touched him, only the tenth day before

* Matt. vi. 10. Luke x. 21.

he was finally called hence.* His soul has winged its way, to join the souls of the departed. Our PASTOR, our BISHOP, is no more! On such a theme, O who would not experience emotion! We have encircled his remains; we have attended him to the house appointed for all living;† and we have solemnized his obsequies. Devout men have carried him to his burial, and made great lamentation over him;‡ and beneath the very spot where he was consecrated to his high functions,|| his pale ashes now repose. But from that silent place we hear a solemn call. It is a voice that crieth to us in the city; it is a voice that crieth in the wilderness, and throughout our land. And while all now ejaculate, *There is a great man fallen in Israel*; the voice of Him who dwelleth in our sanctuary, arrests us by the proclamation, *He, being dead, yet speaketh*.

These two sentiments, (conveyed in words of holy writ, on record in 2 Samuel iii. 38, and Hebrews xi. 4,) may properly direct the feelings of our hearts to-day.

* On Thursday, September 2d, he was at Auburn, and then administered the rite of confirmation, and preached for the last time. His *last sermon*, impressively uttered by his lips, which are now silent, was on "The fear of the Lord, that is wisdom." Job xxviii. 23. On repairing, after service, to the parsonage-house of the Rev. Dr. Rudd, he immediately complained of an oppression and a chilness. It was an oppression, that soon overpowered all his vital energies; it was a chilness, that in a few days deprived him of the warmth of life. On the morning of the Lord's day, September 12th, A. D. 1850, two days before the completion of his fifty-fifth year, in hope of the glory that is to be revealed, he was translated to the world of spirits.

† Job xxx. 23.

‡ Acts viii. 2.

|| In Trinity Church, in the city of New-York, he was ordained a Priest, A. D. 1800; and was consecrated a Bishop, on Wednesday, May 29th, A. D. 1811.

I. THERE IS A GREAT MAN FALLEN IN ISRAEL.

Yes, as the ancient worthy after God's own heart, in these expressive terms bewailed the valiant leader of the Lord's armies in old time, we too may bewail the undaunted spiritual leader of our sacramental host.

I. IN THE EPISCOPAL CHAIR he was a great man in Israel.

Chosen to his high office, he was duly consecrated: and you beheld him, while that orb of day fulfilled its last nineteen annual circuits,—you beheld him, animated by the glowing zeal, and occupied in the devoted and untiring labours, of a successor of the apostles of the Lord. Both his physical and moral energies were wholly consecrated to his work. His life was emphatically *laborious*; and none but 'He who knoweth all things,' can tell the cares, the trials, the privations, the incessant toils, by which, like the very chief of the apostles, he was in journeyings often, in perils, in weariness and painfulness, in labours, in watchings, in fastings; and beside those things that are without, that which came upon him daily, the care of all the churches.* With a devotion that was truly primitive, he went through the cities, and delivered unto them the decrees to keep; and so were the churches established in the faith, and increased in number daily.† To his ardent and untiring efforts under God, we owe the present flourishing condition of our diocese. It was he who first enlivened our remote parishes with annual visitations; and cheered them with his presence and his godly counsel. It was he who animated our missionaries, and by example taught them to endure hardness, as good soldiers of Jesus Christ.‡ It was he

* 2 Cor. vi. 5; xi. 26, 27, 28.

† Acts xvi. 4, 5.

‡ 2 Tim. ii. 3.

who built up the waste places of our Zion; and as when the ancient people of the Lord, amid their enemies, rebuilt Jerusalem, *our* spiritual leader also, with Nehemiah's exhortation,* would encourage his desponding people: "Be not ye afraid of them: remember the Lord, who is great and terrible; and fight for your brethren, your sons and your daughters, your wives and your houses." Yea, while by the help of the Lord he multiplied our parishes three-fold,† the wilderness and the solitary place were glad for him, and the desert rejoiced and blossomed as the rose.‡

Our diocese has sustained a heavy loss in her bereavement. She has been wounded at the heart. She sitteth solitary as a widow, when she smites her breast in desolation. In the language of the plaintive prophet,|| "Her priests sigh, her virgins are afflicted, and she is in bitterness." She sees the tears of thousands mingle with her weeping, in a spontaneous tribute of admiration and love, to a great man fallen in Israel. And now only can all duly estimate the virtues of his warm heart, and the endowments of his transcendent intellect. What zeal, what energy, what activity, what fervour, what indefatigable perseverance; what talent, what efficiency, what unqualified devotion to the Church of Christ! And in his private intercourse, what life and soul, what affability, what graphic illustrations of many of the best qualities that adorn our nature; and,

* Neh. iv. 14.

† When he was consecrated, A. D. 1811, there were but *twenty-six* Clergymen entitled to seats in the Convention of the diocese. (See the *Christian Journal, New-York*, T. & J. Swords, A. D. 1829, Vol. XIII. p. 18.) In the year 1829, the number of the Clergy, according to the *Journal of the Convention*, was *a hundred and thirty-three*, and the number of congregations *a hundred and sixty-five*.

‡ Isa. xxxv. 1.

|| Lam. i. 4.

above all, what unbounded prodigality of beneficence! We have good reason to admire his rare qualities of heart and intellect; to rejoice in his devotion to the work of faith; to cherish for his virtues the profoundest veneration; and to record his memento among those of the great men in Israel, who have hazarded their lives for the name of our Lord Jesus Christ.*

We are witnesses of all things which he did:† and we know, that he counted not his life dear unto himself, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the Gospel of the grace of God.‡ Will the Lord our God raise up unto us a prophet, from the midst of us, of our brethren,|| like unto him in his most estimable attributes?—O that, by his own hand, his badge of office had been committed to some spiritual shepherd after God's own heart! But he is parted from us as by a whirlwind, like that which carried into heaven the Lord's ancient prophet:§ he hath borne away with him his mantle. His deserted mitre we may indeed place upon another brow; but where, O where, shall we again find the steady nerve, the towering genius, to wield and to direct his ponderous crosier! He was the next, in order of progression, to the venerable worthy who presides¶

* Acts xv. 26.

† Acts x. 39.

‡ Acts xx. 24.

§ Deut. xviii. 15.

¶ 2 Kings ii. 11.

¶ The Right Reverend *William White*, D. D., of Pennsylvania, was consecrated in the Chapel of the Archbishopal palace at Lambeth, in England, on Sunday, February 4th, A. D. 1787, by the Most Reverend *John Moore*, Lord Archbishop of Canterbury; the Most Reverend *William Markham*, Lord Archbishop of York, the Right Reverend *Charles Moss*, Lord Bishop of Bath and Wells, and the Right Reverend *John Hinchliff*, Lord Bishop of Peterborough, being present, and assisting. For the long term of forty-three years, the venerable Father in God, thus consecrated, has watched over our Zion.

over the supreme council of our Church; and our diocese, we thought, would soon be first among her sacred sisterhood. But she is despoiled of her high rank; and the man whom God shall choose to be her guardian and her guide, must take the humblest seat among his mitred brethren.

In years to come, our children will speak with us of his great name and his good works. They will associate him with the **HOOKE**S, and the **BARROWS**, and the **HORSLEYS**, and the **WARBURTONS**, and all the most illustrious of the departed. But among the fathers and the benefactors of our Church, there will not be one, whose image and superscription will be presented in more bold relief. In the Church are many burning, shining lights; yet here, as in the temple of the universe, one star differeth from another star in glory.* Our prelate has now fallen in Israel; but he has assumed his place among the heavenly hierarchy; and posterity, age after age, will view him there, a star of the first magnitude!

2. And IN HIS MINISTERIAL FUNCTIONS he was a great man in Israel.

For one-and-thirty years he preached the Gospel of salvation; and for more than nine-and-twenty years he was connected with you, brethren,—first as an Assistant Minister, and afterward as the Rector of our Parish.† He is now fallen, and never more shall he appear within this sacred desk. But it is a pleasing, profitable theme, to

* 1 Cor. xv. 41.

† He entered into Deacons' Orders, at Philadelphia, A. D. 1798. Having ministered at Oxford, and Lower Dublin, Pennsylvania, and at New-Brunswick, New-Jersey, he was called to the pastoral charge of St. George's Church, at Hempstead, Long-Island, A. D. 1800. During the same year he became an *Assistant Minister* of Trinity Church; and he was elected *Rector* of the Parish, A. D. 1816.

glance at the memorial of his imperishable labours, as a zealous minister of Christ.

He always justly occupied an elevated rank. You need not be reminded, brethren, how he declared to you all the counsel of God.* These hallowed courts bear witness; and this pulpit and that holy table testify,—If any one of you hath not received the knowledge of the truth, thou art inexcusable, O man, whosoever thou art.† Being fervent in spirit, he spake and taught diligently the things of the Lord.‡ You know the earnestness, the animation, the solemnity, with which he lifted up his voice to you in this holy place. You know his ready words, and his commanding utterance. In every sanctuary he was a welcome messenger; for while some differed from him in his views of policy, all cheerfully confessed, that his doctrine was according to godliness,|| and that in the pulpit he was an able, faithful, eloquent, evangelical divine.

From his youth, he was devoted to our primitive and apostolic institutions, and was always their undeviating promulgator. While a lad in college, it was predicted of him by his school-fellows, that one day he would be a bishop of the Church.§ And how natural, how reasonable, were his prepossessions! Our venerable mother, when in her

* Acts xx. 27.

† Heb. x. 26; Rom. ii. 1.

‡ Acts xviii. 25.

|| 1 Tim. vi. 3.

§ Some coincidences have been noted, both in regard to facts and language, between this discourse and two Biographical Sketches which have just appeared; the one in the New-York Courier and Enquirer for September 16th, and the other in the New-York Mirror for September 25th. It is proper, therefore, to state, that the discourse and the sketches were written by the same hand; and as a very short interval was allowed for the preparation of them, they were necessarily written *currente calamo*, so that some slight coincidences could not well be avoided.

infancy, was reared under the very eye of Jesus. And being then trained up in the way she should go, now that she is old she ought not to depart from it.* It was a *holy doctrine*, that her divine Lord inculcated; it was a *salutary discipline* that her divine Lord enforced. With good reason, then, we may hold fast the profession of our faith without wavering.†

In his attachment to the Church, our lamented pastor was sincere, consistent, uniform, uncompromising. It is true that the very brightest of the orbs of heaven has its parallax; and viewed from *opposite extremes*, it will appear in widely different relations to its celestial associates. But the **HIGH AND LOFTY ONE**, who sitteth on the circle of the heavens, seeth not as man seeth.‡ And it becomes us, short-sighted mortals, while we argue from the observations which we take, to beware that we “judge not by appearance.” If the thoughts and feelings, the undeviating efforts, the whole time for many years, the temporal possessions, and the very life of a great man in Israel, are made a willing sacrifice,—it is but “righteous judgment” to infer great sincerity of motive, and to commend uniformity of action.

Well read in the Polemics of the Church, our able pastor could defend its bulwarks with a fearless confidence, and an array of arguments and reasonings, that were tremendous, appalling, irresistible.

Both as a preacher and a divine, his praise is in the churches of our land. And the dignitaries and the clergy of our mother Church; and devoted, honourable laymen, not a few; beheld, admired, revered, loved him. Their

* Prov. xxii. 6.

† Heb. x. 23.

‡ Isa. lvii. 15; xl. 22. 1 Sam. xvi. 7.

high testimonies are recorded; and as they now look westward toward our happy land, they will delight to recognise his star, though it will emulate the glorious splendour of their brightest constellations.

3. And not only as a bishop, and as a minister of Christ, but AS A MEMBER OF SOCIETY at large, we may deplore his loss, and say, "There is a great man fallen in Israel."

In polite circles, we have seen him vie with the most finished gentlemen, by his urbanity of manners, and the conciliating assiduity of his refined solitudes. And among cultivated scholars, we have seen him take a part, not only in their playful raillery, but in their sportive combats; and by his sprightliness of mind, by his prompt resources, by his happy turns and replications, he would come off from the tournament with victory. But when he left the social circle, he left there the pleasantry of social life; and as he trod the hallowed pavement of the sanctuary, his step, his countenance, and his demeanour were all dignity. At that font and holy table, in that desk, and in this pulpit, you have seen him thus. His engaging cheerfulness in private, you can bear record, did not detract from his official solemnity.

He was peculiarly affable with strangers, was prompt to recognise them, and thus won the hearts of tens of thousands. His memory could record on its capacious tablet every title, trace every countenance, take note of almost every incident, and refer to them at any time with great felicity. It was an enviable trait, that has distinguished many of the most renowned political and moral rulers of the world. It was the praise of CYRUS and of CYNEAS, of AULUS GELLIUS and LUCIUS SCIPIO, of SOLON and of MITHRIDATES.*

* The same characteristic is associated with the name of the late illustrious Emperor of the French, and by means of it he warmly attached to

And our friend's memory was equalled by his rapidity of thought.

How fleet was the glance of his mind!

He often saw through second causes as by intuition; and not unfrequently would force his way and grasp with vigour a result, while many able minds, less prompt indeed, remained embarrassed, in the effort to remove some intervening, unimportant difficulty.

The abstruse subtleties of metaphysics, and the nicer criticisms of philology, had no peculiar attractions for a mind like his. He had no time to analyze the elegant perceptions, or to ransack the literary treasures of antiquity. He lived for business, not for solitary thought. His taste inclined him to the active life, rather than the contemplative; and had he lived in the days of the great Stagirite,—not the Academy, but the Lyceum would have been his resort. When the occasion sometimes called for such an effort, he could define with the precision of Aristotle; yet, like that prince of the philosophers, he loved publicly to go forth and take his part in the moral movements of the world.*

him his devoted troops. And when the present Commander-in-Chief of the National Guards of France recently traversed our continent, his prompt and minute reminiscences were a magic spell, by which many hearts were powerfully influenced.

* "There is a principle within us, that irresistibly impels us to act on the consideration, that as we are men, there cannot be any thing appertaining to human nature, in which we have no concern; and, under the influence of this principle, to *enter into the feelings of others; to share in their joys and their sorrows; to make them, in some measure, our own.*" "Homo sum—nihil humanum a me alienum puto."

The leading sentiment of his life is thus expressed by our late prelate, in his sermon entitled "Christian Sympathy," which was "preached to the congregation of English Protestants in the city of Rome, Italy, on

And our lamented fellow-citizen was eminently hospitable.

“Large was his bounty, and his soul sincere.”

With an unsparing hand and open heart, he obeyed the apostolical injunction, “Be not forgetful to entertain strangers.”* And like the prince of Oriental hospitality, the generous HÂTEM,† he won the praise and honour even of his enemies.

It is the prerogative of none but master-spirits, to exert an influence as powerful as our late friend secured. The secret springs of human action, the controlling motives of the heart, the innumerable and diversified considerations, by which men may be arrested, awed, conciliated;—all these he knew with a discriminating sagacity. And he exerted his great moral sway, for the promotion of that hallowed cause which he espoused.

As a prelate, as a Christian minister, and as a member of society, he was indeed a great man. But he is fallen! A few days only have elapsed since he was called away. The same bright orb that now beams around us, rose and looked upon him:—he was no more! It was the early dawn of the benign Christian Sabbath-day; fit emblem of that

Easter Sunday, April 3d, A. D. 1825, on occasion of a collection for the benefit of the Vaudois, or Waldenses, in Piedmont.” The sermon was first published in London, and was reprinted in New-York.

* Heb. xiii. 2.

† In the East, the phrase “As liberal as Hâtem” is the highest eulogium of the hospitable and the generous. “Ce personnage . . . s’est tellement rendu célèbre par sa libéralité, qu’il a fait, pour ainsi dire, perdre le nom à cette vertu,” says *D’Herbelot*, in his *Bibliothèque Orientale*, article *Hâtem Thai*. It is a pleasing thought, that this great Arabian chief, the prince of benefactors, lived and died a *Christian*! See the authors quoted in the *Modern Universal History*, Life of *Mohammed*, Vol. I. p. 191.

spiritual state, in which the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity. And as he yielded up his soul into the hands of his Supreme Lord on high, like the great leader of God's ancient Israel,* he was peculiarly favoured with a clear prospect of the promised land.

It may be written of him also, that when he ceased to look upon the world, his eye was not dim, nor his natural force abated.† He was a martyr to the intensity of his exertions. Phenix-like, he perished in his own flame. But like the same immortal bird, from his ashes he shall rise again. Yea, now he liveth in our memories and in our hearts. Behold his form as it reveals itself. It is the same. He is there walking, brethren, in the precincts of another world; he hath put off the flesh; it is his spirit. He directs his eye to you, and he accosts you.

II. HE, BEING DEAD, YET SPEAKETH.

These words inspired Scripture has pronounced of Abel,‡ who was the first that died a martyr in the cause of God. And our revered prelate, when he died, obtained the same witness; and like righteous Abel, *he* was a martyr in the cause of God. He too, being dead, yet speaketh. From these venerable walls, O hear the echo of his intonations.

Hear him, ye who have been baptized by him, in the name of the Father, and of the Son, and of the Holy Ghost. He says, "Have you believed and done all those things which you then undertook, or your sponsors then undertook for you?"||

Ye, who, by the imposition of his hands, before God and

* Deut. xxxiv. 1.

† Deut. xxxiv. 7.

‡ Heb. xi. 4.

|| Our admirable formularies, associated with the tenderest and the most hallowed feelings of our hearts, present powerful motives to self-

this congregation, have renewed the solemn promise and vow that ye made, or that was made in your name at your baptism, hear his voice. He says, "Have you daily increased in God's Holy Spirit more and more, and are you prepared for his everlasting kingdom?"

Ye, who have been united by him in the most tender of all earthly bonds, he speaks to you also, and says, "Have you lived together after God's ordinance; and forsaken all others; and surely performed and kept the vow and covenant which you have made? Do you, in perfect love and peace, so live together in this world, that in the world to come you may have life everlasting?"

Ye, who, upon beds of sickness, have been admonished by him to prepare to meet your God, before it be too late for ever,*—and who, in answer to his fervent supplications for you, have been spared even to this moment, hear, O hear his solemn call to you. He says, "Has the goodness† of the Most Merciful led you to repentance? Are you prepared to die?"

Ye, who have met with him in the house of mourning, whose friends and relatives, whose children, whose companions he has followed to the field of graves, and there committed dust to dust,—from that world, where all the spirits of your dead are now assembled with him, (behold and hearken,) it is your pastor, who looks down and says to you, "Have your afflictions yielded the fruit of righteousness?"‡

O listen, ye, who name the name of Jesus, unto whom your lamented minister of the sanctuary has so often broken

examination. As a minister of Christ, I would urge them upon every conscience; and say to those who have assumed before God and men our solemn vows, "What do ye more than others?"

* Amos iv. 12.

† Rom. ii. 4.

‡ Heb. xii. 11.

the bread of life, and offered the cup of salvation. He says to you, brethren in the Lord, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And now, behold, I know that ye all, among whom I have gone preaching the Kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God."*

Fellow-sinners, fellow-mortals, who have been attendants on his public ministry,—by his expositions and entreaties, by his pastoral services, and by all his sermons, which have gone up for a memorial before God, O think how your responsibilities are connected with his labours in the Church of Christ. He accosts you earnestly, but O how tenderly, and says, "Sons of Zion, daughters of Jerusalem, weep not for me, but weep for yourselves and for your children; mourn over your transgressions; and flee to Christ for refuge from the wrath to come."† In the golden words of the great prelate and great preacher, who most adorned the Oriental Church, your absent pastor, now in the spirit, says, "Have you commended my preaching? With strong evidences of your approval, have you received my exhortations? O that *by your works* you may evince to me your praises, let that proof which is to be derived from your obedience be not long deferred! Let my exhortations be forthwith followed by your prayers. 'This praise I seek,—this commendation, that is to result from your works.'" "Yea, let them be my crown of rejoicing at the great day!"‡

* Matt. xxvi. 29. Acts xx. 25, 26, 27.

† Luke xxiii. 28. Heb. vi. 18. 1 Thess. i. 10.

‡ "Ἐπηνέσαστε τὰ εἰρημύνα; μετὰ πολλοῦ θορύβου καὶ κρότου

And hearken ye, who, as the Wardens and the Vestrymen of our parish, have so often met with him in council. By a coincidence, as pleasing as it is pensive, the very place where God's honour dwelleth, in our ancient parish-church, is the place where your beloved Rector's ashes now repose. Look toward his silent mansion there; and hear, O hear his voice, while, like the souls from beneath the altar in the Apocalypse, he being dead yet speaketh, and with them says, "I rest yet for a little season, until my fellow-servants also, and you, my brethren, shall be fulfilled." "Only let your conversation be as it becometh the Gospel of Christ."*

Hearken, brethren in the ministry, who have been ordained by him to any holy functions. From his new grave he speaketh unto you, "Keep your lamps trimmed and your lights burning; ye know neither the day nor the hour wherein the Son of man cometh; watch for souls, as they that must give account; blessed is that servant whom his Lord, when he cometh, shall find so doing. And what I say unto you, I say unto all, Watch."†

And to his Right Reverend Associates, the same departed spirit says, "Work the works of him that sent you, while it is day; the night cometh, when no man can work. Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed

τὴν παραίνεσιν ἐδέξασθε; ἀλλ' ὅπως ἡμῖν ἐπὶ τῶν ἔργων ἐπιδείξισθε τοὺς ἐπαίνους, οὗ μακρὸς ὁ χρόνος τῆς ἀποδείξεως τῆς κατὰ τὴν ὑπακοὴν, μετὰ τὴν παραίνεσιν εὐθέως εὐχῆ, ἐκεῖνον ζητῶ τὸν ἐπαινον, ἐκεῖνον τὸν κρότον τὸν διὰ τῶν ἔργων αὐτῶν." CHRYSOSTOM *de Incomprehensibili*; HOM. iii. TOM. I. p. 471. Venice, MDCCXXXIV. Comp. 1 Thess. ii. 19.

* Rev. vi. 9. 11. Phil. i. 27.

† Luke xii. 35. Matt. xxv. 13. Heb. xiii. 17. Matt. xxiv. 46. Mark xiii. 37.

the Church of God, which he hath purchased with his own blood. Whatsoever thy hand findeth to do, do it with thy might. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.*

To thee, Presiding Bishop of the Church, our lamented Prelate turns with a peculiarly glowing aspect. Venerable Patriarch, thou hast watched over him from infancy. Thou hast seen the first budding promise of his early youth; thou hast seen the full-blown flower of his manhood; thou hast seen the fruits, the rich, abundant, precious fruits, which he yielded in the garden of the Lord. But now, (O God of mercy, hold up thy servant with thine everlasting arm!) thou hast been called to bend thine aged form, and weep in bitterness, over the pale ashes of thy beloved in the dust. Thou art bereaved of the most cherished of thy spiritual children.† He would have tended thee, O how fondly, how affectionately, if thou hadst been first called to close

* John ix. 4. Acts xx. 28. Eccles. ix. 10. Acts xx. 32.

† "During my long life, Sir, I have not known any work of death, exterior to the circle of my own family, so afflictive to me as the present. I have known, and have had occasion to remark, the character of my now deceased friend, from his very early boyhood; and can truly say, that I have never known any man, on whose integrity and conscientiousness of conduct I have had more full reliance than on his. In contemplating what must be the brevity of my stay in this valley of tears, it has been a gratification to me to expect, that I should leave behind me a brother, whose past zeal and labours were a pledge, that he would not cease to be efficient in extending our Church, and in the preservation of her integrity. But a higher disposal has forbidden the accomplishment of my wishes; much, as I verily believe, to his gain, although greatly to our loss and to that of the Church." These are the words of Bishop White, in a letter to a gentleman in this city.

thine eyes to sleep in Jesus. But now, alas, it has pleased God to bring thy gray hairs with sorrow to his grave. Revered spiritual patriarch, we mingle with thee our sympathies. But hearken; he, being dead, yet speaketh. "Why weepest thou, father? Thy son is yet alive. I shall not return to thee, but thou shalt soon come to me."* Revered parent of God's chosen, it is thy blessedness to say with good old Israel, "It is enough; my son is yet alive: I will go and see him."† Peace, peace be unto thee, venerated father in the Lord. And when, with thy silver locks, thou shalt go hence in a good old age, thine be a crown of everlasting glory with thy beloved in the heavens!

Hark, he yet speaketh. He accosts his family, his mourning, his bereaved, afflicted family. "Widowed partner," he says, "widowed partner, sorrow not, even as others which have no hope. There is a day when we shall meet again, to part no more for ever."‡ Orphan children, sorrowing relatives, he says, "Make the Saviour of your soul the supreme object of your love."|| "It now remains for you, by turning truly unto God, to make it my great blessedness, when I shall rise up in the unnumbered congregation at the judgment-seat, to say, 'Lord, behold I and the children which thou hast given me. While I was with them in the world, I kept them in thy name: those which thou gavest me I have kept, and none of them is lost. O

* John xx. 13, 15. Gen. xlv. 26. 2 Sam. xii. 23.

† Gen. xlv. 28.

‡ 1 Thess. iv. 13, 17. 2 Cor. v. 10.

|| This was literally his fervent exhortation, addressed to Dr. William H. Hobart, his affectionate son. And it was urged, in language so very similar to the words of a distinguished author, that a relation of the touching scene would forcibly recall the passage to the mind of any one, who ever entered into its true spirit. See *Klopstock's Messiah*, Achter Gesang, the last twelve lines.

seek ye a place among the blessed throng, where I am now with Jesus.' **

Hark again: it is the spirit of our pastor once more speaking. He bequeaths to us the recollection of his death-bed. Precious gift!

“ His conduct is a legacy for all.”

“ His God sustains him in his final hour;
His final hour brings glory to his God.”

Behold the interesting scene. View the lamented prelate on his couch. Hear his devoted clerical attendant, whose valued privilege it was to afford him the last offices of hospitality. Hear him announce the soul-trying message, that death is now near at hand. With a devout and holy resignation, (hear, brethren,) your dying pastor and your friend responds, in accents of great firmness,—“ Well, God's will be done.” He was arrested by a disclosure, that might touch any bosom with solicitude. O yes,

“ The death-bed's a detector of the heart.”

But what resignation, what composure, and what pious joy, did he exhibit!

Cherish, brethren, in perpetual remembrance, the last hours of your late spiritual father. For his family, what affectionate inquiries; for his son, what godly counsels and entreaties; for the faithful clergymen† who watched at his

* Isa. viii. 18. Heb. ii. 13. John xvii. 12. Phil. i. 23.

† The Rev. Dr. Rudd and the Rev. Mr. Cuming, by their unremitting solicitude and kind services, have associated their names with the hallowed sentiments that embalm the memory of the departed. They have both published interesting accounts of his last moments.

bed-side, what affectionate acknowledgments, what benedictions, in the name of God's only Son, our dear Redeemer. For his devoted medical attendant,* what reiterated assurances of confidence, and what gratitude: "God will bless you," said he, "my Saviour will bless you." As a departing Christian, view him, O my brethren, and be instructed by the scene. What deep humility; what holy resignation; what fervently impassioned prayers; what lively faith; what animating hopes of joy in heaven. "God be merciful to me a sinner. God's will be done. I have no merit of my own; as a guilty sinner would I go to my Saviour, casting all my reliance on him—the atonement of his blood. He is my only dependence; my Redeemer, my Saviour, my God, my Judge."† With a peculiar solemnity, he partook, for the last time, the memorials of his Saviour's dying love; his son, (the only member of his beloved family then with him,) kneeling at his bed-side, and now, for the first time, uniting in the holy ordinance. With a clear voice and pious fervour, the departing man of God sung his Redeemer's praise.

* Dr. Morgan, of Auburn.

† Among the last words of our lamented Bishop, one of the accounts referred to adds the following: "I have been sanctified, I trust, by the divine Spirit; I will, therefore, hope I shall not be denied the lowest seat in the kingdom of heaven." "Be sure," said he to one of the clergymen who were with him, "that in all your preaching, the doctrines of the cross be introduced: no preaching is good for any thing without these." And in reference to his approaching dissolution, and to the future condition of the Church, he remarked, "Her affairs will be managed by other hands; God, however, will be with her: God will defend her."

He often exclaimed, "I wish to talk of God and salvation,—I wish to die with the name of God in my mouth; but then," he added, "not God without the Saviour: Christ is all; God over all." "I die at peace with all men, for I am sure I forgive all."

“ And worthy is the Lamb all power,
 Honour, and wealth, to gain,
 Glory and strength; who for our sins
 A sacrifice was slain!

All worthy thou, who hast redeem'd
 And ransom'd us to God,
 From every nation, every coast,
 By thy most precious blood.”

For a few hours his enfeebled frame sunk more and more under the influence of his disease; and when that orb of day had not yet lighted up the east,—at the fourth, silent hour of the Sabbath morn, he parted with “ the last breath of expiring nature;” he fell asleep in Christ, without a struggle or a groan. At such a scene, O who would not exclaim, “ Let me die the death of the righteous, let my last end be like his.”

X “ The chamber, where the good man meets his fate,
 Is privileged beyond the common walk
 Of virtuous life; quite in the verge of heaven.”

Farewell, Spiritual Father! Thou art at rest from the tribulations of this life. Though thy body is an inmate of the sepulchre, we can exult to think, that thy soul is in a sweet communion with Jesus and his saints. All thy good works have followed thee. And while thy glorious record is on high, thy virtues are engraven here upon the hearts of tens of thousands, who now call thee blessed!

A SERMON,

PREACHED IN GRACE CHURCH, NEW-YORK,

September 19, 1830,

ON THE DEATH OF THE

RIGHT REV. JOHN HENRY HOBART, D. D.

BY THE

REV. JONATHAN M. WAINWRIGHT, D. D.

Rector of Grace Church.

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New-York, September 21st, 1830.

REV. AND DEAR SIR,

The undersigned members of the Vestry of Grace Church beg leave respectfully to solicit a copy of the Sermon preached by you on Sunday last, on the death of our lamented Diocesan, the Right Rev. Bishop HOBART.

We trust that you will assent to our request, that it may be printed and published.

With much esteem,

Your obedient servants,

EDWARD R. JONES,

JOHN DELAFIELD,

ABRAHAM OGDEN,

GOLD HOYT,

JOSEPH BAYLEY,

ABRAHAM SCHERMERHORN,

SAMUEL W. MOORE.

To the Rev. Dr. WAINWRIGHT.

SERMON V.

THE NEW TESTAMENT SERMON ON THE

TRUTH OF BISHOP BOWEN.

THE NEW TESTAMENT SERMON ON THE TRUTH OF BISHOP BOWEN. THE NEW TESTAMENT SERMON ON THE TRUTH OF BISHOP BOWEN. THE NEW TESTAMENT SERMON ON THE TRUTH OF BISHOP BOWEN.

A CORINTHIANS

THE NEW TESTAMENT SERMON ON THE TRUTH OF BISHOP BOWEN. THE NEW TESTAMENT SERMON ON THE TRUTH OF BISHOP BOWEN. THE NEW TESTAMENT SERMON ON THE TRUTH OF BISHOP BOWEN.

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SERMON V.

THE REV. DR. WAINWRIGHT'S SERMON ON THE
DEATH OF BISHOP HOBART.

2 CORINTHIANS iv. 7.

We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

ALL who have experienced the effects of religion in reclaiming their souls from the dominion of sin, or in sustaining them under the oppression of sorrow, or who have witnessed its blessed influences upon the character and condition of others, will feel that the Gospel of Jesus deserves the strongest terms of approbation which language can supply. Even the words of sacred writ will hardly be esteemed by them as possessing an eloquence sufficiently powerful and expressive to show forth all its praise. It is indeed *the glorious Gospel of the blessed God—the faithful saying worthy of all acceptance—the day-spring from on high, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace—a goodly pearl, to purchase which a man should sell all that he hath*; and in our text it is simply termed a *treasure*—a priceless treasure to those who have had wisdom given

them from on high to seek, and find, and retain it. For what would the devout Christian exchange it? Not for the accumulated wealth of worlds on worlds. He will guard it in the secret recesses of his heart—no power on earth or in hell can tempt him to its voluntary abandonment; and he has the comfortable assurance *that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate him from the love of God which is in Christ Jesus our Lord.*

But this treasure, so dear to him who has once obtained it by pardon of sin through the blood of Christ and sanctification of the Holy Spirit, and which by faith and hope he can cling to even in the agonies of dissolving nature, is yet, as to the means of its continuance and propagation in the world, committed to earthen vessels—to men, who, however exalted by the gifts of nature or of grace, are yet exposed to infirmities, to sorrows, and to death, like the poorest and most ignorant of those to whom they minister. This was the declaration of the Apostle Paul, who used the words of our text in reference to the circumstances in which he was placed, and the high office which he filled. He was amongst the most distinguished of the ministers of the Lord Jesus—*a chosen vessel, to bear his name before the Gentiles and kings, and the children of Israel.* Fully aware of the dignity of his apostolical office, and the responsibility of its duties, he sustained the one and discharged the other with a fervent zeal, an undaunted courage, and an unwearied devotion, that have placed him upon a majestic elevation, far above all human praise: and yet, with all the temptations to worldly arrogance or spiritual pride which were presented in his miraculous conversion, his powerful intellect, his ex-

tended influence, and his unbounded success in the work of the ministry, he was, in piety and meekness, one of the lowliest of the disciples of Jesus. Remembering his former deeds of infidel persecution, he declares, *I am the least of the Apostles, that am not meet to be called an Apostle.* And in the chapter from which our text is taken, alluding to the various trials and persecutions to which he was exposed, and humbly recognising his own unworthiness of the honour conferred upon him, in being called to bear about and communicate to others the riches of God's mercy in the Gospel of Jesus Christ, he acknowledges that *we have this treasure in earthen vessels.**

It is indeed a wonderful dispensation of Providence, that the ministry of reconciliation should be committed to frail

* The figurative language of our text has been explained in two ways. By some, the apostle has been supposed to have had in mind the portion of ancient history which records the stratagem of Gideon, who ordered his soldiers, in a night attack upon the camp of the enemy, to carry lamps contained in earthen pitchers, and upon a signal given, to break them, that the light might shine forth. (Judges vii. 16.) A much more obvious and natural reference of this metaphor is to the ancient well known custom of enclosing treasures of gold and silver in earthen pots, and concealing them under ground. The first interpretation, however, suggests a beautiful thought in regard to the distinguished and virtuous dead. The light shone but obscurely, while contained in its vessel of clay. It could illumine the path only of him who bore it, and the few that were around him, and this but faintly. When, however, the covering of earth was destroyed, the lamp appeared a brilliant and powerful flame, and its radiance was cast over a wide circuit. The genius, the learning, the exertions, the virtues, of an eminent man, sanctified by religion, are the lamp of the Lord shining in his soul. His frailties and imperfections, and the infirmities of his body, are the earthen pitcher—this alone is broken and destroyed—the lamp shines brighter and brighter, and thousands are enlightened and rejoice in his recorded virtues, and in the lasting influence of his wise and benevolent exertions.

and mortal beings, who need its merciful interposition equally with those to whom they are appointed to proclaim the terms of acceptance with God. And it should fill those who are called to the sacred office with deep-felt gratitude, that they are "appointed to stand in the house of the Lord, and to serve at his holy altar;" and with a solemn and enduring sense of the great responsibilities which they assume. When we remember the great design of the Gospel, the exalted personage, who for us men, and for our salvation, came down from heaven to proclaim it, and the unspeakable price at which its gracious provisions for pardon and restoration to the Divine favour were purchased; and when, on the other hand, we advert to the human means by which it is to be continued and propagated on the earth, we may well exclaim, *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!* If natural reason should be surprised or offended at this obvious incompatibility between the means and the end, yet all difficulty is removed by the declarations of the revealed word. Our text, while announcing the fact, presents also the reason upon which it is established—*that the excellency of the power may be of God, and not of us:* in other words, that all the operations and all the success of our holy faith may be ascribed to the superintending wisdom of our Heavenly Father, and that no flesh should be permitted to glory in his presence. In all the marvellous effects, then, which it produces upon individual character, and in the beneficent changes it has already wrought, and is daily operating, upon the intellectual, moral, and social condition of the whole human family, and in the deep and, to us, often the inscrutable ways by which those righteous purposes towards us in the Gospel of his

Son are effected, we must see and acknowledge the workings of God's wisdom, power, and love.

Were the ministry of the word committed to an order of beings superior to man, to some of those pure spirits that surround the throne of the Eternal, *those angels of his that excel in strength and do his commandments*—were they sent from on high, clothed with garments of celestial light, to tell us, in their accents of heavenly persuasion, of the wonders of redeeming love—the sacred treasure might then seem, to our feeble reason, committed to vessels in a great degree worthy the honour and authority conferred upon them. They would be free from the contamination of sin; they would live amongst us, unsullied with our imperfections and unharmed by our sorrows: when their lips were opened to instruct, rebuke, or exhort, we should hang upon them with mute and awful reverence: and their ministry accomplished, they would return, not through the dark valley of the shadow of death, but on golden pinions winging their flight to their heavenly abodes. Nor should we have to lament their departure; for kindred spirits, in all the freshness of celestial life, would instantly be with us to supply their place. But the Almighty has not so ordained. The matchless treasure of the preached Gospel is committed to earthen vessels, which are of no value, compared with that which they contain and distribute—which are subject to imperfection—and which, at any moment, may be broken in our presence by the violent hand of death. How are we constrained, therefore, to feel our entire dependence upon the arbitration of the Supreme! How is the creature humbled, that the Creator may be glorified! How full and unconditional must be our acknowledgment in spiritual as well as temporal things—*Both riches and honour come of thee, and thou reignest*

over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank thee, and praise thy glorious name.

While, in his condescending wisdom and mercy, God commits the sacred concerns of his Church on earth to the direction of feeble mortals, yet we know that he himself exercises a constant and watchful superintendence over it. When our blessed Lord conveyed his authority as Head over the Church to the holy Apostles, he gave to them and to future ages the most solemn assurance of this consoling truth. “*Go ye therefore,*” said he, “*and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: AND LO! I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD.*” This was the glorious promise; and hath it not been largely fulfilled, my brethren? Hath not the religion of Jesus gone forward with a steady and sure progress? Hath it not triumphed over obstacles in every age, which to human foresight would have checked its advancement, if not entirely destroyed its existence? When we read how the Gospel was opposed from its first promulgation, its converts despised and persecuted—when we know how it was attacked by the machinations of wicked, and the open violence of deceived men—when we behold its blessed word, its holy sacraments, the divine institution of its ministry, which constitute its treasure, conveyed down to us in earthen vessels moulded in human weakness, sometimes impaired by human frailties, and always at last destroyed by death—when we contemplate it under all these difficulties and discouragements, ever gaining strength, and, like some little stream rising from its

contracted fountain in Judea, increasing in its progress, wearing away every barrier, and at last spreading its fertilizing waters over the parched surface of this world's wickedness and wo—how irresistible is the demonstration that the Lord Jesus is with his Church, and that the excellency of the power of the Gospel is derived from him, and depends not alone upon human strength or wisdom, or piety and zeal. Were these indeed the only prop and dependence of our religion, and were our confidence exclusively reposed in them, how often would our courage utterly forsake us, how dreadful would be our apprehensions, when the faithful and accepted ministers of the Lord are summoned from their earthly labours! Where should we find a solace, when the treasure of their faith and love for Christ and his Church, the treasure of their faculties and labours to promote its prosperity, the treasure of their lovely virtues and warm affections, lies buried with them in the grave? In our deepest affliction we find comfort in the assurance, that though these are lost to us for ever on the earth, yet the treasure of the Gospel cannot be lost or buried. This is our consolation, that the word of the Lord abideth fast, and his sure mercies fail not: *he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.* This is our consolation—and alas! my brethren, that we have this day the mournful necessity for applying it to ourselves. A bereaved diocese, an afflicted ministry, weeping friends, heart-broken relatives, have now the sure and solemn evidence that they have possessed a treasure, but that death has had fatal power to destroy the vessel that contained it.

In this season of affliction then, when our churches first

exhibit the outward* tokens of sorrow, as a faint emblem of that which fills our hearts with unaffected mourning, you anticipate that the present opportunity should be improved to your edification and comfort. Fain would I answer to its full extent this anticipation; but never since I have ministered to you have I felt so sensibly and painfully the narrow limits of my power. The attempt would be vain, in this brief notice, to represent to you the full and lively portraiture of the virtues, the talents, and the piety of our lamented Bishop. Nor do I feel competent to this duty, which, in proper time, the Church will expect to be executed by able hands. This early hour of our bereavement, too, is better passed in such notices of him whom we have lost, as may tend to the confirmation of our faith, the consoling of our sorrow, and the pious improvement of our hearts.

When a friend is summoned from amongst us, they who knew and loved him will pause upon his newly-covered grave, and recall those features and expressions which marked the emotions of his soul and mind; and they will dwell, too, with a melancholy satisfaction upon those moral lineaments which were distinctive of his character. In this mournful employment our sorrows are alleviated, while, by its salutary influence, our hearts are made better. And this, which is a resource and solace in private domestic affliction, belongs to us also as members of a community, when we are deprived of its benefactors and distinguished ornaments. How much more when, as members of a Church we are called to mourn, should we affectionately and gratefully *remember them which have had the rule over us, who have spoken unto us the word of God!* I would now draw you,

* The churches in New-York and its vicinity, and, it is believed; generally throughout the diocese, have been hung in black;

my brethren, to such solemn meditation. I would recall to you our departed Bishop, that once more you may behold him ere his mortal remains have quite decayed beneath that altar,* and ere we have well realized *that we can see his face no more*; because he hath assumed the garments of immortality, and commenced his joyful intercourse with the redeemed. Let us think of him then; and in this place, and on this sacred day, he will first be brought to our minds in those public official duties, in which he chiefly delighted, which he performed with such distinguished excellence and success, and in which it was our enviable privilege often to behold him. With what ardent love for the souls of men did he enter the sacred desk, and there put forth the energies of his mind, and the affections of his heart, to speak of the things which make for our eternal peace! The sounds of his animated and pathetic eloquence have hardly yet ceased from our ears, and his energy and grace of expression we can yet see in the picture of our minds. As a preacher of the Gospel, he was powerful and convincing, and its peculiar doctrines he exhibited in a faithful and uncompromising spirit. He shunned not to declare the whole counsel of God. The fall and corruption of man—the Trinity of Persons in the Unity of the Godhead—the atonement for sin by the death and sacrifice of Christ—our restoration to the favour of God through faith alone in the merits of the Divine Redeemer and sanctification of the Holy Spirit—the means of grace, as promised and conveyed in the sacraments of the Church of the living God, the pillar and ground of the truth, which he purchased with his blood—the second advent of Christ to judgment, when we must all appear be-

* He lies buried beneath the altar of Trinity Church.

fore him, and be received into eternal bliss, or be consigned to eternal wo, according to the deeds done in the body—these were the sacred themes upon which he dwelt with faithful constancy. Nor did he fail to explain and inculcate the moral duties, and to enforce the precepts of religious wisdom as applied to all the relations of man, with which the Scriptures abound, and to which our blessed Saviour's sermon on the mount was devoted. But then, in this department of the preacher's duty, he was not the cold and formal expounder of ethics derived from heathen philosophy, and slightly modified and confirmed by the Gospel—No; in the spirit of the Gospel he proclaimed all its truths, doctrinal as well as moral; and moral obedience was enforced upon the ground of faith, and its attainment was encouraged through the influences of the Holy Spirit helping our infirmities, and given in answer to constant fervent prayer.

Again we remember him, as, in the robes of his sacred office, he stood before the altar, to lay his hands and invoke his solemn blessing upon those presented for the holy rite of confirmation. With what dignity, solemnity, and feeling, were the sacred functions performed! and how animated and affectionate was the exhortation with which he was accustomed to conclude this most interesting service of our Church! Indeed, in all the public services of the Church he engaged with an heartfelt interest, which every where and at all times excited a devout attention; and thus even the outward ministration promoted our spiritual edification and comfort.

Leaving the temple of the Lord and its holy employments, we must recall his image when divested of his sacred functions, and engaged in social intercourse. Who that upon these occasions has once beheld him, will not remember,

and, alas! weep at remembering—now to be seen, and heard, and felt no more—his kind expressive smile, the cheerful accents of his voice, the quick and friendly pressure of his hand! How earnest, cheerful, and engaging, were his powers of conversation! and how ready and unaffected was his interest in all that concerned the happiness and welfare of his friends! Actively as he was engaged in public duty, and in those various concerns by which he thought the best interests of society were advanced, yet he was ready to participate in those innocent relaxations by which its cares are alleviated. In public the eloquent preacher and the dignified prelate; in private he became the warm friend, the cheerful, instructive, and condescending companion.

To present to you the characteristic features of his mind in full delineation, would require a larger space than could be filled in the brief time allotted to our meditations, and would demand the pencil of a master hand. But this imperfect sketch can hardly fail to show some of the stronger marks of resemblance in a character so open and so uniform. No one could have known him, even casually, without a full conviction that he possessed a heart as warm and as susceptible of all kind affections as ever rested in a human bosom, and that his powers of intellect were of the highest order of excellence, and were equal to grasping in all its parts, and exhibiting in their just development, any subject to which their attention was directed. With a quickness that seemed like intuition, could he see the comparative force of arguments, and where their strength or weakness lay. And this gift of discrimination, which he possessed in an eminent degree, was rendered still more effective by his power of carrying plans and arguments into rapid and efficient

execution. Active in body as in mind, prompt in judgment, decided and firm of purpose, persevering in exertion, his efforts were indeed triumphant. To these intellectual and moral properties are we to ascribe the wonderful degree of prosperity which always crowned his path in public life. Discriminating, decided, active, zealous, his integrity unstained and unsuspected, the evidences of a single heart strongly exhibited in his countenance, his words, his manner, differences of opinion almost uniformly gave way before him; and where there was yet indecision, the conviction of his sincere and ardent zeal would often produce a conquest of the will, if not a full assent of the judgment.

These vigorous powers of the mind, and sterling virtues of the heart, were by him sacredly devoted to one grand absorbing object, **THE CHURCH OF THE LIVING GOD, EXHIBITING "EVANGELICAL TRUTH UNITED WITH APOSTOLICAL ORDER."** To this he was devoted, body, soul, and mind; for this he would have sacrificed every earthly object, and to promote its interests he would willingly have resigned his life. In this view of his character, his death was appointed by a wise Providence, with a coincidence of circumstances at once striking and affecting. He died upon the field, carrying forward the banners of salvation, and in the hearing of the triumph of the Redeemer's cause. Upon the field he died—and with the whole armour buckled on—the breast-plate of righteousness, the helmet of salvation, the shield of faith, the sword of the Spirit. Yes! Warrior and Champion of the Redeemer's cause, thou hast fought a good fight, thou hast kept the faith; thy soul departed on the field of thy Gospel triumph; thy honoured body now reposes beneath the altar of thy God; henceforth there is a crown of glory laid up for thee, which the Lord, the righte-

ous Judge, shall give thee at that day. We will revere thy memory—we will emulate thy virtues—we will pay thee the homage of grief unfeigned: and those frailties which are inevitably combined with human nature—oh! we have forgotten thine—the constellation of thy virtues and thy excellencies have quenched their dull light—thou shinest before us a rich treasure, and thy earthen vessel is to us only the mortality with which thou wast invested: thy spirit has gone to God who gave it; and washed in the blood of the atonement, and sanctified by the Spirit of grace, we think of thee now as in the blessed company of those who stand before the Lamb, clothed with white robes, and palms in their hands, and singing salvation to our God that sitteth upon the throne, and unto the Lamb, for ever and ever.

And now, my beloved brethren, while our hearts are softened by these recollections of our most excellent and deeply lamented Bishop, should we not for a moment turn our thoughts to consider our own eternal interests, and inquire what use we have made, or design to make, of this afflictive dispensation of Providence? Shall we not be reminded of our own mortality? shall we not think of our own accountability? and when we *remember him that was over us in the Lord*, shall we not aspire to imitate his deep humility and unwavering faith? How powerfully were these Christian graces exemplified in the closing hours of his pilgrimage on earth! The record of his last sickness and death has been laid before you by the friend* in whose hospitable house he was detained by the approaches of his mortal disease, and who watched his dying bed with even more than a brother's kindness and anxiety. There we

* Rev. Dr. Rudd, of Auburn.

may learn what should be the Christian's humility, and what may be the Christian's hope, and faith, and trust. The whole account possesses an affecting and awakening interest. But there were three expressions most frequently uttered by our departed Bishop, and with such appropriate and heartfelt adaptation to the situation in which he was placed, that we must feel a pious interest in their frequent repetition. When a momentary relief was afforded him from the agonies of body which he endured, or when the simplest refreshment was given to him by his attendants, he constantly said with fervent gratitude, "GOD BE PRAISED FOR ALL HIS MERCIES!" When his sufferings increased, or any circumstance occurred that had a tendency to distress his mind or try his patience, with pious submission he would ejaculate, "GOD'S WILL BE DONE!" And when in his own meditations, or through the conversation and prayers of his friends, the prospect of his soon being called upon to appear before his God and Judge was more immediately presented to him, in deep humility he would exclaim, "GOD BE MERCIFUL TO ME A SINNER!" And on one occasion, with a self-abasement if possible even lower, "God be merciful to me a sinner!—yes, a great sinner—But I have been redeemed by the blood of my Saviour; I have been sanctified, I trust, by the Divine Spirit; I will therefore hope I shall not be denied the lowest seat in the kingdom of heaven." In all this affecting relation, how evidently do we behold the marks of the renewed and sanctified follower of the meek and lowly Jesus! What impressive lessons should we draw from it, to teach us also to cultivate those graces of the Christian character so little cherished or regarded in the busy contentions of the world, yet so lovely in themselves, so sure a solace in the hour of trouble or of

danger, and so acceptable in the sight of God our Saviour! Patience, humility, faith, and resignation—these have been exhibited to our notice in the most impressive manner; they have been preached to us in tones of moving eloquence, from the dying bed of him who, in life, was distinguished, honoured, loved, revered. Let us then, my brethren, oh! let us lay to heart this solemn teaching both of Christian precept and example. For every opportunity and means of spiritual improvement shall we be called upon to render an account, and most assuredly for this, which is brought home so closely to our hearts. The treasure has been with us, the price put into our hands to get spiritual wisdom: alas! that this day with heartfelt grief we must exclaim, *we have had this treasure in earthen vessels!*

danger, and so acceptable in the sight of God our Saviour,
 Evidence, Integrity, Faith, and resolution—these have been
 exhibited to our notice in the most conspicuous manner: they
 have been the result of a long and arduous warfare, and
 from the trying and of him who in the most distinguished
 honours, to the most lowly and obscure, and to the most
 let us say to bear the most severe trials, and to maintain
 purity and exactness in the most difficult and dangerous
 of spiritual integrity, and to the most exacting and
 an account, and to the most exacting and
 home ready to be borne, and to the most exacting and
 us, the most exacting and to the most exacting and
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RIGHT THE MOST EXACTING AND TO THE MOST EXACTING AND

[The following text is extremely faint and largely illegible, appearing to be a list or a series of paragraphs.]

The wise and faithful Steward.

A SERMON,

PREACHED IN ST. STEPHEN'S CHURCH, NEW-YORK,

September 19, 1830,

ON THE DEATH OF THE

RIGHT REV. JOHN HENRY HOBART, D. D.

BY THE

REV. HENRY ANTHON,

Rector of said Church.

SERMON VI.

THE REV. MR. ANTHON'S SERMON ON THE DEATH
OF BISHOP HOBART.

THE forebodings, my brethren, by which so many bosoms were agitated when we last assembled in our sanctuaries, are realized! What we then trembled to anticipate, is now a too painful certainty! The pride of our Israel has fallen in his ardent career. Our burning and shining light is extinguished. Our Bishop!—What recollections at these words crowd upon the mind? Our Bishop! “And now, behold, we know that we all, among whom he has gone preaching the kingdom of God, shall see his face no more.” The Almighty, in his inscrutable wisdom, has given the sudden and signal blow. How does it desolate the happiest of dwellings! How does it appal and overwhelm this fair portion of the Redeemer's heritage! Our Zion bleeds! Our Zion, as the tidings speed to her furthest borders, takes up the bitter lamentation; and Christians of every name, and the community at large, mingle their sensibilities for so great a loss.

Brethren, our Bishop, in the last days of his life, whenever he received the least refreshment or relief, again and again exclaimed, “God be praised for his mercies!” Let the ascription burst also from our lips and hearts, as we

humble ourselves before the Lord, under this sore bereavement. Mourn—well may we deeply mourn for ourselves and for Zion, thus darkened in her glory, and deprived of the flower of her Rulers. But we must not sorrow as those without hope. God be praised for his mercies. “The word of the Lord endureth for ever. And this is the word which,” on so afflictive an occasion, “is preached unto you by the Gospel.”

ST. LUKE xii. 42, 43.

Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing.

To such a question our hearts at this time can give but one reply. *Our departed Bishop.* He was in truth “that faithful and wise steward,” *and being found so doing when his Lord came,* he has been translated from the cares and labours of the Church on earth, to the blessedness and rest which precede his perfect consummation and bliss, both in body and soul, in Jehovah’s eternal and everlasting glory.

On the very threshold of his departure, I am sensible of my utter inability to delineate him as he was. Rather would I bow my head in silence, and communing with my own spirit, linger over the many recollections of his worth. But under such a dispensation, in expressing our feelings we seek some alleviation of our grief; and it seems very meet and right, and a bounden duty, that a tribute, however hurried, should be paid to the memory of our spiritual Father, by a son of his in the faith, who, in knowing him long,

knew and loved him well. Bear with me then, my brethren, whilst I endeavour imperfectly to recall some few of those traits which peculiarly fitted him for the charge committed to his trust—the office and work of a Bishop in the Church of God.

1. The first feature which lives in the memory, formed in itself a most engaging part of his character. His *warm, frank, open, generous demeanour*. This feature marked the habitual temper of his mind. This bore testimony to the real character of the man. It shone in his conversation, in his actions, in every gesture and look. And wherever he came—wherever he was seen and known—there was a charm about him which at once invited friendship, and melted and subdued prejudice. He bowed the hearts of all. I speak from my own observation. More than once have I seen my Bishop, in a single short interview, unsuspecting of the presence of that hostility which had been imbibed against him through ignorance, convert it, by the kindness of his manner, by an affability and courteousness truly Christian, into lasting admiration and esteem.

2. Candid and conciliating thus to all, though a flatterer of none, to how many hearts is he also endeared, and in how many shall his remembrance be cherished, as *one of the kindest of counsellors and friends!* In this respect, apart from every other, will his Clergy especially find their loss to be immense. In their anxieties and trials they felt assured that he cordially sympathized. In the success of their labours no one more than our good Bishop rejoiced. “Very lovely and pleasant has he been to us.” “Very often have we taken sweet counsel together.” and hung on those lips, now closed for ever in death, which “exhorted, and comforted, and charged every one of us, as a father doth

his children, that we would walk worthy of God, who hath called us to his kingdom and glory." Long, long will memory call up to view—the sincerity of his welcome, the delicacy of his attentions, the solicitude of his inquiries, the untiring assiduity of such a friend. In his dwelling hospitality was a constant inmate. And both in this city, and in every quarter of his extensive charge, are unequivocal testimonies that the Author of his faith was also the pattern of his charities. "When the ear heard him, then it blessed him; and when the eye saw him, it gave witness to him: because he delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him: and he caused the widow's heart to sing for joy."

3. Combined with these attractive qualities, and enhancing their lustre and value, was the *piety* of the Christian Bishop—a *piety*, in our venerated Father, of a pure and most elevated character. It presented, my brethren, the same leading feature which distinguished his immediate predecessor in office*—the same feature which now is seen in all its loveliness, in the daily walk of him,—the Patriarch of our Church—who, in mourning with us over our loss, mourns as one bereaved of his only son.† It was that simple, unostentatious, yet ardent *piety*, which has ever been the most effectual mean, and the most favoured instrument of diffusing pure and undefiled religion. It sounded no trumpet in the place of concourse. It thrust not itself on the public gaze. It was the worship and devotion of the soul. It was the cultivation of Christian duty in the spirit of those "who first gave *their own selves* to God." It was

* Bishop Moore, of New-York.

† Bishop White.

the determination to serve Him : with the undivided purpose of a heart,—clinging to the cross of the Redeemer for pardon, and for the quickening and effectual power of that grace which God alone can bestow, and which, through faith in Christ Jesus, he is willing to impart wherever it is sincerely and diligently sought. Make the tree good, and the fruit will also be good. If the eye be single, the whole body shall be full of light. The principle which ruled within shone before men in the unobtrusive but powerful energy of an example, according with so high and holy a ministration—“ An overseer of the flock of Christ, to feed the Church of God which he hath purchased with his own blood.” And can it be? Has this Light in which we rejoiced sunk for ever in the darkness of the grave? No. Among the spirits of the just, pure and steady in its radiance, it is shining more and more unto the perfect day, when his Saviour shall appear with joy unspeakable and full of glory!

4. Together with his *piety*, there crowds upon us the recollection of all those other excellencies and endowments which combined to gain for our Bishop the admiration and love of Churchmen, and so exalted a station among his equals. Time would fail me, had I the ability to portray—*his talents of the first order—his extensive erudition—his noble intellect—his commanding eloquence—his fervent zeal*. These rare qualities were sanctified by one leading aim. They were all directed to a single point. Of Bishop Hobart it may be said, as it was of Bishop Heber, who also expired in the midst of a laborious visitation of his flock, “ There was nothing on which his intellect was bent, no prospect on which his imagination dwelt, no thought which occupied habitually his vacant moments, but the furtherance of that grand design of which he had been made a principal

instrument," the glory of his Saviour, and the best interests of his Church. In one of his earliest works, published three-and-twenty years ago, this was the standard which our Bishop lifted up:—My banner is **EVANGELICAL TRUTH, APOSTOLIC ORDER**. Firm and undaunted,—I must summon to my sacred cause whatever powers nature (alas! as yet indeed too little cultivated by the laborious hand of study) has bestowed upon me; whatever ardour, whatever zeal, nature has enkindled in my bosom. It were vain to rest here. I must arm myself by imploring the grace of Him whose glory it is to make often the humblest instrument the victorious champion of the truth." Yes, my brethren, *for the Church of God—for the Church of God!* This was his standard. And through good report and evil report; prompt in decision; fearless and firm in act, with a vigilance that never slept, and an ardour that never tired, he has borne it onward even unto death. The fruit of his toils and prayers is before us. Through the blessing of God upon a wise, faithful, and parental supervision of nearly twenty years, the Church in this diocese has been extended in its boundaries, maintained in its order, and preserved in its unity and peace. "Look upon Zion, the city of our solemnities: thine eyes do see Jerusalem a **QUIET** habitation, a tabernacle," we trust, "that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords be broken."

5. In the advancement of this holiest of causes our Bishop shrunk from no sacrifice. "For the care of all the Churches" he left, year after year, his beloved home. We heard of him "in perils oft, and in journeyings wearisome and painful." "But none of these things moved him, neither counted he his life dear unto himself." We saw him broken down

and enfeebled by his labours, seeking in other climes the restoration of his health. Returning to us again, did we not mark him, as before, "give himself wholly to these things;" devote himself, soul, body, and spirit, with all their powers and faculties, to the service of God and Zion? Alas! could we not—ought we not to—have foreseen that he would suddenly be taken from us for ever? "If," as was said by a celebrated pagan, "the happiest death be the most sudden and unexpected, what must it be to the devoted servant of the Most High, called away, even while in the performance of his Master's work, to fulfil a higher destiny?" His Master came suddenly and found him faithful in his charge, and waiting for his appearing. Scarcely had he "unrobed himself of the emblems of his earthly functions," when the palm of triumph was put into his hand, and he was arrayed in the fine linen, the righteousness of saints. On the exalted graces of character, which shed their lustre over the closing hours of this devoted Prelate, I shall briefly dwell. They have already been communicated to us in part, by the friend of nearly thirty years, at whose house it was the privilege of our Bishop to expire. The legacy is a precious one; and often, very often, will it be read with throbbing hearts and streaming eyes, in every quarter of our Zion.* On the evening of the ninth day, when the disease put on its fatal symptoms, the Bishop's son arrived. Thrilling and overwhelming scene! What a privilege must that have been, to listen to the last counsels and entreaties of such a parent, and to have witnessed the feelings of nature, sustained by the confidence of a certain faith, and the comfort of a reasonable, religious, and holy

* Dr. Rudd's account of the Bishop's illness and death.

hope? God of the widow and fatherless! God of all comfort! let it impart its rich measure of consolation to those who are *first* in this bereavement. Oh! how like the Bishop was that consideration and tenderness, which sought to allay the painful sense of responsibility felt by his despairing physician? Again and again he would say, "My dear doctor, give me your hand, it soothes me; you have been very kind and faithful to me; you have been most judicious in your treatment of me; you will not lose your reward; for whether I live or die, you have done your duty. God will bless you; my Saviour will bless you." Three ejaculations were constantly upon his lips. Unequivocal evidence that love and faith, humility and hope, were deep and lively. "God be praised for his mercies!" "God be merciful to me a sinner!" "God's will be done!" The second of these expressions was thus commented upon by this man of God:—"God be merciful to me a sinner—yes—a great sinner; but redeemed by the precious blood of Christ; sanctified, I humbly trust, in part, by his Spirit, and *therefore* not unworthy, I humbly trust, of the lowest place in his kingdom." In the early part of his illness, the Bishop frequently reminded his friends that it was the third attack of the kind, and one such, he had no doubt, would some day be his end. "Perhaps," said he, "this may be that one; if so, God's will be done.—O pray for me, that I may not only *say* this, but *feel* it, feel it as a sinner; for bear me witness, I have no merit of my own; as a guilty sinner would I go to my Saviour, casting all my reliance on him—the atonement of his blood. He is my only dependence—my Redeemer, my Sanctifier, my God, my Judge!" A day or two before the Bishop expired, as the sun shone forth in its brilliancy, he requested that the shutters might be opened, that he might

look again upon the noble work of his Creator's power. "How beautiful," said he, "is this sun?" And then immediately subjoined, in his characteristic manner, "But O how beautiful is the Sun of Righteousness!" He remarked with energy, I have been told, "that he freely forgave all"—"that he was at peace with all men;" expressing at the same time with this evidence of his charity, as it might be expected, an unwavering confidence in the principles which he had espoused, and so long and ably advanced. Conscientious advocate for truth! Like Ravenscroft, who had just before him passed to his reward, higher than its source he had not attempted to carry the Church, lower than its origin he would not degrade it, and only by its proper proofs would he acknowledge it.

"Fixed and steady to his trust,
Inflexible to truth, and obstinately just."

But the time of his departure was at hand, and having fought a good fight, and kept the faith, he was now ready to be offered up. When informed that the hope of his recovery was over, the Bishop, with a firmness and composure in his manner which melted every heart, uttered the words, "Well, God's will be done!" O death, where then was thy sting? "Happy is he who in that trying moment hath the God of Jacob for his help, whose hope is in the Lord his God." Yet here he laid aside the burden of the flesh, and went forth to meet his Lord, he desired once more the pledges of his love, that by them he might be comforted and refreshed. "The sacrament, the sacrament," said he, "that is the last thing—that is all—let me have it." And now, my brethren, what a scene was it their happiness to witness who knelt at his bed-side? What an example of

humility, faith, and hope, clinging to his Saviour, and rejoicing in his love! The banquet of that most heavenly food is made ready. The lowliest of confessions begins. "Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word, and deed, against thy divine Majesty." At these words, "by thought, word, and deed," the Bishop stopped his friend who was officiating, and said, "You know the Church expects us to pause over these words—pause now, repeating one of the words at a time, till I request you to go on." This was done,—and the pauses in each case were so long, that a fear passed over our minds that he had lost his recollection, or fallen asleep. This, however, proved not to be so; he repeated each word, and after the third pause added, "Proceed, I will interrupt you no more." The prayer of consecration being ended, and just before the Bishop received the elements, he asked to hear read the 93d Hymn. As soon as this was done, he sung clearly the second and third verses—his last triumphant song on earth.

And worthy is the Lamb all power,
 Honour, and wealth, to gain,
 Glory and strength; who for our sins
 A sacrifice was slain!

All worthy thou, who hast redeem'd
 And ransom'd us to God,
 From every nation, every coast,
 By thy most precious blood.

The promise of that merciful Saviour cannot fail. "They which have thus believed do enter into rest." In the dawn of the first day of the week, the emblem of that rest, and of

a blissful resurrection, the warfare of our beloved Father was accomplished, and his spirit passed without a struggle to the bosom of his God. "Let me die the death of the righteous, and let my last end be like his!"

Of his faults and imperfections (for what man is he that sinneth not?) I have not spoken. I see them not in the darkness of the grave. To me, after an intimate acquaintance with him of fifteen years, they are *lost*, in that rare assemblage of all that deserves love and admiration. He was that faithful and wise steward, whom his Lord had made ruler over his household, to give them their portion of meat in due season. And oh, blessed! eternally blessed "is that servant, whom his Lord, when he came, found so doing." "I heard a voice from heaven saying unto me," "These are they who have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

But the gain of this wise and faithful Steward, thus suddenly taken to his rest, is our loss,—a loss, my brethren, the magnitude of which none of us can yet realize. And is not the language of so heavy a stroke plain? "Let us rend our hearts and not our garments, and turn unto the Lord our God. Let ministers and people weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach." We, of the city parishes, were a portion of the charge of our de-

parted Father. Here he was ever ready to spread abroad the Gospei, the glad tidings of reconciliation, and to use the authority given him, not to hurt but to help, not to destruction but salvation. How have we profited by this burning and shining light?

He is gone! My hearers—we shall see him no more, until we meet him at the second coming of the Redeemer in glorious majesty to judge the world!

It is but repeating the sentiment of all hearts to say, that it will be difficult indeed to supply the loss of such a *Chief Steward*. The thought, as soon as it recurs, gives new sharpness to the wound. Many, many a lover of Zion, at the recollection of this devoted Bishop, is prompted to call aloud, “My father, my father, the chariot of Israel, and the horsemen thereof” *return to us*—to be, as thou wast wont, to the flock of Christ, a shepherd, not a wolf. To hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost—*return to us*—to spend and be spent again for Zion! It cannot be. Nor must we indulge the thought, but awaken to the solemn duties before us. “God be praised for his mercies!” exclaimed our departing Bishop. Let us, even in the midst of trouble, take up the song of thanksgiving.

“God be praised for his mercies!” He is still on our side. Why should we tremble for the ark of God? “For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.” Let us tell then her *towers*, and maintain her *bulwarks*. Let us dwell in *unity*—unity which alone renders the Church “fair as the moon, and terrible as an army with banners.” Let our loins be girded about, and our lights burning. And O let us pray for Jerusalem. Pray for her peace and prosperity. Pray

that God would remember her in mercy, and raise up to us a successor of a similar spirit—one who, like him whose loss we mourn, will give himself wholly to the Church, and carry forward his banner—*Evangelical Truth—Apostolic Order.*

And now to God, &c.

Many have been struck with the peculiar suitableness of the stated services of the Church, on the Sunday when the Bishop died, and on the one subsequent to his interment. The reader is referred to the Lessons for the 14th and 15th Sundays after Trinity. The Collect, Epistle, and Gospel, in particular, of the latter, must have been applied by every mourner in Zion. The Psalms also, for the 12th and 19th days of the month, contained many passages which gave rise to the most hallowed associations in the mind.

At St. Stephen's Church, the first metre Psalm sung after Morning Service last Sunday was the eightieth, 14th, 15th, 18th, and 19th verses. The writer thinks that none more appropriate could be used at the approaching Convention. After the sermon, the 2d and 3d verses of the ninety-third Hymn were sung as the "Bishop's Dying Hymn."

The Nature and Employments of Heaven.

A SERMON,

PREACHED IN ST. THOMAS' CHURCH, NEW-YORK,

On the 15th Sunday after Trinity,

September 19, 1830,

ON OCCASION OF THE DECEASE

OF THE

RIGHT REV. JOHN HENRY HOBART, D. D.

BY THE

REV. GEORGE UPFOLD, M. D.

Rector of said Church.

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SERMON VII.

THE REV. DR. UPFOLD'S SERMON ON THE DEATH
OF BISHOP HOBART.

HEBREWS x. 34.

— *knowing in yourselves that ye have in heaven a better
and an enduring substance.*

MY BRETHREN,

THE Lord—the Lord of the whole earth doeth right. His judgments are unsearchable, and his ways past finding out; but they are *His* judgments, and *His* ways, and they are just. Mysterious, deeply mysterious are the dispensations of his providence, and grievous often in their immediate effects on ourselves; yet they originate in unerring wisdom, proceed from infinite love, are exercised in tenderest mercy, and are designed and ordered for our ultimate good. Bow we therefore, at all times, with humble, uncomplaining submission to His righteous will, and let the prevailing sentiment of our hearts be—“*It is the Lord: let him do what seemeth to him best.*”

Such views of the dispensation of Almighty God are called for by the distressing and calamitous event which has overwhelmed the Church with grief, and spread a general gloom over the whole community. This most painful event, which in common with our brethren of this diocese we all

deplorable, I had hoped, for the sake of the Church, for the sake of our common faith, and for our own sakes, was far distant. I had anticipated years of future usefulness from the lamented subject of these remarks; and had trusted that it would have been long ere his brilliant and successful career should terminate, and his influence and his talents be buried in the silence of the grave. But God, all wise, all gracious, has been pleased to order otherwise, and we are called to weep over the sudden departure of "a burning and a shining light in our spiritual Zion." These habiliments of mourning* remind us of the loss, to us an irreparable loss, of a most faithful and distinguished soldier of the cross, and the accession of another great and good man to the company of the illustrious dead. To this outward testimony of our profound respect for his memory, our hearts have reason to respond, and I trust do truly respond with deepest emotions of sorrow.

My personal feelings on this sad occasion, my brethren, you can better appreciate than I can express. Besides the ecclesiastical connexion between the deceased and myself, we were united to each other—it is to me a pleasing and a proud recollection—by the sacred ties of personal friendship, cemented and strengthened by entire unanimity of principles and policy. Yes! I have lost a dear and valued friend—a spiritual father—to whom I looked, and never looked in vain, for encouragement in duty, for advice in difficulties, for sympathy in affliction! Alas! the early guide of my path, the steadfast promoter of my welfare, the consoler of my sorrows—my sincere and judicious counsellor—my friend—my father—is no more!

* The pulpit and desk were dressed in black.

But this is not the place nor the time to indulge in personal feelings of sorrow for his loss, and of veneration of his memory.

He stood to you, my brethren, as well as to me, in the dignified, the responsible relation, of our Bishop—the chief minister of that branch of the Church of the living God to which we are privileged to belong; and as such, her watchful guardian, her indefatigable servant, her able and ever ready advocate, we have cause, we are constrained, deeply to lament his death.

Of the character, talents, and services, of this eminent minister of Christ, I shall not venture to speak, except in general terms. To delineate his character, and bring out in bold and proper relief its distinguishing traits—to expatiate on his brilliant and solid talents—to exhibit the features of his discriminating, energetic, and powerful mind—and to show his invaluable services in the elevated station which he held and adorned, belongs to some kindred intellect. I shrink from the undertaking, in conscious inability to do him justice. I would briefly set before you the great outlines of his character and his doings. I ask you to pay the tribute of your tears to the memory of a distinguished citizen, a high-minded and true patriot, an ardent and devoted Christian, an eminently talented and learned divine, an eloquent and powerful preacher of the Gospel, a zealous, laborious, and exemplary overseer of the flock of Christ, a fearless advocate and successful defender of the faith once delivered unto the saints, and an ever-ready, undaunted, and mighty champion of “**Evangelical Truth and Apostolic Order.**” Such a man has been taken from among us—one whose heart was as pure as his principles were true—whose zeal was unbounded—whose talents were

constantly employed in promoting the best and highest interests of his fellow-men, their salvation—whose only ambition was the noble ambition of doing good on the largest possible scale, and who, in his endeavours to serve the cause of Christ and of the Church, utterly forgot himself, and regardless of personal and selfish considerations, and equally unmindful of popularity and of reproach, went right onward in the course which his conscience told him it was his duty to pursue. Such a man, in the midst of extensive usefulness, and of increasing influence, has been in an unexpected moment called away from his earthly labours to his heavenly reward.

I might speak, my brethren, of his virtues as a man—of his urbanity as a gentleman, and his attainments as a scholar—of his kindness as a friend, of his tenderness and affectionate solicitude as a husband and a father—but these are minor considerations to that all-absorbing claim to our veneration, his piety—his deep, and ardent, and consistent piety, as a Christian. And as such, as most congenial to my own feelings, and most appropriate to my office, and to this solemn occasion, and most beneficial, in point of example, to yourselves, I would contemplate him.

He was a Christian, my brethren, of no ordinary claims to our veneration; a man of God, ardent, devout, sincere—glowing with fervent zeal for the glory of his Master and the good of immortal souls—pure in motive, inflexible in purpose, energetic in action—feeling in deep personal experience the sacred truths which he so clearly taught and so eloquently enforced; and living those truths, acting up to that experience, in all that he said, in all that he did, in all that he aimed at.

Brethren, Bishop Hobart was a man of God, a humble

sincere, and devoted Christian, exemplifying uniformly in his life the professions of his lips. I lay stress upon this characteristic of our late lamented Father in God, my brethren, not because I think any of you are disposed to doubt it, but because there were some, ay, and some of his own household of faith too, who knew better—who, whilst he lived, affected to deny this to him—who were wont to insinuate that his claims in this respect were liable to suspicion, and who cast upon him in terms, the unfounded reproach, of being nothing more than a mere formalist, not only indifferent, but, to use their own opprobrious language, “opposed to vital godliness.” The accusation was as cruel as it was unfounded. And that it was unjust and unmerited, I am perhaps better prepared to show than most persons. I had the happiness and the privilege of much personal intercourse with him. He was my theological instructor; and whilst preparing for the ministry under his superintendence, I had opportunities without number, of becoming fully acquainted with his sentiments, and those sentiments, too, as exhibited in his life. I know him to have been a sincere Christian, possessed of piety of the highest order, consistent, ardent, devoted in his Master’s service. I have evidence of this beyond most of my brethren; and whilst I mingle my tears with yours on this mournful occasion, I rejoice at the opportunity of bearing this public testimony to his character in that respect, and of offering this public refutation of the calumnies with which, in that respect, while living, he was most cruelly and perseveringly assailed.

Yes, my brethren, as a Christian our venerated Diocesan lived, and as a Christian he died. His death-bed scene is proof sufficient of the purity of his faith and the ardour of his devotion. It is just such a scene as became him—just

such a scene as those who knew him well could not but anticipate—it is unique, marked with all the striking peculiarities of his mind and feelings, and resembles nothing of the kind within the circle of my knowledge, except one, which in all but its fatal termination I was once called to witness in his own case. The period is fresh in my recollection—and denied the privilege of being with him in his last moments, I recur to it now with mournful gratification;—when it was permitted me to be his attendant on a bed of sickness—of sickness nigh unto death. His friends thought him to be in extreme danger—his physicians desponded—and he himself believed he was about to die. In that “honest hour, and faithful to its trust,” when deception, if intended, is impossible, and the heart is laid open to view, I saw the triumph of Christian faith over bodily sufferings, over all the attractions of this perishing world, over the strongest ties of earthly affection. Then I heard and beheld an humble believer, prostrate at the foot of the cross, confessing his guilt, and deeply deploring his unworthiness, in the sight of the all-holy God; renouncing as utterly unscriptural, absurd, and untrue, all merit in himself; expressing his reliance, his only reliance for pardon and salvation, in the precious blood of atonement; praying, Oh with what fervent and impassioned supplication! praying God, for Christ’s sake, to be merciful to him a miserable sinner. Then I saw the scholar, the talented divine, the eloquent preacher, the dignified prelate, merged in the lowly servant of Jesus, bowing with meek and uncomplaining submission to the will of God, and desiring to live, as he frequently and emphatically expressed himself, only that he “might do more for his Master’s cause, and do it better than he had hitherto done.” Then I witnessed the peace and the joy

of the sanctified soul in the near prospect of dissolution, its devout aspirations after heavenly bliss, its deadness to present things, and its absorbing love of things above. Then I beheld one who had much to fasten him here, much of earthly enjoyment to give up, crucified to the world; and rising on the wings of faith to his home in the skies, holding converse in spirit with its beatified inhabitants, and uniting, in delightful anticipation, with "angels, and archangels, and all the company of heaven, in rapturous praise of God and the Lamb.

That was a scene, my brethren, fraught with invaluable instruction to me, which I pray God I may never forget, nor cease to improve. The recollection of it fully prepared me for the rich legacy which our departed Father in God has left to the Church, in the example and testimony of his last and fatal illness. I recur to both, with gratitude to God for such bright and shining ensamples of Christian penitence, and faith, and submission. His death, as it is related to us, was a sublime moral spectacle, and in it he, being dead, yet speaketh with thrilling and impressive eloquence. In the full vigour of his days, before his eye became dim, and his natural strength abated—in the midst of his brilliant Episcopal career, he has been called from his work to his reward. The summons of death found him engaged in the active discharge of his arduous duties. Like the lamented Heber, the laborious Bishop of the Indies, he died, as a warrior of the cross would wish to die, begirt with his armour and in actual conflict. He fell, as the brave account it glory to fall, in the midst of the battle. "*He fought a good fight, he finished his course, he kept the faith.*" Oh with what truth may this be said of him! and "*henceforth*"—we cannot doubt it—"henceforth there is laid up for him," by his

Lord and his God, “*a crown of righteousness,*” a diadem of glory. “*A burning and a shining light on earth,*” that light is not extinguished, it is only removed from our sight, and it now shines, (the sure promise of Scripture, in connexion with his character and services, warrants the confident belief,) it now shines a star of the first magnitude, in that glorious constellation of saints which adorns the paradise of God.

My brethren, our departed Father, though removed from our sight, is still a living soul. And while we sorrow that we see his face no more, let us not “*sorrow as those who have no hope.*” He has gone to his Father’s house—he is now an inmate of the resting-place of the righteous—associated with angels and the spirits of the just made perfect, in employments congenial to his pure, and ardent, and active mind, and the perpetual means of ministering to the glory of God and the happiness of the saved. An intellect like his is one of the strongest arguments against the infidel’s hope—annihilation. A spirit such as his could not have been formed for this world alone—and, entering into another state of being, could not there remain in indolent repose. Let us turn our eyes, therefore, from his earthly career, and contemplate him now as an inhabitant of the paradise of God. Let us improve this, to us most mournful and afflicting event, by dwelling on its everlasting gain to him; and following the instruction of our text, consider the nature and employments of that blest place, whither his spirit, we trust, has ascended, to his Father and our Father, to his God and our God.

“*Knowing in yourselves that ye have in heaven a better and an enduring substance.*”

This is the motive which the apostle proposed to his suf-

fering brethren, to bear their afflictions with patience, to hold fast their confidence in the Lord, and to persevere in the work of their salvation, even if the will of God should be so, unto, and in the face of, death; and it is the great and final motive to religious obedience, which the Scriptures every where inculcate. Animated by this motive, the primitive believers fearlessly encountered the perils incident to their profession of faith—sustained with exemplary patience the various evils to which they were exposed—“*took joyfully the spoiling of their goods,*” and met and endured with inimitable fortitude the accumulated terrors of persecution, and martyrdom. Influenced by the same motive, looking forward, according to the express sanction of the author of our text, to the same “*recompense of reward,*” Christians, now learn to live above the world, while they live in it—endure with patience and submission its trials and its sorrows—esteem its various ills as “*light afflictions,*” sent for their spiritual good, and press forward in the path of duty, unmoved by the difficulties which oppose their progress, or by the allurements which would divert them from their course.

But though this motive is felt by all sincere Christians, and is powerful in its influence, by many who adopt and improve it, and derive consolation and encouragement from it, it is very imperfectly understood. “*Knowing in themselves that they have in heaven a better and an enduring substance*”—that a reward awaits the faithful hereafter of surpassing value; they are satisfied with the general proposition, and give themselves little or no concern about the particulars which it may involve. Looking forward in the confidence of faith to “*the life eternal,*” and anticipating in the fulness of hope “*the rest which remaineth to*

the people of God;" their ideas of that *life* and of that *rest* are general and vague. In their most exalted conceptions of the world to come, they rise no higher than to an indistinct notion of a state of repose and joy, of inconceivable glory, and of perfect and enduring peace, where, in immediate intercourse with their Maker and Redeemer, with angels and with beatified spirits, exempted from sin, and sorrow, and pain, and every thing which can hurt or annoy, they will be constantly engaged in singing the praise of God and the Lamb.

This, my brethren, with the majority of those who truly, and on scriptural grounds, cherish the hope of heaven, and will doubtless enter it at last, is the sum and substance of their conception of that promised inheritance. But is this all the Scriptures reveal? Is this all the inspired oracles of God teach us to believe, and encourage us to hope for, in regard of the future life? Do they, after disclosing thus much, forbid us to search farther into a subject of such deep and absorbing interest to the universal soul? It is true, we find it written of our eternal recompense, "*eye hath not seen, nor ear heard, neither have entered into the heart of man to conceive, the things which God hath proposed for them that love him.*" This, however, does not preclude inquiry. This does not prove that the subject is purposely placed beyond our conception; but only that the blessings which are in store for us are of such surpassing excellence, that we could never of our own reason, unaided by revelation, conceive of them. That revelation of them is made—for we read in the very next verse, "*God hath revealed them to us by his Spirit;*" and thus made, we may and we ought to pursue the inquiry, and endeavour to obtain a knowledge of them so far as that

revelation goes. And not only here, but in other places, the Bible, in its disclosures of the things which belong to our peace, warrants us in seeking after more enlarged conceptions of our future condition; and furnishes us too with the means of changing the vague and indistinct ideas which so commonly prevail, into something of a more tangible character; of emerging from the mist in which it is so customary to look at the object, and of contemplating it in a clearer field of vision. Having these facilities, it becomes us, my brethren, to use them, and by the aid of the inspired word, to pursue the inquiry to a satisfactory result. And in using these facilities, not presumptuously, but reverently, discreetly, soberly, and in the fear of God, and obtaining in their use some more definite conceptions than those which generally prevail, of the nature and employments of our future home, we shall greatly enhance the motive to godliness, and the rich and abundant consolation which are afforded by that "blessed hope of the Gospel."

What then is revealed to us on this subject, by the Spirit, in God's holy word? I answer, 1st, that heaven is not merely a new and blissful *state*, but a *definite place*.

This is the manner in which the inspired writers distinctly speak of it. They make use of terms which plainly convey this, and do not convey any other idea. They call it a *city*, a better *country*, an *habitation*. They speak of it as a place filled with intelligent beings, and descant on its surpassing beauty and glory. They describe its peculiarities, compare it by name and circumstances with the present abode of men, and tell in what respect it differs and excels. In all their language respecting it, in all the terms which they apply to it, they clearly convey the idea of a definite place. Thus our Saviour said to his immediate disciples,

"In my Father's house are many mansions; I go to prepare a place for you." Thus we read of heaven as *"a city which hath foundations, whose builder and whose maker is God."* Thus St. Paul said to the Hebrews, enumerating their present and their future privileges as believers in Christ, *"Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect."* St. John, in the Apocalypse, recounting those visions of glorious things hereafter with which he was favoured, enters into a vivid and graphic description of heaven as the future residence of the righteous; in which, while he exhibits its surpassing splendour and magnificence, he plainly inculcates the idea, that it is analogous in character to our present conceptions of a definite place and a material abode. According to him, "the foundations of the heavenly city are garnished with all manner of precious stones. Its dimensions are wonderfully great. Its wall is of jasper. Its buildings are of pure and pellucid gold: its gates are pearls: its watchmen are angels. The throne of God, and the Lamb, is in the midst of it. Out of this throne proceeds the river of life, and on its banks stands the tree of life, yielding the various fruits of immortality. No temple is found here. No night overcasts the sky. No moon shines. No sun arises. The Lord God Almighty, and the Lamb, are the temple of this divine residence; the Sun which shines with the splendour of everlasting day."*

It may be replied, my brethren, that this is figurative

* Dwight's Theology, vol. iv. p. 490.

language. It is admitted to be so. But it is not placed in the sacred volume for mere show. It must have a meaning, and it has a meaning, and that meaning is evidently and decisively in favour of the position, that heaven is not a mere ethereal expanse, or a new and joyful *state* of being, somewhere or every where in that expanse, but a definite and material abode.

The promised inheritance of the saints, then, is a *place*, according to our present ideas of a *place*. But its nature far surpasses the utmost conception of the finite mind. The most vigorous efforts of the imagination cannot reach its reality; and the most splendid descriptions of poetic fancy are mean and feeble, in comparison of its glory and magnificence. It would be, therefore, a fruitless labour to attempt the theme. This much, however, may be said, for, for this we have express scriptural warrant—that it is an immortal and indestructible abode—“*a place of infinite purity, and peace, and truth,*” into which shall “*in no wise enter any thing that defileth, or that worketh abomination, or that maketh a lie;*” a residence of perfect, and unadulterated, and unchangeable happiness; every thing contained in which “will be beauty, grandeur, and glory to the eye, harmony to the ear, and rapture to the heart; rapture which admits no mixture, and knows no termination.”

Having seen, from the terms in which the word of God speaks of heaven, that it is a *place*, and not simply a *new and blissful state of being*, I proceed, in the next place, to consider the employments of its beatified inhabitants.

Heaven, my brethren, is represented to us in the sacred volume as a place of rest. “*Blessed are the dead who die in the Lord, saith the Spirit, for they rest from their*

labours." "There remaineth, therefore, a rest to the people of God." But this is not to be interpreted nor understood as absolute rest. The glorified saints will not be the passive recipients of the joy of the Lord. They will not spend eternity in indolent delight, in inactive pleasure. On the contrary, they will be perpetually engaged in active duties, as the ministers of Jehovah's will, and in communicating blessedness to one another. Those mansions which are prepared for them of their Master, will be truly mansions of rest; and they will rest from their labours. But these expressions refer to exemption from the ills, and temptations, and afflictions, and conflicts of the present life; not to a state of positive repose in the life that is to come. The Christian, faithful unto death, is made a partaker of the kingdom of heaven, and rests from his labour. But it is that labour which belongs to this lower world, and which the "*working out of his own salvation*" imposes: that constant and vigilant struggle with the world, the flesh, and the devil, which devolves on every candidate for "*an incorruptible inheritance*," and is indispensable to his ultimate success. Departing this life, completing his probation for eternity, that labour ceases. The work of salvation being finished, all his conflicts, all his arduous duties terminate with it. Entering the paradise of God, his warfare, as a soldier of the cross, is at an end; his struggles with temptation, his contest with the evil passions and propensities of a corrupt nature, and with those lusts of the flesh which wage so fearful and so constant a war against the soul, are terminated. The battle fought, the victory won, and the last enemy of man, which is death, being destroyed, the Christian warrior puts off his armour, and receives his recompence. "*Henceforth, there is laid up for him a crown*

of glory," and this crown he wears in triumph, in exemption from physical and moral evil, and in possession of supreme, and perfect, and unchanging good.

But, my brethren, having thus finished his course with joy, and won the prize, and entered into rest, the Christian will not be an *inactive* participant of the fruits of victory. He will be *employed*. And his employment will be adapted to his glorified state, and to his nature, as a being composed of mind and body; of a mind perfect in all its faculties, and of a body, spiritual, indestructible, glorified, and corresponding in perfection with the mind.

On this point, the revelation of the Scriptures concerning angels, the present inhabitants of heaven, and to whose nature the glorified saints will be allied, throws no inconsiderable light. Those exalted beings are represented, indeed, as engaged in constant celebration of the praises of Jehovah. But this is not all they do. They are "*ministering spirits, sent forth to minister unto them who shall be the heirs of salvation,*" and as such are employed in doing the will, in executing the purposes of God in heaven and on the earth. They are active beings; they are never unoccupied; they are engaged in the most unwearied exertion. Now, the faithful in Christ Jesus, after they have put off this earthly tabernacle, our Saviour teaches us, are to be "*as the angels.*" If so, they will not repose in indolence; they will not be mere passive recipients of happiness; nor will they spend their time in praise and adoration only; but, like those, their elder brethren, the bright and glorious patterns of the existence on which they enter, and the character they sustain, they will be employed, actively and constantly; and this very employment will constitute the principal source of their joy.

In what then will the employment of the saved of Christ consist?

This inquiry can only be answered generally. The limited revelation of Scripture in relation to this subject precludes minute detail. And here also, our best and safest guide is the instruction afforded us of the occupation of the angels. Like them, the glorified servants of Jesus will be engaged, among other things, in contemplating the works and ways of Jehovah; and his nature, attributes, and perfections, as they are therein displayed. And for this purpose, the film of earth being removed from their eyes, the universe will be spread out before them, and the whole machinery of Divine Providence and grace will be exhibited to their renovated vision. They will perceive in this way, with constantly increasing distinctness, the infinite wisdom, goodness, power, and mercy of the Almighty. They will behold all the infinite perfections of Deity concentrated in himself; for they will see him as He is, the all-glorious and self-existent God. Their conceptions will be heightened in vividness and clearness, as they contrast his doings in the universe of his own making, his creative and preserving energy, and his dealings with his intelligent creatures of all worlds and of all times, with that perpetual and distinct exhibition of himself. Their field of vision will comprehend the whole of animate and inanimate being, and world on world will successively be brought before them, all proclaiming the greatness, and the glory, and the wisdom, and the power, of their Omnipotent Creator. The mysteries of the abode which they have left, once perplexing and inscrutable beyond account, will be gradually disclosed, unravelled, explained, and understood. They will also contemplate the wonders of redemption, the mystery of

their own salvation; and as they proceed in the study of that stupendous work of grace, they will find new cause of astonishment, new motives to grateful and rapturous adoration. In exercises such as these, the purified and perfected minds of the heirs of Christ will be employed; and from them they will derive exquisite and unspeakable enjoyment.

They who shall be permitted to "*enter into the joy of their Lord,*" will be engaged, as a consequence of the preceding employment, in *glorifying* their Creator and Redeemer. Permitted to see and know him as he is, to contemplate his unveiled perfections, as they are displayed in all the vast variety and extent of his ways and works, they will be constrained to render him supreme and unmingled reverence, confidence, admiration, and love. Beholding his glorious majesty, the fear of the Lord, profound veneration, unmingled with servile dread, will rise spontaneously and delightfully in every bosom. Fixing their intellectual gaze on the manifestations of divine wisdom in the works of creation and providence, admiration, inconceivable and constantly increasing, will be felt and exercised towards the eternal mind which planned and executed them. Tracing the mercy and goodness of God in all his counsels, especially in the scheme of redemption, they will love him, supremely, unreservedly, exclusively, "*with all their heart, and soul, and mind, and strength.*" Discovering the certain truth of the Infinite, personified in his own glorious self, seen as he is; exhibited in all his diversified operations; and established in their own blissful experience of the exact, yea, more than exact, fulfilment of the precious promises of the Gospel; they will regard Him with entire and undoubting confidence.

In all these respects, will the sanctified inmates of heaven, the companions of angels, glorify the God of providence, and the God of grace—"the King of kings, and the Lord of lords."

And, my brethren, from these very employments will "the spirits of the just made perfect" derive motives, all-prevailing and perpetual motives, to adore and praise their Maker. Praise, though not as is commonly supposed the *only*, will be the *certain* employment of heaven. This is plainly taught in Holy Scripture. It is the delightful occupation of the angels, and it will be the same to those blessed ones who shall hereafter be assimilated to their nature, and elevated to their condition. Of this we need no further evidence than that of the exile of Patmos, who, describing his vision of the heavenly abode, and the state of those who, "from among all nations, and kindreds, and tongues," have entered into rest, represents them as mutually kindling with devotion and ecstasy in the near contemplation of Jehovah, his creative power and wisdom, and his redeeming love; and "arrayed in white robes, with palms in their hands," chanting in united harmony the everlasting song, "Holy! holy! holy! Lord God Almighty, who was, and is, and is to come! Blessing, and glory, and honour, and power, and wisdom, be unto Him that sitteth upon the throne, and unto the Lamb."

The host of the saved, my brethren, are employed in praise. But this does not imply, nor are we to conceive of them as perpetually engaged in singing hymns to God, and in unceasing anthems of thanksgiving. The praise of the lips is not so much meant as the praise of the mind; nor external so much as internal worship. An all-pervading and grateful sensibility to the goodness, and mercy, and

love of God towards them; an habitual and predominating spirit of devotion, arising from a near contemplation, and a realizing sense of his perfections, and his supreme worthiness to be praised and had in honour of his intelligent creatures, will chiefly constitute the adoration of the saints. No doubt there is stated external worship in heaven; but it is not the exclusive, the engrossing occupation of its inmates. Other employments belong to that abode of perfect peace; such as have been before considered, and such as remain to be mentioned; and not merely the exercise involved in the term "*worship*." These employments imply *activity*, and they relate to God and to one another. The inhabitants of heaven are engaged in doing his will, in executing his purposes and counsels, and in carrying into effect his diversified and endless operations. They are not only "*made priests*," but "*kings unto God*," and the promise is, "*they shall reign with him for ever*." And this intimates, if not their advancement to high and dignified stations in the kingdom of the Redeemer, and their admission to a share in its government, and to degrees of authority proportioned to their works on earth, their engagement in exalted services. Every individual will have a part assigned to him in the administration of the affairs of the universe, as a ministering servant of its Supreme Ruler; and a part too for which he is specially qualified. No one will be useless, or idle, or unemployed. All will be occupied, and all will be satisfied with their occupation. "The system" of Jehovah "fills immensity, and endures through eternity. The plans, persons, faculties, attributes, and employments, are fitted by supreme wisdom to the extent of the system. Ample room, therefore, is here furnished

for the operations of every virtuous being: a boundless scope for every endowment, acquisition, and effort."

Besides the occupation of the saints in light, in matters relating immediately to God and his operations, they will be engaged also in mutual acts of love, and friendship, and kind offices towards each other. Heaven will be an abode of love, a place of delightful intercourse and blissful communion. All its inmates will be friends and brothers. And the friendship which will pervade its courts will be pure, and holy, and disinterested; an unmingled friendship, ardent and entire. From it, selfishness and deceit will be utterly banished; and charity, sincerity, and universal good-will, will prevail, and continue, and abound. The intercourse of the followers of Christ, exalted to the presence and glory of their Master, will be impaired and interrupted by no separate interests, no jealousy, no envy, no hatred, no contention, no ambition. Among the countless millions who will occupy the mansions prepared by him, not an enemy, not a stranger, not a cold, unfeeling, or unsocial heart will be found. Knowing one another, even as they are known of God, all will be friends. And thus united in sweet seraphic fellowship, it will be their employment to exercise active kindness towards each other, to engage in acts of mutual charity, and in every possible way to benefit each other.

The blissful intercourse which subsists in heaven will also be increased and perfected by mutual and constant communication of the results of their respective offices and occupations, relating to their contemplations of God and his works, and to their share in the ministrations of his kingdom. They will "*take sweet counsel together, while*

they walk in the" everlasting "*house of God as friends.*" And this counsel will have respect to their mutual happiness and glory, and to Him from whom their unspeakable gifts and blessings are derived.

That intercourse, moreover, will never be interrupted, and never end. It will be as perpetual and enduring as God himself. The ties of that pure and sublimated friendship will never be broken. Husbands and wives, parents and children, brethren and kindred, and dear companions, pastors and people, who "*die in the Lord,*" re-united in heaven, will never more be separated. The character of their attachment and affection will be different from what it is here, and its nature changed and perfected, but it will never fail. United in bonds of purest, tenderest, and holiest love, they will be "*wafted onward by the stream of ages, without a sigh and without a fear, and become, in mutual estimation, more excellent, more amiable, more lovely, more endeared, and that for ever.*"

Such, my brethren, is heaven, such the character of its employments, such the blessedness that awaits the righteous in another state of being! Is it not a prize worth contending for? Will you, for the sake of the imperfect, unsatisfying, and fleeting joys of the present life, forfeit so glorious an inheritance? "*Knowing of yourselves, that in it you have such an enduring substance,*" will you not seek it, with all your heart, and soul, and mind, and strength?

This invaluable prize is within the reach of *all* who desire and seek it. It is freely offered to all in that Gospel which reveals its certainty. But it is offered on certain conditions. Before an hope of heaven can be scripturally indulged, *sin* must be repented of, forsaken, and its pardon sought by prayer to God, through faith; a living, operative

faith in Jesus Christ. The soul, depraved by nature, and contaminated and guilty by actual transgression, must be changed too, in its affections, its desires, its purposes, by the influences of the Holy Spirit, supplicated and cherished in the appointed means of grace. The commandments of God, moreover, the moral obligations of the Gospel, must receive the willing assent of the mind, and the unreserved obedience of the life. On these conditions is the prize of heavenly glory and joy suspended, and on their faithful performance, through the infinite merits of the crucified Redeemer, depends the opening of the courts of light to the immortal soul.

My brethren, in this way was the prize, of "*a better and an enduring substance*" in heaven, sought for, and, we doubt not, has been found, by our friend and father, whom we are called to mourn. Of that blessed place, which has been shown to be the resting-place of the just, it is a solace to our grief, and a solace warranted by his exemplary life, to contemplate him as a distinguished inmate; associated with angels and archangels, and the host of the departed faithful, in those delightful employments which have been attempted to be described, and which are so congenial to his pure, and ardent, and active mind. Yes, he has entered into rest; not indeed possessed of the perfection of glory and of joy, nor dwelling in the highest heavens, but receiving the recompense of the reward in part, and awaiting in the paradise of God, with a delightful and extensive foretaste of celestial pleasures, the consummation of bliss at the last day.

While we weep, and, my brethren, we have cause to weep, for the loss we have sustained, let us make this afflictive dispensation of Providence a blessing to ourselves.

Let us set before ourselves his bright example, and with fervent supplication for divine aid, resolve and endeavour to follow that example to the same glorious result. Let that inestimable prize, for which he so faithfully strove, and has so surely won, be sought by us, in the same exercise of faith in Christ, the same untiring devotion. Let the sentiments expressed in his dying declaration be made our guide, and the ground of our hope of future glory. "Bear me witness," said the departing saint to his sympathizing attendants, "I have no merit of my own. As a guilty sinner would I go to my Saviour, casting all my reliance on Him—the atonement of his blood. He is my only dependence, my Redeemer, my Sanctifier, my God, my Judge." Brethren, with such views and such sentiments, be it our care, "*to give all diligence to make our calling and election sure,*" and to seek after "*glory, and honour, and immortality*" in the world to come. Amen.

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RIGHT REV. BISHOP ...

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The Christian Labourer.

A SERMON,

PREACHED IN CHRIST CHURCH, POUGHKEEPSIE,

September 26, 1830,

ON THE DEATH OF THE

RIGHT REV. JOHN HENRY HOBART, D. D.

BY THE

REV. JOHN REED, D. D.

Rector of said Church.

TO

THE CONGREGATION OF CHRIST CHURCH,
POUGHKEEPSIE,

AS

A TOKEN OF ESTEEM AND AFFECTION,

THIS DISCOURSE

IS RESPECTFULLY DEDICATED

BY

THE AUTHOR.

STATE OF NEW YORK

IN SENATE

January 1st 1870

SERMON VIII.

THE REV. DR. REED'S SERMON ON THE DEATH OF
BISHOP HOBART.

BRETHREN,

You will indulge me this morning in unburdening my own feelings, which have seldom been so heavily depressed, by adverting to the death of our much lamented Bishop—Alas! a sudden and deeply afflicting but holy providence. But two short months have passed since he officiated at these altars in all the blessings of health, with all the powers of his genius, and all his commanding eloquence; in a scene which could not fail to interest all, and which was to me doubly affecting.* From that time his voice was continually heard to cheer our Zion, until the fatal disease arrested it, which terminated his life in ten days.

Well does the Church in this State, in the Union, nay, through the world, mourn; for one of the most powerful advocates of truth, one of the most fearless and successful champions in the cause of Christ, has fallen—has fallen in the midst of his days, in the meridian of his usefulness. But

* The son of the speaker was ordained.

it is God's will and work; he had higher offices than those of the Church on earth in which to employ him; let us, therefore, clothed in the drapery of mourning as we are, lift our souls to heaven and say, "It is the Lord: let him do what seemeth him good:" let us say, "Father, thy will be done:" let the humble exclamation pervade our bosoms, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

You are aware, brethren, that this flock which now surround me were high in the esteem and tender in the care of our now lamented Diocesan; and, could he now speak, his prayer to our divine Lord would be, "May pure and undefiled religion more and more abound among you."

Twenty-five years of uninterrupted intercourse with him had so strengthened our Christian love and friendship; so often had he unbosomed his soul to me, in counting his cares, and toils, and hopes; so uninterruptedly and so entirely have I ever found his mind and heart devoted to the success of his Master's kingdom and the salvation of souls; so often have I had to admire the success of his wonderful powers in combating error and paralyzing the efforts of infidelity; so constantly has he been my counsellor and my friend; and so confident have been my hopes that he would yet long remain in the Church militant, that his removal to that triumphant, is one of the most oppressing events of my life. But "blessed are the dead who die in the Lord; even so saith the Spirit; for they rest from their labours, and their works do follow them."

"THEIR WORKS DO FOLLOW THEM."—Rev. xiv. 13.

Let us advert to the character of our venerated Father in God with this view—"their works do follow them."

HIS TALENTS ;

HIS ACQUIREMENTS ;

HIS GRACES ; and

HIS LABOURS.

“**THEIR WORKS DO FOLLOW THEM.**” **HIS TALENTS.** Scarcely an American has ever lived, who more deservedly bore the character of a man of genius than our venerated and lamented prelate. His conceptions were vivid and rapid almost to intuition. He seized his subject with all the ardour of his soul, and at the same time with a distinctness and precision enabling him to come to his conclusions with a readiness which astonished as well as charmed his auditors. This rare faculty enabled him in a short life to acquire an immense fund of knowledge, to see the various bearings of the different departments of science and literature on each other, and to apply them to that grand cause which always lay nearest his heart.

Men of genius are usually theorists, and are impatient in reasoning and practice. But different was it with him. His splendid powers seldom soared unaccompanied with the chastening influence of a rational application to natural and spiritual life. He was, indeed, the man of business; so much so, that his systematic facility was the wonder of all who knew him. We have had the best proof of this declaration for thirty years in his ceaseless and efficient labours in the public counsels of our Church, where it may safely be affirmed, that he has done more than any other man. Samples of masterly and lucid reasoning, too, may be found in all his numerous publications. In his “Apology,” which he wrote twenty-six years since—when his imagination was fervid, and every sensibility of his heart was awakened, by the violent attack made on him and the communion to which

he belonged, by his great and learned adversary*—in which are some of the rarest flights of fancy, there is so much fine and pungent reasoning, so much learning and fairness of argument, that one of the most respectable of the English reviews pronounces it among the best samples of polemic divinity. In all his controversies—and he has been engaged in many, for he continually had his eye and his heart upon the purity, and security, and honour of the Church as the glory of his Lord—he attacked the error and not the man. He impugned no man's motives; but he came down upon his adversary with the powers of learning and argument without personal criminations, and hence seldom failed to disarm him upon the noble principles of the Gospel. The fame of his genius will *follow him*; and as his earthly remains moulder, will brighten wherever refined taste, and literature, and religion are cultivated, and cannot fail to have a benign influence on the Church from age to age, and, with the blessing of God, tend to the peopling of that heaven to which we trust he has gone.

“THEIR WORKS DO FOLLOW THEM.” HIS ACQUIREMENTS. It will readily be believed that with such powers of intellect his acquirements would be proportioned. Educated early in life, and under the care and patronage of the venerable and learned Bishop of Pennsylvania, whom he always venerated and styled his Father in God, he had every facility for improvement in literature and theology. And when admitted into the sacred ministry, although soon loaded with the labours and cares of a large parish, his ever active mind

* Rev. Dr. Mason, who is said to have remarked to a friend after the controversy had ended, “Were I compelled to entrust the safety of my country to the honour and integrity of one man, that man should be John Henry Hobart.”

was constantly improving in science and literature, ancient and modern, as well as in theology. To the day of his death, although for years he had little time except what he snatched amidst his many duties, and took from hours of repose, he kept up with the literature of the world, and was familiar with the publications of Europe and America.

In theology he was armed at every point. The doctrines of the Reformation and the great divines of the seventeenth century were his standard. These he compared with the Holy Scriptures, and formed a system resting on the prophets and apostles, "Jesus Christ being the chief cornerstone." He was familiar with the arguments of every writer who was the enemy or the friend of the eternal divinity and infinite nature of the Son of God. On the doctrines of the Trinity were founded all his hopes of a blessed immortality for fallen and degenerate man. From this doctrine he derived the plenitude of the atonement as the ransom of a guilty world, the efficiency of the Holy Ghost in renovating the soul and changing her nature from sin to holiness. From this doctrine he derived the divine and spiritual nature of the Christian Church, as founded and organized by the Eternal Son—God himself—as a school in which souls are trained and educated for glory. Taking his Lord and his apostles as his instructors and examples, and the lights of antiquity as his guides, he could not separate the Christian Church and the Christian doctrines, the means of grace from the doctrines of grace. He could not think that Christian institutions, and ordinances, and sacraments are mere ceremonies; but believed them indispensable, because his God had ordained them and enjoined their observance in the fulfilment of all righteousness. He, therefore, believed, and brought a host of testimony to sup-

port his belief, that every regular Christian Church must be derived from that which Christ organized while on earth, saying with the voice of antiquity, that "man can no more make a Church than he can a world." Stored with knowledge upon this subject, and fully persuaded of its truth, with his characteristic decision he embraced the Church as the sanctuary of his hopes, because the sanctuary of his God. He defended her as the body of Christ, and he laboured and prayed for her extension and honour as the kingdom of his Lord.

These acquirements will not cease with his earthly existence. The treasures which he with so much wisdom and labour heaped up, will be a lasting monument of his fame—will pass down to posterity as a rich legacy to our Zion, and, with the blessing of God, cannot fail to be a munition to his Church against the batteries of error and infidelity. Accompanied by divine grace, they cannot fail to impart heavenly wisdom and that unction of piety and holy devotion with which they abound; and so cannot fail to aid others in running, with wisdom, fidelity, and zeal, the race which he has now finished.

"THEIR WORKS DO FOLLOW THEM." HIS GRACES. In him, moral virtue was always conspicuous. No man ever saw him veiled in guile, or stooping to the low arts of intrigue; and no man ever thought of impeaching his integrity or fidelity. Truth was his standard; and, in the practice and support of truth, he fearlessly made his way onward, unawed by man, and trusting to the God of truth as his succour and support. Nothing was more offensive to him than a feigned sanctity, or an artificial show of piety in word or action. Convinced that pure and undefiled religion was the work of the heart, and mingled with and gave a

savour to the daily life, and would not be confined to time or place, he looked upon all cant as disgraceful to the Christian character, and derogatory to that ingenuousness, integrity, and honest zeal, which should ever adorn and dignify the Christian. On his election to the Episcopate, being seriously advised by a distinguished friend to endeavour to fling off his familiar manner, and assume more dignity and reserve in his person, he answered, "Undignified I must ever be, if I cannot be otherwise except by doing violence to my principles and my nature." His inviolable attachment to truth always showed him to be what God and his grace had made him. There was no ambiguity in his public or private life. In his words and in his actions we saw his heart as well as his understanding, and principles, and motives. He feared not the scrutiny of friend or foe. Hence, he seldom withheld his name from those numerous publications which he was called to make, in the vicissitudes of the Church, to defend his principles and policy.

In such a man might be necessarily expected the sincere, the undisguised, the efficient friend. His heart was full of the social affections to overflowing; and if he was ever unarmed, and for the moment lost the balance of his noble intellect, it was when he unexpectedly met the friend in whom his heart confided. It was then he melted into love. As he formed attachments upon the enlightened principles of reason and justice, they were active and permanent. This a numerous and wide-spreading circle will testify; and especially his clergy, whom he loved as his children and brethren—whom he counselled and cheered with wisdom and prudence—whose hands, and hearts, and hopes he strengthened by his presence and timely aid, do this day

testify by their tears and sorrows. Once having imparted his confidence to his clergy, he never withheld it, until his mind was brought by slow and painful degrees to the conclusion that it was misplaced; and when he withdrew it, it was with that wisdom and prudence best calculated to improve and reform. Enmity was a stranger to his bosom. He could love, but he could not hate. In his social life, in his private and public duties, in his conversation, and in his publications, he always separated the error from the unhappy subject of it: he could condemn the former, and pray for the present and eternal good of the latter.

But it was in the exercise of the Christian GRACES in which our venerated Prelate was most distinguished. He had most humbling and prostrating views of the depravity and sins of the human kind. Hence the corruptions of the human heart, the ruined state of man by the fall, and his hopeless condition without the sacrifice and mediation of his God and Saviour, were frequent and affecting themes of his public and private discourses. He deeply felt within himself the weight of his sins; and hence his soul imparted a fervour and pathos to the utterance of the public confessions of the Church, which thrilled through every heart.

But not more powerful was his grace of repentance than that of faith. It was the language of his whole life, and it was his departing declaration—"My hope is not in my own righteousness, but in my Saviour alone, in the great and manifold mercies of my God." He never for a moment doubted the eternal and infinite divinity of the Saviour of the world; and hence it was his joy to trust to that "full, perfect, and sufficient sacrifice, oblation, and satisfaction" for the sins of the whole world, made by his Lord upon the cross. His faith decisive and controlling upon this important

article; his heart and understanding entered into it; and he dwelt upon it in his private conversations and public discourses with all his acute and forcible reasoning, and illustrated it with the best powers of his eloquence; showing the Christian system dry and hopeless without an infinite Saviour, and him who rejects the doctrine of the Trinity as denying the Lord who bought him by his blood.

Such repentance and such devoted faith were necessarily accompanied with a lively and animating hope. Amidst all his cares, and solitudes, and labours, he kept the vision of his soul en heaven as his home. His frail constitution daily reminding him that this was not his place of rest, he finished the labour of many a day with trembling lassitude of body, frequently exclaiming, " My course may soon be finished; I must labour in the cause of my Master while the day lasts; and if this should be near the close, Father, thy will be done."

His love to God and man was equal to his repentance, his faith, and his hope. He lived for himself as little as any man; as much for the glory of God and the good of souls as any other. No theme so much elevated him, filled his soul with such holy ardour, and so lighted his countenance with the glow of angelic fervour, as the love of God. And hence, in the thanksgivings and praises of the Church he was always seen to be wrapt in adoration. As his love to God, so his love to man had no bound. No man spent less thought upon this world's goods. He gave himself wholly to the service of his Lord. He never passed by an object of mercy or charity, but always esteemed that the most exalted charity which had for its object the salvation of the immortal part of man. Under the control of such graces, he was *instant in season and out of season.*

And can such example, such graces, such unceasing devotion to the salvation of man, such pre-eminent character in such lofty station—seen and exemplified in the presence of thousands, and venerated and admired by almost as many as beheld—cease to have an influence as the body now moulders? Will it have no abiding, no animating, no instructing power upon his numerous clergy whom he has left behind in the vineyard of the Master—for whom he has so often prayed—whom he has so repeatedly counselled, and instructed, and edified—whom he has so many times admonished to be wise, and prudent, and holy, and zealous in their all-sacred and responsible situations, as stewards in the household of their Lord? Yes, the counsels of their departed Father will now be more deeply impressed by his death, and they must daily say, “Few are the days before we must be called to give an account of our stewardship at the tribunal of heaven, and therefore we will strive to be more rich in grace, more abundant and faithful in labours, that we may finish our course with joy.”

And, brethren, had he the paternal care of all the churches? Every congregation in this state can testify how tender, and faithful, and effectual that care was. He has not only timely and with almost unrivalled dignity and effect performed among you his apostolic functions, but he has, by the blessing of God, given to the Church a standing and character. By his writings he has defended it against what he esteemed a fatal policy, and against error, heresy, and schism. He has been instrumental in increasing the facilities of acquiring the knowledge of the Christian profession and of the duties of godliness; and he has, by his repeated presence and addresses, impressively showed the beauty and blessings of a holy life, and animated you to seek first

the kingdom of God and his righteousness, as the chief object of your hopes, and the rich, unfading treasure of eternity. All, and especially those who have accompanied him to the sacred altars, and with him renewed their covenant with their God, must feel a new impulse given to their resolutions to lead a new life, and to their prayers, that they may have increasing grace—that they may daily be renewed more and more, against the solemn day when they shall be called to meet their departed Father at the tribunal in yonder heaven, to account to the God of all for the deeds done in the body. Yes—although but the instrument in the hand of God, we should be insensible to the interests of the Church and our own spiritual standing did we not remember, with lively sensibility, the last visit, as the last instructing and animating words of our venerated head, and suffer his character and counsels to accompany us as we progress on toward the tomb which he has so unexpectedly entered.

“THEIR WORKS DO FOLLOW THEM.” HIS LABOURS. The rare talents which we have ascribed to him, did we know nothing more of him, would assure us that he had effected much in his short life. But we know more. Early in his ministry his active mind led him beyond the ordinary duties of his parish, and he sought means for the edification and enlightening the members of the Church. For this purpose he compiled and published several volumes of an instructing and devotional character. Among which are his “Festivals and Fasts,” containing an admirable view of the doctrines, government, and worship of the Church; and cannot be read without improvement of the heart and head. His “Companion for the Altar,” which, more than any other similar book, breathes a fervent and rational piety in its rich and animated prayers and meditations.

For more than twenty years has he almost constantly been engaged in some new publication, until his works now constitute as great a number of volumes as has been produced by any other American author, several of which will go down to posterity with the immortal works of the seventeenth century. They will be quoted with the judicious Hooker and learned Taylor, and cannot fail to give character to the American Episcopal Church for generations to come.

But his labours ended not in his writings. *They* are the fruits of the moments which he took from his incessant daily labours. Having devoted himself to the ministration of the word and ordinances of his God, and been consecrated to the offices of the sanctuary, it was his pleasure as well as duty to serve at the altar. And one hundred and thirty congregations in this state can bear witness with how much zeal, industry, and fidelity; with how many sacrifices and how much toil; with how much devotion and holy fervour; with how much learning and eloquence, he has ministered among them. Under the lively conviction that the Church in which he ministered is the Church of Christ—the appointed way which his Lord ordained in which man is to seek and obtain salvation—his whole soul was engaged in the extension and honour of it. He incessantly preached the peculiar doctrines of the Gospel, and in that way illustrated the distinctive principles of the Church. He never for a moment, and on no occasion, in his visitations through the diocese, compromised the system which he had with labour and research adopted; and yet so manly and so ingeniously did he enforce that system, that even sectarians approved and honoured his ministrations. Said a distinguished judge of our courts, “I meet

him in every place of my circuit; and he is followed and admired by all who hear him." He meddled with no sectarian forms or principles: but the Church—her government, her doctrines, and her worship, were his continued themes; and these he wisely, and fearlessly, and zealously enforced, until prejudice has given way to rational conviction, and our communion has increased more than three-fold during his Episcopal office.

He has been the welcome messenger of peace and consolation to the few families of our communion scattered in the wilderness, who were sending their cries and prayers for the blessing of Christian ordinances. He cheered them by his presence and counsels, and animated their hopes and their labours, and they have in a few years, in their turn, cheered his soul by presenting themselves the numerous and devout congregation. Many a missionary and layman will recount, with a glowing heart, the effects of his visitations in the new settlements of this state, and how the inhabitants of a whole county travelled to salute him welcome, and receive his counsels; and I can scarcely picture to myself a scene more solemn or more affecting than my fancy this moment presents to me, of the state of those numerous congregations in the northern and western districts of this state, in the charge of missionaries, who were peculiarly under his fostering care. They loved him. They leaned upon his counsel, and that pecuniary aid at his disposal through the Missionary Society. They are now clothed in mourning, and their sorrows will not yet permit them to hope that God will open a way whereby they shall enjoy the means of grace. But he has finished his works with them and with us, and those works follow him.

They follow him, brethren, to remind us to bless our God that he hath raised up such a light in his Church to elevate our infant communion to its present peaceable and prosperous condition.

They follow him, to remind us that the best and most splendid of God's servants are but earthen vessels—are to be esteemed but for the treasures they contain, and are broken at his pleasure, and return to him the Giver.

They follow him, to remind us that we should venerate and honour the Church to which we have the happiness to belong, by a lively exercise of all the Christian graces, and by an humble and animated zeal in fulfilling all righteousness; that we may, at all times, be prepared to be translated from God's kingdom on earth to that in heaven.

They follow him, to remind us of the duty of humbly and devoutly praying to the Great Head of the Church, that he will, in due time, supply us with a successor in the high and sacred office, of a character after his own heart, and who shall be the instrument of perpetuating the peace and prosperity of our Zion.

They follow him, to remind us that our lives are short and uncertain, that every pulsation brings us nearer to that tribunal where ministers and people must answer for the deeds done in their bodies, and where we must receive the sentence which will seal our eternal fate.

They follow him, to admonish us to inquire into our spiritual state, and know whether we are renewed by the Spirit of our God; and if not, to give neither sleep to our eyes nor slumber to our eyelids, until we have attained that treasure which our spiritual Father so much prized.

They follow him, to remind us that he has ascended to

his Father and our Father, and that we should prepare to meet him.

Farewell, then, blessed spirit!—a short farewell—until we shall meet in realms where there shall be no more separation, no more death! **AMEN.**

of course, but we should be glad to

we will meet in person where there shall be no more

AN ADDRESS

BY THE AUTHOR

RIGHT REV. JOHN HENRY HART, D.D.

DELIVERED IN ST. JOHN'S CHURCH, NEW YORK

NEW YORK: G. P. PUTNAM'S SONS

NEW YORK: G. P. PUTNAM'S SONS

Tribute to departed Excellence.

AN ADDRESS,

UPON THE

LIFE AND CHARACTER

OF THE

RIGHT REV. JOHN HENRY HOBART, D. D.

DELIVERED IN ST. PETER'S CHURCH, AUBURN,

September 19, 1830,

BY THE

REV. JOHN C. RUDD, D. D.

Rector of said Church.

The first part of the history of the United States is the history of the colonies. The colonies were first settled by Englishmen in 1607, and they remained loyal to the British crown until the American Revolution in 1776.

The second part of the history of the United States is the history of the nation. The nation was founded in 1776, and it has since then been a free and independent people.

The third part of the history of the United States is the history of the present. The present is the time when the United States is a great and powerful nation, and it is the time when the United States is the most democratic and free nation in the world.

The fourth part of the history of the United States is the history of the future. The future is the time when the United States will be a great and powerful nation, and it is the time when the United States will be the most democratic and free nation in the world.

The fifth part of the history of the United States is the history of the past. The past is the time when the United States was a small and weak nation, and it is the time when the United States was the most democratic and free nation in the world.

The sixth part of the history of the United States is the history of the present. The present is the time when the United States is a great and powerful nation, and it is the time when the United States is the most democratic and free nation in the world.

The seventh part of the history of the United States is the history of the future. The future is the time when the United States will be a great and powerful nation, and it is the time when the United States will be the most democratic and free nation in the world.

The eighth part of the history of the United States is the history of the past. The past is the time when the United States was a small and weak nation, and it is the time when the United States was the most democratic and free nation in the world.

The ninth part of the history of the United States is the history of the present. The present is the time when the United States is a great and powerful nation, and it is the time when the United States is the most democratic and free nation in the world.

The tenth part of the history of the United States is the history of the future. The future is the time when the United States will be a great and powerful nation, and it is the time when the United States will be the most democratic and free nation in the world.

The eleventh part of the history of the United States is the history of the past. The past is the time when the United States was a small and weak nation, and it is the time when the United States was the most democratic and free nation in the world.

The twelfth part of the history of the United States is the history of the present. The present is the time when the United States is a great and powerful nation, and it is the time when the United States is the most democratic and free nation in the world.

The thirteenth part of the history of the United States is the history of the future. The future is the time when the United States will be a great and powerful nation, and it is the time when the United States will be the most democratic and free nation in the world.

The fourteenth part of the history of the United States is the history of the past. The past is the time when the United States was a small and weak nation, and it is the time when the United States was the most democratic and free nation in the world.

The fifteenth part of the history of the United States is the history of the present. The present is the time when the United States is a great and powerful nation, and it is the time when the United States is the most democratic and free nation in the world.

The sixteenth part of the history of the United States is the history of the future. The future is the time when the United States will be a great and powerful nation, and it is the time when the United States will be the most democratic and free nation in the world.

SERMON IX.

THE REV. DR. RUDD'S ADDRESS ON THE DEATH OF BISHOP HOBART.

It has been the custom of all ages and nations, when great and good men have been removed by death from the scenes of their usefulness, to devote a portion of time to the consideration of their worth, and to seek encouragement in the paths of virtue from their examples. If there was ever a time, my brethren, when we might be expected to give ourselves to this duty, it is the present, when God in his providence calls us to contemplate a bereavement of the most serious nature, and one unusually extensive in its effects. Without disparagement to any, it may be said, that there has rarely, if ever, occurred in this country, the death of an ecclesiastical person, whose loss will be more sensibly felt, or more deeply mourned, than that of BISHOP HOBART.

I should fail in my duty to his memory, not only as the head of the Episcopal Church in this state, but as a Christian minister, as a man and as a friend, if I did not express my views of his character in the most full and unequivocal manner in my power. It shall be no part of my effort in this address, to utter the strains of an extravagant adulation of the dead. I must, however, speak of him as I have

known him for more than seven-and-twenty years. During that time, it has been my enjoyment to be on terms of close, constant, and intimate intercourse with him. He was my first friend and adviser in the study of theology; and during all these years, there has never been the coolness nor the alienation of an hour. If at any time any difference of opinion has arisen, it has never related to any thing of real magnitude, nor has it been of any considerable continuance. I have known this most estimable man, not only as a minister and a bishop, but we have been companions in the most unreserved and tender hours of social intercourse and friendship. Our respective domestic circles have known the mingling of those kind offices and feelings, from which the most choice enjoyments of this world can be derived. Many of the dearest friends of the one, have been the fondest objects of affection with the other. Yes, my brethren, if there is any one in the ministry of our Church who can, and who ought to speak with confidence of the public and private character of our departed Bishop, it is he who now addresses you. I have been long near him, and have marked the mighty efforts of his mind, seen the exertions which few have power to make, and I have witnessed again and again the display of those amiable and winning manners which have animated and charmed the domestic circle; and I have beheld, in innumerable instances, the most unequivocal evidences of his ardent piety—the devotion of his soul, the aspirations of his heart—the expressions of his lips, testifying that his Saviour was his chief joy and dependence—his hope of sanctification, renewal, and strength. I have seen him, not only in his public employments, but in those retired hours, when every consideration was a stranger to his bosom that did not regard the salvation of

his fellow-men—the honour and grace of his Lord—the means employed, through the visible Church and ordinances of his God, for the advancement of holiness in heart and life.

The justice of all this may be seen by a proper consideration of this distinguished and beloved individual, under the distinct features of his character and life—*his mind—his principles—his policy—his affections and tempers—his piety—his manner of performing his duties.*

The *mind* of Bishop Hobart was a cast of no common mould. There was a reach and vigour of thought which embraced a whole subject at once. With the eye of an experienced architect surveying a magnificent edifice, he did not trouble himself about the carving and gilding of the temple, but took in at once what were to be the controlling characteristics of the subject in view. And at the same time, if there lurked in any of the embellishments defects, however small, no one more quickly saw them, especially if they violated any of the principles which he valued. Unlike many great men, he had no desire to be thought great, and above all, he had no desire to be thought great in *every* thing. He did not despise the great and engrossing topics which call forth the mighty minds of every age. He glanced at the subjects of leading public interest and utility, but his business was with the word of God—the Church of his Redeemer—the salvation of his fellow-men, and he never saw that he had much time to spare from these stupendous objects. Capable as he undoubtedly was of rising to great distinction in any department of life that he might have selected, the grand aim of his intellect was usefulness, rather than notoriety. I will not say that he was indifferent to the honours of the Church, or the commenda-

tions of the world—but I will say, because I honestly believe, from a long observation of him, that no man thought less of popularity than he did. I know he loved the approbation of his friends, and gathered satisfaction from that of the great and good; but his mind was too lofty in its aim, and too vigorous in its course, to be swayed by those narrow considerations which prompt little minds to grasp at little things, that they may raise themselves into consequence. The leading characteristics of his mind were clearness and quickness of perception, followed by a vigour in execution rarely to be met with. When an exigency in the Church demanded from him a prompt and energetic measure, there was no long course of reasoning required to determine him what that measure should be. With a rapidity of thought which few men can comprehend, he looked over the whole ground before him, and his purposes were taken, his pen moved with a celerity rarely equalled, and the public were in possession of his thoughts. To give but a single instance from many that might be taken, it may be stated, that his “Apology for Apostolic Order and its Advocates” was written full twenty-three years since, while he was under the pain and exhaustion of severe disease; and yet that work has been pronounced in Europe one of the ablest and most useful arguments in favour of Episcopacy which modern controversy has produced. The critic will no doubt find defects in that work, and the captious disputant will discover faults; but, after all, these defects and faults are those of a great and vigorous mind, prompted by a sense of duty to defend what it honestly believed. In him there was no love of controversy for its own sake; for no man ever had a more ardent desire for the quietude and serenity of retired life. But as Providence had cast his lot

upon a conspicuous theatre of action, he could not shrink from any responsibility which his station created. Those who knew him most intimately, know that his mind was incapable of descending to mean and trivial objects. Those not in his immediate circle and confidence, but who judged of him from his language and his conduct with candour, cannot fail to ascribe to him great powers of conception, great boldness and vigour in execution.

The *principles* of our departed and venerated Prelate, like his mind, were clear and well defined. They were never disguised. From the first productions of his pen down to the last of his exertions, the same prominent subjects fixed his attention. He grew up in the Church which had his highest love, and those truths which constituted her distinguishing excellence, he regarded as possessing material importance, and claiming his open avowal as well as his steady illustration and defence. In the great truths of divine Revelation—the fall and corruption of mankind—the atonement and mediation of the God-man Jesus Christ—the indispensable necessity of a radical change in the heart and affections, by the renewing and sanctifying operations of the Holy Ghost—the paramount importance of holiness of life in order to the attainment of the divine favour, no man was ever more distinct—no one more forcible—no one more impressive. I appeal to those of you, my brethren, who heard the last sermon he ever uttered, for a justification of what I here say. Did you ever listen to a more explicit declaration of the immense importance of an immediate attention to the great business of securing your salvation through the sacrifice of Christ, the agency of the Holy Spirit moving the heart and producing godliness of living? In that discourse you saw one of the leading principles of Bishop

Hobart's theology—it is the principle which first called up my admiration of the Episcopal Church, and for the distinctness of which I am indebted, under God, to my well and long-tried friend. The particular to which I allude is the value attached to the ordinances of religion, as constituting the means through a proper use of which the soul is to be brought to a true sense of her need, and nourished in the cultivation of sound understanding and devout affections. In other words, this lamented Prelate, entertaining, as he did, the most profound solicitude for the prevalence of evangelical truth, regarded the provisions of the visible Church, apostolically constituted, as presenting the most clear and satisfactory method by which the understanding was to be enlightened, and the affections guided, renewed, and sanctified. It was a remark of his on the day his last sickness commenced, that he could not but lament that Christians generally did not consider more attentively the importance of connecting practical and ardent piety with the use of the ordinances of Christ's own appointment—the steady application through his visible Church for the succours and instructions of his grace. No man was farther than our beloved Diocesan from relying upon the efficacy of outward ordinances *alone*. Unaccompanied by divine grace, he never failed to declare, they would be hindrances rather than helps in the way to heaven. But having satisfied his own mind that our Divine Master had organized his Church with a direct view to the spiritual improvement of his followers—that in that Church there was to be, to the end of the world, an order of men for its government—that they were expressly appointed to explain, defend, and administer those rites through which souls were to gather nutriment for the support of holy tempers, his constant

desire was that all should improve these offices of mercy, and thus, through divine grace, be qualified for the presence of their Judge. His maxim was, the Word of God can only be truly preached, explained, and improved, through the Church of God. Those who may have thought that he sometimes gave unnecessary prominence to the latter, should remember that he regarded the two as emanating from the same divine authority, and that he held it a fearful thing to separate what God had joined together.

We pass from the *principles* to the *policy* of the Right Reverend Person whose loss we deplore. And here every one well acquainted with his character must allow that his course was always open, frank, and undisguised. He took no circuitous measures, he indulged in no concealed manœuvres for the furtherance of what he regarded important purposes. The moment he saw what he honestly believed to be error—the moment he witnessed movements of doubtful or dangerous expediency—he boldly and unequivocally took open ground—avowed his opinions and impressions, and ardently defended them. He stopped not to ask whether the view he took would advance his popularity or not. I know many have said he was too sensitive; and those who were most about his person, most in his confidence, will not hesitate to confess, that in the character of his mind there was a nervous temperament that displayed itself in great quickness of feeling; but with all this sensitiveness, there was a singleness of purpose, a uniformity of opinion, and a magnanimity in action, very rarely evinced. While he most unequivocally preferred the doctrines, the institutions, and usages of his own Church, and while he openly deprecated every amalgamation which tended to cast those doctrines, institutions, and usages into the shade, and render

them inefficient, no man was ever more cautious in avoiding every thing like an impeachment of the motives and piety of others. The world saw him as he was, decided and firm in his principles, undisguised in the avowal of them, never shrinking from his own responsibility. No man ever displayed more true moral courage; and the prosperity of the Church in his diocese must be allowed as an unanswerable evidence of the soundness of his policy, and that the blessing of God attended his labours, and crowned the untiring efforts of his zeal.

In his *affections and tempers*, Bishop Hobart presented claims to admiration and love that no one could easily resist. While the splendour of his genius, the vigour of his intellect, and the extent and soundness of his learning, gave him exaltation in the estimation of the world, his amiable and engaging manners in social and private life, his affectionate and tender deportment in all the relations of friendship, and of blood and kindred, formed, after all, the prevailing charm of his character. Those only can truly appreciate him, who have seen him when, released in some measure from the cares which almost incessantly preyed upon him, he gave himself to the enjoyment of the society of those he loved. In such hours there was a child-like simplicity, an ardour and tenderness, which many who knew him best will never forget. They saw in him the unostentatious piety and elevation of the Christian, combining with all the exercises of chastened and controlled affection. Quick and impetuous as his temperament was, no man was ever more careful to avoid giving pain to others. Severe as were his censures, and explicit as was his language when he admonished, no man ever had a more happy talent in soothing the mind that he desired to improve and to guide. Of the motives of

others he was the tenderest judge. In all the many controversies into which he found himself led, you can rarely, if ever, discover him ascribing improper motives to his opponents—mistaken, undoubtedly, he often thought them, but *honestly* mistaken he was always ready to believe them. And here it should be remarked, that in the discussion of all the points of theology and expediency in which he deemed it proper to be explicit and in earnest, he can never, I believe, be found to have commenced the controversy. When, in his capacity as a minister of Christ, he has deemed himself called upon for a certain course of instruction to the people under his care, he gave no reasonable provocation to those of different denominations. When these instructions have become objects of attack from others, we have always found him ready and able to defend his views; and seldom have we seen the pen of controversy in a more able hand. But through the whole, ardent as he may have been, kindness of temper has marked his course, and that kindness never left him till he ceased to know earthly things.

But however engaging the qualities of his heart, and however exalted the powers of his mind, the richness of his character was seen in his *piety*. Without any blendings of fanaticism or ostentation, there was an ardour of religious feeling, and a strength of expression, that found their way to every well-disposed heart. It was impossible to listen to his preaching without a persuasion, that to bring himself and others to the fulness of Christian faith, and the fidelity of Christian practice, were the supreme objects of his desire. To humble the sinner at the foot of the cross—to exalt the Saviour's love and mercy—to encourage and constantly invite the grace and power of the Holy Ghost—to move

the heart to that obedience which should have for its end the renewal of its affections—to wean the soul from the earth, and direct its hopes, its aspirations, its desires, to the heavenly world, were the supreme, the constantly animating purposes of this departed minister of the New Testament. In all he has left behind, you will find this prevailing aim and desire. His whole life was a comment upon his doctrines. None but the most perverted or misinformed can possibly find in his conduct any thing to destroy the piety of his character. He lived a life of ardent faith, of love to God, of labour for his Church; and those who saw and heard him in his last days, will never cease to desire that they may be able to give the same exalted evidence of triumphant belief and controlling devotion of soul. Those who saw him in those trying hours, cannot cease to say, animated by the peace and joy that he had, “Let me die the death of the righteous, and let my last end be like his.”

After all that has been said, shall I speak to you of the manner in which our venerated Bishop performed the duties of his office? Ah! who that ever heard him, that ever marked the peculiarly simple, yet solemn—the commanding, yet tender and impressive character of his eloquence, that can forget it? He never stopped to weigh and measure his performances by the rules of art. What he uttered, whether in his sermons or the services required of him, came warm from the heart, and every look and motion told you that he had forgotten himself in his desire to honour his Divine Master, and to do good. No commendation of mine can give weight to his most solemn instructions, and the manner in which he imparted them.

From the characteristics I have imperfectly presented of

this great and good man, it would be natural to proceed to the notice of what he has accomplished. Though he laboured under the pains and inconveniences of a feeble constitution through his whole life, and though his years fell far short of the boundary to mankind, yet few men have done more, especially in the works of usefulness to the best interests of the world. In addition to many and severe duties in other fields, you have seen him moving through this wide-spread diocese, year after year, with unexampled activity, discharging the duties of his high office with a promptness, vigour, and effect, which excited the admiration of all. To these labours, under the divine blessing, is to be ascribed, in a very great measure, the advances of our communion. Through his whole life, and especially through the nineteen years of his Episcopate, it would seem that he thought not of himself. His body and his mind were given to the Church of his God, with uncomplaining perseverance; and ever as he went, his hands were open as his heart; for he gave, even beyond what could reasonably have been expected of him, to every object of benevolence or charity that came properly before him. Vain, my hearers, would the attempt be, to give the details of his kindness to the poor, his consolations to the sad, his comforts imparted to the suffering. But all his works on earth are done. You saw him but a few days since, in this temple, performing the last act of his sacred office. You listened to his *last sermon*. Some of you were the last on whom he laid his hands in the ordinance of confirmation. Oh! my brethren, will you ever forget that last discourse of this talented Bishop, this most eloquent of preachers, this best of men? Will you, on whom he laid his hands at the very hour when disease was marking his way to the

grave, ever forget the tender, the earnest, the pious, the encouraging address which he uttered as you stood before the altar? Will not some of you, my hearers, regret this day, that you did not listen to the invitations of mercy, and kneel at the altar then, that you might have enjoyed that last *laying on of hands*—the benediction and prayers of that beloved and apostolic man? We will not stop now to reason with you on this point, but we will hope and pray that this severe visitation of God's providence may produce in you and in me, and in the whole Church, an increased desire to improve those blessings which are now within our reach. Truly, the Almighty calls loudly upon this congregation. In a few years three of those who have been your Rectors have been called to their last account. Northrup, M'Donald, and Sitgreaves have closed their ministry; and now, our Bishop has ended his labours, his spirit taking flight for heaven from our own abode. Sore, indeed, my brethren, is this wound to our Church, and the only consolation we can gather must be found in the hope and trust that "He that hath wounded, will make us whole—He that hath bruised, will bind us up."

I have spoken to you, brethren, of the worth of one dear to you and to me. I have spoken of him as I knew him, in the unreserved intimacy of a long friendship—as I have seen him in a high and sacred station—as I have observed him in the discharge of momentous and delicate duties—as I have marked him in other days of pain and sickness—as I beheld him in his last hours, evincing the triumphs of an exalted Christian faith, unfolding the charms of a refined and affectionate temper, combined with the ardour and elevation of a most noble intellect. To some, my language may seem the partiality of a long standing

love—be it so. My firm conviction is, that those who shall hereafter read the life and history of my friend, will not consider what I have said as beyond the truth. He is gone, and long will the Church mourn for him. May God by his grace sanctify this deep bereavement to us all.

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The Duty of being always ready.

A SERMON,

PREACHED IN TRINITY CHURCH, BOSTON,

September 19, 1830,

Being the first Sunday after

THE DEATH OF THE

RIGHT REV. JOHN HENRY HOBART, D. D.

Bishop of New-York.

BY

GEORGE W. DOANE, A. M.

Assistant Minister of said Church.

Published by request.

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SERMON X.

THE REV. MR. DOANE'S SERMON ON THE DEATH
OF BISHOP HOBART.

ST. LUKE xii. 35, 36.

*Let your loins be girded about, and your lights burning ;
and ye yourselves like unto men that wait for their
lord.*

THE fault of man's unpreparedness for death can never rest upon the Holy Scriptures. The shortness and uncertainty of human life are there set forth in strains of the most touching eloquence ; and all the stores of imagery exhausted, to bring it home to our hearts with greater vividness and power. Whatever is brief, whatever is mutable, whatever is transitory—whatever upon the earth, amid the sea, or in the air, is least stable, least certain, least permanent, that is made the type and emblem of man's mortal being, and, with a stern uncompromising pertinacity, held ever up before his mental eye, that it may chastise the fervour of his present pursuits, urge forward and upward the lingering pinion of his future hopes, and fix his heart upon that better world where alone true joys are to be found. Hence, darkly upon every page is thrown the shadow of sin's primal curse, "Dust thou art, and unto dust shalt thou return." Hence,

the continual admonitions of the voice of inspiration, that we are "strangers and pilgrims on earth;" that we are "sojourners, as were all our fathers;" that we have here no rest, no home, no "continuing city;" but are ever seeking "one to come." Hence, in the expressive language of the holy men of old, man is as "grass," a "flower" that "cometh forth, and is cut down," "an oak whose leaf fadeth"—his days are as "a weaver's shuttle," as a flying "post," as "the swift ships" upon the pathless sea, as the cloud-piercing "eagle that hasteth to his prey," as a spent arrow, as a told tale, as a vapour, a shadow, a morning dream. Surely, brethren, if we count too confidently upon the present life, if we build our hopes too much upon the earth, if we suffer the hour of death to come upon us unawares, the fault cannot be in the sacred Scriptures. Nor is it only in his holy Word that the deep voice of God addresses us upon this interesting subject. His providence is trumpet-tongued of man's mortality. Upon all ages, all ranks, all conditions, the shafts of the "insatiate archer" fall. There is no rattling of the fatal quiver, there is no hurtling in the silent air; but, one by one, as softly and as silently as the light snow-flake, they descend—and children, parents, brethren, friends, sink from about us, in the cold and solitary grave. There is no warning of the stroke, no augury of the result, no order in the fall. We count on youth—and, lo! its fairest, most luxuriant flowers are gathered for the grave. We count on health and strength—and accident, or violence, or fever, with its tiger grasp, brings down the stateliest victim from his "pride of place." We count on virtue, piety, and usefulness—but, alas! God seeth not as man seeth, and the fair towering palm, the glory of the land, beneath whose shade the nations rested and had joy, falls with its branching

honours prostrate to the dust, while the scathed, weather-beaten, useless trunk still stands, a cumberer of the ground. Surely, brethren, if we still overrate the present, if we defer our duties or neglect our interests, if we presume even upon to-morrow, the voice of God, the lively oracles of his unerring word, the daily lessons of his mysterious providence, admonish us in vain—we walk among the graves unwarned—we bear about with us a dying body, unconscious of its weakness, and regardless of its end!

My Christian brethren, taught with such carefulness from God's most holy book, taught with such solemn frequency from the eventful pages of the book of human life, let not your ears reject, let not your hearts resist the monitory lesson! Counting our present life but as the threshold of eternal being, but as the passage to the celestial country, but as the stewardship of treasures held in trust for heaven, let us "so pass the time of" our "sojourning here, in" holy "fear," so earnestly and uprightly discharge the duties of our several callings, so faithfully devote ourselves to the improvement of the talents given to our care, that, through our life, we may await, in quiet confidence, the time of our great change—receive the summons, come when it may, as a kind message to remand us home, and find it the admission, through the Saviour's merits, to unmingled glories and immortal joys.

It is to such a practice, so constant, so vigilant, so faithful, that the text exhorts us. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord." The figure on which it is founded is pertinent and striking, and of frequent use in Holy Scripture. It represents mankind as servants to the great Creator and Proprietor of all. Absent from them for

a season, he leaves them, with injunctions to be prepared for him on his return. That they may be always diligent, always faithful, always watchful, he has left the period of his coming again uncertain. They know their duties, they know his pleasure, they know the reward. It is for them to be always ready, that "when he knocketh," they may open unto him immediately. The promise that should encourage them to all patience, to all exertion, to all perseverance, is, "Blessed are those servants whom the Lord, when he cometh, shall find watching!"

My Christian brethren, it is for us to ask, each of his own conscience, Are we living in the reasonable expectation of this promised blessing? Is the time of our life so passed, not as if it were the whole of our being, but the mere day of preparation for an accountable and eternal state? Do we walk uprightly and faithfully, in all good fidelity towards God—in justice, peace, and love with all mankind—in purity of heart and holiness of life, as "men that wait for their lord?" Knowing his will, do we, in all respects, strive to do it? Having his commandments, are we careful and vigilant, even against our own hearts, in their strict and conscientious performance? Possessed of his benevolent and holy example, are we emulous of walking in it, ever anxious that it should be reflected, from our own lives, upon the path of all who look up to, or come after us? Above all, do we endeavour to do these things, in a constant sense of our liability to his strict and searching scrutiny, as ignorant whether he "shall come in the second watch, or come in the third watch," and having, therefore, our "loins always girt, and our lights always burning, as men who wait for their lord?"

That we may better understand, and with the greater

satisfaction answer these serious questions, let us consider for a moment the import and intention of the figurative language of the text. The ancient Oriental dress, for men as well as women, was loose, long, and flowing. It became necessary, therefore, for those who would exert agility or strength, to tuck their garments up, and bind them closely with a girdle about the waist. From this circumstance, *girding the loins* became a figure to express earnest and active exertion; and to "gird up the loins of the mind," in the phrase of the Apostle Peter, is to apply vigorously to the work of salvation the whole intellectual power, and all the energies and faculties of the soul. To have our "loins always girt," then, implies, in the discharge of all our duties, seriousness, earnestness, engagedness. It is to go about the fulfilment of our several obligations of virtue, and holiness, and piety, as men go about their work, with firm and resolved purpose of heart. It is to prosecute them all with such assiduous and sedulous attention, as if there were no other subject worthy even of a regard or thought, and to spurn all objects from our path that would impede or turn us from it. It is to continue steadfast to the end, unfaltering, undeviating, unwavering, as knowing that to him only who is "faithful unto death," the "crown of" everlasting "life" is promised. To have our "lights always burning," implies, for the discharge of all our duties, constant vigilance, promptness, and preparation. It is to keep continual watch over our hearts, that they be not seduced from their integrity, nor slumber in the work which has been given them to do. It is to preserve ourselves from every outward encumbrance or entanglement that would delay us for a moment, when the summons calls to action. Above all, it is to be always prepared, whenever the Master's voice shall

bid us rise and come to him, to render in our great account, "with joy, and not with grief." To do these things, "as men that wait for their lord," implies, that we do not our own wills, but his; that we pursue not our own objects, but such as he shall appoint unto us; that we seek not our own glory, but the glory of Him who has not only created and preserved us, but made us his own by a double purchase, even the price of his own blood. Now, on the principles that govern us as *men*, the principles which actuate and regulate us in the management of our *secular* affairs, and in the prosecution of our *temporal* objects, the exhortation of the text commends itself to our best judgment, and responds to the prompt dictates of our hearts. The work which is worth engaging in at all, is worth engaging in with earnestness and resolution. The business which is to be pursued successfully, must be pursued with constant vigilance and never-tiring assiduity. The service which would commend itself to the approving favour of him for whom it is performed, must be discharged in the surrender of *our own wills*, in the sacrifice of *our own objects*, in the postponement, to *his*, of *our own glory*. Apply to these plain principles of action a motive *infinite* in value; let them be the rules which guide us in an enterprise of *immense* accountability and difficulty; let their issues be carried out, and lost, from our short-ranging vision, amid the shadows of *eternity*, and you have—I do not say, a measure, for we are speaking of things immense, and infinite, and eternal, but some faint approximation to—a measure of the value and importance of those present duties, and of that future recompense, which the monitions of the text involve. A life, short, uncertain, beset with difficulties, trials, and temptations—the scene of action on which depend the

hopes and fears of an eternal future—the sentence which shall make that future less to be desired than non-existence, or glorious and happy beyond the reach of human thought, conception, or desire; contingent upon the watchfulness, devotedness, and faithfulness of our deportment here. Surely these are considerations that should urge upon us, with resistless force, the lesson of the text, to have our “loins always girded,” and our “lights always burning,” and to be ourselves as “men that wait the coming of their lord”—surely these are considerations that enlarge, beyond the power of language to express, the blissful, glorious import of that promise of the text, “Blessed are those servants”—“blessed” in their Master’s favour, and in all its infinite and eternal consequences—“whom the Lord, when he cometh, shall find watching!”

My brethren, with these insignia of death* about us, the text can need no other application to bring it home to all our hearts. They tell us, with a true and touching eloquence, beyond the reach of human tongue, of the uncertainty of life, of the strict and searching scrutinies of death, of the wisdom, the duty, and the happiness of being “always ready” for the final and eventful change; and they thus prolong, even from the grave of him who, “being dead,” yet “speaketh,” the accents of that voice which has so often summoned you to the discharge of duty, so

* On Sunday, September 5th, the author received intelligence of the death of the Rev. Dr. Gardiner, Rector of Trinity Church; which took place on the 29th of July, at Harrowgate, England. On Sunday, the 12th of September, (the day of Bishop Hobart’s decease,) he preached the funeral sermon for the Rector, from Hebrews xi. 4—“He being dead, yet speaketh;” and on Sunday the 19th, the present discourse was delivered. The church was hung with black, in honour of the deceased Rector.

often warned you of the inevitable approach of death, so often animated you to the pursuit of heaven. Let them not, beloved Christian brethren, let them not plead in vain. Let the remembrance of a dear departed friend win for them an access to the secret places of your hearts. Let the experience of a father's prudent admonitions, and the sad conviction that they can here be heard no more, imprint indelibly upon your souls the lesson of your immortality and accountability, and prevail upon you to have "your loins always girded, and your lights always burning," that when, with him, the voice that wakes the sleepers in the grave shall call us forth, the reckoning for your souls may be returned with joy, and taught and teachers hear and receive together the blessed sentence, that bids them enter, faithful and accepted servants, into the joy and glory of their Lord!

My Christian brethren, since we met within these sacred walls, to pay the last sad honours to the memory of our departed friend, the voice of lamentation from a sister diocese, for her "Chief Shepherd," called, when all men least expected it, to meet his Lord, has brought to all our hearts a solemn confirmation of the lesson taught us in the text; and at this time an hundred altars, robed in mournful black, proclaim the general wo. The Bishop of New-York has fallen from his high station, in the midst of his years, of his honours, and of his usefulness. To me, my brethren, this is the visitation of no ordinary sorrow; and deep, and strong, and closely intertwined with my "most dear heart-strings," are the ties which it has sundered. Accustomed, from my earliest years, to look up to him with reverence and admiration—having received from his hands the authority of both my orders—having been associated with him for nearly four

years in the care of the same parish—having enjoyed, from my first acquaintance with him, no common measure of his confidence and love—and having renewed, within four short months, the remembered joys of years, and touched again the cords of an affection which no distance and no time had had the power to sever—the stroke which rendered him immortal, has fallen, as it were, within the sacred precincts of my own fire-side, and removed from my admiring gaze, and warm embrace, another father. Upon these grounds, brethren, if there were no other, you would, I know, indulge in me affection's mournful privilege, to strew upon the grave of the departed some tributary flowers, and to erect—vain-offering!—some fond, though frail memorial, of the virtues of the dead, and of the sorrows of the living. But the talents and the services of Bishop Hobart do not permit the claim of honour to his memory to rest on the consideration of a *private* grief. The zealous, and disinterested, and, by heaven's blessing, most successful labours in his Master's service, which have made his name a praise and glory, even to the remotest borders of the Church, have opened in all hearts a fountain of regret, and challenged, from all tongues, a tribute of affectionate and honourable remembrance. His noble, elevated spirit, did not acknowledge, in its zealous efforts in the cause of truth and virtue, the limits of a single diocese, nor the claims of any one community: it soared the higher in its glorious flight, that it might thus dispense the wider good. His active energetic mind, devoted to his Redeemer's glory, and the salvation of men, never rested, and was never weary: the inspiration of its wonderful powers was felt every where, and every where for good. His heart was as comprehensive as the Church: he thought for it all; he felt for it all; he

lived for its extension; he died a martyr in its cause. He was, indeed, "a burning and a shining light," and rejoicing, as we all did, "for a season," in his radiance, we may all feel darkened. And if He who gave him for our good, had not, in his own inscrutable, but never to be distrusted, wisdom, withdrawn him from us—we must all lament, with hearts that could not easily be comforted, for its disastrous and, to our dim vision, premature eclipse.

JOHN HENRY HOBART was born in Philadelphia, on the 14th of September, in the year 1775. Having received his education at Princeton College, together with its highest honours, he, for a time, acted as one of its officers of instruction. In 1798 he was admitted to holy orders, by the Right Rev. Dr. White, and entered at once upon the labours of the ministry, first in Pennsylvania, then at Hempstead, on Long-Island, one of the most obscure parishes in the state of New-York. But talents and virtues like his were not to remain in obscurity: there is a lustre in them which the humblest station cannot repress. Having served for a short time in the parish of Christ Church, New-Brunswick, near Elizabeth-Town, in New-Jersey, (where he was married to his most estimable wife, now, alas! his mourning widow, the daughter of the Rev. Thomas Bradbury Chandler, D. D.) He was in 1800, and in the 26th year of his age, settled as an assistant minister of Trinity Church, New-York—then, as now, the most ample in its endowments, and the most powerful in its influence, of any in our communion. This was a sphere to give his noble powers and generous dispositions fit scope and range of action; and from that time his course has been ever in the public eye, and ever useful and honourable to the Church, as it has been glorious to himself. The Protestant Episco-

pal communion was at that time small and feeble, and some of the ablest champions of another Christian name were levelling against it the arrows of their most practised and determined archery. True to the promise which had bound him to her altars, to live and die by them, and strong in the confidence of his good cause, the youthful minister stood forth,* and, like the Israelitish shepherd, by the blessing of the God of truth upon his good right arm, put all their proud array to shame, to silence, and to flight. And from the day of that discussion, the controversy as to the character and claims of the Protestant Episcopal Church, with the exception of now and then a skirmish at the out-posts, has remained at rest; and her altars strengthened, and her ministers multiplied, are offering, year after year, to an increasing host, the truths and consolations of religion pure and undefiled—the sanctity, good order, and devotion of her primitive discipline and thrice-hallowed worship. In the year 1811, on the incapacity, by disease, of the venerable Bishop Moore, Dr. Hobart was raised to the Episcopate of New-York; and the history of the American

* Allusion is here made to the “Apology for Apostolic Order and its Advocates, occasioned by the strictures and denunciations of the Christian’s Magazine”—a work which was equally the triumph of truth and charity, and in which the splendid talents and luminous logic of the author are beautifully relieved by a most Christian humility, and child-like ingenuousness and simplicity. It was in this book, at the close, that the apologist recorded that magnanimous and noble sentiment—“My banner is, *Evangelical Truth, Apostolic Order*”—a sentiment which should be inscribed upon the corner-stone of every church, and written, among the lines of life, in every Churchman’s heart. In regard to it, let the author here record *his* humble suffrage, “*Evangelical Truth, Apostolic Order*.”—Those whom God has joined together, let no man put asunder! When I forsake them, or divide between them, may my tongue cleave to the roof of my mouth, and my right hand forget her cunning!

Church, from that period, well displays how the wisdom of man and the blessing of God united in that choice. From that time, the advancement of the Episcopal interest in his own diocese has been rapid, constant, almost incredible. The clergy have increased from the 23 who were present at his election, to 134; the number of congregations has been multiplied in a proportion more than equal; and the Church of the Apostles, not sustained by the weapons of a carnal warfare, but by the benign and holy influences of truth and reason, of charity and piety, has grown in favour with men, as rapidly as it has extended beneath the favour of God. By his numerous and able writings, by his services in the general councils of the Church, by his devotion to all her institutions and interests, above all, by the tower of strength which was afforded to us in the solidity of his judgment, the sternness of his integrity, and the splendour of his name, the life of Bishop Hobart has been the common treasure and glory of us all, and generations of those who shall come after us, will rise up and call him blessed. But the labours in which he was so abundant, and we were so enriched, proved too much for him; the constant attrition of the ever-active mind wore out the perishable frame. Harassed by the anxieties, and exhausted by the labours, of a large and arduous parish, united to "the care of all the churches," Bishop Hobart's friends have long felt the necessity of some division or diminution of his duties: but his zealous spirit would not listen for a moment; and resolved to give his last breath to the cause of his Master and of mankind, he still prosecuted enterprises, and entered upon labours, which were beyond Herculean strength. During the last summer he had planned and undertaken a visitation, unsurpassed, save in the Indian

labours of the lamented Heber. It was but half completed, when a bilious fever laid him, far from home,* upon the bed of pain; and, after ten days' illness, at four o'clock on the morning of the last Lord's day, (September 12th,) his noble and devoted spirit entered upon that blessed "rest which remaineth for the people of God."—Thus has fallen, prematurely for all but himself, the able scholar, the powerful writer, the eloquent preacher, the man "without fear and without reproach," the excellent parent, the affectionate husband, the kind friend, the true Christian patriot, the humble minister of Jesus, the laborious, faithful, honoured, and beloved Prelate. Over his ashes, his parish, his diocese, the whole American Church, unite their tears. Christians of all names, forgetting, in the virtues of the man and labours of the Bishop, the conscientious differences of opinion, which he always openly avowed and fearlessly defended, bewail, with grief unfeigned and unrepressed, the loss, to our limited view, irreparable, which religion and humanity have thus sustained. But God is righteous, God is wise, God is merciful—and to his decrees, dark as they are to us, we bow in solemn reverence. Glorious for him the change which we deplore must certainly have been. He died as became his exalted talents, his eminent virtues, his fervent piety, his elevated office, his tremendous charge. He died as a Christian, as a Christian minister, above all, as a Christian Bishop, should desire to die. He fell, with his spear in rest, and with his armour on—upon the field of action, in the discharge of duty, in the fore-front of God's embattled host—fighting manfully, as a good soldier of Christ Jesus, against the world, and sin, and hell, the

* At Auburn, New-York; in the hospitable mansion of his "friend of thirty years," the Rev. Dr. Rudd.

glorious warfare of the Christian faith—reaching forward to that bright and amaranthine crown which God has promised to the soul that overcomes.—Brethren, beloved in the Lord, while we lament his loss, let us emulate his example. Let us keep our “loins always girt,” and our “lights always burning,” and be ever ready, come when he will, to arise and meet the Lord. “Blessed,” for ever blessed, “are those servants, whom the Lord, when he cometh, shall find watching!”

Submission to the Providence of God enforced.

A SERMON,

PREACHED IN ST. PAUL'S CHURCH, BALTIMORE,

On Sunday, September 19, 1830,

UPON RECEIVING INTELLIGENCE OF

THE DEATH

OF THE

RIGHT REV. JOHN HENRY HOBART, D. D.

Bishop of the Protestant Episcopal Church in the
State of New-York.

BY

WILLIAM EDWARD WYATT, D. D.

Rector of said Church.

SERMON XI.

THE REV. DR. WYATT'S SERMON ON THE DEATH
OF BISHOP HOBART.

PSALM xlvi. 10.

Be still, and know that I am God.

UPON the establishment of David's throne, the heathen nations about Judea were filled with rage and terror. In his victorious but desolating career, cities had been burned, monarchs driven from their kingdoms, vast armies extirpated; and the people of Canaan at length combined to crush this hitherto resistless foe. In the psalm from which this passage is selected, and which appears to have been composed at the period spoken of, the inspired monarch has mingled his sense of present danger with the gratitude due for past deliverances. It is the expression of triumphant piety, teaching those who adopt it in their devotions to derive comfort under the most threatening aspect of events, from reflection upon the attributes of God; to commemorate to his praise the great mercies already wrought for his Church; and to assure their hearts that HE who has so often glorified his name in her defence, will glorify it yet again. And in the conclusion, it represents Jehovah as addressing us by such dispensations, and, in the words

of the text, proclaiming the just and resistless sovereignty of his providence.

My brethren, there are many events still taking place in the world, which manifest indisputably, in their causes, operation, and final results, the agency of this gracious Providence. But there are others also, which severely try the faith thus acquired: and when, through reflection and principle, we have constrained ourselves to acknowledge in them an overruling divine power, we cannot conceal, notwithstanding, from our own hearts, that his dispensations are sometimes dark and inexplicable; and we exclaim with the Psalmist, "Thy way is in the sea, and thy path in the great waters, and *thy footsteps are not known.*"

A series of melancholy occurrences, within no lengthened period in the Church, has had a tendency to awaken such reflections. And that recent event, painfully prominent in the public mind, which has covered our sanctuary this day with mourning, more than any similar occurrence, fills the dwellings of Zion with grief and consternation. If the principalities and powers which sway the darkness of this world, triumph in a suspension of the most efficient means of grace, they must exult, when the pastor of a flock, holding stations in society which render their devout example eminently salutary to others; when the ecclesiastical head of a wide district; when the patriarchal bond of union between the clerical members of such a district; when an illustrious practical evidence of the spirit of religion; when a missionary of the Gospel, clothed with apostolic powers, venerated for the purity of his life, the kindness and urbanity of his deportment, the energy and dignity of his intellect, the fervent piety of his spirit—they must have a stern exultation, I say, when such an one is laid mute and

powerless beneath his altar. Surely it indicates no peculiar proneness to despondency to imagine, that before such losses can be repaired, such offices again discharged, such order, and arrangement, and salutary influence restored, the foe to God and man may enjoy many a triumph. We forget, at such a moment, the all-pervading spirit, and the all-disposing hand, of an unseen but gracious Providence; we forget the precious assurance, that "not a sparrow falleth to the ground unnoticed by the universal Father;" and we mourn in repining and dismay at the frustration of our hopes, as if it were given to chance, or to man, with wanton hand, to demolish the noble fabric which God had reared and consecrated for himself. It is when we are thus agitated, that a voice from the oracle reaches the conscience with an awful and yet kind authority, proclaiming, "Be still, and know that I am God!"

I do not propose, at this time, unprovided as I am with a knowledge of the circumstances of his fatal illness, and of the dates of some of the early events of his life, to speak minutely of the excellent qualities which distinguished the Prelate for whose irreparable loss we are mourning. But, after a brief allusion to the frequency, and to the distressing nature of these recent dispensations in the Church, it will not be deemed inappropriate, in the view of them, to inculcate the duty of uncomplaining submission to the wisdom and sovereignty of God's providence.

The events to which I allude, have been singularly frequent and mournful. From various causes, the ministry of the Protestant Episcopal Church in this country has never been sustained in numbers adequate to the extent of her demands. Consisting in a great measure of the intelligent and higher classes of society, the qualifications demanded

of her ministry are of a high grade; while, at the same time, to the youth of our community, the paths of ambition, the pursuits of professional science, the means of rapidly amassing wealth, the seductive engagements of worldly pleasure, are all in a corresponding degree open; and lamentably few are the parents who, like Hannah and Elkanah, bring their sons as offerings to the Lord. Probationers are therefore received among us with devout thankfulness; they are reared with anxious care; their services, in many dioceses, are sought assiduously. In the western states, the offspring of the Episcopal community—a greater multitude than that which awakened the compassion of the Saviour in the wilderness—are hungering and fainting for the bread of life. Those few missionaries who go thither, rather create new stations than supply the existing demand; and many, every where, are continually attaching themselves to other associations, from the impossibility of obtaining an adequate supply for our own altars. At such a moment, it is natural to feel deeply the loss which the Church sustains, even in the impaired health and broken constitutions of those who, thus incapacitated for labour, are seeking in foreign lands the restoration of their powers. But far more deeply must she lament the fatal ravages which have been permitted, not only among the young and ordinarily endowed, but among the valiant and the mighty men, whose shields have been pierced in the battle. Since that most afflictive event occurred which removed, even from this altar and this diocese, one* whom we can never reflect upon without veneration and tenderness, I cannot say how many of our ministry have been the victims of disease and death. The

* Right Rev. James Kemp, D. D.

Bishop of North-Carolina,* equally eminent for the fervour of his piety and the vigour of his intellect, in the midst of his years, just as he was extending his sphere of usefulness widely and most efficiently into the west, was arrested by the summons to the tomb. Which of you who had been permitted to receive the Gospel, equally majestic and gracious, from his lips, was not moved to exclaim when he was taken away, "How are the mighty fallen in the midst of the battle! How are the weapons of war perished!" I shall not attempt to enumerate the losses which the Church has suffered in her more distant sections; but it will be recollected, that of those who attended the last ecclesiastical Convention in this city, two, at that time vigorous and healthful, are already in the world of spirits. In the diocese of New-York, since a similar occasion, seven have closed their ministry in death; one of whom, after the most elaborate education, improved by foreign observation and study, had just returned, to bring the brightest talents, the soundest principles, and the most fascinating virtues, into the service of the altar. I might speak also of others of my brethren who, recently called to render up their stewardship, rest from their labours. But this last, unexpected, desolating event, awakens all our sympathy, and engrosses all our consideration. Unbelief triumphs; the foes of the Church rejoice; piety mourns; the timid despond; and those who would most submissively adore the appointments of the Divine Being, can only exclaim with the Psalmist, "How unsearchable are thy judgments, and thy ways past finding out!"

But Jehovah has chosen to make "darkness his pavilion

* Right Rev. J. S. Ravenscroft, D. D.

about him." If we could always understand his purposes, our measures, if not our schemes, would tend to frustrate them. The universe is his dominion; and we, seeing but a small portion of it, unable to discover the relation which the several parts bear to each other, can form no just conception of the best mode of carrying on his gracious designs. He has therefore a right to the homage of our unhesitating and unrepining trust in him. But, on such occasions as the present, we feel the need of examining our principles; of strengthening our trust, and consoling our hearts, by the suggestions of religion. In the remainder of this discourse, therefore, while I am considering what is meant by the sovereignty which God claims and exercises in the affairs of our world, I shall show the grounds of our obligation also, to cherish a spirit of unqualified and uncomplaining submission.

The nature and extent of the providential agency of God may be in some degree illustrated, by considering that it arises, not merely from his power to dispose, and right to govern, each one of us; but also from the equal relation which he holds to the rest of his creatures. He is the universal Father; and it is his province so to overrule events in the history of each individual, that they may be compatible with social order and general prosperity. This he does without infringing our moral liberty, by his control of natural causes, or the laws of the universe: this he does also by such a control of our will as a judicious friend employs, who, by his advice and kind co-operation, guides the decisions, mollifies the passions, and aids the virtue of another, although he may be unable to exercise any but a moral sway. That we may shorten our days by violence or excess, and prolong them by prudence and skill; that we

may perpetrate atrocious, no less than comparatively trivial, faults; or refrain, through the influence of principle, from drunkenness, dishonesty, revenge, and other offences against God and man, will not admit a question. Argument could not render it more certain: sophistry, however ingenious, could not cause a man to doubt it. The sovereignty which God exercises, then, is confined, by his own adopted system, to such a restraint upon our designs and measures, and such a disposal of other circumstances over which we have no control, that his general purposes in the government of the world shall be carried on; that his promises to individuals shall be fulfilled; while the supply of the materials or instrumentality is left, in a measure, to our own wisdom or folly. God's providence is a supervision of what is taking place upon the earth: it so sanctifies the effects of the agency of the wicked upon the fortunes of the righteous, that what was perhaps meant as evil, and what he will fearfully punish as evil, in its operation upon believers may prove the highest mercy. "He makes the wrath of man to praise him. The remainder of wrath he restrains." This providence is universal. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I climb up into heaven, thou art there: if I go down to hell, thou art there also. And if I take the wings of the morning, and remain in the uttermost parts of the sea; even there also shall thy hand lead me, and thy right hand shall hold me." This providence is particular, that is, it beholds every action of every man, every thought of every heart: it numbers the hairs of our head; and the minutest as well as the greatest of God's creatures is subject to the same laws—to the same infinite, and wise, and merciful guidance and control. In reflecting upon the pri-

vilege which Jehovah condescends to claim in the disposal of our affairs, we are to avoid the imputation to him of an agency which would make him the cause of sin, and of its calamitous effects: and, on the other hand, we are to avoid denying him such a providential interposition in protecting and blessing us, as the promises of his word lead us to expect—as our hearts, in their trembling despondency, feel to be necessary for us. We are not forbidden to believe that an event had its origin in sin, and should be deemed a calamity calling for the deepest lamentation, merely because the sovereignty of God did not prevent its occurrence. What are the results of his special appointment, and what the fruits of human agency, permitted and overruled to the advancement of his purposes, he reveals not, and therefore we can never know. “Secret things belong unto the Lord our God;” and let us be careful, lest, in seeking to be wise above what is written, we assign to the will of the most holy God what he numbers among the transgressions of his rebellious creatures. Forget not that “the Lord God Omnipotent reigneth;” but let this conviction be cherished with a reverential awe, forbidding us to pry into things hidden from us.

The sovereignty of Jehovah is also exercised in the length of the probation which he allows to each one of us. Of the laws which govern the divine mind in this matter we cannot discover the slightest intimation. Myriads are brought upon this mortal stage of existence, only to pass off of it again. Myriads, at the moment in which all that was preparatory to their usefulness and virtue seems to have been accomplished, are cut off unexpectedly, abruptly; and every calculation that affection, the nature of things, the condition of society, the dependence of individuals in the domestic

circle, would justify us in forming, is frustrated and proved delusory. The infirm, the decrepid, the lunatic, the profligate burden upon society, very often survives; while they whose example, and precept, and active instrumentality, scattered blessings in their wide and distinguished path, are taken away as with a whirlwind; innocent pleasures are abandoned, stations vacated, duties forsaken, and the community left in silent consternation, gazing up at the receding chariot and the opening heaven. Ignorant as we are of many of the divine purposes, we know that there is no caprice, no contingency with him. In the uncertainty which invariably attends the duration of our lives, we discover much wisdom and mercy. Did we uniformly behold "signs of the approach of the Son of man," in what a spirit of daring irreligion would men commonly wait for the appearance of those signs? But it is not possible for any individual now to procrastinate the great business of life, in expectation of a future and more favourable opportunity of fulfilling it, without incurring a guilt which wears the aspect of reckless folly, or infidel defiance of heaven. Venture not to form a plan for the future in this respect. Presume not to prescribe the opportunities and years which God shall allow you to become qualified for the enjoyment of his promises. This only you know, "Now is the accepted time." There can be no injustice in the divine decrees, if they should not spare the procrastinator another hour; or the sovereignty of those decrees would equally discover their legitimate exercise, in permitting him to drag out a frivolous old age, as devoid of justifying faith as his youth and manhood had been.

We should carefully weigh the claims of God's sovereignty, in relation to the extent and spirituality of the

Christian law. Men find much in that law to contend against, much to explain away, much that they silently overlook. I allude not here to aberrations and frailties which call forth the contrite tears of the best servants of God. But, of those who would esteem the charge of infidelity a cruel reproach, are there not many who, notwithstanding, neither pretend nor design to practise all its duties; who dispute the wisdom of some of the most sacred institutions of Christianity; and who deem much of the heavenly-mindedness, the self-denial, the forgiveness, the love and practice of prayer, the religious zeal, which we find inculcated in the Gospel, as unattainable virtues, injunctions not wisely adapted to our condition and abilities? There is a difficulty in the minds of some, in admitting the simplest and most intelligible, and yet the most radically important truth in the Bible: I mean—that God will give salvation freely, for Christ's sake, to those who could never have merited it by their works. It is his gracious proclamation, that “being justified by faith, we have peace with God, through our Lord Jesus Christ;” “that there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit;” and that “by grace ye are saved, through faith, and that not of yourselves—it is the gift of God.” Such are the terms of the Gospel covenant which Jehovah in his sovereignty has ordained; and in answer to the proud and rebellious reasonings of some men on the subject, we can only say, “Who art thou that repliest against God? Shall the thing formed, say to him that formed it, Why hast thou made me thus?”

The grounds of our obligation to submit without repining to the appointments of God's providence, need not surely be enforced at much length. Helpless and dependent

creatures as we are, "the weakness of God is stronger than men;" and what infatuation can be greater than to desire that our security and happiness should be in the keeping of our own foresight and sagacity? We speak of the despotism of princes—of the talent which belongs to some men for controlling agents and events—of the might of the muscular arm—of the iron constitution. If a single fibre be relaxed in the arm of those despots, if a single nerve vibrate with too acute a sensibility in the brain, if the minutest excoriation should fester in the lungs, how soon may every evidence of the boasted manly, or princely, or intellectual power, vanish "as a dream, when one awaketh!" Remove the object of your most impassioned solicitude, and daily prayers, and never-dying vigilance and tenderness, to a neighbouring dwelling, to the next chamber, and what is the extent of your power, at such brief space, to guard it from the most awful calamities? Fortify your abode, and bind your person in armour, and surround yourself by mailed troops, to whom interest, and ambition, and love, may impart a ceaseless watchfulness and zeal; and then lift up your head and look for an un-failing defence from the desolations of the tempest, from the pestilence walking in darkness. Why need we speak of agents so mighty, to cast into ruin a being so powerless as man? We must every day, after all our precautions, confide not only our comfort and property, but our health, and safety, and life also, to the discretion of the ignorant and rash, to the care of the feeble or the vicious. Bring these attributes of our nature and condition into close contrast with the eternal self-existence of the Almighty. Before the worlds were framed by his word, before the most ancient of the orders of ministering spirits were called into

existence, before the light was, before there was any thing created, God had beheld an eternity rolling its silent ages at the foot of his throne. "He only has immortality, dwelling in the light which no man can approach unto." How then must He look upon the presumption which so often accompanies us in our frailty and helplessness! Let us carry the tribute of willing trust and submission, and place it at the footstool of Jehovah.

The ignorance and fallibility which characterize our nature, furnish an argument equally strong for submission and trust directed towards God. We are ignorant of what is passing in our own bodies: we carry about us, for months and years, some derangement of the inward system, some distempered organ or gland; and after days of languishing and nights of agony, we only know that we are tortured—that we are the victims of an inscrutable agency, which skill can neither control nor detect. We are ignorant of the direct tendency of many of the providential occurrences taking place about us, and we mourn, with impatience and repining, what God has ordained for our welfare: we exult, with a presumptuous confidence, in what, after the revolution of a few short months, may prove to be the chastisement of our folly.

Still more emphatically, however, does the guilt which we can neither deny nor atone for, urge upon the conscience the duty of casting ourselves, in uncomplaining submission, before the awful Disposer of our destinies. Let not the criminal, against whom conscience, and the sacred code, and the eternal attributes of the Judge, pronounce a fearful verdict, challenge the disposal of his own life, and person, and privileges. If, upon an examination of all these standards of truth, you find a verdict of guilty,

deplorably guilty, against your own soul, arraign not the mysterious dispensations of heaven. Whatever may have taken place, whatever may yet be reserved for you, in the wise allotments of Providence, murmur not; dispute not with your Judge; and in your darkest hours, hear his majestic but friendly voice admonishing you, "Be still, and know that I am God!"

If to sustain without repining the *ordinary* vicissitudes of the world, we require the aid of these principles, surely they cannot be needlessly applied under the bereavement which the Church has just experienced, when the inquiry—God grant that it may not be a presumptuous one!—when the inquiry naturally arises, Why has a wise, and gracious, overruling Providence permitted this?

But, brethren, it is not only submission which such dispensations inculcate. Amidst all the tumult occasioned by engagements of profit or pleasure, amidst all the cares and schemes which may now seem so necessary or agreeable, the doings of God in the world are designed to rebuke and chasten our inconsideration: and from every opening tomb this admonition is designed to reach the conscience, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." To the believer, however, this assurance is as consoling as it is salutary. Are you sometimes almost prone to despond, in looking forward to the long conflict with sorrow and change, to the long series of self-denial, to the unintermitted exercises of a rigorous faith, which the providence of God and your Christian calling may impose upon you? Over all these the love of Christ and the hope of heaven are able to shed a sacred dignity and charm, representing them as the

privileges of the believing soul. But were it not thus, as the happy experience of so many martyrs and saints have proved it to be, the time of your probation is certainly short; and your task may be remitted earlier than the ordinary calculations of life lead you to expect. "You know not what shall be on the morrow." That future which you anticipate with sadness, and imagine to be clouded with cares and sorrows, may be passed in the unclouded presence of God and his Christ. A few more trials, something more of that sanctifying discipline which you are called to encounter in an intercourse with the unbelieving world, some more sighs extorted by the experience of your own frailty, and the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Let your acquaintance with the former efficacy of the grace of your Redeemer, and the countless instances of his providential care and compassion, inspire you with confidence in committing yourselves for the future to his holy keeping. His love is an exhaustless fountain; his covenant an everlasting refuge. Fear not, then, the unseen dispensations that he may have in store for you. "Neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate you from the love of God which is in Christ Jesus." But be careful "not to fall from your own steadfastness." The promise is, "Be thou faithful unto death, and I will give thee the crown of life." Live, then, consoled and animated by habitual contemplation of the near and rapid approach of your glorious inheritance; live, "as seeing him that is invisible;" and remember, that the intercepting veil which conceals from you now all that unspeakable glory, may be drawn aside as quickly and as gently as the

dark mists of "the morning spread upon the mountains" are dispersed by the rising sun. Then shall you behold again, and embrace again, those that have departed hence in the triumphs of Christian faith. Oh the joy of that hour! Oh the rapture of the song of the redeemed! Oh the spirituality of that worship which we shall then together celebrate, at the very foot of the throne, in the very presence of the Lamb, in the midst of the great multitude, "which none can number," of angels and archangels, of prophets, and martyrs, and apostles, and saints, and brethren, and friends; all in one holy congregation, beneath the vault of one vast temple, in the everlasting Zion of our God. Brethren, seeing that all these things shall be dissolved, and that we have "these exceeding great and precious promises," what manner of persons ought we to be in "all holy conversation and godliness?"

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Christian Zeal exemplified.

A SERMON,

PREACHED IN ST. PAUL'S CHURCH, BALTIMORE,

On Sunday, September 26, 1830,

BEING A SKETCH OF THE

LIFE AND CHARACTER

OF THE

RIGHT REV. JOHN HENRY HOBART, D. D.

Bishop of the Protestant Episcopal Church in the
State of New-York.

BY

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Rector of said Church.

SERMON XII.

THE REV. DR. WYATT'S SERMON ON THE DEATH
OF BISHOP HOBART.

I SAMUEL iv. 18.

His heart trembled for the ark of God.

WELCOME then the hour which shall bring, in the tomb, exemption from sorrow and repose from toil. If every path in life is rugged with cares, and every pursuit liable to terminate in disappointment and vanity; if our social enjoyments and privileges leave the heart "cumbered with serving;" and St. Peter's rejoicing was, that he was a "partaker of Christ's sufferings;" and the affectionate zeal of St. Paul constrained him to wish himself "accursed for his brethren's sake;" and the priest at Shiloh "*trembled*" in his holy solicitude "for the ark;" then let our rejoicing be, that "*there remaineth a rest.*" If we may not hope to approach "the city which has foundations, whose builder and maker is God," without this deep disquietude, these consuming cares, since the Saviour's passage to it was through the humiliations of an impoverished state, and the faintings of a weary nature, and the treachery of thankless followers, and the buffetings of a ferocious soldiery, and the anguish of a bloody cross, then let us be assured that trial,

and not triumph, is our portion here ; and that the reward of faith is reserved for us " within the veil." But how elevated the character of him, who, amidst perpetual change, solicited by pursuits which tend to agitate and ensnare us, has become independent, in a great measure, of the results of the minor enterprises of life ; and in his prosecution of one great object, as exalted as it is durable, and as satisfying as it is exalted, carries the whole tribute of his life to God !

Such, to the venerated Prelate whose unexpected and most lamented death was announced to you on the last Sunday, was the enterprise of advancing the prosperity of Zion. Of him emphatically might it be said, " he loved the Church." To her cause he brought the noble offering of his fervent spirit, his vigorous intellect, his ceaseless activity. Undaunted by personal opposition ; heedless of reproach, of health, of property ; almost suppressing the warm affections which were enkindled in him in domestic life ; all his powers and affections were concentrated in one mighty and lasting impulse ; and without despondency, but in the intensity of his most engrossing solicitude, " he trembled for the ark of God."

Far happier was he, in the destiny allotted him by Providence, than the holy seer of whom these words are recorded in our text. Eli, a high priest of the race of Ithamar, was possessed by a spirit of deep and holy devotion to the sanctuary ; and the judgments of God, denounced against his house for the wickedness of his sons, moved him less than the injuries of a dishonoured religion. Upon one occasion, when the Israelites had gone out to battle against the Philistines, they carried with them the ark of the covenant, in the belief that its presence would secure

them victory. The aged priest sat at the gate of the city, to receive the earliest intelligence of the fate of the battle ; “ for he trembled for the ark of God.” And when a messenger arrived from the disastrous field, and in hurried accents announced that “ Israel had fled,” the venerable seer yielded not to his consternation. When it was added that there had been “ a great slaughter of the people,” his spirit was not broken ; and he was told, “ Thy two sons, Hophni and Phineas, are dead ;” but his heart sustained him even under the gush of parental tenderness. But at length it was said, “ The ark of God is taken. And it came to pass, when the messenger made mention of the ark of God, Eli sank down, and fell from off the seat backward, and he died.” Such was the consuming force of his zeal for the welfare of Zion. And similar, my brethren, was the spirit which seemed to animate and govern the life of the Prelate whose history and dying moments I design to offer, in a brief sketch, to your consideration this morning.

In selecting a passage as the basis of a discourse which should be characteristic of this eminent divine, and tend to recommend for your imitation the excellent qualities by which he was distinguished, a doubt for a moment arose whether, at this distance from the scene of his immediate ministry, the claim of such a subject would be acknowledged in its due force. But every hour since the event was generally known, serves to remove the needless apprehension ; and in every section of the Church, the friends of apostolic truth and order mingle their lamentations, under a sense of their common and irreparable loss. It had also occurred to me, that perhaps the address of one who, like your present preacher, cannot at such a moment wholly merge his private feelings in his public duty ; who cannot speak of the

pre-eminent High Priest but in the language of a grateful pupil; who cannot recall to his mind the brilliant official qualities of the deceased, unattended by the fascination which his social and domestic virtues shed over his character—might not meet a due correspondence of sensibility in your bosoms. But the circumstance under consideration seems to have awakened sympathy in all. Age has been kindled into tenderness; sectarianism casts aside the jealousy of its character; the public prints have combined to deck with tributes, proud though unavailing, the tomb of the patriot Christian; and every where “a voice of wailing is heard out of Zion: How are we spoiled! how are we greatly confounded, for death is come up into our windows, and entered into our palaces! For the mountains will I take up a weeping, and for the habitations of the wilderness a lamentation.” “*O thou sword of the Lord, how long will it be ere thou be quiet? Put up thyself into thy scabbard, rest, and be still.*”

But before I shall enter upon the narrative—designed, God knows, not as eulogy, but *for our improvement*—it may be proper to show the application which the text will admit to the characteristic principles of Bishop Hobart in the discharge of his ministry.

He believed the Church, the Ark of God, to be endangered in its purity and influence by two opposite descriptions of error; and against those he directed the force of his vigorous and enthusiastic mind. First, he entertained the deepest apprehension of the effects upon the general influence of Christianity, of the somewhat popular system inculcating “partial redemption.” In his controversial writings no topic roused him to as great a degree of pathos and energy as the promise of universal pardon to the peni-

tent, through a Saviour's blood. No speculative error called forth a language of as stern reprobation as that which portrays the Almighty Father dooming the helpless creatures of his hand to an inevitable perdition. The opposition which his "Companion to the Altar," and some other of his earliest productions, received from eminent Calvinistic divines, unavoidably drew from him an exhibition of the tendency of their system; and he appeared always to feel that he was defending the vital interests of Christianity, in showing its hostility to tenets which are revolting to the honest and amiable convictions of the heart. How just does it appear to attribute the melancholy predominance of Socinianism in the New-England states to the re-action which the austere principles of the Puritans had produced? What can more surely subserve the cause of infidelity, than those views of the Gospel which, though sometimes regarded as peculiar indications of vital piety, exhibit as gloomy, and vengeful, and despotic, the Being whom the Scriptures denominate "LOVE?"

Not less anxious was Bishop Hobart to exhibit Christianity as a system awakening the strongest affections of our nature. From the unimpassioned faith of the moralist, from the heartless speculations of the philosophizing believer, from the barren routine of Pharisaical ceremonies and exercises, both his principles and feelings caused him to revolt. And while, with a trembling solicitude, he guarded the Gospel from the reproach of fanaticism on the one hand, he was not less zealous to cherish a spirit of impassioned devotion on the other. How obviously were the duties of his ministry sustained by the deep impulses of feeling, as well as by the obligations of his office! How incontestably were the truths which he proclaimed the

consolations of his heart, as well as the convictions of his understanding! Himself the man of science, the companion of the most distinguished professional men in the wide district over which he presided, he carried to the altar, in their presence, the homage of the most grateful and reverential worship. It was his practical "confession before men," that that deserves not the name of Christianity,—can never prove a "justifying faith," which, content with the speculations of the closet, refuses its lowliest adorations before the cross of the Redeemer.

There was yet, however, another characteristic feature in the ministry of the deceased Prelate, which illustrates the justice of the application of the words of the text. He entertained the highest reverence *for the authority of the institutor* in the outward ordinances of the Gospel; and "he trembled for the ark of God," when he beheld the supine indifference, or the infidel boldness, with which the liberalism of the present day would set aside as trivial, what God has vouchsafed to consecrate and defend. I have remarked, that there was about him at all times, and it will be seen accompanying him with an affecting lustre in his latest dying hour, a warmth of spirit utterly incompatible with what we denominate Formality. But yet there was never one who maintained a more consistent, manly, decided defence of the forms of religion, and of all the outward institutions by which its graces are administered. The indispensable character of the apostolic priesthood; the necessity of an unbroken succession; the efficacy of sacraments; the incomparable excellence of the liturgy of the Church; the danger and criminality of a *temporizing policy* in these things; the sacred obligation of vows of conformity and obedience taken at the ordination of the

priesthood; these were points which he hesitated not to recommend with all the force of his mind, and to insist upon with all the authority of his office. And he alleged that the Church of our fathers has more to fear from indifference among ourselves to these considerations, and from a desire to propitiate popular favour by withholding them, than from the open hostility of contending sects. Out of opposite views on these subjects, the maintenance of which belongs emphatically to the Church that he so ably served, have grown all the evils of disunion, all the distrust that others have been led to entertain of the spirituality and efficacy of our doctrines, and all the retarded progress in numbers and influence which *must* attend "a house divided against itself." That the Episcopal Church is an ecclesiastical body *holding distinctive principles*; that the maintenance of these is compatible with the exercise of the kindest charities towards others entertaining different views; that an attempt to obliterate these distinctive features, or to amalgamate, *by a forced external association of sects, where there are known to be opposite tastes, principles, and habits*, can only end in wider alienation and personal hostility; and that each denomination of believers, honestly pursuing its own sacred objects in its own quiet and unobtrusive way, is most likely to promote inward piety and a general dissemination of the Gospel: these are principles, the adoption of which, in his sober practical wisdom and long experience, he believed essential to the prosperity of the Church. And "he trembled for the ark of God" when he discovered the influence of a foreign spirit, or the love of change; respect for the caprices of public opinion, or the frivolity of those who, caring not for the *principles* of the Gospel, seek only the gratification of their taste in

offices of worship, insinuating themselves into the bosom of the Church. Such are those characteristic principles in the ministry of this eminent Father of the Church, which are peculiarly designed in the application to him of the words of the text.

So much is already before the public in relation to the incidents in the life and last illness of Bishop Hobart, that the sketch now to be offered need not occupy a very considerable portion of your time. He was a native of Philadelphia, and graduated at Princeton with the highest honours of the college. A few months were passed in the pastoral charge of a church in Pennsylvania, and of a small village in the diocese of New-York, when he was called, in 1800, to those associate churches in the city, in which he continued until the period of his death. Uniformly devout, intellectual, fervent, the estimation in which he was held was never affected by the successive changes and competitions which so large a city must afford. And from the day of his appointment, his pre-eminent usefulness and popularity in the pulpit never ceased, and never declined. In 1811, upon the illness and disability of Bishop Benjamin Moore, of that diocese, it was proposed that Dr. Hobart should be appointed an assistant in the Episcopal office. His election took place under circumstances which strikingly exhibited the inflexible confidence of the public in his worth, and the high estimation in which his talents and piety were held; and, together with the present venerable Bishop of the Eastern diocese, he was consecrated in Trinity Church, New-York. This was a season of deep anxiety to the friends of Primitive Truth and Order; and it was only the accession of those excellent men to the Episcopal office which removed an apprehension, arising

from the advanced age and infirmities of several of the Bishops, that, to perpetuate the succession, it might be necessary again to apply to Europe. Bishop Hobart entered at once, with all his native energy and zeal, upon the duties of his new and most important station; and the subsequent and unexampled growth of the Church in that state; the augmentation of the number of country parishes, and of the clerical body; the multiplied and prosperous Episcopal congregations in the city, now amounting altogether to twenty-one; their firm attachment to the distinctive principles of the Episcopal communion, which, through the medium of *his writings*, more than from any other cause, are there widely and satisfactorily appreciated—bear testimony to his faithfulness, ability, and zeal. How uniformly does it appear that Divine Providence, in wisdom and mercy, raises up men peculiarly gifted, to meet peculiar exigences of communities and nations! Our Church, in consequence of the political relation which had formerly existed between it and the government from which we have separated, had continued to encounter prejudices and misapprehensions highly unfavourable to her growth and prosperity. The perfect understanding which Bishop Hobart possessed of her pure and apostolic system of doctrines; his familiar acquaintance with the writings of the early fathers, by which so many important points in that system are elucidated; his spirited and scholastic mode of investigation—enabled him promptly to throw off injurious imputations from the Church, to expose the mistakes of ignorance and prejudice, and to challenge for her doctrines that veneration to which they are so eminently entitled. Among the controversies in which he was providentially engaged, there was one, however, which, in this section of the country,

has been often and unaccountably misapprehended. It related to the most efficient mode of disseminating a knowledge of the sacred Scriptures. It has been already named, as among the principles which his experience and practical wisdom led him to maintain, that all Christian denominations can most advantageously conduct their own religious institutions, unfettered by connexion with other societies; and he extended this principle to the management of the Bible Society. Hence, no doubt, by some strange perversion of what he has said or written, he has been represented as unfriendly to the distribution of the word of God. No reproach could be more unjust. He was himself, to the hour of his death, the active and zealous president of a Bible Society, and would have given the sacred volume to every member of the human family, as the best gift of God to man.

Of the fascination of his ordinary deportment in society, of the kindness and cordiality of his uniform manner, of his frank and manly avowal of his sentiments, none could fail to be conscious, upon the slightest acquaintance with him. But the power and tenderness of his social affections could not be as generally known. Incapable of cherishing unamiable feelings towards his most inveterate assailants, he gave to the friends of his bosom an enthusiastic regard. While to the flock of Christ he was a Chief Shepherd, in vigilance, tenderness, and efficiency, to the pastors of it he united the kindness of a brother with paternal solicitude and care; "holding up the weak, healing the sick, binding up the broken, bringing again the outcasts, seeking the lost." Hearing that one of his clergy, a man of plain understanding but genuine worth, in a country parish, was esteemed dangerously ill, he immediately procured a con-

veyance to him, administered with his own hands the last offices of religion, and leaving the chamber of the dying priest, the Bishop burst into a flood of tears, and was unable for some time to control his emotion. Meeting a young man who, owing to the Bishop his earliest religious impressions, had gone on successfully in theological studies until he obtained admission to the ministry, and observing him for the first time arrayed in the dress of the sacred order, he cast his arms about him rejoicing, and embraced him with the most affectionate sensibility. In domestic life he was simple, cheerful, unaffected; claiming no peculiar privileges, mindful of the gratification of all. But, thus unostentatious in his natural temperament, singularly rapid in his conceptions of a subject, and always conscious of a pressure of important duty, his usual deportment was marked rather with force than dignity—with a sense of the accountability, than of the stateliness of his office. In his public ministrations, however, especially those which belonged to the Episcopal chair, gravity chastened his fervour, and a spirit of devotion hallowed the impressiveness of his eloquence. His mind knew no repose. Being upon some occasion interrupted, during a few days, in his active duties, by indisposition, it was afterwards ascertained by a friend, that, notwithstanding the languor and suffering of the period, he had explored on his bed several volumes of considerable bulk. And when engaged in visitations of his diocese, the extent of country over which he travelled, the labour which he sustained in more than daily preachings, the various parochial concerns which he would direct and arrange for his clergy, and his untiring cheerfulness and vivacity in all, have been the subjects of universal astonishment.

At length, however, care and toil exhausted his frame, although they failed to subdue his spirit; and it was believed that the only means of prolonging his most valuable life, was an entire removal, for a season, from the field of his labours. It was determined that he should pass that season in Europe; and the sensibility which was then publicly expressed by all classes of society, in relation to the state of his health, will always afford to his friends the most gratifying recollections. Among the various associations which conveyed to Bishop Hobart, at his departure, public expressions of sympathy and regard, there was observed that of the Trustees of the congregation of Sheareth Israel, in New-York. He was absent during two years, and amidst the vicissitudes and fatigue of an extensive journey, and the interruptions of sometimes an acute disease, he prepared for the press, and published in London, two volumes of his sermons, which he had carried with him in manuscript. Since his return, he had allowed himself no intermission of duty; and until the hour which was the commencement of his fatal disorder, the unabated vigour of his mind and body afforded the Church the prospect of long and brilliant services.

The circumstances of his illness may be known to many of you. It occurred at Auburn, while he was engaged in an extensive Episcopal visitation, and continued ten days; and during a large portion of the time, he could not have been without a sense of danger. What a trial of principle! what a conflict was he called to endure! In the midst of his years—in a station of unparalleled importance to the Church—with a large and dependent family, who possessed, during the continuance of his labours, a most ample support—how precious must life have seemed

to him! But in this dark hour his reiterated language was, "God's will be done." The triumph of his faith was manifested, not in bold profession, not in ecstatic exercises, but in quiet, uncomplaining submission, to the will of Him who wisely, though sometimes mysteriously, ordereth our destiny. His sufferings were very great. "Oh! this pain," he exclaimed, "is inconceivably distressing: it is agony—it is agony. But God's will be done." Even in the midst of his sufferings he would endeavour to excite and admonish his clerical friends: "Be sure," said he, "that in all your preaching, the doctrines of the Cross be introduced: no preaching is good for any thing without them." There were moments in which a sense of sin saddened and grievously oppressed him, and in his Christian simplicity and meekness he solicited his clerical attendants to suggest comfortable reflections. One reminded him, "Bishop, the promise is, that the blood of Christ cleanseth from all sin." "So it is, so it is," he replied. "God be praised. God be merciful to me a sinner. I *will hope* that I shall not be denied the lowest seat in Christ's kingdom." Again and again he exclaimed, "I wish to talk continually of God and salvation; I wish to die with the name of God in my mouth; but then," he added, "not God without the Saviour. Christ is all—God over all. Yes, I wish to descend into the grave with the torch of redemption in one hand, to enlighten its dark passages, and the cross of my Saviour in the other."

So full was this melancholy period of touching incidents, and expressions of the most exalted piety and devotion, that there is danger of extending inordinately the delineation of the impressive scene. After delivering the most affectionate and weighty admonitions to his son, the only

member of his family that had reached him, and exhorting all present to secure "the prize of their high calling," and after receiving the sacrament of the Lord's supper, and joining with a thrilling pathos in that communion hymn which is an ascription of praise to the Holy Trinity, he became silent, as if absorbed in devotion; and at length calmly yielded up his spirit, passing, we trust, from toil to repose—from sustaining faith to rapturous vision—from bearing the cross, a missionary amidst rude hamlets, and regions of forest, and uncultivated wastes, to sharing its immortal triumphs, a glorified spirit, in the kingdom of his Redeemer.

Brethren, what can I say that may prevail upon you to emulate his fidelity in the service of his Master? What can I say that you may become as zealous for Christ, as diligent for the promises, as absorbed in preparation for eternity? Were the apprehensions of the holiness of God, of the requisitions of the Gospel, and of the mysteries of the unseen world, so mighty in his mind after such a life of devotion, and of apostolic heroism and fidelity? Could *he* only sustain approaching death and judgment when his soul was clinging with its characteristic fervour to the cross? And what will be your support in that awful but inevitable hour, if you should then find that you have lived without God in the world; or—what is not better—with a superficial, unproductive faith, and heartless devotion? He, we doubt not, has entered into the joy of that Lord who has promised to bestow a corresponding reward upon the faithful servant, for his diligent employment of ten talents. Let us not fail to be admonished by the doom of the slothful servant, who buried his single talent in the earth. Remember that for him, and for you, there is but

one Gospel, as the common rule of your lives, and the sole condition of pardon and acceptance; but one law to govern the decisions of God's tribunal; and but one alternative—immortality or perdition. Take ye heed, then; watch and pray, for ye know not when the time is:

... as the ... and the ...
... and ...
... of ...

A SERMON.

... IN ...

On ...

THE ...

OF ...

RIGHT REV. JOHN ...

...

CHRISTIAN ...

...

A SERMON,

PREACHED IN ST. PHILIP'S CHURCH, CHARLESTON,
SOUTH-CAROLINA,

On Sunday, September 26, 1830,

UPON RECEIVING INTELLIGENCE OF

THE DEATH

OF THE

RIGHT REV. JOHN HENRY HOBART, D. D.

BY

CHRISTOPHER E. GADSDEN, D. D.

Rector of said Church.

18812 18813

THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS

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SERMON XIII.

THE REV. DR. GADSDEN'S SERMON ON THE DEATH
OF BISHOP HOBART.

2 SAMUEL iii. 38.

*Know you not that there is a prince and a great man
fallen this day in Israel?*

IN thus speaking of Abner, what was the motive of David? Was it the mere impulse of friendship? Was it not rather the desire to awaken a just sense of the character of the deceased, to suggest remorse to Joab, who had been the means of shortening his life, and to induce a general imitation of his virtues, and the efforts necessary to supply his loss? The memory of the talents, the virtues, and the usefulness of Bishop Hobart, causes all the members of our Church, but more especially the clergy, to participate in those painful emotions under which David, after hours passed in mourning, and weeping, and fasting,* said to those about him, "Know ye not that there is a prince and a great man fallen this day in Israel?"

However appropriate it might be in another place, it would be altogether unseemly in the pulpit, to render a

* It so happened that there was a public fast on the day before the delivery of this sermon.

mere tribute to the dead. No; our purposes here are for the living; to awaken and to strengthen just sentiments in their minds, to influence their practice, and to warm their piety. Such are the motives which induce me to attempt a sketch (it can be no more) of the life of him whose death is the occasion of very sincere and deep mourning to thousands on both sides of the Atlantic. If his mind was not as exact in all its conclusions as that of some others, we should remember, that while *they* were meditating, the occasion for using the decision was perhaps gone by. Nice discrimination is a high gift, and incomparably valuable on some occasions; but there are other occasions, in which a capacity for prompt decision, in the main correct, is still more useful. Happy the Church which can number among its governors, men as were Peter, and John, and Paul, of different mental qualifications,* all applicable to the various occasions which may be expected to call for their use! Quickness of perception, fertility of invention, dexterity in improving an opportunity, and energy of action, were prominent characteristics of his mind. To an executive officer no qualities can be more important. It was therefore remarked, that, however successful his efforts in the pulpit, and in controversial and other writings, his talents eminently fitted him for government. A knowledge of human nature, acquired more from intercourse with men than from books, contributed not a little to his success in this department. It was not from a predominant taste for active duty and society, but from following the leadings of Providence, that his course of life was formed; for he had, to use his own words, "a passion for retirement;" and there

* 1 Cor. xii. 4.

was a time when he cherished the hope of sitting down in some quiet country parish. A body seemingly almost unsusceptible of fatigue, remarkably corresponded with his mental activity : it was a frame admirably suited to such a soul, if indeed it had not been moulded by the power of the moving principle within it. His knowledge was not a great library, for which a man might have occasion only once or twice in the course of a long life, fitted less for use than to create admiration, perhaps envy, of its possessor, and too often encumbering him, and crushing his natural energies ; but it was knowledge calculated to develop his own resources, and strictly practical—just such as was needful and useful, and ornamental to one who was a preacher to mixed audiences, and a Bishop of a Church as yet in an infantile state, with its institutions not well settled. Systematic theology, Church polity, and pulpit eloquence, were the subjects to which his studies had chiefly been directed, and with which he was thoroughly acquainted. Of his skill in imparting knowledge, the best evidence is the adoption, to so great an extent, and more particularly in his own large diocese, of his views on points of theology respecting which Christians have been so much divided. The fruits of his genius and studies (may I not say the first fruits, for he came into the ministry at an early age ?) he brought as an offering to the Lord, and laid them at the foot of the cross. It was obviously his chief desire and pursuit to do good to the house of God, and in the offices thereof. The prosperity of the Church, the ability of its ministers, the enlargement of its borders, the orthodoxy of its members generally—these were the articles of intelligence most welcome to his heart, which could most brightly light up his countenance. For Christ and the Church, was the motto

of his life. His conversation, unless indeed it was led by others—and it was not often that it was led—was seldom on any subject unconnected with religion. It was impossible to be with him and not perceive, or to live near him and not know, that he had a single eye to the advancement of the sacred cause, and that he was absorbed, in a degree which was seldom equalled, by this great subject. In Europe, whither he went for the recovery of his health, his mind seemed scarcely to turn aside to the new scenes around him. Antiquities, and the curiosities of nature and art, had but a passing glance. He was employed in cultivating the acquaintance of learned and pious divines, investigating the state of the Church, and gathering up information which would subserve his clerical usefulness on his return; and the sermon with which he greeted his flock, was a valuable vindication (the result of his own comparison of the opposite systems of the United States and Great Britain) of religious liberty, and replete with wholesome advice to his Christian brethren in both hemispheres.

The light which this discourse shed on his manner of life while abroad, beautifully illustrated his consistency of character. “It is impossible,” said one who had been expressing some disapprobation, “not to perceive that he is engaged heart and soul in his work, and is perfectly free from all views of personal advantage.” This it was which disarmed his opponents, and was the corner-stone of his extensive popularity, and of a devotion on the part of his friends which has not often a parallel. His opinions might be, and were, questioned; but no one did, or could doubt that he adopted them from the purest motives, that he was strongly convinced of their truth, and that all his measures aimed at no sinister purpose, but at what he conceived to be the

interest of the Church of Christ. Luther himself had not a more sincere or more intense zeal. In boldness too he resembled this illustrious reformer. Moral courage was a virtue possessed by him in an eminent degree. There were occasions when he breasted public opinion, which would have swept before it almost any other man: but he was so much respected and beloved, and such confidence reposed in his integrity, that he was always listened to patiently, and not seldom did he bring opponents over to his views. If his boldness carried him sometimes to the borders of harshness, he did not remain there a moment. It was delightful to trace, as in his writings, so in his kind deportment and language, almost immediately after some warm expression liable to be misunderstood, the influence of Christian courtesy and brotherly love. It was his study "so to minister discipline as not to forget mercy, and to be so merciful as not to be too remiss." The disinterestedness which characterized the disciples of Christ, in those days when they had all things in common, and which has in all ages distinguished the men most devoted to God, was a bright trait in his character. His ample income would have admitted of a reservation for a possible old age and a fatherless family, had he been so disposed; but he wisely preferred to employ the whole of it in giving full effect to the sacred office he held, and in meeting the claims of the physically and spiritually destitute. He was, as he engaged to be, "merciful for Christ's sake to poor and needy people, and to all strangers destitute of help."* Pointing

* The writer takes pleasure in here gratefully recording a fact in illustration of the benevolence of the deceased. A young Deacon having sent, for "the Churchman's Magazine," an article written with too much carelessness as to stops and paragraphs, Bishop Hobart voluntarily under-

to his library, he remarked to those friends who had asked to see it, "Here is all my property." His surviving family have, however, the inheritance of a good name, better than riches, and a large claim, which will be honourably redeemed, on the thousands for whose eternal welfare he suffered, and laboured, and prayed so long and intensely. They have the inestimable inheritance of the favour of God, for his promises will surely be fulfilled; and has he not said to his people, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me?" Says the Psalmist, "I have not seen the righteous forsaken, or his seed begging bread."

Merit, like water, it has been well observed, will find its own level. The extraordinary merit of the deceased at an early age removed him from a village to the largest congregation in the city of New-York; and on the first vacancy after he had reached the canonical age, when he was only thirty-six years old, he was placed at the head of the largest of our dioceses—which contains nearly one-fourth of the whole number of our clergy. In ecclesiastical precedence, founded on the date of consecration, he stood next to our senior Bishop. To him was chiefly committed the care of that most important institution, our General Theological Seminary; for he was not only a Professor in it, but, as the Bishop in whose diocese it is located, practically its Governor.

took, with no little cost of time, to prepare it for the press, although at that time no acquaintance existed between him and the writer. He was further pleased to introduce the article to public notice with some remarks very encouraging to the unfledged author, and said not one word of the trouble incurred by the worthy Editor. But he ever delighted to foster the efforts of the young, especially when employed in the service of his beloved Church.

These elevated stations gave full scope to his abilities, and claimed services which called for much self-denial, patience, and exertion. Few men could have fulfilled his many, diversified, arduous duties so well, for few have the requisite physical and mental qualifications. The Divine Author of his endowments, who by his providence brought him into the sphere in which he moved, by his grace fanned his zeal, and crowned it with success. At his accession to the Episcopate, the diocese numbered forty-five, and at his death one hundred and twenty-eight* clergymen; thus increasing in nineteen years nearly three fold. Every year new churches were springing up in that fertile west, where, on a tour of Episcopal duty, he met the disease which terminated in his death. Rapid as was the growth of the Church, it was still greatly retarded by the want of ministers. How pathetically, in his annual addresses, does he lament the scarcity of labourers in a field already white for the harvest! How earnestly does he appeal to piety to supply the men for the service of the altar, and to charity to furnish the means for their education! How judicious the plans of his devising, for calling forth the resources of each congregation in aid of theological education; and how unremitted his endeavours to prevent the sending our ministers to foreign lands, while the demand for their services at home was so pressing! This was his objection to foreign missions. No man desired more ardently the conversion of the heathen, or more fully recognised the obligation of imparting to them the knowledge and the ordinances of the Gospel. But does this obligation rest upon every man, and at all times? He thought it was not our duty, *at this time.*

* The numbers are taken from the Journals of the General Conventions of 1811 and 1829.

Remembering that he was set to “banish and drive away from the Church all erroneous and strange doctrine contrary to God’s word, and both privately and openly to call upon others to do the same,” he took a part in every religious controversy of the day that might affect his particular charge. Valuable are his published sentiments on Episcopacy, on Bible Societies, on Theological Education, on the Union of Church and State, on Revivals, and other topics, which have divided Christians both in and out of our Church; and they who are not convinced by his arguments, cannot deny him the merit of having ably, and at much expense of time, and effort, and health, vindicated those views which he believed to be founded in reason and the word of God. But it was not that he had a taste for controversy. His earlier productions, and the greater portion of them, are practical. Besides two volumes of sermons, the Church is indebted to him for several devotional and didactic treatises, (catechisms, instructions to candidates for confirmation, and the like,) and for republications of scarce and valuable books—in particular, for that large work, *Mant and D’Oyly’s Commentary on the Bible*, with the addition of many notes, selected and arranged by himself. Commentaries, contradicting, or at least keeping out of view, the principles of our Church, were getting more and more into the libraries of our people; the call, therefore, for some such work as that of *Mant and D’Oyly* was imperious; and he who, above all the members of the Church, had the least command of his own time, who was already under a load of duties which few could have sustained, responded to it promptly. His zeal and industry in this instance have benefited the members of our Church generally; indeed, while his own diocese had his chief exertions, he was never

unmindful of his relation to all the churches. His correspondence, in particular, afforded full evidence that he was a constant and anxious observer of the occurrences in other dioceses, and indeed throughout Christendom.

In the retrospect of his labours as an Author, a Pastor, a Diocesan, a Professor in the Seminary, and a member of the House of Bishops, we trace the result of the divine blessing on his determination "to give himself wholly to the work whereunto it had pleased God to call him—to apply himself, as much as lay in him, wholly to this one thing, and to draw all his cares and studies that way." This highly gifted, excellent, and, under the divine blessing, successful Minister, had scarcely passed the meridian of life. In his part of the country, fifty-five is not an advanced age; and such was the natural strength of his constitution, and so few the marks of time upon it, that the hope of his being long spared to society and the Church was not unreasonable. But man's time is in the hands of God. When the harvest is come, when the proper day arrives—well known by him, though not by man; for he seeth not, as God seeth, the recesses of the heart, and the whole scope of consequences—in his good time, God put in the sickle. The will of the Lord be done. Submission is our obvious duty. "I was dumb," said the man after God's own heart, "I opened not my mouth, because thou didst it." But it is not inconsistent with the most unreserved submission to realize the extent of our loss. Resignation, under afflictions which are not realized, is of little value. It is resignation under great calamities, felt with their whole weight, which is the highest virtue, and most acceptable to God. The man of the world meditates on his sorrows without any object: he thus nurses and aggravates them;

until they drive him to despair. The Christian reviews the melancholy past in all its circumstances and consequences, with the view of cherishing a sense of his own helplessness, of the insufficiency of human aid, (vain is the help of man!) and of his entire dependence upon the Almighty; and also of searching out those lessons of duty which all the divine dispensations are adapted and intended to inculcate. Every affliction calls man impressively to repentance; for it reminds him of sin—sin, the source of all suffering—sin, but for which there would have been no sickness, no sorrow, no death, no loss. In that calamity we have been considering, are we not in particular reminded of the dependence of the best interests of human nature upon God ultimately and supremely? Men are but the instruments of his beneficence and wisdom: he brings them forward and removes them at pleasure. Under events like the present, this is our consolation: He who created, preserved, educated by his providence and grace, introduced to the sphere of usefulness, and aided and blessed the exertions of the deceased Bishop, is “the same yesterday, to-day, and for ever.” “He ever liveth;” his ear is open to the supplications of his people, his eye is on their wants, his hand is not shortened, that it cannot relieve. He can, he only can supply the great loss his Church has sustained. Let us look to him then with firm faith, and those importunate prayers which are the condition of his favour. Has he not promised to be with his Church always, even to the end of the world; that the gates of hell shall not prevail against her; that she shall triumph over all her enemies, visible and invisible; that her dominion shall be from sea to sea, and from the river to the ends of the earth? Grieved by the remembrance that the labourers of the plens-

teous harvest are so few, and that the small number has been lately so much reduced by the death of several of our most efficient ministers, this, this is our consolation and hope—"The Lord reigneth,"—"let us be glad thereof."

Again. In reflecting on the loss of the Church, the Christian is unavoidably reminded of the goodness of God to that Church, in providing it with such a Bishop, and sparing his life for a series of years. When Job was lamenting that the Lord had taken away, his pious mind naturally associated the recollection that the same Lord had given. Over the tomb of the departed saint there are shed tears of gratitude, as of sorrow—sorrow, not for him, but for ourselves, and his and our friends—and gratitude to his Creator, Preserver, Benefactor, and Saviour, from whom he derived all his valuable qualities, with whom he is safe and happy—who will restore him to us again, at the resurrection of the just.

Lastly, in meditating on the life and character of a departed saint, we are naturally reminded of our own deficiencies, and of the obligation to avoid his errors, (for there is no man that sinneth not,) and to be a follower of him so far as he was of Christ. These, and other advantages, result from the faithful celebration of what are called saints' days in our Church. Are not these advantages especially aimed at by the Divine Spirit, in recording, in the Holy Volume, both the faults and virtues of those men whom we believe to be now among the just made perfect? "Ye have heard," says the apostle, "of the patience of Job." "Remember them who have had the rule over you, whose faith follow, considering the end of their conversation, Jesus Christ." All Christians, but more especially ministers, may profit by the example of devotion to God, fear-

lessness in his cause, and disinterestedness, which we have been contemplating. For his example of entire devotedness to the ministry, the Church perhaps owes his memory as large a debt as even for his invaluable services. It is impossible to review such a life, and to look into such a character, without having excited some good thoughts. It had imperfections and errors. They were, like those of St. Peter, open to every eye—the result of that ardent disposition, and that consciousness of sincerity, which if he had not had, who can say that he would have been so well fitted for his station, and so useful in it? Be it our endeavour to take warning as there may be occasion for it. If of a similar temperament, seeing where our danger lies, there let us apply our watchfulness. As to errors of *judgment*, let us be sure that we are not in error in thinking that we perceive some of them. Time will show whether they are so or not. In every life such errors undoubtedly may be traced; for infallibility is the sole prerogative of God. It belongs to his biographer to speak of these. My province is to notice his intellectual character only *in general*, as enhancing the claim of pious gratitude on all the members of that Church to which he was the instrument of so much good—his intellectual only as inseparable from his moral and religious character. Our review of this, however brief and imperfect, can scarcely fail to have excited in our minds a sense of thankfulness to God who gave us this good Bishop, a desire to imitate him in those virtues which should be the constant pursuit of every Christian, and an anxiety that the great Head of the Church would pity her in this day of her necessity. Let us pray often and fervently for our bereaved friends and fellow Christians.

— May He who is able and willing “to succour, help, and comfort all who are in danger, necessity, and tribulation,” be ever with them! Amen.

This sermon contains no allusions to the last hours of the Bishop, because the very interesting particulars were not known until after it was preached.

has, indeed, been the case in the United States, where the medical profession has been the only one to have organized itself into a powerful and influential body. The American Medical Association, which was founded in 1847, has since that time become the most powerful and influential organization of its kind in the world. It has been the leading force in the development of the medical profession in this country, and it has been the leading force in the development of the medical profession in the world.

THE AMERICAN MEDICAL ASSOCIATION

The American Medical Association is a non-profit corporation organized for the purpose of promoting the interests of the medical profession in the United States. It is the largest and most powerful organization of its kind in the world, and it has been the leading force in the development of the medical profession in this country and in the world.

The American Medical Association has a long and distinguished history. It was founded in 1847, and it has since that time become the most powerful and influential organization of its kind in the world. It has been the leading force in the development of the medical profession in this country, and it has been the leading force in the development of the medical profession in the world.

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APPENDIX.



*The last Illness and Death of the Right Rev. JOHN HENRY HOBART,
D. D. Bishop of the Protestant Episcopal Church in the State of New-
York.*

[From the (Auburn) Gospel Messenger for September 13, 1830.]

THIS Right Reverend Prelate and pious servant of God expired at the parsonage-house of St. Peter's Church, Auburn, the residence of his friend, the writer of this article, at four o'clock on Sunday morning, September 12, 1830, being 55 years of age.

The following article is not designed to draw the character of this distinguished ornament and defender of the Christian cause; in it there will be no attempt made to delineate the features of that noble and energetic mind, nor will it be employed in ordinary obituary reflections.

The writer is under the impression that the public, especially that portion of it which is attached to the Episcopal Church, will be impatient to have before them the particulars of the last days of this extensively known and ardently beloved individual. Under the pressure of no common emotions, he deems it his duty to employ the first moments he has, after having finished his attentions to the body of the friend of nearly thirty years, in giving the afflicted members of the Church, and the weeping relatives and personal friends of the deceased, such particulars as cannot well be expected from another, and which a sense of painful responsibility impels him not to delay. Should the task be found imperfectly performed, let his apology be read in that oppressive weight of feeling which cannot be removed till time has reconciled him to the prevailing stillness and gloom of a dwelling visited by death, to the absence of assiduous physicians, the retiring of anxious attendants and inquiring friends.

Bishop Hobart arrived at my house on the evening of Wednesday, the 1st inst. in ordinary health, with the exception of a slight cold, which he said made him a little chilly. He rested well that night, and complained of nothing unusual the following morning. He preached that morning in St. Peter's Church, and administered confirmation to nine persons. His sermon, alas! *his last sermon*, was uttered in his usually impressive manner, and listened to by a full congregation, with a profound stillness and attention. The text was Job xxviii. 23—THE FEAR OF THE LORD, THAT IS WISDOM.

On returning to the parsonage-house, he complained of coldness, and of oppression at the stomach, from which his friends have known him to suffer very severely for more than twenty years. He ate little at dinner, and shortly after retired to his room, where he slept some time. At tea he ate nothing, and soon after returned to his room, where he bathed his feet in warm water, and went to bed. On entering his room the next morning to hand him some letters, I found he complained still more of being unwell. He was urged to abandon the idea of meeting his appointments for the two next days, and take some active medicine. To this measure he expressed great reluctance, though it was repeatedly pressed upon him by different members of the family. The Rev. Mr. Hollister, of Skaneateles, called about twelve o'clock noon, with a conveyance to take the Bishop to Pompey, where there was a church to be consecrated the following day. About half an hour before this, Dr. Morgan, of this village, called to pay his respects. On discovering the Bishop's evident tendency to indisposition, he seconded the remonstrance of the writer, against proceeding on his tour of duty. The Bishop yielded to his advice, and the Doctor went to his office to prepare some medicine, which he kindly offered to administer himself, and proposed to remain till the operation was over. This he did.

It may be interesting to some, to be informed of a coincidence which will be here stated. On the 9th of September, 1826, the writer having been but a few weeks a resident of this place, Bishop Hobart held confirmation in the church here. Towards evening of that day he was taken suddenly ill while alone in his room; a young man who has attended him in his last illness, being in an adjoining apartment, heard him fall; the writer was alarmed, and ran to his assistance, and found him lying on his face, faint, and somewhat convulsed. Orders were instantly given to call a physician; and Dr. Morgan; then an entire

stranger to all concerned, was providentially found in the street, and in a few minutes was with the Bishop. By a timely prescription and careful attention the threatened illness passed over, and the next day found our Prelate consecrating a church at Moravia, nearly twenty miles from this place. Whenever the Bishop has subsequently made any stay in this village, the Doctor has called upon him. The Bishop was from the first much pleased with this gentleman, and, as will be seen, grew fond of him, and placed the utmost confidence in him to the last. We now return to the narrative.

The medicine given as above stated, took a happy effect, and the prospect was, that after a few hours' repose and some further medicine, the Bishop would be relieved. He rested well the former part of the night of Friday, the 3d; and though, during most of the following day, (Saturday, the 4th,) he suffered considerably, he found himself much better and more comfortable on Sunday, the 5th; and it was supposed that he would be soon wholly relieved. It was evident, however, that, under the most favourable circumstances, he could not in safety attend to his appointments for the two following weeks. During the middle of the day, a letter, dictated by himself, was addressed to his son, Dr. William H. Hobart, in the city of New-York, expressing the opinion of the Bishop himself, that he was convalescent; but as he concluded that he should not have sufficient strength to perform the duties of his visitation appointments, it would be advisable for him to return home as soon as he should be able to travel, and he wished his son to come on, for the purpose of attending him on the way.

On Monday, the 6th, the writer suggested to the Bishop the propriety of issuing, in the form of a Gospel Messenger Extra, the notice which has been generally seen. In that Extra, which was read to the Bishop, he requested the alteration of the original expression of the writer, and substituted for it, "his disease is now yielding to judicious treatment." On Tuesday, the 7th, the symptoms were more unfavourable, but there was nothing by any means alarming either to the physician or himself. During Wednesday, the 8th, the Bishop's disorder assumed a severer character; but he was evidently much more comfortable through a large portion of Thursday, the 9th; but on Friday, the 10th, the symptoms became seriously alarming, and towards the evening of that day, assumed a fatal aspect. About nine the Bishop's son arrived. His introduction into the room of his venerated father produced emotions better

imagined than described, and which will not be soon forgotten by those present. The Bishop was in full possession of his powers of mind and voice. The inquiries he made after his family, the pious counsels he addressed to his child, the fervour of his religious feelings, the ardour of his affectionate language, produced for a time a most thrilling and overwhelming effect. Painfully interesting as this interview was, it was truly gratifying to those who had hitherto surrounded the Bishop's bed, that Dr. Hobart could hear from his father's mouth, not only his last admonitions and affectionate entreaties to make the Saviour of his soul the supreme object of his love, but that he might have from it an assurance that the father had the fullest confidence in what his physicians had done for him. This sentiment was frequently expressed during the whole of his sickness. Though he had the advantage of the counsel of several of the most distinguished and able medical gentlemen from other villages, and though he was very much gratified by their visits, and still more by their untiring attention, he never failed to assure both them and his attending physician, that he had the most entire confidence in the latter. To him he often addressed the most grateful, pious, and tender remarks. Again and again he would say, "My dear Doctor, give me your hand, it soothes me; you have been very kind and faithful to me; you have been most judicious in your treatment of me; you will not lose your reward; for, whether I live or die, you have done your duty. God will bless you; my Saviour will bless you." To his other attendants he was continually addressing the most warm acknowledgments, imploring upon them the richest blessings. On receiving the slightest refreshment or relief, his first expression was, "God be praised!" and then he would tenderly and repeatedly thank the immediate agent. Time will not permit any thing like a narrative of his conversations and remarks to those in his room. Throughout his sickness, none were admitted who were not necessary to his comfort.

Though Bishop Hobart did not consider himself alarmingly ill till the latter part of his sickness, still he frequently observed, even in the earlier part of it, that it was the *third* attack of the kind, and one such, he had no doubt, "would some day be his end." "Perhaps," said he, "this may be that one; if so, God's will be done. O pray for me that I may not only *say* this, but *feel* it—*feel* it as a sinner; for bear me witness, I have no merit of my own. As a guilty sinner would I go to my Saviour, casting all my reliance on him—the atonement of his blood. He is my

only dependence—my Redeemer, my Sanctifier, my God, my Judge." Such was the tenour of much of his conversation; and it is most earnestly wished that the writer had the ability as well as time to record, in the glowing language of the departed Prelate, the evidence he gave of deep humility, of lively faith, of animating hope, of the joys of heaven.

On Sunday the 5th, he requested the writer to perform in his room the office of visitation of the sick, in which, with his Prayer Book lying on his bed before him, he joined with that delightful fervour for which his manner has been so often admired. Frequently, through the day and the night, he would request either the writer, or the reverend brother who was with him all the time from Tuesday P. M. till he died, to use some short prayer. This practice was continued till he became too much exhausted to be benefited by it. He often asked for some portions of Bishop Andrew's Litany to be read. In his own repetition of them there was a thrilling effect upon those present.

On Saturday morning the indications were so wholly discouraging that his physicians advised that he should be informed that they considered him in a very dangerous situation. Though the Bishop had evidently regarded his case as very doubtful, he might not be aware that his time was so near out as it has proved to have been.

The painful office of making the communication fell upon the writer, and it was suggested that if he had any thing to do or say there should be no delay, and allusion was made to his wishes as to the Lord's supper. "Oh yes," said he, "the sacrament, the sacrament; that is the last thing—that is all—let me have it." There was a firmness and composure in his manner, as he uttered the words, "Well, God's will be done," which moved every heart, and confirmed all present in the conviction that the pious affection of this venerated and beloved Bishop could not be shaken by the approaches of death.

The sacrament was soon administered by the writer, and long will that solemn scene be remembered by all who beheld the transaction, as one of the most tender and moving character. When the person officiating came, in the confession, to the words, "by thought, word, and deed," the Bishop stopped him and said, "You know the Church expects us to pause over these words; pause now, repeating one of the words at a time, till I request you to go on." This was done, and the pauses in each case were so long, that a fear passed over our minds that he had lost his recollection, or fallen asleep. This, however, proved

not to be so; he repeated each word, and after the third pause added, "Proceed, I will interrupt you no more." At the proper place he requested to hear read the 93d hymn. As soon as the reading was ended, he sung clearly the second and third verses.

From this time, which was about nine o'clock in the morning, there was no very important change. During the night he said very little, and for about four hours before he expired was nearly, if not quite, insensible to what was passing around. He sunk into the arms of death without a struggle; and his face soon assumed that engaging expression which has in life so often delighted those who loved him.

The most expeditious preparations were made for his removal to the city, for interment. A very respectable body of the inhabitants of the village assembled at the parsonage-house, where, after a few remarks by the writer, he performed that service in the Clergyman's Companion, prepared by the Bishop himself for similar occasions. The body being placed in a hearse, (Sunday, 3 o'clock P. M.) a procession was formed; the writer and some members of his family, with the wardens and vestrymen of St. Peter's Church, with some other members of the congregation, followed the corpse in carriages—Dr. Hobart having previously taken his departure. The bell of St. Peter's Church was tolled till the procession reached the edge of the village, when the people on foot and some others returned, and several carriages proceeded with the body to Weedsport, eight miles, where a canal-boat was in readiness; and it was committed to the care of the Rev. Francis H. Cuming, and Mr. Thomas Y. How, jun. who had been the constant attendants of the Bishop night and day, the former from Tuesday P. M. The qualification of this gentleman for a nurse, and his untiring assiduity, made him a most important aid to the writer and his family during those trying days. He was so acceptable to the Bishop, that he was unwilling to have him a moment from his room, except now and then he would command him to go and get some rest.

The foregoing has been written to meet the supposed expectation of the distant public, and the Bishop's more immediate friends, that the writer would make them acquainted with the most prominent facts and incidents in the last days of that eminent man, whose death fills the Church with mourning.

JOHN C. RUDD.

*Further Particulars in the last Illness of Bishop HOBART, in a Letter from
the Rev. Dr. Rudd, dated*

Auburn, November 17, 1830.

THE preceding account was written, as it states, for the purpose of meeting the anticipated anxiety of the public to learn the particulars of the last days of one who filled a space unusually large in the public eye, and a still larger one in the affections of his people. It was a leading aim of the writer in that account to present only the prominent points immediately connected with the mournful event. There were very many incidents in the illness of Bishop Hobart, which might have been related with propriety, but for the desire that the earliest possible information might be sent off, and brevity was requisite in order to do this.

The worthy publishers of "Memorials of Bishop Hobart" have expressed a wish that I would extend the account already given, by adding a number of particulars, which have been related in private conversations. I am fully aware of the difficulties, and frequent improprieties attending the detail of sick-room occurrences; and I am admonished on this subject by the recollection of the lively sensibility with which it was regarded by my venerated friend. Still I conclude I should have done injustice to the public, to him, and to myself, had I said less, and much more might doubtless have been expressed. In a case like the one which has filled the Church with an uncommon degree of interest, it would be reasonable to suppose that, under the peculiar circumstances of its occurrence, many incidents and remarks, gratifying to be known to the public, or to the immediate friends, would be remembered.

To the writer and his wife, Bishop Hobart, as had been customary for him for many years, had much to say in relation to his domestic affairs, and the different members of his family. On such topics it is well known that he was not in the habit of conversing much, except with very intimate friends. On these subjects, during the earlier part of the Bishop's illness, and when none were in his room but Mrs. Rudd or myself, or both, he conversed in his usual way, expressing all that tenderness and anxiety for which he was distinguished, regretting

repeatedly, that Mrs. Hobart and her sister could not be with him, but at the same time always adding, with other expressions of pious resignation to the good pleasure of his Lord, "God's will be done." It was, I think, in the course of Saturday the 11th, that he called me to his bedside and asked respecting the days upon which I had written to certain persons, and then moving his fingers in a calculation of the movements of the mail, he remarked, "If I can hold out for two or three days longer, I shall undoubtedly see my dear wife;" and then, with some ardent expressions of attachment, he added, "But if it be God's will that I should not see her, I trust there is a place of meeting for us, where no separations will be known." This, and many other particulars, have been detailed to the Bishop's family and particular friends during our visit to the city of New-York in October.

Very few men, under any circumstances, ever evinced more gratitude for attentions of every kind, and surely no one under such circumstances of pain and suffering ever more carefully noted what was done for him. On one occasion there was a military parade in a field near the parsonage, the music of which, it was perceived, disturbed him. The writer went to the officers, and on stating the situation of his friend, the music was instantly suspended, and the soldiers were soon marched off silently. On discovering what had been done, the Bishop wished to know the commander's name, and observed, "That was very kind in him—thank him and the officers for me." On one occasion, when a warm bath was to be administered late in the evening, it became requisite to procure additional help, and three young men were called in, and it was not till near midnight that the operation was over; he then wished to know the names of the persons who had been called in, for the light of the room was so disposed that he could not distinctly see them. On being informed, and that one of them was a subject of his *last confirmation*, he said, in the fulness of that affectionate manner so peculiarly displayed in his whole life, "I am glad, my old friend, that you could get such persons to assist you; every thing is managed here so quietly—God bless them, and he will bless you and them for this kindness—'blessed is the man that provideth for the sick and needy'—the Saviour blessed those who took care of the sick."

On more than one occasion the Bishop spoke of his nervous constitution as very much impeding the efforts of his physicians, and one day, addressing them on the subject, alluded to his mother and sister as

having suffered much from this cause, in a manner so forcible, and yet so tender, that a thrilling effect was produced upon all present.

At one time when he desired me to offer at his bed-side certain prayers that he named, he said, "Then add in your own language some short supplications for my dear wife and family." This was done in nearly the following words:—"We commend, O Heavenly Father, to thy most gracious protection and blessing, the wife and children of this thy sick servant; fit and prepare them, by thy grace, for whatever the wisdom of thy providence shall allot them, and give them an humble and pious resignation to the dispensations of thy righteous will, through Jesus Christ our Lord." Having uttered here an emphatic *Amen*, the Bishop added, "That's good—that's comforting—that's just what I wanted—God bless you, my dear old friend—thank you—thank you—God be praised for this and all his mercies."

Expressions of this kind were continually proceeding from his lips, and very many might be here presented, but that they would subject the writer to the charge of ostentation and vanity with those who do not know him. They will never be obliterated from my recollection, though no memorandum was taken. They were too deeply sunken in the heart to require that.

On one of the last days of his sickness, the Bishop, after having slept for a short time, commenced singing some verses of Bishop Ken's Morning and Evening Hymns. He first sung the second and third verses of the Evening Hymn—

Forgive me, Lord, for thy dear Son,
The ills that I this day have done;
'That with the world, myself, and thee,
I, ere I sleep, at peace may be.

Teach me to live, that I may dread
The grave as little as my bed;
Teach me to die, that so I may
Triumphing rise at the last day.

After these he repeated the last line, "Triumphing rise at the last day," and then added, "Through my Saviour's merit and grace may I be able to do that"—"Triumphing rise at the last day."

After a momentary pause, he desired to hear read the ninth verse of the Morning Hymn, which he could not distinctly recollect. This was done, and he sung in the same tune (Tallis)

Direct, control, suggest this day,
All I design, or do, or say,
That all my pow'rs, with all their might,
In thy sole glory may unite.

At the end he said, "O let me keep this in mind through the day," repeating the verse with great emphasis, and then sang the last verse,

Praise God, from whom all blessings flow,
Praise him, all creatures here below:
Praise him above, y' angelic host;
Praise Father, Son, and Holy Ghost.

He then remained silent for some time.

Incidents like the foregoing might be multiplied, but a sufficient number have been mentioned to show the collectedness and composure of the Bishop's mind, as well as his resignation to the Divine will, and the pious and ardent affections that filled his bosom.



Resolutions of the Vestry of Trinity Church.

At a meeting of the Church Wardens and Vestrymen of the Corporation of Trinity Church, in the city of New-York, on Wednesday, September 15, 1830, the following resolutions were adopted:—

That we shall ever hold in the most grateful and respectful remembrance the truly Christian and apostolic character and eminent services of our deeply lamented Rector.

That as a part of the diocese of New-York, and of the Protestant Episcopal Church of the United States, we feel it a duty to our venerated and beloved Friend and Pastor to express, as we do hereby express, our high sense of his promptitude, unexampled zeal, and unwearied exertions to promote every object connected with the best interests of

religion and of the Church, of which he was one of the most able, disinterested, and indefatigable servants.

That the respectful and affectionate condolence of the Vestry be tendered to the afflicted relict and family of the deceased.

That, with the concurrence of the family of the deceased, the funeral be conducted under the direction of the Corporation of this Church; and that Mr. M'Evers, the Hon. Judge Irving, Mr. Hone, Mr. Lawrence, and Mr. Johnson, be a committee to make such arrangements in relation thereto as they may think best suited to manifest the feelings of this Church on this melancholy event.

That in further testimony of our high respect for the memory of our late Rector, the members of this Vestry will attend his funeral as mourners, and wear the usual badge of mourning for thirty days.

That Trinity Church, and St. Paul's and St. John's Chapels, be hung in customary mourning until the festival of Christmas.

That a certified copy of these resolutions be delivered to Mrs. Hobart, the respected relict of our late Rector.

NEHEMIAH ROGERS,

Chairman and Church Warden.

WM. JOHNSON, *Clerk, pro. tem.*

From the New-York American of September 17, 1830.

Funeral of Bishop Hobart.

THE remains of the lamented Bishop of this diocese reached this city yesterday morning, in the steam-boat Constellation, from Albany, and were interred with the appropriate ceremonies last evening, beneath the chancel of Trinity Church.

The procession formed at his late residence in Varick-street, in the following order:—

The Clergy.

Pall Bearers,] CORPSE. [Pall Bearers.

Mourners.

The Assistant Ministers of Trinity Church.

The Church Wardens and Vestrymen of Trinity Church, as mourners.

Physician to the Family.

Acting Governor of the State.

The Mayor of the City.

The Faculty and Students of the General Theological Seminary.

The Faculty and Trustees of Columbia College.

The President of the Senate, and the Court for the Correction of Errors.

The Judges of the several Courts.

The Vestries of the several Episcopal Churches.

Society for Promoting Religion and Learning in the State of New-York.

The New-York Bible and Common Prayer Book Society.

The Auxiliary New-York Bible and Common Prayer Book Society.

The New-York Protestant Episcopal Missionary Society.

The New-York Protestant Episcopal Tract Society.

The New-York Protestant Episcopal Sunday School Society.

The Trustees of the New-York Protestant Episcopal Public School.

The Trustees of the New-York Protestant Episcopal Press.

The Literary and Philosophical Society.

The New-York Historical Society.

Trustees of the City Library.

Citizens.

The procession moved at a quarter before five, and arrived at Trinity Church about half-past six. It was preceded by nearly eighty clergymen, and extended about a mile in length—the number of persons belonging to the various societies to whom places were assigned being about 700. The church, and the streets through which the procession passed, were thronged to excess. The burial service was read by Bishop Moore, of Virginia, assisted by the Rev. Dr. Lyell and the Rev. Mr. Schroeder. After the service, an impressive and affecting discourse was pronounced by the Rev. Dr. Onderdonk, from the 35th verse of the fifth chapter of John:—

“He was a burning and a shining light; and ye were willing for a season to rejoice in his light.”

The earth which closed over the remains of this venerated individual has seldom held one more deeply deplored within its bosom. Beside the irreparable loss to the religious society of which he was the head, and the bitter bereavement to the circle of his immediate friends, the public at large have sustained a lamentable deprivation in the withdrawal of so active a character from the scene of his usefulness.

“Be ye wise as serpents, yet harmless as doves,” is the precept

which seems to have guided the conduct of Bishop HOBART throughout his arduous career. Bland, frank, and affable, he mingled with the world like one who knew that the cure of souls is not incompatible with the courtesies of society; and the amenity of his manners conciliated as many as the candour of their avowed taught to respect his opinions. It was these features that gave an almost apostolic colouring to his character, and enabled him, when walking among men in the zealous and indefatigable promulgation of his religious tenets, to claim the reverence even of those opposed to them. But one of the most marked characteristics of Bishop HOBART—and it is one that cannot be too highly honoured—was the noble, the almost romantic spirit of patriotism that animated his bosom. His country, her institutions, and her national character, was ever with him a theme of the most glowing enthusiasm: nor was it a blind devotion, a mere instinctive fondness for the land of his birth. His was a cast of mind, above all others, whose observation and research would lead the possessor to scrutinize the structure, and enable him to measure the value of such a political fabric as ours. He had studied the nature of this government in his closet; he had watched its influence upon the character of the people, while in the pursuance of his official duties; he had contrasted it as a whole with the establishments of Europe, and compared it in its details with that from whence it sprung. When to these he had added personal observation, and had witnessed the operations of other systems from the nearest vantage ground, need we remind the reader how energetically and feelingly he poured forth his convictions on the subject?

We need not dwell upon the accomplishments of Bishop HOBART as a scholar and a divine, nor assert that, with his talents, they were such as became his eminent and responsible station. The ability and diligence with which he laboured in his vocation are too well known to need commemorating here. But, in addition to the official care and general interest in the welfare of his fellow-men, so unceasingly manifested by Bishop HOBART, there was in him a warmth of disposition, that, blending as it did with both his personal and professional character, and giving equal fervour to his friendships and his faith, added ardour to sanctity, and enforced piety with affection. The disappearance of such a man from the accustomed places where his friendly hand was ever stretched out to warn or to support, where his exhortations were always near to admonish, his prayers ever ready to console, is a mournful

and a solemn subject for reflection. We would not invade the holiness of sorrow by drawing from such a cause of grief the usual trite consolations; yet surely if men realize in the spirit a reward for deeds done in the body, he has now the recompense that all would attain. He died in the immediate exercise of his duties; and though called at so brief a warning—unlike the son of Aaron, who was struck from heaven for putting strange fire into his censer—the mandate that bade him thither found him kindling the true flame upon the altar.

From the New-York Evening Post of September 13, 1830.

Letter from Bishop White.

Extract of a letter from the Right Rev Bishop WHITE, of Pennsylvania, to a clergyman in this city, written in reply to one announcing to that truly venerable prelate the melancholy event of the death of Bishop HOBART.

“ During my long life, Sir, I have not known any work of death, exterior to the circle of my own family, so afflictive to me as the present. I have known, and have had occasion to remark, the character of my now deceased friend, from his very early boyhood; and I can truly say, that I have never known any man on whose integrity and conscientiousness of conduct I have had more full reliance than on his. In contemplating what must be the brevity of my stay in this valley of tears, it has been a gratification to me to expect that I should leave behind me a brother, whose past zeal and labours were a pledge that he would not cease to be efficient in extending our Church and in the preservation of her integrity. But a higher disposal has forbidden the accomplishment of my wishes; much, as I verily believe, to his gain, although greatly to our loss, and to that of the Church.”

THE END.

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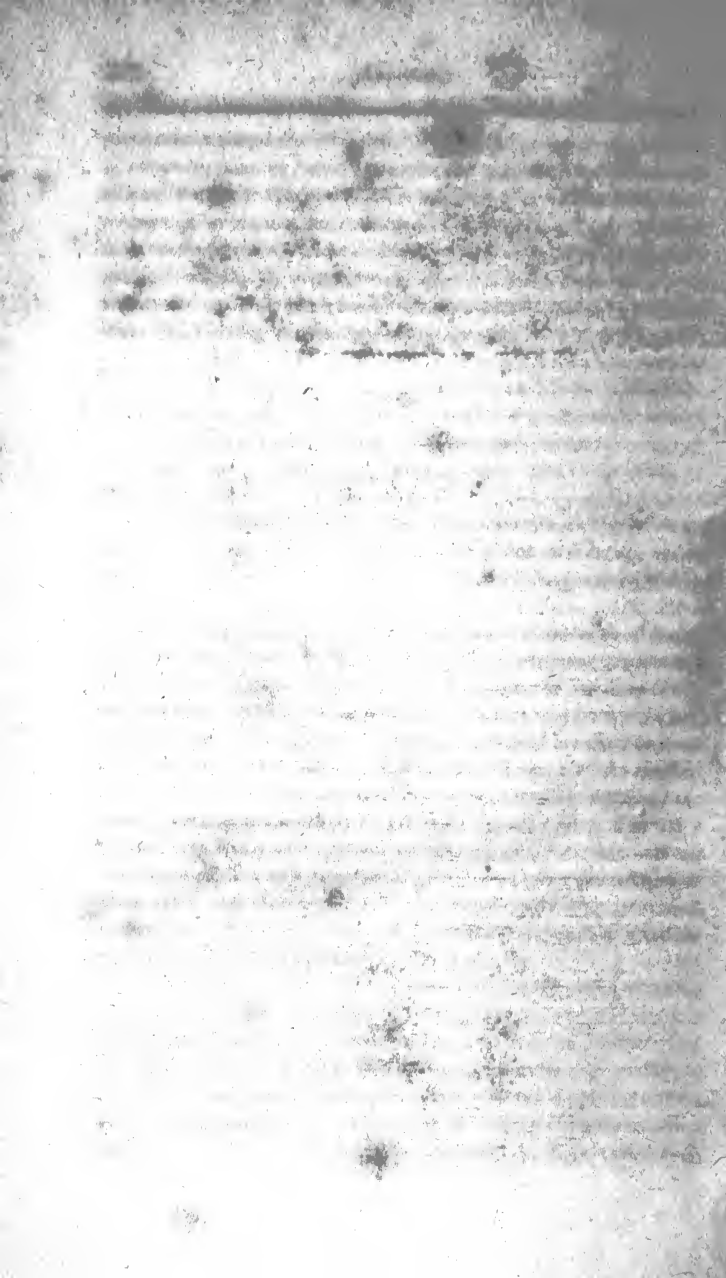
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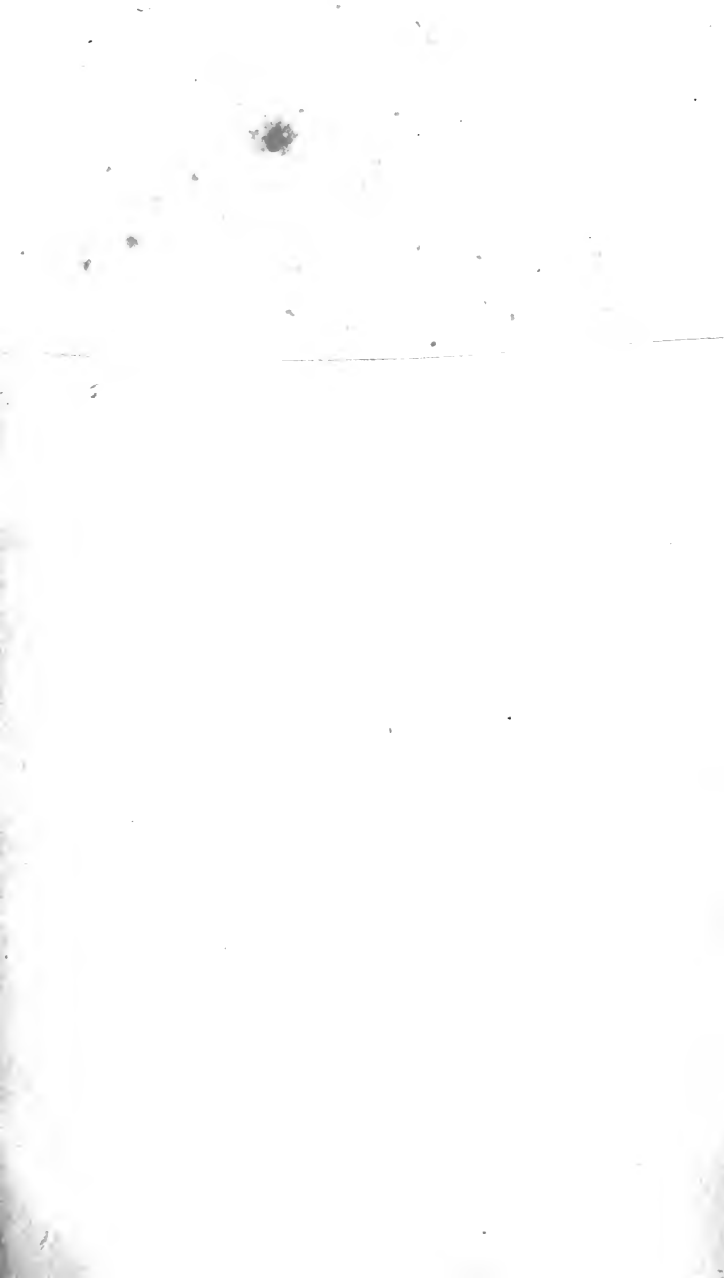
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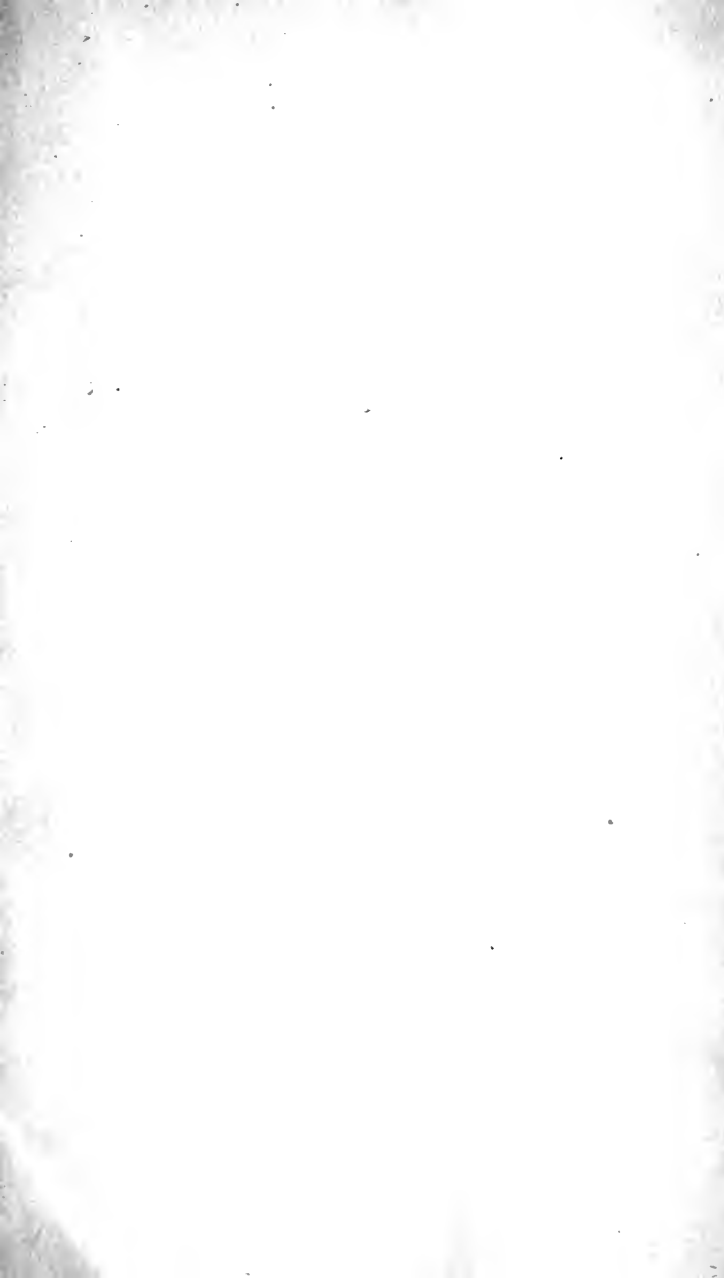


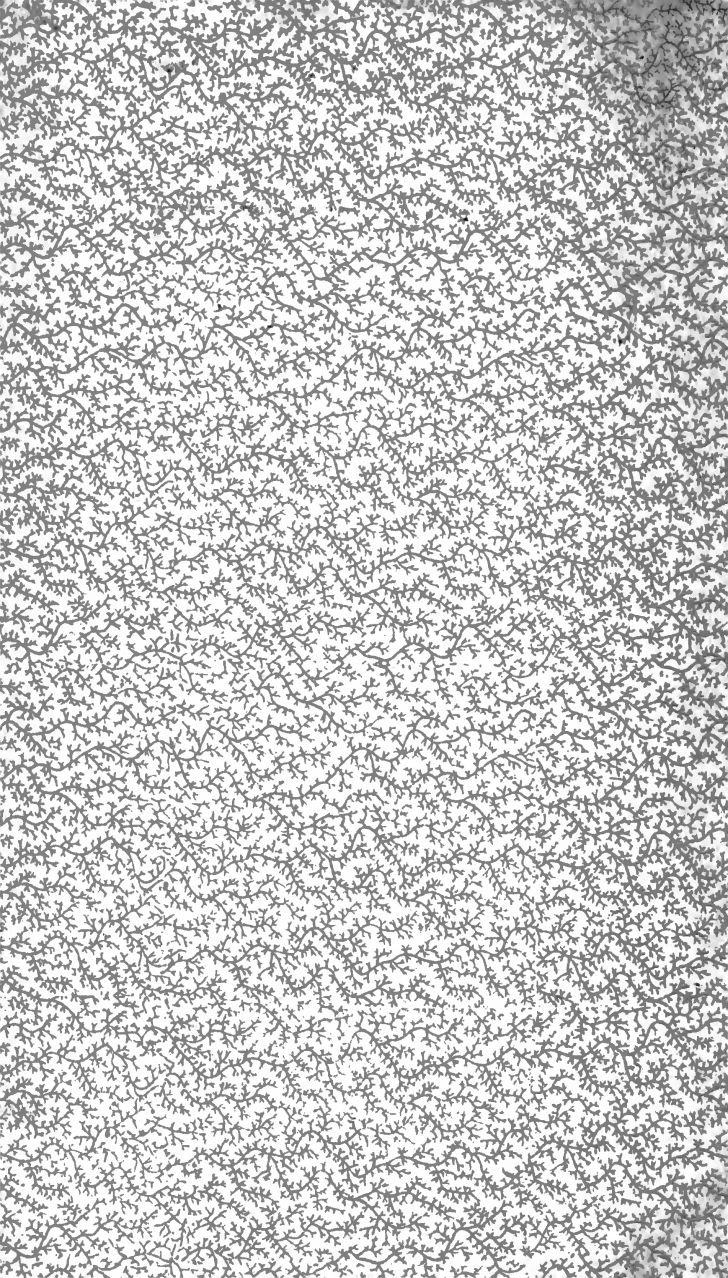


Sam









[Colden (Cadwallader David);

]The life of Robert Fulton; read before the
Literary and Philosophical Society of New
York, comprising some account of the
invention --- of steamboats. With an
appendix. New York: Kirk & Morgan,
1817.] 571 pp. 8^o.

Title from Selim B. H. Ann.

