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 The professional years of  
 John Henry Hobart

*Theological Seminary  
 Princeton.*

*Given 1849*

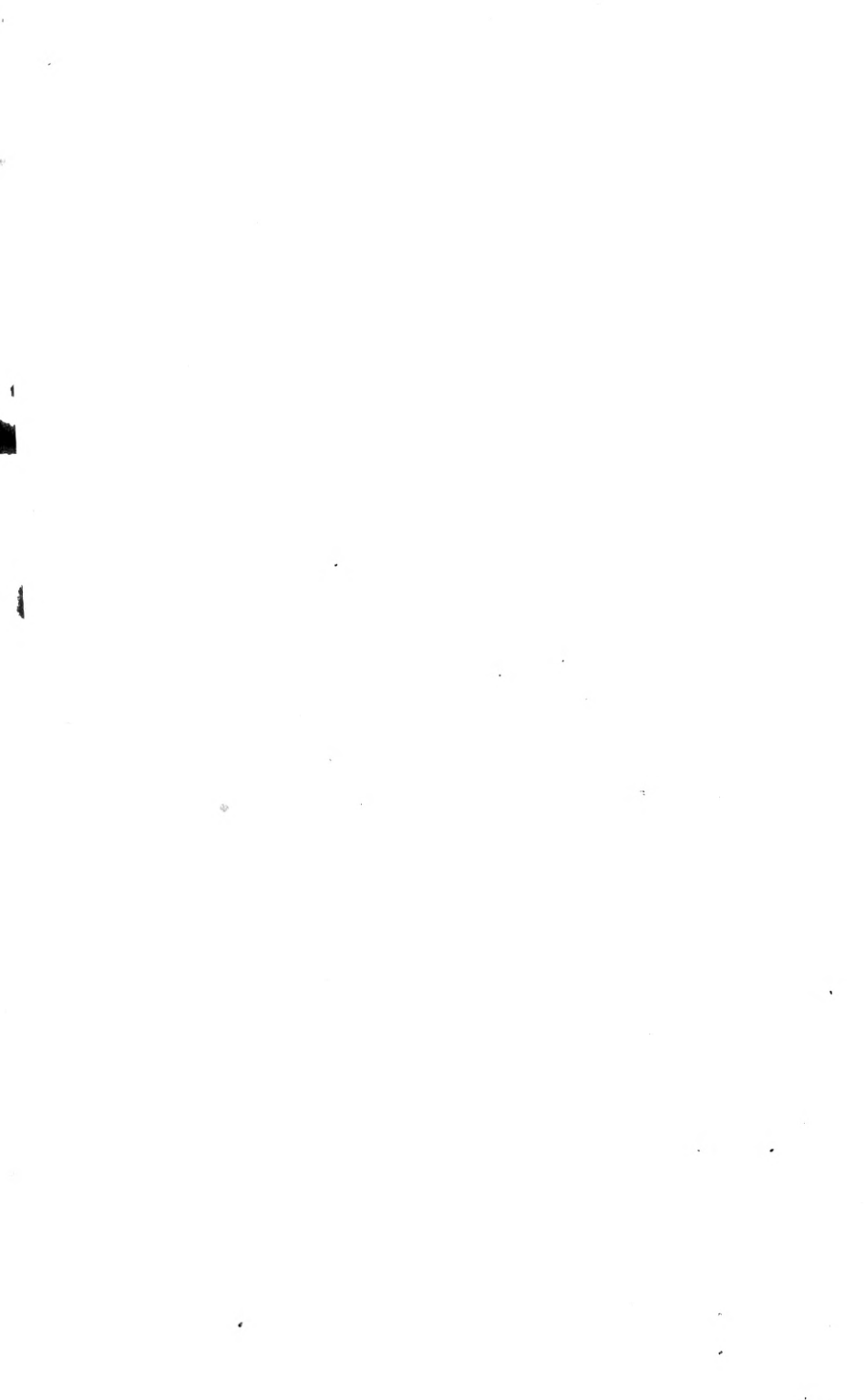


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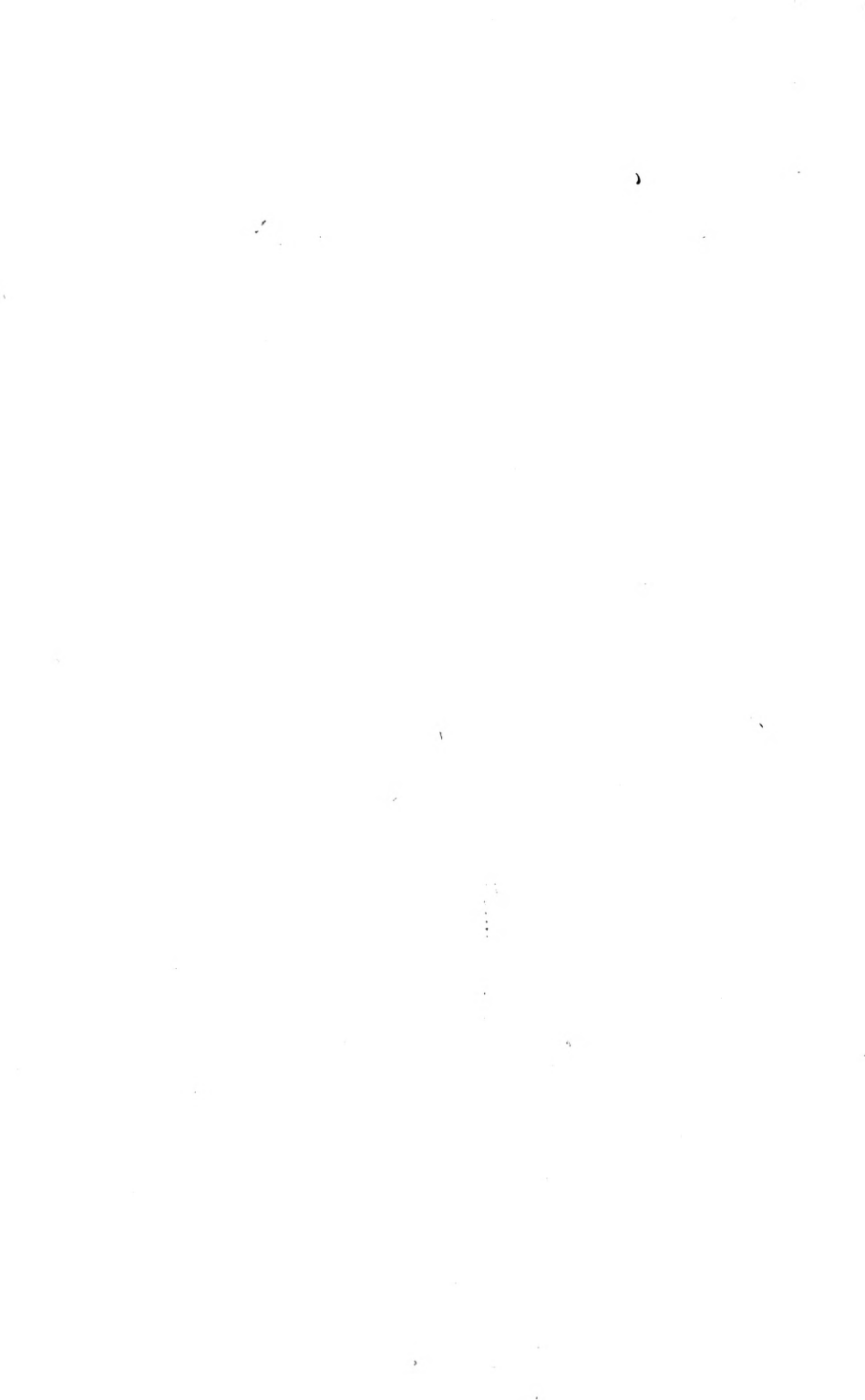
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THE  
PROFESSIONAL YEARS  
OF  
BISHOP HOBART.



THE  
PROFESSIONAL YEARS  
OF  
JOHN HENRY HOBART, D.D.

BEING A SEQUEL

TO HIS

'EARLY YEARS.'

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BY JOHN McVICKAR, D.D.

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PRO ECCLESIA DEI.

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NEW-YORK:

PRINTED AT THE PROTESTANT EPISCOPAL PRESS.

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MDCCC XXXVI.

ENTERED, according to Act of Congress, in the year 1836, by  
JOHN McVICKAR, D. D.,  
In the office of the Clerk of the Southern District of New-York.

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## P R E F A C E .

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A VOLUME of the Professional Life of Bishop Hobart, as promised in his 'Early Years,' is now put forth, though with unfeigned diffidence, for many and obvious reasons. The subject and its events are too well known for the interest of biography, and too recent for the freedom of history. It is a story too which can hardly, now at least, be told, without committing both names and questions, in a way not easy to avoid reviving old offence or giving new—and, perhaps, too, some may think, of awakening controversies in the Church which are now at rest, and had better be left in silence. Still, however, the narrative is put forth, and, as a lover of peace, the author feels himself bound to state, in few words, his justification.

It is, then, in the hope that the good resulting will not merely overbalance, but, in great measure, neutralize the evil that is dreaded—that the history of theological controversy, if rightly given, will be found to teach the lesson, not of division but of unity; of kindness, not of contest. It may be, too, that by viewing dis-

puted questions from the higher and more peaceful ground on which we now stand, the very memory of offences may be rooted up, by showing that they originated in mistake or misconception. It may be, too, that such a narrative, instead of reviving doctrinal disputes, concerning the nature and ministry of the Church, will exhibit these questions as lying, necessarily, at the basis of a Church rising, as ours did into notice, in the midst of much ignorance and many prejudices; thus showing that the time for such discussions is comparatively passed, and that, leaving these, its foundations, we are now called upon to devote ourselves, in a purer air, it may be said, and with less encumbered hands, to raising higher the superstructure of Christian faith and practice; and, finally, it may be that the opinions of many, both in the Church and out of it, will undergo, in the perusal of this narrative, a change in relation to Bishop Hobart's course and policy, when they come to review the questions then agitated by the light which subsequent experience has thrown upon them; and, to enable the reader to do this for himself, the language of Bishop Hobart is generally laid before him, and a comparison with well known results, occasionally, either drawn out or suggested.



But the narrative is also intended to be a domestic one. It has, therefore, been the aim of his biographer to exhibit Bishop Hobart, not only as the ruler, but, as the man and the Christian; and to interweave, with the loftier features of the one the lovelier traits of the other. He has, therefore, painted him as in life he knew him, full of benevolence as well as zeal, and as condescending as he was fearless; uniting the warm heart and the open hand, and the kind manners of the humble, cheerful Christian companion with the dauntless spirit and uncompromising love of truth that should distinguish him who is called to govern or to teach.

With a view to unite these two pictures, the one personal, the other official, it has been the author's aim to make the former serve as it were, as a frame-work to the latter; or, rather, as the canvass and ground on which his policy and sentiments were to be wrought and woven, in order that incident might give interest to doctrine, and doctrine give importance to incident, and the whole become, to the rising generation of the clergy of our Church, a pleasing and instructive manual of the ministerial character.

This, however, the author is prompt to acknowledge, was but the IDEA that occasionally

flitted before his mind of what might be effected, with the materials he held, by talents and knowledge suited to the task, and the command of competent leisure. For himself, he was well aware, not only that the ability to realize it, under any circumstances, lay beyond him, but, also, that he was further disqualified for such an undertaking, by being enabled to devote to it only such hasty snatches of leisure as were afforded by a busy as well as an academic life. But still, with all its imperfections, he puts it forth, confident that he aims at good—trusting, under a higher guidance, in some degree to attain it—and deeply anxious to pay, in such manner as he may, to the Church of which he is a minister, or, rather, (with reverence be it spoken,) to its great spiritual Head, some small portion of that debt of consecrated powers which academic duties have hitherto, perhaps, too much withdrawn from their rightful destination.

*Columbia College, March 10, 1836.*

# MEMOIR.

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## CHAPTER I.

*From date of Ordination, 3d June, 1798, in the 23d year of his age, until removal to New-York, December, 1800.*

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Pastoral Charge of the Churches at Oxford and Perkiomen—Affecting Incident—Letters from College Friends—Removal to Brunswick—Resignation—Marriage with Miss Chandler—Rev. Dr. Chandler—Life—Services—Death—Mr. Hobart's Removal to Hempstead—Call to New-York, September 8th, 1800—Letter to Mercer—Traits of Character.

ON the Sunday immediately following his ordination, which took place 3d June, 1798, Mr. Hobart entered upon his ministerial duties: they consisted in the charge of two small country churches, viz. Trinity, Oxford, and All Saints, Perkiomen, distant, the one about ten, the other thirteen miles from the city of Philadelphia. The object of Bishop White in thus stationing him, as given in his own words, conveys a high compliment to his young friend: 'It was very near to my heart,' says he, 'that he should be settled so close to me as to be easily transferred to any vacancy that might happen in the ministry of the churches of which I am

rector, or to add to our number (in the city) in the event of building a new church, which was then in contemplation.'

One of these rural parishes possessed the interest of what we must, in our recent history, term *high* antiquity. The congregation at Oxford was one of the earliest organized in the middle colonies, being founded by the labors of the Rev. George Kirk, a convert from the Quakers, who was sent out by the Society in England a general travelling missionary as early as 1702, previous to the appointment of any local ones in this country. His missionary field was the continent of British North America; his allowance 200*l.* a year; he accomplished his mission in two years, and Oxford was among the fruits of them.\*

In this scene of humble duty Mr. Hobart continued to labor until the end of the year, as already stipulated. † How successfully, might be conjectured from the exhibition of character this narrative has already afforded. The surest pledge is to be found in the deep sense of responsibility under which he had entered upon them; the language, however, of one who followed him, affords a more direct testimony.

\* History of the Society for Propagating the Gospel in Foreign Parts, by Dr. Humphreys, Secretary, &c.

† Early Years, p. 233.

‘His congregations,’ says the Rev. George Sheets, ‘were crowded, his pulpit talents greatly esteemed, and his person much beloved. I have conversed with several old parishioners who have a perfect recollection of him — they all loved him much, and greatly admired his preaching.’ But his rising merit was soon acknowledged by others.

He had hardly entered upon his station before he was solicited to quit it. A call was given him as an assistant to the Rev. Dr. Magaw, in St. Paul’s Church, Philadelphia. The letter by which the invitation was conveyed, was in the name of the rector and congregation, and concludes with these urgent words of entreaty — ‘We trust that you will come in the fullness of the blessing of the Gospel of CHRIST. The harvest is great, but the faithful laborers are few, therefore, “come down and help us.”’ Though Mr. Hobart’s answer is not preserved, its tenor may be conjectured, since we know from the result that the offer was not accepted; declined, most probably, on the grounds already expressed by him, of unwillingness to enter so soon on the absorbing labors of a large city church.

In the mean time, his college intimacies, though broken, were not forgotten — scattered though they were, his was not a heart lightly

to sever such ties ; and we consequently find among his papers traces of an ample correspondence, by degrees, however, narrowing down to those nearest to him in affection or pursuits in life.

In the latter class we find several who had entered the ministry of other denominations, seeking from him advice, or thanking him for past kindness. As usual, we have but few of his own, and must gather our knowledge of their contents, as it were, by reflected light.

FROM THE REV. H. KOLLOCK.

*' Nassau Hall, June 11th, 1798.*

I have too long neglected to answer your agreeable letter, but you know that our resolutions on this subject are often unavoidably broken within the walls of a college, though our affection may remain undiminished.

I have at length finished Patrick and begun Lowth. The former is like a desolate field, where the soil may produce some valuable plants, but all the surrounding scenery appears unengaging ; whilst the latter resembles those fields of Arabia which he describes, where the lofty cedar, the medicinal balm, and the fragrant flower bloom beside each other. I think, however, that he is too lavish of his corrections of the sacred text ; for though some of them are absolutely necessary, yet I do not think that any should be introduced merely to cause a parallelism of the lines, or to add to the beauty of an expression. It is of too much consequence to establish the belief of Christians, concerning the general authenticity of the Scriptures, to permit such freedom.

I suppose that by this time, my dear friend, you have become a minister of CHRIST. I pray GOD that you may be happy, zealous, and successful; that the blessed spirit of grace may rest upon you, and make your preaching efficacious for arresting the presumptuous and deluded sinner; for pouring consolation into the wounded conscience, and for building up the saints in holiness and faith. May you pass through this life supported by your Saviour; and when you stand before his tribunal to render your final account, may you see many souls who have been converted by your ministry, and who shall be crowns of your everlasting rejoicing. Oh! my friend, may we both meet there, and, though bearing different names here below, may we both be interested in the salvation of the common Redeemer.

HENRY KOLLOCK.'

FROM MR. D. COMFORT.

*'Mapleton, June 20th, 1798.*

Dear Sir,

The period is not far distant, when it is expected I will appear in a more public capacity than at present. In September the Presbytery expect to license me to preach the Gospel. They may, perhaps, be willing to do it, but to me it is frequently a doubt whether in duty I ought to apply for it. The nearer it approaches, the more important it appears, and the more diffident do I feel to undertake the sacred office. I can perceive so much corruption and depravity still existing within, and so little holiness and real religion, that I am frequently almost discouraged. I still, however, hope these doubts and difficulties will be so removed that I may with cheerfulness, and humble boldness, enter into

the service of the blessed Redeemer, and find, by experience, "his yoke to be easy and his burthen light."

I have merely heard that you are ordained to the work of the Gospel ministry, as you expected, without hearing any particulars. I hope you may have the pleasure of seeing the work of the LORD prosper under your labors, by the addition of many members to his Church.

The melancholy news of my father's death has borne heavy upon my mind. Although from his age, being more than seventy, I could not but soon expect it, yet there seemed no doubt on my mind but I should see him once more. I anticipated the joyful meeting after an absence of nearly two years; and when I recollected my own feelings, and his own expressions of joy, after an absence of a few months, the idea of that which I trusted was not far distant was greatly heightened. And how frequently did I dwell with pleasure on the thought of having it in my power, in a short time, of contributing to the support of his old age, and the comfort of his declining years. But these expectations are all blighted, and I am left without a parent. But "mercy is always mixed with judgment."

Yours affectionately,

DAVID COMFORT.'

During this summer the yellow fever again prevailed in Philadelphia, and extended to the neighboring villages; this summoned him, during his short residence, to many painful calls of duty, to some of which allusion is made in his correspondence.



A letter to his friend Mercer touches upon one instance which appears to have long rested on his memory. 'The fever,' says he, in a letter of the date of 18th September, 'rages with the greatest violence in the city; more than three-fourths, it is thought, of the inhabitants have removed to the country, or to camps on the commons. Nor does death confine his ravages to the city—several in the country have died, supposed to have taken the fever in the city. Among these, the death of Miss Breck, and of Miss Westcott, who was on a visit to her, excites peculiar interest. They died, after a few days' illness, on the same day. I was at the house the day Miss W. died—went with the corpse to the grave between eight and nine in the evening—while absent there, Miss Breck also died, and was buried before morning. Yet these affecting instances of mortality seem to produce very little effect upon any but those who immediately suffer by them in their friends or property.'

That he himself deeply felt this sudden visitation, and was unwilling to lose the impression of it, would appear from the careful preservation among his papers, of the following little note and enclosure from the surviving sister, dated the following day.

'Miss Breck, at the request of her parents, encloses a note of supplication and thanks to Heaven, to be read

or omitted, as the judgment of Mr. Hobart shall direct, at the Morning Service. When Mr. Hobart can with safety visit them, Miss B. will derive much consolation from conversing with him on the important subject of that future state, whither are now consigned the beloved sister and friend of her heart.

*Sunday Morning.*

The enclosure is as follows :

‘A family of this church desire to return thanks to ALMIGHTY GOD for his divine mercy in restoring to the hopes of safety a young woman, who has been for many days dangerously ill. They also implore his divine assistance to enable them so to bear their late heavy calamities, as shall render them worthy of that Christian faith in which they profess to believe.’

Of this afflicted family no further records remain, but they who knew the ardor and devotedness of their young pastor’s feelings in after-life, will readily conceive that no prudential scruples kept him back from the house of mourning.

In answer to a letter communicating this, or some similar dispensation, one of his correspondents observes :

‘I condole with you. May we look from secondary to primary causes, and may the judgments of God which are in the earth lead us to amend our lives, and teach us righteousness. He alone can dissipate the

darkness of our minds, dispel the clouds of sorrow which afflict us, and render it fruitful and salutary. With this short letter I bid you farewell, wishing sincerely your happiness. May peace and competency attend you on earth, and everlasting joy await you in heaven.

Your sincere friend,

JOHN I. SAYRS.'

FROM REV. H. KOLLOCK.

*'Elizabethtown, October 24th, 1798.*

The letter of my dear friend would not have remained so long unanswered, had not a fit of sickness debarred me from the use of my pen; I now resume it for the first time after my recovery.

What is that undefinable charm which attaches us so strongly to the scenes of our youth, and so highly endears to us our native home? Five months have swiftly flown; they were spent with friends most dear to me, and in occupations most pleasing, yet I return with joy to Elizabeth, and visit with delight those places which recall times that are past.

My principal study during the last session, was "Warburton's Divine Legation." He seems to have chosen this topic, that he might display his almost unlimited knowledge, since there is scarcely a subject of science which he has not introduced into it. He abounds with much rude railing, and has a number of very singular paradoxes, but his leading proposition is proved with a strength of argument which is, I think, irresistible. Whatever may be your opinion of his primary argument, you will be highly pleased in reading him.

'The question so bitterly agitated between our churches, on the question of original sin, has been the subject of my meditation for some time past; and you will, perhaps, smile when I tell you that I have found myself obliged to renounce the sentiments of the rigid Calvinists. The doctrine of imputation, as held by them, appears to me inconsistent with the justice of God. I can very readily grant, that in consequence of the sin of Adam, mankind should become subject to temporal death, since immortality was not a debt but a free gift, and we could have no claim to it, though we had remained for ever innocent. I can likewise allow that mankind have hence received a moral taint and infection, by which they have a propensity to sin; but my mind revolts from the idea, that I should be sentenced by a God of justice and mercy to an eternity of misery, because of the transgressions of one who sinned before I was born, and in a capacity of knowing or hindering what he did. On this ground I think we may both meet.

H—— has left Mrs. Knox's, and taken up his residence in a solitary hamlet entirely encircled by woods. He thinks, perhaps he thinks with propriety, that he can there cultivate the better affections of his nature, and prosecute his studies with greater advantage than at Princeton. He may plead Milton's authority for the latter part of his sentiment, who very elegantly tells us that

“ Wisdom's self

Oft seeks to sweet retired solitude,  
Where with her best nurse, Contemplation,  
She plumes her feathers, and lets grow her wings  
That in the various bustle of resort  
Were all too ruffled.”

I should have preferred for my retreat, however, that season when all nature puts on an aspect of cheerfulness. But I believe that my disposition is not sufficiently romantic to be invariably pleased with retirement; for, after the novelty of the landscape has ceased, I have beheld them with a sigh, and exclaimed, "The society of one dear friend would be worth them all."

H. KOLLOCK.'

[FROM REV. E. GRANT.

*'New-Brunswick, December 20th, 1798.*

My dear Friend,

The receipt of your affectionate letter gave me great pleasure; I had been long wishing to know where I might address myself to you, but being sent to and fro through the upper part of this State, all last summer, I could get no information. I came home, however, fully determined to renew our correspondence, and was pleasingly disappointed to find that your goodness had been beforehand with me. Your professions of regard, my dear John, I can sincerely return. I assure you no day passes that I do not bear you in frequent, pleasing, and affectionate remembrance on my mind. I account the time I spent at Princeton as among the most agreeable and profitable days of my life, and your friendship and correspondence as among its most profitable and agreeable acquisitions.

It rejoices me to hear that you have been enabled so soon to have a field for active and pious exertion. Your situation, it is true, like that of others, has its advantages and its disadvantages, but you must not suffer the latter to have a discouraging influence. 'That they have little zeal'—'that they are dispersed'—'that they are intermixed with other denominations,' these should

call forth all your energies in the strength of your God, to win them over to become the willing subjects of his peaceable kingdom of righteousness; while their dispersed condition will serve to afford you that exercise of body which you require. It is indeed an arduous undertaking, but let this console you—the reward is not of men but of God, to the faithful minister of JESUS.

The want of religious and profitable society is what clergymen in country settlements complain of, but your vicinity to the city and your friends in some measure compensates. It would be my wish, but it will be out of my power, to see you at Princeton, but I wish you could think of extending your journey as far as Brunswick—it would give me heartfelt pleasure to see and converse with you. My relish for the continuance and frequency of our correspondence is as strong as yours can be, and you may rest assured that you will not find me deficient either in punctuality or affection.

Your undoubted friend and brother in the ministry of  
JESUS,

EBEN. GRANT.'

The renewal of personal intercourse between these attached friends, thus longed for, was nearer than either of them anticipated. Within one week after the date of the above letter, a call from the church at the very place where his friend resided was addressed to Mr. Hobart, and readily, as may be supposed, accepted by him. Among his letters of personal introduction to the place was one from his Bishop, introducing him to the Rev. Dr. Beach, of New-York, whose summer residence was at New-Brunswick, speak-

ing of him in terms of paternal affection, as one '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.' Letters again from Dr. Beach introduced him to the leading members of his parish, so that within a month after the lamentations of severed friendship, these youthful intimates not only met, but seemed destined to remain long united.

In this second scene of duty Mr. Hobart continued, however, as in the former, but one twelvemonth, the period for which the engagement was made. He removed to it in May, 1799, and quitted it the May following, and even that, not without strong symptoms of a desire to change sooner. From what cause or causes this apparent vacillation arose, there is no express evidence to show. His friend Mr. Grant's removal from the place was probably one, his own love of rural retirement, which he here missed, doubtless likewise operated, while a third, of probably paramount influence, is hinted at in the close of the following letter to his friend Mercer.

TO C. F. MERCER.

*'Princeton, July 11th, 1799.*

I am doubtful, my dear Mercer, whether or not to write to you, as I suspect you will be on your way home.

I will write, however, were it but to assure you that no absence, no engagement can make me forget you. I have much wished that you were here, that I might advise with you on the subject of my future plans.

I spent a week on Long-Island. The village of Hempstead, within which is the church and parsonage, lies at the south border of an uncultivated plain, about four or five miles in width. A residence there would be very retired; I am almost afraid too much so for me. You may, perhaps, wonder at this, after my frequent eulogies on a retired life; but remember that at Princeton, though retired from the busy and gay world, I yet enjoyed the highest pleasures of society in daily intercourse with intelligent and affectionate friends. However, should I go, I must summon resolution to occupy my mind wholly with study, and the duties of my profession, till I find in domestic joys a solace for low spirits and disquietude; and I rather think Miss C.'s wishes, which would determine mine, are in favor of Hempstead.

To your sister, and all friends, give my warmest affection. I long once again to embrace you, and rest assured, that, with the most fervent prayers for your welfare and happiness, I am

Your faithful and affectionate,

J. H. HOBART.'

Under these circumstances he received the expected call from Hempstead; and, influenced by his feelings, took a step which his better judgment almost immediately condemned and retracted — that of soliciting a release from his existing contract with the church at Brunswick.



‘Thus circumstanced,’ is the language of his letter to the vestry, ‘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 is, my determination, and my wish to fulfil, to the best of my abilities, my engagement with the church here, unless *regularly released* therefrom.’

This was a letter of impulse ; that of calm reflection came the following day. ‘My business with the 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 proceedings unnecessary, I am anxious to communicate as soon as possible. I think I shall not be satisfied, under 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 ; and so fully have I made up my

mind, that I would not receive a release from my engagement were it offered to me. Please to communicate the contents 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.'

This was an act of self-denial, and it had its reward. The church at Hempstead delayed their choice until he was free to accept a call, and his union with Miss C. crowned the completion of his new arrangements.

An easy conscience, a lovely bride, and a rural parsonage, with youth and health, and duties to which his heart had long been devoted,—it were not easy to add another element to the cup of human felicity!

On the 6th day of May, 1800, his marriage took place with Mary Goodin Chandler, of Elizabethtown, N. J., youngest daughter of the Rev. Thomas Bradbury Chandler. Of this lady, whose living sorrows forbid such notice as her virtues merit, it may still be added, that she was in every way worthy of that faithful and affectionate heart which then became her own. In her lineage, too, as daughter of the ablest defender of the Church in the colonies, it seemed a fate peculiarly appropriate, which made her the wife of the ablest defender of the same Church after those colonies had become

independent States. The name of her father is in fact so much identified with the early history of the Church in this country, as well as with the personal fortunes of Bishop Hobart, as to deserve from his biographer a more than passing notice.

Thomas Bradbury Chandler was born at Woodstock, Mass., 26th April, 1726,\* educated at Yale College, Conn., and ordained in England in 1751, by the Bishop of London, under whose Episcopal charge the Colonies then were. On his return to this country he became Rector of St. John's Church, Elizabethtown, N. J., in which humble and quiet retreat, resisting with true Christian humility all temptations to change, he lived, labored, and died.

In this choice, indolence, however, had no part, for he there labored both faithfully and fearlessly, and that not only in his parochial

\* *Extract from the Life of the Rev. Hugh Peters, Chaplain to Oliver Cromwell.* London, 1815.—'The second daughter of William (a brother of Hugh) married Colonel John Chandler, of Andover, one of whose descendants was the Rev. Thomas Bradbury Chandler, D. D., Rector of an Episcopal Church in Elizabethtown, New-Jersey, a pious and literary character of the first rate in America. The Doctor left several daughters, one of whom is wife of the Rev. Dr. Hobart, an Episcopal clergyman in the city of New-York, who is an author and preacher of high fame. He is a descendant from the younger brother of the Earl of Buckinghamshire in England.'

charge, but in the general concerns of the Church. The great object to which, beyond his immediate duties, he devoted himself, was the obtaining an episcopate for the Church in the colonies. This formed the subject of several successive 'Appeals'\* to the government at home, both in Church and State. But though its justice and expediency were alike granted, the boon was not obtained. The Bishop of London, Dr. Lowth, was content to praise the argument instead of acting upon it. 'The nation in general,' says he, in a letter to their author, 'is greatly 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 a great effect, as indeed I hear they have, and I hope so essential a service will not be forgotten.'

The concluding word of the above quotation deserves notice, as it shows that the Bishop underrated the motives of the writer. In after-years, when the policy for which Dr. Chandler now vainly pleaded was freely adopted by the British government toward their remaining American colonies, the newly-created bishopric

\* See his Appeal in behalf of the Church of England in the Colonies; Appeal defended; Appeal further defended; Address to Southern Churchmen; Life of Dr. Johnson, &c.

of Nova Scotia was, without solicitation, offered to him, while he had the satisfaction of showing, by his equally decided refusal, that he had petitioned in former times for the Church, not for himself.

That he was not *forgotten* in England in the better sense of affectionate remembrance, may be judged from the parting letter, some years after, of the Archbishop of Canterbury to Bishop White on his consecration. If he should not be able to write to Dr. Chandler, he begs the Bishop 'to assure him of his affectionate esteem and regard, and his hearty prayers for his better health.'\*

The home picture given of Dr. Chandler by one who had the best means of gathering information, is full of beauty and interest, the true picture in short of the village pastor. 'Upon his missionary salary of 50*l.*, with some slight contributions from the congregation, a parsonage and small glebe, he lived,' says Dr. B.,† 'with such a degree of ease and comfort, with such a free and unbounded hospitality, as are remembered by many still living, both with wonder and pleasure. I have scarcely ever met,' says he, 'with any aged person belonging to our Church,

\* White's Memoirs, Protestant Episcopal Church, p. 397.

† Berrian's Narrative, p. 71.

who had visited Elizabethtown, that did not delight in recalling the many happy hours he had spent in that agreeable family, and at that hospitable board. But extensively as he was known and respected by strangers, he was still more beloved by his parishioners and friends. Cheerful in his temper, easy and accessible in his intercourse with others, fond of study, of retirement, and all rural pursuits, but yet of blending and sweetening them with social enjoyment; remaining much at home, and from an aversion to preaching elsewhere, *never* out of his own pulpit, it was natural that his affability, his kindness, his constant presence, and unintermitted labors, should greatly endear him to his people.'

But the storm of the Revolution at length broke in upon his peaceful retreat. In common with many whose characters forbid their motives being impeached, he had deprecated the contest with the mother country, and not only so, but labored with no feeble pen to avert it. When actual war came, and there was no longer room for the peace-maker, he retired before the storm, and after a short concealment in New-York, eventually took refuge in England. But even there we may trace the footsteps of one who had preached the Gospel. Such was the remembrance he had left behind him; such the

sanctity of the home where he had dwelt, and the respect universally felt for his widowed family, that amid the fluctuations of alternate success, which awaited the contending parties in New-Jersey, the parsonage was often made a place of common refuge. These Christian charities, on the edge of war, it is indeed delightful to contemplate : they are like the sweet budding flowers that grow up on the brink of the torrent or the avalanche.

The reception he met in England was that due to a scholar, a divine, and a faithful subject. The University of Oxford conferred on him her highest academic degree ; the government quadrupled his annual stipend, raising it to 200*l.* ; and upon the erection of Nova Scotia into a bishopric, its acceptance, as already mentioned, was not only proffered but pressed upon him. Persisting in his refusal, to which, in some degree, he was led by feeble health, the Archbishop of Canterbury called upon him to name the candidate, and it was on his suggestion that the station was conferred on the Rev. Dr. Inglis, former Rector of Trinity Church, New-York, who, on his part, was at the very time uniting with others of the American clergy in recommending Dr. Chandler to the same office, ‘as one every way qualified (as their letter

expresses it) to discharge its duties with dignity and honor.' \*

From a manuscript journal kept by Dr. Chandler during his absence, and now in the possession of the author, we find him still laboring for those whom he had left ; raising funds for his destitute brethren ; urging upon the government plans of conciliation, and upon the bishops, with whom he seems to have lived in habits of intimate friendship, the completion of his long-cherished plan of an American Episcopate. Among other interesting documents on this subject, which he mentions as being placed in his hands by the Bishop of London, he speaks of ' the original patent made out by Sir Orlando Bridgman for an American Bishop in the reign of Charles II.'

Ten tedious years of banishment were thus passed by him, and when at length, in 1785, it was judged safe and expedient for him to return, it was in age and sorrow, after having lost, as we learn from his journal, a ' beloved daughter' and an ' only son,' and with an incurable disease fixed in his constitution ; one, which, if any outward circumstance could destroy the happiness of a good man and sincere Christian, must have been fatal to his ; but he came, with cheer-

\* White's Memoirs, p. 331.



fulness in his heart, to die in the bosom of his family; in inward as well as outward peace. On the last page of his diary his entry is, 'God's will be done.'

But while he had life his heart was with the Church; and a letter of expostulation, written by him after his return, to the Convention in Philadelphia in 1786, 'I have no doubt,' says Bishop White, 'was among the causes that prevented the disorganizing of the American Church.'\* But the hand of death was upon him, though lingering in its approach. A cancer in the face terminated his mortal existence in 1790.

But to return to the subject of our memoir. It was in the month of May, as if to crown all other blessings with the bright hopes of spring, that Mr. Hobart and his youthful bride took possession of their destined parsonage in the quiet village of Hempstead, L. I.

Whether it answered the picture which fancy had drawn, we must leave to fancy to conjecture, for there are no memorials; certain, however, it is, it was not the true station for one of his talents long to rest in, either for usefulness to the Church or happiness to himself. The

\* White's Memoirs, p. 131.

energy of such a mind must eventually have become restless under the want of adequate occupation, and his love of retirement, though it continued with him throughout life, and though it was a true love, was yet, we must say, an intermitting passion; it went not beyond the time that was needful for the refreshment of mind and body,

‘To plume his feathers and let grow his wings!’

Though we may not add with the poet,

‘That in the various bustle of resort,  
Were all too ruffled, and sometimes impaired.’

Of his short residence at Hempstead, neither record nor letter is found. What it was, may, however, easily be conceived,—happiness unbroken, so long as sufficient employment was found for time and talents. He loved study, it is true, and was an enthusiastic admirer of nature; but of books he had at this time small store, and nature on the pine plains of Long-Island is neither varied nor interesting enough for frequent meditation. But had he even found, what here in truth he did not, all that a romantic fancy had pictured, still it neither would, nor ought to have satisfied him long. The day-dreams of youth had passed, and the period of repose had not yet come; and, under

the sterner dictates of duty, he felt a voice within him that bade him up and be doing.

In a Church like that of England, full and stationary, such acknowledgment might indicate a spirit too restless for the Christian minister, but it is otherwise in a Church like ours, that is yet but in what geologists would term a *formative* state: where the harvest is so boundless, and the laborers so scanty, that the buoyant energy of talent, seeking for itself an appropriate field of ministerial duty, widens instead of narrowing the path for all who follow.

As this charge of 'self-seeking' is one often made against the memory of Bishop Hobart, it is due to him, and as the author thinks to truth, here to draw a broad line of distinction between that honorable spirit of action which certainly belonged to him, and which rests not beneath its natural level, and that vulgar personal ambition with which it is sometimes confounded, and of which he was most falsely accused.

The contest now was, who should have him. The new parish of St. Mark's, New-York, made indirect overtures to him to become its Rector. The older parish of Trinity Church openly called him as an assistant minister: both these took place within five months after his settlement at Hempstead. The latter invitation bearing date September 8th, 1800, after a few days'

reflection, was accepted by him. The feelings under which this decision was made will be best learned by an extract from his answer to it. 'The best evidence,' says he, 'that I can give of my feelings will be the endeavor 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 candor and support of the congregation, and on the affectionate advice and aid of my superiors and brethren in the ministry. Thus strengthened and supported, while I endeavor faithfully to discharge my duty, I trust that I may hope for the presence and blessing of ALMIGHTY GOD.'

In the month of December he removed to the city, and entered upon his duties. The following letter to his friend Mercer shows that simpler visions than those of ambition were uppermost in his mind, and that his present change was one not wholly unmixed with regrets.

TO C. F. MERCER.

*'New-York, March 18th, 1801.*

My long silence is indeed without excuse. It would be folly in me to pretend that engagements have prevented me from writing to you, though these, from my

change of residence, have been numerous. My mind, however, has generally been so depressed that I have not had the resolution to take up my pen. Though I have not lately had those fits of melancholy to which I was formerly subject, yet I seem to be the victim of a languor that indisposes and disqualifies me for exertion. This state of my mind I attribute partly to constitutional malady, but particularly to my having been of late hurried through scenes so novel, and so wholly opposed to my former sentiments, habits, and pursuits. From a wise law of nature, however, which gradually bends the mind to the circumstances in which it is placed, I am becoming more reconciled to my situation; and I am awakened from this fatal torpor by the reflection that I am sacrificing to it the highest duties and enjoyments of life. I moved to town last December, at which time I entered on the duties of my office as one of the assistant ministers of Trinity Church. I find enough to occupy my thoughts and my time. I have so many interruptions, and so many engagements, that my mind and feelings become relaxed and dissipated. I am endeavoring to introduce order and energy into my studies and duties, which will, no doubt, have a favorable effect on my mind. I can, however, never like a city. I pant for the enjoyments of the country, and still indulge the hope of being one day able to realize a plan of happiness somewhat like my wishes. Who is there that does not indulge this hope? Yet do not suppose that I am unhappy; from the lofty regions of inexperienced fancy, in which we often soared, I have sunk down to the plain, but perhaps more valuable enjoyments of common life. Except when under the uncontrollable influence of constitutional melancholy, I can generally find happiness in the endearments and duties of domes-

tic life — in the enlivening hopes of friendship — in plans of literary improvement and professional duty ; and if I know my own heart, I can say, that regarding this world as the scene of much vice and misery, and containing no bliss but what will be infinitely exalted in that which is to come, I cherish always with pleasure, and sometimes with triumph, the prospect of leaving it, and entering on the perfection and unutterable happiness of my everlasting existence.

J. H. HOBART.’

This letter must surely have been penned in some gloomy moment, for it certainly presents a picture which his nearest friends cannot realize. It is a morbid exaggeration of momentary feeling : he mistook the shadow of a cloud for the darkness of night ; but the cloud soon passed, and all was bright again. To such alternations ardent minds are proverbially subject, but Mr. Hobart less so than any the author at least has known. Cheerful activity seemed part of his nature ; it beamed forth in all that he said or did ; whatever he thought or felt came forth from his heart as water from a living spring, bright and sparkling ; his words, too, moved as quickly, like unto those of one who feels himself *impelled* to speak. That he had his moments of lassitude, there is no doubt ; but compared with most men, they were few and far between. He was by nature happy and light-

hearted. In the medley of mental musings, the cheerful thought with him was always uppermost, and often expressed itself with child-like simplicity on his countenance. ‘What were you smiling at?’ I once said, on meeting him, walking alone. ‘At my own thoughts,’ replied he; ‘I am so apt to do it, I am sometimes afraid of being taken in the streets for a simpleton.’ This it was that gave to him in society a bright and cheerful tone, in voice, look, and manner. His entrance into the room was like a ray of light for wakening up the dull or dispirited, and no chance companion of an hour could ever part from him without feeling that he had been in the society of a cheerful and happy man, as well as a most able and good one.

## CHAPTER II.

*From his Removal to the City in December, 1800, to the first of his Publications in 1803; from the 25th to the 28th Year of his Age.*

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Trinity Church—Early History—Actual Condition—Style and Estimate of Mr. Hobart as a Preacher—Styles of Preaching—His Performance of Pastoral Duties—Domestic Establishment—Anecdotes of Kindness—Habits of Study—Official Duties in General and State Conventions.

THE parish of Trinity, with which he now became connected, was among the oldest in the Northern States. The Province of New-York, being gained by conquest, became consequently a royal colony. The Church of England, therefore, came in with the government, in 1664, or rather in 1667, when, by the treaty of Breda, the colony was ceded. The Church thus became, in some sense, established.

Among the rights to which it at once succeeded, was the use of the garrison chapel, which stood within the fort, near what is now termed the Bowling Green, at the foot of Broadway. Upon the subsequent increase of the congregation, a parish church was erected under the name of 'Trinity,' which stood where the present church of that name now stands. This was in the year 1696, under the reign of William and Mary, by whom, or rather by the



colonial governor, under authority committed to him, it was liberally endowed — an adjoining property, known as ‘the King’s Farm,’ being granted to the corporation for the support of the services of the Protestant Episcopal Church.\*

This edifice was originally a small square building, accommodated to present necessity; but being twice enlarged, viz. in 1735 and 1737, it became one of the largest and most splendid churches in the country, being one hundred and forty-six feet in length, seventy-two in width, with a noble spire one hundred and eighty feet in height. On the 21st September, 1776, it was involved in the memorable and melancholy conflagration which devastated that part of the city, and lay in ruins during the remainder of the revolutionary war, and for some years afterward.

The present edifice, inferior in size to the old, being forty-two feet shorter, was erected in 1788, and consecrated in 1791, by the first Bishop of the Diocese, the Right Rev. Samuel Provoost. In addition to the parish church, two chapels within its bounds had successively been erected previous to this period, viz. St. George’s, in 1752, and St. Paul’s, in 1766.

\* The original grant was a temporary one, 6th May, 1607, by Governor Fletcher. It was made perpetual by a grant from Lord Cornbury, 1705, and in 1709 confirmed by the Colonial Assembly under Governor Ingoldsby.

Such was the parish at the time of Mr. Hobart's connection with it. Subsequently St. John's Chapel was added, (1807,) and St. George's set off (1811) as an independent church. The parish was then, as it continues to be now, under the pastoral charge of a rector and three assistants.\* At the time of Mr. Hobart's election, the Right Rev. Benjamin Moore, D. D., held the situation of rector, having been elected thereto on Bishop Provoost's resignation, the same day (September 8, 1800,) on which the call was given to Mr. Hobart. The other assistant minister was the Rev. Abraham Beach, D. D., and the Rev. Cave Jones was chosen

\* The Rectors of Trinity Church up to the present year (1836) have been as follows :

Rev. William Vesey,	from	1696 to 1746,	50 years.
Rev. Henry Barclay, D. D.,		1746	1764, 18
Rev. Samuel Auchmuty, D. D.,		1764	1777, 13.
Rev. Charles Inglis, D. D., (after-			
ward Bishop of Nova Scotia,)		1777	1783, 6
Rt. Rev. Samuel Provoost, D. D.,		1783	1800, 17
Rt. Rev. Benjamin Moore, D. D.,		1800	1816, 16
Rt. Rev. John H. Hobart, D. D.,		1811	1830, 19
Rev. Wm. Berrian, D. D.,		1830.	

The other ministers have been, beside the above-named, the Rev. John Ogilvie, D. D., Rev. John Bowden, D. D., Rev. Abraham Beach, D. D., Rev. John Bisset, Rev. Cave Jones, Rev. Thomas Y. How, D. D., Rev. Thomas C. Brownell, D. D., now Bishop of Connecticut, Rev. J. M. Wainwright, D. D., Rev. Henry Anthon, D. D., Rev. J. F. Schroeder, and the Right Rev. B. T. Onderdonk, D. D., the present Bishop of the Diocese.

shortly after. With these as his fellow-laborers in the parish, Mr. Hobart was now associated, and was soon after placed on a ministerial equality with them, by being admitted to the order of Priests. This ordination was by Bishop Provoost, in Trinity Church, in the year 1801.

As Mr. Hobart owed doubtless this his early advancement, for he was but in Deacons' Orders when elected, to his reputation as a pulpit orator, it may not be amiss here to consider his claims to that character, and the peculiarities by which it was marked.

In the physical powers of the orator, Mr. Hobart, though not eminently gifted, was yet far from wanting. His figure was somewhat under size, but it was firm and strongly knit, giving the impression of muscular strength with great agility and vigor of movement. His head was large in proportion to his body, his forehead high and prominent, and the general cast of his features, though not large, yet massive. In one feature of power, however, he was wanting: the 'glance of the eye' (to the orator no feeble weapon) with him was comparatively lost, through the use of spectacles, to which near-sightedness had forced him even from boyhood. His voice on the contrary was deep, strong and flexible; having in it great compass, and varying with every expression of feeling, though not

always, it must be admitted, with that chastened and harmonious movement which the critical ear demands. The same charge might also be made against his enunciation, which, though always distinct and clear, was oftentimes too rapid for the train of thought in ordinary minds, and too sudden in its change of tone for hearers of a less vivid temperament than himself to follow, sympathize, and approve.

But it was in the moral elements of the orator that his strength peculiarly lay. There was that in him which the heart of man can never long resist. Sincere, earnest, and affectionate, the sympathies of his hearers were almost immediately enlisted in his favor; so that what was not yielded to conviction was often given up to feeling. To withstand his argument seemed not so much opposition to a reasoner as ingratitude to a friend. But although the heart first gave way, the judgment of the hearer soon followed; since amid all his discursiveness of thought and diffuseness of language, there was yet evident in all that he said, a thread of strong connected reasoning, that showed the preponderance of sound judgment, and satisfied his auditor that he was yielding to no vain torrent of youthful enthusiasm.

This style of preaching, especially when coupled with the novel practice of delivering

his sermons without the use of notes, was so foreign to the placid and more formal tone to which his hearers had been long accustomed, as to be very far from universally acceptable. Some decried it on the score of novelty ; others again of enthusiasm and extravagance ; and many of the older members of the Church looked with no little distrust upon an innovator at once so young, so bold, and so persuasive. But these scruples were overcome in proportion as their preacher became known ; and after a time changed to an unbounded confidence in both his talents and his judgment, which was never afterward shaken.

The *critical* objectors stood out longer because they had something to stand upon. His style of preaching they could not deny to be impressive, but they doubted its good taste. To this it was replied, that although there might be too much of *action*, that action at any rate was un-studied, earnest, and expressive ; if his *manner* were somewhat too impassioned, it was nevertheless but the picture of his feelings ; and if his *expressions* sometimes bordered upon enthusiasm, why, so too did his affections ; and in short, that in language, tone, and gesture, his delivery but kept pace with the promptings of a heart such as few possessed, and all must love.

Now whatever faults might be charged upon

such a style of preaching, they could not but be venial, so that they soon ceased to be talked about ; either criticism stood abashed under the influence of better feelings, or the hearts of his auditors were carried away beyond the hearing of its cold objections. They who listened to him had certainly better things to think of, for from the first day of his ministry among those committed to his care, he never ceased to preach unto them ‘CHRIST crucified,’ the only Saviour of sinners, and to exhort them, ‘even with tears,’ to lay hold upon that salvation by entering into covenant with him in that Church which he had purchased with his blood.

Such was the style and tone of Mr. Hobart’s preaching when first established in the scene of his long-continued ministry, and as it was the impress of his character, so it continued unchanged in all its leading features throughout life. Years and experience had no doubt their moderating influence upon his manner ; but less with him than with most men, for he himself altered less. To the last days of life his feelings continued to hold that freshness, which, with minds of a less happy or vigorous frame, belongs only to the buoyant season of youth ; with him, it may be said, that season was perpetual ; the fountain was perennial, therefore the stream never stopped : the spring was a

warm one that nature had opened in his breast, therefore amid the colds of winter it only gushed out the warmer by contrast.

In one point of manner, however, he decidedly changed: he gave up preaching his sermons 'memoriter.' This practice, to which for a considerable time he adhered, his biographer and relative, Dr. Berrian,\* has attributed to a physical necessity, created by near-sightedness; but to this it may be objected, if such necessity existed, how was the practice afterward changed? This makes it evident that it was a matter of choice and preference. Such manner of delivery accorded better with the warmth of his emotions, and was more favorable, he thought, to a deep impression on the minds of those who heard him.

In illustration of this, he once held an argument on the subject with his present biographer, then a young student of divinity, urging him to the adoption of the same course, and closing his philippic against the *reading* of sermons by the following apologue:

'A steward once complained to his lord that the servants of the household were disobedient and disrespectful to him. His lord directed him to assemble them in the great hall, and sharply to rebuke them in his presence. They were

\* Memoir, &c., p. 79.

assembled accordingly, when the steward drawing forth from his pocket a written paper, proceeded gravely to *read* therein, in a monotonous tone of voice, the prescribed rebuke. The servants looked, listened, smiled, and retired, and, strange to tell, were disobedient and disrespectful as before.'

The practical importance of this question, and the danger of young preachers mistaking their true course under such high authority, must be the author's apology for entering a little into it. Bishop Hobart's practice then, he thinks, was a safer rule than his argument, and experience a better one than either. Extemporaneous preaching is bad, because the power to instruct, which is the basis of all his other power, depends upon what cannot belong to off-hand speaking ; upon order and arrangement, and precision and logical connection. In these the extempore speaker from the pulpit, above all others, is necessarily deficient, because his subject wants the landmarks of fact and counter-argument, that, under other circumstances support and bear forward the speaker : therefore it is, such preachers are always found to eddy round and round their subject in wearisome sterility.

Again, to preach *memoriter*, i. e. to write and commit to memory, is still worse : loss of time and exhaustion of mind are among its additional



costs, and are both so much deducted from what the preacher is able to give to other duties ; but besides this, the very similarity which it produces to extemporaneous preaching — the very motive with the preacher for its adoption—is in itself a great evil : it leads him *studiously* away from excellence ; he is afraid of being too choice in the right word, or too clear in his arrangement, or too logical in his conclusions, lest the truth should appear to his hearers that he is speaking from memory, and not from impulse. He therefore studies to resemble that which he would fain seem to be, and thus learns to imitate the extemporaneous speaker in diffuse phrase and loose logic.

What a preacher should be able to do is another thing from what he should habitually do. He should be *able* to speak without preparation, but not *willing* to do it. His power of usefulness may sometimes, nay often, depend upon his actually doing it, and then he is to do it ; but this is no justification for converting the *exception* into the *rule*.

Not only, too, should sermons be *written*, but they should be *read* ; that is, so delivered as to satisfy the hearer that the preacher is giving him not the thought of the moment, not the language of chance excitement, but that which has been premeditated and chosen, both in

thought and language, as the truth, the precise truth, and the whole truth, in reference to whatever point of Christian duty or doctrine may be his theme.

Nor need such delivery be wanting in any one element of power : that which is written in earnestness may be delivered with warmth, and the strength and conviction that were in the mind of the writer, transferred undiminished through tones that speak to the minds and the hearts of the hearers ; and this not only *may* be, but *will* be, where the feelings are right, in proportion as the preacher is freed from those trammels, which, with all his pretence to freedom, *enslave* the extempore speaker ; the ever-present thought of *what* he shall say, and *how* he shall say it.

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In thus ranking Bishop Hobart as a first-rate effective pulpit orator, that the estimate may not appear a partial one, the language is subjoined of a clergyman not of our country—one himself a scholar, and familiar with the best specimens afforded by the English and Scotch pulpits. His testimony relates, however, to a later period of life than the one before us, having heard him while on a visit to New-York, in 1816.

‘It was impossible,’ says Archdeacon Strachan, ‘to hear him without becoming sensible of the infinite importance of the Gospel. He warned, counselled, entreated, and comforted, with intense and powerful energy. His manner and voice struck you with the deep interest which pervaded his soul for their salvation, and found ready entrance into their heart.’

‘He appeared in the pulpit as a father anxious for the eternal happiness of his children—a man of God preparing them for their Christian warfare—a herald from the other world, standing between the living and the dead, between heaven and earth, entreating perishing sinners, in the most tender accents, not to reject the message of reconciliation which the Son of the living God so graciously offered for their acceptance.’

Again, ‘His power as a preacher was not only perceived, but felt. The precise and minute adaptation of his ministrations to the state of his hearers, the ease with which he entered into the diversified workings of their hearts, and the knowledge which he displayed of their thoughts and practice, could only be exhibited by one who possessed something of an intuitive, yet profound discernment of human nature, added to an extensive and discriminating obser-

vation of human conduct, in every varied situation of common life.' \*

If Mr. Hobart was acceptable to his people as a preacher, still more was he as a pastor, for the duties of which he was peculiarly fitted, not only by warmth of heart and tenderness of manner, but by a spirit of piety which was at once unassuming, rational, and ardent. But this picture has been already happily given. 'He was singularly happy,' says Dr. Berrian, 'in his visitation of the sick, as I have often had occasion to observe when I have chanced to be with him. The ease and freedom of his manner, united with the greatest tenderness and delicacy, at once removed embarrassment, and drew forth from those with whom he conversed an unrestrained expression of their feelings and views. The readiness with which he applied his general observations, and the felicity with which he adapted his quotations from Scripture to the respective circumstances of their case, gave to all that he said a peculiar interest and force; and the impression was made still deeper by the solemnity and fervor with which he offered up the prayers.

\* A Letter to the Rev. Thomas Chalmers, D. D., Professor of Divinity in the University of Edinburgh, on the Life and Character of the Right Rev. Dr. Hobart, Bishop of New-York, North America.

Regarding also his vow not only to visit the sick but the well within his cure, he devoted as much of his time to this duty as could conveniently be taken from his other numerous and pressing engagements. Among these he mingled with the easy familiarity of a friend, imposing no restraint upon their cheerful conversation, or innocent enjoyments, but securing their good will and affection by his sociability and kindness; and at the same time not losing sight of the dignity of his character, nor the obligations of his calling, but often availing himself of suitable opportunities to season common discourse with such words as might "minister grace unto the hearers." How often are the recollections of these happy hours awakened in thousands, with a gush of tenderness that they can be enjoyed no more! \*

Amid all his busy cares, the separation from his mother and only sister was at times deeply felt by him. In 1802 he hurried on to Frankfort (Pennsylvania) to see the latter under a severe attack of disease which threatened her life. The following letters, to Mrs. Hobart, express both his sorrow and his comfort in the visit. The death of his mother, as the author has learned by inquiry, occurred the following

\* Berrian, pp. 80, 81.

year; of it, however, no notices are found among Mr. Hobart's papers.

TO MRS HOBART.

*Frankfort, July 1st, 1802.*

My dear Goodin,

I am rejoiced to find by your letter that you are as well as when I left you, and that our darling, Jane, is as usual.

My sister I think is weaker than when I came, but her fever has in a considerable degree yielded to some powerful medicines which she has been taking. It is possible she may recover—our wishes catch at every favorable appearance. God grant they may not be blasted! Though exceedingly weak and depressed, she is perfectly sensible, and discovers the ardent tenderness of her heart by her solicitude for the happiness of those she loves. She often speaks of you, whom she loves for your own sake, and as the wife of her beloved brother. It seems impossible for me at present to leave her, and I must therefore repress my earnest desires to embrace you and my sweet Jane. Do not let her forget her papa. You must try to keep up your spirits, and do not confine yourself—yield to invitations to go abroad—confinement will injure both your spirits and your health. Do write to me again immediately.

I have written to Dr. B., that I shall not be in New-York next Sunday. I conclude I can be spared, as Trinity Church is to be shut up, and Dr. Blackwell, I understand, is in New-York.

My dear Goodin has the prayers of her affectionate,

J. H. HOBART.'

TO MRS. HOBART.

*'Frankfort, 5th July, 1802.*

I was disappointed in not receiving a letter this morning from my dear Goodin. I am anxious to hear of your health and that of our little darling, and I must hope that I shall receive a letter from you by the next mail.

Sister continues exceedingly weak and low, though the physicians encourage the hope that for a few days past the symptoms of her disorder have been rather more favorable than before. For my own part I am almost afraid even to hope. It gives me inexpressible pleasure to find her mind perfectly composed, and that the religious principles, which she hath long cultivated, support her in this trying period. Nothing but a wish to cherish these religious hopes, and thus to soothe the illness of a beloved sister, could reconcile me to a separation from you. When I consider how strong her affections are, and how numerous the ties that attach her to the world, I am disposed to bless the divine goodness which inspires her with so much resignation. May God still raise her a blessing to her family and friends.

I must endeavor to see you this week, though I cannot name the day. It will most probably be toward the close of the week. I often think of my Goodin and our dear infant, and commend them to the Divine protection and blessing.

Your sincere and affectionate,  
J. H. HOBART.'

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With small means, and a growing family, his establishment, in an expensive city like

New-York, required to be regulated in the strictest style of economy. His earliest residence was, therefore, a very small two-story house in Greenwich-street, the rear, however, of which was rendered airy by the proximity of the river. The attic chamber here formed his study, as being the most retired and quiet spot in the house, with windows looking out over the noble expanse of the Hudson to the opposite shores of Jersey, and having for the background of the view the distant hills of Springfield, in which very hills, by a singular coincidence, he found, in later years, that quiet rural retreat he always longed for.

In this little 'sanctum' surrounded, or to speak more justly, walled in, by piles of folios and heaps of pamphlets, through the zigzag mazes of which it was no easy matter for a stranger to make his way, did our young theologian entrench himself, passing every minute, both of the day and night, that could be snatched from sleep or hasty meals, or spared from the higher claims of parochial duty. These latter interruptions were so numerous, that to one less vigorously resolute in gathering up the scattered crumbs of time, they would have been pleaded as a sufficient apology for the remission of all study beyond necessary preparation for the pulpit.



But with Mr. Hobart such was not the spirit either of the man or the minister. By nature he loved labor, and by profession he was bound to it. Idleness had no charms for him any where, least of all in the midst of the 'vineyard;' so that exertion was both a pleasure and an obligation.

In the scale of duties he placed first, as was his duty, his parochial ones, and these, as already stated, were almost unintermitted. Being equally connected with the three united parishes, the calls upon his time were limited only by the acceptableness of his services—but that acceptableness, it may be truly said, was unbounded, the zeal and eloquence of his public ministrations, and the attractive kindness and warmth of his private ones, soon made him a universal favorite, so that the only wonder was how he found time for any thing else. With slight alteration we may apply to him St. Augustine's admiration of Varro, 'How he who studied so much could write so much, or he who wrote so much could study so much.'

What adds to our wonder too at this amount of labor is, that it was in spite of much bodily weakness, arising from natural delicacy of stomach and occasional great debility of the nervous system. On one occasion, as related by a nephew who was on a visit to him in

1802, in the family evening prayer—he faltered—repeated the clause—then stopped, and fell upon the floor in a fainting fit, from which he was with difficulty recovered. This irritability of system continued with him through life ; oftentimes, as he once told the present writer, did he find himself forced to cast aside pen and books, and literally rush to some physical exertion in order to overcome it. But in spite of all this he was through life a hard and watching student—late to bed and early up—at his books or pen, in summer always by daylight, in winter long before.

But his parishioners were his first care ; however deaf to other calls while absorbed in his books, to a spiritual one his ears were ever open—in comparison with such, study was nothing, and personal ease was less than nothing—even health and prudence were disregarded when the question was one of comfort and consolation to the bereaved, the sick, or the dying—these once performed, with a rapidity of movement that distanced ordinary men, he was again to be found at his post, among his books and with his pen—entrenched as before, in his lofty citadel, from whence he had been for a moment dislodged, behind ramparts of books that, by their perilous elevation, as the author well remembers, being then a boy, threatened dan-

ger, if not destruction, to the incautious or unskilful invader.

With such tastes, and under such absorbing engagements, the cares of domestic economy devolved necessarily mainly upon Mrs. Hobart, and it was well that they did so, since he himself evidently possessed very little of the needful talent to the clergyman, of making small means go far. He had little time for such thoughts, and still less inclination. Few men knew so little, or cared so little, as he did about the means of accumulation. It is not enough to say he was above the love of money ; in truth it seemed to offer to him no attractions. It was to him a means and nothing else, and therefore too little thought of to be always within his reach. In the use of money he was thoughtless and almost prodigal, not indeed for himself, but for any good he had in hand. His own habits, too, were rather to be termed simple than frugal, and against two sources of expense, even when at the poorest, his heart was never proof, the call of charity, and the love of books,—in the one case, the melting heart overpowered him ; in the other, the craving of the student ; and to both his purse was more freely and frequently opened than his scanty means could well afford.

But however inconsistent such expenditure might have been with his purse, it was well

suiting to his profession, and in his case, as we may trust in like circumstances it always will be, God's blessing more than returned what a selfish prudence would not have expended : that which was cast upon the waters after many days came back to him, and a circle of kind and Christian friends became to their pastor a stronger barrier against worldly want than the most penurious economy could possibly have erected.

The rough draft of a note found among his papers illustrates this fact, and exhibits his feelings on one of those occasions most trying to the sensitive mind, and it is here inserted, even at some risk of censure, to show the truly Christian spirit which humbles its own feelings for the gratification of others. It is thus endorsed : —  
'Wednesday, January 26, 1803. In answer to a note which I accidentally discovered to be from . . . . and . . . . enclosing \$100,' (a sum, the author would add, greater *then* than *now*.) The contents are as follows :

'From a circumstance which could not have been foreseen, Mr. Hobart is enabled (as he believes) to fix with certainty upon the friends to whom he is indebted for a valuable enclosure last evening. While on the one hand he almost regrets a discovery which deprives them of the gratification of doing good unknown ; on the other he feels pleasure in being able to direct the

sentiment of gratitude to the proper object, and surely the favor itself, and the manner of conferring it, both call for the warmest acknowledgment. From some he would hesitate to accept so valuable a gift, to which he can lay no claim; but he should have to reproach himself with wanting the spirit of that divine Master in whose service he is engaged, if pride should prevent him receiving favors from Christian friends upon Christian principles. He will not wound the delicacy of his friends by giving vent to the feelings their unexpected kindness has excited; but they must permit him to say such feelings arise not only for the favor conferred, but from regarding it as an evidence of that disinterested Christian benevolence which has long distinguished them, and for which he trusts they will not be without their reward.'

One anecdote of his own well-timed bounty occurs to memory. One Sunday morning about the hour of service, a note was handed him in the vestry-room from a penniless young Frenchman, soliciting aid, in phrase whose meaning was clearer than its grammar. 'I shall not dig,' said the applicant, 'I must not beg — I am not able to starve.' But it was language which the heart understood. I inquired the answer. It was an enclosure of ten dollars, a sum as far beyond at that time the means of the giver, as it probably was beyond the expectations of the receiver; but the event proved that it went not beyond his merits. About a twelvemonth afterward it was returned to Mr. Hobart with a letter

of thanks, written in less dubious English, and stating that the loan he made had saved the writer from despair; had given him heart and means to offer himself as a teacher of drawing, the profits of which now enabled him to return the sum lent, with a thousand thanks and a hearty blessing.

Such a youth deserved success, and it is agreeable to think that he attained it. An honorable and successful course followed upon this right beginning, and he now looks back with gratitude to the memory of one, who, amid his own wants, could yet compassionate and trust a friendless and helpless stranger.

The following, among some chance notes preserved, though without date, and probably some years later, shows his own delicacy in receiving favors.

TO DR. J. C. OSBORN.

*July 23.*

Dear Sir,

Your attentions to my family, marked not only by professional skill, but by tenderness and affection, have laid me under a debt of gratitude not to be cancelled by any pecuniary compensation. This, however, is an act of justice, and should the enclosed be less than your customary demands, I beg that you will lay me under additional obligations to you by informing me. Permit me to take this opportunity of expressing to you how much solicitude I feel for the preservation of a life so

valuable to your friends and to society, and at the same time to subscribe myself, not in the cold forms of civility, but with the utmost sincerity,

Your much obliged and affectionate friend,

J. H. HOBART.'

The affectionate prayer for a life so valuable to others, it is painful to learn, was without avail.

The physician and friend here addressed, himself soon fell under the hand of disease: he died at the island of St. Thomas, whither, he had gone for the benefit of his health. In the pages of the 'Christian Journal' we find his death recorded, and his worth more publicly acknowledged, both probably from the same pen as the foregoing.

Among the fleeting recollections which bear upon his habits of ready kindness, the following, however trifling, may yet serve to mark his character.

On one occasion being interrupted while very busily engaged, by a petition for alms, he refused to be disturbed, and the petitioner was dismissed. On coming down to the parlor he was observed to walk up and down the room very hastily two or three times with his hands behind him, as his manner was, until at length hastily saying, 'I have done wrong — I have done wrong!' he seized his hat, followed the applicant, whose name and residence his quick

memory had retained, and relieved at once his own conscience and the poor man's necessities.

On another occasion, having given in haste an obscure direction to some distant part of the city to an elderly country clergyman, who was his guest ; as soon as he became aware of it, he snatched up his hat, and in his slippers as he was, ran after him to correct it. These no doubt are trifling incidents for a great man's life, but they speak forth the heart, and show how it was that he won love as well as admiration from all who approached him. But these things were hardly virtues in him : they were rather nature.

‘ His pity gave ere charity began.’

To these already absorbing engagements of Mr. Hobart was soon added another, a load of public duties from which, through life, he never was afterward free. Through the friendship of Bishop White he had been appointed Secretary to the House of Bishops, during their triennial meeting in Philadelphia, in June, 1799, shortly after his own ordination. Upon the meeting of the Diocesan Convention of New-York, in 1801, he was chosen to the same office in it, and elected one of the Deputies to represent the Diocese in the General Convention,



which met at Trenton the same year. So well satisfied was the Diocese with their choice, that we find him successively elected to the two following General Conventions, in 1804 and 1808, the only ones which preceded his own elevation to the episcopate, and in both unanimously chosen by the House of Clerical and Lay Deputies as their Secretary.

In the State Convention, from the day of his appearance, he became what may be termed its *business* man. He was annually chosen its Secretary from 1801 to 1811, when elected to be its Bishop, during the whole of which period its official business rested on him. He was annually also elected upon the Standing Committee of the Diocese, thus becoming one of the Bishop's canonical advisers in all his official acts. He was regularly chosen, as already said, a Delegate to represent the Diocese in the General Convention. In 1804 he was the originator of the Committee for Propagating the Gospel in the State of New-York, and from that period was annually chosen upon that Committee—serving as its Secretary—corresponding with its missionaries, and making its reports to the Convention; and, in 1808, introduced the plan of annual parish collections for funds for their support. In 1803 we find him preaching the Annual Convention

Sermon, and on all occasions which called for labor, zeal, or talent, standing prominent. It is a coincidence to be noted, that the very first entry of his name on the minutes of the Convention, the first year he sat in it, is in connection with the principle that marked all his subsequent course—‘*Ecclesia est in episcopo.*’ ‘On motion of the Rev. Mr. Hobart, *resolved*, That this Convention cannot with propriety act upon the memorial while this Church is *destitute of a bishop.*’ This entry follows in the Journal of 1801, immediately after the resignation of Bishop Provoost.

For the duties involved in these honorable offices Mr. Hobart was peculiarly well qualified. He was a fluent speaker and a ready writer, while the confidence reposed in his judgment and practical talent, placed him, even at that early age, among the sagest counsellors of the Church. Having thus introduced him into a higher sphere of labor, we turn over, as it were, a new page in his history.

## CHAPTER III.

*From 1803 to 1807—28th to 32d year of his age.*

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Period of his chief didactic Publications, viz. Treatise on the Nature and Constitution of the Christian Church—Companion for the Altar—Style—Criticism upon it—Character it displays—Companion for the Festivals and Fasts—Church Catechism broken into short Questions and Answers—Examination of his Views of Religious Education—Companion to the Book of Common Prayer—The Clergyman's Companion.

WE have now to regard Mr. Hobart in a new light—one that connected him more closely with the feelings of the Church at large—that of a faithful expounder and able advocate of her doctrines, discipline, and worship.

The first in the long series of works, original and compiled, by which his name became so widely spread and identified with Church principles, was a republication of Stephen's 'Treatise on the Nature and Constitution of the Christian Church,' with such alteration in form, and addition in matter, as appeared called for by the object he had in view, which was, instructing the young of his communion in the distinctive doctrines of the Church to which they belonged.

This little work was published in 1803, anonymously, partly, we may presume, through

the diffidence natural to a young author, but mainly, no doubt, from that simplicity of character which on all occasions sought the end and not self-glory ; for so soon as his name could give weight to his opinions, he scrupled not, with equal simplicity, to annex it.

In the spring of the following year (1804) appeared ‘ A Companion for the Altar, or Week’s Preparation for the Holy Communion.’ This work was also, in part, a compilation, especially in the explanatory portions ; the devotional part, however, is chiefly original, and bears the impress of its author—ardent alike in thought and language—sometimes verging to an extreme which a rigid taste might condemn, but never wanting in the higher requisite of heartfelt sincerity. But the literary merit of the work is a secondary question, and may be hereafter considered ; a greater and more interesting one is, what is its tone of doctrine. Now this being the first occasion on which Mr. Hobart’s doctrinal views have come up, or could be made known from his own words, it may be proper to enlarge somewhat more upon this volume than its comparative merits would seem to demand.

The following extract from the preface contains, in few words, the principles of the author, as exemplified, not only in this, but in all his succeeding writings, for what he had once adopted

upon conviction, he continued to hold without wavering.

‘In the following pages the writer has endeavored to keep in view two principles which he deems most important and fundamental. These principles are, That we are saved from the guilt and dominion of sin by the divine merits and grace of a crucified Redeemer ; and that the merits and grace of this Redeemer are applied to the soul of the believer by devout and humble participation in the ordinances of the Church, administered by a priesthood who derive their authority, by regular transmission, from CHRIST, the divine Head of the Church, and the source of all the power in it.’

After referring these principles to the primitive Church, he goes on to add, ‘Could Christians be persuaded heartily to embrace these principles, and to regulate their faith and conduct by them, the Church would be rescued on the one hand from those baneful opinions which are reducing the Gospel to a cold, unfruitful, and comfortless system of heathen morals ; and, on the other, from that wild spirit of enthusiasm and irregular zeal which, contemning the divinely-constituted government and priesthood of the Church, is destroying entirely her order, unity and beauty, and undermining the foundations of sound and sober piety.’

Now from these views of Christian truth and order, Mr. Hobart never deviated. 'The Gospel in the Church' was his motto: united in the beginning by divine authority, man, he contended, had no right to put them asunder. Their separation might be pardonable through ignorance, or excusable through necessity, but never justifiable upon principle. 'Primitive faith and apostolic order' were, therefore, the distinctive marks of the Church; and they who professed to belong to her communion were bound to understand and recognise them: the one as the end, the other as the appointed means, but both obligatory. When asked if the Church was to be spread every where, 'Yes,' said he, 'could I send my voice into every part of Zion, I would send with it this holy watchword — "THE CHURCH," in her faith, her ministry, her order, her worship, in all her great distinctive principles—maintain her at all hazards.'

Such were the doctrines laid down: how received within the Church, and attacked from without, will hereafter appear from the controversies to which they led; at present we turn our attention to another feature of the work equally characteristic of its author, and equally obnoxious at the time to criticism or censure. The meditations and prayers added by himself were, as already stated, in a strain of fervor cer-

tainly unusual in the language of Churchmen, at least in that day. On this ground the work by many was condemned ; but before sanctioning such condemnation let us hear his defence.

‘ It may possibly be objected to the strain of devotion in this work that it is *visionary* and enthusiastic. . . . But the appeal may be made to the primitive fathers who poured forth their devotional feelings in language the most ardent and impassioned. The divines of the Church of England, who imbibed their principles and their piety at the pure fountain of the primitive Church, are distinguished for their lively and animating fervor. The writings of the venerable Bishop Andrews, of Bishop Taylor, Bishop Kenn, Bishop Hall, Dean Hicke, Dean Stanhope, Bishop Wilson, and the late eloquent and pious Bishop Horne, not less instruct by sound and forcible reasoning, than animate and warm by the sacred fervor that pervades them. Far be it from the writer, humble in attainments as in years, to presume to range himself even in the lowest seat with these eminently distinguished servants of the sanctuary. Happy may he esteem himself, if from the study of their works, which, next to the inspired volume, he cherishes as the invaluable standard of his principles and the animating guide of his devotions, he has caught even a feeble spark of that celestial

spirit which made them “burning and shining lights” in the Church on earth, and has prepared them for the highest seats of glory in the Church triumphant.\*

But beyond this appeal to the spirit of a purer age, there was a more conclusive argument, though one which it became not the author to urge. It was the language of his heart ; of a heart which nature had made ardent, and grace had awakened to a deep sense of redeeming love ; therefore it was, that it breathed forth its aspirations to heaven in a strain which to minds of a colder temperament appeared false or enthusiastic. To him may be applied in due measure the words of the holy Psalmist, ‘My heart was hot within me ; while I was musing, the fire burned, then spake I with my tongue.’

Such a work, and in such a spirit, was at the time greatly needed. The piety of Churchmen had certainly waxed cold ; the spiritual tone of devotion was too often wanting in their writings, if not in their feelings ; and nothing was more likely to effect a change than such a ‘manual,’ set forth by one so deservedly popular among them as was their young pastor.

How far the works of Mr. Hobart operated to produce this desirable end, it may not be



easy to estimate. That the effect has been produced is unquestionable ; so that sentiments then condemned by Churchmen as *enthusiastic* will now be approved by them as *evangelical*. The following extract may be taken as a specimen of what could then provoke the charge of extravagance. It is from the prayer for Wednesday Evening.

‘ O most compassionate Father ! hear and accept the sincere vows of duty which I offer at thy throne. Thee, O GOD, I desire to choose as my refuge and my portion. To thy glory and praise I resolve to devote all the powers of my soul : for that purity which will conform me to thy image I ardently pant ; resolutely do I engage to fulfil all thy commands ; cheerfully will I sustain all the sacrifices which thy service may require me to make ; vigorously will I oppose the temptations and difficulties that would seduce or intimidate my allegiance to thee : to thy disposal I resign myself ; patiently will I submit to all the chastenings of thy hand. Thou knowest the humble sincerity of my heart ; thou knowest also, O GOD, its weakness and depravity. O save me from a presumptuous dependence on my own strength. Teach me evermore to rely on thee, and to implore the succors of thy Holy Spirit.’ \*

Again, from the devotions of Tuesday Evening :

‘ HOLY SPIRIT, the source of quickening grace, whose sacred office it is to convince of sin, excite in my soul

the conviction of my weakness and unworthiness. Blessed Guide and Comforter, lead my contrite spirit to repose its full trust in the merits of my Saviour. Almighty Father, whose just indignation I have incurred, cast me not off for ever; listen to the interceding calls of thy mercy, to the powerful pleading of my Saviour's blood, and turn from my guilty soul the severity of thy wrath. Recovered by thy mercy from the depths of guilt and misery, and restored by thy grace to health, purity, and peace, be all the glory of my redemption ascribed unto thee, FATHER, SON, and HOLY GHOST, for ever and ever. Amen.\*

Whatever fault nicer critics may find with such language, it is not to be denied that there is in it much of that which we admire in Jeremy Taylor, Andrews, and other of the older and more spiritual divines of the Church of England. It is the language of a heart not afraid to pray, not 'tongue-tied,' (to borrow a phrase of Coleridge,) but yielding itself up to its pious emotions with that entire, unsuspecting, unfeeling, childlike profusion of feeling, which marks, and ought to mark, the address of an affectionate penitent toward a once offended but now reconciled Father.

It may be satisfactory to hear the opinion of a foreign critic on this point; one, moreover, not likely to prove partial, the Rev. S. C. Wilkes,

\* Page 68.

the learned and pious editor of the London Christian Journal. In a letter to Mr. Hobart, some years after this, speaking of differences among Christians, he says, 'It will be well if all learn from your devotional compositions that deep humility, that profound reverence toward God, that deep repentance, that implicit faith in the sacrifice of the Saviour for pardon and justification, and those earnest resolutions and endeavors after a devout and holy life which they breathe in every page.' And again, speaking of a devotional work Mr. Hobart was about editing, his correspondent adds, 'The frequent perusal of your "Companion" to the blessed eucharist convinces me it will gain much of unction from the required revision.'

After such a eulogium it may seem arrogant for his biographer to add, that, speaking for himself, he would freely admit, that in these earlier works of Mr. Hobart the style is not to his taste. He would prefer either for didactic or devotional ends one of a more chastened character, words chosen with more precision, arranged in more natural order, and with greater condensation of expression. Their fervid diffuseness cannot but be esteemed a fault, so far at least as rendering them inappropriate interpreters of the inward thoughts and feelings of minds of a calmer tenor. But this is not to condemn

them for the use of others : some there are who love to see the religion of the heart clothed in the warm colors of the affections, who like not the sober garb with which nature in some, and age and sorrow in most, invest even the brightest hopes of the Christian. To such this manual of devotion will be found highly acceptable, for such too is its character.

But when such language is charged by Churchmen with extravagance of *sentiment* or *doctrine*, it augurs ill for the Church to which they belong. And such was the fact.

The censure of the work came rather from those who disliked what they undervalued—the tone it wore of deep personal religion. At that time there were many who were for keeping not only the Church to its forms, but its forms to a cold, or what they termed, a ‘decent,’ propriety. In this matter Mr. Hobart’s course puzzled and dissatisfied them : he went beyond them in attachment to the one, and was at direct variance with them in the other. They knew not, in short, whether to call him ‘High Churchman’ or ‘Methodist.’

This was a combination in which Mr. Hobart at that time stood singular, and gives the secret, it may be said, not only of his influence over the Church, but, in short, of his power through life over the minds of all who ap-

proached him : all may be traced mainly to this union in his character of traits apparently contradictory, yet equally influential. Heart and head, enthusiasm and principle, zeal and a sound judgment, this is the union in man of those opposing *poles* of human thought, which embrace all its springs of power. Therefore it is that such men, in the sphere in which they are called to act, carry the world before them ; all things yield before the pertinacity of principle—*of that passion for truth which men call PRINCIPLE.* ‘Indolence,’ says Burke, ‘is the master vice of human nature.’ Men give way therefore, rather than fight for ever—such is the history of all moral victories. To him who urges an unpopular cause with untiring zeal, the reflecting few may yield upon conviction, but the MANY give way from weariness and faintheartedness, and thus is the world governed, and the interests of society advanced, and communities in Church or State built up and strengthened by the operation of individual character.

In the following year, (1805,) he published the ‘Companion for the Festivals and Fasts of the Church,’ a work founded upon the corresponding one of ‘the excellent Nelson,’ as he is familiarly termed, but recast and enlarged by additions from the writings of Stevens, Potter, Daubeny, and, above all, Dean Hickee, whose

‘Devotions in the way of Ancient Offices,’ seems to have taken strong hold, in this instance, on a congenial mind. After a modest notice in the Preface, of what he claims as original, Mr. Hobart goes on to add,—

‘But his principal office has been that of compiler, and if the book should prove a useful companion in the exalted exercises of the Christian life ; if, while it serves to impress on the members of the Episcopal communion the excellence of their holy, apostolic, and primitive Church, it should excite them to adorn their profession by corresponding fervor of piety and sanctity of manners, the editor will be amply rewarded for the labor and attention he has bestowed upon the work.’

But we are bound to add, that the execution of such a plan involves more than mere editorship. Such at least was the case with all the compilations made by Mr. Hobart : his ardent mind *fused* as it were the thoughts of others, and recast them in moulds bearing the impress of his own, thus giving unity to what, in the hands of most editors, would have been a rude and undigested heap, ‘rudis indigestaque moles.’

The real merit of these works was, therefore, far greater than their reputation. While they pretended to little, they effected much. They

became standard works among Churchmen—authorities in point of doctrine—and popular manuals of devotion ; so that it is not easy to calculate how extended has been their influence—how great the debt the Church owes to these humble labors. The demand for them, however, may furnish some criterion ; the copy of the ‘Companion,’ from which the above extract is taken, bears the impress, ‘Sixth Edition ; Stereotyped.’

Mr. Hobart was a great admirer of the good old form of catechetical instruction ; he not only retained it, therefore, in the ‘Festivals and Fasts,’ but greatly extended its use in the Church, by his subsequent various enlargements of the Church Catechism broken into short questions.

He was a great friend, too, to the old-fashioned mode of catechizing in church, and thought it as greatly *undervalued*, as its more popular substitutes were *overvalued*. One cause of this disparagement of catechizing, he considered to arise from the hurried, and perhaps heartless manner in which it was generally performed. It was a duty which demanded and deserved, as he thought, the very best energies of the pastor. On this point he was much of Bishop Jebb’s opinion ; ‘A boy may preach, but to catechize, requires a man.’

Now in this estimate, he certainly was in accordance with the purest ages of the Church. 'The most useful of all preaching,' says Bishop Hall, 'is catechetical; this being the ground, the other raiseth the walls and rooffe.' 'Contemn it not, then, my brethren,' said that good old Bishop, 'for its easie and noted homeliness; the most excellent and most beneficial things are ever most familiar.'

And what, we would ask, has been the result of its general neglect?

'Much,' says Archdeacon Bayley, 'of that ignorant impatience of discipline, that ever learning, and never being able to come to the knowledge of the truth; that heartless indifference which usurps the name of liberality; and that licentiousness of self-will, which marks the latter days, as it disgraced the worst period, perhaps, of our annals,—much of all this, as well as of viciousness of life, and of error in religion, is owing to ungroundedness on the points of the *Catechism*.'\*

The religious education of the young is certainly one of the great and good features of the present day, and the pastor who should neglect that portion of his flock, as they once were

\* Charge, &c. See notes to Bishop Doane's 'Missionary Bishop.'



neglected, would certainly be regarded, even by the most unthinking, as forgetful of one of his most important duties. But, agreeing with all in the principle, Mr. Hobart differed with most, as to the means. In his choice of these he was far from swimming with the popular current. 'The spirit of the age' (to give it its great name) was for giving to children *knowledge*, he was for giving them *wisdom*. Others were for filling their memories with facts, and exciting their minds by novelty; he for strengthening them, by instilling right principles of action, and moulding them by the Scripture rule of 'line upon line, and precept upon precept.' The Church was not to be in the place, to the young, of a school, or a college, but in that of a parent, whose maternal care was to be shown by bringing them up in that knowledge which maketh wise unto salvation; attaching them, by the power of early habit, to her doctrines, her discipline, and her worship; making them, not theologians, but Christians, and not Christians in a vague and general sense, but Christians *in* the Church; that is, recognising in what it teaches, the doctrines of the Gospel—in the sacraments it administers, the covenanted means of grace—in its ministry, a divine commission from CHRIST and his Apos-

bles—and in its services a rational and heartfelt worship offered unto ALMIGHTY GOD.

Upon this principle Mr. Hobart wrote, taught, and acted; and although then, and perhaps now, in the minority upon the question, there is yet great and increasing reason to think him right. As an *intellectual* question, it is, undoubtedly, a wiser course to treat the minds of children as instruments of thought that are to be disciplined, rather than as storehouses of knowledge that are to be filled; and, as a *religious* question, there can be still less doubt, that it is the WILL rather than the INTELLECT that is to be addressed, in forming the Christian character.

Indeed there is too much reason to believe that the Christian world is already deeply suffering under the results of the opposite course, and that the wild excesses by which some parts of the Protestant Church are now desolated, have been but the natural result of a misdirected Christian education. From Sunday Schools not wisely governed, have come forth spiritual pride and an heretical contempt of authority, as well as Christian zeal and knowledge; the fruits produced on that tender soil depending not merely on good seed being sown, but on rooting out likewise the tares which an enemy hath planted.

‘The Companion to the Book of Common Prayer,’ published also in 1805, may be regarded as the sequel to the Catechism—its aim being not only to instruct the young, but to awaken all to a perception of the propriety, the beauty, and the spiritual meaning of the Liturgy of the Church. It has long been stereotyped and widely circulated, and doubtless been the source of much good.

In 1806 Mr. Hobart put forth the last work in this series, ‘The Clergyman’s Companion.’ In this it is to be regretted that he confined himself to mere compilation. The need of some such practical guide to the clergy is evident from the extensive and permanent demand that exists for this volume even in its present form. An original work, stamped by his self-devotion and sound judgment, would have been, to younger ministers at least, an invaluable aid—for certainly no class of men in society stand so much in need of a guiding and helping hand—none are so ignorant of the world—none so inexperienced in the workings of human nature,—and yet, none are so frequently called upon both to counsel and direct;—none, again, are so dependent for usefulness upon the opinions of others,—and yet none are so frequently, or rather continually, placed in situations where the opinions and prejudices of others are to be

met, resisted, and overcome. Doubtless, the surest guide is from within, from prayer unto the Spirit of grace ; and yet, when we see the frequent erroneous judgments into which youthful ministers are led by an honest but unwise zeal, we cannot but recognise the practical value of such a work as this might have been, from the pen of one who in his personal intercourse was so wise and persuasive, and at the same time in principle so uncompromising.

## CHAPTER IV.

1805—Æt, 30.

Controversy forced upon Mr. Hobart—Early History and Condition of the Protestant Episcopal Church in the Colonies—Desolation produced by the War of the Revolution—Difficulties which followed it—Dissensions—Steps for obtaining the Episcopate—Dr. Seabury—Scotch Bishops—Bishops White and Provoost—State of the Church when Mr. Hobart entered it—Justification of his Course.

THESE labors gave a new reputation to the character of Mr. Hobart, both with the friends and opponents of the Church, and, it may be, first awakened his own mind to a true sense of its powers, since they involved him in a protracted discussion, on the subject of the Church, with some of the most learned and able of other communions—a controversy forced upon him from without, and one, therefore, which, in justice either to himself or the Church he advocated, he could not avoid.

But whatever may be thought of their result, the motive on his part, for the above publications, appears to have been the single sense of duty.

Rightly to appreciate Mr. Hobart's course in this matter, requires that the condition of the Episcopal Church at the time he wrote

be clearly understood ; and this can only be done, by giving to the reader a sketch of its previous story. The writer says *story*, for the *history* of the American Church is yet to be written, nor can it as yet be done in our country for want of the needful documents ; that want, however, it is trusted, will soon be supplied in the enlargement of the library of the General Theological Seminary, where ‘an alcove’ appropriated to this subject is due to the character of our Church.

The Memoirs of the American Church, by Bishop White, is indeed an invaluable work so far as personal recollections are concerned, for the period to which they relate ; but its full history must be gathered from that of the Society in England beginning with its organization in 1698—from its multifarious correspondence—and from our own early annalists ; while the contests in relation to an American episcopate, are still to be collected from a thousand nameless sources of local and individual history.

But passing this by, the Protestant Episcopal Church in the Colonies, previous to the Revolution, consisted simply in members of the Church of England who had emigrated to this country, and, with their descendants, were gathered together in scattered and unconnected

congregations, under clergymen ordained and sent out to them from the mother country. These bore, in general, the title of 'missionaries of the Society for the Propagation of the Gospel in Foreign Parts ;' receiving salaries from its funds varying from 40*l.* to 100*l.*, and acknowledging canonical obedience to the Bishop of London for the time being, under whose jurisdiction they were placed by delegation from the Crown, so far at least as the government colonies were concerned. In the proprietary governments they were under the same control, but with more limitation, it being part, either expressed or implied, of their respective charters.

In Virginia and Maryland alone, the Church was by law established, and a competent provision of glebe land assigned for its support by the colonial assembly. In most, however, of the royal colonies, it enjoyed a species of government patronage, which gave it for a time a show of strength which in truth it did not possess, and for which it afterward dearly paid.

Such, with slow improvement as to numbers and influence, continued to be the condition of the Church up to the period of the Revolutionary contest. At the north, in a few of the

larger cities,\* congregations had by this time arisen with means sufficient to support their own clergy ; but beyond these towns all were missionaries, paid and supported either wholly or in part from abroad.

The evils of such a condition were obvious. At the south legal establishment, and at the north foreign funds, made the clergy independent of the laity, and the laity unconcerned about the Church. From the want of an episcopate there was no spiritual jurisdiction, either to confer orders, administer confirmation, or enforce discipline. The Church had, consequently, neither point of union nor power of increase ; its ministers were chiefly foreigners, and therefore alien to the feelings of the people, while of such as went for orders it was estimated that more than one-fifth perished amid the perils of the journey.

To a Church thus constituted, (if Church it might be termed,) the consequences of the Revolution were for a time fatal. Identified by popular prejudice with the royal government, it fell in public opinion with it. In Virginia and Maryland, where the Church had been strongest, numbering, in the former alone, above one hundred clergymen, the popular fury was

\* Viz. Philadelphia, New-York, Newport, and Boston.



immediately directed against it as the stronghold of the royal party. The clergy were driven from their cures—the churches shut up or sold—and, in defiance of law, the glebe lands eventually declared forfeited. In the north, an equal fate awaited it—the support of the missionaries being withdrawn, they too were soon forced to follow—the churches closed, and their congregations scattered. So utter, in short, was this dispersion, that for some years, (to give an individual illustration,) the present Bishop of Pennsylvania was the sole remnant of the clergy in the whole of that province. The war of the Revolution may therefore, in truth, be said to have *desolated* the Church, for out of that struggle it came forth with deserted temples, broken altars, and alienated property—deprived of its ablest clergy by death or exile—destitute of the means of ordaining others, and laboring under the popular odium of attachment to monarchical principles and a foreign government, and that government the very one from whose thralldom the country had just freed itself. Never, certainly, was any portion of the Christian Church in a state of greater depression, and what with internal weakness, and external hostility, there seemed to be but little chance of its ever rising out of it.

Such a state of things it is not easy now to

realize, either as to the condition of the Church or the feelings entertained toward it; but take the language of one who well remembers it. 'I have lived in days,' says the venerable Bishop White, 'in which there existed such prejudices in our land against the name, and still more against the office of a bishop, that it was doubtful whether any person in that character would be tolerated in the community.'\*

To add to these accumulated sorrows, the few churches that remained had no tie of brotherhood among themselves; the external bond being removed, they fell apart like a rope of sand—there was neither union, nor government, nor strength—each stood in its own state of helpless independency, fast tending, to use the expressive language of Burke, toward 'the dust and powder of individuality.'

In this state of destitution, to crown all other evils, the anarchy of heresy began to creep in among them. One of the most influential churches in Boston, and the oldest in the northern States, tracing back to the time of Charles II., openly professed Unitarianism, and new modelled its liturgy accordingly. Churchmen in South Carolina were for adopting a nominal episcopacy—the legislature in Maryland entertained

\* Dedication to Memoirs of the Protestant Episcopal Church.

the plan of themselves appointing ordainers—and Socinian principles were avowed by some among the members of the Church, and suspected among many. Amid these concurring and overwhelming reasons for despair, there was but one, under the providence of God, for hope—ATTACHMENT TO A LITURGY, RATIONAL, SCRIPTURAL, AND ORTHODOX. Had that pillar of safety been wanting, the Church, as a distinct communion, would, in all human probability, have been extinguished: it would have been riven into factions, run wild into heresy, or silently sunk into more popular forms, and been merged in other denominations.

‘Wo to the declining Church,’ said Buchanan, as he gazed on the Syrian Churches in the East, ‘which has no Gospel liturgy.’ But, God be thanked, we had, and it saved us.

Still, however, while destitute of bishops, there was no security, for there was no power, and no organization—there were Churchmen but no Church—this spiritual boon had long been pleaded for in vain; it was a debt the Church of England had owed to her colonies from their first planting, and would doubtless have been early given, but ‘for the unreasonable jealousies and groundless suspicions,’ as Dr. Chandler rightly termed them, of the colonists themselves, which associated the episcopal

office with baronial titles, tithes, and royalty, and led the laity of all denominations, even of the Church, to oppose its introduction.\* It was a debt, too, which the English Church owed to itself, and to its own evangelical principles, and was so felt by the greatest and best, not only of her prelates, but of her laity. Among others of the latter that deserve to be recorded, is the name of Granville Sharp; in a letter to the Archbishop of Canterbury about this time, he urged, with the spirit of an apostle, ‘the unquestionable right and duty of the English bishops, as *Christian bishops*, to extend the Episcopal Church of CHRIST all over the world.’†

Twice was that goodly plan frustrated when on the very point of completion. In the reign of Charles II., as already noted, the patent was actually made out, appointing Rev. Dr. Alexander Murray, a good man, and a companion of the King’s exile, Bishop of Virginia, with a general charge over the other provinces; but the scheme fell through by a change of ministry, and what Clarendon had done, the ‘Cabal’ revoked, though the deeper cause probably was, that the King himself had no heart in the matter. A second time, in the reign of Anne,

\* See White’s Memoirs, *passim*.

† See also Letter to Dr. Benjamin Franklin, 13th September, 1785. ...

was provision made; a scheme of four American bishoprics adopted, and certain government lands, in the island of St. Kitts, actually sold for their endowment. The death of the Queen cut this short, and although subsequently approved and recommended by the first and ablest men of the Church, by Berkeley, Butler, Gibson, Sherlock, and, above all, by that meekest of prelates Archbishop Secker, it was never carried into effect. Berkeley not only wrote for it, but worked for it; he gave up rank and ease at home to come over and lay the foundation of it, and would doubtless have succeeded, had not the provision for it been basely withdrawn after the accession of the House of Hanover—an act worthy of a court where ‘Walpole ruled, and Hoadley preached.’ But the godless union of Church and State forbade it, and the time for action passed by.

After the separation, the question arose, both in England and America, on new grounds. The churches in the States were now their own masters, and it rested with themselves to say, whether they should seek an Episcopacy or not, and when, and where. On these points there was not a cordial agreement; so far from it, that to the providence of God we seem alone indebted for overruling the many sources of dissension that were then opened. How they were overcome

is a story too long here to tell, but too instructive wholly to be passed over.

The middle and southern States were for delay; 'Let us first gather together,' said they, 'our scattered members.' The language of the east and north was wiser; 'Let us first have a head to see, and then we shall be better enabled to find our members.'\*

Even on this point we see how easily divisions might have run into schism—each party went on its own principle and sought its own end, until mutual failure brought them back to concord. The clergy in Connecticut and New-York, in 1783, sent over Dr. Samuel Seabury to England for consecration, without communication with the rest, and with what feeling toward the contemporary measures of the south, may be judged of by the concluding sentence of their letter soliciting his consecration. 'And we cannot forbear,' say they, 'to express our most earnest wish that Dr. Seabury may succeed in this application, as it will be the means of preserving the Church of England, in America, from ruin, and of preventing many irregularities which we see approaching, and which, if once introduced, no after care may be

\* White's Memoirs.

able to remove.’\* Those again in Pennsylvania and the South, met in partial convention the following year, to consider of the changes demanded in the Liturgy and Articles.

But the questions agitated went further—even to the very existence of the Church. That the author does not exaggerate the risk then run, is vouched by the words of one who was, under Divine Providence, the leader to good of these divided counsels. The language of Bishop White in relation to this Convention is, that ‘he looks back with a remnant of uneasy sensation at the hazard which this question (of seeking the episcopate) run; and at the probability which then threatened that the determination might be contrary to what took place.’ Speaking of the committee of nine, to whom the subject was referred, he adds, ‘We sat up the whole of the succeeding night digesting the determinations in the form in which they appear on the Journal.’ †

But the fate of a divided house was upon them. The Archbishop of Canterbury declined consecrating Dr. Seabury on this ground, among

\* Testimonial, &c., addressed to the ‘Archbishop of York,’ the primacy being at the time vacant, dated New-York, 21st April, 1783.

† White’s Memoirs, p. 132.

others, that he was not the choice of the Church at large; while the Convention summoned to make alterations, went so far in the work of change as to defeat their own subsequent application for a similar favor. The 'Proposed Book,' under which awkward title their new liturgy came forth, was certainly an unauthorized and dangerous act, tending to widen still further the growing breach with the North.

The following anecdote, as related by an ear-witness, is not, however homely, without its truth and force. During the sitting of the Convention that engaged in this amendment of the Book of Common Prayer, a lady of excellent understanding being often in the way of hearing the subject discussed by some members of the body, addressed them one day to the following effect: 'When I hear these things I look back to the origin of the Prayer-book, and I represent to my mind the spirits of the venerable compilers of it ascending to Heaven in the flames of martyrdom that consumed their bodies. I then look at the improvers of this book in —, and —, and —. The consequence is, gentlemen, that I am not sanguine in my expectations of respect to be paid to your meditated changes in the Liturgy.'\*

\* White's Memoirs, p. 319.



Dr. Seabury, disappointed in England, passed on to Scotland, and there obtaining consecration of the Scottish Nonjuring Bishops, returned to America in 1785, being received with joy by Connecticut, but frowned upon by Churchmen in New-York and the South, many of whom doubted, while others openly rejected, the validity of his episcopal character:

So strong, indeed, was the feeling entertained against him in the Diocese of New-York, that in the Convention which followed his return in 1786, its closing resolution runs as follows:—  
‘Resolved, That the persons appointed to represent this Church (in General Convention) be instructed not to consent to any act that may imply the validity of Dr. Seabury’s ordinations.’\*  
This state of things did not, however, prevent him entering upon his episcopal functions, and in his primary charge to the clergy of his new diocese, for to the clergy all government was confined, his eulogy of the Church of Scotland is made to bear hard, but not unjustly, on the Church which had refused him consecration.

‘Under the greatest persecutions,’ says he, speaking of the Scotch bishops, ‘God has preserved them, and I trust will preserve them ;

\* Journal, 1786.

that there may be some to whom destitute churches may apply in their spiritual wants; some faithful shepherds of CHRIST'S flock who are willing to give *freely* what they have *freely* received from their LORD and Master.'

But so far as this was a personal censure, the slur was unmerited. Connected in England as are Church and State, the consecration of bishops for the American Church was a political as well as a spiritual question, and at the time Dr. Seabury made application, the government had yet to learn in what light such act on their part would be regarded by the newly-independent States. However willing they might be personally, the English bishops had no right to proceed in the matter without both legislation and royal sanction; and from the novelty of the case, were not perhaps even themselves ready to move in so new and important a question.

In the memoirs\* of Granville Sharp, who deeply interested himself in the establishment of an American episcopate, though he seems to have taken to himself rather too great merit in advancing it, it is charged upon Dr. Seabury that he conducted himself rudely toward the Archbishop of Canterbury (Dr. Moore) in the

\* Memoirs, &c., by Prince Hoare.

interview he held with him. It is due to the gentlemanly character of Dr. Seabury to add that this is completely disproved in a 'Vindication,' &c., addressed to the editor of the *Christian Journal*, January, 1821, signed 'Vindex.' This signature being one generally adopted on such occasions by Bishop Hobart, would mark it as coming from his pen.\*

With Bishop Seabury, it is evident, as he died in 1796, Mr. Hobart could have had no personal intercourse ; but as a writer and sound divine, he most highly esteemed him ; had his portrait suspended in his library, and often spoke of him in terms of high respect. The examination of the early history of our Church, into which the present work has led the biographer of Bishop Hobart, has led him to concur in that opinion, and to form a higher estimate than he had before done of the talents, clear-sightedness and apostolic soundness of Bishop Seabury. He would, therefore, willingly pay to this earliest father of the American Church his feeble tribute of praise.

The inscription recorded on his tombstone in the church at New-London, speaks justly his character.

\* For further illustration of the condition and difficulties of the Church at this time, see correspondence between Chandler, Boucher, and Skinner, in 'Annals of Scottish Episcopacy.'

'Ingenious without pride,  
 Learned without pedantry,  
 Good without severity,  
 He was duly qualified to discharge  
 The duties of the Christian and the Bishop.  
 In the pulpit he enforced religion,  
 In his conduct he exemplified it.  
 The poor he assisted with his charity,  
 The ignorant he blessed with his instruction :  
 The friend of men, he ever designed their good,  
 The enemy of vice, he ever opposed it.  
 Christian! dost thou aspire to happiness?  
 SEABURY has shown the way that leads to it.'

In a recent number of the (London) British Critic, his name is thus introduced. 'Seabury, whose writings are worthy of the best days of English theology.' As a divine, what higher praise can be given?

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But the subsequent applicants from New-York and the South had also their own difficulties to contend with. The 'Proposed Book,' as set forth by the Convention, was considered by the English bishops as containing some dangerous, and many needless alterations; so that after all, the application for an episcopate from the English Church seemed trembling on the verge of total failure.

At this moment another source for obtaining Episcopal consecration was opened through the

medium of the Church of Denmark, and the correspondence entered into on the occasion went so far as to obtain from the Danish authorities the manner in which, and the terms on which it would have been granted.\*

But though such episcopate must have been unquestioned, still it would not have been acceptable. To the Church of England the American churches continued to look with love as well as veneration ; and it was a joyful day to every affectionate member of it when they learned that in all cordial brotherhood the-apostolic power had been conferred by the hands of English bishops on those whom their American brethren had chosen and sent.

On the 4th of February, 1787, the Rev. William White and the Rev. Samuel Provoost, Bishops elect for the Dioceses of Pennsylvania and New-York, were consecrated in the palace at Lambeth by the Primate of England, assisted by the Archbishop of York, and the Bishops of Bath and Wells and of Peterborough ; and setting sail within a few days after, landed in New-York on Easter-Sunday, (April 8,) — a happy omen for the reviving Church they came to bless. May we not, in truth, say, without the charge of superstition, that it was a notable

\* See Letters of John Adams and M. De V. Saphorin. White's Memoirs, p. 331.

coincidence that thus brought to the American Church the most precious boon which man could give, at the very moment of their being assembled in GOD'S house to thank him for the greatest of his own heavenly gifts. It was in truth, as it were, a resurrection. Then, for the first time, stood forth the Protestant Episcopal Church in America vitally organized, an independent and integral portion of the catholic apostolic Church of CHRIST.

But though this long-mourning Church had thus 'put on the garments of beauty,' she was far from being 'clothed with strength.' The life was there, but as yet dormant; the spirit was not yet awakened within her; she knew not her own powers. Other denominations had from the first been taught to depend upon themselves. The Episcopal Church was like a child that had never walked, and when cut loose from its leading-strings its first steps were necessarily in feebleness and fear.

Nor was this all: its path, as already noted, was not among friends; the popular prejudice was still so strong against it that a bare toleration seemed the very most it could aim at; and its laity were in general willing to secure such dishonorable safety by silence and quiet.

At the period when Mr. Hobart came forward, though the shackles had been long removed

which originally dictated this timid policy, the benumbing effect still, in a great degree, remained: her clergy were faithful but not active, her laity attached but not zealous; and even that attachment was mainly but to externals: they took but little interest in her concerns, and possessed but little acquaintance with her distinctive claims. To their ministers they resigned what should have been felt by them equally as their privilege and duty, the interests of their Church; content with clerical management, provided the clergy neither brought themselves into controversy, nor the laity into contributions or personal exertion. A Church that had hardly escaped proscription, might, as they argued, be well content with silent indifference.

But such policy little suited the character of the defender whom Providence now raised up to strengthen and to bless the Church. A bold heart rejected such policy as timid, and a sagacious judgment condemned it as false. Mr. Hobart felt and reasoned, that for a Church thus placed, between jealousy on the one hand and indifference on the other, no chance remained but to place itself upon the ground of principle, and to demand a fair trial; to proceed openly and firmly, to instruct its own members in their duty, and if need were, those without, in

their equal rights ; and at any rate to cast off publicly and fearlessly the unworthy aspersions with which it had been loaded in the day of its weakness.

These appear to have been from the earliest period of his course the prospective views of this young champion of the Church ; and no one will deny, however differing from him in doctrinal opinions, but that it was the choice of a brave and conscientious mind, to which we may now add, as the result has shown, of a wise and sagacious one. Of the change he induced upon the Church during the whole period of his ministry, it would not be too much to say, whether we look to its external condition or its internal spirit, that, ‘ what he found of brick he left of marble.’ It was a career of duty high, bold and arduous ; such as naturally devolves upon strong and conscientious minds when placed in responsible stations in periods of emergency ; one from which the timid flee ; which the worldly prudent are ever forward to condemn ; and in contemplating which even Christian wisdom, perhaps, sometimes stands at fault, from the wounds that she sees inflicted by controversy upon Christian peace. It was to Mr. Hobart, therefore, a course not without its trials as well as triumphs : the triumphs were for the Church he loved, the trials were his own, and some-



times, as his biographer can truly witness, 'hard to be borne.' As a Christian he was reproached with awakening unholy contention by a spirit of bigotry and persecution ; as a man, he was reproached with inordinate personal ambition, aiming at power on the plea of principle. Nor were these charges wholly from without, the harder trial was of coldness of friends, and suspicions from within.

But the storm of controversy is now past ; the censurer and the censured alike are gone, and the silence of the grave has come over the memory of the contest. But while this is so, still it must not be allowed to stifle either the claims of truth, or the demands of personal justice. Into these then let us now look.

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As to the general question, Bishop Hobart was right, he feared not controversy in the path of duty, nor should any man. If any man love peace more than principle, him hath not yet 'the truth made free.' Nor do the evils of religious controversy always, as some think, overbalance the benefit. It is the observation of one\* who looked wisely into the history of

\* Lord Bacon.

mankind, that it is when countries are declining into Atheism then 'Controversies wax dainty, because men do think religion scarce worth the falling out for.' 'So,' he adds, 'that it is weak divinity to account controversies an ill sign in a Church.'

Controversial divinity is sometimes, therefore, a necessary evil; without it the Reformation could not have taken place in the sixteenth century, nor the Protestant Church now maintain its ground in the nineteenth; nor any Church long continue in purity; so that, like other evils in the moral and physical world, it may yet be the means, under Providence, of working out greater good—clouding for a moment the peaceful serenity of the heavens, but clearing off into purer air and a brighter sky. Nor only to the eye of reason is it a necessary evil, Scripture has made it, in some sense, a Christian duty, and the teacher who fails 'to contend,' on all suitable occasions, 'for the faith once delivered to the saints,' is answerable for the error that grows up by his neglect.

But setting aside the general question—to the specific charges of bigotry and ambition brought against Mr. Hobart, the results of his course are a sufficient answer; the event has falsified them both. The Church he defended became, under his doctrinal guidance, not bigoted but evan-

gical — the Christian peace, his policy was accused of violating, has been by that very policy, preserved and defended—and the man accused of a worldly spirit, and inordinate ambition, lived and died a humble, self-denying Christian, with so little of this world's wealth as to be often himself dependent, and leaving to his children little other inheritance than the remembrance of his good name, and the kind offices of those who still love and reverence it. His course, therefore, was one of duty, not of interest or self-glory. Had he consulted his ease he would not have entered upon such unthankful labor. Had influence been his object, he would not have chosen such unpopular ground; but, consulting neither, he devoted himself, faithfully and fearlessly, to the task that lay before him.

That he foresaw, on entering upon it, the long career into which it led, it is not necessary to maintain, it is sufficient for the praise of his sagacity that he never found reason to alter his course; as he began, so he proceeded, and so he ended, holding the steady tenor of his way, 'through good report and through evil report,' refuting arguments by his pen, and calumny by his life; bearing down opposition by energy of action and singleness of purpose; living down prejudice by the virtues of a pure and benevolent

piety; disarming enmity by kindness; conciliating opposition by gentleness, and winning the confidence even of his opponents, by an honesty of purpose which no man could doubt, and a candor of speech which left nothing to be misunderstood. With such traits for a leader, we wonder not at the result; we wonder not, that beginning with few adherents he gathered around him as he proceeded a wider and a wider circle of attached friends to the very last hour of life; a circle out of which no man retreated who had once entered, but which, on the contrary, numbered at its close, with scarce a single exception, every individual who had once stood in opposition against him.\*

\* In enumerating the existing sources of the history of the American Church, in the earlier part of this chapter, the author should have added Chandler's 'Life of Dr. Johnson;' the 'Historical Account of the Church in South Carolina,' by the Rev. Dr. Dalcho; and the 'Preliminary' to Dr. Gadsden's interesting 'Memoir of Bishop Dehon,' a list to which he is now happy to be able to add, 'Dr. Hawks' History of the Church in Virginia.'

## CHAPTER V.

1803—*Æt.* 28.

Letters — to Rev. Dr. Boucher — Sketch of Life and Character — to his friend Mercer—Series of Letters to Mr. How—Board of Trustees of Columbia College—Mr. Hobart's Election into it—Members—Division—Rev. Dr. Mason—Character—Contests in the Board.

BUT before proceeding into the merits of the controversy thus forced upon him, we turn for a time to more quiet scenes.

Among the college friendships which time and absence had not severed was that with young Mercer, (the Hon. Charles Fenton Mercer, of Virginia.) Upon the visit of the latter to Europe, in 1802, Mr. Hobart addressed the following letter, by his hands, to the Rev. Dr. Boucher, one of the expatriated clergy of the Church in the colonies, but at that time Vicar of Epsom (England.)

TO REV. DR. BOUCHER.

*'New-York, November 22d, 1802.*

Sir,

I am sensible that an apology is due to you from a stranger for the liberty which he takes of addressing you. You will permit me to say, that feeling as a minister of the Episcopal Church, cherishing a warm interest in its welfare, I have been led to

esteem your character as one of its principal defenders ; and from my connection by marriage with one of the late Dr. Chandler's daughters, to revere you as his valued friend.

My acquaintance with Dr. Chandler's family did not commence until several years after his death ; I regret this circumstance the more, as all his papers, which I conceive would have thrown considerable light on the history of the Church in this country, have been destroyed. I am persuaded that a Church in which you once so zealously labored must still be the object of your solicitude, and if amidst the profound literary pursuits in which you are at present engaged, you could find leisure for other objects, no person could be better qualified for recording and elucidating the early, and the more advanced history of the American Church. Such an account of its origin and progress as you would be able to give, would be a valuable acquisition to literature, to ecclesiastical history, and to the cause of sound principles in religion and government. Should your engagements forbid the prosecution of an extensive plan, such hints as you might be able to put to paper would be a valuable present to any friend of the Church here to whom you might think proper to transmit them. I have often deeply regretted that the venerable clergy are one by one passing away, without any exertions being made to secure for posterity the important information which they possess on the past affairs of the Church.

I take the liberty of sending you some pamphlets which will give information on the present state of our Church. In our transactions I trust there are some things to approve ; and, it is to be feared, other things which the sound advocate of primitive principles would

be obliged to condemn. The force of circumstances it is not always possible to resist, and the torrent of popular prejudices is not in a moment to be subdued. The Church in this quarter is, I trust, brightening in its prospects. Its state to the southward excites the most poignant apprehensions of its friends. The legislature in Virginia have invaded its property ; its clergy, with grief be it spoken, are many of them dispirited and inactive ; many parishes are and have been for a long time vacant ; and solitary are the instances of persons of talents and piety engaging in the ministry. Could some clergy of the Church of England, of sound principles and active popular talents, be persuaded to seat themselves in that quarter, Virginia particularly, they might be able successfully to oppose the rapid strides which the popular declamation of the sectarian clergy is making toward the complete possession of the confidence and support of the people. But, alas ! what has a poor, persecuted Church to offer any of the clergy of England to leave their fortunate and happy country.

Charles F. Mercer, Esq., carries a letter of introduction from the Rev. Mr. Waugh, but I cannot refrain from mentioning those traits of his character which have been the foundation of the closest friendship between us. Intelligent and amiable, ardent in his feelings, and persevering and noble in all his aims, he obtains general esteem and respect wherever he is known ; and, what will enhance his character in your estimation, he has, in this age of degeneracy, openly professed his belief in the religion of JESUS, and among the young men of his country afforded almost a solitary example of a consistent and uniform submission to the faith, the ordinances, and precepts of the Gospel.

Be pleased to excuse the long encroachment which I

have made on your time. Accept my most ardent wishes that your declining years may be cheered by all the exalted rewards of distinguished science and eminent piety. Permit me to subscribe myself,

Most respectfully,

Your obedient servant,

JOHN H. HOBART.'

The picture given by Mr. Mercer, in his answer, of the retirement of this learned and amiable man is so pleasing, and his remembrance of his American home so touching, as to deserve extracting. After enumerating the members of his family, the writer goes on to add :—

FROM C. F. MERCER.

*' Leicester Place, London, July 29th, 1803.*

I believed, for a moment, that I saw the old patriarchal simplicity revived; and I felt deeply interested in the journey which the venerable head of this amiable family was performing. His gardens, his grounds, his house, his library, and the affection with which he seemed to be regarded by all around him, gave me a very pleasing view of his character. They told me that he used to say, that his three temporal blessings were, his family first, his books next, and his garden. He preserves an affectionate remembrance of our country. His daughter pointed out to me many American plants and trees which he had nurtured with great care. I was particularly pleased with his library, which is the largest I ever saw in a private house; it must contain five thousand volumes.



The most interesting object in it was a pile of quarto manuscripts, two feet high, which comprised, I was told, the first part of his Archæological Dictionary. The unfinished remainder, I understood, would occupy as many more, and require his unremitting attention for several years. All the books, amounting to six or seven hundred volumes, which he had consulted in the course of his labors, were neatly arranged in the middle of his library, on a separate stand of shelves.

From the windows of his library the Doctor has a prospect of some of his American trees, and of a beautiful green, surrounding a sheet of clear water; this is itself encompassed by a walk consisting of a double row of evergreens and tall trees, which, obstructing the view of every outward object, must peculiarly dispose the mind to abstract study.

I bade adieu to this charming retreat, and this worthy family, which reminded me sorrowfully of my distant home and friends, on the evening of the second day after I entered Epsom.'

The name of Boucher is familiar to American ears as connected with their own history; he was one of the most zealous preachers for the King, in the colonies of Virginia and Maryland, at the commencement of the revolutionary struggle, but he was also a good man and a sincere Christian. Being too bold to be awed into silence, and too influential to be allowed to speak, he was forcibly expelled, and driven to take refuge in England in 1776; and was there presented to the vicarage of Epsom, without

solicitation, by one whose patronage may be taken as a warrant both for learning and piety, the Rev. John Parkhurst, author of the Lexicons, &c. The labors in which Mr. Mercer found Mr. Boucher engaged related to a 'Glossary of Provincial and Archæological Words,' soon afterward published, a labor for which he was peculiarly fitted, as being himself a native of the northern part of England where they most abound, being the remnants of the Danish and Pictish invasions of that part of the island.

A more interesting work, however, which he had at this time recently put forth, was a volume of 'Sermons as delivered by him to his Parishioners in America,' and dedicated to General Washington, whom he describes as 'once his neighbor and his friend.' The concluding page of his preface may here claim admittance as a pleasing exhibition of his own character, and a forcible appeal to the consciences of others, both those who preach and those who hear.

'If haply this volume should find its way into those distant regions where the greatest part of it was first produced, and there should be still living any of those old friends with whom, in old times, *I formerly took sweet counsel together*, I entreat them to remember me as one who loved them and their country, if not wisely, yet well. If it should be so fortunate as to fall

into the hands of any of the inhabitants of the different parishes which I held in Virginia and Maryland, (many of whom once were my willing hearers, and, at the risk of more than blame, listened with a respectful attention to several of these very sermons,) I entreat their acceptance of them in their present form. I entreat them to consider this book as the legacy of one who still bears it in mind, with pleasure and with pride, that he was once their faithful and favorite pastor. In this world we are severed to meet no more: but we may meet again, when, ere long, both they and I shall be called on to give account, (at a tribunal where passion and prejudice can have no place,) they, how they received instruction—and I, what instruction I communicated, and in what manner. God grant that neither they may have been *unprofitable hearers*—nor I, *after having preached to others, myself be a cast-away.*<sup>2</sup>

In one trait of character he singularly resembled his youthful correspondent, the subject of the present biography; he was peculiarly the friend of youth, and whenever he discovered in a young man a desire to do well, he omitted no pains, spared no attention, and avoided no labor to encourage him, and enable him to run the career of virtue on the sound principles of religion. That he had the happy art also of

winning their confidence, may be judged from the fact that the tablet raised to his memory, in the village church of Epsom, was a tribute of gratitude on their part, in acknowledgment of what they owed to his counsels and kindness. The political tone of it shows on which side of the Atlantic it was penned ; it thus concludes :

His loyalty to his King remained unshaken, even  
 When the madness of the people raged furiously against him ;  
 And, for conscience' sake,  
 He resigned ease and affluence in America, to endure hardships  
 and poverty in his native land ;  
 But the LORD gave him twice as much as he had before,  
 And blessed his latter end more than his beginning.

TO C. F. MERCER.

*' New - York, July 9th, 1803.*

I can enter perfectly into the state of your feelings with respect to the English. You never were very partial to them, and the selfish pursuits and pleasures of a dissipated commercial metropolis are not well calculated to increase your respect for them.

In London you certainly see the English character at the worst. Among the genteel country families, I am told, it wears a very different and far more amiable aspect. The English are certainly not quick in their feelings—it is not easy to obtain a place in their hearts—they even view strangers with jealousy till they find them worthy of their esteem ; but I have always supposed, that when a person once obtained a familiar footing with them, they would go great lengths to please him ; and they certainly possess, above every

other nation in the world, the means of doing so. It is one thing to possess those qualities that in an instant seize upon your affections; it is another, to possess those that preserve and increase permanent regard. The pride of the English may be inordinate and repulsive, but it is a pride that disdains affectation, that scorns to use the easy coin of professions; that refuses to take to the bosom every person whom they see, at the very instant that he makes his appearance among them. Scrutinizing and suspicious, they weigh character, and then extend regard in proportion to merit. I am persuaded that, were you thrown out of those selfish and cunning circles in which business now leads you to move, and to remain some time out of the metropolis, your amiable heart would find those on whom it would repose.

Did I wish to flirt away a few weeks, to awaken and gratify my volatile feelings, I would visit France. Did I wish to obtain permanent enjoyment, to expand my mind where the most noble principles, the most useful pursuits, and the most solid virtues have flourished for centuries, I would take up my abode in England.'

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The following letters are to another college friend, his 'dear Tom,' one still nearer to his affections, and destined to be to him, in after-life, the source at once of the greatest comfort and the deepest living sorrow. They are of successive years, but are given in connection that the reader may better judge of the warmth and value of such a friend.

TO THOMAS Y. HOW, ESQ.

' *New - York, July 9, 1803.*

How can my dear Tom suppose that I am not interested with his letters. I cannot express to you the high pleasure I feel at the increasing power which religion appears to obtain over your mind, and at the satisfaction you receive from your theological studies. This satisfaction will increase the further you advance in them; and should you be led to devote yourself to the noblest office, the dispenser of salvation from God to a guilty world, with the most exalted emotions I would press you to my bosom as a brother by the most sacred and endearing ties.

The study of theology possesses an advantage which no other study possesses, of at once strengthening and expanding the mind, and elevating the heart by the most exalted dispositions and hopes. At any time a person of your talents could be of inestimable service in this profession. But in the present degenerate age—in the present loose state of principles and morals in our own country—in the present state of the Episcopal Church—I should consider your entering on the ministry as a presage of incalculable good. My apprehensions are, that with the removal of those afflictions, which, from their fruits hitherto you should consider as your greatest blessings, your present pious desires and views will be chilled by the corrupting influence of worldly manners. I trust, however, you deeply feel that religion in its vital power and hopes is truly the one thing needful, and next to my own prayers to God for you, I must entreat you to cherish with sacred solicitude your pious impressions, and to hold that habitual intercourse with God that will prove your only safeguard.

In any thing and in every thing that does not expose my ministerial character to suspicion or censure, my dear Tom may always command me. My duty there, however, is paramount to all others.

I have received letters from Mercer. He had returned to London enamored with Paris, at least with many of the people there. He does not appear to love the English.

Mrs. Hobart is well, and sends her affectionate remembrance.

Your ever affectionate,

J. H. HOBART.'

TO THOMAS Y. HOW, ESQ.

'New-York, May 1, 1805.

My dear How,

I have been for some time wishing to write, but have been at a loss where to direct to you, until Wisner informed me that you were at present in Albany. Would to God, my beloved friend, that I could pour the healing balm of comfort into your heart.

Mysterious, my dear Tom, are the ways of Heaven; and yet how often do we trace in them the designs of goodness and mercy. Affliction has been to you, indeed, a useful school. It has prostrated that inordinate worldly ambition that would have led you on to fame and honor, but, perhaps, not to virtue and happiness. It has directed your ambition to its only legitimate and exalted object, the salvation of your soul and the attainment of the favor of Him who is finally to be our everlasting judge. May he bless you, my friend, with the soothing influences of his mercy; may he keep alive in your soul the flame of piety that his blessed Spirit has kindled, and lead you to repose on him in the fullness of peace and felicity.

I ardently wish to see you; to hear from you in person the state of your mind, your views, &c. Theological truth, supreme and everlasting in importance and duration, still, I trust, engages a principal share of your attention. When you left me you had already explored its evidences and nature, and had seated it, I believe, in your heart, as your guide, your safeguard, and consolation. How admirably calculated is my dear friend to disseminate this truth among mankind; to arouse them by its fearful denunciations, and to soothe them by its melting persuasives. Struggle, my beloved friend, against that propensity to melancholy which, like a worm, is fatally gnawing away the vitals of your peace. Providence, I trust, designs you, in this degenerate day, for some great and glorious purpose. Thwart not his designs.

Do let me hear from you immediately. Let me know when I shall see you. My wife and three children are well. She joins in love and in sincere prayers for your happiness, with

Your ever faithful and affectionate friend,  
JOHN H. HOBART.'

TO THOMAS Y. HOW, ESQ.

'*New-York, October 18, 1806.*

My Dear How,

Soon after you left us, my family moved to Elizabeth Town, and I have been so engaged in passing and repassing, and in my customary duties, that it seemed as if I could not seize time to write to my friends. but I have thought of you daily, my dear Tom, with the tenderest affection. Your remonstrances at my silence I value, as it convinces me that you prize my



friendship. Not more highly can you prize mine than I do yours. My heart certainly was made to repose itself on a kindred spirit. Buffeted and depressed by the cares, the selfishness, and the rude attacks of an unfeeling world, it flees to friendship as its refuge and solace; and the long-tried affection of my dear Tom, it prizes as among its highest treasures. Why should distance so far separate us? Why, when it could be in your power to come forward with reputation and usefulness on the most conspicuous scenes of life, should you hide yourself from your friend in the gloom of a wilderness? The ministry is your choice; you are pledged to it by the most serious vows; you are calculated for pre-eminent usefulness in it. Why should you hesitate? why should you delay? Why should you risk in the uncertainties of business a property which, with even a moderate salary, would be more than sufficient for your wants. Think seriously, my dear Tom, on this most important subject. Never could you come forward with more advantage in the ministry than at the present time: vacancies are occurring here which must be filled. If you and Beasley were here how delightful would be the intercourse of our friendship; how powerful our united labors. Why should you hesitate from the hope of amassing property, when the sickness from which you have just recovered must have forcibly reminded you that those things only are of supreme value which relate to the eternal world. Independently of these considerations, I am more and more strongly impressed with the conviction that your present situation may expose you to unpleasant censures, and may prove hazardous to your property. Your best friends, on this subject, feel no small solicitude.

I should have been alarmed with the information of

your illness, if your letter had not at the same time cheered me with the prospect of your speedy recovery. My heart, reposing in your friendship, does not dare even to contemplate any event that may blast it. I look forward with eager hope to the period when the Church, which you have already so ably defended, shall enjoy your professional labors. How delightful the prospect of your being united with me in the service of the best of masters; in the noblest of all objects—the advancement of the eternal interest of mankind.

Let me hear from you, my dear How; your letters at once cheer and invigorate me. I shall be punctual in answering them. Mrs. Hobart joins in affectionate remembrance of your wife,

With your faithful friend,

JOHN H. HOBART.

TO THOMAS Y. HOW, ESQ.

*New-York, December 16, 1807.*

My dear How,

Next to the pleasure of hearing from you, is the satisfaction I feel at knowing that you are employed in defending, in this day of “error and rebuke,” the cause of our excellent Church. Still more exalted is the joy which swells my bosom at the prospect of your being soon called to proclaim the doctrines of that Church, not from the *porch* but from the *sanctuary* itself. Yes; I can scarcely express the gratitude which I feel to a gracious God who has disposed your heart to enter on his sacred service, and for so ordering events that I have a prospect of being united to the companion and friend of my earliest years in the duties of one *sanctuary* and one *altar*. Oh! let our ardent prayers ascend to him to prosper and to consummate these exalted prospects.

The public expectation, my dear Tom, beats high in respect to you; I hear from every mouth the inquiry, When will Mr. How take orders? The Vestry, in particular, are much interested on the subject. Mr. Harrison appears highly pleased with the prospect of having you here. We have no idea here that there will be war; nor is there the most distant hint of any change in the arrangement of Church matters, in consequence of the rumors on the subject. The church will be completed in the course of two or three months, so that it is advisable you should be here some time in January or February. It would be best, on many accounts, that you should be here some time before your ordination; your studies and thoughts, in the mean time, will be directed to the study of theology in general, and to the preparing of sermons. Of your knowledge on this subject you need be in no doubt; still it would be best for you to revise Paley's Evidences, Stackhouse's Body of Divinity, and any other books that may refresh your memory. In the time that you spend here you can brush up enough Latin and Greek to pass. In fact, we have all of us such ideas of the prowess of Mr. How, that we shall be afraid to press him too closely.

Oh! my long and much loved friend, how happy and how useful shall we be when together. Let us pray for one another—let us pray that God will make us a blessing to his Church, and preserve us evermore by his Holy Spirit.

Mrs. Hobart joins in love to Mrs. How, with your ever affectionate

J. H. HOBART.'

The reputation given by these publications, soon brought upon Mr. Hobart new work for his pen, in the wide-spread correspondence that proffered itself from friends of the Church through every part of the country. To answer all that he received, judging from the voluminous mass of letters that after so many years still remains, must of itself have been no small labor, not to say task. As a specimen we select, if that term may be applied to a random choice, a few letters, from a humble country clergyman, whose quaintness, learning, and good-heartedness, cast a sunbeam upon poverty itself, and lead us to pity more than condemn the doctrinal errors in which he seems finally to have rested. The following he writes after a visit he paid to New-York, in which Mr. Hobart's house was his home.

FROM REV. C. W.

*' Derby, June 15th, 1805.*

Rev. and dear Sir,

As you dare preach and publish the distinguishing doctrines and practices of the apostolic Church, please to favor the world with something upon the nature of baptism. A mistake on this point has filled the world with confusion. Is not Christian baptism the administration of *water* by a *minister of CHRIST* in the name of the *Sacred Three*? Are not these *three* things essential to Christian baptism? Again, Is baptism and the priestly character *indelible* as maintained by some?

I gladly hear of your zeal and the prosperity of your Church.

Local circumstances, and turnpike contentions, have completely divided my parish, and necessitate me, by reason of their inability, to seek another parish. 'I think of Newark. What shall a poor clergyman do with four or five children? *Did not Paul make tents?*'

My respects and friendship to Mrs. Hobart and her blessed sister.

Your friend and brother in the kingdom  
and patience of JESUS CHRIST,

C. W.

P.S. This by the hand of Mrs. W. in her way to Newark.'

From the early opinions of his parish of Derby, we may conclude a Churchman was not quite at home in it. About sixty years before (viz. in 1744) they had passed a town law, 'putting out of commission all justices of the peace who should conform to the Church of England.\*

FROM REV. C. W.

'Derby, May 6th, 1806.

Rev. and dear Sir,

You see I remain in Derby; there has not yet any opening presented itself to my advantage, consistent with a sacred regard to my ordination vows. Necessity may finally compel me to relinquish my profession—necessity, which made David eat the shew-bread and

\* Transactions of Society for Propagating the Gospel.

was guiltless, though Saul was condemned for offering sacrifice, notwithstanding necessitous circumstances put in their anxious and complaisant plea.

My life has been but a chapter of blunders and disappointments—if I am not disappointed at the close of life's journey I shall be happy. As to my worldly prospects, I see no relief at present. My family consists of five children and a wife, *εν γαστρι εχουσα*, for the support of whom, for the last year and a half, I have received less than \$300. Sir, I have expressed my circumstances more freely to you because you have shown that you are possessed of *bowels of compassion*, which are not the inheritance of every brother clergyman.

I close this, happy in your friendship, and trusting in that good Providence by which men live.

Yours most cordially,

C. W.

P.S. If Lawrence on *Invalid Baptism* is not to be reprinted, I wish you to obtain a set for me.'

FROM REV. C. W.

' *Derby, July 15th, 1806.*

Dear Sir,

No man can respect the talents of Mr. Hobart more than I do—no man can love him more ardently, but, in company with Bishop Horsley, has he not given too much support to the Bangorian doctrine of *sincerity*?

Bishop W.'s doctrine of necessity I would send as a missionary to some desolate island, full of distrustful fears and suppositions, far out of the precincts of the Divine promise. I venerate Bishop W. as a priest of the most high God, but I reflect upon his doctrine of necessity with a high degree of dissent. Necessity

justified David in eating the shew-bread, but *necessity never made a priest.*

Again, Is there not an *incongruity* in clothing a man with authority to minister in holy things of the altar who is not a partaker of the altar—that is, who is not a member of the Church. Were there any uncircumcised priests in the Jewish Church, even in the wilderness? But if the laity cannot be cured of this awful malady, I most fervently pray that no man be recommended for holy orders who has not been episcopally baptized. Let the clergy, at least, be *members of the Church*—*fieri non debet, factum valet, NEGATUR.* It was *not lawful* for Ammi Rogers to forge a certificate, yet, *when done*, it was *valid.* It was *wrong* for Herod to kill John the Baptist, but, *when done*, it was a *good thing, badly done.*

My situation is as I last wrote, excepting that I have an infant son whose name is CHANDLER; I thought to have added *Hobart*, but as I am not probably out of the chapter, by two or three verses, I omitted it for future consideration.

Your ever much obliged,

C. W.

P.S. In reply to your logical reasoning about the injustice of my paying postage, I only say, at that time I had a shilling in my pocket, and I thought I would follow a good example, and do as I would be done by; I defy even a D.D. to prove this *unjust* by any *just* syllogism. But if you will promise to say no more about *trouble* and *thanks*, I will promise, for the future, to save my shilling.'

FROM REV. C. W.

' *Derby, December 9th, 1806.*

Dear Sir,

When you write, please to inform me of Mrs. Hobart's health, and whether Mrs. Dayton is yet living. You will please to indulge a sympathetic anxiety in those concerns in which you appeared so feelingly alive when I was at your house. Will you forgive a meddling brother for just saying, that if you *will* open every avenue of your soul to every touch of family affliction, you will die a martyr to your sensibility, and sacrifice upon the altar of domestic concern those talents which ought to be ever burning in the temple of God. Stoical apathy—modern insensibility, is no part of my creed; cool philosophism, milk-and-water Christianity, is no part of my religion. But, Sir, do you know that you neither ate nor drank during the twenty-four hours that I was in your house?

My affairs remain as before; what method I can adopt to support my family is at present to me unknown. As to the Church, it is matter of no consequence where I am; it is very little I can do for it or against it. The present aspect of things is awfully alarming. My only support is the never failing promise of him who is 'faithful and true.' To *faith* in his promise, I hope to me may also be granted the *patience* of the saints. I believe that the spirit and sufferings of God's people in every age are remarkably delineated in that part of God's blessed book called the Psalms. God grant, my dear brother, that you may hold fast the testimony of JESUS.

Your friend and servant,

C. W.



The author is tempted to add one more letter, as throwing new light on Mr. Hobart's kindness of heart and habits of life. Necessity, it seems, had forced this poor scholar to part with his books; his friend became the purchaser, a cover, it would seem, to his benevolence.

FROM REV. C. W.

'Derby, January 20th, 1807.

Rev. and dear Sir,

Yours of December 26th and January 10th came safe to hand, the first enclosing \$50, the second \$40. When I was in New-York you paid me \$50, making \$140; this makes the *gratuitous* balance in my favor too great. Permit me to rectify it *thus*—all my books in your possession shall become your property, on the condition that you send me, when I request, a copy of all your publications; then my thanks shall close all this business.

'The burden,' you say, 'of the new year;' God grant it may not continue with you to the end of the year. How is it possible, short of the life of a patriarch, to read, write, &c. &c. &c., when your time is at every one's disposal. Would it not be more comfortable for you, Sir, to receive company only on one day of every week, or else let your congregation be satisfied with a new year's visit. *As much* time as a clergyman is robbed of by the self-gratifying unmeaning visits of his parishioners, *so much* real loss does the Church suffer. I know it is difficult to change customs and break habits, they are the leopard's spot, and the Ethiopian's skin. This you may call preaching, if you please. It is *well*

*meant*, if not *well expressed*, and I know that *sincerity* goes a great way with Dr. Hobart.

Dear Sir, confident that the purest motives govern all your intercourse with every man, I shall ever consider it as a valuable ingredient in that portion of happiness allotted to me by Providence, that I am placed in the circle of your acquaintance.

Your most sincere

C. W.'

If the reader will bear in mind the initials of this humble but pure-minded man, a few further letters, some years hence, will give the melancholy conclusion of his story.

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Among the other early marks of public confidence reposed in Mr. Hobart's talents and judgment, is to be mentioned his election into the Board of Trustees of Columbia College; this took place in 1801, within a year after his establishment in the city.

The internal condition of this Board, in being nearly equally balanced between Episcopal and opposing members, made it, from the first, a scene of much animated contest, the interest of which was greatly increased by the talents and standing of the gentlemen who composed it, they being among the ablest and most influential men, not only of the city, but of the State

and Union. Among them, at the time of Mr. Hobart's entrance into it, were Alexander Hamilton, Brockholst Livingston, Richard Harrison, Morgan Lewis, Dr. Bard, and Dr. Mason; and to these were successively added, as vacancies occurred, Rufus King, Gouverneur Morris, Egbert Benson, Colonel Fish, De Witt Clinton, Oliver Wolcott, and Robert Troup: the author confining himself to names now past.

The claims of Episcopalians to influence in the Board arose from the endowment of the college being from them, while those of their opponents were founded on the common interest, and therefore the common rights of all, denominations in a college chartered for the benefit of the city.

At the head of the opposition to the Church, which was strong, both in numbers and weight of talent, stood the Rev. Dr. Mason, of the Associate Reformed Church of Scotland, a man well calculated to wield influence in either a popular or an intellectual assembly. Powerful with his pen, he was still more powerful in speech, for a commanding figure and a stentorian voice, such as he possessed, are never without their influence in debate; while, at the same time, his truly great powers, both of argument and sarcasm, seemed to justify in him that disdainful self-confidence of tone and man-

ner with which he was apt to put to silence opponents of whom he stood not in awe, and among the Episcopalians, at that time in the Board, whatever may have been their ability, there certainly was no one individual who felt willing, or perhaps, called upon, to meet him in debate ; so that he may be said to have ruled alone.

Under these circumstances, the introduction among the Trustees of a young Episcopal clergyman, a youth in years, and a stripling in personal appearance, without name, connections, or experience, was very far from being thought, even by those who introduced him, to furnish Churchmen with a fit match for a leader so redoubted as Dr. Mason, or to arouse in that leader any fear of losing the ascendancy he had so long enjoyed. Such, too, was the popular opinion without ; but wiser men from the first saw deeper, as may appear from the following anecdote, which is related from personal recollection.

On a subsequent vacancy occurring in the Board, the name of Thomas Y. How was brought forward by Churchmen out of doors, and his election urged upon the Episcopal members as a necessary counterbalance to the powers of Dr. Mason. Among others solicited for their vote on this occasion was the late

Judge Livingston, who, although not of the Church, was yet in general feeling with it ; his reply was in these words—‘Sir, the Church needs no abler representative than the young man she has already given us. Mr. Hobart if not now, will soon be, believe me, more than a match for Dr. Mason. Sir, he has all the talents of a leader ; he is the most parliamentary speaker I ever met with ; he is equally prompt, logical, and practical. I never yet saw that man thrown off his centre.’ On some reply being made to this, his answer was still more emphatic—‘Sir, you underrate that young man’s talents, nature has fitted him for a leader : had he studied law he would have been upon the bench ; in the army a major-general at the least ; and, in the State, nothing under prime minister.’ These words, taken at the time from the lips of the individual to whom they were addressed, were then regarded as an exaggerated eulogium, but deserve now to be recorded as evidence, not only of Mr. Hobart’s talents, but also of nice tact in the judgment of character, a faculty in which Judge Livingston was surpassed by few. Nor was this judgment (if, without arrogance, the author may add his own) far wrong, for it requires but little observation of life to recognise the same elements of power in ruling talent, however diversely directed. *Sagacity* of fore-

sight, *rapidity* of movement, *concentration* of effort, and *perseverance* of purpose, these are in the moral world what the four elements used to be esteemed in the material,

‘ that in QUATERNION run  
Perpetual circle, multiform; and mix  
And nourish all things.’

Or to use the language of an older philosophy, (if without impiety it may be applied to man,) these constitute, when united, those first sources of motion, (το κινουον ακινητον, ‘ the first mover, himself unmoved,’) that each, in his own little sphere, sets in motion the world around him. But, whatever may be thought of the philosophy, it is unquestionably the fact, that by the combination of these qualities is made alike the general and the statesman—the RULER under every form; whether by sea or land, these make the successful commander, though in each we find them united in different degrees, with some one element preponderating. Thus, the secret of Nelson’s victories lay, peculiarly, in concentration of effort; of Napoleon’s, in rapidity of movement; of Wellington’s, in sagacity of foresight; and of Washington’s, in perseverance of purpose.

Now in all these four elements of power Mr. Hobart was remarkable. His sagacity and promptitude were subjects of habitual observa-

tion : concentration and perseverance were traits in him equally notable. What he purposed, he seldom failed to effect. Baffled he might sometimes be in his means, but rarely in his end ; for he had in perfection ‘ingenium versatile,’ a mind fertile in expedients. Failing in one, another was ready on the instant to supply its place ; and the more frequent his defeat, the more energetic and resolute became his course. To a mind destitute of principle, this were an element of mischief, but with him, of good ; a good sometimes, it is true, so distant as to be unseen, or mistaken by those of narrower vision, but, upon a wider survey, always good ; for all his minor aims terminated in that great one, for which he offered his daily prayer unto GOD, THY KINGDOM COME.

The opinion of Rufus King, who, as has been well said, ‘was an admirable judge of the wisdom and eloquence in others of which he himself furnished so illustrious an example,’ was to the same point. ‘In after years,’ says his son, (Charles King, Esq.,) ‘adverting to the influence which the Bishop exercised in various deliberative bodies when they met, he used to speak with high admiration of his powers and promptness as a debater. He often used to say, that if the Bishop had been a politician instead of a clergyman, he could not have failed of obtain-

ing and preserving a great ascendancy in public assemblies, by those qualities of his mind which enabled him to perceive with intuition the weak points of an adversary's argument, and urge with convincing earnestness the strong points of his own. When to this was added that sincerity of purpose which was so obvious in all that he said, it may readily be believed that it was difficult to withstand him.\*

It was in the Board of Trustees that Mr. Hobart's talents for debate, nurtured, as already stated, in the youthful arena, were first called forth into real action. At this period Bishop Moore was President of the college, and so continued until his attack of paralysis, in 1811. The subjects of debate that came up during this period were generally of minor interest, relating chiefly to points of discipline, or the supply of casual vacancies. The latter topic, however, always involved a question of principle, which brought into direct collision the leaders of the opposing parties, and made the election a point frequently of sharp contest.

On these occasions, Mr. Hobart early and decidedly took his stand, and although occasionally baffled by some overwhelming effort of his adversary, yet eventually succeeded in

\* Berrian, p. 383, note.



making it good. His principle was this—It is highly expedient that, in such a body as the Board of Trustees, all internal questions of contest should be carefully cut off, in order that they may be free to attend to their rightful duties, as the literary guardians of a seminary of education. Now that end can be attained only by giving to some one denomination or other, within the Board, such an undoubted numerical majority as may preclude all such party contests. To which denomination, then, is that control to be given? to which does it of right belong, but to the one from whom the endowment of the college comes, and comes upon conditions, and who have, therefore, a moral right to a preponderance in the body by whom that endowment is administered, and upon whom those conditions are obligatory. Whether it be regarded, therefore, as a question of expediency, or of right, the case, he argued, was clear—Episcopalians should hold the decided majority.

Whatever might then be thought of this reasoning, experience certainly proved its soundness. For, until it was adopted, the Board went on disputing instead of acting, until in the contest for power, the very object for which they fought was forgotten and almost lost. The college sank in reputation as well as in

numbers, until, at length, its very warmest friends almost despaired of its resuscitation. Some laid the blame on the faculty, some on the trustees, some on want of patronage, others again, on its internal discipline, in having but a nominal and official president. All parties, however, agreed that something must be done, or the college would be for ever ruined. This, however, is in anticipation, since the contest which arose out of this condition of things did not take place until the year 1811.

But, in the mean time, subjects of minor controversy were not wanting, and in these skirmishes, preparatory as it were to a general engagement, the Episcopal interest rallied generally around their youthful leader; while its opponents were marshalled under the guidance of one who seemed as a Goliath to him, 'a man of war from his youth.' Thus were first brought into contact and collision two of the most powerful minds which the ranks of the ministry have, in our day and country, produced. Men the very antipodes of each other in most points of character, and agreeing, perhaps, in nothing beyond the possession of great, or rather, pre-eminent talents, and the devotion of them to the worthiest of all causes,

## CHAPTER VI.

Object of Mr. Hobart in his Publications—Attacked by Rev. Dr. Linn—‘Miscellanies’—Answered by Mr. Hobart and others—‘Collection of Essays,’ &c.—Reviewed in the ‘Christian Magazine’—‘Apology for Apostolic Order and its Advocates’—Justification of Manner—Character of Dr. Mason—Examination of the Argument—Result of it upon the Church—Letters.

THAT offences must needs come is one of the ‘trials’ of the Christian, but the ‘wo’ is upon him ‘by whom they come.’ This leads to the inquiry, In what spirit and with what motive did Mr. Hobart publish those opinions which all admit it was his duty to maintain ?

On this point his exculpation is complete. He addressed himself to the members of his own communion ; he wrote as a teacher to his own people, instructing them — which, as already seen, they stood greatly in need of — in the doctrines and discipline of their own Church ; and in thus doing was answerable certainly to none without.

Nor were the positions laid down by him either novel or strange, that other Christian denominations should feel as if they had a right to take offence at their promulgation : they were doctrines as old as the earliest age of Christianity, and deduced from what all acknowledged,

the union of the Gospel of CHRIST with the Church of CHRIST. That he taught these doctrines plainly was because he believed them truly : that he urged them warmly was because his heart was in the argument ; that he devoted himself to the task was because he felt it his duty to instruct those whom GOD had committed to his care : \* but the real offence was, that he taught them eloquently and efficiently, and thus aroused the jealousy of those against whose interests they seemed to militate.

While thus engaged, he was publicly denounced by name for maintaining such opinions, and challenged to defend them : that under such defiance he hesitated not to enter the lists, surely needs no apology ; on the contrary, it was due both to himself and the Church : that he quitted not the field while an opponent remained, was equally a matter of common right, in him also of peculiar character, for he was by nature ardent, fearless, and persevering, ready in a good cause to go ‘even to the death.’ The particulars of this controversy were shortly these :

\* Among the questions asked and answered at ordination to the priesthood, and consequently acquiring the solemnity of an oath, or vow, was the following ; ‘ Will you be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines, contrary to GOD’S Word ? ’ To which he had publicly answered, ‘ I will ; the LORD being my helper.’—(Ordering of Priests.)

In the summer of 1805, shortly after the publication of his 'Companion for the Festivals and Fasts,' there appeared in the 'Albany Sentinel,' a paper of wide circulation published at the seat of government in the Diocese, an attack upon the principles laid down by him in that work, and that not casually done, but systematically maintained and carried on, though under the harmless title of 'Miscellanies' for several successive months, the production, it was understood, of the Rev. Dr. Linn, one of the ablest ministers of the Presbyterian communion in our country.

Under these circumstances what was Mr. Hobart's course of duty? Had it been like his work didactic in its character, and addressed to the members of a particular society, Mr. Hobart would doubtless have accorded to others the privilege he exercised himself, of instructing those whom they were called to instruct, and passed it by without notice. But such was not its character: it was controversial alike in form and spirit, while the medium chosen addressed the argument to the reading public at large, showing conclusively that the object of the writer was not an official but a popular one; a willingness, in short, to awaken again those political as well as religious prejudices by which the Episcopal Church had been at one period—

and that not far removed—trampled, as it were, in the very dust.

But one course, therefore, remained to Mr. Hobart, and that was to plead the cause before that tribunal of public opinion, before which not himself but his adversary had brought it. He addressed himself, therefore, to the columns of the same paper, claiming a right to be heard. The defence was managed by himself, aided by two college friends, whose names are already familiar to the reader, Rev. Frederick Beasley, and Thomas Y. How. His own papers are distinguished throughout by the signatures ‘Detector’ and ‘Vindex.’

Upon the termination of the contest, which he considered to be a triumph for the Church, in order to foreclose future controversy, he proceeded to put forth, in a permanent form, both the attack and the defence at large. Both were included in a volume, published under his own name, in February, 1806, bearing the title of ‘A Collection of Essays on the Subject of Episcopacy,’ in which, as stated in the Preface, ‘the arguments *for* and *against* Episcopacy are presented to the reader.’

But he had yet to meet a more powerful antagonist. About this time, and dictated probably by the above discussion, notice was given, throughout the country, of a forthcoming reli-

gious periodical in the city of New-York, supported by the Presbyterian communion, to be entitled 'The Christian's Magazine,' and under the direction of the Rev. Dr. Mason, whose name and reputation are already before the reader. The learning and talents of this gentleman, who was to be both its proprietor and editor, gave to the work a high reputation, even before its appearance. The publication of the first number was, therefore, looked forward to with anxious expectation by both friends and foes, it being understood that it would contain from the pen of the editor a complete settlement of the whole question of Episcopacy, in the form of a review of Mr. Hobart's work, and a 'quietus,' as was said, to the 'aspiring ambition of that young Churchman.'

In accordance with this language, the expected review came forth, and had there been any doubt of its author, the talent it evinced, as well as its keen and contemptuous satire, would have sufficiently indicated the source. It was not only a condemnatory review, but a bitter attack, holding up to public odium both Mr. Hobart and his opinions. 'They are positions,' says Dr. Mason, in language of which we may be allowed to doubt the classical taste as well as the Christian charity, 'of such deep-toned horror, as may well make one's hair stand up

like quills upon the fretful porcupine, and freeze the warm blood at the fountain.'\*

This attack brought Mr. Hobart necessarily and at once into collision with the greatest of his opponents, one whose long-established fame might well have daunted so young a disputant. Nor was that reputation an ordinary one. Dr. Mason was at this time 'towering in his strength,' and joining, as he did, a Warburtonian coarseness of manner to unquestioned learning and overbearing talent, was certainly a champion whom it required some courage to meet. But in the cause for which he fought, Mr. Hobart was not to be overawed; he had put his hand to the plough and would not turn back: and although it reminded lookers-on of the valor of the youthful David, and as savoring more of heroism than of prudence, he yet hesitated not to advance; and in the spring of 1807 published his 'Apology for Apostolic Order and its Advocates,' in a series of letters addressed to Rev. John M. Mason, D. D.'

It was in the close of this work that he recorded those memorable words, which have since been so widely adopted, and so ably defended, — 'My banner is **EVANGELICAL TRUTH AND APOSTOLIC ORDER.**' But the whole pass-

\* Page 96.



age deserves extracting. 'My banner is **EVANGELICAL TRUTH AND APOSTOLIC ORDER**. Firm and undaunted, I must summon to my sacred cause whatever powers nature (alas! too little cultivated by the laborious hand of study) has bestowed upon me; whatever ardor, whatever zeal, nature has kindled in my bosom. But 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 truth.'

The high-toned energy of this work is said to have drawn forth even from his great opponent himself this noble tribute of respect, 'Were I compelled to intrust the safety of my country to any one man, that man should be **JOHN HENRY HOBART**.'

The republication of this work abroad, and the praises bestowed upon it at home, may be warrant for the ability manifested in the argument; but as discourtesy in the manner of conducting it was by his opponents made a serious charge, it may be well, for a moment, to consider its truth or its apology. In disproof of it, we may quote the opinion of an English critic in his review of the work.\* 'Whoever,' says he, 'Mr. Hobart is, he writes like a gentleman,

\* Rev. C. Crane.

a scholar, and a Christian.' Or should any reader still think that he finds some truth in this indictment, then in apology let it be said, (for *justification* such charge admits not) that he was writing to one who prided himself upon *overawing* his adversary ; one who rejoiced more, it would seem, in vanquishing an opponent by the power of bitter sarcasm, than by calm, conclusive reasoning ; and to this general charge his present attack certainly afforded no exception. Such, at least, did Dr. Mason appear to one, who, although he knew him late, had yet some opportunities of knowing him well ; and who would not now willingly depreciate talents he once admired, and always admitted.

In explanation of this dubious praise, the author would go on to observe, that it will be allowed, he thinks, by all who knew Dr. Mason, that his powers, however great, were roused into action more by impulse than by calm resolve ; and that his mind had in it too much of that intellectual pride which scorns labor, and overprizes victory, to meet with unqualified admiration. It was a mind doubtless better fitted by nature (whatever it may have been by grace) for a political leader than an evangelical teacher, for a worldly rather than a self-denying profession ; a fact which he himself seems not unfrequently to have recognised, and in bitter

moments of disappointment to have sometimes openly expressed.

But however estimated, either in his powers or failings, though the grave has long since closed over him, time is not likely soon to obliterate the remembrance, at least within the pale of that communion to which he belonged, for he left behind him in it neither equal nor second. But unfortunately for it, from the nature of its ecclesiastical polity, he failed to imprint upon it any permanent and abiding character. In this as well as in the argument which grew out of it, Bishop Hobart has had, we think, the advantage. The polity of the Church bears still his impress, 'being dead he yet speaketh.'

But to return to the subject-matter of the dispute.

As the language of Dr. Mason has been quoted, terming the opinions held by Mr. Hobart 'doctrines of deep-toned horror,' it is due to the memory of both to explain what those doctrines were which could provoke such a charge from one, who, although an adversary, was yet a scholar and a Christian. The explanation will, we think, show not only that such opprobrium was altogether unmerited, but that, further, from none could it come with such ill grace as from him who applied it.

The charge was, that Mr. Hobart's opinions

went to 'unchurch' all Christian denominations whose ministers were not episcopally ordained ; or, in the coarse language of his opponent, 'Episcopacy or perdition.' To this we have two answers : the first is to him who makes it. The answer, 'ad hominem,' is, that the Presbyterian theologian unchurches all that are not presbyterially ordained ; and that the line thus drawn excludes ten times more professing members from the pale of the true Christian Church than the position they condemn would do. Thus, the Greek Church alone exceeds in numbers all Protestant Christendom, and in it presbyters neither do nor ever have taken any part in ordination : *they* consequently are all unchurched ; but more than this, the Presbyterian doctrine unchurches in truth all Christendom, and by a singular 'felo de se,' themselves among the number,—for until the fourth \* Council of Carthage, A. D. 398, ordinations in the Latin Church, through which channel they themselves, by acknowledgment, derive their own commission, were held by the bishop *alone*, without the intervention or assistance of presbyters. If, then, their position be true, that presbyterial ordination alone is valid, where, we may

\* Reckoning as one the three councils of A. D. 252, 253, and 255.

ask, is the Christian Church now? And which is the doctrine that 'unchurches' most professing Christians, theirs or Mr. Hobart's?

But this is an answer only to him who would vilify the Church by making such a charge. To the candid inquirer after truth another answer is to be given. The nature and constitution of the Christian Church is a question, the solution of which is to be gathered solely from Scripture language and primitive usage, and, therefore, not to be tested by the convenience or inconvenience of its application. That is to say; it is a question of truth, not of expediency; and he is an unscriptural reasoner who puts it on any other ground. Such was Mr. Hobart's argument.

Whether he reasoned directly from Scripture, or indirectly, from the necessity of the case, he found himself brought equally to the same conclusion; namely, that the Christian Church is a body divinely constituted, holding, therefore, its power and privileges, by regular derivation, from those to whom CHRIST and his Apostles gave them.

For if, as he argued, every professing Christian be not a lawful minister, and competent to administer the Christian ordinances, then the question is, what makes any one such? *Title* he evidently must have—the question is, from

whom derived? If such title be only *inward*, then all may claim it, but, if *outward*, who gives it to him? If you say, those who have authority in the Church to which he belongs, the question still recurs, by what test are they known? and whence did they derive this authority? and so on; so that, in tracing up the Christian ministry, you must either come to a stop when it was self-taken, and, therefore, of man's will, or you ascend to the Apostles' times, and it there terminates in the power and appointment of CHRIST. If the former be chosen, then the Christian ministry is of *human* origin, and may as rightfully originate now as it did at any former time; and, from one man or body of men as well as from another; so that, in the Church of CHRIST there can be no unity, for there is no bond; and no schism, for there is no obligation; and no Church, for every man may set up his own altar; and no ministry, for every man may serve as his own priest. But if this be absurd, and against reason, and against Scripture, and not contended for by our opponents, we are then *necessarily* thrown on the only remaining alternative, viz. that we ascend to the Apostles' times, which is the position maintained by Mr. Hobart.

Or, take the question, again, as one directly drawn from Scripture—CHRIST and his Apostles

founded a *visible* Church ; that is to say, to the ministry he established, some were called, and from it, consequently, all others were excluded. Now, what would be thought of the position, that any follower of our LORD, then, had a right to rank himself with the twelve Apostles ; or that, again, those who were ‘not set apart and sent,’ by those Apostles, possessed equal rights in the Church with those who were. If it be absurd, for instance, to say, that Gaius, or Apollos, had as good a right to govern the Church of Ephesus as Timothy, who was made bishop over it ; or, to ‘lay hands’ on others, admitting them into the ministry, when they were not ‘commissioned’ so to do ; if this be unsound theology, then the question again recurs, when and where may *that* chain of the governing and appointing power be broken ? can it ever be *wilfully* broken, without the sin of schism ? can it ever be even *unwillingly* broken, and yet, all things continue as before ?

Now this is the argument maintained by Mr. Hobart, and it is one, certainly, not easy to invalidate. It is one which Chillingworth did not hesitate to pronounce ‘*a demonstration*,\*’ and Chillingworth was such a reasoner that

\* ‘The Apostolic Institution of Episcopacy Demonstrated.’  
Chillingworth’s Works.

Locke's advice to his friend Molineux was, 'If you wish your son to understand logic let him read Chillingworth.' But passing even this by; it is in its nature but a chain of reasoning, and has nothing to do with Christian charity; that stands on its own ground, and is a question of the heart, not of the head. To those beyond the pale of his own Church, except in defence, Mr. Hobart neither addressed this argument, nor applied it: it was sufficient for him to satisfy the members of his own communion that they belonged to the one catholic and apostolic Church of CHRIST, and to awaken in their hearts corresponding gratitude for the blessings it conferred. To others he left an equal privilege, that of searching for themselves, and satisfying themselves; neither questioning, in the mean time, their baptismal rights under the Gospel covenant, nor depreciating their Christian character.

How he arrived at these opinions we may learn from himself.

'As to my opinions,' says he, in a letter to Dr. Mason, 'on the subject of Episcopacy, they 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 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 an 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 considers no man as "a lawful bishop, priest, or deacon, who hath not had Episcopal consecration or ordination,"\* it surely became my duty to maintain and inculcate what the Church had thus solemnly declared.†

It was a narrow and false view which construed the maintenance of these opinions into an attack upon the Christian rights of others—our Church knows no such bigotry. To use the language of one of its able living defenders,‡ 'An attachment to the whole counsel of GOD, on the one hand, and allowance for human infirmity on the other, appear to be the characteristics of our Church. She guards her purity in doctrine by admitting none to her ministry who do not pledge themselves to the Gospel and the Church, as set forth in her standards; while on the

\* Preface to Ordination Services.

† 'Apology,' &c., Letter v. p. 31.

‡ Editor of the 'Churchman.'

other hand, she avoids dissension by yielding a wise toleration to private belief among her members, and not seeking, as do some Churches, to impose the whole body of faith on every individual as an essential prerequisite to communion.'

But the subject of controversy was not immediately dropped: the Rev. Dr. Miller,\* of Princeton, resumed, with still less happier auspices, the argument of Dr. Mason, and was replied to † with equal temper and ability by Thomas Y. How, and again, with deeper learning, by the Rev. Dr. Bowden, ‡ Professor, at the time, of Moral Philosophy, in Columbia College. To this last named gentleman, though much his senior, Mr. Hobart was greatly attached. Dr. Bowden, too, was a man whose friendship was not lightly given: his life had been one of duty and many sacrifices for conscience' sake; he was one of the few remaining clergy of the olden time, had mourned with the Church in its fallen state, and was now cheered with the brighter prospects that began to open upon it. With a learned and eloquent pen, he united his forces to those of its younger and more active advocate, and passed the remainder of his days in

\* 'Letters on Christian Ministry.'

† 'Letters,' &c.

‡ 'Apostolic Origin of Episcopacy asserted.'

that honor and respect which wait upon learning, piety, and native goodness, when united in the vale of years.

The name of a third advocate closes the notice of this controversy. Dr. Miller was again answered by one who had already wrought out the argument to his own satisfaction, the late Bishop Kemp, of Maryland, who, educated for the Presbyterian ministry, in the University of Aberdeen, had, from long study and deep conviction, at length united himself to the Church.

The growing reputation of Mr. Hobart was about this time acknowledged in his own country by the title of D. D., conferred upon him by Union College, N. Y., a compliment peculiarly acceptable, as coming from no partial judges. The following letter accompanied the transmission of his 'Apology' to his correspondent, Archdeacon Daubeny, of Bath (England.)

TO ARCHDEACON DAUBENY.

*'New - York, December 11, 1807.*

Rev. Sir,

About two years ago I took the liberty to transmit to you two productions of mine, to which I was emboldened to solicit your attention; as they afforded an evidence that I was anxious, according to my humble talents, to diffuse, in my own country, those principles of primitive truth and apostolic order, for the extension of which in Britain, you have so honorably and successfully labored. Will you pardon the further liberty which

I take of troubling you with some copies of a work in defence of my former productions against the attacks of a bitter opponent of Episcopacy in this city? One copy you will do me the favor to keep for yourself, and the others, should you think them worthy of so much attention, to bestow on such of your friends as you may think proper. The principal motive, which leads me to trouble you with the books which accompany this letter, is to satisfy one so much interested as you must be in the welfare of the apostolic Church throughout the world, that that branch of it which subsists in this country, does not want sons determined to defend her to the best of their abilities. Should you honor my book with a perusal, you will find that the liberal use, which, in my former productions, I made of your writings, induced an attack upon you, which I have endeavored to repel. To you, indeed, the cause of apostolic order is greatly indebted, and you merit the veneration and gratitude of all its friends. That Providence may preserve you for long and increasing usefulness in the Church of which you are so distinguished an ornament, permit me to say, Rev. Sir, is the sincere prayer of

Your very respectful and obedient servant,

J. H. HOBART.'

To this he soon after received a reply, of which the following is an extract :

FROM ARCHDEACON DAUBENY.

' Bath, March 3, 1808.

Rev. Sir,

I have received, and read with great satisfaction and interest, the contents of the two packets you have done me the honor to transmit to me from New-York, for the favor of which you would certainly have received

a much earlier acknowledgment, had my bookseller in London properly discharged the commission with which he was intrusted by me two years since.

Believe me, Sir, I have read with particular satisfaction, and not without profit, your Apology for Apostolic Order, and am only sorry to think that the prevailing dissensions among those who ought to be joined together in the same mind, and in the same judgment, render such an Apology necessary. At the same time, I have pleasure in saying that the cause you have undertaken has not suffered in your hands: indeed, I consider myself indebted to you for a still more confirmed judgment (if that were possible) on the subject of apostolic order, than I actually possessed before the reading of your pages. At the same time, it is to be deeply lamented that a subject, upon which good men have differed, and will continue to differ in opinion, till such time as the great Head of the Church shall have subdued all her enemies, cannot be entered upon with a view to the just appreciation of its merits without such a mixture of uncharitable censure as cannot fail to disgrace the party who has recourse to it. On this head, however, it is a satisfaction to think that the advocates for Episcopacy have little to answer for. God grant that they may ever bear in mind of what spirit they ought to be.

The Life of Dr. Johnson is a most interesting publication. In the late Mr. Boucher the Church lost a dutiful and affectionate son, and I a most esteemed friend. I lament, on both our accounts, that he was so soon removed from among us.

Believe me, Rev. Sir, with best wishes for the future success of your valuable labors in the cause of the Church,

With much regard,

Your sincere and affectionate brother in CHRIST,

CHARLES DAUBENY.'

These letters conclude the notice of what may be peculiarly termed the period 'militant' of Mr. Hobart's life, in which he stood forth, and at first almost solitary, a *champion*, as he may well be termed, for it required at that time no small courage to avow them, of the distinctive principles of the Church. At the time, opinions as to his course, even among Churchmen, were greatly divided; now, all unite as to the debt of gratitude due to him. However painful the contest, few, who examine into the subject, will deny its necessity; none can doubt the result. Since that period, outward respect and internal prosperity have marked the course of the Church he defended. The unfounded but popular prejudices by which it was before borne down have given way. It is no longer taunted with foreign attachment or hostility to civil liberty, for Dr. Hobart's pen not only cleared up, to the entire satisfaction of the public mind, the distinction between its temporal and spiritual government, but he was the foremost, also, to reject all such unholy union, and to exhibit the connection of Church and State, as events abroad are now showing it to be, a source of weakness to the Church, and not of strength. The Church, too, no longer stands charged with a cold and formal service, for, as a Churchman, Dr. Hobart was as evangelical as he was apos-

tolical, and exhibited the prayers of the Church, both in his writings, and his use of them, as combining all the requisites of a deep and heartfelt devotion.

Nor is it any longer liable to the reproach of having a laity uninterested in its concerns, or uninstructed in its doctrines, or backward in any measures of Christian usefulness requiring personal sacrifice or liberal contribution. Such a charge would now be a calumny ; but it was not so at the time when Mr. Hobart first came forward. The natural result of belonging to a Church that required not such exertions for its support, had made the majority of Episcopalians to be, rather ‘hangers on,’ than ‘true members’ of their Church ; and in all matters of doctrinal controversy to feel much more like bystanders than affectionate children. ‘To prove all things and hold fast that which is good,’ was for them too troublesome a task ; they left such matters to their clergy, whose duty it was ; to co-operate in advancing the Church, by their time and money, was again too costly a sacrifice, they left that to denominations unblest with wealth.

Such, with some few exceptions, was the lethargic condition of the laity of the Church when the writings of their young champion aroused them, ‘quasi classico dato,’ as if by the sound of a trumpet : for a time, however, they

were content rather to wonder than approve, and to admire the boldness rather than applaud the spirit of him who sought to rally them around an almost forgotten standard. But it was a blast long and loudly blown, giving courage to the timid, and time to the cautious ; and the result of it has been, combined doubtless with many other causes, under the blessing of Heaven, to evangelize the character of Churchmen, making them prominent in every rational scheme of Christian beneficence.

But to return to some earlier events of a less public nature.



## CHAPTER VII.

*Letters from 1803 to 1803.*

Letter from Governor Jay—Call to St. Paul's Church, Philadelphia—  
Interesting Incident of a Conversion to the Romish Church—Influ-  
ence over the Young—Letters—Dr. Berrian—Mr. A. McV—  
—Mr. How—Anecdote of General Hamilton.

IN 1803, the following letter points out Mr. Hobart as an active member in the formation of the earliest of the religious societies of the Church in this Diocese. The letter itself, though one of mere acknowledgment, is also to be prized, as coming from one of the purest patriots of our Revolution.

FROM HON. JOHN JAY.

*' Bedford, 21st January, 1803.*

Sir,

It was not until Monday last, that I received, by Mr. Munro, your letter of the 29th November last, mentioning that a Protestant Episcopalian Society had been instituted for promoting religion and learning in the State of New-York; and informing me that I had been elected an honorary member of it.

Be pleased to present my acknowledgments to the Society for the honor they have done me; and assure them that it will always give me pleasure to have opportunities of co-operating in the advancement of religion and learning.

Accept my thanks for the obliging terms in which you have communicated to me these circumstances ; and believe me to be, Sir, with those sentiments of esteem which your character naturally inspires,

Your most obedient servant,

JOHN JAY.'

The Rev. J. H. Hobart,  
Sec. of the B. of T. of P. E. S.

In the year 1804, Mr. Hobart received a call to the rectorship of St. Paul's Church, Philadelphia ; his native city claimed him ; his earliest and best friend, (Bishop White,) urged him, and his relations besought him to accept a proposal which would again unite them. But he had entered on a sphere of duty which was opening and expanding before him into extended usefulness, and after some struggle of native affection, he declined the proposition. In his reply he observes : ' My situation, in New-York, affords me every opportunity for the exercise of whatever means of usefulness I may possess.' ' Various considerations, therefore, of expediency and duty oppose, at present, what would otherwise be very gratifying to me—a residence in the place of my nativity and among my earliest friends.'

Among the more private incidents of this same year, there was one which deeply and painfully affected his mind. One of his female parishioners, a lady of education, talent, and

more than ordinary influence, having accompanied to Italy her sick husband, was there doomed to watch over his dying bed in a land of utter strangers. To one kind and generous family she was, however, deeply indebted; by them was she aided in her painful task, and when that task was closed, in the bosom of the same family she found a home and Christian sympathy.

Of exalted and ardent feeling, as her grief was proportioned to her love, so was her gratitude. In the depth of sorrow she had received comfort, and, by a natural association, transferred to the faith her new friends professed, the attachment excited by their kindness. This prepossession once seen by them was as naturally encouraged, and she returned after a few months, to her country and her home, a decided proselyte to the faith of Rome.

The interest of the story; the sympathy and respect entertained for the individual; a sense of duty toward an erring member of his flock, as well as the fear he felt of the influence of such an example on young and ardent minds, all concurred to excite deep anxiety in the mind of her pastor, and he immediately devoted himself, with his characteristic energy and feeling, to the task of bringing her back to the Church of her baptism, and her forefathers.

But, unfortunately, he labored in vain ; her new faith was so bound in upon her affections, that it had ceased to be with her a question of reason or argument. She could not resign what affliction had thus sanctified and associated with all the tenderest recollections of the purest love and the deepest sorrow. He found her fortified, too by all those specious arguments which the teachers of that Church are so skilful in using. Under the urgency, however, of his persuasions, or the conclusiveness of his reasoning, she wavered for a time, but eventually settled down in the open profession of the Romish faith.

They parted, however, not in anger, but mutual sorrow, each to run the course of high and conscientious duty, leading him, after a few years, to the labors of the episcopal office, and her to the station of lady abness, in an Ursuline convent at the South. But it was an event that long rested on his memory with painful interest.

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Over the minds of the young who approached him, Mr. Hobart was always found to exert a peculiarly powerful and happy influence ; the enthusiasm of his sentiments, the warmth of his address, the simplicity of his whole character, the *heart* that beamed forth in all that he

said or did, all contributed to bring him *home* and *near* to them, and to give him a power which he never failed to use to good ends, whenever he saw the need and the occasion. In this, however, he always displayed great *tact*; he did it both skilfully and delicately, never offended, and never wearied; there was no *prosing* in his advice, it was hinted rather than given; conveyed, sometimes, in one happy word; oftentimes in a short, pointed, familiar, perhaps, abrupt question, which, if it implied rebuke, was generally softened by some little action of kindness, or even fondness, which marked personal affection. All this too passed so rapidly (for he never dwelt upon such topics) that, oftentimes, it was not till after reflection had brought back the word, the look, or the action, that its full import was understood; then, indeed, its meaning opened, and his words, if they chanced to fall on tender ground, like seeds dropped into it, began to swell and grow up. Happy they in whom they brought forth fruit unto perfection, for they were wise words, and always contained within them the germ of some good Christian principle.

‘His devotion,’ such is the language, to the author, of one\* who was formed upon his

\* Rev. W. R. W.

model, 'was too deep and reverential to admit of that light, random, almost business-like mode of talking on religious subjects, which is, unfortunately, too fashionable in the present day. But when he did introduce spiritual matters in conversation (and that was, whenever there was fit occasion and promise of a good result,) then it was in few words, but words coming from the heart and reaching to the heart. Such, I well remember,' he adds, 'when I offered myself to him as a candidate, was the nature of his heart-searching examination into my sense of the nature of that holy office. It lasted but few minutes, but it made an impression,—an impression of seriousness and spirituality, and faith unshaken in the things of God, which time, nay, I trust, eternity, will not efface.'

To him, therefore, the young persons of his extensive parish freely resorted for counsel and advice, for they were always certain such advice would be not only frankly, but wisely and kindly given. One instance of this kind will be best told in the words of the affectionate narrator.\*

'My personal acquaintance with Mr. Hobart commenced in the winter of 1805, when I was in my

\* Dr. Berrian's Narrative, pp. 104-108.

eighteenth year ; and as the circumstances which led to it were somewhat peculiar, I trust that a slight notice of them may not be altogether uninteresting to others. My own mind always reverts to this period with delight, not only from the kindness and regard with which I was favored in the very beginning of our intimacy, but from the important influence of Mr. Hobart's friendship on the whole course of my life. I was at that time most anxiously engaged in examining the great truths of religion ; endeavoring to settle and fortify myself in the principles, which, from childhood, I had been taught to venerate, and to carry them out in practice. In this state of my mind, every thing on these important subjects that I could procure from public libraries, or private friends, was read with eagerness ; but having no judicious guide to direct me, I found that much of my time was lost in this desultory course, and that very often, instead of being enlightened, I was embarrassed and perplexed. The high reputation of Mr. Hobart, even at that early period, had rendered him an object of general admiration ; but his fervent and impassioned eloquence, his tender and touching appeals, made a powerful impression on the hearts of the young. The deep interest, therefore, which he showed for the spiritual wants of his flock in general, persuaded me that he would not be indifferent to mine ; and this persuasion was strengthened by the favorable accounts which I had heard of his personal character, and the warmth and kindness of his heart. I had been drawn into the Church by a train of circumstances which it would be foreign from my present purpose to explain. I was, as it were, a solitary and unknown worshipper in that parish, in which it has now been so long my happiness to stand in a most interesting and endearing relation to

thousands. In this state of perplexity, then, on questions of the deepest import to my peace, I wrote a letter to him, stating my difficulties in regard to a proper course of theological reading, and begging the favor of his direction and advice. It was answered immediately with his characteristic promptitude, and is now introduced, both as a memorial of his kindness, and a most valuable guide to the inquiries of others.

TO REV. DR. BERRIAN.

“*New-York, February 14, 1805.*”

Sir,

I certainly cannot be indifferent to the request of a young man, who, in this degenerate day, when most young men are occupied with corrupting pleasures, and satisfied with superficial acquirements, devotes his time to solid reading, and appears sensible of the value of that knowledge which is able to make him wise unto eternal life. I conclude your wish is to read some books on theology, both as a scholar and a Christian, to study the elements of theology as a science, and to apply that science to its proper and only valuable end—the improvement and regulation of the heart and life. Under this impression, I shall mingle in the following list some books of a practical nature, with others that respect more properly the theory of religion.

‘The Scholar Armed,’ a work which contains several valuable tracts on the evidences of Christianity, on the constitution of the Christian Church, and on some of the most important of its doctrines, and which, if carefully studied, will store the mind with the most sound and valuable information on the most important topics of divinity; Paley’s Evidences; Butler’s Analogy; Campbell on Miracles; Leland’s View of Deistical Writers;



Porteus' (Bishop of London) Summary of the Evidences of the Christian Revelation; Bishop Newton on the Prophecies; Gray's Key to the Old Testament; Percy's Key to the New Testament; Collyer's Sacred Interpreter; Prideaux's Connections; Bishop Lowth on Hebrew Poetry, a learned and elegant work; Jones on the Figurative Language of Scripture — all the works of this writer,\* published in twelve volumes, are eminently good; Stackhouse's Body of Divinity; Stackhouse's History of the Bible; Daubeny's Guide to the Church, and Appendix; Wilberforce on Christianity; Archbishop Secker's works; Barrow's Sermons, an old, but a most glowing, eloquent, and pious writer; Bishop Horne's Sermons; Bishop Horne's Commentary on the Psalms — Bishop Horne is an elegant and pious writer; Porteus' Lectures on the Gospel of St. Matthew; Porteus' Sermons; Massillon's Sermons; Bishop Seabury's Sermons, excellent; Bishop Wilson's Sermons; Gisborne's Sermons, which are excellent; Sherlock on Death, Judgment, Providence, and a Future State; Bishop Wilson's *Sacra Privata*. As I presume you are either of the Episcopal denomination, or are not averse to becoming acquainted with its peculiar characteristics, I will add one or two works on this subject. Reeves, or Shepherd, or Wheatley, on the Common Prayer; Stanhope on the Epistles and Gospels; Companion for the Feasts and Fasts of the Church; the Orthodox Churchman's Magazine, (published in England.) I should be happy in an acquaintance with a young man of the character and dispositions of which, from your letter, I should suppose you to be.

Your obedient servant,

J. H. HOBART."

\* The Rev. William Jones, of Nayland.

It may easily be imagined with what gratitude this ready and courteous answer to my request was received, and with what eagerness and pleasure I availed myself of the privilege which he freely offered. Shortly after the commencement of my acquaintance with him, he made some inquiries in regard to the education which I had received. I informed him that it had been sufficiently good for the calling in life to which I was destined; and that, in addition to what was strictly required to fit me for business, I had also enjoyed the advantage of some partial instruction at a Latin school. The eagerness with which he listened to the latter circumstance, and the advice which he gave me in consequence of it, seem like the things of yesterday. He urged me at once to resume my classical studies, which had been laid aside, to improve the intervals of leisure in my daily occupations, and to prepare myself for any unexpected turn, which, in this changeful world, might give a different direction to my pursuits and hopes. A new scene opened upon my view—it was a decisive point in my life, and the whole course of it was, as it were, instantaneously changed. That very night I acted upon his advice. I continued my preparation, under every disadvantage, for that favorable turn, of which, at the time, I had no reasonable expectation, but which, very soon after, actually occurred. He encouraged me by his kindness, guided me by his paternal counsel, employed his influence in procuring for me an easy admission into college, superintended my theological studies, continued his friendly offices upon my entrance into the ministry, till, at length, it was my privilege to be associated with him at the same altar, connected by domestic ties, and honored with a confidence and affection which were never more fully and gratefully returned.'

To another young friend, who had gone to an English university, with a view to preparation for the ministry, Mr. Hobart writes as follows :

TO MR. A. McV.

*'New - York, February 15, 1805.*

My dear Sir,

I trust you will permit me to take an early opportunity of congratulating you on your being settled in a situation which affords you so many advantages of study and improvement. In the universities of England are collected all those sound principles of science and of morals which have stood the test of ages ; and from these invaluable stores the studious youth may derive that solid truth and information, which, while it strengthens and exalts his mind, will qualify him for distinguished usefulness and honor on the important stage on which he is hereafter to move. You will probably, however, soon find that the licentiousness of the age, and the luxury of a nation foremost in grandeur and in wealth, have unhappily invaded those sacred seats, and paralyzed, in a great degree, that arm of discipline, and that ardent love of learning, which ought there to hold, I may say, despotic sway. Your station, then, while it is a station of eminent advantages and honor, is a station of peril. Pleasure will throw before you enticements, with which, in our own country, fruitful as she already is in the means of licentious gratifications, and in the motives to them, you would not have been assailed ; and ridicule, armed with her keenest satire, will doubtless seek to shake those principles of piety and virtue which are now your boast and happi-

ness, and the boast and happiness of your friends. Animated by the noble love of science and of virtue, you will, I ardently believe, indignantly spurn the enticements of pleasure, and the assaults of licentious ridicule; yet you will excuse me, if, in the impulse of anxious friendship, I remind you of a caution, which even an inspired Apostle thought a necessary guard of his own virtue: "Let him that thinketh he standeth, take heed lest he fall." Pardon me that I have insensibly fallen into the serious style of the monitor, when I intended only to offer you the congratulations of a friend.

I am, indeed, strongly tempted to envy you the advantages of your situation. Seated in the bosom of learning, where every step you take is on ground which science calls her own; where the spirit of those sages, who, in long succession, have ennobled the annals of piety and learning, excites an ardent emulation to acquire their virtues, to equal their usefulness and fame; and where the springs at which they imbibed knowledge and virtue are still open to the inquisitive and studious youth, you enjoy advantages which may well excite the envy of those who justly appreciate the means of advancing in literature and virtue. Nor do I consider it among the least of those circumstances, of which you may be justly proud, that in this degenerate day, when superficial attainments terminate the labors of many of our youth, and corrupting pleasures blast the usefulness and happiness of others of them, you have with noble zeal chosen a profession, which, while it eminently advances the improvement of your own mind and heart, devotes you to the exalted and disinterested business of promoting the temporal and eternal happiness of your fellow-men. With all its difficulties and discouragements — difficulties and discouragements in-

creased by the infidelity and profligacy of the age — the profession of a clergyman is fruitful in every enjoyment which the pursuit of science, the consciousness of doing good, and the prospect of a blessed immortality can afford: and when the difficulties and discouragements of the ministry intimidate us, let our zeal be kindled at the recollection that the primitive disciples promulgated the Gospel in the midst of the enraged flames of persecution, and sealing their faith by their blood, have obtained that crown of glory which fadeth not away.

I need not tell you how much the Church in your own country needs those exertions of pious zeal which crowned with success and with glory the first teachers of our holy faith. Ardently, no doubt, do your friends anticipate your future distinguished labors in this most important of all professions. If with less ardor, certainly not with less sincerity, do I anticipate your return to your country, enriched with those attainments of piety and learning which will make you at once the blessing and the boast of your Church; and will enable you to serve with eminent success the first and best of all masters, that divine Saviour who died to purchase immortality and glory for a fallen race. That you may thus serve him is no doubt the subject of your daily desires and prayers.

Accept the sincere wishes and prayers of yours, &c.,

J. H. HOBART.

May I not hope that you will indulge me with full information concerning your present situation, pursuits, &c.? It will be in your power to communicate much that will be new and highly interesting to me. I lament very much that Mr. Boucher died before you reached England.'

The applications to him for advice were often anonymous, and the writers of them sometimes never known. The following, bearing that character, the author has lighted upon among his papers. It may serve to give some idea of the *under-current* of business that was always pressing upon him.

‘ Dear Sir,

I should sooner have acknowledged the receipt of your kind letter, but delayed it until I could read some of the books you mentioned. The general rules you give in the sermons are excellent, but we are too apt to conclude that writers do not intend their remarks to apply to certain amusements of which we are fond, and in which we bring ourselves to believe there can be no harm ; I am, therefore, obliged to you for the *particular* observations on the theatre.

I see I have led you into a mistake which, perhaps, I ought to have guarded against. I am not an Episcopalian, but am not on that account averse to receiving instruction from books intended chiefly for the persons belonging to that Church. It would, I do not doubt, give me satisfaction to avail myself of the offer you make of a personal communication, but, at present, I believe I do right in declining it. Should circumstances permit, I will at some future time make myself known, until when I must again beg that you will allow me to remain as I am.

May I request that, occasionally, in your addresses to the throne of grace, you will remember to ask assistance for one who is sincerely, but feebly, endeavoring to pass through things temporal as not to lose the

things eternal? And may that God, whose ear is open to all, strengthen your hands, and give you many souls as crowns of rejoicing in that day when all must stand before him, and the secrets of all hearts must be revealed.

The following are some further chance remnants of a correspondence of which the reader is already aware :

TO THOMAS Y. HOW, ESQ.

*New-York, October 14, 1807.*

My dear How,

I rejoice to hear that you are going on with your answer to Dr. M.'s book. It requires animadversion. I send you Chandler's "Appeals," and Slater's "Original Draught," which contain an answer to almost all M.'s arguments. Mr. Seward takes charge of them.

Dr. M. magnifies the number of bishops. But in the primitive age the dioceses were small, comprehending, generally, only a city, or principal village, with the adjacent country and villages, in which, however, there were several clergy and congregations. The extent of a diocese is not an essential point in Episcopacy, as you know, according to what Jerome says, "Wherever a bishop is, whether at Rome or at Engubium, &c. &c. they are all equal." When general councils, comprehending extensive provinces, were held, it is not to be wondered at that there should be so many bishops.

The subject of your ordination has been mentioned in the Vestry—they are all pleased at it, and their expectations beat high concerning you—you will, therefore, direct your attention to the preparatory studies. Make

yourself well master of Stackhouse's 'Body of Divinity.' Your reading, however, is already so accurate and extensive in theology, that you need not be under the smallest anxiety on that subject.

May God bless you, my dear friend. I trust, in his holy providence, he designs you for distinguished usefulness to his Church. Offer up your prayers for me. You have always the ardent prayers of

Your devoted friend,

J. H. HOBART.'

The same bright hopes Mr. Hobart expresses in a second letter soon after. It concludes in these words: 'With impatience I look for the period when the friend of my early days will be associated with me in the most exalted of all studies and pursuits.'

The work alluded to of his correspondent was an answer to Dr. Miller's Letters on Episcopacy: it appeared in the course of the following year, just before his taking Orders, and by the ability it displayed, excited high hopes of the author's future eminence. 'Eheu! quantum mutatus ab illo,' &c.

The following letter to the same individual, from another mutual friend, will show, however, that Mr. Hobart was not alone in his estimate of Mr. How's character.



FROM MR. C. F. MERCER TO MR. T. Y. HOW.

‘ *January 31, 1805.*

I write, my dear How, under an uncertainty whether my letter will find you in New-York, or have to follow you in an American or European tour; but I thank God that your health continues to mend. Your country, equally with your friends, has an interest in your recovery. I am impatient, my dear How, to see you enter on the stage of public life, and to witness the exertion of the rich talents which nature has given you, and which you have so highly cultivated. I have no doubt myself, but that a sense of public usefulness would contribute more effectually to your perfect recovery than the whole “*materia medica.*” Next to this moral remedy, the plan you have adopted seems to be best; it is, moreover, calculated yet further to extend your information, and to enlarge the field of your imagination. How I should delight to accompany you on your travels, to gather instruction from the clearness and force of your conceptions—to listen to your manly, nervous eloquence, but more, indeed, to share in your affection—to participate in your cares and your enjoyments—to nurse you in sickness, and endeavor, by the tenderest sympathy, to dispel from your bosom the sorrow which appears to consume you.

Tell Hobart I shall not believe he remembers me unless he writes to me. You may, however, venture to give my love to him, and especially to Mrs. Hobart. Let us endeavor, my dear How, to make our correspondence less irregular, and while we complain of the selfishness of mankind, contribute by our letters to atone for it. Farewell, my dear How; remember me to Mrs.

Hobart. Kiss my little goddaughter for me, and believe me yet among the tenderest and most faithful of your friends.

CHARLES F. MERCER.'

The mention of his 'manly, nervous eloquence,' recalls to recollection, that to its incidental display in youth, Mr. How had become indebted for the peculiar patronage, which he for several years enjoyed, of one of the greatest men of our age and country, himself the model of the purest eloquence—Alexander Hamilton. The circumstance was as follows. About the year 1800, when political disputes ran high in the city of New-York, and public meetings were marked by great excitement, General Hamilton was one evening present on a public call of that sort, in which he addressed the assembled multitude with more than his usual ability, but not his usual success, for the popular tide was beginning to turn, or rather was already running, strong against the old federal party.

At this moment, a young man, whom none knew, arose to address the assembly. His voice had that depth of tone which immediately arrests the attention: his figure for a youth was commanding, his manner grave, his words slow and weighty, and his reasoning clear, close, and logical. He spoke well and boldly, though on the failing side. When he had concluded,

amid many applauding inquiries who he was, and where he came from, he retired.

The next day, General Hamilton took pains to discover his nameless young advocate : traced him out, introduced himself to him, and finding him recently from college, received him as a law student into his office, and procured for him, shortly after, an honorable though nominal rank in the army. This was Mr. Hobart's friend, Thomas Y. How.

## CHAPTER VIII.

*From 1806 to 1810—31st to 35th year of his age.*

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Ministerial Education—Protestant Episcopal Theological Society—Character and Influence—‘Churchman’s Magazine,’ establishment—Principles—Mr. Hobart’s Habits of Business—Church Music—Mr. Hobart’s Love of Music—Affairs of the College—Election of Dr. Mason as Provost—Bible and Common Prayer-book Society—Objects—Earliest Sermon published of Mr. Hobart, ‘The Excellence of the Church’—Examination of its Principles.

BUT while thus laboring for the edification of the Church, in what may be termed its out-works, Mr. Hobart felt that the corner-stone of its citadel was yet to be laid within, by some adequate provision for the education of its clergy. As yet, in truth, there was none. The Canons of the General Church (1804) had, indeed, provided for the examination of the candidate, but not at all for his instruction: and how, indeed, could they, without having any thing at their disposal; without books or teachers, and without funds to provide either the one or the other. The divinity student in our Church was, therefore, thrown, necessarily and altogether, upon his own resources, and, mainly, his own judgment. With a few general directions, furnished by the Canons, he was left to grope his way vaguely, if not blindly, through

the most voluminous, intricate, and perplexing of all professional studies, without aid or guidance beyond the casual counsel of some friendly parochial minister, who certainly could not have the leisure, and most probably had not the ability to solve the doubts by which the conscientious student must on these subjects be daily arrested, or determine his choice amid conflicting authorities.

In this state of utter destitution, to do any thing for the student was to do much. Mr. Hobart did all that at this period could be done. He planned and organized a clerical association under the title of 'The Protestant Episcopal Theological Society,' with a view, as stated by its constitution, 'to the advancement of its youthful members in theological knowledge, in practical piety, and in all those principles, duties, and dispositions, which may fit them for becoming orthodox, evangelical, and faithful ministers of the Protestant Episcopal Church.'

This plan took effect in the year 1806, and, however feeble in its means, is yet to be considered as the germ of the noblest existing institution of our Church—its 'General Theological Seminary,' an institution which now bids fair to realize what could then be seen only afar off, an adequate supply to the Church of a well-

trained and learned, as well as a pious and spiritual ministry.

Of this association the meetings were held weekly, under the guidance of a presiding clergyman, with the approbation of the Bishop.

‘Many,’ says one, whose theological education was mainly derived from it, ‘look back with gratitude to the helps and advantages which it afforded them, and some, perhaps, may number it among the means by which they have been raised in the Church to usefulness, respectability, and honor.’\*

The constitution, with the rules for the regulation and government of the Society, were drawn up by Mr. Hobart, and the prescribed forms of devotion, which were also compiled or composed by him, ‘were,’ to borrow the language of the authority above quoted, ‘so beautiful, appropriate, and impressive, that, as they were never joined in without emotion, so, I think, they cannot be read without admiration.’ Let those (his present biographer would add) who have been accustomed to regard Bishop Hobart as a formalist in religion, see how that impression tallies with the following sentiments and language. Among the prescribed duties of the presiding clergyman, it was his part ‘to

\* Berrian, Narrative, p. 118.

impress on the members the usefulness, the dignity, and the high consolations and rewards of the Christian ministry ; to enforce the necessity and duty of acting at all times with that circumspection and propriety which were demanded equally by their Christian obligations, and by the sacred profession which it was their intention to assume ; to urge them to acquire and to cherish a practical view of the exalted plan of salvation through JESUS CHRIST ; its conditions, its aids, and rewards, in order that they might be fitted in after-life for proclaiming and enforcing them with suitable fidelity and zeal ; to explain to them the excellence of that apostolic and primitive Church to which they had the happiness to belong ; and above all, to impress on them, that, as they could hope for salvation only through the merits of their Lord and Redeemer JESUS CHRIST, they should be frequent and earnest in invoking the grace of GOD, to enlighten and purify their hearts, to strengthen them against the temptations of the world, and to enable them to discharge the public duties of the ministry as well as the private duties of the Christian life.\*

In the Office of Devotion, opening the busi-

\* Berrian, p. 43.

ness of each meeting, we find the following appropriate prayer :

ALMIGHTY GOD, forasmuch as without thee we are not able to please thee, grant us the aids of thy heavenly grace in the important duties in which we are now to be engaged.

Blessed be thy holy name that thou hast inspired these young persons with the resolution to devote themselves to thee in the sacred ministry of thy Church. Aid them, O LORD, in their preparation for this most important and honorable work. Open to their minds the treasures of thy everlasting Gospel. Imprint on their hearts the great truths of salvation, through thy Son JESUS CHRIST. May they in all their studies, and in all their exercises, be diligent, zealous, and faithful ; may they aim at advancing thy glory, and the immortal interests of their fellow-men ; may their only emulation be, who shall love thee best, who shall serve thee, the greatest and best of Beings, with the purest zeal ; and may they advance in that divine knowledge by which they will finally save their own souls, and the souls of those to whom they may hereafter minister, through the merits and mediation of thy Son JESUS CHRIST. Amen.\*

The closing devotions terminated with the following deep and fervent petitions :

Most gracious and merciful God, we render thee most humble and hearty thanks as for all thy mercies, so especially for the inestimable plan of salvation through thy Son JESUS CHRIST, in whom we have access to thee,

\* Berrian, p. 115.



our offended judge, in whom we receive the spirit of truth and grace to enlighten and purify our nature, and in whom we enjoy a title to an everlasting inheritance of glory beyond the grave. Look graciously, we beseech thee, upon these young persons, who, depending upon thy grace, are humbly desirous to prepare for receiving the glorious ministry of reconciliation, and to become the heralds of mercy and salvation to a fallen world. Strengthen and increase, we beseech thee, the good desires which thy grace has enkindled. Impress on them the exalted dignity, the everlasting importance, and the rich rewards of the Christian ministry, that no prospect of worldly advantage, no enticements of sensual pleasure, may seduce them from the service of thee. Amen.

Blessed JESUS, the divine Head of the Church which thou hast purchased with thy blood, behold with thy favor these young members of thy fold. May they ever cherish a deep sense of their own unworthiness and depravity, and a lively view of thy grace and mercy, that they may be fitted, as the ministers of thy everlasting Gospel, for leading the guilty children of men to thee, their all-sufficient and compassionate Saviour. Amen.

HOLY SPIRIT, Almighty Sanctifier of the faithful, enrich these persons with thy heavenly graces. Inspire them with deep humility and distrust of themselves, with ardent piety and love to God, with humble and holy confidence in their Saviour. Teach them constantly to invoke thy enlightening and sanctifying power, and in thy strength to war against all the temptations of the world. May they regard all its highest pleasures with

holy indifference, and press forward for the prize of their high calling in CHRIST JESUS. Sanctify them by thy truth, that they may be preserved from the evil that is in the world. Amen.

Holy, blessed, and glorious Trinity, unto thee we commend them. Fit them for the holy office of displaying the manifestation of thy glory and mercy to the world; and when they have been the successful instruments of turning many to righteousness, and of advancing the Redeemer's kingdom, may they receive a crown of glory that fadeth not away, and be admitted to the participation of thy ineffable felicity, FATHER, SON, and HOLY GHOST, for ever and ever. Amen.

Unto God's gracious mercy and protection we commend you. The LORD bless you and keep you. The LORD make his face to shine upon you, and be gracious unto you. The LORD lift up his countenance upon you, and give you peace both now and evermore. Amen.\*

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In pursuance of the great task on which he had entered, of building up the laity of the Church in zeal and sound doctrine, Mr. Hobart undertook, about this time, the establishment in New-York of a religious monthly periodical, for the use and benefit of the Church.

The 'Churchman's Magazine,' a work of similar object, had been for several years pre-

\* Berrian, pp. 116-118.

vious sustained, though with difficulty, at New-Haven, (Connecticut,) under the supervision of the Rev. Dr. Smith. Mr. Hobart now proposed removing its publication to the city of New-York, which, after some discussion, was acceded to, and he became its sole responsible proprietor and editor, and so continued until his accession to the episcopate, in 1811. The first number was issued April, 1808. This was the earliest attempt at such a work within the Diocese of New-York, and met, for a time, with but feeble support, evidently attracting but little public interest.

The grounds upon which its editor placed it should certainly have secured for it a wider patronage. 'It is,' says the prospectus, with eloquence, as well as truth, 'to promote the knowledge and the practice of the truths and precepts of Christianity; to advance objects which must appear of the first importance to every good citizen, and every good man,—for without religion society is deprived of the only effectual restraint on those passions that are hostile to its peace and order, and the most powerful incentives to those virtues which are the only sure basis of its prosperity and happiness. Without religion life loses those hopes which soothe its numberless cares and ills, and brighten with immortal light the scenes of

virtuous enjoyment. Impressed with these considerations, the subscriber shrinks not from the difficulties and labors, the cares and the responsibility which he will have to encounter as editor of this miscellany. He will endeavor to discharge the sacred duty of exposing error and vindicating truth, in that spirit and manner which, if they do not remove prejudices, shall never increase or confirm them by rudely wounding the feelings, or invading the rights of character and conscience.\*

It is one of those minor circumstances which mark the identity, at all times, of Mr. Hobart's character, and the continuity of a policy adopted upon principle, that the very first subject that follows the prospectus, should be the biography of the individual the republication of whose work constituted the first of his own editorial labors; † 'the life,' says he, 'of a layman and a scholar, who distinguished himself by his labors in the cause of Christianity,' and concludes his eulogium with,—'Honorable and happy would it be for the Church could she boast of many such, who, while they adorn her

\* Circular, &c.

† William Stevens, the author of 'Constitution, &c., of the Christian Church.'

doctrines by a holy life, defend and support her by their talents and munificence.' \*

With most men, absence of patronage would have been an argument for its discontinuance, with its editor it was the reverse, it was the strongest argument for persevering, for it proved the necessity of the work he had in hand. He therefore redoubled all his efforts, and found, as men always will find, if true to themselves, in a good cause, that success is never to be despaired of. An honest zeal, well-directed talents, and, above all, a never-tiring industry, seldom fail to carry their reward with them. This Mr. Hobart well knew, and when, added to this, came the reliance, which few men more deeply felt, on that blessing which waits on conscientious endeavor for the advancement of gospel truth, no wonder that he persevered, or that perseverance was crowned with success. The 'Churchman's Magazine' was, therefore, carried on with growing reputation, for several years, until it became merged in other and, perhaps, more efficient forms of attaining the same end.

The only wonder in relation to such a work is, when and where Mr. Hobart found time for his editorial labors, for he permitted nothing

\* 'Churchman's Magazine,' 1808. p. 241.

to pass without personal revision, amid the multiplied, or rather unremitted calls, which his professional duty and public reputation brought upon him, from morning, it may be said, even until night.

Nor was he content with what was absolutely necessary to his charge. Among the incidental remembrances of an active benevolence, which was ever laboring for others in the midst of his own toils, the following, though a trifle, is one that will be appreciated by those who know the plagues of the 'press.'

'A young deacon,' says one\* now an eminent clergyman at the South, 'having sent for the "Churchman's Magazine" an article written with too much carelessness, Bishop Hobart voluntarily undertook, with no little cost of time, to prepare it for the press, although no acquaintance, at that time, 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.'

\* The Rev. Dr. Gadsden, of South-Carolina.

This, certainly, was kindness, and doubly so from one whose hands were so full ; but some men there are who seem to find time for every thing, and Mr. Hobart was one of them. Two marks which the author has often noted as never-failing tests of a *business* man, he had in perfection ; he never committed to others what he could do himself, and never deferred himself whatever he had to do. With the aid of these two rules, perhaps, there would be more like him. 'Tis true all have not his talents. In the work of the press, rapid thought and a ready pen, made a little time go far ; but the higher secret was, a conscientious spirit allowed no minute to be wasted. But it was the same in all. He had time for every thing but to be idle : always seriously busy, yet always at leisure for any call of duty, or of kindness. His powers of abstraction, however, were, perhaps, peculiar ; he could turn at any moment from the subject that most deeply engrossed him ; enter with all his heart into the new one to which he was summoned, and return again to his first thoughts when the interruption was past, without seeming to lose a link in the chain of his speculations.

In 1809 was established the Bible and Common Prayer-book Society of New-York, the earliest association, (it is believed) with the

exception of the Bible Society of Philadelphia for the Distribution of the Scriptures, in our country. Of it, Bishop Moore was 'ex officio' President, and all the clergy Managers; but it is doing injustice to none to say, that Mr. Hobart was the originator and soul of the Association. The Constitution with an 'Address' from his pen are to be found in the April number of this year, of the Churchman's Magazine. After exhorting those whom it addresses 'as friends of their country, as Christians, and as members of the Church,' it thus closes its appeal for the Prayer-book: 'Universally admired for its simplicity and its pathos, it is acknowledged even by many who reject it to be an affecting and correct display of evangelical doctrine, and to breathe the pure emotions of the devout soul. What better method can be adopted to disseminate the truths of the Bible than by dispersing a book, which, exhibiting these truths in the affecting language of devotion, impresses them on the heart as well as on the understanding.'\*

The address on its first anniversary, bearing also internal proof of being the production of Mr. Hobart, concludes with this solemn appeal:

'Christians! your sympathy is often awakened for the bodies of men. Have compassion on their souls;

\* Churchman's Magazine, April number, 1809, p. 156.



minister to their spiritual health; provide for their eternal welfare. At the last day an inquiry will be instituted, Have ye fed the hungry? Have ye clothed the naked? Remember a more important inquiry will be, Have ye fed the hungry with the bread of life? Have ye clothed the naked with the garments of salvation? The earnest prayer is offered to Him who holds in his hand the hearts of all men, that he would dispose Christians to aid an institution, humbly devoted to his glory, with the means of permanently and extensively diffusing the knowledge of his holy word.\*

Nor was this Society, as some were too ready to charge upon it, 'inert:' the returns of the Treasurer, as they now lie before the writer, exhibit the income of the first year as amounting to \$3405; a sum at that day unprecedented in amount for such purposes.

Among other matters which are marked by Mr. Hobart's pen in the columns of the Magazine, about this time, are several in reference to church music. This was one of his strong native tastes, being passionately fond of music; he had from nature a nice ear, a good voice, and great sensibility, though his life, busy from boyhood, never gave him time to acquire skill on any instrument. Like every other talent he sought to consecrate it to its highest use; and

\* Address first anniversary of the Bible and Common Prayer-book Society.

with that view both patronized and aided in the preparation of a work comprising chants, church tunes, &c. On this point he was a strenuous advocate for the restoration of the older music of the Church, and 'to substitute' (to use his own words) 'the simple, dignified, and solemn music of the OLD SCHOOL in the place of that light, quick, and merry music of some modern composers which is totally unsuitable to the service of the sanctuary.' In this species of music, he was a critical though not a scientific judge, looking mainly to the sentiment or expression, much more than to the harmony of sounds. In conversation, the author remembers him frequently praising or condemning pieces of music because he understood or did not understand them, and in particular, excluding a celebrated chant because the 'ictus,' as he said, did not coincide with the emphasis; and still more forcible is the author's recollection of seeing the tears roll down his cheeks as he listened to or joined in some simple, touching hymn of family devotion.

In May of 1810, Mr. Hobart accompanied Bishop Moore to the consecration of Trinity Church, Newark, (New-Jersey,) and there delivered a sermon, soon afterward published, under the title of 'The Excellence of the Church.' This sermon, the first, it is believed, in print, of

one who was so influential both in and out of the pulpit, naturally attracted much attention, from both friends and opponents, and thus became the theme of equal praise and censure. Of the style, his biographer would observe, that it is strongly marked by its author's peculiarities, all arising from ardor of feeling: viz. inversion of arrangement—copiousness, that sometimes runs into profusion—and the frequent use of figurative, in preference to proper terms; a style, in short, better fitted for delivery than reading, as perhaps, however, that of all powerful speakers is. The answer of Charles James Fox, to one who complained of a speech of his, when seen in print, was—‘Sir, the speech was made to be heard, not read.’ The same justification, we doubt not, many readers would deem requisite in the present case, though the preface bears the further apology of its being ‘hastily composed, at short notice.’ It adds, however, with characteristic boldness—‘For the sentiments contained, the author solicits no indulgence.’ To the sentiments, then, let us turn. The preacher first justifies the religious ceremonial in which they had been engaged, by showing how the ‘natural sense and reason of mankind suggest that the places where the name of God is to be invoked, his grace implored, and his ordinances celebrated, should be consecrated

by religious solemnities, by offices of supplication and praise. He then proceeds to display 'the excellence of the Church,' under the three obvious heads of doctrine, ministry, and ordinances.

The leading doctrines of redemption, as taught by the Church, he reduces again to three.

1. The meritorious cause of man's acceptance with GOD is the infinite righteousness and merits of our Lord and Saviour JESUS CHRIST.

2. The conditions of his acceptance are repentance, faith, and obedience.

3. The strength by which these conditions are to be performed, is the grace of GOD's Holy Spirit.

Having thus laid the foundation which Scripture lays, he proceeds to examine those further theoretic opinions, or dogmas, which men have been bold to build upon them, and which commonly go under the name of Calvin, though, in truth, they seem the heritage of a certain class of thinkers in every age. Their error lies in turning them into Christian doctrines. They are, doubtless, *open* questions, since Scripture is either silent upon them, or obscure ; therefore it is, our Church has not seen fit to make them articles of faith, or to hold them imperative on any man's conscience, being content to reckon all

its members who hold to the same head, and rest on the same foundation, as exhibited in the Apostles' Creed, let them speculate as they will with St. Augustine, Calvin, Luther, or Arminius. On this point of Churchmen's freedom Mr. Hobart was, perhaps, not quite so liberal as his biographer would incline to be; who, while he fully agrees with the preacher in discarding, or rather in setting aside, as needless, these Calvinistic speculations, is yet not so clear that the Church intended expressly to exclude them; or, rather, he is perfectly convinced that, with a wisdom we may term heavenly in its freedom from all sectarianism, it intended to leave open what could only in name be closed up, the freedom of the Christian mind on all points where the teaching of Scripture is not explicit.

But to proceed. On the subject of predestination, Mr. Hobart rejects the Calvinistic interpretation of the Article, and justly explains it, as well as the language of Scripture on which it is founded, into national and temporal, not individual and eternal election.

The Calvinistic notion of a partial redemption he rejects with the horror it naturally excites. *Universal redemption*, he shows to be the language both of Scripture and the Church; nor only so, it is the language of the heart and

reason of man, so stamped in upon his nature, and interwoven with his conscience, that we may well say, 'Wo' to that faith that ventures to contradict it. That 'few shall be saved,' while 'all are redeemed,' are positions nowise discordant; that loss is a charge, not upon God but man, and touches our thoughts, not of him but of ourselves.

On the subject of 'free will,' he also rejects the sense of Calvin, and points out the difference of language between our Articles, on the one hand, and the Westminster Confession of Faith on the other. 'Man is *very far* gone from original righteousness,' says the one — 'Man is *utterly* disabled,' is the language of the other;—he is, 'of his own nature, *inclined* to evil,' says the Article—he is '*wholly inclined* to evil,' says the Confession of Faith.

On another occasion, when giving the picture of 'the Churchman,' his language was, 'He rejects, as unfounded in Scripture, and utterly repugnant to reason and conscience, the tenet of one man's responsibility for the sin of another; of his coming into the world doomed to everlasting death for Adam's sin, and of that utter depravity, which would make man a fiend.'\*

The more recent comment of Coleridge, on

\* 'The Churchman,' p. 10.

this Article is strikingly similar; ‘as far gone as possible’ for *man* to go—as far as was compatible with his having any redeemable qualities left in him. To talk of man’s being *utterly* lost to good is absurd, for then he would be a devil at once.’\*

The same distinctive difference is shown to exist in regard to the doctrines of ‘grace’ and ‘final perseverance;’ the Church holding, on these points, language as far removed from the Pelagian heresy of the innocence of man, or the Papal error of his natural strength, as it is from the Calvinistic extreme, on the other hand, of his total impotence and passive obedience to the workings of irresistible grace.

On the other topics of the sermon,—the ministry and worship of the Church,—there is the less reason to enlarge, as the preacher’s sentiments are well known, and frequently, in the course of this narrative illustrated. It is sufficient to say that it is a calm and temperate exposition of both, as founded upon apostolic and primitive usage. In his argument there is nothing militant—nothing that ought to have provoked attack from without, except such provocation be found in his praise of the Liturgy as calculated to ‘restrain the aberrations of the

\* ‘Table Talk,’ p. 54.

weak and presumptuous ;’ those ‘voluntary dictates,’ as Hooker terms them, ‘which proceed from man’s extemporal wit.’ Certainly, however, nothing offensive was meant, yet in the following number of the ‘Christian’s Magazine,’ edited by Dr. Mason, the notice of this part of the discourse is as follows ;—‘Then comes the *Liturgy*. Five mass books, viz. the Roman Missals of Sarum, York, Hereford, Bangor, and Lincoln, are the sources from which it was collected by Cranmer, and a few others, and presented to the King. If we are not mistaken, Dr. Hobart will find the best authority for the Liturgy of his Church, not in the Bible, but in the Statutes of the house of Tudor.’\*

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As member of the Board of Trustees of Columbia College, his duties about this time were not without anxiety, and seldom was his influence put to so nice a proof. That influence in the Board had been gradually and slowly acquired, and proved but just sufficient to stay, at the very moment of its execution, a project which would probably have proved fatal to the best interests of the College.

\* Vol. iii. p. 635.



Upon the prospective vacancy in the station of President, arising from Bishop Moore's increasing infirmities, in the year 1810, the conspicuous talents of Dr. Mason, and his long connection with the institution, naturally pointed him out both to the Trustees and to the public as the most prominent candidate for that office. His admirers went even so far as to maintain that he was the only man capable of raising the College out of that depressed condition into which, from many causes, as already referred to, it had sunk. Under Bishop Moore, whose duties as President had been confined to official occasions, discipline had necessarily become relaxed, and it was now urged, as the only means of restoring it, the appointment of a resident and working President, with high and almost dictatorial powers; one who, with an ample salary, and unlimited authority, might devote to its duties his undivided time and talents, and thus be enabled to stamp upon the institution the impress of his own high character. None doubted of the correctness of this reasoning; few, of the individual best fitted to carry it into effect. All eyes, in short, were turned to Dr. Mason, who, at this time, stood more than ordinarily prominent in the affairs of the Board, by an able and eloquent report, which, as chairman of a committee, he had recently brought before

the Trustees, detailing the evils into which the College had fallen, and pointing out the only means by which they were to be met and remedied.

But to the elevation of Dr. Mason, however desirable or desired, there existed an impediment apparently insurmountable. The legal condition on which the College held its property from Trinity Church was, that the President should be an Episcopalian. With a view to the avoidance of this annoying restriction, various schemes were suggested and canvassed. The bolder members of the Board were for breaking through and disregarding it; the more prudent for applying to the Legislature to amend it; while others again were for bribing Trinity Church with a portion of their own gift to release them from it.

All these schemes Mr. Hobart thought were pregnant with evil; he therefore opposed them all; he protested against a breach of the condition; he dreaded the interference of the Legislature, and had the credit of defeating their application for it; he deprecated the division of the property, though he still looked to this movement as his last resource; but above all, he opposed, because he more than doubted, the fitness of the individual whom all were struggling to advance to this high station. In the

mean time a majority of members stood ready to force the way if Mr. Hobart did not recede, and at any hazard to make Dr. Mason President.

Agitated by these contending evils, Mr. Hobart was driven almost to despair: the day of election approached, and no remedy was found. Lying sleepless and restless, as he himself stated to the writer, the greater part of the night preceding that eventful day, as he revolved within himself how the evil might yet be avoided, or which was the least to choose, suddenly the idea came into his mind of the creation of a new and temporary office in the government of the College, to be termed the 'Provostry,' into which Dr. Mason might be elected, with whatever salary and measure of power his friends might see fit to give. This, he thought, would probably satisfy both them and him, and permit the experiment to be tried of his government of the College, while it would leave the charter and property untouched, the condition being complied with, by means of a nominal President of the Episcopal communion.

The plans of Mr. Hobart, once matured, never slept. He accordingly arose before day, and crossing the river to Long-Island, drove twelve miles to the seat of Mr. Rufus King, at Jamaica, whose influence in the Board was among the first; satisfied him during breakfast, of the

feasibleness and prudence of the scheme, returned instantly to the city, called upon Mr. Oliver Wolcott, before he had left his house in the morning, and having convinced this gentleman also, whose opinions had the same weight with the Presbyterian, as Mr. King's had with the Episcopal members of the Board, before the hour of meeting had succeeded in further uniting so many leading voices in its favor, that, upon the opening of the business, when the Board met, the matter assumed that shape, and was carried in that form by an almost unanimous vote. Dr. Mason being elected 'Provost,' with an ample salary, and still ampler powers, and the Rev. Dr. Harris elected President, with but little provision for either. The result of this experiment we shall have occasion to notice hereafter.

## CHAPTER IX.

A. D. 1810. *Æt.* 35.

Canonical Condition of the Diocese—Bishop Provoost—Character and Policy—Resignation—Decision of the House of Bishops—Examination of that Decision—Bishop Moore—Character—Influence—Election of Bishop Hobart—Difficulties attending the Consecration—Bishop White's Feelings toward him.

BUT the period was now fast approaching when the voice of the Church called Mr. Hobart to higher duties, and more anxious cares. The episcopate of the Diocese of New-York was at this time (1810) in a condition perhaps not canonical, certainly not favorable to Christian peace. It had within it two bishops, both consecrated to the government of the same Church, and both physically capable of exercising the duties of their office. The explanation of this anomaly requires a short review of preceding events.

The Church in New-York received its first bishop, as already stated, on Easter-Sunday, April 8, 1787. The individual who had been selected by the clergy and laity for this high station was the Rev. Dr. Samuel Provoost, who, both before and subsequently to the Revolution, had been connected with Trinity parish, at first as assistant minister, but after the war

as its rector. Upon the archbishops and bishops of England consenting to confer episcopal consecration on such as might be recommended by the Church at large, in the now independent States, Dr. Provoost became the choice of New-York, and Dr. White of Pennsylvania, and both received episcopal consecration on the same day, (4th of February, 1787,) in the archiepiscopal palace at Lambeth.

Bishop Provoost possessed many fitting qualifications for the high office on which he now entered : he was learned, benevolent, and pious. He had, too, peculiar claims on public, or rather, perhaps, on popular confidence. His political attachments had, from the first, been with the ' Whigs,' and his conduct during the revolutionary contest, in refusing all church living under British or Tory influence, preferring to live retired on his small farm in Dutchess county, which he did for fourteen years, from 1770 to 1784, in straitened circumstances, if not in actual poverty, had given to him the reputation, with the dominant party, of a patriot clergyman, and almost of a martyr.

But there were other traits which were less fitted for rule, at least in troublous times. He loved not labor for labor's sake, and perhaps sometimes avoided it at the sacrifice of his rightful influence. Whether from nature or

education, for he was of an English university, he had about him a certain aristocratic love of ease which was far removed from that working talent which the condition of the Church demanded, and which was most congenial to the habits of the rising republic.

Added to this, he was not a popular preacher, either in manner or in doctrine; both might be termed *cold*: his delivery was in that monotonous and unimpassioned tone which English preachers of the last age studiously sought, as separating them most widely from all suspicion of fanaticism; and his teaching dwelt so much on Christian morals, under the sanction of the same models, as more than once to have required on his part the vindication of his scriptural faith.

This we find to have been the case as early as (1770) the year of his retirement to the country, and doubtless was an operating cause in leading him to take that injudicious step. Writing, about that period, to his Cambridge tutor, Dr. John Jebb, he 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 endeavoring to sap the foundations of Christianity, which they imagined to consist in the doctrines of absolute

predestination and reprobation, placing such an unbounded reliance in the merits of CHRIST as to think their own endeavors quite 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.'

These were faults, if faults they were, which age was not likely to cure, and certainly tended greatly to diminish the favorable influence, which, as its first bishop, he might have exercised over the fortunes of the infant Church. Duties are generally found to be light in proportion as they are acceptable ; certain it is that to Bishop Provoost his official station appeared soon to become very burthensome, and after a few years, while yet in the prime of life, he withdrew from all but its absolutely necessary engagements, and seemed inclined to end his days, as they had begun, in the quiet of a well furnished and classical library.

But it is justice to add, all was not indolence : sorrow had done with him the work of years, and bowed him down by heavy, repeated, and most afflictive bereavements. In 1799, he lost, what to true affection cannot be replaced, his friend and companion in the journey of life, and in the following year, what alone could be a heavier blow, an unworthy son. The latter affliction sunk him to the earth, and he resolved



at once to retire from a station to the labors of which he now felt himself incompetent. In September, 1800, he resigned to the vestry his rectorship of Trinity Church, and to a special Convention of the Diocese, summoned September 3, 1801, being the first that had been called together for three years, he resigned his episcopal jurisdiction.

His successor in both these offices was the Rev. Dr. Benjamin Moore, then one of the assistant ministers of Trinity parish: to the rectorship he was chosen a few weeks after his predecessor's resignation; to the episcopate on the very day, by a unanimous vote of both orders, it being a choice in which there was but one opinion, and a succession which had been looked forward to by most Churchmen with the eagerness of well-founded expectation.

His election as Bishop by the Convention of the State took place September 5, 1801, and on the 11th of the same month, the House of Bishops, who were in session at Trenton, notwithstanding they demurred as to the validity of the resignation of Bishop Provoost, nevertheless proceeded to consecrate his successor.

The importance of this act requires it to be unfolded somewhat at large. The letter of Bishop Provoost, bringing the matter before the House of Bishops, stated simply the fact of a

resignation already made to the State Convention, 'induced,' as he says, 'by ill health, afflictive occurrences, and an ardent wish to retire from all public employment.' It was a new case in our ecclesiastical polity, involving most important results, and requiring correspondent deliberation. But time for such deliberation could not be given; the question came upon them unexpectedly, and required, at the same time, immediate action.

In this emergency, the House of Bishops, pressed alike by the necessity of the case, and the canonical call upon them for the consecration of Dr. Moore, and their fear, at the same time, of sanctioning, by so doing, an unqualified right of resignation in a bishop, with a view to meet both difficulties, took a half-way course, which, like all such, where principle is involved, and as the result eventually proved, was a most unwise one, multiplying, instead of removing, the evils before them. They protested against the resignation, and yet acted upon it; 'judged it,' to use their own language, 'inconsistent with the sacred trust committed to them to recognise the Bishop's act as an effectual resignation of his Episcopal jurisdiction;' yet, with a 'nevertheless,' proceeded to vitiate their own reasoning, by consecrating one whose election was not valid, but upon the supposition of such

resignation being good, since Dr. Moore had been elected, not 'Assistant Bishop,' but simply, the 'Bishop of the Diocese of New-York.' Still, however, they desire, as they say, to be 'explicit in their declaration that they shall consider such person as Assistant, or Coadjutor Bishop, during Bishop Provoost's life.'\*

Bishop Moore was consecrated accordingly. Chosen to one office and consecrated to another. Here was, evidently, a question of conflicting jurisdiction, and one in which, as unquestionably, the House of Bishops took up a wrong position. The right of a Bishop to resign his spiritual character and functions is a question of speculative divinity, but his right to resign his local jurisdiction is one of constitution and law; a free and natural right, except in so far as some law of the Church should, or had, set a limit to it.

It would seem, from the scruples of the House of Bishops, either that the two questions were not viewed by them sufficiently distinct, or else, that seeing the evils that would attend an unlimited right of resignation, and perceiving, also that the whole subject was a 'casus omissus' in their constitution, they were willing, by one act, both to make the law and regulate the case.

\* Journals, &c., 1801.

In another point of view, with all due submission, it may be said, they were also in error. Whenever power is resigned it must be resigned to those who give it; now the right of local jurisdiction came from the State Convention, not from the act of consecration, for, if otherwise, then the House of Bishops would have been competent to impose on the Diocese of New-York, a bishop who had not been elected by them. But if such power they did not possess, neither had they, at least not by any inherent powers, as their words would imply, the right to stand in way of his resignation. If such license, on the part of a bishop, be inexpedient, it must be controlled constitutionally, as by the wisdom of the General Convention has since been done.

But years passed before the evils were felt to which this act of legislation, or rather, this extra legislative opinion, thus opened the door. Bishop Provoost was sincere in his desire for retirement, and meddled not in the affairs of the Diocese, while Bishop Moore was not a man to provoke hostility either personal or official. In the mean time, Bishop Moore proceeded to enter upon the duties of his office with general, or rather, universal acceptableness.

With regard to this latter prelate, it may be here permitted to a friend and relative to dwell

for a moment upon recollections too strong ever to be effaced.

He was the scholar, the gentleman, and the Christian. In private life he won all hearts by gentleness and kindness, and a cheerful, unaffected simplicity, which recommended religion by the attractive garb in which it presented it.

His public ministrations were similarly characterized ; his looks, even in middle life, had in them something venerable ; the mild expression of countenance—the intellectual contour of the head—the plain-parted hair—the tall, slightly bending and attenuated figure, accorded well with the chastened tones of his voice, and the mild fervor of his sentiments ; and all concurred to give to his whole appearance and manner what the heart of the Christian as well as the eye of the painter agree in terming an ‘apostolic character.’

Such did he appear to the members of his own communion : to those beyond it he presented the Church in an aspect the most favorable to win their good opinions. By the dignified gentleness with which he maintained its doctrines, and the consistent propriety which marked his course, both in public and private, he every where disarmed opposition, conciliated prejudice, and went further than perhaps any other individual could then have done in recommending

it to public respect and confidence : it was not easy, its opponents found, to speak evil of a Church thus spiritually adorned, and meekly defended.

For ten years he continued to preside in its councils, with that mild and tempered sway which is felt rather than seen, and which, under certain circumstances, gains more by silent influence, than could be done by open energy. Under such circumstances was the Church placed during his episcopate, so that the Diocese of New-York may be esteemed equally happy both in its gentler and its more active ruler who succeeded him ; each seemed fitted by Providence to the changing wants of an infant Church. It was nurtured in gentleness during its years of weakness, and invigorated by labor when time and the blessing of Heaven had given it strength.

In the year 1811, struck by a partial paralysis, Bishop Moore found himself incapacitated for active duty, and calling a special Convention, urged upon them the propriety and necessity of an assistant bishop.

‘The severe affliction,’ he observed in his letter of the 20th of March, directing the call of such Convention, ‘with which it has 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.'

This communication was followed by another addressed to the Convention itself, on their assembling, on the 14th of May, in which he again urges it: 'Although it has pleased God,' says he, 'to mitigate the disease with which I have been visited, yet I feel persuaded of the utter improbability of my ever being again able to perform my episcopal functions.'

Under this conclusive feeling there was no room for doubt, and as little for delay; since the interests of the Church at large were at stake, as well as those of the Diocese, arising from the diminished numbers of the American episcopate. The special Convention proceeded, therefore, in their pressing duties: a resolution, the same day, unanimously passed for going into the election of an assistant bishop; and, on the following, being May 15, Mr. Hobart was chosen by a majority of both orders.

How fully this choice was concurred in by Bishop Moore was touchingly expressed in the few lines his bodily weakness enabled him, shortly after, to address to the House of Bishops

on occasion of the consecration, expressing his 'heart-felt approbation of the measure.'

The anxiety felt for Mr. Hobart's immediate consecration was proportioned to the difficulties which beset it. These will be best given in the language of one who knew them best and felt them most.

'This Convention,' (1811) says Bishop White, 'was held under very serious and well-founded apprehensions that the American Church would be again subjected to the necessity of having recourse to the mother Church for the Episcopacy; or else of continuing it without requiring the canonical number, which might be productive of great disorder in future. Bishop Moore had been lately visited by a paralytic stroke, and was supposed to be incompetent to the joining in a consecration, unless in his chamber, which was contemplated as the last resort. Bishop Claggett, after severe indisposition, was so far recovered as to be encouraged to attempt the journey, but, after proceeding a few miles, found himself under the necessity of returning. Bishop Madison thought himself not at liberty to leave the duties of his College.\* The author left home under the hope of inducing Bishop Provoost to go on to New-Haven,† although he had never performed any ecclesiastical duty since the consecration of Bishop Moore, in 1801. But, besides Bishop Provoost's being under the effects of a slight stroke of the paralytic, sustained two years before, he was at this time only beginning to recover from the

\* William and Mary College.

† The appointed place of meeting of the General Convention.



jaundice. He found himself utterly incompetent to the taking of a journey, but promised, if possible, to assist in a consecration, if it should be held in the city of New-York. With the expectation of this, Bishop Jarvis, after the rising of the Convention, came with the author to the said city, as did the two Bishops elect. To the last hour there was danger of disappointment. On our arrival, a day also having been publicly notified for the consecration, we found that Bishop Provoost had suffered a relapse during our absence. But, finally, he found himself strong enough to give his attendance, and thus the business was happily accomplished.\*

It was, indeed, a crisis, and happily, or rather, *providentially* overruled. In the sermon which preceded the consecration, the venerable presiding Bishop referred, with a father's fondness, to his early and intimate knowledge of the candidate before him.

'I shall have peculiar satisfaction,' he said, 'in the consecration of a brother known in his infancy, in his boyhood, in his youth, and in his past labors in the ministry.' 'There are not likely,' he adds, 'to be any within these walls who have had such ample opportunities 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

\* White's Memoirs, &c. p. 277.

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 age, advance of years, or, as it is rather hoped, an interest 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 hopes expressed by his venerable consecrator in this affectionate but guarded eulogium, it may be here added, were more than fulfilled in the subsequent career of this ‘youthful brother;’ fulfilled in all but that one point in which the aged speaker was no doubt naturally the most confident: contrary to his anticipation, ‘the youthful brother’ has gone to the tomb before him, while the aged patriarch is still left to guide and bless a second and a third generation of his spiritual children, and to muse over the inscrutable ways of Providence, in leaving

\* The Rev. Alexander V. Griswold, of the Eastern Diocese, was to be consecrated at the same time.

† Consecration Sermon, 1811.

so long the aged stock, while its own vigorous saplings, one after another, are reft away.

His feelings upon that lamented event, the death of Bishop Hobart, it may be here permitted to anticipate.

‘ During my long life, Sir,’ said he, addressing a friend in New-York, ‘ 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 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 vale of tears, it has been a gratification to me to expect that I should leave behind me a brother whose past zeal and labors 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 that of the Church.’ \*

But this is anticipation. For nineteen years was he spared to the Church over which he was now placed.

By the consecration of these two new bishops, a state of things was avoided, full of anxiety at least, if not of peril, to the Protestant Episcopal

\* Schroeder's Sermon, p. 66.

Church. This addition of numbers contributed also to give greater weight to the legislative acts of the House of Bishops. At the two preceding General Conventions that House had consisted but of two members, and at the latter of these, Bishop White, anticipating his being left alone, had canvassed, as he states,\* in his own mind whether one individual could be considered as constituting 'a House.' Fortunately, this *moot* question he was not called upon to decide.

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† THE AMERICAN EPISCOPATE.

There have been consecrated for the American Church, to this date, *thirty-one* Bishops;—Bishop Seabury, of Connecticut, by Bishop Kilgour, of the Scottish Episcopal Church, Bishops Petrie and Skinner being present and assisting; Bishops White of Pennsylvania, and Provoost of New-York, by the Archbishop of Canterbury, [Moore,] the Archbishop of York, [Markham,] the Bishop of Bath and Wells, [Moss,] and the Bishop of Peterborough, [Hinchliff,] being present and assisting; Bishop Madison, of Virginia, by the Archbishop of Canterbury, the Bishops of London and Rochester being present and assisting; Bishop Claggett of Maryland, by Bishop Provoost, Bishops Seabury, White, and Madison being present and assisting; and Bishops Smith, of South-Carolina, Bass, of Massachusetts, Jarvis, of Connecticut, Moore, of New-York, Parker, of Massachusetts, Hobart, of New-York, Griswold, of the

\* White's Memoirs.

Eastern Diocese, Dehon, of South-Carolina, Moore, of Virginia, Kemp, of Maryland, Croes, of New-Jersey, Bowen, of South-Carolina, Chase, of Ohio, Brownell, of Connecticut, Ravenscroft, of North-Carolina, Onderdonk, of Pennsylvania, Meade, of Virginia, Stone, of Maryland, Onderdonk, of New-York, Ives, of North-Carolina, Hopkins, of Vermont, Smith, of Kentucky, M'Ilvaine, of Ohio, Doane, of New-Jersey, Otey, of Tennessee, and Kemper, Missionary Bishop for Missouri and Indiana, all by Bishop White. Of the whole number fourteen have died. The House of Bishops now consists of the *seventeen* whose names follow, in the order of seniority. BISHOP WHITE, Presiding Bishop, now in the fiftieth year of his Episcopate, Bishops Griswold, Moore, Bowen, Chase, Brownell, H. U. Onderdonk, Meade, Stone, B. T. Onderdonk, Ives, Hopkins, Smith, M'Ilvaine, Doane, Otey, and Kemper. ' \*

• Missionary Bishop.

## CHAPTER X.

A. D. 1811 — *Æt.* 36.

Controversies before and after his Election—Rev. Cave Jones—Character—‘Solemn Appeal’—Result—Claim of Bishop Provoost—How settled—Decision of the Convention—Separation of Mr. Jones from Trinity Church—His latter Years.

IT is painful to open the scene of Bishop Hobart’s apostolic labors with a picture foreign to their holy and peaceful spirit, yet so it is. His election had not been unanimous; nor could such agreement well be anticipated; for, however prominent his claims on the score of talent, zeal, and useful labors, yet on that of age, experience, and as many thought, of prudence, there were others who stood before him: he was besides but an assistant minister, and not the oldest of those assistants, in the parish of Trinity Church. Many, too, mistaking in him the energy of duty for the promptings of a selfish ambition, predicted danger to the Church from the too rapid elevation of such a spirit.

Under the best of circumstances, the path to greatness is said not to be smooth; but with him it was through an ordeal as of fire; amid the war and strife of tongues had he to reach that station which all subsequently acknowledged he both merited and adorned.

He was now in the thirty-sixth year of his age, and prepared to enter with all the vigor of that early but ripe manhood, upon his arduous and responsible duties. But he found himself stopped, as it were, at the threshold ; thwarted by an opposition in which doctrinal opinions and personal hostility were mingled up with vague and wide-spread doubts as to the validity both of the principle and manner of his consecration.\*

But it was personal jealousy which brought to a head these vague doubts and suspicions, and awakened against him a fierce hostility which wounded deeply not only his peace but that of the Church at large. Far be it from the present writer willingly to rake up the ashes of personal controversy, or wantonly to invade that peace which death has sanctified ; but not only is its notice essential to the narrative of Bishop Hobart's life as a matter of fact, but, as well observed by another, such notice may not be ' without its bitter and wholesome uses to those, who, on light and trivial grounds, may hereafter be disposed to disturb the peace of the Church.' † But to understand this, it is necessary to look

\* This refers to the incidental omission by the consecrating bishop of words argued by his opponents to be essential, ' in the name of the FATHER, of the SON, and of the HOLY GHOST.' (See White's Memoirs, p. 287.)

† Berrian's Narrative, p. 128.

back to the circumstances which preceded his election.

Connected with Dr. Hobart, as his junior assistant in the parish of Trinity Church was the Rev. Cave Jones, his associate, therefore, and daily companion in duty, but in all traits of character essentially opposite. To take the contrasted picture from one who knew both well, though personal feeling may somewhat overcharge it, 'The one was cold, formal, and stately in his manners; the other all freedom, cordiality, and warmth. The one was sensitive, suspicious, and reserved; the other communicative, frank, and confiding. The one nurtured resentment, kept a record of hasty sallies of feeling and unguarded sayings, and magnified infirmities into glaring faults; the other never received an offence without seeking at once to have it explained, in order that it might be over and forgotten, and never gave it without making a prompt and ample atonement.' \*

With such an associate, (though we would fain hope the picture darker than the original,) that there should have been but little sympathy is not to be wondered at, nor that offence should sometimes have been given, when not meant, to one thus ready to take it. But with most

\* Berrian's Narrative, p. 130.



men, and under ordinary circumstances, these are matters which are forgotten or forgiven. That they were not so in the present case, certainly augurs something wrong in the mind that retained a remembrance of them. It was, doubtless, an envious mind. Mr. Hobart's elevation presented itself to him as the triumph of a rival, and under the influence of such feelings, he shaped his course. While the election was still pending, he put forth what he termed his 'Solemn Appeal to the Church,' recapitulating at large, what a better mind would have buried in oblivion, those petty contentions which no man, perhaps, can always avoid, but which, certainly, few men are less likely than Mr. Hobart to have provoked. These grievances, detailed and accumulated, perhaps distorted, but certainly exaggerated, very often, too, wholly imaginary, were here studiously set forth by a jealous pen, brought before the tribunal of the public, and urged upon 'Churchmen' as conclusive argument against Mr. Hobart's fitness for the high office of Bishop. It was an ordeal, certainly, which nothing could have stood save 'pure gold.' But Christian sincerity is that pure gold, however alloyed it may be by human infirmity. His character came forth, therefore, unstained; the blow aimed against him fell harmless, or rather, the weapon cast by

the hand of jealousy fell back, with retributive justice, on the head of him who hurled it; becoming, even as it were, a millstone about his neck. He never rose under the recoil.

But the evil was not all neutralized. Though the publication failed to defeat Mr. Hobart's election, it yet cast a firebrand into the Church which was not soon extinguished.

How far too, it broke in upon the internal peace of the one thus maligned, those who knew his keen sensibility, can best judge. Such wounds, however, while he felt deeply, he showed not openly: their influence was to be seen only in the redoubled energy with which he devoted himself to whatever course of duty had exposed him to them. Such is ever the nature of strong minds—that which with weak ones abates ardor, with them only excites it; danger and reproach and persecution are but stimulants, and bring forth not fear but confidence.

To this personal and bitter opposition the peculiar circumstances of the Diocese, as already recorded, gave for a time an unfortunate though temporary credit; the dubious rights of the retired Diocesan, Bishop Provoost, being called up to sanction disobedience to the authority of the new assistant; altar was thus raised against altar, and for a time, division, if not schism, seemed to be impending over the Diocese.

This ill-judged claim on the part of Bishop Provoost was made public through a letter addressed by him to the Convention of the following year, (October 1812;) in which, after stating the grounds on which he argued his act of resignation, made ten years before, to be invalid, he goes on to add;—

‘I think it my duty to inform you, that though it has not pleased God to bless me with health that will enable me to discharge all the duties of a diocesan, and for that reason I cannot now attend the Convention, yet I am ready to act in deference to the resolution\* above mentioned, and to concur in any regulations which expediency may dictate to the Church; without which concurrence, I am, after the resolution of the House of Bishops, bound to consider every Episcopal act as unauthorized.’

To this communication was attached his signature, as ‘Bishop of the Protestant Episcopal Church in the State of New-York, and Diocesan of the same.’

The record of such an act of weakness on the part of one who should be wise as well as good, is, to a Churchman, painful, but it affords perhaps a needful lesson; first, to the higher coun-

\* Of the House of Bishops.

cils of our Church, that they guard, in future, against all such anomalies in legislation ; and, secondly, to our Bishops, individually, teaching them to labor and to die in the duties of their high vocation, lest, haply, they add another instance to the one here recorded, of the feebleness of age being abused to the purposes of personal ambition, intrigue, or schism.

The answer, on the part of the Convention, is contained in the following preamble and resolutions, a copy of which was forwarded to all the Bishops of the Church. As settling an important principle in our Church polity, and bearing so intimately on the official rights of Bishop Hobart, they are herewith subjoined.

‘Whereas by the Constitution of this Church the right of electing the Bishop thereof is vested in, and appertains to the Convention of this State: and whereas the jurisdiction of the Bishop of the Protestant Episcopal Church as the Diocesan thereof may be resigned, although the spiritual character or order of the Bishop is indelible; and such resignation, when the same is accepted by the Convention, creates a vacancy in the office of Diocesan Bishop of the Protestant Episcopal Church in this State: and whereas the Right Rev. Samuel Provoost, D. D., being then the Diocesan Bishop of the said Church in this State, did, on the third day of September, in the year of our Lord one thousand eight hundred and one, resign his Episcopal jurisdiction of this Diocese to the Convention of the said Church in this State;

and the said Convention did on the next day accept the said resignation, and on the following day proceeded to the choice, by ballot, of a person to succeed the said Diocesan Bishop; and thereupon the Rev. Benjamin Moore, D. D., was unanimously chosen by the Clergy and Laity, and received from them, as Bishop elect of this Church, the testimonial required by the Canon of the General Convention: And whereas the said Benjamin Moore was, on the eleventh day of the said month of September, rightly and canonically consecrated into the office of Bishop of the said Church, and from that time hath exercised the powers and jurisdiction of Diocesan Bishop in this State: And whereas this Convention hath been given to understand that doubts have been entertained whether the office and jurisdiction of Diocesan Bishop became vacant by the said resignation and acceptance thereof, and whether the said Benjamin Moore was of right the Diocesan Bishop of the said Church in this State by virtue of the election and consecration herein before mentioned: And whereas this Convention hath further understood that since the last Convention the said Bishop Provoost hath assumed, and by his letter this day read in Convention does claim, the title and character of Diocesan Bishop:—Now, therefore, in order to obviate the said doubts, and with a view to restore and preserve the peace and order of the Church, this Convention doth hereby resolve and declare,

That the Right Rev. Samuel Provoost, from and immediately after the acceptance of his resignation by the Convention of the Church in this State, ceased to be the Diocesan Bishop thereof, and could no longer rightfully exercise the functions or jurisdiction appertaining to that office; that having ceased to be the Diocesan Bishop

as aforesaid, he could neither resume, nor be restored to that character by any act of his own or of the General Convention, or either of its Houses, without the consent and participation of the said State Convention, which consent and participation the said Bishop Provoost has not obtained; and that his claim to such character is therefore unfounded.

And further this Convention doth declare and resolve, that the spiritual order of Bishop having been canonically conferred upon the said Benjamin Moore, he became thereby, in consequence of the said previous election, *ipso facto*, and of right, the Diocesan Bishop of the Protestant Episcopal Church in this State; and as such, well entitled to all the jurisdiction and pre-eminence belonging to that office, and which have been, and may be, canonically exercised by him personally, or through his coadjutor, in the said character.

And this Convention, in their own names, and for the Protestant Episcopal Church in this State, do hereby solemnly declare and acknowledge the said Benjamin Moore, and no other person, to be their true and lawful Diocesan Bishop; and that respect and obedience ought of right to be paid to him as such.\*

In this emergency Bishop Hobart was found wanting neither to himself nor to the office he had undertaken. Personal charges he refuted, if refutation they needed, by facts and testimony; his official rights he vindicated, by argument so conclusive, as for ever to settle

\* Journal of Convention, 1812, pp. 12, 13.

the question, at least, with all disinterested reasoners. The late Brockholst Livingston, than whom few men were more competent judges of acute reasoning, stated to the writer, that Bishop Hobart's argument had completely converted him; that one of the most lucid pieces of reasoning he had ever met with was his exposition of the dividing lines of spiritual authority and ecclesiastical jurisdiction.

The practical question, however, was settled, where alone it could be settled, by the Convention of the Diocese, and, as before hinted, to the ruin, in public opinion, of the unhappy individual by whom the contest had been begun and mainly carried on. A separation was called for by Trinity parish, with which Mr. Jones was connected as assistant minister, referees agreed upon, and an award made. This award, after many delays on his part, both legal and personal, he at length absolutely refused to abide by. The power of suspension from the ministry was then called in as a last resort, but upon his eventual, though tardy compliance, removed.

His closing years were passed as an instructor of youth and chaplain in the navy, laboring in both vocations so faithfully and successfully, as to make Churchmen willing, not only to forgive, but, what was harder, to forget the past. Now

that the grave has closed over the memory of all injuries, whether given or received, let the story stand as an abiding lesson of prudence and of peace, as a fresh persuasive to that grace of Christian charity, which, while binding upon all, is yet peculiarly incumbent upon those who are called to be unto their flock ensamples of every virtue.



## CHAPTER XI.

A. D. 1811—Æt. 36.

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 Annoyances of anonymous Critics—Letter to the Author—Letter from Dr. Kollock—His subsequent History—General Character of Episcopate from 1813—Amount and Variety of Duties—Pastoral Charge—Letter to a Member of his Church—Episcopal Charge—Interest taken in the Missionaries—Anecdote—Kindness of Heart—Rev. Mr. Buckley—Letter in relation to the Scheme of a new religious Magazine.

THE first two years of Bishop Hobart's Episcopate were, as may well be imagined from the above narrative, years of trial and turmoil; hostility, personal as well as official, meeting him even in his nearest circles. Nor was the well-meant kindness of friends always without its annoyance. Among the minor objections made to him as Bishop, personal appearance and manners had not been forgotten. With a view to the removal of this stumbling-block, it was more than once recommended to him, by friends more zealous than wise, to throw off his old familiar manner and assume more dignity and reserve. His answer to one influential friend is remembered, and is what became him, and might have been expected from him;—‘Undignified,’ said he, ‘I must ever be, if I cannot be otherwise except by doing violence to my feelings and my nature.’ But the form in

which such advice generally came was that of anonymous letters, numbers of which have come into the author's hands, casually preserved among the Bishop's papers. From among these the following is selected, not only to give an idea of the variety of petty annoyances to which he was subjected, but also as touching a subject where it has been already acknowledged the critics had 'some ground to stand upon.'

TO BISHOP HOBART.

'An Episcopalian, ardently devoted to the Bishop, and an admirer of his ministrations, yet wishing to have every thing perfect from him, and calculated to serve for an example in his Church, relies on the kindness and acknowledged candor of his pastor, to excuse him, if he points out some few inaccuracies, as he considers them, in his phraseology or pronunciation.

Dezign and dizzemble, (like every other minister in the Church.)

The River Jurdan.

Gethered together.

Baptism and schism, in three and two syllables, baptizum and schizum.

Noo, doo, dooty, for new, due, duty; for join and enjoin, jyne and enjyne; sãcrifice, it is believed, should be sãcrifice; and sóvereign, súvrin; rãtional, rãtional.

"We humbly beseech thee with thy favor"—

The writer contends (as, indeed, is adopted by one or two of our clergy) that it should be read, "those evils which the craft and subtlety of the devil, or man worketh against us"—meaning, that the craft and subtlety

should be applied to the devil, (these being, perhaps, pre-eminently his characteristics,) and the other evils those (which) man worketh against us.

The Bishop has *got* a good fight at Ephesus, but has not yet quite gotten himself the victory.

All things vis-able and invis-able.

Cum gratiâ recipiatur,

LAICUS.'

The following note to the author, who was then residing at his quiet country parish of Hyde Park, shows how far these things moved him.

TO THE REV. J. McV.

*New - York, November 9, 1811.*

Rev. and dear Sir,

It gives me the greatest pleasure to see you so seriously engaged in the labors of your ministry. I almost envy you your happy retirement ; with sufficient calls of duty to admit of your usefulness, and none of those perplexing cares that encroach on the plans of study and the joys of domestic life. A clergyman, usefully situated as you are, surrounded by all his friends, and with all the pleasures of rural life, has many things for which to be thankful. Perhaps, hereafter, the calls of duty may lead you to more public scenes, and then, I think, if you should feel as I do, you will more fully appreciate your present enjoyments.

I am very sincerely yours,

J. H. HOBART.'

The following is the last letter found from an early friend, whose subsequent course was

marked by trouble and error certainly not traceable to the intimacy this narrative commemorates.

FROM REV. DR. KOLLOCK.

*Savannah, 1811.*

My dear Hobart,

It is late on Saturday afternoon, and my sermons are not finished for to-morrow, yet I cannot permit the *Juno*, which sails in the morning, to depart without a few lines to assure you that neither interposing seas nor difference of communion can diminish my love and esteem for you. Wherever my lot may be cast during the years I have to spend on earth, my heart shall ever be warmed with affection to you, and till its last throb, I shall not cease to regard you as a faithful, tender, and long-tried friend.

Since my return I have been unusually occupied. I arrived in the height of sickness, and for some time was standing at the couches of the dying, and over the graves of the dead. How deeply ought such scenes to teach us to look for a more durable portion than this world can give!

My health has never been better than since my arrival, and I hope soon to acquire again the habits of a student. I have become a true Presbyterian in my regimen. This produces such a lightness of body, and vigor of mind, that I shall persevere in it during my life.

I have begun to my people the life of our Saviour in the form of sermons. I hope the study and contemplation of this "great exemplar" will not be lost upon myself, and will be useful to my flock. I shall devote all my powers to this course of sermons. They embrace subjects which deserve to engross all the energies of the

mind. If you meet with any new works that are *really good*, and that will assist me, be so kind as to purchase them for me; and also, (if you are not using it, and if you do not feel any apprehension of its being lost on so long a voyage,) lend me Bishop Taylor's Great Exemplar. It shall be carefully used and safely returned.

The pews of my church were rented about a fortnight since, at public auction, (which has always been the custom here,) for the ensuing year. The rents amounted to seven thousand six hundred and eighty-eight dollars; a strong proof that the people are not indifferent to the public ordinances of religion. We want more churches here very much, and I find, with great delight, that the vestry of the unfinished Episcopal church have at last resolved to complete it. Next year they intend to have it ready for public worship, when they intend sending on a call to Mr. Beasley. Were he with me, I should indeed be happy.

How proceeds the "bellum Episcopale?" have any new champions appeared on either side? Write me particularly concerning the progress of the controversy, though it does not appear to me of the same consequence as to you, yet I must be interested wherever you are one of the combatants.

Adieu, my dear Hobart, it is so dark that I cannot see to proceed.

Your sincere friend,

H. KOLLOCK.'

The subsequent trouble above alluded to in relation to this friend was his suspension from the ministerial office by the Presbytery to which he belonged, grounded upon his declaring himself

independent of their authority. In the month of July, 1813, he had addressed, it seems, to the Moderator of the Presbytery of Harmony, the following letter.

‘ Dear Sir,

Educated in a part of the country where there was no dispute between Presbyterians and Independents, I had taken it for granted that Presbyterianism was plainly founded on the word of God, and supported by primitive antiquity. In order to satisfy the doubts of some of my people, I entered into an examination of this question. The result of my inquiries was contrary to my expectation. I have in vain sought for a scriptural foundation for that form of government to which I once subscribed *ex animo*, and, under my present views, I feel it my duty to withdraw, and I *hereby do withdraw from the Presbyterial government.*’

Upon this formal act of renunciation the Presbytery proceeded, very properly, to depose him from all those ministerial functions, the source of which he had thus denied and rejected. The result was his becoming the pastor of an independent Presbyterian church, which thus rebutted by solemn argument, conclusive too against those to whom it was addressed, the principle maintained by the Presbytery, ‘ that the same power that ordains has a right to depose ;’ and we commend it to the serious reflection of such as are inclined to cast off an order of apostolic succession and government in

the ministry. 'Is it possible,' say they, 'they did not know that Luther, and Zuinglius, and Cranmer, and Knox, and a host of other worthies, were admitted to the ministry in the Papal Church, were excommunicated by the same Church, and yet, that the validity of their ministry was never doubted but by Papists?' Upon the doctrine of parity in the ministry this is unanswerable; independence is the necessary result of equality. It is reasoning that can be answered only by the maintainers of an organized Church and ministry. Had Mr. Hobart's friend but rightly recognised the first great truth,—CHRIST hath established a *visible* Church—then the inquiry, Where is it? would doubtless have led him to a better haven than the restless waves of 'Independency.' Had the work he borrowed from his friend been 'Hooker,' instead of 'Taylor,' such would probably have been his conclusion. The above particulars of his history are drawn from a communication containing them addressed by Dr. Kollock to Bishop Hobart; it was found among his papers, simply endorsed, but without either note of answer or comment. It is due, however, to Dr. Kollock's memory to add, that the language of those who knew him best, exhibit him as useful and highly beloved. In a letter of the congregation they say; 'We humbly yet sincerely supplicate

ALMIGHTY GOD, that he will be pleased in much mercy, long to preserve a life eminently useful to the Church at large, and the source of great and unspeakable comforts and consolations to the individuals of this congregation in particular.

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From this period (1813) Bishop Hobart's performance of duty assumes a new aspect; though but assistant in name, the diocesan duties were wholly his own, both in labor and responsibility. Bishop Moore's state of health precluded him from aiding in the one, his good sense, and general confidence in his assistant, withheld him from interfering in the other, though more than once urged to do so by those who valued practical trifles above Christian peace and harmony.

The remainder of Bishop Hobart's life, to take a bird's-eye glance of what lies before us, was spent in the high duties upon which he now entered. It was a life happy to himself, and blessed to the Church over which he presided: it was one, too, though that may seem needless to add, of uninterrupted labor, both of mind and body: up to the period of his visit to Europe, to which ill health drove him, after twelve years of toil, we find scarce a moment's cessation from the calls of duty, official, professional, and personal.



His new duties were superadded to his old : as a parish minister of Trinity Church, he was still bound to, and still performed his full share of parochial labor in its three congregations and churches, and as rector of the parish, to which station he was called on the resignation of the Rev. Dr. Beach, in 1812, though nominally but 'assistant,' new cares and responsibilities came upon him, and those neither few nor light. Nor were these pluralities sinecures : to a mind like his, station never can be without toil ; on the contrary, he labored in each as if it were his sole vocation.

But we will here use the words of one who speaks from personal knowledge :

'In Trinity Church, though both bishop and rector, he claimed no exemption from any of them on account of his multiplied engagements, but preached as regularly in his course as the ministers who were associated with him, and attended with the same cheerfulness to every parochial call. Indeed, he seldom availed himself of those opportunities of leisure which, it might have seemed, he needed, but took more pleasure in giving relief to others than in enjoying it himself. I have especial reasons for a grateful recollection of his kindness in this respect, which was so often shown to me during a season of declining health, as to lighten labors which would otherwise have been oppressive.' \*

\* Dr. Berrian's Memoir, p. 148.

To the parish of Trinity his services were invaluable. Besides what was external, in its spiritual care his labors became more abundant, and their results more evident every year he was connected with it. His appearance in the pulpit was ever the signal for redoubled attention, an attention well repaid by a flow of earnest, impassioned eloquence which was now exalted in fervor in proportion as he felt higher responsibilities resting upon him.

Among the evidences of that care and watchfulness, which, however busy, seemed to overlook nothing that bore the aspect of duty, the following letter may be taken :

*' New - York, March 19, 1813.*

Madam,

I have no doubt that you do not suppose me ignorant of your disposition to leave our Church, and to join the communion of another. I have made some unsuccessful efforts to see you, in order to converse with you on this subject, and should have persevered in my intention, if I had not supposed that such an interview would not be agreeable to you. Considering, however, my station in the Church, and the relation which I bear to you as a minister of the congregation to which you belong, I hope you will not deem it a violation of esteem and respect, if I earnestly entreat you to review very seriously the motives which induce you to forsake the

\* Berrian, pp. 149-152.

Church which has nurtured you, and in which your first vows were made to God. To forsake a Church sound in its doctrine, apostolic and valid in its ministry, and primitive, pure, and evangelical in its worship, can never be justifiable. I make no invidious comparisons of our Church with others; but certainly, whatever may be the imperfections of the preaching of its ministers, its doctrines are sound and scriptural, and its ministry apostolic; and it possesses a blessing which cannot be too highly prized—a pure, primitive, and evangelical form of worship. In this Church Providence has cast your lot. To leave it because you think you derive more edification from the preaching of others, believe me, Madam, can be in no respect justifiable. Our communion with the divine Head of the Church is to be kept up principally by a participation in the ordinances and the worship of the Church, and not merely by attendance on preaching. If any person does not derive edification from the service of our Church, in every part of which JESUS CHRIST and his merits and grace are set forth as our only hope and strength, the fault must be in himself, and not in the service of the Church, or in its ministers.

But this plea of greater edification from the preaching of others, makes the feelings of each individual, and not his judgment—the performance of the minister, and not the nature of the Church—the standard by which he determines with what Church he shall commune. A Church may be very unsound and erroneous in its doctrine, the constitution of its ministry, and the mode of its worship; and yet, if a person thinks he is edified by the preaching of a minister of that Church, according to this plea of edification, he is justifiable in joining

it. This same plea of edification may, therefore, lead a person to attach himself to any Church in which his feelings happen to be interested. I have known it urged as a reason for joining the Roman Catholic Church.

Our Church certainly makes the fullest provision for the spiritual wants of her members; and would they but humbly, diligently, and faithfully unite in the services of the Church whenever there is an opportunity, they would not fail of being advanced in the Christian life, and prepared for heaven.

Let me, then, earnestly and respectfully ask you, Madam, if you are able to prove that the Church in which Providence has placed you is unscriptural in doctrine—that its ministry is not valid—or that its mode of worship is not primitive and evangelical? Unless you are satisfied that this is the case, believe me, and pardon my plainness, in leaving that Church, you will discover to the world a changeableness which will cause your “good to be evil spoken of;” and you will be guilty of the sin of schism, which, however it may be considered by the world, an inspired Apostle considered as a “deadly sin.”

And, Madam, let me also respectfully remind you that even if you were justifiable in leaving our Church, you would not be correct in joining any other until you had read its confession of faith, and ascertained that all its doctrines, as well as its ministry and mode of worship, were scriptural, apostolic, and primitive.

I have thus endeavored to discharge my conscience of the guilt, which, I conceive, will be incurred in forsaking the communion of our Church; and believe me, that all my remarks have been directed by sincere esteem and respect for you. On this subject you and I

will both have to render an account to our Master in heaven.

To his grace and blessing I commend you.

I remain, very sincerely,

Your friend and brother,

J. H. HOBART.'

As head of the Church, the ecclesiastical concerns of the Diocese all rested upon him, requiring not only much thought, and labor, and freedom of access at all hours, but the maintenance of a most burthensome correspondence relating to the needs of existing churches, the demand and application for new ones, the wants and the wishes of every clergyman in his Diocese, every candidate, and every missionary. Of all these, their poverty, their troubles, their sorrows, were poured out upon him, by word and by letter, in a fulness of filial confidence, not only that he *would*, but that he *could* help them; and all this with a minuteness of detail, as if he had no other business in life than to labor at redressing them. Nor were they far mistaken; for as there was nothing he *would* not do for them, so were there few things that with his energy and influence he *could* not.

What, for instance, might not be expected from the heart of one, of whom such a circumstance as the following may be remembered.

Hearing that one of his clergy, \* a man of plain understanding, but genuine worth, in a country parish not far distant from the city, was esteemed dangerously ill, and had no Christian friend near him, he immediately procured a conveyance to him, administered with his own hands the last offices of religion, and leaving the chamber of his dying *brother*, burst into a flood of tears, and was, as described by the friend who accompanied him, ‘literally convulsed, for a time, by the violence of his grief.’

To his biographer it has been full payment for the labor of looking over the voluminous official correspondence of Bishop Hobart to see the evidences of the unbounded love and reposing confidence every where placed in him. One from a distant diocese thus begins, ‘I feel assured, that, amidst your ever-pressing duties, you will gladly receive a few lines from one who most sincerely esteems, nay, *loves* you.’ From his own diocese, it was always like children calling upon a father; ‘I am aware,’ says one, ‘that your time is fully occupied, yet I feel that I am writing to one who, if need requires, is willing to render me a favor.’ ‘Perhaps I ought not to trouble you,’ says another, ‘but have the less hesitation to do so, from your known kindness to others;’

\* Rev. Mr. Bulkley, of Flushing, (L. I.)

and if such was their trust in his personal kindness, much more confident were they when it concerned the interests of the Church. The following, though somewhat grandiloquent, is their usual tone : ‘ When a church is languishing and destitute, like sheep without a shepherd, in danger of being scattered abroad, to whom shall they look on earth for advice and assistance but to their head,’ &c.

When we add to these calls upon his time all the Church societies, of each of which he was the active head, and the labors of the pen and press, which were so unintermitted that by most men they would have been deemed sufficient toil—when we take all these into consideration, it certainly exhibits a picture of energetic life and laborious duty, such as few men could have borne, and fewer still would have been willing to undertake, but which was by Bishop Hobart both undertaken and borne with a resolution that never faltered, a cheerful spirit that never sunk under difficulties, and a temper of warm-hearted kindness which ingratitude could not make cold, nor hostility ever embitter.

In his more immediate episcopal duties, as Bishop Hobart could receive no aid, so he seemed far from needing any,—it was to him a labor of love ; and the discomforts and even perils of his far journeyings into the new settlements of the

diocese only seemed to inspire the spirit of a missionary, as they often called him, to his privations and toils. What constituted his reward for these labors may be judged of by the tone in which he narrated them. In his address to the Convention of 1813, after detailing the particulars of his visitation, he proceeds :

‘In many other places, congregations, who regularly assemble for worship, are prevented from erecting churches by the slenderness of their means. I have sometimes, however, witnessed in the humble dwelling, or in the log school-house, the service of our Church celebrated by the people with a fervor and propriety not always apparent in the splendid edifice. We cannot doubt that this service was acceptable to that gracious Being who requires to be worshipped in spirit and in truth, with a humble and a contrite heart. But still it is due to his honor and majesty, that he should be worshipped in buildings at least decent and commodious, and solemnly set apart to the adoration of his great name.

As an example of the pious fervor which prevails in many congregations, too poor and humble either to erect a building for worship, or to obtain the stated services of a minister, I cannot refrain from mentioning the congregation at the Ochquaga hills, Broome county. In this retired district a congregation was organized about seventeen years since by the Rev. Mr. Chace, then a missionary. From that time until I visited them, with the exception of the services of the Rev. Jonathan Judd, who, when a missionary, spent a few weeks with them,



they have only enjoyed three or four times the ministrations of the Rev. Mr. Nash, who, amidst the multiplicity of his labors, sought and cherished this destitute congregation. And yet, notwithstanding these disadvantages, they have kept themselves together; they have regularly met for reading the service and sermons; and I found among them a knowledge of the principles of our Church, and a fervent attachment to its doctrines and worship, which astonished and gratified me. Confirmation was administered to about thirty persons, and the holy communion to as many. Could you have witnessed, brethren, the expressions of their gratitude, and their earnest solicitations, accompanied even with tears, for only the occasional services of a minister, your treasure and your prayers would have been poured forth to gratify them. I had not the treasure, but most assuredly I gave them my prayers, and I promised them my best exertions. I cannot leave their case, without applying it to establish the importance and inestimable value of our liturgy. But for that liturgy, and the constant and faithful use of it, the Episcopal congregation at the Ochquaga hills, and doubtless in many other places almost equally destitute, would long since have become extinct.'

No wonder with such daily and heart-touching calls that diocesan missionaries was what he pleaded for, and that until his own children at home were fed, who were crying to him for bread, he was not forward to cast abroad that on which they depended.

One, however, of his previous labors he found himself compelled to cut off, the editorial charge of 'the Churchman's Magazine.' On his accession to the episcopate he had transferred it to the charge of his friend, the Rev. Dr. Rudd, of Elizabethtown, N. J. ; but that such transfer was far from diminishing his watchful care over the interests to which it related, may be judged from the following letter in answer to a scheme of a more lax and popular kind in a neighboring diocese. The letter is given at large as exemplifying both his character and his views.

‘My dear Sir,

Your proposals in your first letter placed me under no small embarrassment. On the one hand I could not be insensible to the singular advantage which any publication would enjoy from talents, erudition, and taste so distinguished as yours; but on the other hand, it appeared to me (and your proposals evince the truth of my conjecture) that you contemplated a miscellany very different in design from the Churchman's Magazine. It is the object of your publication to support and enforce the points of coincidence among Christians, "discarding those on which there must be a difference of opinion." Whether such a plan, however feasible in theory, is capable of being reduced to practice, or whether, if vigorously carried into execution, it would not exclude from the work many important doctrines of Christianity, are inquiries which appear to me worthy of consideration.

In my humble judgment, a publication which does not support and defend these points, gives up the distinctive principles of our Church, which the brightest luminaries defended while living, and consecrated in their deaths; and ceases to contend for Christianity in her primitive, purest, and fairest form. Some of these principles, indeed, may be unpopular, and though in reality they only can permanently secure "the unity of the spirit in the bond of peace," the advocates of them may be supposed to be influenced by a sectarian spirit; but this imputation ought not to have any more effect in deadening his zeal, than the opprobrium of being a sect every where spoken "against," had on the first defenders of the Christian Church.

Satisfied, too, I am, that the display of these principles, and the zealous defence of them have most essentially contributed to revive and increase our Church. In a late visitation through the Diocese, in company with Dr. Bowden, I found some of the most enlightened and zealous members of our Church, and persons of influence and standing in society, who traced either their conversion to the Church, or the confirmation of their attachment to it, to the display and defence of its principles in the various writings which from time to time have appeared; and most certainly to the same cause may be traced the zeal and spirit of the young men in this quarter, who have lately entered the ministry, and of others who are preparing for it.

These views, in connection with other circumstances, naturally excited the desire that the Churchman's Magazine should continue to support the principles which it has hitherto maintained, and that it should be conducted on a plan, which, without aspiring to high

literary merit, would give the plain people of our communion what they much want, plain and solid religious information ; and that of course it should be afforded at a price which would render it accessible to persons of this description. Your publication appears to aim principally at gratifying readers of a higher order, and the price will necessarily prevent its general circulation.

My cares and duties always prevented that attention to the work which was necessary to raise it even to the humble standing which I was desirous it should attain ; and the change of my situation, and consequent increase of my cares and duties, entirely interfered with my charge of the work, I have at length concluded to fall in with a suggestion of the Rev. Mr. Rudd, and to transfer the publication of it to Elizabethtown.

I know you will not be displeased with the candor with which I address you. I cannot repress, however unpleasant, the apprehension, that your views of the best mode of advancing the interests of our Church, differ in some respects from those which, in common with others, I have been accustomed to entertain. Yet that very liberality which I sometimes fear will lead its votaries into an indifference to those distinctive principles which to the glory of our Church, have preserved her from the assaults of heresy, schism, and enthusiasm, will prompt you to excuse in me this honest difference of opinion, to believe me sincere in the sentiment that the prudent, the resolute, and dispassionate defence of those doctrines, of that ministry, and of that worship, which distinguish our Church from other Christian societies, is not incompatible with the promotion of the endearing charities of life, with strengthening the bonds of society, but is, in fact, the surest way of extending the kingdom of the Redeemer. Accuse me not, my dear Sir, of assuming

the office of a senior, in regard to one for whom, on many accounts, I feel veneration and esteem ; but it did not appear to me possible, without this candid exposition, to account to you for my wishing to continue the Churchman's Magazine, under its present title, and on its original principles ; and independently of this consideration, I felt prompted to indulge the liberty, which I trust you will excuse, of expressing to you my fears (I wish they may prove erroneous) that little good is to be expected to our Church from a publication, which, though it may not "abandon an iota" of her discriminating tenets, discipline, and worship, certainly asserts its claim to patronage, on its determination to keep them entirely out of view, as those "subordinate subjects on which there must be a difference among Christians," as the only means of discarding that sectarian spirit so long at variance with the spirit of amity and the bond of peace.

You see, my dear Sir, I have occupied the whole of my paper, and I have trespassed long on your patience ; I conclude with assuring you that

I am, very truly, &c.

JOHN H. HOBART.'

The argument of this letter seems to have been for a time conclusive, but the Churchman's Magazine soon after this, coming to a violent end, through the destruction by fire of the printing-office and its contents, the scheme was renewed in a more open field of patronage, but, as the Bishop augured of it, was found wanting in a substantial basis, and soon fell to the ground.

In October of this year (1812) he had the pleasure of paying a visit to his native city, to unite in the consecration of the Rev. Theodore Dehon, D. D., for the Diocese of South-Carolina, being the second in its episcopate, and following after an interval of eleven years—the Right Reverend Robert Smith, its first bishop, having died in 1801. The consecration was held in Christ Church, Philadelphia, a church of many holy thoughts to one who had been baptized, confirmed, and ordained within its sacred walls ; and who was now engaged at the same altar in conferring upon another the apostolic office and benediction.

## CHAPTER XII.

A. D. 1813—Æt. 38.

Duties performed in 1813—Address to the Convention—Three leading Points of Policy, 1. Missionary Cause; 2. Observance of the Liturgy; 3. Ministerial Education—Letter to Mrs. S. on the Subject—Theological Grammar School—Objects—Failure—Letters—Col. Troup—C. F. Mercer.

As this year (1813) may be considered the first in which Bishop Hobart was free to carry forward his views of Episcopal usefulness, it may be well to examine the evidences it affords of his labors and his policy. In the course of the year he extended Episcopal visitation to thirty-three parishes scattered over his extensive Diocese, travelling in it more than two thousand miles; held confirmation in twenty-three churches—confirming eleven hundred persons, and ordaining seven.

In his address to the Convention, he urges mainly upon their consideration the three following points, which may be considered, in truth, as the pillars of his whole subsequent policy.

First. The necessity of *missionary* labor, as the only adequate means of meeting the spiritual wants of a scattered population. His previous exertions in this good cause have been already

mentioned. He now recommended to the Convention a higher course, the adoption of a *canon*, in place of his *resolution* of 1808, for the raising of funds for their support, thus making *imperative* upon all the churches of the Diocese, an annual collection for that specific purpose. This may be considered the foundation, humanly speaking, of the subsequently rapid extension of the Church through the northern and western parts of the State. The missionary cause was one which Bishop Hobart never ceased to urge, and with such success, that whereas, he found in the Diocese but two missionaries, he left in it, at his death, over fifty, and scarce a church throughout the country that was not indebted, either wholly or in part, to their labors.

The second point was the spiritual character of the Liturgy, its obligations, and its competency, in the hands of the faithful pastor, to meet all the wants of the awakened and the penitent in social prayer. He viewed it, in short, as a needful barrier, and the only adequate one, against that flood of fanaticism which was even then beginning to swell up in our country, and by which many denominations in it have since been almost desolated. At the time Bishop Hobart began these warnings, few believed him, for few foresaw the danger, and many, even within the Church, cried out 'shame' against



him, as needlessly tying up 'the liberty of prophesying.' We may leave it, now, even to his opponents to say, whether the true prophetic spirit did not rather lie in the warning against it than in the exercise of it.

On this point Bishop Hobart was steady and uniform, never failing to urge it on all fit occasions, and the more earnestly as he saw the signs of the coming whirlwind. The following extract gives the picture of the missionary and his labors, and the blessing which attends the faithful use of the Liturgy.

☞ 'We no longer perceive in his place in this Convention, our venerable brother the Rev. Davenport Phelps. He has gone to his rest. For many years he had been employed as a missionary in the western parts of the State. Having visited the extensive district in which he officiated, I am able to bear testimony to the high estimation in which he was held for his pious and exemplary character, and for the fidelity and prudent zeal with which he discharged his arduous and laborious duties. He is justly revered as the founder of the congregations in the most western counties of the State; whom he attached, not merely to his personal ministrations, but to the doctrines, the ministry, and the Liturgy of our Church. Indeed, it was highly gratifying to me to observe, in the congregations where he officiated, and in others, in the infant settlements of the State, which are still cherished by ministers equally faithful, the devotion and the decency with which the people performed their parts of the public service. It is an

evidence that 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 excellences, 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.\*

To all tampering with the Liturgy Bishop Hobart was also, as is well known, strongly opposed. He loved the good old way, and to walk in the paths where his fathers had walked. The praise of it was, therefore, often on his tongue, dwelling much on its antiquity as well as beauty; showing how the greater part of it had been used in the Church for at least fifteen hundred years, and that in the Creed, and some, at least, of the devotional hymns, we were worshipping our God and Saviour in the very (translated) words in which the apostolic Church had worshipped when it strengthened itself in the days of heathen persecution. These were the high and holy associations which invested the Liturgy, in his mind, with a sacredness next to the Bible, making him turn with something like indignation, not only from all crude and undigested plans of change, but

\* Journal of Convention, 1813. pp. 14, 15.

almost equally so from any curtailment or mutilation in its performance.

He would not even hear of any defects of language in it. On one occasion, the author remembers to have heard from him, in answer to the charge of solecism, an eloquent vindication of these words in the Morning Prayer,—‘which the craft and subtlety of the devil or man *worketh* against us,’—maintaining that the verb *singular* with the *plural* nominative was but a part of the dignified simplicity of the olden tongue, which would be spoiled by an over attention to grammatical nicety.

But with all its excellences, the Liturgy, as he often used to urge, must be united in by the congregation to be felt and rightly appreciated. ‘That alone,’ he used to say, ‘makes it what it professes to be, “COMMON PRAYER.” In that it stands peculiar. In the Romish Church there *was* none; in other Protestant Churches there *is* none: it is our peculiar distinction, and, if true to ourselves, we may make it our peculiar blessing.’ On one occasion he thus expressed himself: ‘Mentally to join in the service is not sufficient; the congregation cannot be devout, according to the forms of the Liturgy, unless their voices accompany their hearts. And this vocal and responsive devotion, while it is the distinguishing privilege of

Churchmen, contributes in a high degree to the solemnity, and beauty and fervor, of our divine service.' \*

On another occasion, in reviewing the life of an aged clergyman of the South, † he observes, in editorial style, 'We some years ago had the pleasure of seeing this venerable servant of God, and remember the feelings of reverence and delight with which we beheld him, disabled by the infirmities of age from the charge of a parish, joining in the worship as one of the congregation. This reflection then occurred to us, If every worshipper would attend to the service with the same reverential devotion, and audibly join in the responses with the same fervor which animates this venerable minister, how affecting and impressive would the Liturgy of the Church appear; how fruitful would it be of spiritual comfort, and of all holy affections.' ‡

The address concludes with the following sound advice, for which, even in the present day, the necessity is not gone by.

'Let it then be the object of all who wish good to our Zion, to preserve her, as she is now happily organized, in her government, her doctrine, and worship. If changes in that organization at any time appear neces-

\* Excellence of the Church, note, p. 27.

† Churchman's Magazine, vol. vii. p. 257.

‡ The Rev. Dr. Keene.

sary, let them be the result of much reflection, of much previous consultation, and in some degree at least of general concert; and not the hasty and unadvised ebullition of individual zeal. This zeal, however commendable, is then only safe, when, with true Christian humility, it submits to the guidance and control of wisdom and experience; and aims rather to infuse new life and spirit into institutions long established, than to enter on doubtful because untried measures. In the several stations in which it has pleased the divine Head of the Church to place us, let it be our endeavor, in dependence on his grace and blessing, "truly and faithfully to serve him," and to exhibit our Church in the purity of her doctrines, the primitive sanctity of her ministry, and the evangelical spirit of that liturgy which has been established by the wisdom and piety of the ages before us. Thus, while we secure our own salvation, we shall advance the permanent prosperity of our Church, and, by the blessing of God, be instrumental in diffusing the Gospel of his Son, our Lord and Redeemer, in its original simplicity, purity, and power.\*

The third feature alluded to, of Bishop Hobart's policy, was 'the attainment of a learned as well as pious ministry.' This object, for which in his private capacity he had already labored and pleaded, he now officially brought<sup>t</sup> forward, and never ceased to press, year after year, until he had attained it, by the endowment of a well-organized theological seminary.

\* Journal, 1813, pp. 16, 17.

‘The importance, says he, of an establishment for the instruction, for the religious and moral discipline, and, in some cases, for the support of young men designed for holy orders, has always appeared to me essential to the prosperity of our Church; nor were exertions and arrangements wanting on my part, when in a private station, to carry this object in some degree into effect. As the responsibility of the admission of persons to holy orders ultimately rests on the bishop; and as from the nature of his office, and the provisions of the Canons, it is his duty to exercise a general direction and superintendence of their previous studies, the necessity of a *theological school* 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. It is of the utmost importance that the plan and the situation of this institution should meet the wants and the wishes, not merely of the Church in this Diocese, but of our Church at large, and thus contribute to advance and preserve those invaluable objects, the purity and the unity of the Protestant Episcopal Church in these States.’\*

The following letter, dated a few months earlier than the Convention, shows that his private influence was operating to the same

\* Journal, 1813, pp. 15, 16.

end as his public, for a theological school. It is addressed to a lady, (Mrs. S.,) to him a kind and liberal friend, who after having appropriated, by will, a portion of her aged solitary wealth to such an endowment, had changed its destination.

TO MRS. S.

*New - York, 13th March, 1813.*

My dear Madam,

Under a lively recollection of your uniform kindness to me and my family, and especially of the pious appropriation of a part of your property, at my suggestion, I hope you will not be displeased at me for stating that I have heard, with deep and inexpressible regret, that this appropriation is now changed, and I entreat your kind indulgence to permit me to state the causes which excite that regret. If I know my own heart, not a single motive of private interest mingles with them; but I have been long firmly convinced that a theological school at least, if not a college, is essential to the ultimate prosperity of our Church. The fact that almost all other denominations are establishing and endowing them, and already enjoying the fruits of them, might supersede the necessity of all argument for the expediency of similar institutions among us.

The change that has taken place in my situation, and in the Church, and the disturbances which have agitated it, have prevented my plans being carried into execution, but my sense of their importance is not diminished, nor my resolution, at a proper juncture, to devote to them all my efforts and zeal. I have already

counselled with many friends of the Church, and impressed them with a sense of the importance of a theological seminary. I had also drafted an address to the Vestry of Trinity Church, which I enclose for your perusal. You will perceive, that in this communication I had availed myself of your pious and benevolent intentions, (without mentioning your name,) partly in evidence that this institution would be set on foot, but mainly as an excitement to the liberality of others. I regarded, indeed, your bounty as of incalculable importance, not merely in the aid it would give in the location and primary organization of the establishment, but the animating example it afforded of pious liberality.

When I perceived, in our country, the pious and benevolent of other denominations devoting large sums to the endowment of similar institutions, and when among Episcopalians, I searched in vain for similar instances of pious munificence, my heart sunk within me, and now have I often thanked God for putting it into your heart to devote a part of that wealth, of which he had made you steward, to the best of all purposes, the making provision for proclaiming the Gospel of his Son to future generations! and I looked forward to your bright example inspiring and exciting others to do likewise.

Excuse me, my dear Madam, it is a subject which weighs most heavily on my mind, having dwelt so long and anticipated so much from the commencement of an institution, which was to be the main stay of our Church — having employed, already, (in confidence,) your example, to rouse the pious zeal of some, and indulged the hope of it calling forth, when proclaimed, the liberality of many, and building up the pride and boast of the Church. I own I cannot see all these hopes



blasted without expressing the poignancy of my disappointment and regret. It has even appeared to me my duty not to permit an event, so unfortunate to the Church, to take place without a respectful effort to prevent it. And I cannot but indulge the hope that subsequent reflection will restore the original determination to devote some portion of that wealth which you employ in the purposes of benevolence to the most benevolent of all.

It will certainly, however, become me, most respectfully to acquiesce in your decision, and I am sensible that, for the liberty I now take, I must offer as my apology the privilege of a friend to express his feelings, and the duty of a minister to plead, as I think I do in this case, the cause of his Master. I pray God to direct you as may best promote his glory and the interests of his holy religion.

I remain, &c.

J. H. HOBART.'

The remonstrance was, in part successful—the bequest was restored. The will took effect in 1821, and was found to contain a specific devise of \$10,000, to that end, for a theological school to be established at Geneva, in the interior of the Diocese, and a residuary estate, to about half that amount, that immediately vested in trust for pious purposes. But the secret of the letter is not yet fully told. The diversion that Mrs. S. had proposed making of that portion of her property was, it seems, to the Bishop personally; the indirect knowledge of which intention,

or act, was the ground of his earnest and disinterested expostulation. The authority for this statement, so honorable to him, is distinctly given by Dr. Berrian; speaking of the testatrix he says;—

‘Her respect for the Bishop amounted almost to veneration, and her attachment for his family was truly maternal. They had received many substantial proofs of her kindness during her life, and a still more important one was furnished by a liberal provision which she made in their behalf in her last will. She wanted to carry this farther, and to leave the whole of the residuary legacy, which the Bishop had prevailed upon her to apply to public purposes, for his private benefit; but though she pressed it upon him with the greatest earnestness, yet, with a delicacy, disinterestedness, and consistency, which would not, perhaps, have been shown by most men, he decidedly opposed this diversion of it from its original and laudable designs. I received this account, shortly after her death, from the Bishop himself.’\*

It is satisfactory, however, to learn that she did not suffer the personal bequest to be wholly frustrated.

But he was not content, in this matter, to urge others, he went to work himself, and in the spring of the following year, (1814,) proceeded to put forth a scheme for a ‘Theological

\* Berrian, p. 251.

Grammar School,' to serve as a foundation, or stepping-stone, to a higher seminary. This appears to be the plan alluded to in the above letter, as being, for a time, abandoned, but to which, under disappointed hopes, he now seems to have turned as the only one within the scope of his own personal resources and energies.

The immediate object of this school was the preparatory (not professional) education of the candidate for the ministry, under circumstances and associations favorable to habits of piety and attachment to the Church ; its final aim was the establishment of a theological seminary. To this latter end all its instruction was to be directed, and all its profits appropriated, one-half of the net proceeds, as well as of all donations, being devoted to the erection of buildings and the endowment of professorships ; the other half to an equally needful object, the endowment of scholarships, as an aid to necessitous students.

The claims of such, however, were to be strictly canvassed.

‘None were to be admitted into the institution until the superintendents were satisfied, from personal acquaintance, or the fullest testimony, of their pious and amiable dispositions, the correctness of their morals, their fitness for the sacred office, their desire of entering into the ministry, as the means of advancing the glory of God in the salvation of man, and their attachment

to the doctrines, order, and worship of the Protestant Episcopal Church. It was to be the duty of the officers, not merely by exercises of devotion, but by frequent practical addresses, and by all other means in their power, to cherish these dispositions in the young men designed for holy orders, to impress upon them the origin, the duties, and the difficulties, as well as the aids and rewards of the Christian ministry, that they might be devoted to the sacred work, and prepared to exert with prudence, fidelity, and zeal, all their talents and attainments in the service of their divine LORD and Master, and of the Church which he purchased with his blood.\*

It is not easy to over estimate the value to the Church an establishment like this would have been, having such ends in view, and under such effective management. It was to take the candidate early, and train him faithfully and long, 'in the spirit,' to use the language of the prospectus, '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 still more important practical qualifications which constitute the faithful, laborious, and zealous parish minister.' It was not merely to *educate* candidates for the ministry, but, under GOD's grace, to *qualify* them for it. In the

\* Berrian, p. 156.

language again of Bishop Hobart, 'To guard and exalt their piety, to increase their affection for the ministry, and to train them and fit them practically for its duties.' 'The spirit of the ministry,' he justly observes, 'such as it was in primitive times, and such the Church now requires, must be formed in *retirement*, by study, meditation, and prayer.' \*

This scheme of Christian education, in which the religious character was to be formed in connection with the intellectual, was rendered still further attractive by the Bishop's pledge, that his own services were to be given to it, not only as its immediate ruler, but also as a teacher, so far, at least, as his official duties would permit. It is hardly necessary to add they were to be *gratuitous*. The location of the school, with a view to the combined objects of health, quiet, and facility of access, he proposed to place in a retired elevated district, near Springfield, New-Jersey, known as the Short Hills, eighteen miles distant from the city, a neighborhood where he had already purchased, some years before, a small farm of ten acres, with a view to devote it to such an establishment, and with it, 'as soon as a favorable opportunity should offer, whatever talents or zeal he might possess.' This position

\* Prospectus of School, &c.

necessarily bringing it within the jurisdiction of another, the Bishop of New-Jersey was, consequently, to be associated with him in the government of the school, and the whole to be under the sanction and control of the General Convention of the Church. But, however responsibility might be shared, the labor was to be his own.

What an idea does this again give us of energy and self-devotion! Such a scheme from one already bearing upon his shoulders a weight of duties that would have crushed ordinary men! But fortunately for his health, though unfortunately, as he thought, for the Church, he was doomed to a second disappointment: the scheme itself was a novelty, and therefore had its constitutional opposers. The times, too, were unpropitious: an unnatural war between us and what had once been termed 'the *mother* country,' and should always be regarded as a '*sister* one,' had broken down many fortunes, and given uncertainty to all. The only effect, therefore, of the scheme was to open the eyes of Episcopalians to a sense of its necessity, to show them the wants of the Church, and to prepare them for action under more favorable auspices.

With the attainment of this, therefore, he endeavored to be for the present content. But the Church labored under many evils

for the want of it. The exercise of ecclesiastical discipline was among the hard duties of his episcopal office. Even in the holiest of professions there sometimes will be unworthy members : the difficulty, the painfulness, the scandal, arising from the necessity of exercising such discipline, early led Bishop Hobart to the only true corrective,—a most scrupulous care as to the admission of candidates. But this, again, by making it discretionary, only shifted the responsibility, and while it relieved the Church, burdened himself with a new load. This, however, he little recked of : no man less feared than he did the responsibility of office. But still it was not without its painfulness at all times, and sometimes exposed him to much odium ; the charges of tyranny and persecution being too frequently the reward he met for the fearless performance of duty. One or two notes on this subject are given.

◊ FROM BISHOP HOBART.

*December 12, 1814.*

Sir,

I trust you believe me sincere when I assure you that I feel much regret in not being able to make up my mind after all the serious reflection and confidential consultation which the subject required, to advise you to prosecute your view of obtaining holy orders. I should, however, do great violence to my feelings on

this occasion, if I did not express my sensibility to the correct, dignified mode in which you have brought this business before me, and to the honorable and delicate consideration, which you have manifested in the progress of it, for the difficult and responsible duty which in these cases I have to perform. I should also be guilty of very great injustice, if I did not promptly and decidedly assure you, that, in forming my sentiments on this subject, I have not been influenced by any distrust of the purity of your character, the force of your talents, or the extent of your attainments. Allow me cordially to wish you all possible success in your professional pursuits and literary labors, and to proffer you all the influence and aid, which, at the present, or any future time, may be at my disposal.

I am, &c.

J. H. HOBART.'

How this gentle dismissal was received, there is no evidence to show. The following, in another case, is the answer from one who shows the talent, at least, if not the humble spirit that became the candidate.

FROM A REJECTED CANDIDATE.

'*New - York, March, 1813.*

Right Rev. Sir,

I heard a few days since of your determination to refuse me holy orders. Of the causes which led to this event, I have, for my own sake, little wish to know more than I do. There is, however, another very deeply interested in the affair, whom I wish to be fully satisfied, and for whose satisfaction something more will be re-



quisite than the loose verbal account which I have received. A few definite reasons in writing is what is requested. I am aware that I am here asking the fulfilment of an imperfect obligation, but I ask it of one, who, it is to be supposed, needs no compulsion to be just. I ask it, therefore, with confidence.

With much respect, I am, Sir, yours, &c.'

On the back of this note was found endorsed the Bishop's answer as follows :

'Directed Mr. Chandler, who delivered this note, to say, that I did not deem it expedient to give my reasons in writing, as a consequence of his written demand ; but that I was ready, whenever he chose to wait on me, to acquaint him with them, having already informed him of them through Mr. Bowen.'

Another instance, falling within the personal observation of the writer, is also here given, though occurring at a later date. It bears on the same point. A candidate, rejected by the Bishop, for what he deemed sufficient cause, called upon the author with a view to obtain his influence with Bishop Hobart that he would take no steps to prevent his obtaining ordination elsewhere. Regarding this request as but reasonable, inasmuch as the charge affected not moral character or doctrinal soundness, the author willingly undertook the office of mediator. He accordingly stated to the Bishop both

the request and the argument for it, viz. that after satisfying his own conscience by refusing the candidate, he was but leaving his brother bishops to the exercise of the same conscientious independence which he claimed for himself; and as he was not responsible for their acts, it certainly was no part of his duty to guide their discretion. This argument the author deemed conclusive, but he found he was impinging against a rock. 'If I thought him worthy,' was the Bishop's answer, 'I would myself ordain him. If I think him unworthy, I feel it my duty so to impress my convictions on my brother bishops, (who in this matter can only make up their minds upon testimony,) that they may come to what I consider as the right conclusion.'

Upon the author further urging the unpopularity and odium of such a course, his reply was in a still higher tone. 'God knows,' said he, 'I have no need to increase the burthen of that, and foreseeing it as I clearly do, I would that I could view the matter as you view it; but I cannot—I feel that I am called to stand in the gap, and be the result what it may, I must go forward.' It was the language and manner of one who had 'counted the cost,' who had higher motives before him than the world could either give or take away, and his friend urged him no further; but it left upon his mind an impression

of singleness of purpose and fearlessness of character, beyond any other act of his life, though he will not say but that he thinks now, as he thought then, that the Bishop was assuming a burthen that rested not on him to take up.

A few letters here intervene.

FROM COL. TROUP.

*Geneva, 20th November, 1813.*

My dear Sir,

I was duly favored with your obliging letter of the 4th instant. I am gratified at finding that the course recommended by me with respect to Mr. Clowes receives the approbation of yourself, Dr. B., and Mr. H. After the dissensions which have agitated our Church, concord in every member of it is highly important, and I am confident that the course recommended will restore the congregation in Albany to perfect peace.

Before the receipt of your letter I had heard of the great and irreparable loss which our most worthy friends, Mr. and Mrs. M<sup>r</sup>K., had sustained in the death of their amiable and promising son, an event which has added not a little to the severity of my other afflictions. The next time you see them, be kind enough to tender them my heartfelt condolence; I trust they know me too well to doubt that I sincerely partake their grief. Their son is gone, and they are going: they could not have enjoyed him long, nor will they long be separated from him. Considering the innocence and purity of his life, there is every reason to suppose he is happy. It is certain that he is safe, not only from the ills of this world, but also from those more formidable dangers which

extend their mischief to eternity. These reflections naturally lead to resignation, submission to infinite goodness; and at the same time suggest the duty of falling down without irreverent murmurs, and adoring the sovereign Dispenser of good and evil with a humble confidence that although "sorrow may endure for a night, yet that joy will come in the morning."

I beg you to present my kind regards to our friends, and to believe me, with the purest esteem, &c.

ROBERT TROUP.'

In a subsequent letter reference is again made by him to his afflicted friends, in language that would seem to indicate that they had sources of consolation less vague than those which his letter had presented to them, and that they had become in turn the advisers of him who gave them counsel. 'Remember me kindly,' says he, 'to our friends Mr. and Mrs. M'K., and tell the latter that I have endeavored to execute her commands with the utmost fidelity. It would have been better for me in former days if I had paid more respect to her injunctions.'

Of the young man, whose death is alluded to in these letters, Bishop Hobart had formed very high anticipations. Among his papers the author lighted upon one intended probably as an obituary notice, in which he is spoken of as 'of rare talents and virtues,' and the pride and solace of the declining years of his aged and much-

respected parents, but the better part is that the Christian faith was 'his preparation and their support.'

TO C. F. MERCER.

*New-York, February 19, 1814.*

My dear Mercer,

This will be handed you by the Rev. R. C. Moore, D. D., of this city, who has received very pressing solicitations to take charge of the new church at Richmond.\* The interest you have taken, my dear Mercer, in my concerns, has doubtless led you to notice Dr. Moore's name, as connected with the late differences in the Church here; I think it, therefore, due to him to state that he did not advise or sanction the publication of Mr. Jones; that the part he took in his favor was dictated by a sense of obligations to him, and not by any motives of hostility to me; that since the settlement of the question of diocesan authority, Dr. Moore has acted with the utmost propriety as regards the authority of the Church, and with great kindness toward me, and has in no degree abetted Mr. Jones in any of his recent measures hostile to the order, interest, and peace of the Church. So confident, indeed, am I of Dr. Moore's friendship and co-operation, that in this point of view I shall regret his removal out of this Diocese.

On the subject of the Church, my dear Mercer, you know my principles, views, and feelings; you know my attachment to her primitive order and inimitable

\* The Monumental Church, so called, as being erected on the ruins of the theatre burnt; an event which desolated the families of Richmond, by the number of those destroyed in the conflagration.

worship, as well as to her evangelical doctrines; you know how I have mourned over the desolations of our Zion in your State, and how my heart has grieved at beholding that Liturgy, which was the delight and glory of holy saints now in that paradise for which its sacred devotions prepared them, neglected, mutilated, despised, almost trodden under foot. On all these subjects I have had full, unreserved communications with Dr. Moore, which have resulted in an entire persuasion that should he settle in Virginia, it will be his unremitting endeavor, combining prudence with zeal and firmness, to restore our Church to purity and vigor in her doctrines, institutions, and worship.

It is this joyful hope that, by the Divine blessing, he will be instrumental in repairing the waste places of our Zion, and in building her up in the beauty of holiness that leads me to wish him God-speed.

I trust, my dear Mercer, he will receive your influence in his endeavors to remove the prejudices which subsist against our Church; that you will aid him to present the Liturgy un mutilated, by stating among your friends and acquaintance, when necessary, that this is required, not only by consistency of character, but by fidelity to his ordination vows; and by reminding him of those days, when, amidst clergy often negligent and lukewarm, and sometimes immoral, it was this Liturgy which drew, and attached their forefathers to the Church.

Mr. Moore's character justifies the expectation that he will display all the pious zeal and activity required by the arduous stations in which he will be placed. But certainly, were I not persuaded that his zeal for God's glory, and for the salvation of men would be regulated by the form of sound words professed by our

Church, by her order and institutions, I should not anticipate, as I now do, any good to our Church from his going among you. I hope he may find you in Richmond, and that I shall hear from you on his return.

Be assured, that, different as are our pursuits, and distant as we are in place,

I remain, as ever, dear Mercer,

Most affectionately,

JOHN H. HOBART.'

## CHAPTER XIII.

A. D. 1814. *Æt.* 39.

General Convention—Motion for a General Theological Seminary opposed by Bishop Hobart—Reasons—Standing and Influence in that Body—Sermon preached at its Opening—Review of it—Sentiments touching the Church of England—General Constitution of the Protestant Episcopal Church—Prospects—Rite of Confirmation—Administered at Hyde Park—Influence—Eulogium on the Prayer-book—Letters—C. F. Mercer—President Smith.

OF his course as Bishop, Mr. Hobart had already given warrant to the Church, in the numerous publications that had preceded his elevation; it was, to maintain the vital truths of the Gospel in connection with the distinctive principles of the Church, or as he himself was accustomed to indicate it, ‘the union of evangelical truth with apostolic order.’ He doubted the expediency of teaching a ‘no Church’ Christianity; he distrusted ‘modern liberality;’ he regarded it but as the cloak of indifference, the language of infidelity, or, at best, the apology of a mind too indolent to examine, or too little interested to choose between the conflicting claims of Christian truth. Such a spirit in the Church he regarded as a fatal symptom, he therefore deprecated its existence, and fought



against its extension under every form in which it presented itself.

How, he would say, can Christianity be taught in the abstract ? one might as well propose to put into the hand of the child who is to learn it, a Bible, that shall be neither large, nor small, nor medium size, and of which the binding shall be a color partaking equally of all colors ; but Christianity has its *form*, and has its *color*, and man has no right to vary from either the one or the other. The Gospel generalized, is no Gospel ; if all creeds be admitted, no creed can be held, -and if no creed be held, there is no standing ground for the Christian reasoner, no foothold against infidelity ; once entered on that slippery descent, the mind glides insensibly, but, necessarily, onward ; all behind, becomes bigotry ; all before, liberality ; nor can we stop, upon this principle, till all truth is generalized, and all opinions, however heretical or infidel, are put upon an equal footing. But where then will be the Gospel ? where will be the Christian ? The Gospel will then be ranked among the many marvellous histories of a dark and fabulous age ; and the Christian, at least he who bears such name under this extension, will find himself sitting down, not only with the Arian and the Socinian, but with the Moslem and the Gentoo, as having equal rights and equal claims with himself, and, worse

than all that, even with the utter infidel and atheist. Such must, *demonstratively*, be the result, unless we stand upon Christian truth, for if we arbitrarily stop short, what becomes of the principle contended for. There is, therefore, but one security in the Christian Church: there is, and there can be none other, **THE TRUTH, THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH.** What that truth is, is matter of inquiry to learn, and matter of duty to inquire: what in any individual case it will result in, depends upon the care and diligence of the search; but the Christian who ventures to advance any other principle than that of 'truth,' is a traitor to the cause he professes to advocate; *he opens the gates to the foe.* Thus did not Bishop Hobart:—and the Church of **CHRIST** at large, by whatever name known, has yet to learn the full debt it owes to him who stood fearlessly in the gap, and fought 'a good fight' against that insidious enemy who was for changing the Gospel banner from **TRUTH**, to—**LIBERALITY.**

This uncompromising tone was in him a Christian, not a sectarian spirit, and they who deemed it such, still more they who inveighed against it as such, and would have held him up to odium for maintaining it, do now owe to him, yea, rather to themselves, an 'honorable amend' for such misconstruction.

This exposition of the principle on which he went bears upon the whole tenor of his life ; it is referred to here in order to account for what would otherwise appear a striking inconsistency in his course, in the General Convention of this year, in relation to the proposition of a Theological Seminary under its control. After urging for years, by every means, the establishment of such an institution for the Church, when the very measure itself was moved in the General Convention, he opposed it. How can this be explained ?

‘ It is proper,’ said he, in reporting those proceedings to the State Convention of this year, ‘ that on the subject of the proceedings of the General Convention I should remark, that the opposition from the deputation of the Church in New-York to the establishment of a general theological seminary, by an *act of that body*, did not arise from disaffection to a measure of vital importance to the Church, but from an opinion that the same object could be accomplished on the most correct and enlarged principles and views, by private concert and co-operation among the influential friends of the Church in various parts of the Union, without encountering many difficulties to which the measure would be liable, if taken up under present circumstances by the General Convention. At the next meeting of that body they will doubtless be in possession of such facts as will enable them to come to a decision on this important subject.’ \*

\* Journal of Convention, 1814, p. 11.

The objection here *hinted* at is easily made clear: he feared, in the then state of the Church, compromising its principles by putting the control of an institution, that was to give tone to its doctrines and discipline, into the hands of the General Convention. He deemed it safer, and therefore wiser, to pursue the object for a time, where there would be unity of counsel, and greater security for sound teaching. On this point, his letter introducing Dr. Moore to his friend in Virginia, (p. 267,) may be referred to in further explanation. This was his motive; for in after-years, when he esteemed those dangers comparatively past, he then united in placing the seminary *actually*, where, *theoretically*, he had always thought that it should be, provided it could be safely done, under the control of the general authorities of the Church.

This course of Bishop Hobart's was then, and has often been since charged with inconsistency; it is such inconsistency as is chargeable upon the sagacious pilot, who varies his course to avoid the rocks that lie in it. It is the end aimed at wherein the wise and good mind is to be tested, all else, within the limits of Christian probity, is a question of prudence and of expediency; and he is the wisest ruler, and the safest pilot, who is wary as to his course, and inflexible only as to 'the haven where he would be.'

As the General Convention of this year was the first, after his consecration, in which Bishop Hobart appeared in the House of Bishops, a few words are due to the standing he took, and the course he pursued in it. Of the first, an incidental proof was given, the very day on which that body opened its sittings. Bishop Claggett, of Maryland, was to have preached, on that occasion, the Convention Sermon. Sickness prevented his attendance. Bishop Hobart, from the confidence reposed in his sound judgment and ready talent, was unanimously requested to assume the duty, and, at a 'very short notice,' gave, not only an able discourse, but one highly appropriate to the solemn act with which it opened, viz., the consecration of a Bishop for the Diocese of Virginia. This was the Rev. R. Channing Moore, the same he had before introduced to his Virginia friend. As a matter of course, this sermon was immediately printed, bearing the title of 'The Origin, General Character, and Present Condition of the Church.' What was thus hastily prepared, it is hardly fair to try by a very strict standard. It was, however, highly praised. A review of it, shortly after published, thus terminates its eulogium:—

'We could dwell with great pleasure upon the conclusion of this sermon, which reviews the causes of congratulation to the friends of our communion, and

especially upon the application which is made to the occasion of the consecration of a Bishop for the Diocese of Virginia. The manner in which the preacher speaks of the Church in Virginia, so long descending from her once splendid and flourishing state, and his address to the candidate for the Episcopate, are equalled only by the tenderness and sublimity of that solemn office of the Church by which the Episcopal authority is conferred. We cannot take leave of this discourse without expressing the wish that it might be printed in a very cheap form, for the purpose of circulating it as a religious tract. In our humble opinion a more useful one could not be found.\*

The passage above alluded to, in relation to the desolated condition of the Church in Virginia, is as follows :—

‘The edifices where their fathers worshipped, now in a state of ruin, fix the astonished gaze, and excite the mournful sigh of the passing traveller; and, in those courts where the living God was once invoked, and the message of mercy through his Son proclaimed, no sounds are heard, but the screams of the bird of night or the lowings of the beast of the field. It was not possible that this state of things could long continue. Man does not feel himself safe, even with his fellow-man, loosened from the restraints of religion. He cannot live without its consolations. He cannot enter on futurity without its hopes. But the night of adversity has passed, and the morning, I would fain hope, of a long and splendid day is dawning on the Church in Virginia.’ †

\* ‘Churchman’s Magazine,’ vol. ii. p. 294.

† Pp. 35, 36.

Of the immediate cause of this sudden overthrow, mention has been already made ; the forfeiture of the glebe lands which, throughout the colony, had been appropriated to its support. This decision, looking to the great principles of law, was, unquestionably, an illegal one, and so regarded, even at the time, by their ablest lawyers. That Patrick Henry, notwithstanding the slur often cast upon him of trimming to the popular gale, fought strenuously against it, and against the blind fury which led to it, is well known, but that it was at length carried through by one of those mysterious dispensations of Providence that, humanly speaking, ‘ puzzle the will,’ is a fact, probably new to most of our readers. It was communicated to the author, many years since, by the late Judge Pendleton, of Hyde Park, nephew to the elder Edmund Pendleton, of Virginia, to whom the fact related. The ‘ case’ of the glebe lands, after going through the inferior courts in Virginia, had at length come up, for final adjudication, before the High Court of Appeal, in that State. This court consisted of three judges, of whom Judge Pendleton was one, holding, by seniority, the rank of President ; his own opinion was in favor of the Church, his two associates were divided. The opinion of the Court was, therefore, to confirm the Church title ; but such opinion was

not yet a decision. The morning of the final sentence arrived, when Judge Pendleton was found dead in his bed ; a stroke of apoplexy, in the night, had broken the feeble hold of life which belongs to an old man of fourscore, and in his pocket was found prepared, and ready for delivery, the decree of the Court, confirming, beyond appeal or reversal, the rights of the Church. Had he lived to pronounce the words, the decree would have been good ; as it stood, it was but an act *inchoate* ; the opinion of the Court, now composed of two, was divided, and therefore null. Thereupon the decree of the lower court took effect, which went to escheat all such lands and tenements upon the demise, or removal of the actual incumbents. Thus fell the Church in Virginia, at least in its *outward* strength ; but may not an increase of *inward* have been the blessing intended and gained by it ? Thus, at least, must the Christian think, and the Churchman pray.

Among the evils induced upon the Church in Virginia by its long decline, was a diminished regard for the Liturgy. With that, simple-hearted boldness which gives no offence, because it means none, the preacher went on to urge the duties of the clergy, as its appointed guardians. ‘Where individual judgment,’ says he, ‘is substituted for public authority, and



when private fancy moulds the service at pleasure, all security is lost for its preservation. Who shall direct, or who shall restrain, when private judgment has wrested the reins from public law? What part of the service is secure when the almost infinitely varying judgments of men are permitted to alter.' It is pleasing to reflect that this long threatening evil is fast passing from our Church, and that conformity to the Liturgy, on all public occasions, is now felt to be among the strongest moral obligations of the clergyman.

The presiding Bishop on this occasion was the venerable Bishop of Pennsylvania, that apostolic father of so many spiritual sons. With what feelings the preacher looked upon that revered head may be judged from his terming him, 'the friend, the guide, the patron of his early years.'

In the course of the sermon, Bishop Hobart entered upon the subject of the Church of England, and of the connection of our communion with it, 'venturing,' says the reviewer, 'upon tender ground;' but in this the critic was mistaken. To men like Bishop Hobart, of a single-hearted sincerity, no ground is 'tender,' and no language is 'venturous.' He admired, he venerated the Church of England, but it was in her purely spiritual character, and where he loved

and approved, he never feared to praise. Right in this, as in most other things, for misconstruction will generally be found to grow out of caution, and men suspect whom they see to fear lest they excite suspicion.

The views of Bishop Hobart, with regard to the Church of England, needed no concealment; to him she was but the channel through which pure doctrine and apostolic institutions had come down to us from the primitive Church, the purer branch of a mighty river, of which the Church of Rome was the larger and the muddier; for he ever maintained that the Church of England took not its rise at the Reformation, but simply then cleansed itself, from what one of its old bishops (Hall) well calls 'the untempered mortar of new inventions;' or to use the language of the learned, and certainly not partial, Mosheim, it was 'the correction of the old religion.'

On this point, his biographer well remembers the Bishop urging this subject upon him while a student of divinity, and directing him to the various publications in the 'Scholar Armed,' in proof of the ante-papal origin of the Christian Church in Britain.

In this light Bishop Hobart feared not to speak of her with a veneration, second only to the pure faith of which she has so long been the bulwark. He looked upon her, in short, with

the same feelings that he afterward did upon her own majestic cathedral piles, with here and there perhaps the rust of age, or some stain of neglect upon the walls, but, taken all together, alike venerable and beautiful. Thus looked he upon the Church of England,

Founded in truth ; by blood of martyrdom  
Cemented ; by the hands of wisdom reared  
In beauty of holiness ; with ordered pomp,  
Decent and unreprieved.

So far, in truth, was he from the vulgar admiration of her establishment, that with him that was her weakness which most esteemed her strength,—connection with the State. But in this, too, he held the language of her own better sons, and we commend it to them in this their day of trouble.

‘The Church in England,’ says the old-fashioned and pure-hearted Leslie, will stand whether the State will it or not : unless the clergy themselves give way, so far as to provoke **GOD** to remove their candlestick, nothing else can ruin them ; while they remain true to their **GOD**, and are not ashamed of the Gospel of **CHRIST**, and to assert those powers which **HE** has committed to them, no enchantment will prevail against Israel ; no, none, till themselves are first enchanted and bewitched, as were the foolish Galatians, not to obey the truth, not to stand by it, and contend earnestly for the faith which was once delivered to the saints, not to speak, and exhort, and rebuke, with all authority, and to let “ no man

despise them," for then God will despise them, and make them contemptible and base before all the people, "because ye have corrupted the covenant of Levi, saith the LORD of Hosts." \*

In the course of this same year (September 1) Bishop Hobart united in the consecration of another of his brethren, the Rev. James Kemp, D. D., for the Diocese of Maryland, being the second in the list of its Bishops. Its first, the Right Rev. Thomas John Claggett, bore the honorable distinction of being the first of American Bishops consecrated within our own borders. The present consecration, in which Bishop Hobart assisted, was held in Christ Church, New-Brunswick ; the scene of his own early parochial labors.

The influence of Bishop Hobart in the House of Bishops was that, which, in an assembly of equals, is due to one of undoubted integrity of purpose, and a more than ordinary share of wise judgment and practical talent. This again was still further advanced by a candor and *personal* conciliation which never permitted opposition to grow up into enmity. That some opposition of views there was, is not to be denied : while *he* dreaded laxity, *others* dreaded over-strictness, so that unquestionably, for many years,

\* Preface to case of Regale, &c.

he feared to see too much power intrusted to doubtful, or at any rate untried hands. In this he was wary, perhaps wise; for our ecclesiastical union, like our political one, was but an experiment, and time and experience alone could tell where lay its weak points. This analogy between the two was a subject Bishop Hobart often dwelt upon, as an illustration of practical wisdom in the framers of our ecclesiastical constitution, that they had so accommodated it; generally accompanying such eulogy, however, with a caution, not to confound the *government* of the Church with its *ministry*. The former was *human*, the latter was *divine*; the former was in its details a question of expediency, for the Church in every age to settle; the latter a scriptural question, at all times obligatory. The nature, limits, and working of this system were, however, yet to be learned, or rather, from the simplicity of its constitution, to be actually formed, as new cases called for legislation in it. Its very fundamental principle then hung, not to say yet hangs, in doubt, how far we are to be regarded as a consolidated Church, having an inward and living unity, or simply, as a confederation of independent dioceses. That the former is the true view of our condition, another opportunity may come for showing, suffice it at present to say, that under the guidance of the

spirit of peace, the counsels of its united legislature have been thus far guided to good ; that the Church has not only enlarged \* its borders, but consolidated its strength ; that internal unity has been reached not by *compromise*, but upon *principle* ; and that it now stands forth to the world in its one and undivided character, prominent among the national pure branches of the Church of CHRIST. How far Bishop Hobart's labors tended to this result, let others judge, his biographer would only say, that were he now living he would be ' heart and hand ' for advancing this common cause.

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But the ' address ' of this year affords other topics of interest. After enumerating the parishes in which he had administered confirmation, he proceeds :

' I derived high gratification, particularly on some of these occasions, from perceiving the great advantages of this apostolic rite, considered even in the more subordinate view of affording the minister of every congregation a most favorable opportunity, which fidelity to his charge calls on him to embrace, of impressing upon his people generally, and especially upon the young, the concerns of their salvation, and the obligations and

\* The House of Bishops at his election consisted of four, now (1836) of sixteen members.

privileges of that holy covenant into which they were admitted by baptism.

In St. Andrew's Church, Staten-Island, one hundred and forty persons received confirmation. In St. John's Church, Yonkers, I beheld the interesting spectacle of near eighty young people, apparently between the ages of fourteen and twenty, coming forward to renew their baptismal vows, and to devote themselves to their God and Saviour; and I perceived in their attendance, and in the devotion and seriousness which they manifested, the blessing which had followed the labors of their respectable Rector, who, for several weeks previous to the administration of this rite, had been occupied in visiting every family of an extensive parish, with the view of addressing them on the nature and obligation of this sacred ordinance, and of preparing them for it. The congregation of St. James', Hyde Park, which originally consisted of a few select families, has been greatly increased in number, by the assiduous labors of its Rector, who has been particularly attentive to catechetical instruction, not merely in the church, but in his parochial visits to the families and the schools of his parish. The same methods I am confident have been pursued in other instances, which could be enumerated; and they are an evidence of the blessing which will attend the regular and faithful labors of a minister.\*

A rite thus highly esteemed by him was not likely to be lightly performed, and if the author is to be charged with needlessly inserting words of affectionate praise in reference to his own

\* Journal of Convention, 1814. pp. 13, 14.

labors, he finds his apology in the opportunity it affords of giving the picture of the Bishop's performance of this apostolic rite, on the occasion alluded to, in the author's parish church at Hyde Park.

In the sermon there delivered, and he always preached himself, the Bishop explained and enforced the nature, origin, and obligation of the rite of confirmation, with a clearness and force that brought it home to the understandings and consciences of all ; preparing the minds of those about to receive it, and awakening those who already had, to a deeper sense of duty. This was from the pulpit, and addressed to all. But after the rite was administered, seating himself near the altar, and surrounded by those who had just received his apostolic benediction, like a father encircled by his children, he proceeded to address them specially on the covenant into which they had just entered.

The author, indeed, can call to mind few scenes of deeper pathos than the one he saw exhibited on that occasion. The youthful circle, unbonneted and bare-headed, with here and there one in middle or advanced life among their number, deeming it becoming thus ' to fulfil all righteousness '—the young, with streaming eyes, trembling and agitated, some to the very verge of sinking beneath their feelings—the interested



and eager circle behind of parents and friends, and congregation, hanging, as it were, upon the words of their spiritual father—all tended to form a picture lovely to the eye of the philanthropist, and overpowering to that of the Christian.

His address was simple, earnest, and affectionate. It concluded in these words :

Christians! use the means of grace, and you will obtain victory. *Read the word of GOD* with humility, with reverence, with the sincere purpose of applying all its truths, precepts, threats, and promises to your instruction, your consolation, your advancement in holiness and virtue.

*Lift up your souls to GOD in prayer and praise.* By stated devotions, as the morn of every day renews the goodness of your Almighty Benefactor, and its close finds you subjected to infirmities and sins, by the secret ejaculations of your hearts in the midst of the duties, the trials, disappointments, and innocent enjoyments of life, to Him who only can direct you, and keep you from falling; maintain intercourse with Heaven—you will be strengthened to resist temptation; you will be animated in your Christian course; and you will be raised above this transitory world, with the hope of those eternal glories prepared for you in the kingdom of your GOD.\*

Go then — ye are servants of JESUS CHRIST—it is a title infinitely more honorable than any which the

\* 'Candidate for Confirmation,' &c., pp. 107, 108.

world can bestow—for he is now the King of glory, and hereafter he will be the Judge of nations. Ye are candidates for immortality. Go—GOD is your Friend and Father; JESUS CHRIST is your Intercessor and Saviour; the HOLY GHOST is your Comforter. What more, Christians, can you require to animate and encourage you! Heaven is in view! Fight a good fight; keep the faith; the LORD the righteous Judge, at the day of his appearing, will give you a crown of glory.\*

Of the blessed influence of the apostolic rite on this occasion, the author can speak, he thinks, with confidence, and no doubt it was equally so on others—for it is observed by Dr. Berrian, that on such occasions, ‘very often, indeed, a large part of the congregation was melted into tears.’†

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On the subject of the scriptural use of the Liturgy, Bishop Hobart had become year by year more and more impressive in his addresses to the Convention, in proportion as he felt and saw the necessity of some barrier against the spirit of wild fanaticism: his language this year was warm and from the heart.

‘But,’ says he, ‘my clerical and lay brethren, I should enjoy little satisfaction in congratulating you on the

\* ‘Candidate for Confirmation,’ &c., pp. 110, 111.

† Memoir, p. 147.

increasing attachment to the distinctive principles of our Church, and veneration for 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 favor, and in a state of preparation for his kingdom of glory.

‘It is cause both of gratitude and 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. I could point to districts in which, since the period of little more than twenty years, the praises of those who have experienced the power and the consolations of redeeming mercy, have cheered the wilderness and the solitary place. I could point there to many whom the truth, as it is in JESUS, has made free from the bondage of sin, and his grace adorned with the Christian virtues. And these blessed effects have been produced by the regular and faithful use of the forms of our Church, (God by his Spirit accompanying them,) and of these forms only. I have seen the minister of our Church, faithful to those vows which he made at

her altar, when he devoted himself to the service of his divine Master, with holy ardor offering the prescribed service of the sanctuary ; and in the family, and the private circle, animating and exalting their devotions by the fervent language of the Liturgy. I have seen him training up the lambs of his fold, by instructing them in the simple and evangelical formularies which the Church has provided. I have seen him teaching from house to house ; and exhorting his people to maintain communion with God, not only in his public ordinances, but in the exercises of pious reading and meditation, and of secret and constant prayer. To these important parochial labors I have seen him add fidelity, affection, and fervor in preaching the sacred word. In times of more than usual seriousness, and more than common attention to divine things, he has increased his attention to these private and public means of grace. And they have been blessed 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.\*

The importance of forms of prayer is a question that now needs no longer argument. The different fate that has attended Protestant Churches, with and without that guard, has for ever settled it, and the daily widening adoption of liturgical forms, by those once hostile to them, is a full acknowledgment of their value. Among recent instances illustrative of this con-

\* Journal of Convention, 1814, pp. 16, 17.

viction, are the orthodox dissenting Churches in England, and the Baptist missionaries in India : the one adopting them as the best means of securing, the other of teaching the pure Christian faith. On this point, Bishop Hobart took what was then termed *high ground*, but what the Christian world now admits to be *just ground*, the value, nay, rather the NECESSITY of a scriptural liturgy. The rampant heresies of an *unbridled* enthusiasm, and the *unchristianized* Christianity of cold Socinianism, have taught the Christian world, at least this lesson. The commendations passed upon the Liturgy by Adam Clarke, Robert Hall, and men of that stamp from without, are well known. The answer of one within, deserves to be recorded in connection with them. On their opinions being quoted to the late Bishop Dehon, of South-Carolina, as great concessions, his reply, equally novel and just, was, ‘ He who praises the Liturgy, praises himself ; he does but pay a compliment to his own taste and judgment.’ \*

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But to turn again to more domestic scenes. The following letter from Bishop Hobart affords pleasing proof that his was a religion of the heart.

\* Gadsden’s Life of Dehon.

TO C. F. M.

*' New - York, March 17, 1815.*

My dearest Mercer,

I have just received a letter from the Rev. Mr. Dunn, which fills me with most agonizing apprehensions for my beloved friend. Though he states that the physicians think you have passed the crisis of your disorder, yet still your situation was such as to excite the most painful solicitude. Yet **GOD** has sent this visitation in mercy : there was only one thing wanting to make my friend one of the most perfect of men, the experience of the renovating power of religion, a lively sensibility to his need of the mercy and grace of **GOD**, through the Saviour of the world. This greatest of blessings you have now attained, and I trust it has been followed by that lively view of the fulness of divine mercy, through **JESUS CHRIST**, and of the all-sufficiency of the merits of him who came to seek and to save that which was lost, which diffuses through the soul a peace that the world "can neither give nor take away." Your future life—and oh, may **GOD** long spare it—will, I trust, be devoted to the active service of **Him** who hath "loved you, and washed you from your sins in his own blood."

**Mr. Dunn** informs me that your first exclamation on seeing him was that the Prayer-book had been your comfort. Let me beseech you, my dear Mercer, continue to value it; make the Bible and the Prayer-book your companions. While in the affecting service for the communion you acknowledge that the "remembrance of your sins is grievous unto you, and the burthen intolerable," then hear addressed unto you the language of your Saviour, "Come unto me all ye that labor, and I

will give you rest." Do not, my dear Mercer, distrust the love of God; that love which gave his only Son to die for you. Do not distrust the love of your Redeemer; that love which endured for you an agony and bloody sweat, a cross and its passion. Be assured your God is more ready to receive you than you can possibly be to go unto him.

That God may bless you, is the fervent prayer of  
Your affectionate,  
JOHN H. HOBART.'

To this the following touching answer was immediately returned.

FROM C. F. M.

*' Locust Hill, near Leesburgh, Va., March 24, 1815.*

My beloved Hobart's letter did not reach me until last Tuesday, and I make a great effort to day to write a few lines in reply to it, that our mail, which travels but once in the week to the north, may take charge of them to-morrow.

My body is wasted to a skeleton, and my mind is, I believe, impaired. My memory of what passes in the day is much so; but it pleases ALMIGHTY GOD still to support me. Half my time I spend in communion with him; in deploring my past transgressions, and pleading for his forgiveness, through the merits, and in the name of our blessed Saviour. I use in the morning and evening, with the assistance of a friend, the form of family prayer provided by our Church; and have read to me through the day, when my strength will permit me to listen to advantage, passages of the New Testament. I

have got through the Gospel of St. Luke, and as far as twenty chapters in that of St. Matthew.

Mr. Dunn has again been to see me, and was so kind as to remain with me several days. I was much worse after his first visit. For ten days, I expected twice in each day to breathe my last. It is only within a few days past that I have thought my recovery probable. I have now reached the twenty-seventh day of my confinement, but, much as I have suffered, dearest Hobart, I would not exchange my present situation to obliterate all that has passed in those days of bodily and mental anguish, and to be restored to perfect health again. Humility and resignation, and the blessed assurance that my numerous sins and transgressions are forgiven, have made my sick bed, a bed of roses, my pillow, the pillow of repose.

To have had you, my beloved friend, to soothe, to console, and guide my often sinking and wandering spirit, during this trial, would have been the first wish of my heart. But a merciful God has provided me with some pious friends, on whose bosoms I have wept tears of indescribable joy. The happiest hours of my life have been spent in this darkened chamber.

My love to your family, dearest Hobart, and may ALMIGHTY GOD of his infinite mercy, unite us again in a world where we shall not be separated, either by our professions or our abodes.

Your affectionate,

C. F. M.'

The following, though of a more public nature, shows his watchful care over the interests of his flock.



TO LIEUTENANT-GOVERNOR TAYLOR,

*New - York, March 22, 1815.*

Dear Sir,

I perceive, by the newspapers, that a bill is before the Legislature prohibiting clergymen from solemnizing marriages, except in the counties in which they reside.

Will you allow me to state to you the great inconveniences to which this provision of the law may subject Episcopalians. In many counties, where are Episcopalians, there is no Episcopal clergyman. The contemplated law would either compel them to travel a considerable distance, to the residence of an Episcopal clergyman, and thus deprive them of the gratification of being married at home, or debar them from the privilege of being married according to the rites of their own Church. Two cases where this hardship would have been felt have occurred within my knowledge. In the course of my visitations of the Episcopal congregations through the State, I have performed the marriage ceremony for two clergymen, one resident in Onondaga, and the other in Washington county. They were the only Episcopal clergymen in those counties, and, had the contemplated law been then in operation, they would have been compelled, either to forego the convenience and gratification of being married at home, and to travel a considerable distance to the residence of an Episcopal clergyman, or to receive marriage contrary to the order and solemnities of their own Church.

It may happen, also, that the church and residence of a clergyman is contiguous to one or more counties, in which reside many of his congregation. In this case a clergyman would be prohibited from going to the houses of some of his own parishioners in order to

solemnize marriage. This hardship would not affect Episcopalians alone. Indeed, the inconveniences generally, would be felt by all Christian societies who have not a clergyman in every county in the State. The Roman Catholic clergy of this city could not go to Westchester, where, as in many other counties, there is no Roman Catholic clergyman, to solemnize marriage for one of their own communion.

If the sole object of the contemplated provision is to secure the registry of marriages, could not this be done, by requiring all clergymen to have their marriages registered in the counties, respectively, in which they were celebrated.

Begging your indulgence for the liberty which I take of addressing to you these remarks,

I remain, &c.

J. H. HOBART.'

Toward his old college President, Dr. Samuel Stanhope Smith, he still retained those feelings of respectful kindness which should ever belong to that relation. But their relative position was now changed; the President, whose nod once was law, had sunk into age and poverty, while his warm-hearted pupil had risen into rank and influence. Among its grateful results was the ability it gave of befriending one to whom he owed a portion of that greatest debt which man can owe to man—the debt of a well-disciplined mind. The following letter made a request which, it is hardly necessary to add, was promptly and liberally answered.

FROM REV. DR SMITH.

' *Princeton, June 23, 1815.*

Dear Sir,

Your being at the head of one Church, and I a disabled minister in another, will not place such a distinction between us as to impair our friendship, or that of my former friend, Dr. Howe. I do not hold Christianity on such narrow grounds. I have been employing the irksome leisure of my indisposition in revising, and preparing for the press, a compendious view of the principles of natural and revealed religions, with the evidences of the latter; the substance of which has been many years used in the college to a small theological class. The principles of this system, though a moderate Calvinism reigns in two or three chapters, are such, I persuade myself, as will meet with the approbation of those gentlemen who accord with the "Christian Observer." The question of church government I entirely avoid.

Mr. Hamilton goes into your city to solicit subscriptions for this work. It is such, I presume, as to involve no interference with the principles of your Church. I cannot suppose that Mr. Hamilton's object will militate with any rule you may have thought proper to adopt on such subjects. I should be happy in any countenance you may think it decent to show to this gentleman, or to his object; but, whatever it may be, shall always, with the same cordiality, remain your friend,

And very respectfully,

Your most obedient, and

Most humble servant,

SAMUEL S. SMITH.'

## CHAPTER XIV.

1815.—Æt. 40.

Convention—Missionary Cause—Outcry against Bishop Hobart as an Enemy to Foreign Missions—Explanation—Oncida Indians—Mr. Williams—History—Bible and Common Prayer-book Societies—‘Pastoral Charge’ on the subject—Letter to Episcopalians—Charges against Bishop Hobart—Explanation.

THE Convention of this year continued to evince the fruits of the Bishop’s well-ordered zeal. The number of clergy in the Diocese had already doubled during the four years of his episcopate, while the number of missionaries in it had more than quadrupled. Still, however, his zeal outran his success; and ‘the wants of the wilderness’ was a theme still uppermost in his heart and on his tongue.

‘The missionaries,’ says he, ‘continue, as usual, faithful and diligent in their important work. It is impossible to appreciate too highly the importance of their exertions.’ Nor were the laity wanting on their part.

‘There have been instances of individuals, possessing only moderate wealth, who have given the tenth, and the eighth part of their property to the building of churches, besides liberal contributions in the same proportion, to the support of the clergy. The congrega-

tions of our Church, it should be recollected, in the new settlements particularly, are not large; and, therefore, the erection of buildings, and the support of public worship, fall heavily upon them. But for the aid that they received from other quarters, and particularly as it respects the support of clergymen from the Missionary Fund, the scattered Episcopalians in many parts of the State would have been unable to establish congregations, and to obtain, permanently, the worship of our Church. I mention these facts, in order to excite their more wealthy and favored brethren, particularly in the cities, from the example of their liberality, to contribute, in generous proportion to the means with which Providence has blessed them, to the diffusion and support of that Gospel which is the only security for man's happiness in this life, and his only pledge of felicity in the life which is to come.\*

It was one of the popular outcries raised against Bishop Hobart, that he was an enemy to *foreign* missions; as if between *foreign* and *domestic* there were any other question than that of simple distance. The missionary spirit is the spirit of the Gospel, it is one and the same wherever it labor. As our Church hath now well said, 'the missionary field is one—THE WORLD—and foreign and domestic are but terms of locality.' Now, that Bishop Hobart possessed the missionary spirit none will deny, for who pleaded it more eloquently, or labored in it more

\* Journal of Convention, 1815, p. 14.

faithfully, to extend, within the limits where he wrought, the Redeemer's kingdom. The charge, therefore, amounts but to this, that he preferred, for the time, to labor nearer home than some others, no doubt equally sincere, and equally zealous. And yet, who will now undertake to say that he was wrong? Who will undertake to deny that the present vigorous flight of our distant missions is not the result of that condemned policy which began by first strengthening at home its infant and unfledged pinions? At any rate, all must admit it to be a mere question of time and distance, involving no point of principle, and justifying, on neither side, censure or condemnation.

Among the changes in the Diocese he was called upon to notice, was the decease of its first Bishop, September 6, 1815.

‘The Right Reverend Bishop Provoost has very recently departed this life. 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 with respect to the manner that marked his official intercourse, there can be no testimony more interesting than that of the venerable Bishop of our Church in Pennsylvania, who, on a public occasion,\* several years since, referring to the inti-

\* Bishop White, in his sermon at the Consecration of Bishop Moore.

mate relation between himself and Bishop Provoost, introduced the sentiment, that "delegation to the same civil office is a ground on which benevolence and friendly offices may be expected;" and then remarked, "How much more sacred is a 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 labored in all the ecclesiastical business which has occurred among us; and who, through the whole of it, never knew a word, or even a sensation, tending to personal dissatisfaction or disunion."\* \*

A few words of minuter information may not be unacceptable touching the life of our earliest diocesan. The ancestors of Bishop Provoost were from Holland, though originally of France; being among the refugees from that country during the religious wars of the latter part of the sixteenth century. They emigrated to America about the middle of the seventeenth.

His parents being attached to the Church of Holland, he was baptized and brought up in that communion. His early education was in his native city, New-York, a graduate of King's College. At the age of nineteen he went over to England for its completion, entering himself a fellow-commoner at Peter House, Cambridge. His studies, or his associates there, brought him

\* Journal, 1815, p. 12.  
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over, first to the Church, and eventually to the ministry, which he embraced as his profession. He was ordained Deacon by the Bishop of London, at Westminster, February, 1766, and Priest a few weeks after, at Whitehall, by the Bishop of Chester. Marrying at Cambridge, about this time, he returned to New-York; was elected Assistant Minister in Trinity Church, the Rev. Dr. Auchmuty being Rector. In this situation he continued until the year 1770, when he retired to his farm, as already stated; returning only upon the final evacuation of the city by the British in 1783. His subsequent course has been already given.

A new point of interesting labor was this year opened to the Bishop in the condition of one of the Indian tribes, or rather that portion of one of them known as the Oneidas, residing on their reserved lands in Oneida county, to the amount of about four thousand souls. In after-years his feelings in their favor were still more highly excited by personal intercourse: his care at present was confined to sending among them, as a catechist and schoolmaster, one of their own blood and lineage, being an Iroquois, who had been fortunate enough to receive in his youth not only a Christian but a liberal education. Among the duties prescribed to this teacher, was that of preparing a translation of portions



of the Scripture and Liturgy in the language of the tribe, for which purpose an earnest appeal to Episcopalians was made by the Bishop for obtaining the requisite funds.

The story of this heathen convert was one of painful interest. Among the later inroads of the Indians on the white settlements, as related in colonial history, was one against the frontier village of Deerfield, (Conn.,) which was sacked and plundered, and the wife and children of its minister, the Rev. Mr. Williams, who was then absent, carried off as part of their booty. On his return to a desolate home the distracted husband and father set off immediately in pursuit of the wretched captives; but his search was vain, and years elapsed before any trace of them was to be found; and when discovered, all were not willing to return—one daughter had married a chief of the tribe; and on the score either of love or duty, preferred her new to her old home. The children of this ill-assorted marriage assumed the maternal name of Williams, and from this family was descended the one who was now to be instrumental, under the guidance of Providence, in leading his nation to a purer faith, and more peaceful habits, than had belonged to his heathen marauding progenitors. But the subject of the Indian Mission will again appear in the course of the narrative.

But there is a further topic touched upon in the address, which has been deferred to the last, inasmuch as it opens another of those points of painful controversy, which so often added weight, if not bitterness, to labors in themselves sufficiently heavy. To harass a conscientious man in the performance of official duties, is certainly not wisely or kindly done; it is like baiting some noble animal at the stake—the one is tied, the other free. Wo waits upon the ruler who holds not on his course of duty, however encompassed by foes, while the voluntary assailant may cast his dart, and retire unquestioned. Such are the reflections forced upon the mind of the writer, when he remembers all that his friend and Bishop sustained and suffered in the matter upon which he now enters.

‘It gives me,’ says the Bishop, ‘great pleasure to notice the increase of Bible and Common Prayer-book Societies in this State.’

The name is sufficient to open the subject, at least to any of his contemporaries. The charge was ‘bigotry,’ if not ‘impiety,’ in thus uniting the Prayer-book with the Bible, and in using his official influence, as he unquestionably did, among Episcopalians against the formation of common societies for distributing the Bible alone. This requires from his biographer explanation; his own views lead him to add, *justification*.

In accordance with the spirit of an age which ran to amalgamation, or, in other words, to the adoption of a Christianity without creed or distinctive marks, societies in which the members of every communion might unite for the gratuitous distribution of the Scriptures, without note or comment, had arisen, and become highly popular, first in Great Britain, and shortly after in our own country. Under this excitement very many Episcopalians were found to prefer these new and open societies to the less popular ones already established in their own Church, for a similar end, viz. associations of Churchmēn, for the united distribution of the Bible and Book of Common Prayer.

In this ardor for the new form of an old cause,—an ardor so laudable both in its motive and in its end,—while others saw nothing but a subject of congratulation, Bishop Hobart discerned also something, nay, even much, to dread. The motive was good, and the end was good, but the means, as he thought, were unwise and inexpedient; objectionable in principle, and likely to prove highly injurious in their final results. Under this conviction, he hesitated not as to his course of duty. Though well aware how hostile at first sight the measure would appear to all other denominations—how easily it might be perverted to party purposes

within the Church, and the outcry of ‘bigotry’ be raised against both it and him—though well aware, too, that it was a question in which he stood in the minority, perhaps a small one, certainly with the laity of his Church, and most probably even with his clergy—still he faltered not; but coming forth in a ‘Pastoral Letter’ addressed to the laity of the Church in his Diocese, and subsequently in an ‘Address to Episcopalians’ in general, proceeded openly and plainly to the maintenance of this position, viz. That in all societies of Churchmen for religious purposes, it is better that they be conducted in our own way, and on our own principles, and consequently without union or amalgamation with other denominations,

The ‘Address’ just mentioned concludes with a characteristic acknowledgment.

‘My brethren of the Laity,—When I commenced writing this address to you, it was my intention that it should be anonymous. But I deem it more consistent with honorable frankness to annex my name. I am aware that I may be exposed to unworthy imputations. But if I am charged with an illiberal or uncharitable spirit, He who knows my heart knows, I trust, that the charge is unfounded. I think I am doing my duty—and my duty, “through good report, and through evil report,” I ought not to fear to perform. I think I am doing my duty to my Master—to the Church, a portion of which, in his Providence, is intrusted to

me—and whose interest I would most solicitously guard, in the firm persuasion that she is a pure branch of his mystical body, which is finally to convey the blessings of grace and redemption to every quarter of the world.\*

In the state of religious feeling that then existed, this was not only a bold but a startling position; taking up, as many thought, unchristian ground, and as still more imagined, from its running counter to the spirit of the age, untenable ground, and one from which he must necessarily recede.

Some of the clergy, many of the laity of his Diocese openly rebelled against it; while still more, it is probable, were silent out of respect, yielding to his official authority what they denied to his argument. Those who thus accorded to his views, satisfied themselves by considering that it was a question of expediency, and not of Christian principle; not one, therefore, in which they were called upon, by the maintenance of their individual opinions, *to run the risk of the peace of the Church.*

The evils of a distracted diocese had already been widely and deeply felt, and the wounds scarcely closed: whether the Bible was to be

\* Address to Episcopalians, on the subject of the American Bible Society, p. 12.

given alone, or a Prayer-book with it, was certainly not a question that would justify opening them again. Fortunately this feeling operated widely — fortunately, it may be said, because many who began with silence, ended with being satisfied.

The author, therefore, feels it due to them, and perhaps to himself, as approximating to them, as well as to his subject, to give the outline of an argument that second and better thoughts thus approved of.

It consists of two parts :

I. The justification of the union of the Prayer-book with the Bible, as a summary of Christian doctrine, and a manual of personal devotion.

II. An exposition of the dangers to which all such general societies are liable, so far at least as Churchmen are concerned.

On the first point, however, the Bishop can hardly be said to have had an opponent, since the separate distribution of the Bible was not maintained by such societies on the ground of objectionableness to the Book of Common Prayer, but simply, that as none but Churchmen could be expected to unite in distributing the one, therefore they should, because they could, combine in distributing the other.

The excellence, however, of the Prayer-book was to the Churchman at least one very strong

argument for uniting it. Its eulogium, therefore, was not misplaced in his argument.

‘The evangelical truths of Scripture are set forth in this book with clearness, fidelity, and force; those truths which are considered fundamental, the corruption and guilt of man—the divinity, the atonement, and the intercession of JESUS CHRIST, and salvation through a lively faith in him, and through the sanctifying power of the HOLY GHOST. To quote all the passages which set forth these doctrines, would be to transcribe the Liturgy. They constitute the spirit that gives life to every page, that glows in every expression of this inimitable volume; they are set forth, not in a form addressed merely to the understanding, but in that fervent language of devotion which reaches the heart. What greater service, then, can we render to a benighted world, than to circulate, in conjunction with the Bible, this admirable summary of its renovating truths?’\*

Again, ‘One invaluable characteristic of our Liturgy is its admirable fitness not only for worship, but instruction. It is not only a guide to devotion, but a formulary of faith; a correct exhibition of evangelical doctrine, in language gratifying to the taste of the most refined, and level to the capacities of the most humble; enlightening the understanding, and swaying the affections of the heart. Can a book, unrivalled in its simple, correct, and forcible display of the truths contained in the Bible, be an unfit companion to this sacred volume? The Prayer-book is the best religious tract that can accompany the Bible.’†

\* Berrian, p. 166.

† Ibid. p. 171.

But if this be esteemed partial praise, we are willing to take the language of candid opponents. ‘Next to the Bible,’ says Adam Clarke, that giant of the Methodist Church, ‘the Prayer-book is the book of my understanding, and my heart.’ Or take the words of Robert Hall, the ‘light and glory’ (and he would have merited the title in any Church) of the Baptist communion,—‘I believe,’ says he, ‘that the evangelical purity of its sentiments, the chastised fervor of its devotion, and the majestic simplicity of its language, have combined to place it in the very first rank of uninspired compositions.’ But passing by the value of the Prayer-book as an acknowledged position, and one not necessarily involved in the controversy, let us examine, secondly, the real ground of contest, viz. the objections to Churchmen uniting in *general* societies for the distribution of the Scriptures.

In the first place, the Bishop put the question on its right footing: it was a consideration of expediency, not of principle; the inquiry was not as to the value of the word of God, or the duty of Christians to disseminate the knowledge of it; in these points all were agreed, and no man went beyond him in enforcing them; but it was whether that duty were best performed by Churchmen uniting with other denominations in one common society, and distributing the Bible



without note or comment, or by laboring in their own Christian field, and in their own scriptural way.

On this point the Bishop stood firm, and showed it to be expedient as well as right: it was better, he said, far better for Episcopalians to hold together, to rally around their own Church, and manage their own concerns without the intervention of strangers. The very needlessness of amalgamation was a sufficient argument against it. We have our own societies, and for the same ends. Why incorporate with those from whom you conscientiously differ, in an object equally well attained by uniting with those with whom you conscientiously agree? This at any rate threw the burthen of proof on those who were for introducing the new principle.

But it was said, 'Union'—'Union and harmony among Christians'—'This alone is the spirit of the Gospel'—'Why needlessly separate from our fellow Christians upon minor and unessential points, in distributing that blessed book in which we all put our trust?'—'Let Churchmen have Prayer-book societies within themselves, but let them unite with their Christian brethren in distributing Bibles.'

Against such popular appeals it was not easy to make good even the most conclusive argument, and it may be doubted how far the Bishop

at that time succeeded, in one that certainly admitted of two opinions. His reasons, however, were strong in themselves, and experience has given them tenfold weight. In spirit they were shortly these.

The differences that exist between Churchmen and others are either *essential* or *non-essential*. If the latter, let them be given up, not only in Bible societies, but in church government, in ministry, doctrine, and discipline,—for if union be the only law of Christian charity, and the differences are unimportant, where shall the line be drawn? for, draw it where you will, Christian harmony, according to this principle, is violated. But if such universal amalgamation be absurd, it shows that there is some practical fallacy in this apparently Christian plea for union. The fallacy is an obvious one; it consists in substituting union, which is a worldly question, for UNITY, which is the Christian principle. The first, to be true and sound, can go no further than the latter goes — *union* cannot go beyond *unity*.

A similar fallacy exists too in the cry of Christian charity, which is violated, not by standing up for what we believe to be truth, but by contending for it in an improper spirit; and the charge of bigotry is incurred, not by pursuing good ends in our own way, but

in denying to those who differ from us an equal right of choice in the common field of Christian usefulness. But upon this again issue was joined. Why, said the advocates of the Bible Society, does Bishop Hobart step out of his way to oppose our course? But the question was, 'Did he?'

Bishop Hobart addressed himself but to the members of his own Church, and his own Diocese—to those over whom he had accepted a charge, and in a matter where he felt himself to be their guide. Was this *out of his way*? Were others to take offence because he guided his own; or call that an attack upon them which was but the necessary result of his own official responsibility? This part of the question evidently resolved itself into the rightful limits of a bishop's care over his people; a question with which those without the Church had evidently nothing to do: and those within, whatever they might think of his advice, could evidently find no fault with his giving it; it only showed his watchfulness in matters where they themselves had appointed him to watch.

What else, in short, could a conscientious man have done, believing as he did? Convinced that the compromise involved in such union was unnecessary to attain the end, unfavorable in its operation upon the Christian character, by

weakening the outworks of its faith and profession, and likely to prove in its result highly detrimental to the Church by breaking up its ranks, scattering its members, and amalgamating them with a preponderant sect, from which, in discipline if not in doctrine, the Church widely differed ; and beyond all this, regarding it as an unscriptural, and therefore an unsound mode, needlessly to separate the word of GOD from the Church of GOD in our endeavors to evangelize the world ; believing all this conscientiously, and feeling it most deeply, what other course could Bishop Hobart have taken than that he did take, viz. to warn his people affectionately and earnestly to gather around their own standard, and evangelize the nations by carrying to them, as the Apostles did, the Church as well as the Gospel.

This latter point was the burthen of his objection. ‘Those societies,’ said he, ‘appear to me erroneous in principle.’ ‘The separation of the Church from the word of GOD, of the sacred volume from the ministry, the worship, and the ordinances which it enjoins, is wrong.’ ‘We deem ourselves not warranted in sanctioning what appears to us *a departure from the apostolic mode of propagating Christianity.*’ \*

\* Address, &c. 1822.

The subject, however, did not pass without controversy. His appeal to Churchmen was not only attacked by those who owed to him no obedience, but protested against by some who did.

The 'Pastoral Letter' was answered anonymously by an 'Episcopalian;' one, who, if report rightly indicated the author, was the very last who should have found fault with an act of unpopular official independence in another, as being himself one whose whole course has exhibited the same conscientiousness in judgment, and fearlessness in duty, with him whom he here opposed; whose motto, like that of Bishop Hobart's, has ever been, 'fiat justitia, ruat cœlum.'

In this world of error and misapprehension it were vain to hope that such a course of independent unpopular duty, however pure in its motives, would escape censure. The charges of ambition, formalism, bigotry, and persecution, were, therefore, freely poured out against him. That these were made by men equally sincere with himself, there is no need to question; but that, in truth, they were unfounded, the event, and the knowledge of his private character, may sufficiently show; and they are now noticed, only as being among the trials through which he had to pass, though perhaps, too, some may draw from their recollection the needful lesson not hastily to judge, or harshly to condemn, the

course of public men in the conscientious performance of duty.

But there is one charge recently made which Bishop Hobart's biographer cannot pass by in silence, coming as it does from the pen of a clergyman who ranks justly high in influence, and appearing as it does in a work of permanent form, and in the narrative of a life highly beautiful and interesting.

In the Memoir of the late Rev. G. T. Bedell, of Philadelphia, a narrative is given\* of some occurrences in his life, as connected with this question, casting imputation upon the good faith and kind heart of Bishop Hobart. It is due, however, to the highly talented author of that narrative, to add, that upon the written evidences of such error being submitted to him, he promptly, in the spirit of Christian candor, addressed to the Editor of 'The Churchman,' a letter, acknowledging his mistake. 'I gladly,' said he, 'take this opportunity to make the correction, which truth and justice demand;' † and it is here introduced only to forward his own wish, that the explanation should be as widely diffused as the error.

But there is a further passage in the memoir,

\* Pp. 40-42.

† Churchman, September 12, 1835.

which, as it lies before the writer, and as bearing on the present question, seems to call for a passing notice. Speaking of Dr. Bedell's education, under the guidance of Bishop Hobart, he says, 'so certainly true did Mr. Bedell consider Bishop Hobart's views of doctrine, that he was accustomed subsequently to say, in reference to his early ministry, that, for its first years he "preached Bishop Hobart." '\* And, immediately after, speaking of his first discourse, Dr. Tyng observes; 'In this sermon, in which his particular subject was "Gospel preaching," we find *just those partial and imperfect views of divine truth* which a knowledge of his previous course and character would have led us to expect.' †

Now the answer to this unchristian condemnation may be found in Dr. Bedell's own acknowledgment, toward the close of life, when he states, that in his subsequent preaching, which his biographer so highly eulogizes, he had 'dwelt too little on the *peculiarities* of the Church, and that, God willing, he proposed to amend it.' It might too, we think, have occurred to his biographer, whether in giving permanency to such party words as, 'preaching Bishop Hobart,' he was not sinning against

\* Page 28.

† Page 30.

those better words of peace, which he himself records, as Dr. Bedell's legacy of Christian charity to the Church.

'If,' said he, 'in the heat of party controversy, I have said or written any thing which has wounded the feelings, or been injurious to any one, I ask that it may be attributed to the heat of party controversy, and that this expression of regret be received in the spirit in which it is rendered.' \*

Noble acknowledgment, and nobly expressed! But we are well aware that in this sentiment no man more fully unites than his Christian biographer, and that whatever has escaped him, militating, even in words, against it, is to be attributed to haste or to inadvertency, and will, doubtless, be amended in a subsequent edition of one of the most beautiful and instructive memoirs that our Church has produced.

But what bears most upon our subject, in this volume thus incidentally brought up, is Dr. Bedell's own change of views. 'A few weeks before his death'—they are the words of the friend to whom they were addressed,—'he said, like many who thought and acted with him, he had for years said little on the peculiarities of our Church, but the period had arrived

\* Page 193.



when they should be taught and preached. He then added, very emphatically, "If God spares my life, I intend delivering a course of sermons on Episcopacy this winter." This course, he informed me, he had then in preparation.\*

As Bishop Hobart's views in this question were, and, perhaps, still are branded by many with want of Christian liberality, it is due to him to give his vindication in his own words.

'Christian liberality' extends its charity, not to opinions but to men; judging candidly of their motives, their character, and conduct. Tenacious of what it deems truth, it earnestly endeavors, in the spirit of Christian kindness, to reclaim others from error. But there is a spurious liberality, whose tendency is to confound entirely the boundaries between truth and error. It acts under influence of the maxim, not the less pernicious, because it allures in the flowing harmony of numbers.

"For modes of faith let graceless zealots fight,  
He can't be wrong whose life is in the right."

Christian unity is a fundamental principle of the Gospel, and schism a deadly sin. But Christian unity is to be obtained, not by a dishonorable concealment or abandonment of principle, where there is no real change of opinion; nor even by a union in doctrine, could such a union be sincerely effected, of religious sects who

\* Page 185.

continue to differ in regard to the ministry of the Church. The Episcopalian declines with mildness and prudence, but with decision and firmness, all proffered compromises and associations, which do not recognise these orders of the ministry, and which may tend to weaken this attachment to the distinctive principles of his own Church. He respects the consciences of others. He guards their rights, but he will not sacrifice or endanger his own. He defends and enforces those true principles of Christian unity which characterize his Church. He does his duty, and leaves the rest to God, in the prayer and in the belief that the gracious Head of the Church will, in his own good time, overcome the errors, the prejudices, and the passions of men, to the advancement of Christian fellowship and peace; so that, at length, "the whole of his dispersed sheep shall be gathered into one fold, under one shepherd, JESUS CHRIST our Lord."\* \*

How far the evils predicted by Bishop Hobart, as likely to result from such union in general societies, have been in truth experienced by other denominations, it is for them to say; certain it is such impression has gone abroad, that they have not proved baseless. To take a few authorities as they incidentally occur.

'We award,' says the leading paper of the Methodists, in 1835, 'to the Episcopalians the priority in the defence of church, or denominational religious societies,

\* Berrian, pp. 173-175.

in opposition to the plan of national religious societies. We are informed that Bishop Hobart was the first to make a stand. Had other able men and excellent papers, upon the conviction of this being the better course, defended it with constancy, firmness, and discretion, the general Church of God in this country would have been in a much better state.'

The language of the Reformed Dutch Church is to a similar effect.

'The spirit-stirring Liturgy of the Protestant Episcopal Church, and a scrupulous adherence to it has, under God, notwithstanding the mutation of men and things, and all the aspersions cast upon her, as coldness, formality, and want of devotional feeling,—we say, a scrupulous adherence to her Liturgy, has preserved her integrity beyond any denomination of Christians since the Reformation. Even defection from the articles of her faith, by men within her own bosom, has been restrained in its course by the form of sound words, so that, whatever dissensions prevail within, all are still united in maintaining a common cause. The example, we hesitate not to say, is worthy of imitation. It might be so in our Church. And why not?'

But the controversy is now past, and a wider experience of missionary labor has enabled the Christian world to judge of the expediency, or in expediency, of uniting the distribution of the Prayer-book with the Bible—and what says it ?

\* Banner of Church, vol. i. p. 131.

Let facts decide. At the very moment (and it is a notable coincidence) that Presbyterians in America were pressing Bishop Hobart with the triumphant question, ‘Of what possible use is the Prayer-book in converting the Heathen?’ at that very moment were Presbyterian missionaries in the east, engaged in translating into those foreign tongues *that very book*, as being the greatest aid they could have in converting the Heathen; and, what is more, making the translation of it to precede, in some instances, that of the Scriptures themselves, as an expedient introduction of them to the narrow and bewildered minds of the Heathen. Under date of September 4, 1817, the Rev. Dr. Morrison, the ‘apostle,’ as he has been well termed, of China, thus writes home, himself a Dissenter, to a board composed of Dissenters.

‘I have translated the Morning and Evening Prayers just as they stand in the Book of Common Prayer, altering only those which relate to the rulers of the land. These I am printing, together with the Psalter divided for the thirty days of the month. I intend them as a help for social worship, and as affording excellent and suitable expressions for individual devotion. The Heathen at first requires helps for social devotion, and to me it appeared, that the richness of devotional phraseology, the elevated views of the Deity, and the explicit and full recognition of the work of our Lord JESUS CHRIST, were so many excellences, that a version

of them into Chinese, as they were, was better than for me to new-model them.\*

How striking the refutation! While ‘an Episcopalian’ was here penning the assertion, ‘beyond the bounds of the Church no man wants a Prayer-book,’ heathen converts in India were crying out for its introduction; and Christian zeal and learning making even those who rejected it themselves, busy in giving it to them. On this point Christian missionaries now concur—‘to the Heathen, in his blindness,’ the Bible (with reverence be it spoken) is a sealed book, ‘unless some man guide him;’ he must have the voice of the living instructor, or some other aid, to explain, to unfold, and teach it to him. In short, it is the ‘Church,’ that must carry forward the Gospel. This was the sum and substance of Bishop Hobart’s argument, and it has been, by ten thousand facts, triumphantly established.

A recent letter from that devoted ‘missionary,’ as he may well be termed, Bishop Wilson, of Calcutta, places this matter in a strong light: ‘I am more and more convinced,’ says he, ‘that the Episcopal Churches, with their paternal order, their Liturgies, their offices of religion, their meek and holy doctrine, their visibility

\* Dr. Morrison’s Letter.

and stability in the sight of the Heathen, are best adapted for the feeble, prostrate, lubricous, half-civilized minds of the Hindoos.\*

May not, too, the acknowledged failure of some modern missions among the Heathen be traced, in no small degree, to the want of such an aid. In such instances, there has been no lack of preachers, of zeal, or of Bibles; but they have wanted form and organization, and, above all, a LITURGY; therefore have the results of their labor been fickle and transitory. Their converts have been taught, but not *built up*; they have not been *moulded*, as the ignorant mind must ever be, by 'line upon line;' through the power of solemn form and daily habit.

But, however others may think of this question, with Episcopalians it is, henceforth, a question settled and *ruled*. THE CHURCH IS THE MISSIONARY SOCIETY. Such is the solemn decision of the highest councils of the Church. Therefore does the Church go where the Gospel goes; her prayers go with her instructions, her ministers with her doctrines; her sacraments with the knowledge of that covenant of which they are the seal, or in other words, the PRAYER-BOOK GOES WITH THE BIBLE.

To close this long discussion with the words

\* Letter to the Rev. Dr. Milnor, April 15, 1835.

foreign to controversy ; the views of both parties, in this matter, were, doubtless, equally conscientious, and perhaps have both been equally blest. If the wisdom of an all-seeing Providence overrule even the 'wrath of man to praise him,' much more may we look for it amid the unwilling errors of human judgment. The concentrated wealth of Bible Societies has doubtless hastened the translation of the Scriptures into many heathen tongues, and extended the word of reconciliation where, perhaps, without their labors, it would be still unheard ; while, on the other hand, without the sounder principles involved in the argument of their opponents, and which have been so manifestly blest to the strengthening and enlarging of the Church in which they were peculiarly maintained,—without these sounder principles entering in upon the same field, and carrying forward the Church of CHRIST with the Gospel of CHRIST, the labors of the former would be found comparatively vague, feeble, and baseless. Upon primitive form, and apostolic order alone, can the Church securely rest, for upon these was it placed by its divine Head and Founder.

Of the Church at home it is still easier to speak. The policy was a wise one which gathered it around its own standard, and to the warning voice, on that occasion, of her wakeful

guardian, the Church, under God's providence, owes much. Though the note may have sounded harsh in the ears of the watching, it was needful to awaken the sleepers, and to infuse into their movements, as it unquestionably has done, a new and more energetic spirit.

Of this new spirit, the increased demand for Prayer-books, which immediately followed this controversy, is sufficient proof. In 1815, five hundred copies of the Prayer-book were issued from the Depository. In 1816, two thousand seven hundred and fifty. In 1817, five thousand two hundred and thirty-nine.\*

The Bishop's official publications, this year, were more numerous than usual. He was ever ardent in proportion as he saw evil, or apprehended danger. In addition to the usual address to the Convention, he gave also a 'Charge' to the clergy, the first instance, it is believed, of such form of admonition in our American Church, certainly in the Diocese.

As the practice was a novel one, he introduces it with an exposition of its fitness and importance.

'My Brethren of the Clergy, — The delivering of charges to the clergy is a duty resulting from the

\* Reports Bible and Common Prayer-book Society, 1815, 1816, and 1817.



nature of the Episcopal office, sanctioned by immemorial usage, and contemplated by the canons of our Church. The *addresses*, at the opening of the Convention, present a view of the state of the Diocese, and afford an opportunity for remarks on the subject of ecclesiastical affairs. It is the design of Episcopal *charges* to explain and enforce whatever relates to the Christian ministry, its constitution, its distinct grades, their general and particular powers and duties, their qualifications, literary, theological, and ecclesiastical; the responsibility of their office, its difficulties, its aids, and its rewards. From the variety and importance of these topics, it is easy to infer how instrumental these charges may be in exciting and aiding both him who delivers them, and those to whom they are addressed, in the faithful, diligent, and zealous execution of the duties of the ministry.\*

After an eloquent vindication of the Church from the political prejudices heaped upon her, he adds:—

‘We resemble the primitive Church in our faith, in our ministry, and in our worship,—let it be our care to resemble her in sanctity of manners, in devotedness to our God and Saviour.’ †

In urging again upon the clergy the trust, the responsibility, that rested upon them in relation to testimonials given to candidates for the ministry, he rises into language, deepened

\* Charge to the Clergy, 1815, pp. 3, 4.

† Ibid. p. 27.

by the recollection of past, or, perhaps, the foresight of coming trials.

‘Let us stop him before he touches the first step of the altar, lest he pour on it unhallowed vows, and be smitten by the wrath of God. Let us arrest him at the threshold of the sanctuary, lest in its sacred courts he should be the scoff of the ungodly, and the grief of the pious. Let us arrest him before he enter the Christian fold and sow dissension among the flock of CHRIST, and dishonor the holy spouse, and rend the sacred body of the Redeemer; for difficult and painful may afterward be the task of expelling him from the altar which he profanes—from the sanctuary which he disgraces—from the fold and body of CHRIST which he dishonors and rends.’\*

The charge closes with an injunction to pastoral duty, in a spirit of apostolic earnestness.

‘His congregation are his charge. “Feed my sheep,” guide, reclaim, comfort, lead them to heaven, was the commission of Him from whom he received them. To the care of his flock then, every other care is made subservient. The lambs of his fold he diligently feeds with food convenient for them; the weak he encourages; the strong he confirms; the self-confident he cautions; the timid he animates; the desponding he enlivens; the mourning he comforts; the ungodly he prudently reproveth; the scoffer he puts to silence. In the abodes of poverty and wretchedness he

\* Charge to the Clergy, p. 29.

is seen dispensing comfort. At the bed of the sick and the dying, he appears, sometimes, indeed, the messenger of wrath; but only that he may exercise, with more effect, the benign office of the angel of consolation.\*

‘Who is sufficient for all these things? There is a principle that will constitute our sufficiency—the divine principle of faith. This is the principle by which we exhort Christians to overcome. Let us show them that this is the principle by which we can become conquerors. Let us believe that we are commissioned by the LORD of all things. Let us believe, that in all our labors, duties, sacrifices, trials, we are co-workers with him in the exalted work of promoting God’s glory, and the salvation of men; and are conformed to his example. Let us believe that he is present with us, comforting, succoring us; leading us to duty, to trial, to victory, to reward. Let us behold that reward—a crown of righteousness. By faith, let us look to our Master, let us look to Heaven—and what can we not do? Pray, brethren, that this faith may be yours. Pray that it may be his who addresses you. Pray that you, and he, and you the beloved people to whom we minister, may finally be found worthy, by this faith, to be admitted to the Church triumphant.’†

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The following desponding letters recall the name of one (Rev. C. W.) whose fortunes have already been noted as below his merits. They

\* Charge to the Clergy, 1815, p. 39.

† Ibid. pp. 43, 44.

may seem, and probably are out of place amid the high questions of church policy and official duty, into which our narrative has run ; but such is life, and such must be its picture. They were besides, too, promised to the reader, (page 120,) as completing a picture, not without its melancholy interest as that of a poor, humble, right-hearted, wrong-headed country clergyman. His children were now old enough, it seems, to make him feel doubly the pressure of poverty. The following was soliciting aid from a society for the education of a son.

FROM REV. C. W.

*' Derby, February 13th, 1815.*

Rev. and dear Sir,

It would be ingratitude in me to doubt your friendship. I have no claim upon the clemency of the Society, no plea but indigence. I know too, that as their benevolence cannot be infinite it must have its boundaries, its longitude and its latitude. But I know, Sir, that the Society has supported two boys, at the Cheshire Academy, whose father is not a resident in your State, and the latches of whose shoes are worth more than my cassock and band. But they have a right to do what they will with their own. My application in favor of my oldest son was made when I was a resident in your State: perhaps, if I had had that persevering address, so essential in the affairs of this world, I might have obtained my request ; but I have a decided aver-

sion to repeating a request on *human* clemency, it bears the aspect of demand. I now expect no favor from that quarter. "Whatever is, is right," says Pope, and a greater than Pope says, "*Be careful for nothing.*"

The more I read the Scriptures, and note the progress of the things of this world, the more illustrious appears the doctrine of the Divine JESUS, "My kingdom is not of this world."

Yours affectionately,

C. W.'

FROM REV. C. W.

'Derby, October 21, 1815.

Right Rev. and dear Sir,

I am much obliged to you for ten dollars enclosed in yours of the 12th instant. I am satisfied; I never troubled myself about the books, and never meant to give you any trouble, although ten dollars is more than, probably, they will ever be worth to you.

That "all things shall work together for good to them that love God," is apostolic theology; whether I am comprehended in this blessing is more than I know.

With all due respect, yours,

C. W.'

To close this piteous story, the last letter lighted upon from him is as follows; bearing in its hand-writing somewhat of the feebleness of age. May we not add, too, in its inconclusive reasoning.

FROM REV. C. W.

' Derby, December 9th, 1818.

Right Rev. Sir,

It is with diffidence I make this communication after a laborious investigation, availing myself both of Protestant and Roman Catholic writers and correspondents. I think that St. Peter held an *apostolic supremacy*—that the Roman Catholic Church is a *Church of CHRIST*, holding a *valid* priesthood—and, that she is not *the Anti-Christ* spoken of by the beloved Apostle. Whether the Pope of Rome has an exclusive right to St. Peter's keys, is a question upon which darkness and light has alternately rested, as I have turned over the pages of Roman Catholic and Protestant writers.

Thus, as a son to a father, have I unbosomed the sentiments of my heart, nothing doubting but they will be received with that impartial charity, and paternal tenderness of heart, which the Christian verity teaches us is the inheritance of every *Father in God*. If holding these opinions is inconsistent with my holding a peaceable stand upon *Protestant ground*, I can retire in peace, unwilling to give my bishop or brethren a moment's discomposure—my importance in the Church is not worth it—only asking the blessedness of sitting under mine own vine and mine own fig-tree, disturbing no man, and by none disturbed. I repose my concern upon your paternal bosom, waiting for a reply.

Right Rev. Sir,

Yours most obediently,

C. W.'

## CHAPTER XV.

A. D. 1815. *Æt.* 40.

Formation of Church Societies—Their Objects and Influence—Bishop Hobart's Zeal for them—The Principle on which they were founded—Tract Society—Character of its Tracts—Pastoral Charge on the Christian Ministry—Frequency of Bishop Hobart's Instructions on this Point justified—Peculiar Traits of Character—His Notion of the Church explained and vindicated—Publication of the 'Christian's Manual'—Ejaculatory Prayer—Prayers in the Language of the Liturgy.

INDIFFERENCE on the part of the laity toward the concerns of the Church, has already been noted as one of the evils resulting to the Diocese over which Bishop Hobart presided, from early government patronage. To overcome this apathy in the rising generation of the laity, was a task in which Bishop Hobart long labored, and, finally, succeeded. One by one he gathered around him a band of pious young laymen, attached and zealous co-workers in every good cause. Out of these materials, at first scanty in amount, and influential only through piety and zeal, were formed by degrees, with his sanction, and under his guidance, CHURCH societies for all the varied objects of Christian benevolence.

Thus arose the Bible and Prayer-book Society

in 1809 ; the Protestant Episcopal Tract Society, in 1810 ; the Young Men's Auxiliary Bible and Prayer-book Society, in 1816 ; the New-York Sunday School Society, in 1817 ; the Missionary Society ; the Education Society ; the Protestant Episcopal Press ; and many other minor associations, by which the Church in this Diocese has ever since been banded together in harmonious and concentrated action. It is due to them, as well as to the Bishop's memory, to give the picture of his interest in them in the words of one who was of them.

‘Humble as they were in their infant operations, they were not beneath his paternal care. Backward as our people were in their support, he was never discouraged : he attended the meetings of all our societies whenever it was practicable, and was among the first to be present, and the last to retire. He entered into the minutest details of their business, took a lively interest in all their proceedings, noticed every change in their condition, suggested expedients for their improvement when they were languishing, and rejoiced at every appearance of their growth and success.

The Bishop delighted in this little band. He animated them on all occasions by his approbation and praise. He looked to their example for a succession of active laborers in those societies which were so essentially connected with the welfare of the Church. And many of them, in the recollection of his paternal watchfulness and regard, still feel the impulse which he gave to their



exertions, and go on in their course with unabated ardor and zeal.\*

But there is a further and a higher view. If these societies exhibit in their origin Bishop Hobart's influential zeal, no less do they, in their peculiar organization, his prospective wisdom. They all emanated from the Church, and were bound to the Church, and thus constituted an integral part of it. The Bishop placed himself as the official head of each, not, as some superficial observers thought, from the wish to accumulate power in his own hands; but from a wise and settled policy, in which he may be said to have anticipated the now almost united voice of Christendom, viz. that the Church, in its spiritual and united character, is the true society for Christianizing and improving the human race; and that societies emanating from her authority, and operating in connection with her ministry, will be found in the long run more efficient, as well as more safe, than those which rest upon temporary excitement, and voluntary association. It is the gradual growth of this once proscribed sentiment, which is now giving unity and strength to all the movements of our Church: first, they are made sound by emanating from episcopal authority; and, secondly,

\* Dr. Berrian's Memoir, p. 180.

energetic by connection with the general councils of the Church.

Such was the history of the General Theological Seminary, of the General Sunday School Union, of the General Domestic and Foreign Missionary Society ; and such, we trust, will be the eventual form of the Bible and Prayer-book Society, the Education Society, and the Press ; which as yet are but in their ‘ chrysalis state : ’ they have yet to receive a higher form, and a fuller development.

The Tract Society, next to the Bible and Common Prayer-book, was the earliest of these associations. The amount of good resulting from its labors may truly be said to have been incalculable ; since its tracts have been the precursor of the missionary in all parts of our country, finding their way to the heart, where the voice of the living preacher could not be heard, or would not be listened to. In the character of its tracts, Bishop Hobart ran counter as usual to the popular current : *that* went for excitement, *he* went for instruction ; that was for incident, he was for doctrine ; that looked to the present, he looked to the future. In this latter point we have struck upon a leading peculiarity of his mind, which was to make light of immediate results when compared with final ones. He was for looking always to the *rule*,

and not to the *case* : he must see that the principle was right before he could applaud ; he must sum up the account before he could subscribe it, or place to its credit any temporary isolated balance. It was, in short, such a peculiarity of mind as always sets a man at variance with the multitude around him—for men taken in the mass are ever short-sighted : to look beyond, and judge according to the great and permanent consequences of action, is the attribute of the few, and the criterion of the wise ; and their reward is, as might be expected, to be esteemed bigots in their own age, and sages in that which follows them. Such is the fate of all sound reformers ; it was that of Bacon : the language of his last will is proud and touching,—‘ I bequeath my fame,’ said he, ‘ to posterity, after that some ages shall have gone by.’ In the principle at least of this legacy, Bishop Hobart might have joined ; for seldom if ever did a man throw himself more confidently than he did upon the eventual success of unpopular principles. But in the worldly spirit that craved such fame, the Christian was far above the philosopher. With him it was, in truth, a light thing ‘ to be judged of man’s judgment,’ whether present or future.

But to look at this matter in a more intellectual light. Bishop Hobart’s mind seemed

as if it never could rest on half-way points : wherever he took up his position, you found him standing upon principle and final results ; perhaps he had jumped to them, as he often did, by a kind of instinct ; and then the steps of his argumentation were not perhaps very clearly or logically arranged—for it was giving to others a road he had not himself travelled. But when he came to principles, here he was ever at home, and dwelt and expatiated among them as a *spirit* might be supposed to do in its native element.

So, too, in plans of Christian benevolence. Compared with the *principle* involved, he rated lightly all present advantages ; so much so as to have been often charged with preferring on these points the form to the spirit ; with how little truth, the story of his life may show, while the ground of his justification may be given in the words of one whom he admired, and often quoted. ‘The happiness of the world,’ says Butler, ‘is the concern of Him who is the Lord and Proprietor of it ; nor do we know what we are about, when we endeavor to promote the good of mankind in any way but those which he has directed.’\*

Nor, while he thus devoted himself to arous-

\* Analogy.

ing the laity, was Bishop Hobart less attentive in directing and counselling his clergy as became his office, in all matters where he either saw error or apprehended danger. This brings up the subject of the 'Charge' he delivered to the clergy, on 'The Nature of the Christian Ministry, as set forth in the Offices of Ordination.'

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On this subject of the apostolic constitution of the Church, Bishop Hobart wrote so much, and spoke so much, that many were ready to cast upon him the old slur of being 'all Church and no CHRIST;' how unjustly need not now be said, for his life and death disproved it. Still, however, the charge is one that merits a few words of explanation and disproof.

In the first place it is to be remembered, in explanation of his frequent reiteration of it, that the whole subject was one little understood, at that time, in our country, and greatly undervalued.\* By the opponents of the Church, its Episcopal

\* That readers of the present day may judge of the contemptuous tone in which the Church was then treated by some of its opponents, the following is the manner in which the consecration of Bishop Seabury was spoken of:—'Having been invested, or imagined himself invested, with certain extraordinary powers, by the manual imposition of a few obscure and ignorant priests in Scotland.'—American Unitarianism, p. 15.

form of government was confounded with the novelties and corruptions of Popery; by the ignorant multitude it was believed to have sprung from a royal government, and to form part of it; and, even by its friends, generally regarded as but one of the chance forms of human institution, suitable, and, perhaps, binding, as a matter of expediency, but indifferent as a matter of principle.

Such being, acknowledgedly, the state of public opinion on this point, the question is, upon whom rested the responsibility of setting Churchmen right: now, no one can deny but that the station of Bishop Hobart rendered it peculiarly and imperatively *his* duty, and *his* province, as much so as in human government it is that of the judge to guide in the interpretation of the law, or the commander to watch over the ordering and conduct of troops intrusted to him. The fact being admitted, that Churchmen needed instruction, settles the whole question,—for if *he* neglected it, who by the very nature of his office, and the express language of his consecration vow,\* was bound and obli-

\* Are you ready, with all faithful diligence, 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 and encourage others to the same?

*Answer.* I am ready, the LORD being my helper.

gated to attend to it, whose duty was it to take it up? The language of popular censure was, 'Here is a minister of CHRIST who pleads much for the Church, but comparatively little for the Gospel.' The answer is, 'Here is a minister of CHRIST, called to a peculiar charge over it, who, while he neglects not the topics of Christian instruction, common to himself with his clerical brethren, yet dwells peculiarly upon those which if neglected by him would be attended to by none.'

Such, at least, was Bishop Hobart's view of his official duty, and rarely has the Church had an abler, never a more faithful leader and teacher. Having once chosen the path of duty, he walked in it unmoved, neither friend nor foe could sway him from it; he was neither to be allured nor driven.

Something, again, in this question, must be allowed to that ardor of character, which gave itself so wholly to the duty in hand, as sometimes, unquestionably, to run the risk of being comparatively misunderstood. Such men, more especially, are not to be judged of 'piecemeal.' If Scripture itself be liable to misinterpretation from such cause, much more the language of frail, fallible man. If St. Paul may be thus maligned, no wonder that one might who was like him in character, and trod in his footsteps, and

like him too, threw himself so wholly, heart and soul, into his argument, as to *seem* to depreciate the value of what was not then in question. But if Bishop Hobart be thus made his own interpreter, all will be found consistent, and, though all is ardent, yet nothing is exaggerated ; his portrait of the Christian will then be found to include the deepest humility, the most fervent piety, and the most exalted faith, as well as the most devoted attachment to the Church, its ministry, and its sacraments. To judge him aright, therefore, we must weigh him in all. Those who looked to one extreme, called him ‘enthusiast ;’ those who looked to the other, styled him ‘formalist’ and ‘bigot.’ It was not every one whose intellectual grasp could take in both points at a single view. His character, in truth, was a rare combination of extremes.

Some men there are who seem all heart and no head ; these give the material out of which vulgar enthusiasts are made — men who do more, both to make and to mar good designs, than any other class of men in society, for without enthusiasm there is nothing great, and yet, with such enthusiasts, there is nothing successful. With them Bishop Hobart was often confounded, and the ardor of all his feelings, in whatever he thought, said, or did, and his apparent disregard of prudential considera-



tions in the courses he adopted, seemed to justify the belief. *But he was not of them.*

Others, again, there are, who seem all head and no heart; these make up the still larger class of the politic and the prudent calculators of this world. With these too, Bishop Hobart was often confounded, and the sagacity of his views, and the steadiness of his course, seemed to justify this classification, and to mark a decided preponderance in his character of judgment over feeling. *But neither was he of them.* But he was, as already said, of that higher and rarer class, who seem to be from nature partakers of both extremes. Men who are at the same time circumspect and impassioned; all head to plan, all heart to execute; engaging all confidence by their wisdom, and exciting all affection by their simple-heartedness; having, in short, the wisdom of 'the serpent and the harmlessness of the dove.'

Of this choice variety, if it may be so termed, of the human species, Bishop Hobart may be taken as a fair specimen. His character was formed of opposing elements, which yet stood so blended in the unity of an energetic will, that those who saw him nearest, and knew him best, still found it hard to say which element preponderated—whether the wise prudence that foresaw and guarded against coming danger, or

the bold-hearted enthusiasm that neither saw nor regarded it.

Such combination of character makes, unquestionably, the ruling men of the earth; men born for high and wide influences—to pull down or to build up; but, when directed to noble ends, its truest benefactors. Such, in his own place and sphere, was Bishop Hobart. The providence of GOD cast his destinies in the Church, at a time when such a leader was most wanted in it. To raise, confirm, and strengthen it in doctrine, discipline, and practice, soon became to him, under the grace of GOD, it is hardly sufficient to say, the aim of his life, it was, rather, like its necessary sustenance, ‘his daily meat and drink;’ for, from the day he entered upon it he seemed to count every hour ‘lost’ that did not ‘tell’ in its advancement.

But there is a higher view to be taken of his course. In this devotion to the Church, worldly minds misunderstood him; they read in it zeal for his own communion, exalting and glorifying that of which he was himself, ‘pars magna’—the head and ruler; but this was the low conception of narrow, or rather, unspiritual minds. It was the Church of CHRIST he loved, and praised, and magnified, in itself, and for itself; as the ark of safety to ruined man; as the appointed medium of salvation; as the con-

stituted channel of grace ; as the sole authorized dispenser of the seals of that better covenant which **GOD**, in mercy, had seen fit to make with ruined man through a mediator, **CHRIST JESUS**.

It was, therefore, no local, no temporal, no present Church that he magnified, but one spiritual, universal, ever-during ; having, indeed, a visible existence, and an external unity, and a ministry of divine appointment, but not confined to age, or name, or nation,—running back to the first promise of a Redeemer, and forward to his final advent ; encircling all who receive that promise, and look for that fulfilment, and hold to that faith, and enter into that covenant, through that door of admission which **CHRIST** alone hath opened, or can open. Over this divinely constituted body, man, he argued, has no power—no power to add, no power to change—he must take doctrines as they are revealed, sacraments as they are appointed, and the power to administer them as **CHRIST** has given it ; and all, as from **GOD**, through the Saviour, by his appointment. To blind, sinful, lost man, it alone remains to receive in faith, humility, and gratitude, the seals of that covenant that makes him a member of **CHRIST**, a child of **GOD**, and an inheritor of the kingdom of heaven.

This was the Church that Bishop Hobart loved, unto which he lived, and for which he was ever willing to offer himself a sacrifice ; and that he labored to extend it in all zeal, and without compromise, was but an exhibition of the highest and noblest form of Christian charity ; a height of charity which the timid, the selfish, the indifferent, (or, as the world terms them, the liberal,) know not, a charity which can be felt and exhibited only by him whom ‘ the truth hath made free,’ and who, therefore, values but as dust in the balance, all other motives than those of love and duty to a crucified and ascended Saviour.

While others, therefore, pleaded for amalgamation, Bishop Hobart pleaded for unity ; while they *moralized* on the inconveniences of *separation*, among professing Christians, he *spiritualized* on the sinfulness of *schism* in that Church which is the body of CHRIST.

This matter of ‘ schism ’ was then, and, perhaps, is still, so little thought of by the many, among professing Christians, as to be hardly understood ; and the author well remembers the surprise manifested by some who should have known better, when upon Southey’s ‘ Life of Wesley ’ coming out, the Bishop objected to it that the author had not sufficiently dwelt on the

sin of schism involved in the separation of the Methodists from the English Church.

But, thanks be to GOD, times are changed, or at least, changing; not only do Churchmen understand it better, but other parts of Protestant Christendom seem now about to awaken from their long dream of 'self-seeking' division. The well-nigh lost notion among them of the one pure, primitive, catholic, and apostolic Church, seems to be reviving, and putting forth the leaves of promise. By such, the language of Bishop Hobart begins now to be understood and valued; once it seemed to them but as a 'remnant of Popery,' they now see it in connection with the parting prayer of their LORD and Master, for all that should believe in his name, 'that they might be ONE.'

But, however it bear upon Bishop Hobart's opinions, the truth itself is unquestionably springing up and extending among Christians. The CHURCH in its scriptural, primitive, and spiritual acceptation, is, in our day, beginning to be magnified, by those who once thought little of it—'Cum bono Deo:' to apply to it the language of one of our older divines, '*It is set up*, and, without pretending to prophesy, we may say *it will stand*; it will go on and prosper, until this drop become a river, and that river

increase unto a sea, that may encompass all lands.' \*

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Among the proofs of Bishop Hobart's equal zeal in impressing vital piety, as in urging Church unity, a small work edited by him, about this time, deserves mention, and the very mention, is the proof; for it is only the awakened heart that, amid so much necessary labor, could have found time for such voluntary addition.

The volume bears date 1814, and is entitled, 'The Christian's Manual.' The dialogues in it are selected and altered from an English work of similar title, 'The Village Manual.' 'In the revision of them,' says the Preface, 'the Editor has made considerable alterations in style, and occasionally amplified the sentiment. It is the object of them to exhibit and enforce the various exercises, duties, and privileges of the Christian life, to awaken the careless, to excite the lukewarm, and to instruct and comfort the penitent believer.'

The volume contains also an exhortation to ejaculatory prayer, with suitable forms. These are taken chiefly from a treatise on that subject recommended by Bishop Horne, and the Rev. W. Jones, of Nayland, both great favorites of

\* Leslie, Preface to Case of Regale, &c.

Bishop Hobart, but altered and enlarged by him, for it was a practice too consonant with his own feelings and habits to pass from him without adding his sanction ; and his biographer well remembers the warm and affectionate interest with which at the time Bishop Hobart urged it upon him, as a habit of personal devotion, as a solace and comfort we can always command, even amid the turmoils of the most busy life, keeping the thoughts right, and the heart ready.

In confirmation of this sentiment, and as illustrating the practical value of this habit of mental prayer, the author would add the testimony of the celebrated Christian philanthropist, Francke of Halle. When asked by what means he was able to maintain, amid much outward trouble, so constant a peace of mind, his reply was, in the spirit, and almost in the words of Bishop Hobart, ‘By stirring up my mind to prayer a hundred times a day. Wherever I am, and whatever I am doing, I say, “Blessed JESUS, strengthen me ! blessed JESUS, direct me !”’

The preface closes with his usual humble appreciation of his own labors. ‘The editor,’ says he, ‘has thought that the various articles in this volume were admirably calculated to excite and cherish evangelical and fervent piety, he has, therefore, felt himself gratified in the

humble office of compiling this manual of Christian faith and devotion, and presenting it to the public.'

But here, as usual, the editor underrated his own work; for in addition to editing, he had also prepared and added to the volume, prayers suited to all occasions, in language he always loved, that of the Book of Common Prayer; observing that he 'experienced the greatest pleasure in finding how admirably the language of the Liturgy and Offices of the Church is adapted for the purposes of private devotion.' To exhibit this was a frequent and favorite topic with him, both in conversation and writing. 'If Churchmen,' he used to say, 'would but make themselves familiar with the language of the prayers, and accustom themselves in private to pray in this language, they would never be at a loss for terms the most appropriate and affecting in which to express the devout feelings of their hearts.'

The following testimony to the same effect comes from a less suspected quarter. In the last public address made by the late Dr. Bedell, of Philadelphia, he observed that a Presbyterian having said to him, 'I do think those who are pious in the Episcopal Church pray better than any people I have ever heard:—his



answer was, 'My dear Sir, Episcopalians have been so much in the habit of praying in the language of the Prayer-book, that they cannot make bad prayers. It is more difficult for an Episcopalian (familiar as he ought to be with his Prayer-book) to make a bad prayer than a good one.'

A sermon published by him this year, likewise deserves notice. On the 13th of April, 1815, a day appointed by the civil authorities as a day of thanksgiving on the return of peace, Bishop Hobart delivered an eloquent and appropriate discourse in his parish church of Trinity, New-York, which was soon after printed, bearing the title of 'The Security of a Nation.' The nature of the occasion made it an exciting theme; but still it is turned by the preacher rather to admonition than congratulation. National security, he teaches his hearers, is to be found only in virtue and religion: in public spirit as opposed to a selfish one; in virtuous habits as opposed to indolence, luxury, and licentiousness; but above all, in the national acknowledgment of God's providence, and in a heartfelt submission to the Gospel. Few men, indeed, felt more deeply than Bishop Hobart, or argued more convincingly, the necessity of religion to the well-being of a state. 'Man does not feel himself safe,' said he, on another occa-

sion, 'even with his fellow-man, loosened from the restraints of religion ; he cannot live without its consolations ; he cannot enter on futurity without its hopes.' The concluding passage of the sermon is a fair sample of its style.

'Brethren,—We live in a most eventful period of the world. Wars and revolutions have rolled the tide of misery and desolation through the fairest portions of the globe. It seemed as if, provoked by the impiety and crimes with which the earth groaned, the Eternal had said to the angels of destruction, *Put ye in the sickle, for the harvest is ripe.* It seemed as if he were about to shake the heaven and the earth, the sea and the dry land. It seemed as if the sun would be turned into blackness, and the moon into blood—as if the great and terrible day of the LORD were come. We beheld the tremendous scene. At a distance we beheld it—we panted in the agony of terror, lest the flood of desolation should roll hither. Its remotest waves had reached us—when He who sitteth on high, said, *Be still.* The LORD hath given rest to the warring nations—the LORD hath given to a troubled world the blessing of peace.

Known only to him whose counsel is sure, are the destinies of the nations of the earth, and, among them, of our country. It is not for me to presume to open the scenes of futurity. But there is one ground of confidence which no terror can shake. **HE WHO PUTTETH HIS TRUST IN THE LORD SHALL NEVER BE MOVED.** He need not fear—the LORD of Hosts is with him. And though the heavens shall pass away ; though the elements shall melt ; though the earth shall be burned

up; there is a new heaven and a new earth, in which shall be his portion for ever.

Blessed are the people who have the LORD for their God.\*

But how blind is man to the events of the future! before the sermon could be issued from the press, proclaiming the 'fiat' of universal peace, the 'dogs of war' were again loosed—the 'man of destiny,' as Napoleon has been impiously termed, broke forth from his temporary hiding-place, and Europe was again deluged with blood. This sudden change sent forth the discourse with this note appended.

'Since this sermon was printed, intelligence has been received of the extraordinary elevation of the individual whose sudden depression appeared the signal of repose to troubled Europe. It may be the design of the righteous Governor of the universe, in permitting this astonishing revolution, still further to scourge the nations. This apprehension adds force to the sentiment contained in the following sermon; and more powerfully urges upon us the duty of cherishing those public virtues which alone can secure to a people the favor of the Most High, and avert the judgments of his providence.†

We close the history of this trying year to Bishop Hobart, with the record of his highest

\* 'Security of a Nation,' pp. 20, 21.

† Ibid. prefatory note, p. 1.

official act. In the month of November he visited Philadelphia a second time, for the purpose of uniting in the consecration of a bishop. This was of the Rev. John Croes, D. D., for the Church in New-Jersey, which was now, for the first time, organized under its own spiritual head. From this time, therefore, it ceased to make those calls upon Bishop Hobart, which he had hitherto, from time to time, amid all his own labors, both cheerfully accepted and faithfully fulfilled.

## CHAPTER XVI.

A. D. 1816—Æt. 41.

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Death of Bishop Moore — Funeral Address — Eulogium — Essay on State of departed Spirits—Reputation as a Biblical Critic—Article on the Creed—Various Opinions—Letter to Bishop White—His Opinions—Letter of Bishop Skinner—Bishop Hobart's Views of the Church of Scotland—Letters from the Rev. Dr. Abercrombie—Archdeacon Strachan—Candidate for Confirmation instructed—Prejudice against Bishop Hobart's Views of Regeneration—Explained and Defended—Oneida Indians.

THE death of Bishop Moore, which occurred 27th February, 1816, advanced Bishop Hobart from the rank of Assistant to that of Diocesan; the change, however, was but a nominal one. From the shock of his first attack, five years previous, Bishop Moore had never fully recovered. It was a long and painful decline, one which Christian faith alone could gild, and the devotion of affection alone could comfort.

To the writer, it affords matter of painful yet pleasing remembrance, that he enjoyed frequently the privilege of a relative, and a son in the ministry, that of being admitted to the chamber of the invalid; for he never quitted it without a feeling of veneration and sorrow,

which, he trusts, softened his own heart to the deeper admission of that faith which he there saw so touchingly exemplified.

On the occasion of his death, Bishop Hobart, being in the city, delivered a funeral discourse over the body. It was one full of feeling, and spoke justly the merits of that meek and holy prelate, upon whose responsibilities he was himself then entering. After a brief outline of his life, he thus sums up the career of one whom he characterized as, 'the finished scholar, and the well-furnished divine.'

'Love for the Church was the paramount principle that animated him. He entered on her services 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 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 labors; 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.\*'

\* Address, p. 16.

The language too of his personal eulogium was just and unstrained :—

‘ A grace allied to simplicity was the meekness that adorned him—a meekness that was “ not easily provoked ;” that never made display of talents, of learning, or of station ; a meekness that condescended to the most ignorant and humble, and won their confidence. While associated with dignity, it commanded respect and excited affection in the circles of rank and influence ; and it was a meekness that pursued the dictates of duty with firmness and perseverance.’ \*

In noticing the event in his annual address to the Convention, his language is to the same point. ‘ The remembrance of his talents and his learning, his insinuating eloquence, his faithful labors, and his exemplary piety and virtue, will long be cherished by us, and by the Diocese, with affectionate veneration.’ †

The death of Bishop Moore having vacated the rectorship of Trinity Church, to this station also Bishop Hobart was immediately advanced, while his friend Dr. How followed him as Assistant Rector.

In bidding farewell to the name of one so justly endeared to the Church, a few earlier facts deserve to be recorded. Bishop Moore was born Oc-

\* Address, p. 14.

† Journal, 1816, p. 13.

tober 5th, 1740, at Newtown, Long-Island, of a family even still looked up to as the patriarchal head of that quiet and retired village. His classical education was at King's College, New-York, where he graduated in 1768 ; his professional one was under the direction of the Rev. Dr. Auchmuty, Rector of Trinity Church. He went to England in May, 1774. In June, of the same year, was ordained both deacon and priest, (the successive ordinations being within the space of a week,) by Richard Terrick, Bishop of London. On his return, he was appointed an assistant in Trinity to his friend and Rector, Dr. Auchmuty, who was soon after succeeded by the Rev. Dr. Inglis, afterward Bishop of Nova Scotia. Throughout the revolutionary contest, while New-York was held by the British, he continued at his post—we will not say against his political attachments, but we will say, in the path of his Christian duty ; since, even had it been otherwise, he was not one lightly to confound the questions of human allegiance with his paramount duty as the subject of a kingdom 'not of this world.'

This 'Funeral Address,' when published, was accompanied with a voluminous appendix, being a dissertation on a subject touched upon in the discourse, viz. 'The State of departed Spirits.' On this subject, so dark, and yet so attractive,



Bishop Hobart maintains what is termed the doctrine of 'an intermediate state,' in contradistinction to the two opinions of 'the sleep of the soul,' until the day of judgment, or its passing at once to its final destination of happiness or misery. His argument is, that such doctrine is at the same time most scriptural and most rational, supported by the highest authorities, and implied, if not directly taught, in all the formularies of the Church. This was one of the few occasions on which, in his writings, Bishop Hobart chose to appear as the biblical critic and scholar; and it increased greatly the wonder of those who knew his active life, how he found time for so much research and book learning.

But, should his biographer venture to pass judgment, it would be, that scholarship, whether critical or dogmatic, however here displayed, was not his stronghold; and that his mind grappled much more successfully with practical or moral, than with verbal or historical questions. His mind, neither by nature nor habit, was *critically* turned; he cared little for the detail of facts compared with principles, and still less for mere words apart from their moral influences. He used language, in short, as an instrument rather of power than of knowledge, and, consequently, paid little atten-

tion to those nicer gradations of meaning with which the critic is mainly concerned. The result of all this, combined with his busy life, was, that his knowledge of opinions never attained that profoundness, nor his speculations upon them that metaphysical precision which is essential to the higher ranks of biblical criticism. He had, however, one trait of a more practical character, and the work before us strikingly illustrates it, — the talent of rapid acquisition, on the spur of the moment, of whatever knowledge the circumstances of the case demanded.

The bearing given by Bishop Hobart to this doctrinal discussion was the fuller establishment of the article in the Creed, of CHRIST'S descent into hell. This article, as already mentioned, was originally omitted in the 'Proposed Book' of the American Liturgy, in 1785, and was that alteration which most excited the fears of the English Bishops of a tendency to Socinianism in the new Church of the colonies. They had objected, therefore, most pointedly to the omission of it, and were at length hardly satisfied with its doubtful restoration, as it now stands in the rubric, with an *alias*, or discretionary rejection. So dubious, indeed, was their approval, that Bishop White, in the official report he sent home of his conse-

eration, expresses his great pleasure, if not surprise, at seeing among his consecrators the Bishop of Bath and Wells, who had most strenuously insisted on its restoration. On this point Bishop Hobart was fully in accordance with them, and never exercised the discretion (as who now does?) of its omission or rubrical substitute. The feeling that thus restrained him was not only the sanctity of that primitive formula, and *pass-word* of our baptismal faith, as too venerable to be tampered with; there was a higher motive, it was the barrier against error. The article in question was a clear confutation, as he regarded it, of the Materialist, who would make death a total extinction of being; of the Socinian, who would convert it into a sleep of the soul; and of the erring Christian, who would prejudge the judgment of the last day, by following the blest at once to their happy abodes in heaven. But this is a point in which it certainly becomes us not to be too dogmatic; and if the author might here venture an expression, it would be of his desire to leave the whole subject in that *twilight*, as it were, of faith, where Scripture has placed it, and our Church, in its wisdom, has been content to leave it—a fountain inexhaustible of spiritual contemplation and comfort, but a doctrine (if doctrine it must be termed) of

*contemplative* rather than *systematic* theology. On one point, however, the heart speaks, and that, where Scripture is silent, we may well deem no light evidence. It is, that the spirits of the departed just, whether as yet made perfect or not, lose not their hold, either in affection or influence, on those whom in sorrow they leave behind ; that under the providential economy of GOD, which employs for good all the creatures of his will, they become ministering spirits, to guide and to guard, as with a purer love, so with a higher power, those to whom on earth they were dearest. The analogies of GOD's providence, so far as our vision reaches, mark and make probable such unbroken chain of spiritual influence ; the glimpses afforded by Scripture of that better state which no eye hath seen, justify the analogy ; and, above all, the 'faith of the heart' in such influences, when its deepest, holiest, purest affections are awakened, and when, consequently, it may be concluded nearest to the vision of 'things invisible,' all go to maintain, not, indeed, as dogmatic doctrine, but still as spiritual truth, the conviction that it is but flesh and sense that hides from us the guardian presence of those whom we have loved and lost. To borrow language which, though poetry, is yet high philosophy—

' How oft do they their silver bowers leave  
     To come to succor us who succor want ;  
 How oft do they with golden pinions cleave  
     The flitting air, like flying pursuivant,  
     Against foul fiends to aid us militant ;  
 They for us fight ; they watch and duly ward,  
     And their bright squadrons round about us plant,  
 And all for love and nothing for reward.  
 Oh ! how should highest Heaven to man have such regard.'

But to return to our subject. The discourse itself excited much interest, and is noticed with approbation by many of his correspondents, as will appear from one or two of the following letters. The first, however, in the order of time, is from the Bishop's own pen, and contains an answer to some exceptions that had been taken to his ' Charge to the Clergy,' by one whom he regarded alike with veneration and love.

TO BISHOP WHITE.

*' New-York, February 28, 1816.*

Right Rev. and dear Sir,

Your letters of the 19th and 20th instant, arrived during my absence in Connecticut, for the purpose of holding confirmation in some congregations there, and of consecrating the church in New-Haven.

For the information contained in your letter I feel myself exceedingly obliged to you, but I am surprised, and somewhat mortified, because it was sincerely an object with me to express myself in a way to escape your disapprobation. With respect to the Episcopacy,

I think it the easiest thing in the world to take your seventh lecture, in your work on the Catechism, and justify by it all that I have said. At the sentences at the bottom of page 157, and continued at page 158, you certainly avow it the sentiment of our Church, that bishops, priests, and deacons are of divine appointment. You renew the same sentiment in the last sentence of the second paragraph of page 158. At the end of the next paragraph, you speak of succession as the only mode of transmitting that ministry which is of divine institution. At the end of the paragraph in the 160th page, you speak of the door of entry opened by the Head of the Church as the only one through which the character of a pastor in the Church can be obtained. In this lecture, and your dissertation on Episcopacy, you prove, at great length, that the order of bishops is of divine institution. Now a convert to your opinions, who believes that there is no ministry but of divine institution—no divine institution where there is not succession, and that bishops, possessing the power of ordination, are of divine institution, and thus the line in which the succession was originally placed, would, I humbly conceive, find it very difficult to prove that these divine institutions, relative to the ministry might be altered, and yet the ministry remain in its essential powers; and would be much at a loss to reconcile, with these high-church notions, the concessions which seem to me to make Episcopacy pretty much a matter of human expediency. It is now more than twenty years since I have labored with great sincerity, and with intense thought, to reconcile your *principles*, with respect to Episcopacy, with your *concessions*, and, unfortunately, the more I think, the more distant I seem from my object. Still, Right Rev. and dear Sir, such is my veneration for

you, early impressed, growing with the growth, and strengthening with the strength of years, and such the extreme pain and hesitation with which I differ from you, that I am always cautious of expressing that difference, even where it exists. And, therefore, I avoided in my charge stating that Episcopacy was "obligatory, like the sacraments, at all times, and under all circumstances of the Church;"\* or that there was no exception to my principle of its unalterable obligation "in cases of imperious necessity."† A thing may be, in general, I conceive, unalterably binding, and yet, may be dispensed with in cases of imperious necessity.

Very sincerely, &c.

J. H. HOBART.'

The following passage, from a Charge recently delivered by the eminent individual to whom the above letter is addressed, proves that years have approximated his opinions still somewhat nearer to those which he seems here to have criticised, if not condemned. Having presided for half a century in the councils of his Diocese, he thus delivers to its clergy and laity the legacy of his matured judgment.

'It was expedient,' says he, 'briefly to lay the ground for the charge to be now given, with the hope of its being acted on by those who shall be associated with or shall succeed us in the ministry, that they may consistently sustain this point of the divine institution of the Episco-

\* Catechism, p. 173.

† Ibid. p. 425.

pany, not accommodating, in the least degree, to the contrary opinion. When this characteristic of our communion is lost sight of, under any specious plea of accommodation to popular prejudice, instead of being conciliatory, as is imagined, it brings conflicting opinions into view, to the loss of Christian charity; or, if this be not the consequence, to the sacrifice of a truth of Scripture.\*

FROM REV. J. SKINNER.

*' Forfar, North Britain, February 26, 1816.*

Rev. Sir,

I have for a long season meditated the making my acknowledgments to you for the "Armor Invincible," which you put into my hands when called upon, as a son, to defend the character of a reverend father; and, as a sound Churchman, to repel one of the most malignant attacks ever made upon "the truth as it is in Jesus," and the divinely-instituted "pillar of truth," the Catholic Church, her ministry, and discipline.

Having observed, at last, a ship destined to proceed direct from Dundee, in my vicinity, to New-York, I gladly embrace the opportunity afforded me of testifying my humble admiration of your invaluable "Apology for Apostolic Order and its advocates."

In circumstances and situation almost precisely the same, the Episcopal Church of America and Scotland ought ever to feel a lively interest in each other's prosperity. It gives me heartfelt pleasure to inform you, as an approved friend of primitive truth and order, that the venerable portion of the mystical body of CHRIST to which I belong, after having been subjected

\* 'The Past and Future,' Bishop White's Charge, 1834.



to a whole century of ignominy, contempt, and scorn, is hourly advancing in respectability at home, and in esteem abroad. The exertions of her friends, not more distinguished by their rank in the state than by their own personal worth, have procured for the Episcopal Church in Scotland even royal patronage. An Episcopal fund has been established, to which the whole bench of Bishops in England, as also the Universities of Oxford and Cambridge, have liberally subscribed. This produces already 100*l.* per annum to the Bishop of Edinburgh; with 50*l.* per annum to four other bishops and 60*l.* to my venerable father, as Primus, who would receive no more; besides an allowance to the poorer clergy. Two new chapels are about to be erected in Edinburgh, which will cost 30,000*l.* The son of the late estimable Bishop Horsley officiates in a chapel in Dundee, which cost, about five years ago, 7000*l.*; and my father and brother are about to erect one in Aberdeen, at nearly an equal expense. In fact, no town in Scotland, of any respectability, is without a handsome Episcopal chapel, and a clergyman of talents and acquirements; so that, contrasted with those troublous times, when three or four Episcopalians were not permitted to meet together, the change in our situation is great. To God alone the praise is due. \* \* \*

Your hearty well wisher,  
 And truly faithful servant in CHRIST,  
 J. SKINNER.'

The letter here given recalls to the writer Bishop Hobart's feelings, so often expressed, both in conversation and writing, toward the 'long suffering' Church of Scotland; they were

those of pity and admiration. They were first excited, as he said, by the debt of gratitude we owed her for our earliest bishop; but subsequently confirmed and strengthened by an examination into her painful history, and by the apostolic purity and simplicity that prevail in her doctrine, worship, and discipline. On this point he often referred to the language of one who was always with him high authority. ‘From the primitive orthodoxy, piety, and depressed state of the Episcopal Church of Scotland,’ said Bishop Horsley, ‘I cannot but think that if the great Apostle of the Gentiles were now upon earth, and it were put to his choice, with what denomination of Christians he would communicate, the preference would probably be given to the Episcopalians of Scotland, as most like to the people he had been used to.’

Although the consecration of Bishop Seabury forms no necessary link in the chain of the American Episcopate, the subsequent consecration of Bishop Madison having made good, with Bishops White and Provoost, the canonical number direct from the Church of England, still it is pleasing to find such testimony in favor of the Church whence it was obtained; and the interest it excites with American Episcopalians, may render not unacceptable a few words in relation to its subsequent history.

While the spiritual character of the Scottish Church was, in England, always respected, its Episcopacy being direct from their own non-juring bishops, at the Revolution of 1688, its temporal condition was altogether the reverse, being one of poverty, secrecy, and persecution. On this subject, the late Bishop Kemp, of Maryland, a convert to it in his youth, in Scotland, used to relate, that when first admitted to its meetings, he was taken in and out blindfold, lest, peradventure, he might prove false and betray them. The penal statutes enacted against them as Jacobites, during the earlier period of the Hanover line, were severe, and even capital; and during the continuance of the Stuart race, could never be expunged from the Statute book, however in practice mitigated. But, within three years after the kindness shown by them to our destitute Church, their own affairs came to a crisis.

On 31st January, 1788, died at Rome, the Count of Albany, eldest grandson of James II., of England, and sole remaining heir of the unfortunate House of Stuart, to whom they considered their allegiance due. This altered their position in reference to the English government, and they immediately resolved no longer to withhold their open submission from the reigning family, but by public prayers put up for

them, to relieve themselves, from the argument at least, of the penal statutes, which, for a century, had been hanging over their heads. Upon this occasion they deputed, also, three of their number to communicate with the government in London, of whom the father of the Rev. J. Skinner was one. The greatest difficulty they there found, lay in obtaining the recognition of their Episcopal character from the Lord Chancellor, (Thurlow,) whose approbation was essential, and who on this occasion exhibited, not only his usual dogmatism and intolerance, but more than his usual ignorance of subjects out of his profession, maintaining that there could be 'no bishops without the King's authority.' It required, in fact, three years' solicitation, or explanation, to lead him to the perception or acknowledgment of the evident distinction between the spiritual and temporal character combined in that office. At length, however, in 1791, the Bill was passed for their relief, and, after a time, a 'Regium donum' granted, to aid in their support.\*

It was on occasion of this suit for justice, that Bishop Horsley passed the eulogium upon them above given, to which is worth adding Bishop Horne's playful answer, when called upon by

\* 'Annals of Scottish Episcopacy,' 1788 to 1791.

their great opponent to say whether there were good bishops in Scotland: — ‘ Good bishops, did you ask ? ’ said he, ‘ Aye, my Lord, much better bishops than I am.’

We close the account of this interesting portion of CHRIST’S Church, with an extract from a letter to Bishop Kilgour, one of Dr. Seabury’s consecrators, signed anonymously, ‘ A dignified Clergyman of the Church of England,’ though afterward ascertained to be the ‘ great and good Dr. Lowth,’ Bishop of London. The insertion of it, though carrying the reader back to an earlier date, may serve to show that the English Church did not take amiss, as many then and since have thought, that act, on their part, of Christian kindness and duty toward the American Church.

*London, June 9th, 1785.*

Right Rev. Sir,

The consecration of Dr. Seabury, by the Scottish bishops, was an event which gave much pleasure to many of the most dignified and respectable amongst the English clergy, and to none more than to him who now has the honor to address you. A man who believes Episcopacy, as I do, to be a divine institution, could not but rejoice to see it derived through so pure a channel to the western world.\*

\* On this subject, see ‘ Annals of Scottish Episcopacy,’ by the Rev. John Skinner, of Forfar, the correspondent of Bishop Hobart.

The following letter to the author marks the manner pursued by the Bishop in his shorter visitations—making some one or more of the younger clergy his travelling companions in it ; thus attaching them to him by bonds which few or none were afterward found willing to sever. This privilege the author more than once enjoyed ; on this occasion, however, circumstances prevented him.

TO THE REV. J. McV.

*'New - York, May 22, 1816.*

My dear Sir,

I trouble Dr. Bard with some little matters which the present state of ecclesiastical affairs induced me to publish.

The question with Episcopalians seems to be, whether, in a question of mere expediency, they shall follow the course first adopted by their venerable Bishop, who now rests with God, and since pursued by his successor, and the great body of the clergy and laity, or be induced, by adopting another course, to run the *hazard*, at least, of weakening their distinctive spirit and principles, and of the disgrace and injury of a divided family.

The latter end of July I propose a visitation to the northern part of the State, toward Lake Champlain and Vermont, when I shall expect to be absent two Sundays. On this journey I must hope for the pleasure of your company. I shall travel in a light wagon that will accommodate several persons, and in which

we shall be guarded from inclement weather. I think you will derive satisfaction from the journey, and I am confident I shall from your company.

With my most affectionate and respectful regards to Mrs. McV., and your friends at Hyde Park, I am,

Very truly and affectionately yours,

J. H. HOBART.'

FROM REV. DR. ABERCROMBIE.

'Philadelphia, May 29, 1816.

Right Rev. and dear Sir,

I received, two days ago, a packet, either immediately from you, or transmitted, I presume, by your order, containing your Address at the interment of Bishop Moore, and two on the subject of your recently established Bible Society. I have read them with the same high degree of pleasure and improvement which I have always derived from your publications. I perfectly coincide with you in opinion, with respect to the duty and expediency of *our* (Episcopalians) connecting our Prayer-book with the Bible, as its true and proper companion and expositor.

Go on, my good Sir, in supporting, defending, and extending our Church. The prayers of its orthodox members will assuredly ascend to heaven in your behalf, and the blessings of its divine Head will as certainly await you both in this world and that which is to come. I most cordially thank you, my great and good friend, for your kind attention to me, and am,

With the most profound respect,

And sincere affection, yours,

JAMES ABERCROMBIE.'

FROM J. B. W. ESQ.

‘ *Philadelphia, June 8th, 1816.*

Right Rev. and dear Sir,

I received, a few days since, through the hands of Mrs. McPherson, the little packet you were good enough to send to me, and read the pamphlets which it contained with that interest and pleasure which I do every thing from the same pen. The argument in favor of uniting the distribution of the Prayer-book with the Bible I am not able to answer, nor have I met with any one who could do it satisfactorily to me.

Far be it from me to limit the circulation of either, and, if only one could be distributed, no man can hesitate which it should be; but in a given number of books distributed in a neighborhood, especially in new settlements, a few Bibles, and the rest Prayer-books, would, probably, be more useful than the whole number being Bibles. We all know to what extravagances the people in most of our new settlements are occasionally led by the ignorance and fanaticism of itinerant preachers. With the Prayer-book in their hands, in which the doctrines of the Bible are succinctly and clearly displayed, and *especially with it to pray from*, there would be no great danger of their going much out of the way. Besides which, it is the best substitute for living teachers. Truly, “the Liturgy preaches.”

Your dissertation, by way of appendix to the Address at Bishop Moore’s funeral, gave me much satisfaction. It establishes the position it undertook to establish, most clearly. I always knew it to be a doctrine of our Church, but never before had it fully and satisfactorily explained.



I wish much to see your sermons upon baptism, which you have promised us.

With great esteem and affection,

J. B. W.'

FROM ARCHDEACON STRACHAN.

*York, Upper Canada, August 10, 1816.*

My Right Rev. and dear Sir,

Your kindness to me last winter merited a much earlier acknowledgment than this, but no good opportunity presented itself till now, that Mr. Hogan and his son are on their way to New-York.

Your appendix to your excellent address on Bishop Moore's death, is a high treat to divines, and will do you great credit on the other side of the water, where labors of this sort, especially when so luminous, are fully appreciated.

I was delighted with your address in favor of the Bible and Prayer-book Society, and shall, in a short time, commence one here on a similar plan.

It is matter of astonishment to me how you can find time to write so much, and yet discharge the various and important functions of your office. On all sides you are attacked, and on all sides you triumph over your adversaries.

I have nothing, in return, to send you for your excellent pamphlets, except a funeral sermon and short biographical notice of a dear friend, whose superior powers are not exaggerated. The subject called for a few political remarks, and my concurrence with him in opinion never prevented him, nor will it ever me, from having the greatest veneration and esteem for a very large proportion of your citizens. The letter to my pupils

was published some years ago ; it does not enter deeply into the subject, nor was it intended, but I know that it has been of some service.

I should be sorry to pass from your recollection, and shall sometimes trouble you with a letter, highly pleased if your leisure, now and then, allow a reply. With kindest regards to Mrs. Hobart,

I am, with great respect and esteem,

JOHN STRACHAN.'

The 'Address' alluded to in the above letters, was one delivered by Bishop Hobart before the 'Auxiliary New-York Bible and Common Prayer-book Society,' at the time of its organization. The principles on which it was constituted have been already too fully discussed to need here any enlarged notice of the Address, which yet deserves to be referred to as an able and temperate exposition of them. Its fundamental proposition is the following : That as 'it is evident from Scripture, that the Revelations of God's will were always made known, not merely in their abstract nature but as embodied in the Institutions of the Church,' so 'by extending in union the WORD and the CHURCH of GOD, we are following out the plan which He has instituted for converting the world.'

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Among his other labors of the press this year (1816) we find a small volume, entitled, 'The

Candidate for Confirmation Instructed,' consisting of a sermon explaining the office; a catechism for the use of the candidates; and an address delivered after confirmation.

The picture has been already given of the awakening power of this rite, as performed by Bishop Hobart. It was such as to revive the idea of the apostolic age when 'Paul went through Syria and Cilicia, confirming the churches.' An extract from the commencement of the sermon will exhibit the clearness and simplicity with which he brought its nature and claims before his hearers.

'Confirmation is one of those apostolic rites which the Church of England retained when she renounced the communion of the Church of Rome.

It is, indeed, the singular glory of the Church from which our Church has descended, that she conducted her reformation from papal corruptions with the highest moderation and wisdom. She did not rashly demolish the corrupt appendages with which the superstition of the dark ages had disfigured the spiritual edifice; but, with coolness and caution, yet, with zeal and decision, she proceeded to restore this divine building to the simplicity and beauty of apostolic and primitive times. She did not deem it a sufficient reason for the rejection of any rite or institution, that it was found in the corrupt Church from which she had separated. Amidst that violent zeal which the fervor of reformation inspires, and that intemperate heat which opposition and persecution generally enkindle, she pro-

ceeded with deliberation and with seriousness to test the Church of Rome by apostolic and primitive usage. Conducting this scrutiny with intrepidity and ardor, but with prudence and caution, she rejected only those rites and ceremonies which were not sanctioned by apostolic and primitive usage; and which, introduced in a superstitious and corrupt period, tended to disfigure and not to adorn the Christian Church; to corrupt and debase, not to enlighten and elevate Christian worship; and to degrade and weaken, not to strengthen and exalt Christian piety and morals.

Influenced by this wise and temperate zeal, she did not reject *Episcopacy*, because it was a constituent of the papal hierarchy; for she knew that *Episcopacy* was revered as an apostolic institution, as the originally constituted mode of perpetuating the Christian ministry, long before the establishment of the papal power. She did not discard a *Liturgy*, because the ritual of the Church of Rome was disgraced by superstitious and idolatrous ceremonies; for she considered that forms of prayer, tending to the solemnity, the decency, and the order of public worship, were sanctioned by the usage of apostolic and primitive times. And, not to multiply instances of her wisdom and her moderation, she did not deprive the members of her fold of the benefit of the ordinance of *Confirmation*, because papal superstition had defaced the simplicity of this rite; for she found that in the first and purest ages of the Church, the "laying on of hands" was received as among the "principles of the doctrine of CHRIST," the mean to the devout Christian of renewed supplies of grace, and the pledge of the love and favor of God.

It is my design, in the ensuing discourse, to explain and inculcate the *original* of the rite of *Confirmation*, its

*design*, the *qualifications* of those who are to receive it, the *authority* of those who administer it, its *benefits*, and the *obligations* which it imposes.\*

Among the topics naturally brought forth by his subject was one, on which, as his views were oftentimes misunderstood, or misstated, it is proper here somewhat to enlarge. The doctrine, as taught by him, of baptismal regeneration, has been charged, by many, with the Romish error of substituting the external rite for the inward spiritual change of heart. Nothing could be further from the truth.

The whole question was simply that of the application of the term 'regeneration;' a question which the Church had already decided in its services, and that, too, upon Scripture authority, terming baptism, as St. Paul terms it, 'the washing of regeneration.' In accordance with this language, the Church in her services terms those 'regenerate,' who by baptism have put on CHRIST; and calls upon those who are thus 'regenerated,' to walk worthy of the vocation whereunto they are called, and daily to be 'renewed' in the spirit of their minds. Now, what is there in this to be censured? That baptism produces a change in the state or condition of those baptized, is a necessary result of its being

\* Sermon, pp. 7-9.

the seal of a covenant established between God and man. By what term, then, is such change to be designated, if the one employed in Scripture be rejected? By what term, looking to its meaning, can such change be more aptly signified, than the one here cavilled at? and what right, supposing even a willingness on his part, to accommodate words to the ever-varying mutations of popular meaning,—what right had Bishop Hobart, or has any other minister, to falsify the services of his own Church, by putting a meaning upon words which she does not put upon them, and thus introduce perplexity, if not error, into formularies which were intended to guard her members against both.

But to let him speak for himself:—

‘In the sacrament of baptism we are taken from the world, where we had no title to the favor of God, and placed in a state of salvation in the Christian Church; where, on the conditions of true repentance and faith, we enjoy a title to all the blessings and privileges of the Gospel covenant. In this sense, as it respects a *change of state*, baptized persons are *regenerated*; according to the Apostle, who expressly calls baptism the “washing of regeneration,” distinguishing it from the renewing of the HOLY GHOST. “According to his mercy he saved us, by the washing of regeneration and the renewing of the HOLY GHOST.”—Titus iii. 6.’\*

\* Sermon, p. 36.

Again :—

‘But neither did the Apostles, nor does our Church, consider baptismal regeneration as availing to final salvation without the renewing of the HOLY GHOST. The Apostles, in their epistles, consider Christians as *elected* into a state of salvation, and then exhort them to “make their calling and election sure.”’\*

Again :—

‘This view of baptism, as being the sacrament of regeneration, the instrument whereby the grace and mercy of GOD are signed and sealed, so far from being an encouragement to carelessness and indifference, and to a state of sinful security, affords the most powerful motives to repentance and holiness. For if Christians receive in baptism the privileges of being “members of CHRIST, children of GOD, and heirs of the kingdom of heaven,” how great must be their guilt if, by a life of sin, they contemn and forfeit these exalted privileges? If in baptism they receive the succors of divine grace, they are without excuse if they do not work out their salvation. None of these most powerful motives to holiness can be urged when baptism is considered, not as a mean and pledge of divine grace, but merely as “a mark of difference between Christian men and others.”’†

In this point, too, as in many others of those disputed questions which were then agitated, both within and without the Church, it is

\* Ibid. pp. 37, 38.

† Sermon, pp. 39, 40.

pleasing to find Christians now approaching to a nearer agreement among themselves, and that line of agreement approximating closer to the formularies of our Church than could then have been anticipated. The truth is, that Christians of every name are more inclined now to fall back upon the primitive institutions of the Church than, perhaps, they have ever been since those institutions were first departed from; and to assign to the sacraments which CHRIST established (when rightly received) a spiritual power and efficacy little dreamed of by restless innovators, amid their endless varieties of will-worship.

The work which has called forth these observations, after passing through several editions, has, at length, become a permanent stereotype tract on the list of the Tract Society's publications; though the Address delivered by him on the occasion of its administration, has been, injudiciously, we think, or, perhaps, thoughtlessly, omitted.

From the Convention Journal of this year (1816) there is little to tell that has not been already told, of unwearied labor and a blessed result in his Episcopal duties.

The only novel point of interest is a message to the Bishop from his red brethren, the Oneidas, contained in the report of a missionary who had



visited them, thanking him for the translation begun, into their language, of the Book of Common Prayer; 'and, more especially,' to use their own words, 'for his kindness in sending one of their Indian brethren to instruct them in the things which concern their everlasting peace.'

## CHAPTER XVII.

A. D. 1817. *Æt.* 42.

Affairs of the College—Dr. Mason's Provostship—Causes of Failure—Abolition of the Office—Presidency of Dr. Harris—Character—Bishop Hobart and Dr. Mason compared—Traits of Character exhibited by Bishop Hobart in the Board of Trustees—Anecdotes illustrative—Character as given by the Rev. W. R. W.—Visitation of the Diocese—Letter from Dr. Butler—Admiration of Nature—Brevity of Visits—Rapidity—Duties in the Diocese of New-Jersey ; of Connecticut—Acknowledgment.

IN the year 1817, the affairs of Columbia College again called forth the energies of Bishop Hobart. The experiment against which he had protested six years before, was now approaching its unsuccessful termination. All the Trustees felt that Dr. Mason *must* retire, and most were willing to acknowledge that they had been greatly disappointed in him. It was, however, a trying situation in which he had been placed. A sphere of duty which he had himself sought, and invested with all the powers he had himself asked, to effect a reformation which he had himself planned.

To report a failure of such a man, under such a pledge, is mortifying to the pride and confidence of genius—but even so it was.

Amid all her richest gifts, nature had denied to the new ruler that love of patient labor which the duties of his station imperatively required, and habit had never made good what nature, in this respect, had left deficient in his character. Having always lived as a *free* man, he loved not the drudgery of office; the limitation of prescribed hours was an annoyance to him; the detail of academic duty a burthen, and one, after a short time, so impatiently borne, as very naturally to inspire his students with the same feelings, and make them hold light what they saw to be lightly valued. His heart, in short, was not in his work, to the intellectual laborer a fatal want, for it is one which no sleight can cover, no talent counterbalance, and which shows itself more and more as novelty wears off from new employments, or the flash of enthusiasm passes away, and nature returns to its ordinary wont.

Thus was it with Dr. Mason,—he entered upon his academic duties with a hurried and intemperate zeal, which soon ran into coolness, and finally ended in neglect.

Even in the light of a disciplinarian, where his talents were most counted upon, even here, his mind was found not to be of the right stamp. He mistook dogmatism for decision, violence for

energy, and laxity for mildness, forgetting that the only successful discipline of youth results from the union of steadiness with gentleness ; ‘ *Non vi sed sæpe cadendo.*’ Hence it was that his provostship, in this respect, disappointed the expectation both of friends and foes :—in the language of the Roman historian, ‘ all would have held him worthy to reign had he not reigned ’ — ‘ *Omnium consensu capax imperii nisi imperasset.*’ \*

It was thus, after six years of fruitless, because heartless labor, on his part, and of increasing dissatisfaction on that of the Trustees, that he sent in his resignation. This was promptly accepted ; the temporary and ill-omened office created for him was abolished ; the duties of his station reunited to the presidency, and its already nominal incumbent, Dr. Harris, invested with his rightful authority.

Of the twelve years’ charge of this unassuming man, it may be permitted to one who knew him well, to say that his quiet unobtrusive course of silent usefulness, followed the higher pretensions of his predecessor, like the fertilizing stream the splendid but fruitless torrent.

But they both have gone, and while it becomes not those to scan, who have their own

\* Tacitus in Galba.

account to render, yet may all, doubtless, hence learn a consolatory and awakening lesson. Of the good it is permitted man to do on earth, how little depends on superior genius! how much upon patient, well-directed industry! While we lament, therefore, that we possess not the former, let us beware, lest we waste in idle lamentation the true talent we do hold, and for which we are to render an account.

In the prosperity of the college Bishop Hobart continued, through life, to take the warmest interest, and to exercise at its Board that increasing influence which years and experience always give to the truly sagacious and strictly honorable mind. In that respect his fate was happier than his with whom he was so often called upon to contend.

Dr. Mason, at the Board, was essentially a *talking* man; Bishop Hobart a *working* man, and it will generally be found that in all collective or deliberative bodies, the first rules only until the second appears; men listen to the one and follow the other; the moral energy of action, in the long run, rules men's minds far beyond the intellectual energy of reasoning. This was the basis of Bishop Hobart's influence. It was not his skill in debate, but the confidence reposed in his practical wisdom, in the sagacity

of his views, the decision of his purposes, and the untiring fidelity with which he labored in whatever duty he undertook.

Such are the qualities to which men ever look up in doubt or emergency ; plain, sterling, working qualities, partaking, moreover, of the heart even more than of the head. Without these, ‘cleverness is a mischievous possession, wit but an empty flash, and even wisdom an inoperative and useless dream.’

How much the qualities of heart added to Bishop Hobart’s influence in that body, those who there knew him can best tell,—and even those who knew him any where, can easily imagine. Fairness, frankness, and straightforwardness, always marked his course. What he thought honestly, he spoke plainly—his heart and his tongue were companions that travelled together, so that neither friend nor opponent was ever left in doubt where to find him. Sarcasm in debate he could use, but did most rarely. Nothing seems ever to have provoked him to it but duplicity and meanness.

Hearing on one occasion, that in a warm debate in the Board, contrary to his wont, he had treated with scorn an opponent, whose attachment to the college was even more than questionable, the author ventured to inquire his motive ;—‘Sir,’ said he, ‘there are some men

whom it is needful to let feel your power—and he is one of them.’

On all other occasions, the kindliness of his nature shone forth, and saved the feelings of his opponent amid all attacks upon his argument. His zeal, therefore, however highly excited, had no rancor in it, his opposition no bitterness ; few ever heard him say a harsh word, —none an unkind one ; and, whenever warmth of controversy struck forth a spark, or what to his sensitive spirit appeared such, he seemed to feel no peace in his bosom until he had made personal acknowledgment, and solicited and obtained full forgiveness.

One or two instances of this, taken from the mouth of the narrators, may, for their truth and very simplicity, claim place in such a domestic narrative as this.

On one occasion, under the concurrence of many exciting causes, he answered a friend, in debate, in haste and heat. His friend was silent from respect but felt deeply hurt, for it was the first time he had heard such words from his lips. This friend had scarce reached his home, after the adjournment of the Board, and seated himself alone in his library, before the door opened, and Bishop Hobart entered with his quick, earnest step and manner, and both hands extended toward his friend, while

he uttered, warmly and hurriedly, these words ; — ‘ Forgive me, my dear friend, forgive me ; I was wrong—I was very much to blame.’ It is needless to add that friend was his own for ever.

Another anecdote, exhibiting the same trait, will be best given in the words of the narrator. ‘ We had differed,’ says his son-in-law,\* in a note to the author, ‘ on a question relating to the General Theological Seminary, and he, thinking me a little pertinacious in my course, gave me what he afterward considered a sharp and unauthorized rebuke. At an early hour the next morning he called upon me, saying that he had passed a sleepless night in consequence of what he had said to me, and could not rest until he had confessed that he was wrong. I was not more struck,’ he adds, ‘ with the act of conciliation than with the affectionate and childlike simplicity with which it was done.’

Among the letters, unfortunately not valued at the time as they now would be, and, therefore not preserved, was one of this character, addressed to a long-trying friend in the Board of Trustees, on a similar occasion, who, not only feeling, but showing himself hurt by the Bishop’s warmth, received from him, the next day, a

\* Bishop Ives.



letter, so full and ardent, that he seemed to pour out his very heart in the expressions of his affectionate regret.

These instances illustrate that part of Bishop Hobart's character which, as already observed, made all men love him,—an affectionate heart with an almost childlike simplicity of manner. The influence this gave him in private life was irresistible. One instance fell within the knowledge of the writer.

A Mr. C., of New-York, who, without any personal acquaintance with the Bishop, had, from popular prejudice, taken up a strong dislike to him, incidentally became his travelling companion in one of his visitations to the west. Three days' stage intercourse sufficed, not only to soften, but, as it were, to new stamp him. His subsequent language, to one who presumed on his former feelings of dislike, was—'Sir, I am ready, not only to stand up for Bishop Hobart, but to fight for him.'

Another gentleman, from the country, thus accounted to the author for his warm personal attachment. 'I had sent,' said he, 'to Mr. Erben of New-York, for some parts of our church organ, which were immediately needed; the order was long neglected. Bishop Hobart hearing of it, called upon the builder; "Why," said he, "have you not attended to the orders of

my friend, Mr. B.?" The answer was, that Mr. Erben did not know him to be the Bishop's friend. To this his reply was; "Yes, Sir; he is my friend, and in neglecting him you neglect me." The result was, a speedy execution of the order, and the awakening of warmer feelings than a greater but more ostentatious service would probably have excited.

It was part of the same nature, while it thought little of its own exertions, to over-estimate every mark of kindness received from others. The following instance might be esteemed trifling, if any thing were a trifle which shows forth native goodness.

The dispeptic weakness of stomach under which Bishop Hobart labored, rendered toasted bread the only form in which, at home, he ate it. The gentleman above alluded to, having heard of this peculiarity, upon the Bishop's passing a night with him in the country, had it prepared for him in the same manner as at home. The Bishop, on seeing this mark of thoughtfulness, exclaimed hastily, with tears in his eyes,—'My dear Sir, how did you know this?'

In this union lay the peculiar force and attractiveness of Mr. Hobart's character. It was the lion and the lamb dwelling together: woman's warmth and gentleness—man's ener-

getic will ; without the latter he would have been the creature of impulse and the slave of his affections,—without the former he would have been the stern ruler, whom all would have feared and none loved : but how beautiful was the combination ; while his spirit was that of the war-horse, that saith among the trumpets, ‘ Ha ! ha ! ’ his heart was that of the peaceful child, so full of tender emotions that a drop would at any time make it to overflow.

That this tenderness of heart should give kindness to his manner, was natural, but it was evident to all who witnessed it that higher principles were at work within his bosom, giving a Christian character to what would otherwise have been the mere impulse of temperament. His kindness was therefore uniform and universal. But the author would here use the language of a friend, who has justly appreciated his character.

‘ He loved all mankind, and, therefore, he was attentive and kind to all. He could not pass a child without bestowing upon it some mark of winning condescension. To the poor and the mean he addressed himself as an equal and a familiar. Often have I heard them murmur blessings as they left him, extorted by his affable and affectionate demeanor, even when he has denied some request, which he could not, or, because improper, would not grant.

To him, the stranger, and the desolate, and the afflicted, and the needy, those who wanted sustenance, and those who wanted comfort, and those who wanted the friendly hand or voice to bring them into notice, to him they all directed their applications, and they never went in vain or returned dissatisfied. His door was never barred against them, his ear was ever open to their petitions or complaints, and, if he could not relieve, he would at least console and soothe by his kind and patient hearing.\*

The influence of such manners and such character bore down, wherever he went, the prejudices of ignorance and misapprehension, and operated, perhaps, even more powerfully than argument, within the circle of personal intercourse, to change the feeling of men's minds, who did not belong to it, toward the Church; they connected it with such pleasing associations of personal kindness, from one with whom the Church itself seemed identified, that they could not but think well of it also.

Yet, in all this there was no temporizing—no accommodation of principles, or even of opinions, to individual prejudice or popular feeling: on the contrary, he often seemed to risk that friendship or popularity by the unyielding firmness with which he rejected all compromise,

\* MSS. Sermon of Rev. W. R. Whittingham, on Death of Bishop Hobart.

where he considered a point of duty involved. Of this one instance may be taken, though occurring some years after.

On approaching Detroit, in the Territory of Michigan, whither he had gone for the purpose of laying the corner-stone of a church, to the establishment of which, in that distant region, far beyond the bounds of any organized diocese, he had looked forward with great anxiety, he was met, upon landing, by the members of the masonic lodge, which comprehended, at the time, all the influential men in that place. These had come forth in all their paraphernalia of splendid mystery to do honor to the occasion, and now circled around him to accompany him in the ceremonial.

The moment was critical, but he hesitated not a moment,—‘No, gentlemen!’ said he, addressing them, ‘this cannot be; I come here to lay the foundation of a Christian church, not of a Heathen temple; if you accompany me at all in that ceremony, it must be as humble Christians.’ They heard the reproof in silence—retired, and returned divested of their unmeaning finery.

Such were the honest acts by which eventual popularity was gained. An intrepidity of duty that never balanced other men’s opinions, and a plainness and sincerity of speech that never

allowed them to misunderstand his own. Even where his opposition was firmest no man was offended, for they saw that it was wholly free from pride, arrogance, or selfishness. How great became this personal influence, in spite of the unpopularity of what was termed his high-church policy, may be judged from it being often jocularly said in a contested election, about this time, for governor of the State, that ‘Bishop Hobart was the only candidate who would carry the vote of both parties.’

The only kind of men with whom Bishop Hobart found it hard to get along, were the timid and the vacillating, men ‘blighted’ with over-much prudence—doubting and hesitating when great questions came before them—neither ‘hot’ nor ‘cold’ when principles were attacked, and, on all occasions of hazard, wrapping themselves up in a guarded, politic silence. So foreign was all this from his own nature, that with such persons he had no sympathy, and, sometimes, but little patience. In speaking confidentially of such, he would say that he knew them not, and could trust them not; that he felt his heart chilled and repelled in approaching them; that they were as men in the dark, and his feeling, always, was that of Socrates of old, toward one of his disciples, —‘Speak, that I may see you.’ On the subject

of the Church, the language of Coleridge was often his; 'Give me a little zealous imprudence.' Want of decision was with him, therefore, a fault of character, that nothing could atone for. Of one, with whom he was for a time associated in a public body, he once said to the writer, 'Sir, he is not worth a rush; in a moment of emergency I can have no dependence upon him. He hesitates as to his vote till the instant of putting it into the ballot-box, and would pull it out the next moment—if he could.'

Among the intellectual traits of Bishop Hobart's character, none was more striking than decision founded upon foresight; whatever came before him of novelty, either in opinions or practice, his mind seemed to spring at once to the eventual results, and that with a sagacity and conclusiveness that looked more like instinct than reasoning. Immediate consequences were to him as nothing: hence his frequent opposition to schemes which, to men less far-sighted than himself, seemed productive of nothing but good; and, hence, too, the outcry against him *then*, and his rising reputation *now*. It is the triumph of the policy of principle over the policy of expediency. This he ever urged upon the young as the true basis of the ministerial character. To one who (if a friend may judge) is now treading in his footsteps, he used to say,

‘My young friend, take little thought about present consequences; set yourself upon principle, and trust God with the result.’

With regard to the students in the Seminary, as Bishop Hobart loved, so, also, he watched over them with the eye of a father. The language to the author of the one above alluded to was thus: ‘Though he spoke to me but seldom, I yet felt that his eye was ever upon me. I loved him, too, as my own father, and felt that he governed me as if by some irresistible power.’

Among the practical talents peculiar to the necessities of his station, was one without which no man can rule well. He judged sagaciously and promptly, what each one was best fitted for, and, according as he had the power, placed him in it. With some he counselled—others he directed—to the zealous he opened a field for exertion, and to the methodical he gave business. To the same young friend, who, on quitting the seminary, had accepted, while deacon, a call to a neighboring diocese, he said, ‘No, Sir; you are given to books; the Church needs your services in that capacity, and it is your duty to remain and give it.’ The columns of ‘The Churchman,’ the ‘Standard Works’ of the Press, and the various early publications of the ‘Sunday School



Union,' bear ample witness how well this confidence was both merited and repaid.

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But we have yet to give the picture of Bishop Hobart on his visitations, and here it were a pity to spoil the true-hearted language of the following letter, by using it, as at first intended by the author, merely as authority. It is from an aged clergyman of the Diocese, one of the few who survives, as he preceded, him of whom he thus affectionately speaks.

FROM REV. DR. BUTLER.

*Troy, October 20th, 1834.*

Rev. and dear Sir,

I received your request by Mr. Peck, respecting our late revered Bishop, and rejoice to find that you are about writing his life. I can say no more of him than is generally known. He frequently visited my cure, and from his kind affability with the members of it, and his eloquent and orthodox preaching was regarded by them all with filial affection, the sincerity of which they clearly evinced by their expressions of grief at his death. As it is his personal character and social qualities that you propose to illustrate, perhaps his intercourse, when journeying with me, may be of some little advantage in this development. He was always cheerful, interesting, and instructive, as we journeyed on; and though he frequently spake confidentially, as became a friend, yet always, even in relation to what he did not approve, expressed himself in a manner that discovered the benevolence of his heart. When rallying

me a little for my solicitude about my family, he said he always dismissed every thing of that nature upon leaving home, and thought of nothing but doing his duty on his visitation.

He had a great relish for the beauties of nature; they struck him with all their charms, and he would frequently stop our drive to view a pleasant landscape, and, on such occasions, appeared enraptured with delight. He always excited the attention of all around us, wherever we stopped, and kindly endeavored to enlighten those we met with, in the most decorous manner, into the true nature of Christianity. He had the peculiar faculty of blending affability with dignity. I had an opportunity of noticing this in an instance that gave me considerable pleasure. We once called upon a plain farmer, the friend of my father and myself, and at first observed the old gentleman, who was a Presbyterian, discovered a good deal of timid emotion upon the view of the Bishop, but he soon appeared at his ease, and conversed familiarly with him. A few weeks after, meeting with this farmer, he said to me, "I at first felt a little afraid of your Bishop, that you brought to our house, but I soon got over it, for he is the cleverest man I ever saw in my life. He is no more of a gentleman than I am." This discovers his tact in conciliating uncultivated minds; and we know that every one, well-informed, esteemed him for his intelligence and intellectual attainments, and loved him for the qualities of his heart.

There is one instance of the exercise of the tenderness of his heart, that may perhaps show it to better advantage, than as if prompted by the instinctive feelings of family, or natural relation. The elder Mr. Swords informed me, that some years since, he men-

tioned to him that he had just heard that I was dead ; upon which, he said, the Bishop went out of his back-door, and wept like a child. I tell this, not because it relates to me, for I wish not to be known in it, but to show the extent of his benevolence, and the kind affections of his mind.

If you can glean any thing out of this communication advantageous to the character of our late beloved Diocesan, I shall be glad, for I shall for ever cherish his memory with the profoundest veneration, and the tenderest recollections.

I am, Rev. and dear Sir,  
With great esteem, and sincere regard,  
Your friend and brother,  
DAVID BUTLER.'

It may be permitted to one who has also witnessed such scenes, to add his mite of praise.

It was a still higher privilege for the younger clergy to travel with their Bishop. He was a companion with whom there was no tediousness. His simplicity and kindness of manner banished at once all formality ; his own candor and warm-heartedness drew forth the inward character of his younger fellow-travellers, and, while his wisdom instructed them, his friendship warned, and his example led them to all that was not only good and excellent, but kind, affectionate, and cheerful.

That admiration of nature, alluded to in the letter above given, the author had often occa-

sion to notice, as the Bishop gazed out over the splendid scenery of the Hudson, from his cottage at Hyde Park. Nor was it mere admiration; there was piety mingled in it. He felt and spoke as if God was to be worshipped in the works of nature as well as in those of grace; in the great and beauteous temple, which himself had built, as well as in those 'made with hands.' It was an admiration, too, unmingled with envy.

' His were the mountains, and the valleys his,  
And the resplendent rivers his t' enjoy,  
With a propriety that none can feel,  
But who, with filial confidence inspired,  
Can lift to heaven an unpresumptuous eye,  
And smiling say, " My Father made them all." '

' There never yet lived,' says Bishop Jebb, ' a good and happy man who did not communicate from the overflowing of his goodness and happiness.' Of few men was this ever more true than of Bishop Hobart, and under few circumstances was it more strongly felt than amid the happy associations of professional duty and rural scenes.

To the more retired country churches Bishop Hobart's visitation was as a jubilee — a day looked forward to with anxiety, and hailed with joy. When he came, young and old crowded around him with greeting. Parents contending

for the honor of entertaining him—children for some mark of recognition, which latter he seldom failed to give, accompanied by some kind words of remembrance, or, if very young, some action of tenderness that long dwelt upon their memory.

The enthusiasm felt among his own people seldom failed to spread through the village or neighborhood to those without, so that strangers, and dissenters from the Church, often outnumbered, on such occasions, his own flock. In the religious services which they assembled to witness, his earnest manner, his deep tones, his impassioned language, and his fervent Christian exhortations, left none uninfluenced, so that even those who were ready to condemn the *bishop*, yet were equally free to admit that they loved the *man*, and revered the *preacher*; and while, perhaps, they termed all set prayer cold and formal, yet, from that moment were found willing to admit, as an exception, the prayers of the Church as heard from the lips of Bishop Hobart.

On the warm heart of youth this influence was peculiarly felt, and above all, as already stated, in the services of Confirmation; the eminently impressive manner in which that rite was performed by him, together with the earnest and tender appeal that followed it,

made the 'imposition of his hands' to be esteemed no barren ceremony, even by those who thought lightly of 'a bishop's blessing.'

The brevity imposed on these rural visits, by the extent and variety of his labors, was, certainly, no small drawback to their permanent influence, but still it was a necessary one. It was with the Church as with the luxuriant country over the face of which it was scattered; the harvest to be reaped was more plenteous than the laborers to reap it, and, in the hasty ingathering of sheaves, much was necessarily lost that a more careful husbandry might have saved: but still, in countries like ours, such loss must be for a time borne, whether in the moral or the natural field; and it is the only consolation to those who, when called to labor in it, see how much is left undone that might be done, to remember that, for losses thus accruing, they will not be held responsible. While, therefore, Bishop Hobart's own feelings led him to desire more time for these visitations, and the present duty seemed likewise to demand it, he yet felt himself continually debarred from the good he saw before him, by new, and still more pressing calls.

The rapidity and extent of these journeyings, seemed to give him a kind of ubiquity. 'I meet him every where,' said a distinguished

judge of our Circuit Courts, 'and every where he is followed, loved, and admired.'

A country innkeeper gave his notion of speed in less polished terms. On a gentleman inquiring at his house for Bishop Hobart, a day after he had quitted it, and proposing to follow him, the observation was,—'You may as well let that alone, for when the Bishop travels, it is, as the old proverb says, "The devil catch the hindmost."' When we learn that he often had to travel, in these yearly visitations, to the extent of four and even five thousand miles, and that within the compass of a few months, we cease to wonder at any thing in them but his exertion and power of endurance.

Year by year, too, he found these demands enlarging. Not only did labor beget labor, and the preaching of one year build up churches for the next, but the wants of neighboring dioceses, and the opening calls of the destitute unorganized West, were continually adding to him duties not his own.

Until the year 1815, New-Jersey was without an ecclesiastical head, and the Diocese of Connecticut was destitute of one from 1816 to 1819.\*

\* Between the death of Bishop Jarvis and the election of Dr. Brownell.

That the temporary care of this latter Diocese was no nominal charge, may be judged from the details of his first visitation in it. Thirteen congregations visited; two ordinations held; two churches consecrated, and eleven hundred and fifty-three persons confirmed; this was the duty performed; while, that he had little time to spare for such labor may also be concluded, from the fact of his doing all this within the short space of twenty days.

The record of the following year was of the same character. He was within the bounds of the Diocese of Connecticut from August 6th to September 4th — twenty-eight days; during which, he preached thirty-five times; held one ordination; two consecrations; and confirmed twelve hundred and seventy-five persons.



## CHAPTER XVIII.

A. D. 1817—Æt. 42.

Second Charge to the Clergy, 'The Corruptions of the Church of Rome' — Death of Dr. Bowden — Character — Death of Bishop Dehon — Character — State of the College — Letter from Rufus King — Anonymous Note — Letter to Rev. Dr. Romeyn — Letters from and to Dr. Smith ; to Dr. Berrian — Painful Letters from an old Friend — Letter from Dr. Strachan, Norris, &c. — Theological Seminary — Endowment — Address before the Young Men's Missionary Society — Interest in Sunday schools — Address.

At the opening of the Convention this year, (1817) Bishop Hobart delivered a second 'Charge' to his clergy, bearing the title, when printed, of 'The Corruptions of the Church of Rome contrasted with certain Protestant Errors.' This production is, unquestionably, among the finest displays of hortatory eloquence we find among his writings. Nor only so: it bears, also, the marks of that sagacity which distinguished his mind in looking into the future; and which bodied forthcoming evils in the spirit, not of fear, but of wise precaution. But it bears, also, his stamp in another point—the well-balanced mind, that was not to be forced from its centre by the outcries of the multitude. The cry of 'Popery' and 'Roman-

ism,' on the one hand, could not drive him into countenancing fanaticism; nor could his fear of fanaticism, on the other, blind him to the gross corruptions and rising influence of the Church of Rome. To the Protestant Episcopal Church the path of safety was one—strict adherence to its own standards of faith and formularies of devotion, with an evangelical exhibition of both. That such was its true course, many might have seen, but not all were able to maintain. There is nothing harder to resist than the contagion of sympathy, and it is, perhaps, the nicest criterion of real strength of character. He who *receives* impressions may be talented, but is not great; that title belongs to him only (setting aside the moral question) who *gives* the impression. Such, throughout his course, was Bishop Hobart, he took not the color of the times, but on the contrary, men who came near him grew like him.

The charge opens with the duty of ministers of the Church to question these spirits of the age, 'to try the spirits, whether they be of God.'

'But it is a duty,' he adds, 'far from being inviting. Much more pleasant is it to swim with than to stem the current; to be carried along by the popular gale, than, with incessant and wearying exertion, to struggle against it; to be hailed by the applause of hosts in whose ranks, or as whose leaders, men bear to a tri-

trump the opinions or the measures of the day, than to meet their odium by refusing to enlist with them, or, by opposition, somewhat to perplex their progress, if not to diminish their success. And therefore, in general, the method of insuring a prosperous issue to any plan, and a universal reception to any opinions, is to make them *popular*; for thus are enlisted in their cause all that is weak and all that is selfish in our nature.'

'But I forget,' he adds, 'that I am addressing those, who, when at the altar of their LORD and Master they were invested with the office of ministering in sacred things, pledged themselves over the symbols of his body and blood, to make the unity and purity of his Church, established for the salvation of men, the object of their supreme and constant exertions; on that altar sacrificed all those human regards that would seduce or deter them from the faithful discharge of their duty; who are supported by the confidence that the Master, whose truth and Church they are defending, will never forsake them. Now comforting them with those hopes which the world can neither give nor take away, and hereafter, swallowing up the remembrance of past afflictions in the rewards of immortality. These, my clerical brethren, are the consolations that fortify, with more than human strength, the spirit of the Christian minister against severer trials than any to which, in the present day, he is called. Under their influence the rack lost its terrors, and the stake the torture of its flames.'

The preceding extract was too powerful and just to be curtailed; it may be taken as a fair

sample of that native, copious, and overflowing eloquence which never failed him in cases of emergency, and oftentimes carried away the hearers, as by a flood. But it is argumentative, as well as hortatory. After tracing the errors of Romanism to their source, and those of Protestantism to the natural tendency of the human mind to rush into extremes, he thus argues—If the Bible cease not to be the charter of salvation, by being traced through the Roman Church to the age of inspiration, how

‘ Does Episcopacy lose its claims to a divine origin because, on its simple and apostolic foundation has been reared the gorgeous and unhallowed structure of the Papal hierarchy? If one extreme approves its opposite, if the abuse of an institution renders necessary the rejection of it; if usurped prerogative justifies resistance to legitimate power, what is there in religion—what is there in civil polity—what is there in the departments of science—what is there in social life, that would remain sacred? Let not, then, brethren, your attachment to the primitive institutions of your Church be in any degree shaken by the aspersion that they symbolize with papal superstitions. Be not intimidated from avowing and defending the scriptural and primitive claims of Episcopacy by the reproach, that you are verging to the Church of Rome. The reproach discovers little acquaintance with genuine Episcopacy, and little knowledge of papal claims. The Episcopacy, which it is the privilege of our Church to enjoy, was the glory of martyrs and confessors, centuries before

papal domination established itself on the depression of Episcopal prerogatives.’\*

Amid these warring extremes, he thus gives the eulogium of the Church :—

‘Temperate, judicious, firm, unawed by papal threats, unmoved by the unjust reproaches of her Protestant kindred, she takes her stand where apostles and martyrs stood; and in her apostolic Episcopacy, cleared of Papal usurpation, stands forth to the wandering members of the Christian family as a “city set on a hill,” where they may find repose from the tumults of schism, and communion with their Redeemer in those ministrations and ordinances which he has established as the channels of his grace and the pledges of his love.’†

The charge closes with that solemn monition which was never far from his thoughts, and often upon his tongue, but now brought more especially home to him by the events to which he alludes, the death of the Rev. Dr. Bowden, and of the Right Rev. Bishop Dehon.

‘The day of account must come. We are, indeed, admonished,’ he adds, ‘how near the close of his stewardship may be to each one of us in the recent removal from our ranks of a venerable father, whose Christian temper and guileless example secured our affection, and to whose lessons, as a master in Israel,

\* Page 18.

† Page 21.

explaining, enforcing, and vindicating the apostolic principles of our Church, we are all greatly indebted, for the confirmation of our attachment to them, and for the increase of our zeal in their support. And, how forcibly, my brethren, is he who addresses you reminded of the uncertainty of the event that may close his stewardship, when this day's solemnity brings to his recollection one of the same age with himself, and of the same grade in the ministry, with whom, harmonizing in principle as in affection, but as yesterday, in this place, he "took counsel," as to the affairs of our Zion, but whom, from a course of distinguished usefulness, it hath pleased the LORD of the vineyard to call to his rest.'

The events here alluded to require a few words of explanation.

The first mentioned refers to a death deeply felt by Bishop Hobart, in common with all friends of the Church, that of the Rev. John Bowden, D. D., a name that will not soon be forgotten in the Diocese to which he belonged, and the communion which he adorned and defended. At the time of his death he was the sole remnant and representative of the Church, in this Diocese, before the Revolution, and, exhibited in his manners, whether as the son of a British officer, or as trained up under a royal government, (so, at least, it always seemed to the writer,) somewhat of that higher tone of courtesy, which, without disparagement

to our own republican times, certainly was more marked in those which preceded them. But he had less doubtful claims to our respect and reverence; he was a Christian, humble and sincere; he was a Churchman, too, such as all then were not, 'one of the old school, like Hooker, and Taylor, and Hammond, men distinguished by the union, in their writings, of evangelical truth with apostolic order, and, in their lives, of fervent piety with deep humility.' Such, at least, was the language of affectionate praise with which Bishop Hobart mourned over his friend called to his rest in the summer of this year.\* As being from the Bishop's pen, and a tribute justly due to the ablest of his coadjutors, the following further extract is given from the obituary notice here alluded to.

'Simplicity and dignity were those traits of his character which distinguished and adorned all his deportment and actions, and rendered impressive and interesting all his conduct as a Christian and a man. Unaffected in his piety, sincere and disinterested in his friendships, amiable and benevolent in social intercourse, he was beloved and revered wherever he was known. A fund of useful and entertaining information rendered his conversation a source of pleasure and instruction. In his writings, Dr. Bowden has left a

\* July 31, 1817.

valuable legacy to the Church; and to them, we trust, her sons will often have recourse for information as to her principles, and for the means of defending them.’\*

The death last mentioned is that of the Right Rev. Theodore Dehon, D. D., Bishop of the Protestant Episcopal Church in South-Carolina, who, after attending the General Convention which sat in New-York, a few months before the delivery of this charge, died soon after his return to his Diocese, in the forty-second year of his age, being the same with that of Bishop Hobart.

In the death of this eminently pious and amiable prelate, the Church at large, much more his own Diocese, met with a heavy loss. ‘The gentle-spirited Dehon,’ ‘the Bishop Horne of America,’—as he has been aptly termed by a recent English reviewer,—is language that sufficiently speaks his merits, and gives the impression of a certain high-toned, principled, tenderness of character, as rare as it is delightful. To American readers, it need hardly be added that such impression is just, and will be fully borne out by the memoir of his life from the pen of his friend and associate. †

\* ‘Christian Journal,’ January, 1818.

† ‘Essay on the Life of Bishop Dehon,’ by Rev. C. E. Gadsden, D. D.



The affairs of the college were still unsettled during the greater part of this year, (1817,) exciting deep uneasiness in the mind of the Bishop and of its other soundest friends. All seemed afloat ; its charter was tampered with, its very location thrown into doubt, and its course of studies and their religious bearing made the sport of many crude and some interested speculations. Through these rocks and shallows the Bishop held his way, like a wary pilot, firm, yet watchful, and, aided by those who labored with him, anchored it, at last, in safety. The following letter, from the Hon. Rufus King, alludes to some of these varying plans.

FROM RUFUS KING.

*Washington, 1st March, 1817.*

Dear Sir,

I have duly received, and beg that you will accept my thanks for your letter respecting the college. I think that I perceive in the proposal of the regents much, very much, that deserves the careful consideration of the Trustees, though the plan is by no means free from very considerable difficulty and objections.

The importance of a collegiate education, attainable within the city, and by the sons of the citizens, is almost above all computation. If a grammar school could be sufficiently endowed and established in the city, (connected perhaps with a theological school,) some of the considerable and strong objections to the removal of the

college would be obviated. I am afraid that the union of the two schools would be unfavorable to their success. Of a theological seminary it becomes me to speak with hesitation, not as regards its purpose, but as respects the system of instruction; of a grammar school I may be allowed to express opinions with a little more confidence.

Placing the value which I do on classical instruction, I should be much disposed to apply the industry, learning, and ambition of the teachers wholly and exclusively to this branch of literature.

These few remarks are such, as in the busy scene in which I am now engaged, have hastily suggested themselves to me. I hope soon to be discharged, and shall immediately return home; when I may, with more advantage, consider the subject. I think, however, that in consequence of a late resolution of the Board of Trustees, that I shall send in the resignation of my seat as a Trustee. This will neither diminish the interest which I shall always feel on the subject of education, nor the disposition with which I shall be ready to confer with you respecting it.

With the highest respect and esteem,

I remain, dear Sir,

Your most obedient and faithful servant,

RUFUS KING.'

The following draft of a note is without either date or direction, so far, however, as Bishop Hobart is concerned it sufficiently explains itself; and, perhaps, was also among those 'honest arts' by which he wielded influence. To whatever

period it relates, it is not inappropriately placed in a year of so much political intrigue, and abuse of legislative power, as the year 1817.

‘I should feel myself deficient in my duty as a man, a Christian, and a clergyman, if I did not express to you the feelings of high gratification with which, in common with many others, I have viewed your fearless discharge of public duty, and your more fearless resistance to the outrage by which it was sought to lead you to the violation of those laws of God, and of your country, which you have so ably asserted. I know your best reward is in the consciousness of having done, and of doing your duty. And yet, I hope you will pardon this tribute to your public worth, from one who has the honor to be known to you only in your public and official character.

I have the honor to be, with high respect,  
Your obedient servant,

J. H. HOBART.’

The man and the conduct that could elicit such praise, from such a pen, it would be interesting to know more of; but among Bishop Hobart’s papers there is nothing to throw light upon it.

The following letters bear generally upon matters already alluded to; the first is from Bishop Hobart to Dr. Romeyn of the Presbyterian Church.

TO REV. DR. ROMEYN.

*'New - York, January 15, 1817.*

Reverend Sir,

I received, a few days since, your letter of the 7th October, in which I am furnished with a copy of the Constitution and Address of the American Bible Society, and requested to "read the said Constitution and Address to my congregation, from the pulpit, and to adopt such measures as may be deemed necessary by me for securing a congregational collection, to aid the Society in their labor of love and work of faith."

In my official capacity, I have deemed it my duty to express opinions adverse, not to the distribution of the Bible, but to certain leading principles of such societies. The circumstance, which was anticipated, that these opinions are not generally received, or popular, may be to me cause of regret, but ought not to effect any change in sentiments very seriously and deliberately formed, and which subsequent reflection and observation have confirmed; or induce me to relinquish a course of official duty founded upon them.

These sentiments have been so repeatedly avowed by me, that I might have reasonably expected it would not have been deemed necessary to address to me a communication which would compel me, either to depart, as I conceive, from correct principle, or, on the other hand, to decline compliance with a request from a body so respectable, both in their general and individual capacity, as the Managers of the American Bible Society.

Be so good as to communicate to them this my

answer, as the best method of making known to them my reasons for not complying with their request.

I am, &c.

Most respectfully, &c.

JOHN H. HOBART.'

The following three letters recall, again, the recollection of Princeton and early days.

FROM REV. DR SMITH.

*Princeton, January 17, 1817.*

Dear Sir,

It should be no subject of surprise that I remember you and other gentlemen, who were associated with you, during your residence at this place. It has not been my fortune to meet with those who were more amiable; nor have others more estimable in literature or religion, fallen in my way. Some of those, especially, by whom I am at present surrounded, are far from effacing the agreeable recollections of those distant moments. I too often see austerity, gloom, and harsh suspicion, where candor, taste, and benevolent sentiments once prevailed.

I have the pleasure of acknowledging the receipt of your first number, with which I am well satisfied; and of your funeral address and appendix. The style of the former is chaste; and the latter is a proof of much reading and reflection. With regard to the subject, I confess I have never entertained much solicitude. Heaven may dispose of my spirit, divested of its mortal accompaniment, as seems best to its infinite wisdom. Your elucidations, however, are not destitute of great plausibility. Permit me, in return, to intrude upon your leisure by a discourse upon the subject of baptism; which, you will

perceive, is marked by no other distinction but differing, in its general ideas, from the theories both of your Church, and of that with which I am connected. I do not presume to enter with zeal into its peculiar sentiments, but leave them unsupported by the prop of great authorities, to rest merely on their rational accommodation to the general strain of Christian principles. I have used no pains to propagate them; and, perhaps, I am nearly solitary in my mode of thinking as to the *nature and design* of that ordinance. In other respects, I presume you will find the discourse entirely correspond with the principles of genuine piety.

Dr. G. has entirely disused my lectures on the evidences of religion and on moral philosophy, on the plea that they were not exactly conformed to his notions on the subject of divine grace. \* \* \* \* \*

You will say, perhaps, that you perceive a degree of asperity in speaking of that man, which does not become the weakness of my situation; unable, as I am, to move into the street in this unfavorable season. I must pray your excuse and the forgiveness of Heaven, if I am too harsh. If you were on the spot, you would probably find some palliation in the object, and the facts. But I am happy to cease, and pray you to accept the sincere regards of, dear Sir,

Your very humble servant,

SAMUEL S. SMITH.'

TO REV. DR. SMITH.

' *New - York, January 24, 1817.*

Rev. and dear Sir,

I cannot sufficiently thank you for the gratification which you have afforded me by your letter of the 17th

instant, and which I received yesterday. It proved to me that I am still in your recollection, and at a time, too, when \* \* \* \*

Believe me, venerated and dear Sir, in thus selecting your former pupil to be the depository of your feelings on such an occasion, you have conferred on him an honor which he cherishes with the most grateful sensibility. Your portrait is true to the life. Perhaps you wonder at my thus responding to your estimate ; but I knew him *well*. It was in the fall of 1793 when I graduated. You had, permit me to say, united toward the students a frankness and kindness, with a dignity and firmness which encouraged the timidity of modest genius, while it repressed the presumption of self-conceit, and had indulged us in a freedom of sentiment which awakened and exercised our faculties, while, with strong, but skilful hand, you conducted us to correct principles. Habituated to this, I ventured to indulge some freedom of opinion in the presence of Dr. ——. I shall never forget his look. It penetrated my soul, and I still feel it there. It was a look in which contempt, and haughtiness, and anger were all combined. My heart was young ; I think it was tender. It never encountered such a look, either *before* or *since*.

Be assured, dear Sir, the obligations of that band of young men, with whom it was my pride and delight to rank as a friend, toward you, their venerated preceptor, will never be forgotten. As to myself, amid the cares of a family, and the toils of a sphere of public duty too extended and harassing to allow much time or room for the indulgence of feeling, my mind still often turns to you with veneration, gratitude, and affection ; and I had resolved, long since, to acknowledge to the world

my debt of obligation to you, in a work which I have planned, but which my numerous active duties have as yet prevented me from completing. My tribute may be a small one, but it will be sincere. I have published several little matters, but none of them particularly worthy of your notice, and some of them would, I am afraid, lead you to impeach my catholicism. And yet, High Churchman as I am, I think I am a stranger to bigotry of heart. I venture to send you, however, a small pamphlet, and, to amuse you for a few moments, the first number of a periodical work on a *cheap plan*, an essential element, you know, for usefulness in this country.

Believe me, most truly and respectfully, &c.

J. H. HOBART.'

'*High Churchman*,' the Bishop here admits himself, 'without bigotry,' and so he was. Yet GOD be thanked, the days are past when such distinctive terms are needed. Our Church has grown out of them, and risen above them, and wo betide that pen that would again introduce them. Even when most current, right feeling revolted from them. The lamentation of the poet has ever been the language of the Christian.

' HIGH and LOW,

Watchwords of party on all tongues are rife,  
As if a Church, though sprung from heaven, must owe  
To opposite and fierce extremes her life ;  
Not to the golden and the quiet flow  
Of truths that soften hatred, temper strife.'

But, to turn from a subject that would open too wide a field of reflection.



The cheap periodical here referred to, was the first number of 'The Christian Journal, and Literary Register,' a work undertaken by Bishop Hobart, in January, 1817, as a substitute for the 'Churchman's Magazine,' whose fate has been already recorded. That it well deserved the title he gives it, of 'cheap,' may be judged of from its appearing in numbers of sixteen pages every two weeks, at one dollar a year. That it was good, as well as cheap, may be argued from its editor, and the following exhibition of its plan.

'It shall be the object of the Christian Journal to present a summary of the publications of the present day, and it shall be occasionally enriched with the sentiments of those masters of theology who were the glory of the days that are past, and whose writings exhibit the soundest views of Christian doctrine and order, and the highest fervor of pious feeling. Whatever can advance the interests of religious truth, the purity, unity, and prosperity of the kingdom of the Redeemer, and the faith, holiness, and consolation of the Christian, shall, as far as practicable, find a place in this Journal.'\*

Of this work he continued the sole editor, until the year 1820, when he associated with him the present Right Rev. B. T. Onderdonk, then an

\* No. 1, January, 1817.

assistant minister of Trinity Church ; sharing with him the labor, but retaining the responsibility. This joint charge he retained until his departure for Europe.

FROM REV. DR. SMITH.

' *Princeton, February 11th, 1817.*

Dear Sir,

I have been thinking seriously since I received your letter, of your plausible demonstrations of a secondary heaven, or the elysian fields of Christianity. I would rest much on the opinion of Bishop Horsley ; but confess I am not greatly pleased with the sombre situation of those plains in the central regions of the earth ; and the appearance of Moses and Elias on the Mount of Transfiguration, forms a small objection, in my mind, to acquiescing in the ultimate conclusion. I am still *inclined to believe*, however, that the pious mind cannot enjoy its complete felicity till the resurrection of the body reunites the whole man. The human soul appears to be of that order, that it receives all its ideas, sentiments, and emotions, through the medium of the body. The unimbodied mind may think and enjoy on the stock of ideas acquired in life, and disposed by the fancy in beautiful images. But to derive information in a new state of being, and to enjoy its *peculiar* felicities, seems to require our *whole* nature, endowed with proportionably *new* and *peculiar* powers of perception and combination. But it is in vain for us, in this state, to philosophize on a condition of being of which we have no means afforded us to judge. The inferences which you and your excellent authors have drawn from the

Scriptures, have proceeded as far, and perhaps as justly, as they can be pursued. I am pleased with your effort; but conclude, as I did before, that I am daily striving to bring my soul to that perfect submission to the divine will, which will make me acquiesce with joy in whatever the destination of our heavenly Father shall appoint. It will always be benignant.

In the mean time, I have the pleasure to be, with the utmost cordiality,

Your most obedient, and most humble servant,  
SAM'L. S. SMITH.'

Among the painful occurrences of this summer was the death of one friend in the ministry, and the sickness of another both friend and relative, forcing the invalid to quit family and duties, in search of health from a voyage to Europe. The following was addressed to him by Bishop Hobart, in answer to his communication conveying the news of both events.

TO REV. DR. BERRIAN.

*'New-London, August 26, 1817.'*

I received your letter, my dear friend, and the information of Bishop Dehon's death, at this place; and they occasioned a greater depression of spirits than I have felt for a long time. With regard to yourself, it is some consolation that you are awakened to a sense of the danger of your situation, before it is too late to avail yourself of the means of restoration. You have every reason to hope that, by the blessing of God, these means will be effectual. You should endeavor to keep

up your spirits. There is something inexpressibly consolatory in the assurance that God is our Father, and that he watches over us with more than a parent's love. Life is short and vain at best, but while we have God for our friend and father, we can rejoice in the midst of all the tribulations of the world. Good may come out of temporary evil. Your health may be restored completely, and then your voyage may have been a source of gratification to you.

In haste,  
Ever and most affectionately yours,  
JOHN H. HOBART.

The letters which follow are of a painfully interesting character,—the picture of an ardent Christian mind, struggling to free itself from the fetters which false honor had imposed, and wearied with the turmoils of selfish public life. They are inserted as they are found, only without name ; though, should the writer be recognised, it can but add to his well known public merits, the more enduring praise that belongs to the private graces of the Christian.

TO BISHOP HOBART.

*Congress Hall, January 2, 1818.*

My dear Hobart,

Your affectionate letter would not have remained so long unanswered, but for the expectation which I have had of presenting to you, in a better form than by letter, the defence of my late conduct in the most trying event of my whole life.

Believe me, my dear Hobart, that the excellent friends which it has pleased GOD to give me, contributed to aid my feeble spirit in sustaining this its awful trial. Those accustomed, as I have been, to the applause of the world, and to the affectionate attention of numerous friends ; on whose ear the voice of censure has scarcely ever come in the lightest whisper, to be denounced by a man who has filled the second command in our Virginia army, and a seat in the Senate of the United States, as a hypocrite and coward, without being allowed to repel the latter charge, without confirming the former, and violating the most solemn vows to GOD, and the best dictates of my own heart ; to be thus persecuted, is a trial which has required all my piety to sustain, without sinking beneath it.

You, my beloved Hobart, who have your mind constantly fixed on objects of eternal value, never feel that ennui which sometimes overtakes me, because the world, which I endeavor to serve, is not lovely in my view. I know I am criminal in allowing these feelings to enter into my heart. I do labor to exclude them, and I yet hope the time may come when I shall gain a victory over all my imperfections and errors, by the aid of that HOLY SPIRIT, which once rescued my soul from the abyss of misery, and smoothed, as I then felt and hoped, my descent to that grave where all our worldly cares will soon be hushed to rest. Ever yours,

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TO BISHOP HOBART.

*Sunday, 4th January, 1818.*

This is the sabbath-day, but it is wet and dark, and, after communing with my GOD, I sit down to converse with my dear Hobart. I have been severely tried, my

beloved friend. It has pleased the Almighty, in the order of his providence, to exact from me a proof of my fidelity to his commands. The enclosed letter from me to Mr. M., closed a correspondence which arose from our public controversy, under circumstances which I will shortly explain to you, by forwarding a copy of my last public address, now in the press. My beloved Hobart, will find, I hope, that I have not acted in a manner inconsistent with those principles of religion, to the truth of which my understanding yielded an early assent, and to the obligations of which my heart and my vows bind me to submit. No part of my conduct was predetermined without consulting my friends, and, throughout, I prayed to God to direct my judgment.

To have treated my opponent's rudeness with extreme gentleness, might have occasioned my firmness to be questioned, under circumstances which rendered it extremely important, both to my character, and to the example which I was about to furnish to my neighborhood, that my conduct should not be imputed to timidity, to the fear of man rather than the fear of God.

Surely, a Christian is not bound to feel less sensibly the respect which is due to the character of a gentleman, and he may repel, in a tone of indignation, the vulgar outrage on his character, as he certainly may an outrage on his person. But I will leave it to my last public appeal to make my defence, and, if you think me in error, I wish, nay entreat you, to tell me so.

My time is consumed by my public duties, a very numerous correspondence, and the inquietude of my own heart. For candor requires me to confess, that my piety is not capable of sustaining me against this heavy affliction, without a sacrifice of happiness which I am ashamed to acknowledge. Christmas-eve, and

the day on which I renewed those solemn vows to GOD, in compliance with which I have sought to tear myself from many of the strongest affections of my heart, have been the most pleasant of the last days and nights of my troubled life. I am here alone, yes, my beloved Hobart, literally alone, except when in communion with GOD. I have sinned in coming here; for I have left a theatre of action on which I was of some use, to enter upon one where, in all human probability, I shall be of none. For if my zeal could have conquered the difficulties which political prejudice would have thrown in my path of usefulness, how can I overcome those moral prejudices which my late conduct will inspire?

To GOD I look for support under this, the severest trial of my life. Adversity has come upon me in the hideous form of dishonor: it has struck me where I was most exposed, for in my lonely life, my mind had looked abroad upon the world for comfort. It had strayed from the true source of Christian consolation. It had wandered from GOD to his creatures. I am justly, though severely chastised, I bow submissively to the cross where my Saviour ignominiously expired; where he suffered for the sins of those who scoffed at his agony. Blessed JESUS! inspire thy poor follower with the humility which illustrated thy life, thy sufferings, and thy death! May he not forfeit his right to love and to adore thee, by violating thy commandments, and repining at thy providence!

If you have leisure, let me hear from you, my dearest Hobart. I cannot meet you in Philadelphia, as I intended.

\* \* \* \*

C. H. M.

TO BISHOP HOBART.

May 29, 1818.

My dear Hobart,

I have often reproached myself, since my last letter to you, for having written any thing calculated to augment the affliction which you felt at the condition of our poor friend How, and I now take up my pen to repair my error, by assuring you of the restoration of my peace of mind, with that additional happiness which ever flows from those miseries of life which it pleases God to sanctify for our more perfect conversion from the world to the only source of unfailling bliss.

I returned, on Monday last, from the Convention of our Diocese, which met, on the preceding Tuesday, at Winchester, and sat until the following Saturday. It has greatly contributed to the restoration of my tranquillity of mind. It gave me a friend, in Meade, and a new correspondent, in Ravenscroft, who, though not the better, is the greater man of the two. He has great originality of character, a lively flow of animal spirits, much learning of every kind, is a profound theologian, a *High Churchman*, and a most eloquent preacher. He was, for many years, a dissipated companion of Giles, but always distinguished for an original and independent turn of mind. He would have been a Methodist, probably, but he felt himself called to preach the Word of God, and, after a diligent search of the Scriptures, repaired to our Church as the only source of a legitimate authority to do so. His Methodism arose from his religious feelings, and desire of religious society. His neighborhood then afforded him none within the pale of our Church. Since then, Major N., of Congress, his brother, a dissipated soldier, and very many others,



have followed his example ; are in communion with our Church, and are ornaments of it. Ravenscroft staid in the same house with myself, in Winchester, and we became intimately acquainted. You will see him in Philadelphia. He is elected one of our clerical deputies to the General Convention.

I have said much of you to Ravenscroft, and wish you to become well acquainted with him. He has a history of all the unfounded prejudices which have, at any time, existed against you, and, concurring in opinion with you as to the chief cause of them all, he will have no difficulty in doing you justice. He has some oddities in his manner which to me are amusing. They arise from great ardor and an untamed simplicity of character. He is, at the same time, a perfectly well-bred and easy gentleman. His fortune is large, and his connections the most respectable in Virginia. He was born on the Roanoke, but spent many years of his early life in Scotland, where his mother now lives, and he received the principal part of his education.

I have settled myself down in this solitude for the summer, in the hope of arranging my private fortune, and restoring the energy of a mind too long estranged from regular habits of application and study. I need not tell you how much your letters, if you have leisure to write, will add to the happiness of your affectionate

\* \* \* \*

The painful mystery of these letters is probably solved in the following communication from the pen of Bishop Hobart, incidentally lighted upon in the columns of the 'Christian Journal' for May, 1819 ; though his biographer has no fur-

ther authority for connecting them than arises from agreement of date and their own internal evidence.

#### CHRISTIAN COURAGE.

The gentleman of whom the following instance of true courage is recorded, has been long known as a distinguished statesman, and a leading member of our national legislature.

In the fall of the year 1817, General — challenged Colonel — to *fight* with him; and offered to resign his commission that he might be at liberty to evade the laws, and have the precious privilege of shedding the blood of a fellow-creature. What was the answer of the Colonel? Did he, with the same barbarous disposition accede to the proposal, and hasten to select the weapons of slaughter by which an immortal soul might be sent, unprepared, to the tribunal of God? No—let it be known, and published through the land, to his honor, that, in defiance of public opinion, and the opprobrium of being called (as he was) *coward* and *hypocrite*, he had the *courage*, as well as the *principle*, to fear God rather than man. The following is an extract from his answer to the challenge: — “I proceed to tell you that I am restrained from accepting the alternative which you propose, by a Power paramount to all human authority. I respect the public opinion too highly, perhaps; but I have now been, for more than two years, in communion with the Church in which I was born, and I cannot violate my solemn vows to God for the applause of the world. As a *man*, I ought not to accept your challenge; as a *Christian*, I cannot.”

Who will say that Colonel — was deficient in that

genuine courage which is not the property of every subaltern in society, but which belongs exclusively to the truly great and good? And we would ask whether the custom of duelling would not soon be without an advocate in the country, if men, possessing equal influence over the public sentiment, were, in similar cases, to imitate his example.\*

The following letter opened a correspondence of friendship with one of the most sound and influential of the clergy of the Church of England, a friendship that was afterward strengthened by personal intimacy.

FROM REV. H. H. NORRIS.

*Hackney, April 1, 1818.*

Right Rev. Sir,

Though personally unknown to you, your name has been for many years familiar to me, through the intervention of Archdeacon Daubeny, with whom I am intimately acquainted; and the respect excited by his report has been most fully confirmed by an "Apology for Apostolic Order," which I have long considered as the most condensed and luminous statement of the argument, in support of that vital point of Christian theology that has fallen under my observation. Under the influence of this feeling, I was anxious to convey a pledge of it to you, and, during the late unhappy differences which interrupted the friendly intercourse between this country and America, I availed myself of the return of Dr. Inglis to Nova Scotia, to intrust him with a volume I had recently published, and which he

\* *Christian Journal*, 1819, p. 158.

felt confident he could find the means of conveying with safety from Halifax to New-York.

I hope you will receive this little packet as holding out the right hand of fellowship, and respectfully soliciting confidential intercourse, such as should subsist at all times between the several parts of the Church of CHRIST, and which is more than ever necessary, in my apprehension, at the present time, when a specious design is most actively prosecuting, of substituting the unity of indifference for the unity of faith, and incorporating the universe in one community, in which, by a solemn act of compromise, the various imaginations of men, and the truth of GOD, are to be blended together, and the Bible is to be received as the common text-book, equally authenticating them all. The strong feeling of my mind has long been, that the Reformed Episcopal Churches ought to unite, as the primitive Churches used to do; that professing our belief in the communion of saints, we should act up to the spirit of that profession. Under this impression, I hailed, last year, with a pleasure I cannot adequately convey to you, the proffered friendship and correspondence of the South-Carolina Protestant Episcopal Society for the Advancement of Christianity; and I was delighted to see the interest with which the communication was read, and the eagerness expressed to embrace the proposition with cordiality; and to convey, in the most unqualified terms, the high sense which our Society for Promoting Christian Knowledge entertained of the alliance proposed; and the assurance that it would at all times cultivate the correspondence of its sister society with the utmost assiduity, from a powerful conviction that both societies would thus materially promote the welfare of each other, and more especially of that just

cause which, in their respective spheres of action, they were simultaneously exerting themselves to promote. I have had my thoughts bent on a similar proposal to you for several years past, indeed, I may say, I have had my pen in hand to execute it; the conviction, however, that I fill no station sufficiently ostensible to sanction the proceeding, has repeatedly induced me to forego my purpose. But I can refrain no longer; our mutual interests make it almost indispensable that this wall of partition should be broken down, that we should take sweet counsel together, and walk to the house of God as friends, as fellow-members of the body of CHRIST, as fellow-soldiers enlisted under one Captain of our salvation, and now, especially called upon to contend, earnestly and in concert, for the common faith.

I am sure that, if in the other dioceses of America, there are Episcopal societies formed upon the model of ours, that is, not liberalized according to the distempered charity of the day, we shall as heartily give them the right hand of fellowship as we have given it to that of South-Carolina; and I am not without hopes that some sort of alliance might be effected with the Society for the Propagation of the Gospel in her missionary exertions. Of course we cannot look to your unestablished Church for pecuniary contributions, but must rather prepare ourselves for supplying your wants from our abundance; but you might be able to supply men trained to endure the hardness which the missionary should be inured to, and, withal, sound in the faith and economy of the Gospel. At all events, an interchange of sentiments and of information, upon the religious phenomena of the day in our respective communions, might be established, and even this could not fail of being mutually beneficial in a high degree.

In Bishop Dehon's communication there was some mention of a library forming at Charleston, for the benefit of the clergy. If I knew what books are already procured, and what were chiefly wanting, I might have it in my power to assist the Bishop in accomplishing his object ; and I beg you to assure him that I should have great pleasure in doing so. And, in conclusion, I beg to assure yourself that I am, with much respect, and with every sentiment with which a subordinate clergymen should regard the Bishops of the Christian Church,

Very faithfully yours,

HENRY HADLEY NORRIS.\*

The following was through the slower medium above referred to, and shows how that in little, as in great things, it is better to act for ourselves than trust to the agency of others.

FROM REV. DR. INGLIS.\*

*' Halifax, Nova Scotia, May 18th, 1818.*

Right Rev. Sir,

The Rev. Mr. Norris, of Hackney, near London, supposing me to enjoy the honor of occasional intercourse with you, has requested me to mention him as an introduction to some inquiries with which he is desirous to be permitted to trouble you. And although I have never enjoyed this satisfaction, and can scarcely be known to you, unless merely by name, as the son of a person formerly well known in some of the churches over which you preside, I take the liberty of complying

\* Now Bishop of Nova Scotia.

with Mr. Norris' request. He is a clergyman of independent fortune; which he devotes to the service of religion; and is one of the most zealous defenders and supporters of our national Church. He has been made more generally conspicuous by very bold attacks upon the structure and tendency of the Bible Society, which begin to excite much uneasiness in many, although it cannot be denied that a large number of excellent heads are still its supporters and advocates.

In his private circle of acquaintance, Mr. Norris is known as a pattern of all good works. Living in a very populous parish, whose means of accommodation for its parishioners on Sunday are very insufficient, although its church is of enormous size; he has built, chiefly at his own expense, a beautiful chapel, with large accommodation, for the poor. He has affixed it to the church in the most constitutional manner; serves it himself, with the assistance of a curate, whom he supports; and has endowed it, that it may never be unserved. His whole time, and health, and talents, are devoted to public objects of the noblest kind; and I lament to say that he is wearing himself away by his unceasing labor. The present Bishop of Llandaff, Dr. Marsh, gave him the first vacant stall in his cathedral; which was an honorable testimony to his character and principles.

With humble prayers for the blessing of God upon every part of that branch of the Christian Church which has the advantage of your watchful care and able direction, I have the honor to be,

Right Rev. Sir,

Very respectfully, your dutiful servant,

JOHN INGLIS.'

The praise bestowed by Mr. Norris on Bishop Hobart's 'Apology for Apostolic order,' recalls the language of another leading pen of the English Church, to the same point. The Rev. Hugh James Rose, in his 'Discourses before the University of Cambridge,'—a volume that should be in the hands of every divinity student,—after large quotations from the above work, goes on to add, 'The preceding passage from Bishop Hobart, contains all that is requisite on this subject; the latter part of this work contains by far the best arguments for Episcopacy that I know. The treatises of Hall and Taylor, full of learning, zeal and eloquence as they undoubtedly are, overstate some points, and dwell on minutiae of little importance to the argument. Bishop Hobart, on the contrary, gets rid of every thing not *essential* to the question, and shews what pure and real Episcopacy is, free from arbitrary adjuncts, and human inventions.'\*

If the insertion of the following letter be regarded as wanting in due humility, the author would plainly admit that the praise recorded, however slight, is yet most grateful to him, as affording some relief to those feelings of con-

\* 'The Commission and consequent Duties of the Clergy.' Cambridge, 1828, p. 140.



scious unworthiness which attend the remembrance of his short and only parochial charge.

TO THE REV. J. McV.

*New-York, June 7th, 1818.*

My dear Sir,

It gives me unfeigned pleasure to hear, in various ways, of your increasing usefulness. I know no greater source of gratification than to view the progress of real piety, in connection with the principles, the order, and the worship of our Church; and to perceive that this advancement is effected by those sober but zealous parochial labors, which, in their ultimate success, far exceed the more noisy but less transient pretences of enthusiasm. May your example, my dear Sir, long afford this gratification. I send you two pamphlets, the principles and views of which are the result of much serious reflection, and which I hope will accord with your judgment. I am extremely solicitous that you and your friends at Hyde Park should unite with the friends of the Church at Pcughkeepsie, in establishing a Dutchess Bible and Common Prayer-book Society, on the principles of that contemplated on Long-Island. The Bible and Common Prayer-book Society, in this city, was established before the Bible Society; and it would be unfortunate if the Church people in this Diocese should oppose the principles and views of that institution. Union among ourselves is an object, to effect which, each one should be prepared to make some sacrifices of private opinion.

Believe me,  
With much regard, yours, &c.  
J. H. HOBART.'

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In no one year of his ministerial life do we find so many evidences, as in this, (1817,) of Bishop Hobart's individual and official activity. Among other subjects, that of a theological seminary was a prominent one, and through the medium of the press generally, and more especially through the columns of the *Christian Journal*,\* he sought to give a right direction to public opinion on the question. An Episcopal school, or college, as a nursery for candidates, he still greatly dwelt upon, and, no doubt, wisely; for it is in education, as in all other *building up*, the foundation is still the main point; but in this finding little concurrent opinion, he was forced, for the time, to yield. The prospects of a theological seminary, however, were more fair. Here the Church found a liberal benefactor, in one who has identified his name with the cause of theology, as his father's already was with that of the Church; C. C. Moore, Esq., only son of the Bishop of that name, conveyed to trustees a very valuable portion of his estate, being above sixty lots, in the immediate neighborhood of the city of New-York, in trust, for the erection and benefit of a general theological seminary. But, between *general* and *diocesan*, was with Bishop

\* Hints by an Episcopalian, May No., 1817.

Hobart, still a question. He wished it to possess the influence of the one, and the security of the other ; or, if both could not be attained, was willing rather to limit its influence, than risk its soundness : that is to say, he would rather have a diocesan school, under his own eye, than a general one, removed from it.

This is an acknowledgment which some friends of Bishop Hobart might be unwilling to make, as being open to the charge of a selfish or grasping policy. His biographer fears not to avow it, for he thinks it liable to neither ; he views it merely as a prudent, perhaps, at the time, a necessary caution ; at any rate, as policy having no individual reference either to himself or others, but arising solely from the untried dangers of committing a power so vital to the Church, as the control of the education of its candidates, to a body so fluctuating and irresponsible as the General Convention, at least in its House of Delegates, and of the operation of which the Church had not, at that time, sufficient experience to justify so high a trust.

Among the minor publications of this year, (1817,) we find an address delivered before ‘the Missionary Society of young men and others in the city of New-York.’ This was afterward published, and tended greatly to strengthen the hands of the Society, in their praiseworthy la-

bors. The address itself is of rather local and temporary interest. It contains, however, a gratifying history of the rise and progress of missions in the Diocese. But nothing from Bishop Hobart's pen could close without a spirit-stirring appeal.

'An impetus is given to the Christian world that is urging it forward to great results. We, my brethren, should go, not reluctant, not backward, but foremost in the march, with the ark intrusted to us, the symbol and the pledge of the Divine presence, until it rests encircled with its primitive glory, and extending its lustre throughout the earth. Be foremost in this holy career; excite your absent brethren to equal zeal in a cause which has for its object the salvation of men; a cause for which the Son of God died, and for which he still intercedes in heaven, and rules on earth.'\*

The interest taken by him in Sunday schools added still further to his parochial labors. In that attached to St. Paul's Chapel, in his own parish, he was frequently present, encouraging both children and teachers, by his earnest and affectionate exhortations. This was as their Rector, but as Bishop, his views went further, and his anxiety was greater. For a moment he looked with a doubtful eye upon the whole system, that is to say, upon an operation which was converting every zealous

\* Address, p. 18.

young member of a congregation into a teacher and expounder of the Christian faith ; while leaving to chance or individual choice, the books of instruction by which themselves were to be guided, and the minds of the children formed. This was an unpopular view to take of the subject, and some said it was part of the Bishop's nature to forecast evil in good schemes. But if this were so, they must also admit it was equally part of his nature to labor to secure the good while he guarded against the evil, and such has evidently been the case in regard of Sunday schools. By uniting them as parts of one common society, in connection with the authorities of the Church, he added to their efficiency while he guarded against abuse ; each rector became, under his system, the responsible head of his own school, while the wisdom of all united was directed to the preparation or choice of proper books of instruction, over which he again, as responsible head of the Church, exercised a final supervision. That this was no barren responsibility, may be judged from the answer given to the author, by one who long held the situation of Sunday school agent :—  
'While I, Sir, was there, not a scrap of the pen ever passed the press without his approbation ; nor, I believe, while he lived.' Thus originated the Protestant Episcopal Sunday School Union,





## CHAPTER XIX.

A. D. 1818—Æt. 43.

Address to Convention—Painful Duty—Mr. How—Letter to Dr. Berrian—Oneida Indians—Letter to the Bishop—His Answer—Visits them—Interesting Scene—Aged Mohawk Warrior—Young Onondaga—Visit of the Author—Prosperous Condition of the Diocese—Religious Revivals; the Bishop's Opinion: their Result—Bishop Hobart's Explanation of Evangelical Preaching.

THE meeting of the Convention of 1818 was to the Bishop a period at once of the highest pleasure, and the severest mortification. The pleasure arose from the proofs afforded of the unprecedented extension of the Church during the past year, not only by its parochial reports but also by the unusually large assemblage of delegates representing it. The latter circumstance was so marked, that the Bishop opened his address with noticing it as 'gratifying evidence,' said he, 'of increasing zeal for the interests of our Church.'

The mortification arose from the misconduct of one who, from boyhood, had been to him as a bosom friend, and, for several years past, his assistant in the Church, and coadjutor in all his labors for its defence and advancement. Far be it from him who now records his humili-



ating fall to dwell one moment beyond the needful moral, on this sad tale of human infirmity. From such a height did he fall, and so low, that, when first known, the instinctive exclamation of every heart was,—‘**LORD!** lead me not into temptation, and take not thy Holy Spirit from me.’

If such was the shock to those who knew him but as a Christian minister, what must it have been to one who loved him as a brother, and rested upon him as a bosom friend and counsellor. Nor was he called only to mourn over it in secret. As head of the Church it became his duty to publish it to the world, and, not only that, but to inflict, as it were, with his own hand, the merited punishment. To such a heart it was more than a Roman trial. For to one who held, as he did, life cheap, when compared with duty, it would have been easier, far easier, to have passed upon him the sentence of death than of degradation.

What he felt upon the occasion must be conceived, for it was not expressed; his words conveying it were few and stern;—‘It is incumbent upon me,’ said he, ‘on conviction, to inflict upon him the sentence of degradation from the ministry, and I shall, without delay, discharge my duty in this business.’

But even convicted unworthiness could not

tear him from his heart. From among the papers of that unfortunate man, of whom, though still living, we may yet speak as dead, and raise this tablet, if not to *his* memory, at least to *others'* warning ; from among these have been saved, as relics, two letters (would there had been more ! ) from his mourning friend, which must have wrung from him bitter, and, may we not hope repentant tears. The first is of a date a short time subsequent to his final sentence. The second, from the Bishop, bears date but a few weeks previous to his own removal to a better world.

TO THOMAS Y. HOW, ESQ.

*New - York, March 17, 1819.*

Scarcely a day passes, my dear How, in which I do not think of you. But the scenes of our friendship, once so interesting, and a source of so much enjoyment, appear now a dreary waste. You, who know my heart, and know how much of its happiness is placed in the exercise of friendship and affection, can estimate what a loss I have sustained in your separation from me. Did I think you corrupt and abandoned, I should feel less ; but believing, notwithstanding your great and grievous sins, that your heart is not depraved, that your principles and feelings were all hostile to the course which you were pursuing, and that now sincere and deep penitence occupies your soul, the impossibility of our former intercourse of affection is most distressing to me. Often I think of going to your study in the confidence of

reposing on the bosom of affection; but you are away, and perhaps, as it regards our future personal intercourse in this world, for ever. I must not, however, dwell on this subject. May GOD pardon, bless, and save you, is my prayer. Your letter to the Messrs. Swords was delivered. They will write to you on the subject of it, and will send you the books you requested, and the numbers of the Bible.

Take care of your soul. Humble penitence, lively faith, firm resolutions, constant prayer and watchfulness, you will, I trust, cherish and practise. And may GOD pardon, bless and save you, through his SON JESUS CHRIST, is the prayer of

Your affectionate

J. H. HOBART.'

Let me hear from you; don't fail.

On the back of this letter appear, in the hand-writing of him to whom it was addressed, convulsive efforts as it were to draft an answer. Nothing, however, is legible but mere snatches of thought or feeling, as 'I have'—'My dear Hobart'—'I am aware,' &c. &c. It is a dark and fearful picture, to see the hand of genius thus paralyzed by remorse; but, 'Let him who thinketh he stand take heed lest he fall.'

'Alas! my brother, round thy tomb,  
In sorrow kneeling, and in fear;  
We read the pastor's doom,  
Who speaks and will not hear.'

But we return to more pleasing topics. To Dr. Berrian, in Europe, he thus writes:—

TO DR. BERRIAN.

*New - York, July 17th, 1818.*

My very dear Friend,

You must not conclude, because I have not written to you, that I am indifferent to you; on the contrary, I believe a day has rarely passed, in which I have not thought of you with interest and affection. But something or other has always prevented my carrying my resolution to write to you into effect. Procrastination, an aversion to writing, bodily and mental languor, and I may add, more than the ordinary pressure of duties and of cares; and besides, I was desirous that when I did write, you should receive my letter—and you seemed moving about so much, that I thought hitherto the chance was very much against your receiving letters. I knew, also, that Jane was constantly writing to you, and acquainting you with all our domestic and Church affairs. Be assured, however, that my heart has been with you, and that no person has been more delighted than myself with the news of the restoration of your health. How gratified I should have been to be with you. I think I could have seen with an eye and a heart as much alive as your own to the beauties of nature and art, the sublime and interesting scenery through which you have passed, and the stupendous monuments of human genius, taste, and industry with which you have been, for the year past, conversant. How much pleasure do I anticipate from your return, as well from again enjoying your society, as from the accounts which you will give me of your travels! After all, England, be-

cause there is the Church in her apostolic and primitive purity of doctrine and ministry, is the most interesting country to me. Get as much information there as you can concerning the Church, its ministers, &c. &c.

Your letters are grateful to us all. Shall we not hear from England? That God may bless you, and return you to us in good health, is the prayer of

Your sincere and affectionate,

J. H. HOBART.'

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The interest felt by Bishop Hobart in the melancholy remnant of our Indian population, has already been mentioned. The associations of their name and race, their past history, and present condition, above all, their spiritual destitution in the midst of Christian light; a portion of them, too, within the limits of his own Diocese, all served to awaken his commiseration, and to place them before him as a part of the flock committed to his guidance. Under these feelings, he took the steps already mentioned, of sending among them a catechist and teacher, and of having prepared a translation, in their own tongue, of portions of the Gospel and Liturgy, and he was soon after rewarded by receiving from them the following letter of thanks.

It is recorded here, not merely as throwing light on Bishop Hobart's course and character, but, also, as a relic of a race that is rapidly passing from our land, melting away, as it were, before the face of civilization; whatever, therefore, is genuine, in relation to them, is beginning to acquire something of historic value.

#### ADDRESS

*Of the Chiefs of the Oneida Nation of Indians in the State of New-York, to the Rt. Rev. Bishop Hobart.\**

Right Rev. Father,—We salute you in the name of the ever-adorable, ever-blessed, and ever-living sovereign LORD of the universe; we acknowledge this great and Almighty Being as our Creator, Preserver, and constant Benefactor.

Right Rev. Father,—We rejoice that we now, with one heart and mind, would express our gratitude and thankfulness to our great and venerable father, for the favor which he has bestowed upon this nation, viz. in sending brother Williams among us, to instruct us in the religion of the blessed JESUS. When he first came to us, we hailed him as our friend, our brother, and our guide in spiritual things; and he shall remain in our hearts and minds as long as he shall teach us the ways of the great Spirit above.

Right Rev. Father,—We rejoice to say, that by sending brother Williams among us, a *great light has risen upon us*: we see now that the Christian religion is

\* This address was written by a young Indian, who is a communicant of the Church.

intended for the good of the Indians as well as the white people ; we see it, and do feel it, that the religion of the Gospel will make us happy in this and in the world to come. We now profess it outwardly, and we hope, by the grace of God, that some of us have embraced it inwardly. May it ever remain in our hearts, and we be enabled, by the Spirit of the eternal One, to practise the great duties which it points out to us.

Right Rev. Father,—Agrceable to your request we have treated our brother with that attention and kindness which you required of us ; we have assisted him all that was in our power, as to his support : but you know well that we are poor ourselves, and we cannot do a great deal. Though our brother has lived very poor since he came among us, but he is patient, and makes no complaint : we pity him, because we love him as we do ourselves. We wish to do something for his support ; but this is impossible for us to do at present, as we have lately raised between three and four thousand dollars to enable us to build a little chapel.

Right Rev. Father,—We entreat and beseech you not to neglect us. We hope the Christian people in New-York will help us all that is in their power. We hope our brother will by no means be withdrawn from us. If this should take place, the cause of religion will die among us ; immorality and wickedness will prevail.

Right Rev. Father,—As the head and father of the holy and apostolic Church in this State, we entreat you to take a special charge of us. We are ignorant, we are poor, and need your assistance. Come, venerable father, and visit your children, and warm their hearts by your presence, in the things which belong to their everlasting peace.

May the great Head of the Church, whom you-serve,  
be with you, and his blessing ever remain with you.

We, venerable father,

Remain your dutiful children,

<sup>his</sup>  
HENDRICK + SCHUYLER,  
mark.

<sup>his</sup>  
SILAS + ANONSENTE,  
mark.

<sup>his</sup>  
WILLIAM + TEHOITATE,  
mark.

<sup>his</sup>  
DANIEL + PETERS,  
mark.

<sup>his</sup>  
NICHOLAS + GARAGONTIE,  
mark.

<sup>his</sup>  
WILLIAM + SONAWENHESE,  
mark.

<sup>his</sup>  
MOSES + SCHUYLER,  
mark.

<sup>his</sup>  
HESTAHEL + PETERS,  
mark.

<sup>his</sup>  
WILLIAM + SCHUYLER,  
mark.

<sup>his</sup>  
ABRAHAM + SCHUYLER,  
mark.

<sup>his</sup>  
STOFLE + SCHUYLER,  
mark.

<sup>his</sup>  
HENDRICK + SCHUYLER, jun.,  
mark

<sup>his</sup>  
WILLIAM + TEWAGERATE.  
mark.

*Oneida, January, 1818.*



## THE BISHOP'S ANSWER.

My Children,\*—I have received your letter by your brother and teacher, Eleazar Williams, and return your affectionate and Christian salutation, praying that grace, mercy, and peace, from GOD the FATHER, and from our Lord JESUS CHRIST, may be with you.

My Children,—I rejoice to hear of your faith in the one living and true GOD, and in his SON JESUS CHRIST, whom he has sent, whom to know is life eternal; and I pray that, by the Holy Spirit of GOD, you may be kept steadfast in this faith, and may walk worthy of him who hath called you out of darkness into his marvellous light.

My Children,—It is true, as you say, that the Gospel of our Lord and Saviour JESUS CHRIST is intended for Indians as well as white people. For the great Father of all hath made of one blood all the nations of the earth; and hath sent his SON JESUS CHRIST to teach them all, and to die for them all, that they may be redeemed from the power of sin, and brought to the acknowledgment of the truth, and to the service of the living GOD.

My Children,—It is true, as you say, that the religion of the Gospel will make you happy in this world, as well as in the world to come; and I join in your prayer, that you may profess it inwardly as well as outwardly; that by the power of the HOLY SPIRIT, you may be transformed by the renewing of your minds, and acquire the holy tempers, and practise the holy duties which the Gospel enjoins. And for this purpose I beseech you to attend to the instructions of your faithful teacher and

\* This is the appellation with which the Indians expect to be addressed by the Bishop.

brother, Eleazar Williams; to unite with him in the holy prayers of our apostolic Church, which he has translated into your own language; to listen with reverence to the divine word which he reads to you; to receive, as through grace you may be qualified, and may have an opportunity, the sacraments and ordinances of the Church; and at all times, and in all places, to lift up your hearts in supplication to the Father of your spirits, who always and every where hears and sees you, for pardon and grace, to comfort, to teach, and to sanctify you, through your divine Mediator, JESUS CHRIST.

My Children,—Let me exhort you diligently to labor to get your living by cultivating the earth, or by some other lawful calling: you will thus promote your worldly comfort, you will be more respected among your white brethren, and more united and strong among yourselves. And when you are thus engaged, you will be saved from many temptations; and you will prove yourselves to be good disciples of Him, who, by his inspired apostle, has enjoined, that while we are “fervent in spirit” we be “not slothful in business.”

My Children,—Continue to respect and to love your brother and teacher, Eleazar Williams, and to treat him kindly; for he loves you, and is desirous to devote himself to your service, that, by God’s grace, he may be instrumental in making you happy here and hereafter. It is my wish that he may remain with you, and may be your spiritual guide and instructor.

My Children,—I rejoice to hear that your brethren, the Onondagas, are desirous of knowing the words of truth and salvation. I hope you will not complain if your teacher, Eleazar Williams, sometimes visits them, to lead them in that way to eternal life, which, from God’s

word, he has pointed out to you. Freely you have received, you should freely give; and being made partakers of the grace of GOD through JESUS CHRIST, you should be desirous that all your red brethren may enjoy the same precious gift.

My Children,—It is my purpose, if the LORD will, to come and see you the next summer; and I hope to find you as good Christians, denying ungodliness and worldly lusts, and living righteously, soberly, and godly in the world. I shall have you in my heart, and shall remember you in my prayers; for you are part of my charge, of that flock for whom the Son of GOD gave himself even unto the death upon the cross, and whom he commanded his ministers to seek and to gather into his fold, that through him they might be saved for ever.

My Children,

May GOD be with you, and bless you.

JOHN HENRY HOBART,

Bishop of the Prot. Episc. Church in the  
State of New-York.

Dated at New-York, the 1st day of February, in the year of our LORD 1818, and in the seventh year of my consecration.\*

The Bishop was not one to allow such an opening to be fruitless. As early as he could, therefore, in the following summer, he directed his course to the Oneida ‘Reservation,’ (a term designating the Indian lands,) where he found them dwelling in a state of pastoral simplicity, such as he had never before seen, and which excited still more deeply his interest in them.

\* Journal of Convention, 1818, pp. 43-48.

Their rich extended domains were lying in common, the property of the tribe, not of individuals, some little of it cultivated, more in open pasture, but most in its state of native wildness, and reserved for hunting ground. Through these forests, paths there were many, but roads none, and the generally rude, though sometimes neat and rustic dwellings of these sons of the forest, lay scattered in wild but picturesque confusion,—some upon gentle eminences, others in rich valleys ; some open to the sun, others embosomed in shade, and exhibiting here and there traces of a taste for natural scenery which recommended them still further (at least, as objects of interesting inquiry) to such a lover of nature as Bishop-Hobart.

Among those who flocked around him, on this occasion, as he stood in the recesses of their primeval forests, was one aged Mohawk warrior, who, amid his heathen brethren, had for half a century held fast by that holy faith in which he had been instructed and baptized, by a missionary from the Society in England, while these States were still colonies. Through the catechist, as interpreter, he now recounted the event in the figurative language of these children of nature, and pointed out to his admiring auditor, with as much feeling as belongs to that imperturbable race, the very spot where this early

missionary had been accustomed to assemble them, and preach to a congregation which, as it afterward appeared, had listened to him rather from curiosity than conviction.

It was, as the Bishop in conversation described it, an open glade in the forest, with a few scattered oaks still vigorous and spreading; and within view, as if to perpetuate the association, now arose the tower of the neat rustic church, which the Christian party among them had recently erected. The interest of the scene justifies the following, otherwise long extract, from his address to the Convention.

It is a subject of congratulation that our Church has resumed the labors, which for a long period before the revolutionary war, the Society in England, for Propagating the Gospel in Foreign Parts, directed to the religious instruction of the Indian tribes. Those labors were not wholly unsuccessful; for on my recent visit to the Oneidas 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 that venerable Society. The exertions more recently made for the conversion of the Indian tribes have not been so successful, partly because not united with efforts to introduce among them those arts of civilization, without which the Gospel can neither be understood nor valued; but principally because religious instruction was conveyed through the imperfect medium of

interpreters, by those unacquainted with their dispositions and habits, and in whom they were not disposed to place the same confidence as in those who are connected with them by the powerful ties of language, of manners, and of kindred. The religious instructor of the Oneidas, employed by our Church, enjoys all these advantages. Being of Indian extraction, and acquainted with their language, dispositions, and customs, and devoting himself unremittingly to their spiritual and temporal welfare, he enjoys their full confidence; while the education which he has received, has increased his qualifications as their guide in the faith and precepts of the Gospel. Mr. Eleazar Williams, at the earnest request of the Oneida chiefs, was licensed by me about two years since, as their lay reader, catechist, and schoolmaster. Educated in a different communion, he connected himself with our Church from conviction, and appears warmly attached to her doctrines, her apostolic ministry, and her worship. Soon after he commenced his labors among the Oneidas, the Pagan party solemnly professed the Christian faith. Mr. Williams repeatedly explained to them, in councils which they held for this purpose, the evidences of the divine origin of Christianity, and its doctrines, institutions, and precepts. He combated their objections, patiently answered their inquiries, and was finally, through the Divine blessing, successful in satisfying their doubts. 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, which will be shortly completed.

In the work of their spiritual instruction, the Book of Common Prayer, a principal part of which has been translated for their use, proves a powerful auxiliary.

Its simple and affecting exhibition of the truths of redemption is calculated to interest their hearts, while it informs their understanding; and its decent and significant rites contribute to fix their attention in the exercises of worship. They are particularly gratified with having parts assigned them in the service, and repeat the responses with great propriety and devotion. On my visit to them, several hundred assembled for worship; those who could read were furnished with books; and they uttered the confessions of the Liturgy, responded its supplications, and chanted its hymns of praise, with a reverence and fervor, which powerfully interested the feelings of those who witnessed the solemnity. They 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. Nor was this the excitement of the moment, or the ebullition of enthusiasm. The eighty-nine who were confirmed had been well instructed by Mr. Williams; and none were permitted to approach the communion whose lives did not correspond with their Christian professions. The numbers of those who assembled for worship, and partook of the ordinances, would have been greater, but from the absence of many of them at an Indian council at Buffalo.

I have admitted Mr. Williams as a candidate for Orders, on the recommendation of the Standing Committee; and look forward to his increased influence and usefulness, should he be invested with the office of the ministry.

There is a prospect of his having, some time hence, a powerful auxiliary in a young Indian, the son of the head warrior of the Onondagas, who was killed at the battle of Chippewa, and who, 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. I trust that means will be devised for accomplishing his wishes. We ought never to forget that the salvation of the Gospel is designed for all the human race; and that the same mercy which applies comfort to our wounded consciences, the same grace which purifies and soothes our corrupt and troubled hearts, and the same hope of immortality which fills us with peace and joy, can exert their benign and celestial influence on the humble Indian.\*

The young chief here alluded to, as a rising assistant to Mr. Williams, was 'a full-blood' Indian, son of that head warrior of the Onondaga tribe who had fallen on the American side during the late war, in the battle of Chippewa. According to the usage of Indian chieftainship, he had now succeeded to the rank of his father, and thus exercised, as one of the chiefs of the nation, the usual patriarchal authority among them. In early life he had been instructed in the truths of Christianity, by Brandt, a Christian warrior of the Mohawks, but was at present under the instruction of

\* Journal of Convention, 1818, pp. 18-20.



Williams, among the Oneidas, the nearest tribe to his own in language and feelings.

About this time he came to the city of New-York, with an earnest desire, as expressed by himself, to receive an education which might qualify him for exercising the ministry among his countrymen, for which office he was said to be peculiarly fitted, not only by superior talents, but by a disposition, unusual in his race, pious and diligent. With these views and feelings, high hopes were entertained by the Bishop of his future influence—but we hear no more of him. It is very certain it was not from want of means. Nothing remains, therefore, but to hope that he was cut off, by an early death, in the midst of his good intentions. We say, *hope*, since it would be painful to think that he ‘fell away,’ as so many of that wild race have done, from a profession of faith that involved too much of exertion, or self-denial, for their indolent and fitful nature.

This tribe, from the interest excited by the Bishop’s narrative, was, some years after, visited by the present writer, nor was the ‘Gospel oak’ forgotten—nor ever will be, for there was something in the scene to inspire awe as well as devotion. To stand encircled by that solemn grove, and look upon it as the temple to God, not built with hands, in which the word of life had first

been preached to the Heathen who dwelt around—the true God magnified in his own true temple—

‘ His own cathedral meet,  
Built by himself, star-roof’d, and hung with green,  
Wherein all breathing things, in concord sweet,  
Organ’d by winds, perpetual hymns repeat,’

this was, indeed, a picture to be treasured up in memory, and it were well if the temples of art were always thus hallowed.

In the earlier periods of the English Church, these natural associations seem to have been deeply felt and carefully nurtured, since we find, even as late as the seventeenth century, that ‘ Gospel trees,’ as they were termed, venerable for size and age, were to be found, scattered through the more extended rural parishes of England; and under their shade and shelter, a simple rustic worship, with set forms, (among Andrews’ Devotions we find some for this intent,) habitually celebrated.

The flourishing condition of the Diocese was, this year, matter of mutual congratulation. The number of its clergy had increased to sixty-eight; the number of organized congregations to one hundred and fifteen; and, within the year the Bishop had consecrated six new churches, three others being also ready; ordained twenty clergymen, and reported ten

candidates, pursuing their studies, together with thirteen missionaries, all actively engaged in their laborious self-denying round of duty. An instance here occurs to show the influence of those Church societies of which Bishop Hobart may be considered, in this country, as the father and the founder. It exhibits them, also, in the pleasing light of having, as the early Christians had, 'all things in common,' for the Church.

'I ought to mention, with high commendation, the pious zeal of the New-York Protestant Episcopal Missionary Society, constituted in aid of the "Committee for Propagating the Gospel," charged with the business of missions. But for the meritorious exertions of the members of that institution, we should have been unable to have paid the low salaries of our missionaries. This society has contributed for this purpose, for the past year, about eight hundred dollars.'\*

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On the subject of religious 'revivals,' as they are popularly termed, excited and maintained by irregular and protracted meetings for prayer, Bishop Hobart felt himself called upon, on this occasion, as on many others, to enter his protest, with a view to guard both his clergy and laity against them. He foresaw, from the

\* Journal of Convention, 1818, p. 21.

first, those dangers with which experience has since shown them to be fraught—the wild excitement—the hasty profession—the subsequent deadness—the frequent scandal—the despising of the ordinary means of grace—the invidious and unchristian distinctions—the heresy and the schism—all these were present to his mind; and while he approved the motives of many, and was willing to admit the sincerity of all, he yet condemned their judgment, and deprecated, most earnestly, the admission into the Church of any practices tending to give them currency. On this occasion he urged upon them the lessons of past experience, and the judgment of the wise and good in the ages before them.

‘My brethren of the clergy, suffer me, seriously and affectionately, with a view to guard, not against present, but possible evils, to fortify these sentiments by an authority to which an appeal ought never to be made in vain. It is the authority of one whose piety was as humble and fervent as his judgment was penetrating and discriminating, and his learning extensive and profound. It is the authority of one, too, who lived in those times when the private associations commenced, the effects of which he deprecated, but which were, finally, awfully realized, in the utter subversion of the goodly fabric of the Church whose ministry he adorned, and in the triumph, on her ruins, of the innumerable forms of heresy and schism. The judicious Hooker thus speaks, in that work on ecclesiastical

polity in which he delivers so many lessons of profound wisdom.

“To him who considers the grievous and scandalous inconveniences whereunto they make themselves daily subject, with whom any blind and secret corner is judged a fit house of common prayer; the manifold confusion which they fall into, where every man’s private spirit and gift, as they term it, is the only bishop that ordaineth him to this ministry; the irksome deformities, whereby, through endless and senseless effusions of indigested prayers, they who are subject to no certain order, but pray both what and how they list, often disgrace, in most insufferable manner, the worthiest part of Christian duty toward God; to him, I say, who weigheth duly all these things, the reasons cannot be obscure, who God doth in public prayer so much regard, the solemnity of *places where*, the authority and calling of *persons by whom*, and the precise appointment, even with what *words and sentences*, his name shall be called on, amongst his people.”’

Now, in this condemnation, who will say that Bishop Hobart erred? Then, indeed, he was proscribed as a bigot, and preached against as a formalist, and prayed against as one who ‘sore let and hindered the free course of the word of God,’ and that, by the very men who are now willing to hold this language:—

‘What,’ says one of them, ‘will be the final result of protracted meetings as they are now conducted by Evangelists? What effect will these seasons of intense excitement and mental exhaustion have upon the future

interests of the Church? These are questions of solemn moment; and we are apprehensive that they have not been sufficiently examined. Means not expressly sanctioned by the word of God, should be viewed in their ultimate bearing, as well as immediate effects. We are confident that many are deceived by *present appearances*, who will become wiser from experience. It is inspiring to see crowds, day after day, pressing into the house of God. Converts, real or apparent, multiply like the drops of the morning. Sinners, callous under the ordinary means of grace, are awakened. Christians are full of faith and joy; and the preacher holds the vast assembly in admiration by his bold and novel manner of exhibiting the truth, and the skilfulness of his movements. Painful doubts, indeed, are revolved in many a mind concerning the *machinery*; but the sensibilities become accustomed to the shock, and fear subsides into belief that the Spirit of grace is present, and that the *end* will sanctify the *means*. This is the bright side of the scene. But it has also a dark side. How many will lose their zeal when the exciting causes are withdrawn? How many will make a hasty and vain profession? How many churches will be prepared for disorganization, and the dismissal of their pastors, from the demand for the so called "revival preaching?" The long meeting at last closes. The chief agent retires. The crowd of strangers disperses. The sick and the exhausted seek for rest. The great congregation has dwindled away to its former size. The children born and cradled in the tempest grow languid in the calm. They have little relish for ordinary food, and crave the absent stimulus. What now is to be done? The *pastor*, if it were possible, must not imitate his *exemplar*. This would be fatal. The

Evangelist himself, had he sufficient mental and physical strength, could not pursue his own measures in one congregation for a twelvemonth. And if the common means of grace are not adequate to *procure* the reviving influence of the Spirit, they are not adequate to *preserve* its reviving influence when procured by special means. We ask, then, what next? Who shall calculate on the benefit of ordinary medicine, after the most powerful has been exhausted? '\*

No wonder that the Bishop was zealous for the distribution of the Prayer-book, when he witnessed such results as the above from the neglect of it, or, as the following, from its conscientious use.

'The circulation of the Prayer-book among those unacquainted with it, has almost invariably tended to soften, if not to remove prejudices, and, in many instances, to produce a warm attachment to it. In one place, a well-organized and respectable Episcopal congregation subsists, where a year since there was not an Episcopal family; and many of the persons who compose it owe either their first serious impressions, or the confirmation of their pious principles and hopes, to the perusal of the Prayer-book with which they had been unacquainted, and which was put into their hands.' †

\* Extract from article in the 'Literary and Theological Review,' by Rev. W. Mitchell, of Rutland, Vermont.

† Journal of Convention, 1818, p. 21.

As the outcry against Bishop Hobart ever was, that he was not 'evangelical,' it is due to him to put here upon record his claim to that title. It is taken from the Christian Journal of this year, being editorial, and headed

'EVANGELICAL PREACHING.

Those truths of the Gospel which characterize it as a *system of faith*, distinct from a *code of morals*, as a dispensation of mercy to man, through a Redeemer, may be considered as *evangelical*—as those truths which denominate it "glad tidings." The most cursory reader of the New Testament must perceive that the following truths are inculcated in every part of this sacred volume:—That man is in a fallen and corrupt state; that JESUS CHRIST, the Son of God, has made atonement for the sins of man; that through the merits of CHRIST only can guilty man be justified; that by the grace of the HOLY SPIRIT only can corrupt man be sanctified; that while the atonement of CHRIST is the *meritorious* cause of salvation, repentance and faith producing holy obedience, are the indispensable *conditions* of salvation, without which no man to whom the Gospel is preached will be saved; and that, in the exercise of repentance and faith, the merits and grace of CHRIST are applied to the believer, to his justification and sanctification, through his union with the Church, the mystical body of CHRIST, by the participation of its sacraments and ordinances dispensed by its authorized ministry.\*

\* 'Christian Journal,' January, 1818, p. 31.



In concluding his address to the Convention he enlarged on the two points ever nearest his heart—missionaries to spread the Church wide, and a theological seminary to lay its foundations deep.

‘But while my recent visitation of the Diocese afforded me many subjects of gratification, emotions of a different nature were frequently excited. I often heard earnest calls for the ministry and worship of our Church, which could not be gratified. And I saw fields ripe for the harvest, which were reaped by others, from our want of laborers to enter on the work. The indispensable importance of a theological seminary, and of provision for missionaries, more forcibly than ever impressed my mind. We now lose many young men of talents and piety, from our want of the means of aiding them in their preparation for the ministry. And even if the number of those who enter the ministry of our Church, were not, as they are, greatly inadequate to supply all the situations where their labors might be profitably exerted, a theological institution would be necessary, as the best and the only effectual means of furnishing our candidates for Orders with those acquirements which will enable them forcibly, eloquently, and successfully to explain, defend, and inculcate the truths of religion. Prosperous in many respects, as is our Church in this Diocese, her prosperity would have been tenfold greater, if we had enjoyed adequate means of theological education, and of missionary support.

To these objects then, my brethren of the clergy and laity, let me direct your zealous efforts, and beseech you

unceasingly to direct the efforts of all over whom you may have any influence. Your Church *needs* all your affection, all your zeal, and all your pecuniary means; and she *deserves* them all. In promoting the extension of this pure branch of the Church of the Redeemer, you will best advance the glory of God in the salvation of men; and faithful to the lessons of evangelical truth which our Church inculcates, you will save your own souls, while you contribute your part in the most exalted work of benevolence, the salvation of the souls of your fellow-men.\*

\* Journal of Convention, 1818, pp. 21, 22.

## CHAPTER XX.

A. D. 1819—Æt. 44.

Letter from Rev. H. H. Norris—Mant and D'Oyley's Family Bible—Defects—Bishop Hobart's Labors in it—General Views of a Bible Commentary—Bishop Hobart in Retirement—Visit to the Short Hills—His Occupations—Second Visit to the Oneidas—Address to the Convention—Influence of a Gift of a Prayer-book—Charge to the Clergy—'The Churchman'—Extracts on the 'Liberality of the Age'—Resignation of the Charge of the Diocese of Connecticut—Consecration of Bishop Brownell.

THE following year, 1819, brought with it, not only its usual burthen of labor, but a large increase, in the republication and enlargement of Mant and D'Oyley's great Family Bible. This is alluded to in the following letter, from Rev. H. H. Norris, of Hackney, London.

FROM REV. H. H. NORRIS.

*'Grove-street, Hackney, April 18th, 1820.*

Right Rev. and dear Sir,

The books with which you have favored me, in some measure conveyed the information which I looked for from your own pen, and they may be pleaded with unanswerable evidence as an excuse for your not using it more punctually to your correspondents. I rejoice to see the Church of CHRIST, with no other aid but its own spiritual energies, so efficiently answering all those great purposes for which it was constituted by its

divine Founder. I survey, with especial delight the American edition of our family Bible, and your own, by the additional notes interspersed among those of the English edition.

I hope you will be more copious in your additional notes, when you come to the gospels; as there, I think, we are particularly scanty and superficial. Some of the old English divines might well be exchanged for the modern. I rejoice to see, also, that you have bodies of young men incorporated in your religious societies, and that in these societies the genuine Christian principles are so well defined and supported; that your Church is spreading together with the spread of your population; and that so much zeal is called forth in the prosecution of all these important objects; but above all, I rejoice in your Convention, and in the wisdom which governs all its deliberations.

You will expect to hear from me what our present circumstances and exertions are. Alas! our great grievance is, that we have not, like you, a convention. Our convocation is only the pageantry of what formerly so materially contributed to the purity and consolidation of the Church. It is probably true that infidelity has been most extensively propagated, and with too abundant success, among the lower orders, especially in our thickly-peopled manufacturing districts; and that they have been bereft of all hopes and fears of an hereafter, that they might be let loose from all moral restraint, and be prepared for those desperate acts of violence which their seducers must find hands to perpetrate. But there is amongst us what has been very happily described as the quiet good sense of Englishmen, which, without showing itself, still retains a mighty influence, and diffuses its correctives in streams as copious and as

diffusive in their currents as those in which the poison flows. Our Society for Promoting Christian Knowledge has been gradually advancing itself in power and influence, as the sons of confusion have been spreading their seductions ; and when I tell you that we put in circulation, in the year ending at our last audit, upward of one million four hundred thousand Bibles, Prayer-books, and religious tracts, by much the larger portion dispersed at home, you will at once see how powerful an antidote is in regular diurnal application against all the evil working among us.

It is true, that during the tremendous convulsions occasioned by the French Revolution, the attention of government was engrossed by the dangers menacing us from without, and had no leisure to exercise domestic vigilance. It is true, that a sort of generalized religion has been diffused very extensively, but sound Churchmanship, as well in faith as discipline, has had a stimulus given to it by these defections. The battle between faith and indifference, and unity and amalgamation, has been well fought ; and as far as rational conviction goes, the former, in both instances, have triumphed over their assailants ; and most certainly the present and the rising generation have been stimulated by the conflict, to acquire the ability to give a much more satisfactory reason for the faith that is in them, than the generation to which they succeeded.

Our universities, Oxford especially, have been repairing the decays of discipline and of the requisite knowledge for their degrees ; and a competent knowledge of the evidences and principles of Christianity is made indispensable to every one. There is a great deal of lost ground to recover, and a great deal of mischief to

be warded off and neutralized ; but this conviction is both forcibly and extensively awakened. Our only solid foundation is the making it appear that we are what we profess to be, the genuine Church of CHRIST ; that we hold forth the true light, and walk worthy of our vocation. This conviction is operating widely amongst us, and there is a growing interest taken in the study of theology, and workmen that need not be ashamed are multiplying.

But after all, amidst the fluctuations of hope and fear for the political ascendancy of the Church, which cannot fail to agitate every reflecting man, as he surveys alternately what is doing to strengthen the Establishment, and what to undermine it ; still, as a spiritual body, the prospect most certainly is progressively brightening ; and if called to suffer, my confidence is, that grace will be given her to witness a good confession, and that to those who have eyes to see it, she will be more glorious under persecution than with the honors which now constitute her earthly splendor.

I remain,

With great respect and affection,

Very truly yours,

H. H. NORRIS.'

The republication above referred to was a labor of no ordinary magnitude, and gave employment to the Bishop's pen and leisure moments for near five years, being begun in 1818, and completed, in sickness and sorrow, at the moment of his embarkation to Europe, in 1823. Of this voluminous work, 'more than a third

part of its very copious notes,' say the publishers, 'are the result of his untiring labor.'

It would, perhaps, have been better could the whole have been recast by him. The original was a work, not only too hastily done to be critically well done, in what it proposed to do, but also wanting somewhat of unity and spirituality, from the very principle on which it went, of being a selection from the thoughts of many. Bishop Hobart saw and felt these deficiencies; for the correction of the first, supposing he had the scholarship, he certainly had not the time, neither did he regard it as its most serious defect; it was one that touched the scholar rather than the Christian. But, to the supply of the latter want, he sedulously devoted himself, and was thus enabled to give to the commentary, what before it could scarcely be said to have, a *practical* character; such as alone could fit it to be what it claims to be, 'a Family Bible.'

Like all other services, which involve only industry and sound judgment, this labor of Bishop Hobart has never received its due meed of praise. It is not to be denied, however, that the field is yet open to improvement. Such a commentary as is needed, for the daily use of private Christians, is still among the 'desiderata' of practical theology. Would it

were not so ! for its influence to good would be incalculable—but what it should be is a task easier to conceive than to execute. It needs, for its performance, both plurality and unity—the minds of many, and the governing mind of one—it must have scholarship, and yet be above it — giving the wheat without the chaff of human learning. It must be deep without being abstruse, and familiar without being common-place. It must have variety of thought without opposition of sentiment, and uniformity of doctrine without tediousness of repetition ; free, alike, from the mannerism of a single commentator and the distraction of many. It must gather its materials from a thousand sources, and yet cast them into one mould, and that mould bearing the impress of one master mind, and that mind itself moulded upon the living truths of the Gospel, imbued with its spirit, sanctified to its service, and devoting the unbroken energies of a life to this noblest of all labors. Thus, and thus alone, with prayer to him who enlightens, and trust in him who strengthens, may be built up, out of the materials which God hath given, in his word and in his works, a spiritual temple to the glory of the Redeemer, and the salvation of the sinner ; bringing aid to the learned, admonition to the thoughtless, and refutation to the infidel. But whence



shall such a mighty work proceed? May we not hope, that among the riper fruits of our General Theological Seminary this will be one—the crowning debt of the Church to that noble institution to which it already owes so much. Learning, piety, and talent are already there. Its library, under the bounty of Churchmen, is rapidly growing to what is needful for such a task. What then is wanting, but some wise endowment that shall furnish to some fit mind the adequate means of learned leisure, and sole devotion to this great work—which, completed, would be the greatest human gift the learning of the Church to the laity could give, as well as the greatest, the laity can from the Church receive.

Bishop Hobart's name and reputation were now widely spread. Among the pleasing evidences of it may be reckoned the voluntary correspondence of many wise and good Christians in foreign countries, especially in the Church of England. The following may be added to those already given.

FROM REV. J. H. SPREY.

*Birmingham, England, March 20th, 1819.*

Right Rev. Sir,

Some apology is due to you for the liberty which is a perfect stranger, I take in addressing you; but a

cannot resist the opportunity afforded me, of sending this letter by a confidential friend, who is on the point of sailing for Philadelphia, to express the very sincere respect and admiration which I feel for your character, and your exertions in support of the Apostolic Church, in which you hold so important a station.

It is but common gratitude in me, who have derived so much benefit as well as satisfaction from your labors, thus to return you my thanks; and at the same time permit me to request your acceptance of the accompanying volume, in which I have humbly endeavored to contribute my mite to the support and defence of the truth. In the present dangerous days, when the enemies of the Church are combining on all sides against her, it is highly desirable that she should derive all possible benefit from the associated labors of her friends; and it would be an event most beneficial, most desirable, could some regular channel of communication be opened between the zealous members of your Church and ours. On this subject I believe my excellent friend, Mr. Norris, of Hackney, has already addressed you; and I hope you will allow an humble individual, like myself, to add that I shall be most happy in any way to further so good a work.

Humbly praying that the great Head of the Church may pour down his blessings upon you, and all whom he has called to bear rule in his spiritual kingdom, in every quarter,

Believe me, Right Rev. Sir,  
Your very faithful and humble servant,  
J. H. SPREY.

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Retirement, 'that pleasure of kings, and choice of philosophers,' was what Bishop Hobart, with all his love for it, could seldom enjoy. His rural retreat in the hills has been already mentioned. Occasional retirement to it not only was a needful repose to a mind and body always overworked, but also one of those high positive gratifications which those, only, who had an opportunity of witnessing him in it, could fully appreciate. This was a privilege which fell to the lot of his biographer in the summer of the present year (1819.) He then made his friend and bishop a visit at his 'lodge in the wilderness,' in his way to his own summer cottage at Hyde Park.

It was a spot of little external pretension, but great rural beauty, and commanding a noble view over a varied and broken foreground of wooded country, into the level and fertile plains beyond, of lower Jersey, until the spires of the city of New-York were seen dimly rising in the distance, about fifteen miles removed; and among the objects there seen, though not by the eye distinguishable, was the very window of Bishop Hobart's early attic study, out of which his eye had rested with delight, twenty years before, on these same shady hills, in which he was now reposing.

None but they who have seen Bishop Hobart

in this rural solitude, in the bosom of his family, can fully appreciate the native, childlike simplicity of his character. He was the youth in gayety—the very boy in his capacity for enjoyment. The budding flower and the setting sun, the chirping bird, the summer cloud, or the bright rainbow that tinted it, were all to him, as it were, fresh and new. He gazed, or he listened, not so much with the rational reflecting pleasure of the man, as with the warm-hearted delight of the child; and so lovely and unpretending was the display of it, that it was impossible to be with him without catching somewhat of his own simple-hearted enthusiasm. But thus is it ever with all true lovers of nature; the language of the poet is that of the unsophisticated heart all the world over.

‘ My heart leaps up when I behold  
 A rainbow in the sky;  
 So was it when my life began,  
 So is it now I am a man;  
 So let it be when I grow old,  
 Or let me die.  
 The child is father of the man,  
 And I would wish my days to be  
 Bound each to each by natural piety.’

Nor were his country pleasures merely passive. In walking through his orchards, he pointed out to his guest his various experiments

for the renovation of the plum and the peach, fruits, at that time generally blasted by some unknown disease ; and his nurseries of the locust, the most valuable of our trees for strength and durability, the seed of which he had procured of Dr. Bard, at Hyde Park, naturalized on his own grounds, and dispersed in his journeys throughout the Diocese, wherever he found poor parsons and glebe farms ; leaving with them the seed, instructing them in the cultivation of the tree, and encouraging them to raise it, by telling them of its lovely shade, and rich scented flowers, and valuable timber, and how beautiful it would look around the doors of their rustic parsonage. Thus introduced by him, it is now to be seen in the extreme western and northern bounds of his Diocese ; trees, from seed brought by the Bishop, being pointed out with pride, in many places, as the parent plant of all others in the neighborhood.

Thus were some early locust trees pointed out to the writer, with tearful eyes, at the parsonage at Turin, Lewis county, by its then warm-hearted rector, after that he who had given them to him had gone to his rest. This mention of that neat rural dwelling, recalls a little incident that occurred there about this time, equally illustrative of the moderate wishes of its rector and the warm-hearted kindness of

his bishop. Upon the Bishop admiring, as was natural, the little rural adornments around the house, on which the other as naturally prided himself, the latter exclaimed, 'O, Bishop, if I could but afford to lay out twenty dollars a year on its improvement, I should make it a perfect paradise.' 'Why, my good friend,' said the Bishop, smiling at the moderate sum at which even an earthly paradise was to be purchased, 'you shall have it a paradise—the money is yours.' It need hardly be added, he more than made good his promise.

Nor were these the only uses he made of his retirement. Solitude was with him the nurse of action, and he never failed to return from it better furnished for the race and contest of duty—with new vigor for whatever was good, and with new plans and methods for attaining it.

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The Convention of this year (1819) met, for the first time, in Albany; like the last, it was largely attended, evincing the results of the unwearied labor of its Diocesan. The number of clergy in the Diocese seventy-three, of candidates twenty-one; an increase, from last year, of five in the former, and eleven in the latter. Among the visitations of interest recorded, was

a second one to his Indian 'children,' that being the title by which, in their intercourse with him, they loved to be addressed.

Among the pleasing circumstances which I noticed in my recent visitation, was the consecration of the Indian chapel at Oneida, and the evidence of the continued zeal of Mr. Eleazar Williams, in promoting the interests of his Indian brethren. The young Onondaga chief, whom I mentioned in my last address as desirous of procuring an education for the purpose of qualifying him as the spiritual instructor of his countrymen, will be able, through the bounty of Episcopalians and others, principally in the city of New-York, and through the aid of the government of the United States, to attain his object.\*

On this occasion he held confirmation, also, in their forest church, confirming, of the native race, fifty-six, all of whom had been previously instructed and prepared for receiving it by 'brother Williams,' their teacher and catechist.

The last pang of wounded friendship was now to be borne, in the official publication to the Convention of the final sentence on him who had so long been his friend and associate; it is recorded in few words, and concludes with a certain emphatic brevity, as if some might have doubted his firmness in carrying the sentence

\* Journal of Convention, 1819, p. 21.

into execution ;—‘ He has been degraded by me from the ministry.’

The missionary cause he again pleads with his usual earnestness.

‘ In my visitations of the Diocese, I have seen many places “ white unto the harvest,” but there were no laborers to “ put in the sickle.” I have had my feelings often awakened by the anxious inquiry of those who, from the paucity of their numbers, and the inadequacy of their means, are unable to procure the ministrations of the word and ordinances. Can you not supply us with missionary services, and thus establish among us the Church to which we are attached? And I have been compelled to depress their earnest desires by an answer in the negative.’\*

Again—

‘ My Brethren, what is to be done? I see the contributions of Episcopalians extended to religious institutions not immediately connected with their own Church. I see their bounty flowing in channels that convey it to earth’s remotest ends; and yet many of their fellow Episcopalians in *this State* are destitute of the ministrations and ordinances of the Church, and unable, from their poverty, to procure them. Many of *their own* clergy are laboring as missionaries on a scanty stipend, which, from the inadequacy of the Missionary Fund, *must* be reduced. It would be presumptuous, and it would be useless for me to attempt to control their

\* Journal of Convention, 1819, p. 19.



bounty. But having seen and felt, being perpetually called to see and feel the spiritual wants of many of those of whom I have the charge, may I not be permitted, in the strong impulse of duty, to ask—If the bounty of Episcopalians now *generally* distributed, were confined to their own household, till the wants of that household were supplied; if their contributions for religious purposes were bestowed on Missionary and on Bible and Common Prayer-book Societies, and other institutions under the exclusive control of their own Church, would they violate any apostolic precept; any dictate of a sound and enlightened benevolence; or fail in the duty of extending in its purest form the kingdom of the Redeemer?’ \*

The power of the Liturgy in preserving, not only the forms, but the spirit of religion, in the absence of other means of grace, was a point, too, the Bishop often dwelt upon, for he often witnessed its happy exemplification. In his address of this year he notices two instances that had fallen under his own observation.

‘In the state of the church at Utica, I received a strong evidence of the beneficial effects of continuing the service in destitute congregations, by means of lay reading. That congregation for more than a year has been deprived of ministerial services; and yet, by the judicious attention and exertions of some of their own number, who, without interfering with the ministerial

\* Journal of Convention, 1819, p. 20.

functions, kept the church open, by reading prayers and a sermon, and extended their counsel and care to their brethren of the congregation, and particularly to the young, the spiritual interests of the Church have been preserved from serious injury.

The church at Paris may be mentioned in confirmation of the same sentiment. That congregation was originally formed by Church people from the State of Connecticut; and though, for between twenty and thirty years, enjoying only the occasional labors of the ministry, they have met every Sunday for worship; and firm in their attachment to the distinguishing principles of the Church, they have not only remained in undiminished numbers, but have sent forth a small band, who now compose the congregation at Smithfield, in Lenox. I have often visited them in their humble edifice, of the dimensions and appearance of a school-house, and witnessed and enjoyed the primitive order and devotion with which they offered their supplications and praises. I recently visited them, and enjoyed the same scene, under circumstances more inspiring, in the neat and commodious edifice which their pious liberality, humble as are comparatively their means, has erected.\*

To these the author is tempted to add two other instances illustrative of the blessing that may attend the *gift* of a Prayer-book. It is not a little singular, that two of our living bishops were made Churchmen, in their youth, by such a present. The first is thus related by Bishop Doane.

\* Journal of Convention, 1819, pp. 21, 22.

‘A young man, a graduate of one of our Southern colleges, was elected to a tutorship. As tutor, it was his duty to conduct the morning devotions of the chapel. He was not then a religious man. As he himself told me, he did not know how to pray. It was a most irksome, and it must be feared, an unprofitable task. A friend had compassion on him, and gave him a Prayer-book. It was the first that he had ever seen, and it rendered that easy, which before was difficult and unsatisfactory. I know not how long after this it was that he attached himself to the Episcopal Church. But I know that that young man is now the Bishop of Tennessee.’

Of the second, the story will not be deemed out of place, inasmuch, as the receiver of it afterward became to Bishop Hobart a son by marriage, and, as the present writer was the giver of it, he will tell it in his own words.

Somewhere about the year 1810, while travelling through bad roads and new settlements, in one of the northern counties of the State of New-York, the carriage broke down, and the travellers took refuge, while it was repairing, in a small, but neat, neighboring farm-house. On quitting their temporary shelter, the author presented to the son of their hostess, a pleasing boy of some ten or twelve years of age, a Prayer-book he chanced to have with him, as some acknowledgment of the kindness with which they had been received.

Years rolled on, and the trifling incident had long been forgotten by the giver, when he was one day courteously addressed, while travelling in a steamboat on the Hudson, by a young student of divinity from the Seminary. Upon the author's evincing that his new acquaintance was unknown to him,—‘ Sir,’ said the young man, ‘ you ought to know me, for it was you that made me a Churchman. The Prayer-book you gave me (he here recalled the circumstance) made me what I am. My mother had been brought up in the Church, but our removal to the new settlements had long separated us from it; that Prayer-book renewed her love for the Church and awakened mine.’

Little more need be told. The course begun under such happy auspices, with God's blessing, went on and prospered, and that youth is now one of the firmest pillars of our American Church — the Right Rev. Bishop (Ives) of North-Carolina. In thus making use of his name and story, the author feels secure of his forgiveness on the score of the good cause it is brought to advance.

The Bishop's address concludes with an earnest exhortation to ministers to preach the Church in connection with the Gospel. He is to preach the doctrines of the sinfulness and guilt of man, and of his salvation only through the merits

and grace of a Divine Mediator ; for that is the cardinal duty of the Christian minister, without which his preaching would be but ‘sounding brass and a tinkling cymbal ;’ but then he is further to preach communion with the mystical body of CHRIST, through union with his visible Church.

‘ This may not, indeed, be the path which will conduct him to that praise which cometh from men : they will often rank these distinguishing principles among the non-essentials of Christianity, the things of indifference which contracted and deluded bigots alone will inculcate or receive. It will not obtain for him the praise of that *liberality* which is the idol to which the world (for the world must always have an idol) is now rendering homage. But he can humbly trust that it will secure for him the approbation of that Master by whom he and the world are to be judged ; and supported by this confidence, he can rise superior to the plaudits of the world, and to its scoffs and its persecutions. For he believes that in inculcating the distinguishing principles of his Church, in union with those great doctrines which are common to the body of professing Christians, he fulfils his momentous duty of “ seeking for CHRIST’s sheep that are dispersed abroad,” and of bringing them into that “ fold in which they will be saved through CHRIST for ever.”

Brethren of the Clergy,—the Christian minister who is emulous of the praise of men, need not covet, in the judgment of him who addresses you, a higher commendation than that which is bestowed on Bishop

Horsley by the profound scholar and eminent prelate, who is now carrying the light of our apostolic Church to the regions of the East, Bishop Middleton—that he ran “a glorious though unpopular career in an heretical and apostate age.”

But after all, to the Christian minister, how poor is the praise of men—wherein is it to be accounted of? “There is One that judgeth him, even the LORD.”\* \* \*

In addition to his address to the Convention, Bishop Hobart again delivered a ‘Charge’ to the clergy, being the third addressed to them; this appeared in print immediately after, under the title of ‘The Churchman; his Principles stated and defended;’ and is, unquestionably, one of the most eloquent he ever delivered. To Bishop Hobart this year was, in truth, a crisis, and he felt it to be so. His *opposition* to Bible Societies, as his views in relation to them had been falsely termed, had raised against him a perfect hue and cry, of ‘bigotry’ and ‘illiberality.’ Under the dread of unpopularity, or led away by the current of excitement, some, among Churchmen, fell away from him; many stood aloof and were silent; few gathered round him in full sympathy and confidence. It was such an emergency as throws a man upon his principles, and, it may be added, tries them too. He, therefore, came forth upon

\* Journal of Convention. 1819, p. 23.

the subject with more than his usual fearlessness, and the whole 'Charge' may be safely commended to the reader as a most eloquent and triumphant defence of the unpopular course he had chosen. While others boasted of the times as being the 'AGE OF LIBERALITY,' he exhibited it as the AGE OF INDIFFERENCE, and pointed out how such result must necessarily follow whenever Christians extend to opinions that charity which, in its true sense, has reference only to men. 'Such a principle,' said he, 'Churchmen cannot adopt, without *treachery to the Church and to their Master.*'

After an exposition of the ministry of the Church, as connected with the Episcopal order, he goes on to add, in the lofty tone of one who feels that he fights against the multitude.

'These opinions may not now be popular. And yet they *were* popular; they were the only principles recognised in those ages when Christian faith was most pure, Christian morals most holy, and the Christian Church most united. For the three first centuries the Christian Church knew no other opinions. Opposition to them is of modern origin. The Christian fathers inculcate them in every page of their writings. We hold them, my fellow Churchman, with "the goodly company of the apostles," and with "the noble army of martyrs." Let not Papal advocates, asserting those claims of Papal supremacy, of which the primitive fathers uttered not a word, drive us from *Episcopacy, the*

*true principle of Church unity*, into the usurped domains of the Bishop of Rome. Let not the clamors of our Protestant brethren, who are unfortunately destitute of the primitive bond of Church union in the order of bishops, intimidate us from avowing and acting on the principle which the Churchman in every age has avowed and acted upon; and which one of the first bishops of the Christian Church, a disciple of an apostle, the venerable martyr Ignatius, lays down, "Let no man do any thing of what belongs to the Church without the bishop." \*

During the course of this year, (1819,) he was assisting at two consecrations; the first was in the city of Philadelphia, February 11th, of the Rev. Philander Chase, D. D., for the newly-constituted Diocese of Ohio. The second was, on 27th October, in the city of New-Haven, of the Rev. Thomas C. Brownell, at the time an Assistant Minister of Trinity Church, New-York, for the vacant Diocese of Connecticut. By this act the duties of Bishop Hobart toward that Diocese were closed.

In resigning to the Convention his temporary charge, which he did immediately after the act of consecration, Bishop Hobart alluded, in eloquent and feeling terms, to the individual into whose hands, as their permanent Diocesan, he was now to deliver it; one who, as his presbyter and immediate assistant, 'had long enjoyed

\* Charge to the Clergy, 1816, p. 29.



that confidence which his virtues and his talents merit,' and who, he adds, 'will now accept my earnest prayers that the blessing of that Divine Master who has this day received his vows, may attend him in that arduous sphere of duty upon which he now enters.'

The Rev. Dr. Bronson then followed in behalf of the Convention, addressing their new Diocesan, and was answered by him as a Christian must ever speak under a right sense of so great a spiritual responsibility as is involved in that office. This imposing and affecting scene closed by all uniting in that holy communion, which is the choicest emblem of brotherly love, as well as channel of all Christian graces.

In closing the notice of this temporary charge of Bishop Hobart's, the following incident may be mentioned as illustrative of his promptness and decision of purpose whenever principles were concerned, however painful the decision; no wonder, too, that he should be so anxious on the score of the fitness of candidates for the ministry, when he found it so difficult to manage with unworthy members.

Among the clergy of the Diocese of Connecticut, during its vacant Episcopate, was one,\* whose orders having been obtained, from Bishop

\* Ammi Rogers.

Provoost of New-York, through the means of forged certificates, was subsequently revoked, and himself degraded, by an act, in the absence of diocesan authority, of the united House of Bishops. In defiance, however, of their jurisdiction, to which he was amenable, perhaps, rather by courtesy than canon, he continued to officiate, and his congregation to sustain him in his contumacy. From a willingness, as the Bishop thought, to submit themselves to Episcopal authority, but, as the event proved, to entrap him into some recognition of their irregular pastor, the Vestry addressed to Bishop Hobart a request that he would include their church in his annual visitation of the Diocese; he promptly replied in the affirmative, but added, that it must be as a *vacant* church.

He went accordingly, reaching it at the prescribed hour of service, but, on alighting from the carriage, at the church door, was received by the preacher himself in his sacerdotal robes, surrounded by the leading persons of the congregation. The decision to which he found himself thus suddenly called, was a painful as well as a critical one—legal rights he there had none—if he entered the church, he placed himself within the power of its unworthy occupant—to withhold the services he came to give seemed to be unchristian—to proceed with

them was to sanction high disorder. His choice was quickly made—he returned to his carriage. It was a mark of condemnation which went beyond admonition. Some, indeed, cried out against it as harsh and unchristian, but it awakened the majority to a better judgment; and they soon after dismissed their irregular and undeserving minister.

It is due to the Bishop's memory, as well as to the feelings with which his name is still cherished in the Diocese, to record the acknowledgment then made of his services in it.

## TO BISHOP HOBART.

' Right Rev. and dear Sir,

We have the honor to tender you the thanks of the Convention of the Protestant Episcopal Church in the Diocese of Connecticut, for those temporary services which are this day terminated by the consecration of the Rev. Dr. Brownell to the Episcopate of this Diocese.

In performing this duty you will permit us to express the high sense entertained by the Convention, by ourselves, and by the Church generally, of the distinguished benefits which have resulted from your provisional connection with the Diocese. When we reflect on the sacrifices which you made, and the labors which you incurred, in adding the care of the Church in this State to the arduous duties which devolved on you, in the large and extensive Diocese of New-York; when we consider that the sacrifice was made, and these labors undertaken, without any view to pecuniary compensation; and when

we call to mind the eminent services which you have rendered, the new impulse which your visitations have given to our zeal, and the general success which has attended the exercise of your Episcopal functions, we feel bound to offer to the great Head of the Church and supreme Disposer of all things, our sincere and heartfelt acknowledgment of the distinguished blessings which he has been pleased to confer upon us, through the medium of your services. We shall ever cherish a grateful recollection of these services. And although we are no longer connected by official ties, we indulge a hope that there may be no diminution of the friendship and affection which have grown out of your occasional visitations among us.

Accept, Right Rev. and dear Sir, from ourselves personally, and from the body in whose behalf we address you, the assurances of our highest respect ; and permit us to add, that it is with sentiments of the most cordial esteem, that we bid you an affectionate farewell.

HARRY CROSWELL,  
NATHAN SMITH,  
S. W. JOHNSON.'

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With this record the author must terminate, for the present, at least, the 'Professional Years' of Bishop Hobart. Though not all, they comprehend, certainly, the most active and energetic, because the most healthful portion of them. Within a short period after the date at which they here close, symptoms of a failing constitution began to appear in him, which

resulted, after a time, in such severe and repeated attacks of disease as to render necessary, not only a voyage to Europe, but a long sojourn there, as the only chance of restoration to health. Four years of renewed official energy followed his return; but it was the energy of the sword wearing out its scabbard, or, to use language more just and appropriate to the Christian, it was the energy of a soul that labored the more earnestly in proportion as it felt that its days of labor were numbered. One touching speech of his, illustrative of this feeling, the author cannot but here anticipate. On parting from his home, on that visitation from which he did not live to return, in answer to the anxious and oft expressed fears of his wife, that he was 'doing too much,' his simple and touching reply was, 'How can I do too much for that compassionate Saviour who has done so much for me?'

Whether the narrative of those 'Closing Years' shall be added to the present, depends on the estimate that may be made by the author of the good to be effected by its publication, and that again must be predicated upon the reception of the present volume. It has grown to a bulk far beyond the author's original intention, and, doubtless, labors under many defects both of matter and arrangement which more leisure

might have enabled him to amend. Such as it is, however, he puts it forth, in the humble trust that it may subserve, in some small degree, that good cause to which the life it commemorates was so wholly devoted. But he has a further hope, though one of minor importance,—it is, that it may prove to others, in its perusal, what it has been to him in preparing it, no unwelcome labor, or, at any rate, labor made light and profitable by the nearer contemplation it affords of the generous heart, and warm affections, and ardent piety, and intrepid faithfulness, of such a man and Christian as JOHN HENRY HOBART.

THE END.











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