

be expected to give ourselves to this duty, it is the present, when God in his providence calls us to contemplate a bereavement of the most serious nature, and one unusually extensive in its effects. Without disparagement to any, it may be said that there has rarely if ever, occurred in this country, the death of an ecclesiastical person, whose loss will be more sensibly felt or more deeply mourned than that of Bishop Hobart.

I should fail in my duty to his memory, not only as the head of the Episcopal Church in this state, but as a Christian Minister, as a man and as a friend, if I did not express my views of his character in the most full and unequivocal manner in my power. It shall be no part of my effort in this address, to utter the strains of an extravagant adulation of the dead. I must, however, speak of him as I have known him for more than seven and twenty years. During that time, it has been my enjoyment to be on terms of close, constant and intimate intercourse with him. He was my first friend and adviser in the study of Theology, and during all these years, there has never been the coolness nor the alienation of an hour. If at any time any difference of opinion has arisen, it has never related to any thing of real magnitude, nor has it been of any considerable continuance. I have known this most estimable man, not only as a Minister and a Bishop, but we have been companions in the most unreserved and tender hours of social intercourse and friendship. Our respective domestic circles have known the mingling of those kind offices and feelings, from which the most choice enjoyments of this world can be derived. Many of the dearest friends of the one, have been the fondest objects of affection with the other. Yes, my Brethren, if there is any one in the ministry of our church who can, and who ought to speak with confidence of the public and private character of our departed Bishop, it is he who now addresses you. I have been long near him, and have marked the mighty efforts of his mind, seen the exertions which few have power to make, and I have witnessed again and again the display of those amiable and winning manners which have animated and charmed the domestic and social circle: and I have beheld, in innumerable instances, the most unequivocal evidences of his ardent piety—the devotion of his soul, the aspirations of his heart—the expressions of his lips, testifying that his Saviour was his chief joy and dependence—his hope of sanctification, renewal and strength.—I have seen him, not only in his public employments, but in those retired hours, when every consideration was a stranger to his bosom that did not regard the salvation of his fellow men, the honor and grace of his Lord.—the means employed through the visible Church and Ordinances of his God for the advancement of holiness in heart and life.

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

The mind of Bishop Hobart was a cast of no common mould. There was a reach and vigour of thought which embraced a whole subject at once. With the eye of an experienced architect surveying a magnificent edifice, he did not trouble himself about the carving and gilding of the temple, but look in at once what were to be the controlling characteristics of the subject in view.—And at the same time if there lurked in any of the embellishments defects, however small, no one more quickly saw them, especially if they violated any of the principles which he valued. Unlike many great men, he had no desire to be thought great, and above all, he had no desire to be thought great in every thing. He did not despise the great and engrossing topics which call forth the mighty minds of every age. He glanced at the subjects of leading public interest and utility, but his business was with the word of God,—the Church of his Redeemer—the salvation of his fellow men, and he never saw that he had much time to spare from these stupendous objects. Capable as he undoubtedly was of rising to great distinction in any department of life that he might have selected, the grand aim of his intellect was usefulness, rather than notoriety. I will not say that he was indifferent to the honors of the Church, or the commendations of the world,—but I will say, because I honestly believe, from a long observation of him that no man thought less of popularity than he did. I know he loved the approbation of his friends, and gathered satisfaction from that of the great and good, but his mind was too lofty in its aim, and too vigorous in its course to be swayed by those narrow considerations which prompt little minds to grasp at little things, that they may raise themselves into consequence. The leading characteristics of his mind were clearness and quickness of perception, followed by a vigour in execution, rarely met with. When an exigency in the Church demanded from him a prompt and energetic measure, there was no long course of reasoning required to determine him, what

that measure should be. With a rapidity of thought which few men can comprehend, he looked over the whole ground before him, and his purposes were taken, his pen moved with a celerity rarely equalled, and the public were in possession of his thoughts. To give but a single instance from many that might be taken, it may be stated that his "Apology for Apostolic Order and its Advocates," was written full twenty-three years since, while he was under the pain and exhaustion of severe disease and yet that work has been pronounced in Europe one of the ablest and most useful arguments in favour of Episcopacy which modern controversy has produced. The critic will no doubt find defects in that work, and the cautious disputant will discover faults, but after all these defects and faults are those of a great and vigorous mind, prompted by a sense of duty to defend what it honestly believed. In him there was no love of controversy for its own sake; for no man ever had a more ardent desire for the quietude and serenity of retired life, but as providence had cast his lot upon a conspicuous theatre of action he could not shrink from any responsibility which his station created.—Those who knew him most intimately, know that his mind was incapable of descending to mean and trivial objects: those not in his immediate circle and confidence, but who judged of him from his language and his conduct with candour, cannot fail to ascribe to him great powers of conception, great boldness and vigour in execution.

The principles of our departed and venerated prelate, like his mind, were clear and well defined. They were never disguised. From the first productions of his pen down to the last of his exertions, the same prominent subjects fixed his attention. He grew up in the church which had his highest love, and those truths which constituted her distinguishing excellence he regarded as possessing material importance, and claiming his open avowal as well as his steady illustration and defence. In the great truths of divine revelation—the fall and corruption of mankind—the atonement and mediation of the God-man Jesus Christ—the indispensable necessity of a radical change in the heart and affections, by the renewing and sanctifying operations of the Holy Ghost—the paramount importance of holiness of life in order to the attainment of the divine favour, no man was ever more distinct—no one more forcible—no one more impressive. I appeal to those of you, my Brethren, who heard the last sermon he ever uttered, for a justification of what I here say. Did you ever listen to a more explicit declaration of the immense importance of an immediate attention to the great business of securing your salvation through the sacrifice of Christ, the agency of the Holy Spirit moving the heart and producing godliness of living? In that discourse you saw one of the leading principles of Bishop Hobart's Theology.—It is the principle which first called up my admiration of the Episcopal Church, and for the distinctness of which, I am indebted, under God, to my well and long-tried friend. The particular to which I allude, is the value attached to the ordinances of religion as constituting the means through a proper use of which the soul is to be brought to a true sense of her need, and nourished in the cultivation of sound understanding, and devout affections. In other words, this lamented Prelate, entertaining as he did, the most profound solicitude for the prevalence of Evangelical truth, regarded the provisions of the visible Church, Apostolically constituted, as presenting the most clear and satisfactory method by which the understanding was to be enlightened, and the affections guided, renewed and sanctified. It was a remark of his on the day his last sickness commenced, that he could not but lament that Christians generally did not consider more attentively the importance of connecting practical and ardent piety with the use of the ordinances of Christ's own appointment,—the steady application through his visible Church for the succours and instructions of his grace.—No man was farther than our beloved Diocesan, from relying upon the efficacy of outward ordinances alone. Unaccompanied by Divine Grace, he never failed to declare, they would be hindrances, rather than helps in the way to heaven. But having satisfied his own mind that our Divine Master had organized his Church with a direct view to the spiritual improvement of his followers—that in that Church there was to be to the end of the world an order of men for its government—that they were expressly appointed to explain, defend and administer those rites through which souls were to gather nutriment for the support of holy tempers, his constant desire was that all should improve these offices of mercy, and thus through divine grace be qualified for the presence of their judge. His maxim was, the word of God can only be truly preached, explained, and improved through the Church of God. Those who may have thought that he sometimes gave unnecessary prominence to the latter, should remember that he regarded the two as emanating from the same divine authority, and that he held it a fearful thing to separate what God had joined together.