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A MEMORIAL.

MOSES DRURY HOGE, D. D., LL.D.

“And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity!”—1 *Corinthians*, *xiii*, 13.

[In this hastily put-together and crude offering, free use has been made of current relevant publications in the *Richmond Dispatch*.

It is humbly felt, that in the exemplification adduced, the premises are inherently sustained.—ED.]

The dawn of Friday, January 6th, 1899, brought with it to the people of Richmond, Va., the knowledge of an event, which in the heart of every one, was as a public calamity; and the occasion of grief to all.

The animating spark of the so-endearred citizen and minister “Doctor Hoge,” had passed gently to God who gave it, at twenty minutes past two o'clock. His death was not unexpected, but, it was not the less sorrowful.

Scarce ever, has the rubric gem—“Faith, Hope, Charity,” been more impressively and touchingly exemplified in man, and in not another, have the elementary virtues, it is felt, more abounded.

Indeed, words seem at fault, and inadequate to depict a life so benignant, so beneficent.

It was one, in its purity, devotion and absence of thought of self not often realized in such harmonious grandeur of simple blessedness.

His adoration of, and his humble submission to every dispensation of The Omnipotent was sublime—as the trust of a little child.

He was upheld in every visitation of seeming calamity; and there was no cloud in life to him, that had not its silver lining, whate'er the gloom of its cast.

His tender and expansive heart was eager in its response to every cry of woe, to all knowledge of want, and suffering, was, to him, as an atoning mantle for human frailty.

Still, he desired not that the world know of what was his paramount enjoyment.

Constant was his succor of the needy, and the effects of his benefactions may never be measured.

A countless multitude have successively rejoiced, in his blessedly protracted ministrations, in his unheralded bounties.

Whilst the current subtle influence of a character so nearly unique cannot be calculated, it, as absurdly, was not bounded.

Truly, it permeated ducts of thought broadly, and its influence, contagiously impelled action in others, whilst the personal medium, never cared to reckon its inspiring potency.

Dr. Hoge was of us, he could not tear himself from us whatever the dazzling offer, the attractive advantage to allure.

Nothing, it seemed, could make him forgetful of endeared association, of cherished and familiar objects, of the heart-flood of reciprocative affection incidentally attendant upon a loving ministration, so sweetly and so evenly protracted.

It is transparent that there were no restricting lines with him in heart or hand; in gracious ministration, in succoring benefaction.

As a citizen, whilst it is palpable there could have been no expectancy of personal profit (certainly this is clear to the world now), there was never a call upon him, and his physical ability permitted, for furtherance of any proper object; of devotion, of honored rite, of intellectual advancement, of public good, nay, of innocent enjoyment, to which he did not contribute by his honored presence and by invocation and words of cheer.

It is simply true that every one who knew him, or who ever came within the radiance of his remarkable personality, was attracted to him.

Every man, woman and child here in the compass of his immediate labors, loved him and revered his virtues. Comprehensive of country of birth, of sectarian tenet, of diversity of avocation, of condition in life; because all felt his influence.

This charm, as well as his intellectual gifts, swayed whithersoever he went, however distant; thus two continents delighted in honoring him.

All this came not by endowment alone. It is held that virtuous ancestry will constrain in successive generations, and there could scarcely be inheritance more worthy than that of our loved minister.

Constant still is the publication of tribute to his memory, of his useful offices in comprehensive offering, and in expressions of sorrow from distant points.

Rev. Dr. Moses Drury Hoge was born at Hampden-Sidney College, Prince Edward county, Virginia, September 18th, 1818. He was descended on his father's side from ancestors who emigrated

from Scotland and settled in Frederick county, Va., in 1736, on the domain of Thomas Lord Fairfax, of Colonial memory. His grandfather was Dr. Moses Hoge, President of Hampden-Sidney College, one of the most eminent among great and good ministers, who have so richly blessed the Presbyterian Church in Virginia. John Ranpoph says in one of his letters that the Doctor was the most eloquent man he ever heard in the pulpit or out of it. Three of his sons became ministers of the Gospel—Dr. James Hoge, of Columbus, O.; John Blair Hoge, of Richmond, Va.; and Samuel Davies Hoge, Professor of Natural Sciences in the Ohio University, at Athens. The last named died early in life, leaving two sons, who became ministers of the Gospel, the younger of whom was the late Rev. W. J. Hoge, D. D., and the elder the late Rev. Moses D. Hoge, D. D., of this city.

The youngest son of Dr. Moses Hoge, of Hampden-Sidney College, was Dr. Thomas P. Hoge, the only one of his four sons who did not become a minister of the Gospel. He was a popular physician, and at one time a large planter in Halifax county and an elder in the Presbyterian Church. He had two sons—one of them captain of an artillery company—and both of whom were killed in the same battle during the war.

When Dr. Hoge's uncle, Dr. James Hoge, was a young man, he removed to Ohio, then a frontier State. He went as a domestic or home missionary, and settled at Franklinton, where there had been a fort for protection against the Indians. He purchased a farm on the opposite side of the Scioto river, and built the first house where the city of Columbus now stands. It was through his influence that the asylum for the deaf and dumb and other philanthropic institutions were built in Columbus. He induced Dr. Hoge's father, soon after he had been licensed to preach, to remove to Ohio. He was a man of such studious habits, of such conciliating manners and ability as a preacher and a college professor, that he would have attained great distinction but for his death at thirty-three years of age. After his death all of his family returned to the South.

On the maternal side Dr. Hoge was descended from the Lacy family, which emigrated from England to Virginia in early Colonial times. His grandfather was the Rev. Drury Lacy, D. D., President of Hampden-Sidney College, a minister of great eminence and worth. Two of his sons became ministers—the Rev. William S. Lacy, of Louisiana, and Rev. Drury Lacy, D. D., formerly President of Davidson College, and late of Raleigh, N. C. Many of the

descendants of both Dr. Hoge and Dr. Lacy also entered the office of the ministry. On both sides, therefore, Dr. Hoge was undoubtedly of the anointed of the Lord.

Dr. Hoge was educated at Hampden-Sidney College. When he graduated there Dr. Wm. Maxwell, (whose widow died in this city a few weeks ago, of venerable years) was the president of the institution, and he was a man of fine attainments, and an ornate and finished speaker. Among his classmates were Colonel Charles S. Carrington, a whole-souled, splendid man; Judge F. D. Irving, whom the lawyers called "the grand old man;" Dr. William T. Richardson, afterward editor of the *Central Presbyterian*, and Dr. R. L. Dabney, one of the profoundest thinkers of the day.

Out of all these distinguished men Dr. Hoge won the first honor, and was the valedictorian. While at college he gained a widespread reputation as an orator. Members of his society used to say that his speeches in debate were brilliant and powerful.

BEGAN HIS MINISTRY HERE.

From college Dr. Hoge went at once to the Union Theological Seminary, and he came direct to Richmond after his ordination, as the assistant of Dr. Plumer, pastor of the First Presbyterian church. In this capacity his pastoral work had special reference to the supply of a mission chapel. His success in gathering worshippers there opened the way for organizing the Second Presbyterian church. He was naturally called to be its pastor, and was duly installed. This is the only pastorate that he ever had, although tempting and pressing calls time and time again came from great cities North and South, and invitations to the presidency of Hampden-Sidney College, and other literary institutions; to become a pastor in Lexington, Virginia; St. Louis, Brooklyn, New York, Nashville, Philadelphia, New Orleans, Charleston, and elsewhere, none of these ever tempted him from the field of his first labors.

WHY HE CAME HERE.

The circumstances under which Dr. Hoge came to Richmond seem of moment and interest. As he drew near the end of his course in the Theological Seminary, a little church in Mecklenburg county signified its wish to engage him as its pastor as soon as he obtained his license. About that time, however, Dr. Plumer visited Prince Edward county, and told Dr. Hoge that he would probably be invited to Richmond to become assistant at the First Presbyterian church.

Dr. Hoge said that he would prefer a small country charge, at least until he gained some experience, and had composed some sermons. Dr. Plumer requested a meeting of the faculty of the Theological Seminary, explained his wishes to the members, and sent for Dr. Hoge. They united in advising him to come to Richmond if he received an invitation. There was another small church in another county to which Dr. Hoge had been recommended, but an influential elder opposed the call on the ground that he did not think the young minister qualified for the position.

LICENSED TO PREACH.

Dr. Hoge was licensed to preach at a meeting of the Presbytery in Lynchburg. The circumstances were without parallel. It was the same church in which his father had been licensed, and what made the event unique was that Dr. Hoge's father was Moderator of the Presbytery and gave the charge to his son. Thus three generations of the same family were connected by this strange sequence of services in the same church.

AS DR. PLUMER'S ASSISTANT.

It was in the year 1844 that Dr. Hoge was invited to Richmond by the session of the First Presbyterian church. The invitation was accepted, and an arrangement was made by which he was to assist Dr. Plumer until a lot could be purchased and a small church erected, with the view of ascertaining whether another congregation could be collected in a new locality. The site on which the Second Presbyterian church now stands was purchased, a lecture-room built, a congregation gathered, and on the 27th of February, 1845, Dr. Hoge was installed as pastor—the Rev. Dr. Leyburn preaching the ordination sermon, Dr. Plumer delivering the charge to the pastor, and Rev. William Lyon the charge to the people. In a few months it was found that the lecture-room was too small for the needs of the congregation, and plans were adopted for the erection of a more commodious house of worship. Dr. Hoge went, with Mr. Samuel P. Hawes, to New York to obtain a model for the new church building; an architect of that city was chosen, who drew the plans, in accordance with which it was erected. It was dedicated in the year 1848, a dedication hymn having been composed by the late John R. Thompson, and introduced into the hymn-book subsequently authorized by the Presbyterian General Assembly. In the process of time the edifice was found too small for the requirements of the con-

gregation, and it was enlarged by throwing a transept across the eastern end, thus adding two wings to the building, enlarging and beautifying it at the same time. These alterations were carried out by Mr. George Gibson, an honored deacon of the church, and perhaps the only original member now living.

An incident connected with the early history of the church illustrates the growth of the city in a westerly direction. When the officers of the First Presbyterian Church proposed to purchase the lot on which the Second Church stands, it was earnestly opposed by an influential member, on the ground that it was too far up-town, and that a congregation could not be gathered at such a remote region.

SENT OUT ITS FIRST COLONY.

In the year 1882 the Second Presbyterian Church sent forth its first colony, now known as the Church of the Covenant. It occupied the building erected on west Grace street, near Richmond College, the chief contributor being the late Dr. James McDowell, son of Governor McDowell, of Rockbridge county. Its first pastor was Rev. Peyton Harrison Hoge, under whose ministry it was steadily advancing until his removal to Wilmington, N. C. He was succeeded Rev. A. R. Holderby, who was succeeded by Rev. J. Calvin Stewart, under whose administration another locality was chosen and a new church erected. This is now one of the most flourishing churches in the city.

THE OLD-MARKET MISSION.

The second colony sent out from this church was the Old-Market Mission, which has now become the the strong and well-organized Hoge-Memorial Church. This proved to be one of the most successful enterprises of Dr. Hoge's life. About twenty years ago he commenced services in the spacious hall over the Old Market, and it was a success from the first. The size of the congregation was limited only by the size of the hall; a flourishing Sabbath-school was established, Bible classes, weekly lectures, visitations from house to house, and all the agencies by which the temporal and spiritual good of the people in that part of the city could be advanced were employed. So large did the work become that Dr. Hoge found it impossible to continue to preach three times every Sunday, and personally to satisfy the requirements of two congregations, as he wished to do, and in consequence the Rev. L. B. Turnbull was called as an

assistant to Dr. Hoge, his chief charge being the Old-Market Hall Mission. No better choice could have been made. Mr. Turnbull became pastor of the Old-Market Hall Church, after its organization, and it flourished greatly under his care. Owing to impaired health, he was compelled to resign his charge, and Rev. James E. Cook, one of the young ministers who grew up in the Second Presbyterian Church, and who had just completed his theological course, was ordained and installed as pastor of the Old-Market Hall Church.

DEVOTED TO THE CONFEDERACY—SERVED IT IN EVERY WAY
POSSIBLE.

During the civil war Dr. Hoge was greatly interested and exercised in the welfare of the Confederate soldiers, temporal as well as spiritual. He preached to them regularly every Sunday, and did loving pastoral work in the hospitals. Judge Farrar, in some reminiscences written for the *Dispatch* several years ago, had this to say:

“During the war I was closely thrown with Dr. Hoge. The winter of 1862 was a period of disaster to the Confederate cause. My company was ordered to Richmond to recruit. Sickness prevailed in the camp, and almost every day some brave fellow was carried to his grave. We had but few comforts. The men were dispirited. I went to see Dr. Hoge and told him the condition of things. He did what he could for us. Without hesitation he consented to do so. Rain, hail, or shine, every Sunday night he was at his post, preaching and visiting the sick, giving words of comfort and encouragement. I say this: If the Confederate soldier ever had a friend, that friend was Dr. Hoge. The old veterans loved him. This love was beautifully illustrated at the meeting of Lee Camp, shortly before Dr. Hoge celebrated the golden anniversary of his pastorate. Before adjournment an old soldier arose and said: “Mr. Commander, I hear that the people are going to give Dr. Hoge a public reception. Lee Camp ought to be there. Dr. Hoge is one of the best friends the soldier ever had. Why, last week he buried a man from the Soldiers’ Home when the snow was up to his knees.” The camp resolved at once to attend.

WENT ABROAD FOR BIBLES.

Dr. Hoge’s most signal service during the war was in 1862, when he ran the blockade from Charleston and went to England by way of Nassau, Cuba, and St. Thomas to obtain Bibles and religious books for the Confederate army. Lord Shaftesbury, the president of the

British and Foreign Bible Society, gave him a hearty welcome, and invited him to make an address to the society in explanation of the object of his mission. The result was a free grant of 10,000 Bibles, 50,000 Testaments, and 250,000 portions of the Scriptures, such as single Gospels, Epistles, the Psalms, and Proverbs bound in black glazed covers, with red edges and rounded corners, of a size most convenient for the soldiers' pockets. The value of the donation was £4,000. Dr. Hoge remained during the winter in London, superintending the shipment of the books by the blockade runners to the Confederacy. He also obtained a large supply of miscellaneous religious books adapted to camp life, which were sent over in the same manner, and though some of the vessels on which the books were transported were captured, at least three-fourths of the Bibles reached the Confederacy.

Dr. Hoge used to say that this splendid donation of the English Bible Society was the biggest fee he ever got for a speech, and that he reaped a rich reward on his return to Virginia in visiting the camps and hospitals and lines of battle seeing so many of the soldiers reading the little red-edged volumes.

It has been stated here that Dr. Hoge was thoroughly Southern in his allegiance. Endearing customs and familiar objects could but hold in his loyal heart. It was in seemingly fixed surroundings, inevitable that he should hold relationship to that vexed element in national politics—the negro. He was a holder of slaves—most likely by inheritance. In apology, if it be so, for that in which the Virginian was simply an involuntary medium of Providence and beneficence, what follows may be admissible:

AS A SLAVE-HOLDER.

Polk Miller, that wonderful traducteur, whose delineations of the slave, as he knew him by association, are so readily recognizable that they have constrained the common judgment, "Polk is the nigger himself!" testifies.

Mr. Miller is a deacon in the Second Presbyterian Church, and was loved by Dr. Hoge as he is by everybody.

It should not be forgotten that Polk, in his way, is an "Evangel" himself. In witness, we have only to state his appealing exposition of the mutual tie which bound the Southern "master and slave"—provider and servitor—educator and civilized—mutually regardful.

Mr. Miller, in his broad compass of visitation of entertainment and instruction, with audiences who have been misled by mistaken

representation, has done more, it is believed, to dispel evil fancies and idle phantasies born in misguided philanthropy, than have all the cascades of inflated oratory and the mountains of tractates shed and strewn.

He has a "little story" in his mirthsome repertoire, which he had from a member of the household of Dr. Hoge. It is somewhat illustrative of what has been just stated, and is, furthermore, not without humor in the realization of some exemplifications of the ante-bellum slave:

Among the slaves owned by Dr. Hoge was one who had faithfully served him as "carriage driver"—Ambrose.

Upon the promulgation of the proclamation of President Lincoln, freeing the slaves, Dr. Hoge informed Ambrose that he had no longer any right to his service.

"What for?" earnestly asked Ambrose.

Dr. Hoge fully explained, stating that, in law, Ambrose was as a white man, and invested with all the prerogatives held by his late master.

Ambrose appeared to be stunned by the announcement of his beloved master; gloom overspread his face, for a moment he was dumbfounded, then he stammered forth in demurrer of his cruel fate:

"I'se bin free all my life; I'm gwine to stick to my white people,"—and remain he did for eighteen years. Finally, demands of blood relationship called him to the locality of his birth, in a distant county.

But, when opportunity permitted, Ambrose would come "home" to see his old master and his household, and, as has been the experience with faithful "domestics" of old, always returned with some gratuity bestowed.

On one occasion Ambrose came with a piteous category of calamity: "I's bin havin' a hard time dis year anyway. Las' Jenewary, or Febewary, I disremember which, some 'possum hunters come thu my place an' sot de woods afire, an' de fire crope upon my house an' sot dat a fire, an' when I come out from dar, I never save nothin, but a counterpin'. Den I got me a house on Briery River an' de freshet wash me out from dar. Den I had some as nice Pigs an' Chick'ns as ever you wish to see, an' de Kolry got in amongst de Pigs an' kilt 'em all, and de Chick'ns all died wid de gyarps. And if t'warnt for de comfort I gits out'n de Bible, I couldn't stan' it."

Dr. Hoge listened patiently to the recital, and then, with a twinkle

in his eye, asked: "From what portion of Scripture do you get so much comfort?"

"You knows Marse Moses de Bible says, dem dat de Lord loveth, he chases, an' de way He has bin a chasin o' me for de las' year, I know I mus' be one o' He favorites."

SOME OF HIS PUBLIC SPEECHES.

On his return from England, Dr. Hoge delivered an address at an anniversary of the Virginia Bible Society, in St. Paul's Church, to one of the largest audiences ever assembled in that spacious building.

By invitation of the Virginia Legislature, Dr. Hoge delivered an oration at the unveiling of the Jackson statue, by Foley, presented by English gentlemen to Virginia, in October, 1875. The ceremony took place on the Capitol Square, where there had gathered an immense throng of people, and the scenes and incidents of the memorable day are yet fresh in the minds of hundreds of Virginians who were present. It was a grand and imposing scene. A great assembly of brave men and fair women gathered around the pedestal. In the full blaze of the mid-day sun, the orator faced the surging multitude. With the touch of a master hand, he outlined the wonderful achievements of the great commander who had filled the world with admiration. Portraying the characteristics of the unique life of the Christian hero, in closing the faithful picture, one could almost see the dying soldier as he looked beyond the dark, chill flood to his home and rest in the peaceful land.

"Over the river, now a heavenly guest,
Under the shade of the trees forever at rest."

Fresh in the memory of many will be Dr. Hoge's address at the Second Church, in Richmond, on the occasion of the reinterment of the remains of Jefferson Davis. With an abiding conviction of the justice of the South's cause, and an intense admiration for the heroic devotion of Mr. Davis, he spoke in no uncertain tone; yet the address was characterized by such perfect taste, glowing with such lofty sentiments of patriotism, that one never heard of an adverse criticism, even from the bitterest enemies of the Confederacy's Chief Executive.

At the commencement at Washington and Lee University about

1867 he was the orator of the occasion. It was a memorable event, being the first time that General Lee had presided. With matchless grace and dignity he introduced the speaker. A vast audience of representative people from all parts of the country was present. Dr. Hoge was in splendid mental trim, and for more than an hour he held the great assembly spellbound with the witchery of his resistless power. One who was reporting that speech for a Richmond paper says of it: "I followed the speaker for awhile with my notes, but gave up the undertaking. I looked around, the other reporters had dropped their pencils. I said to one of them: 'Why don't you report the speech?' He replied: 'I can't report the surging of a mountain torrent.'"

One of the most attractive efforts of Dr. Hoge was in 1876, at the centennial celebration of Hampden-Sidney College. He was on his old tramping-ground, amid the friends of his boyhood. He gave the reminiscences of the old college. The address was intensely interesting, sparkling, glowing, and facetious. He related a great many amusing things. In speaking of the changes he told how old Mr. Ritchie, of the Enquirer, had announced in his paper as a startling piece of news that a steamboat was approaching Richmond at a wonderful rate of speed—seven miles an hour, up stream. He said in old times, when the General Assembly of the Church met in Philadelphia, Dr. Alexander was always sent as a delegate from his presbytery, because he was the only member of that body who knew the way.

ORTHODOX; NOT SECTARIAN.

Dr. Hoge was thoroughly orthodox. No member of the Westminster Assembly was more so, nor more devoted to the Presbyterian polity, but he had nothing of the narrowness of a sectarian. His Christianity was broad enough to embrace all who love Christ. As a consequence, he was beloved and admired by all denominations, and members of other churches were constantly found among his congregations. His success as a preacher was due to a variety of causes all of which conspired to make him a great pulpit orator. His profound Christian experience and his thorough knowledge of the human heart enabled him to suit the Gospel message to every class of sinful humanity.

His mind was eminently logical, but his reasoning was overlaid with an exquisite rhetoric, which, while it detracted nothing from its strength, imparted to it a never-failing charm.

A ripe scholar, he enriched his discourses with treasures gathered in every field of knowledge, but whatever passed through the mint of his mind came out impressed with the stamp of his genius. His unerring judgment and taste enabled him to select for his quotations the best thoughts of the best authors, and his illustrations beautified while they illuminated his subject. He kept fully abreast of the times, and invariably recognize and attacked the multiform foes of a pure Christianity, whether open or covert.

HIS POWER OF DESCRIPTION.

Dr. Hoge excelled in his powers of description. With a few bold strokes, and with the hand of an artist, he could bring out his pictures with wonderful distinctness and power, and added the shading with a delicacy of touch which bespoke the master. He usually spoke without a manuscript, and this gave full play to a voice and action which were exactly suited to be vehicles of his eloquent thoughts. His preaching satisfied both the intellect and the heart, however enlarged they might be.

No more conclusive evidence of his power as an orator could be given than the eagerness with which the people among whom he had always ministered crowded to hear him. They never tired of his preaching, and no stranger who might occupy his pulpit, however great his reputation, could draw the extraordinary congregations of the pastor.

IN POSITIONS OF HONOR.

Dr. Hoge had often been appointed to positions of honor and responsibility by the Southern General Assembly of the Presbyterian Church. In 1875 he was unanimously elected to the moderator's chair in the assembly, which met in St. Louis. In 1876, when the assembly convened in Savannah, Ga., he advocated and carried by overwhelming majorities two measures, greatly opposed at that time by some of the most distinguished members. These were the establishment of "fraternal relations"—not "organic union"—with the Northern Presbyterian Church, and the sending of commissioners to represent the Southern Church in alliance of the reformed churches of the world. In 1877 he was a delegate to the Pan-Presbyterian Council, which met in Edinburgh.

His paternal ancestor fleeing from persecution for his religious faith, was of that worthy strain which has entered so influentially

into the elements of Virginian character, which has made it so distinctive—the Huguenot—as referred to in the following statement:

A very graphic letter was written by Moncure D. Conway, and extensively published in this country, describing Dr. Hoge's appearance and the effect of a speech he delivered in the Council, especially the impression produced when he spoke of the old Bible which one of his family ancestors, fleeing from persecution, had carried to Holland—the Bible often wet with the salt spray of the sea and the salt tears of the sorrowing exiles, its leaves yellow with age, and the names of the family register faded and dim, but bright, as the speaker believed, in the Book of Life.

Dr. Hoge was also a delegate to the meeting of the Evangelical Alliance, which met in New York in 1873, in which he made an address in vindication of the civilization of the South. He also attended the Alliance of the Reformed Churches of the World, which met in Copenhagen in 1884, and made there an address, which obtained for him an invitation to visit the Crown Princess of Denmark at the Palace.

He was sent as a commissioner to the Alliance of the Reformed Churches, which convened in London in 1888, and his subject before that body was "The Antagonisms of Society and How to Reconcile Them."

His last mission of the kind was eight years ago, when, at the Conference of the Evangelical Alliance in Boston, he delivered a speech which was pronounced by the press of that city to have been one of the most effective of all that were made at that meeting, and extracts from which were frequently published and commented on by the newspaper press.

PASTOR FOR FIFTY-THREE YEARS—HAD SERVED BUT THE ONE
CHURCH—NOTABLE ANNIVERSARY CELEBRATION.

When at home Dr. Hoge, up to a few months ago, usually occupied his own pulpit during both services on the Sabbath, though it would often give him rest were he to invite some other minister to take his place. Until recent years he preferred to go abroad for recreation. The bracing effect of the sea voyage and the mental and physical invigoration derived from the social life and ever varying scenes and incidents of travel in the Old World, secured for the overworked pastor not only needed rest, but fresh stores of information which he turned to good account on his return for the benefit of his own people.

His longest absence was during the year 1880, when he visited Egypt and Palestine, returning through Bulgaria and Hungary by way of Rustchuck, Bucharest, Budapest, and Vienna to Paris. This tour embraced the Oriental cities of Cairo, Jerusalem, Damascus, Constantinople, and Smyrna.

DEGREES CONFERRED UPON HIM.

The degree of D. D. was conferred on Dr. Hoge by Hampden-Sidney College in June, 1854, the degrees of LL. D. by Washington and Lee University at the commencement in June, 1886. That commencement was a centennial celebration. At the invitation of the Board of Trustees, Dr. Hoge delivered an historical discourse. There was a peculiar propriety in selecting him as the representative of the University on that occasion, as his grandfather, Dr. Moses Hoge, was a member of the first class on which degrees were conferred by that institution (successively known as Liberty Hall Academy, Washington Academy, Washington College, and Washington and Lee University), one hundred years before.

HIS FORTY-FIFTH ANNIVERSARY.

In February, 1890, the forty-fifth anniversary of Dr. Hoge's pastorate being near at hand, the session of his church made arrangements for a public celebration of the day (27th), and it was agreed that the chief ceremonies should take place in the Academy of Music. And so, on that occasion that spacious edifice was crowded to overflowing with an audience thoroughly representative of the worth and intelligence of the city and country, and, among the distinguished people occupying seats on the platform were the Governor and Lieutenant-Governor of the State, the Mayor of the city, and representatives of the various religious denominations. Governor McKinney presided, and addresses of congratulation were made by the Hon. W. W. Henry; Rev. John Hall, D. D., of New York; Rt.-Rev. A. W. Wilson, D. D., of the Methodist Episcopal Church, South; Hon. J. L. M. Curry, LL. D., of the Baptist Church; Rt.-Rev. A. M. Randolph, of the Protestant Episcopal Church of Virginia; Rev. R. P. Kerr, D. D., of the Southern Presbyterian Church, and the following also had voice in the programme of the evening: Rev. H. C. Alexander, D. D., Rev. J. Calvin Stewart, Governor McKinney Lieutenant-Governor J. Hoge Tyler, Colonel C. R. Barksdale, Rev. P. H. Hoge, D. D., and Rev. H. H. Hawes, D. D.

The concluding address of the evening was that of Dr. Hoge, returning thanks for the congratulations extended to him, and reviewing briefly, but with exceeding eloquence, the chief events of his pastorate.

Altogether, the celebration of February 27, 1890, was a great popular recognition of the services of Dr. Hoge, and an unmistakable expression of the confidence of the public in his piety, zeal and ability.

The success of this celebration was the chief topic of conversation of the day, and an account of it, in book form, was issued. But great and impressive as was the observance of the forty-fifth anniversary of Dr. Hoge's pastorate, it was transcended by that commemorating his fiftieth anniversary. The dissimilarity between the two was remarkable, great care being taken to avoid the repetition of anything that occurred at the former anniversary. Each was unique in itself, and each of its kind was an unsurpassable tribute of admiration and affection to a minister in whom the world found a rare combination of goodness and greatness.

HIS SEMI-CENTENNIAL.

The movement to celebrate the golden anniversary of Dr. Hoge's pastorate originated with the Ladies' Benevolent Society of the Second Presbyterian Church. The organization presented the pastor with a durable souvenir of the event, which took the place of a high relief bust portraiture of himself, with the inscription, "Rev. Moses D. Hoge, 1845-1895," and on the reverse the words, "Second Presbyterian Church, Richmond, Va."

A reception was held in the Masonic Temple on Tuesday, February 26, 1895, that building being tendered for the occasion by the Masons of the city. The programme included a banquet, at which were present the Governor of the State, the clergy of the city, and Dr. Hoge's immediate relatives. The public reception followed. The hearts of the whole people, irrespective of religious affiliations and convictions, was in the movement to do Dr. Hoge honor, and until nearly midnight there was a surging throng pressing through the portals of the Temple to meet him, to greet him, and testify their love and respect for him. The occasion was made a testimonial of affection and admiration for the eminent divine such as it falls to the lot of few men to receive. Indeed, it was a grand civic and military demonstration that would be unique in the history of any city and State—a centering of all creeds, all classes, all professions, to

bear eloquent witness to the fact that Dr. Hoge belonged to the entire community.

The members of his own congregation and choir, the veterans of the Soldiers' Home, Confederate societies, the congregation of Beth Ahaba, the Church of the Covenant and the Old-Market Church presented to Dr. Hoge substantial tokens of their love and admiration, and gifts from private sources, telegrams and letters of congratulation poured in upon him from persons of every shade of religious conviction and every class.

The formal celebration of the semi-centennial anniversary closed on the night of February 27th in a manner that was a fitting finality of the two days' jubilee, and the demonstration passed into the history of Richmond as constituting a tribute to a citizen seldom, if ever, equalled in the experience of a community.

The programme, which was carried out at the Second Presbyterian Church consisted of elaborate music, devotional exercises and a reminiscent discourse by Dr. Hoge. There was another vast outpouring of the people, but hardly a tithe of those who surged to the church succeeded in gaining admittance.

SOME LUMINOUS DISCOURSES.

Those who have listened to Dr. Hoge during the past thirty years often refer to certain of his luminous discourses when he seemed full of divine afflatus, and certain of his pathetic appeals, when saddest music sounded in the tones of his voice; a discourse, for example, such as he delivered with startling power, many years ago, from the text, "The Kingdom of God is within you;" or a discourse of a different kind, delivered on a dreary, soulless day, from the text, "We have piped unto you and ye have not danced, we have mourned unto you and ye have not lamented," the former strikingly brilliant and animated, the latter a classic—a prose poem attuned to a minor key. The solemn warnings to the unconverted, the prophetic words of wisdom to the church, and the gracious words of sympathy and consolation that have fallen from his lips, can never, never be forgot.

Notable, too, have been those mournful addresses, like sobbing threnodies, delivered with almost measured cadence, on the occasion of state funerals. The last address of this character was made over the bier of United States Senator Vance, in the Senate chamber. President Cleveland and his Cabinet attended the obsequies, and

some time afterwards the President spoke of Dr. Hoge's perfect taste and profoundly impressive style as a funeral orator. Among his more lofty and elaborate orations, the one which will probably live longest on the printed page and in the memory of those who heard it, was that on "Stonewall" Jackson, delivered to a throng at the unveiling of the bronze monument in Capitol Square in 1875. It was a sublime effort.

The earliest literary production in print is probably a lecture delivered by him at the University of Virginia, Session of 1850-1, on the Evidences of Christianity, and published, with others, with portraits of the lecturers, in a Royal 8vo. volume, New York, 1853.

Dr. Hoge was an LL. D., as well as a D. D., but he never attached the LL. D. to name. He was the only man in this part of the world, perhaps, on whom the degree of D. D. had been twice conferred. He received the degree of D. D. from Hampden-Sidney College many years ago, and from Princeton University in 1895.

HIS FAMILY.

Dr. Hoge married April 19, 1844, Miss Susan Wood, of Prince Edward county. The good wife, who was so long the joy of his life, died in this city twenty-four years afterwards. Four children survive him. Dr. Moses D. Hoge, Jr., who has an extensive medical practice here, is his oldest son, and Mr. Hampden Hoge is in business in New York city. His oldest daughter, Mary R., is the wife of M. M. Gilliam, Esq., attorney at law, in this city. She was active in assisting her father in his work, and Miss Bessie L. Hoge, the youngest child, was his loving and helpful companion, taking the keenest interest in all his church work. Besides the above, Dr. Hoge had one son and two daughters, who died in infancy. His grandchildren are Mr. Hoge Gilliam, Miss Mary Marshall Gilliam, and little Alice Aylett Hoge, the last-named being the infant daughter of Dr. M. D. Hoge, Jr., who married Miss Alice Aylett, daughter of Colonel Wm. R. Aylett, of King William county, three years ago.

MADE A MASON LATE IN LIFE—AN HONOR CONFERRED UPON HIM WHICH NO OTHER MAN EVER ENJOYED.

Dr. Hoge died a Mason. He entered the noble brotherhood but a few weeks before his death, having become a member of Dove Lodge, No. 51, of which Captain J. W. Lockwood, Jr., is worshipful master. The eminent minister had the distinction of being the

only man upon whom the Grand Master of Masons of Virginia fever bestowed the honor of conferring the degrees in person at a private residence. This interesting ceremony occurred in Dr. Hoge's chamber on the evening of November 22d, and was witnessed by a number of distinguished members of the craft. Dr. Hoge had been balloted for as a member of Dove Lodge, and was not, therefore, made a Mason at sight, though Grand-Master R. T. W. Duke, Jr., communicated the degrees and declared him a Mason.

It was through the instrumentality of Worshipful-Master Lockwood that this great Masonic honor was conferred upon this distinguished man. The matter had been under consideration for nearly a year, but the details were not arranged until after the severe accident to Dr. Hoge. As soon as the candidate was strong enough to sit up and receive the degrees, which were, of course, conferred under special dispensation and without the usual form and ceremony, Grand-Master Duke came to Richmond for the purpose, and, accompanied by the officers of Dove Lodge and a few others, repaired to Dr. Hoge's home, where he was made a Mason. Worshipful-Master Lockwood appointed the new member one of the chaplains of the lodge, and Dr. Hoge, who had previously made a beautiful address, expressive of his appreciation of the honor and of his admiration for the institution of which he had just become a member, offered the prayer, with which the meeting closed.

The occasion was one of profound interest, and marked an unique epoch in Masonry in Virginia.

Early in the present year Dr. Hoge, with the demands upon his time constantly multiplying and his labor as well as his years increasing, began to feel the need of a co-worker in the pastorate, and Rev. Donald Guthrie, as though sent by Providence, came to Richmond on a visit for the benefit of his wife's health, and such mutual attachment sprang up as resulted in his becoming co-pastor with Dr. Hoge. Mr. Guthrie is a brilliant young man, an exceptionally logical and eloquent speaker, and has completely won the hearts of the Richmond people. He is a native of Ontario, Canada, and was pastor of Knox church, at Walkerton, for three and a half years before coming South. The weak state of his wife's health made a change of climate necessary last winter, and his church gave him three weeks' leave of absence in order that he might come South with Mrs. Guthrie. By chance he met Mr. W. G. Higginbotham, from Richmond, a fellow Canadian, and at his suggestion he decided to come here with the intention of proceeding to other points in the South. He brought letters of in-

roduction to Dr. Hoge, whose advice and influence he sought with reference to securing a settlement somewhere in the South. Mr. Guthrie preached at the Second Presbyterian church twice and at the First church once, and was offered by Dr. Hoge a position as assistant for three months, with the understanding that if there was mutual satisfaction some permanent relationship would be entered into. In April, just before the three months' term as assistant came to an end, Mr. Guthrie was invited to Baltimore to preach at the First church, the pastorate of which Dr. Witherspoon had resigned to come here, and later he was extended a call at a salary of \$5,000, the free use of a manse, and two months holiday every summer. The Second church here about the same time extended Mr. Guthrie a call to become co-pastor at a salary of \$2,500 a year, and having become attached to the congregation and having a deep personal regard for Dr. Hoge, he decided to remain here, feeling perfectly satisfied that this was the right thing for him to do.

The installation of Rev. Mr. Guthrie as co-pastor was to have taken place on Sunday afternoon, November 20th, but Dr. Hoge's physicians felt that it would be unwise for him to attend the service, over which he had been appointed by Presbytery to preside, and it was postponed—first, for a week, and then indefinitely.

DECLINE IN HIS HEALTH.

While Dr. Hoge's death was probably hastened by his recent accident, in having an electric car to collide with and overturn his buggy, his strength had been failing for some time. For eighteen months he struggled heroically against incurable diseases, and no one but a man of his tremendous will power would have attempted to withstand their onslaught and continue at his daily task. It was often predicted by those who knew him, that the eminent divine would die in his pulpit. It was especially characteristic of him that during his long illness at the White Sulphur Springs last summer, it was not the pain he suffered that wrung a complaint from him, but the fact that he was losing precious time from his work, and he was wont to say that he would not mind his ailments if he could only be at his desk again.

As the shadows lengthened around him, what blessed memories must have filled his mind, what glories of brightness must have halloed the retrospect of a life so gracious, devoted and true!

DR. HOGE'S LAST HOURS.

Dr. Hoge's last hours were calm and serene. Life ebbed with him so low all day Thursday that it was realized that the end was close at hand. He slept fitfully, but was too weak to talk. Shortly after 9 o'clock at night his daughter read to him the twenty-third Psalm. It was one of his favorite portions of the Scriptures, and as she read the latter verses, of which he was particularly fond, his lips framed the words they could not utter. At 10 o'clock Mrs. Gilliam left him folding his hands upon his breast, and so he fell asleep like a little child. He never moved again, and at twenty minutes after 2 o'clock of the morning of January 6, 1899, his life went out with softest respiration. There was no struggle or movement, even when the end came at last, and he lay with his hands clasped just as his daughter had left them, his face serene and smiling, grand in the awful majesty of death.

The final resting place of Dr. Hoge is in the old part of the cemetery past the ravine, and almost opposite the graves of the Presidents Monroe, Tyler and Davis. In this lot there now lie the remains of Rev. Dr. William J. Hoge, brother of Dr. Hoge, and his wife; Mrs. Moses D. Hoge, wife of the deceased, and the four children who preceded him to the grave.

The elders and deacons of the Second Presbyterian church, met at 5 o'clock Friday evening, and after adopting a series of resolutions, undertook the arrangements of the details of the funeral services. The Rev. Donald Guthrie presided. It was decided that the funeral should be held at 2 o'clock on Sunday afternoon in the Second Presbyterian church. A great number of applications from various organizations wishing to be represented at the funeral were received and considered. The conclusions arrived at were that if one were recognized then all would be entitled to recognition, and the church could not possibly accommodate all who would come in that way. The elders and deacons said they would be pleased to see such committees, but they could not undertake to reserve any special place for them. They felt that Dr. Hoge belonged to the whole city, and they could not, without depriving many, make any special reservation for the members of the congregation even, could only be set aside for the members of the family, the pall-bearers, the ministers of the various churches in the city, and the officers of the church. There was some discussion as to whether or not admission should be by ticket, but the suggestion was not entertained, and it

was decided to open the doors of the church at 1:30 o'clock. By express request of Dr. Hoge the obsequies were simple and unostentatious. The pall-bearers were chiefly from the membership of his church. No military cortege followed, although many organizations solicited the privilege. Yet the loved remains were met at the gates of beautiful Hollywood by the sered inmates of the Soldiers' Home and by the Veterans of Lee and Pickett camps—through whose parted ranks, with bowed and bared heads, the mournful line passed and repassed.

The funeral took place Sunday afternoon, January 8th, from the church of which Dr. Hoge had been pastor for over half a century, and was attended by a great concourse of people. The service was quite simple.

From the many tributes to the memory of Dr. Hoge and the several analyses of his gifts and characteristics, the following may be cited:

Rev. Richard McIlwaine, D. D., President of Hampden-Sidney College, writes of his interest in education:

HIS INTEREST IN EDUCATION.

Nowhere outside the circle of his immediate family and church will the death of this honored servant of God be more lamented and occasion a deeper sense of loss than at Hampden-Sidney. He was born at this place during the presidency of his grandfather and while his father was a professor in the college, in a building still standing and in use. He was graduated here with the highest honors of his class, along with such men as Hon. W. C. Carrington, Colonel Charles S. Carrington, Judge F. D. Irving, and Rev. W. T. Richardson, D. D. When still a young man he was elected a member of the Board of Trustees—an office the duties of which he punctually and regularly filled throughout life, being seldom absent, and often presiding over the deliberations of the board. He was twice called to the presidency of the college, a position which he did not see his way clear to accept. He never seemed to be in finer spirits or to enjoy himself more than during our annual commencements, using every power in public and in the social circle to lend eclat to the occasion and promote the enjoyment of others. He was a conspicuous figure at the last commencement and made one of the finest brief addresses of his life to the graduating class immediately after they had received their diplomas. So accustomed were the people of Prince Edward to hear him, and such delight did they take in lis-

tening to his charming utterances, that for years, no matter what other speakers were present, they were wholly dissatisfied with the exercises unless his voice had been heard. The common feeling was expressed some years ago, when he was not present, by a lady who had ridden twenty miles to see and hear him, as she had been accustomed to do, and has regularly done since, when she said: "This is no commencement at all. Dr. Hoge is not here."

INTEREST IN EDUCATION.

The explanation of all this, besides the fact of his wonderful power of speech and his attractive grace as a man, is to be found in his deep devotion to the place, his pride in its history, his sympathy in its aspirations, and his thorough and absorbing belief in Christian education as auxiliary and essential to the real and permanent progress of the Christian religion. Dr. Hoge was not only a Christian, a gentleman, a minister of the Gospel, a scholar, and a man of the finest culture, but he was educator. He believed in it. He distrusted that kind of religion which willingly remains in ignorance or willingly allows others to continue in this deplorable state. Immediately after graduation he was chosen to teach in the college. During the earlier years of his ministry, under the force of circumstances, he conducted in his own house a seminary for young ladies which gained high repute and at which many of the finest women of the land were trained. He was for years a valued trustee of Union Theological Seminary, and had much to do with the founding and success of "The Home and School" at Fredericksburg and of "Hoge Academy," at Blackstone. He was always in thorough sympathy with the young. He understood their possibilities and was anxious to see them make the most of themselves, and in order to do this, to afford them the best opportunities for improvement. His sincerity in the cause of education was abundantly shown by his generosity in bestowing his time, his efforts, and his money in its behalf. He was not only a benevolent but a beneficent man, and gave of his means freely and to nothing more liberally than to the Christian educational institutions. Hampden-Sidney has again and again participated in his bounty. He once spoke to his congregation in my presence almost in these identical words: "I have often thought that if I were suddenly endowed with wealth, the first use I would make of it, before attending to any other claim or even making provision for the members of my own family, I would adequately endow Hampden-Sidney College in order that it may be fully prepared for the great

work before it." Few men in the country have had more to do with educational institutions than he or been more honored by them. He loved to breathe their atmosphere and was refreshed in spirit by contact with them. Only in June last he remarked to me that he did not know any one who had attended more college commencements.

Besides Hampden-Sidney for the past fifty years, he mentioned Randolph-Macon, Richmond College, the University of Virginia, Washington and Lee University, the universities of North Carolina and Mississippi, Princeton, Yale, Harvard, Oxford, in England, and then added, "many others in this country and in Europe."

Perhaps no man in the commonwealth has been so identified with our higher institutions by the delivery of literary addresses and special sermons on important occasions. Many of these have been published, either in volumes along with the addresses and sermons of other distinguished gentlemen, or in pamphlet form. If gathered together in a separate volume they would constitute a valuable contribution to the literature of the South, and give an admirable picture of the man of letters and of wide and accurate culture; the devoted servant of God; the sympathetic mentor of youth; the scribe widely instructed in all useful knowledge, bringing out of his treasures things new and old for the delectation and improvement of his fellow-men. It thus appears that few men have been more honored in their generation by those whose recognition is the highest praise, and that none have more worthily responded to the calls made upon them. Early in life he was thought worthy of the degree of Doctor of Divinity by his Alma Mater. He received the degree of LL. D. from Washington and Lee University on the occasion of its centennial celebration in 1886. Princeton University honored itself in selecting him for the degree of D. D. from among all the ministers of the South two or three years since, when it ceased to be the College of New Jersey and took on the form of a university.

Rev. Robert P. Kerr, D. D., writes of him as a minister, and further portrays his character as follows:

AS A PRESBYTERIAN MINISTER.

I experience a mournful pleasure in complying with the request of the *Dispatch* that I write a brief tribute to the memory of Dr. Hoge as a minister of the Presbyterian Church. There are many reasons of a personal nature, growing out of my close relations with him for the fifteen years of my residence in Richmond, which constrain me,

with affection and gratitude, to pen the following inadequate sentences:

From my earliest recollection, Dr. Hoge has been the one of all our ministers who most frequently, and always with honor to himself and his denomination, represented the Presbyterian Church in great Ecclesiastical assemblies of Christians in America and Europe. By reason of his breadth of sympathy, his wide acquaintance with public men, and his splendid ability as an orator, there was no man of his time who could, with more propriety, grace and impressiveness, rise to an occasion. He always challenged first the attention, and then the confidence and admiration of his audience, whether in an American city or beyond the sea. We have lost the man who most represented the Southern Presbyterian Church to the Christian Church at large, and to the world; the man of whom, whenever he appeared in the arena of a national or international assembly, we were always proud.

In our own church courts Dr. Hoge had little interest, and took small part in the details of Ecclesiastical procedure. He was not given to much speaking, but only on occasions of importance did he take the floor. When he did, it was with a gentle and easy grace, coupled with masterly eloquence, and always on broad lines and for peaceful measures. He was never polemical, always irenic. Probably there is no living man whose feelings Dr. Hoge ever wounded in the least degree in debate. His courtesy was a principle and an instinct.

HIS PULPIT CHARACTERISTICS.

As to Dr. Hoge's pulpit characteristics, these are well known in most cities of the English-speaking world. Partly from his natural endowments, and partly from his wide studies and careful preparation for preaching, he spoke with an exquisite grace of thought, diction and manner, that caused him to be regarded as a model sacred orator. There was in his style a charm, a fascination, difficult to analyze, and yet impossible to resist. No one who heard him could help listening, and was bound to acknowledge that the speaker felt every word he uttered. He was an evangelical of evangelicals, and held unwaveringly to the time-honored doctrines of the Church. He espoused no novelties in theology, but preached Christ and Him crucified, revealed by infallible Scriptures, as the only hope of sinful men, and the sufficient Gospel, for a lost and ruined world.

Few men have had so great a gift in comforting the afflicted, both

by public and private ministrations, and from the faces of hundreds who weep for him now, has he often wiped away the bitterest tears in time of sore bereavement.

In public prayer he was recognized as a model. Almost any one of his extemporaneous prayers was worthy of being kept for permanent liturgical use. He voiced the aspirations of those whom he led at the throne of grace, saying what they felt but knew not how to express, in such a way as to kindle and intensify devotion, and to infuse a calm and peaceful resting at the feet of the great High Priest of our profession.

When he read a hymn, he made it a sermon, a prayer and a vehicle of praise. It is safe to say no man could do it better. Each thought and shade of thought were interpreted by the silver voice, and the heart that responded to each holy impulse of the sacred lyric.

TRUE, BEAUTIFUL, AND GOOD.

So one might go on at any length to speak of the power of this remarkable man, in his chosen sphere, and in his own and only pulpit which he illuminated for fifty-three years, which was the focus, and object of all his study—the throne from which his influence went forth far and wide. His whole life and work stood as a protest against what was not true, beautiful, and good, and were an inspiration to everything that looked towards the advancement of the best interests of men, and the glory of the God whom he faithfully served.

AS A COMFORTER AT THE SICK-BED.

Among the most precious memories of the dead minister, cherished are by those whose privilege it was to receive his tender and soothing ministrations, and the many who were the recipients of his sympathetic attentions and consolations on the bed of suffering. He was so careful of causing anything of surprise or shock, so noiseless in entering the sick chamber, so soothing in voice and so soft in touch and so comforting and sustaining in counsel and sympathy. The invalid always testified, warmly, as to the benefit received; fever seemed to be abated, pain subdued, and anguish tranquilized. "Oh you make me feel so much better, you comfort me so," was the constant assurance.

His personality was truly winning and his very touch was magnetic, was the grateful meed.

The gentle Doctor had a way of his own of taking both hands of

the sufferer or distressed in his, and softly holding them; as it were, to lift up, to render by double current from the heart, all the sympathy and comfort he could give.

Dr. McGuire has often said that Dr. Hoge in his singular aid, was the most potent assistant he had in the recovery of his patients. Dr. Kerr says:

AS A GENTLEMAN, CITIZEN AND FRIEND.

“If the subject assigned, permitted me to write of Dr. Hoge as a gentleman, a citizen, and a friend, I would speak of him as one who constituted the radiant centre of any circle in which he appeared, as a man ready to serve in all proper ways the community that always delighted to honor him, and as one who, under no circumstances, would fail to take the part of those who enjoyed the privilege of his regard. The principles that underlay his character as a gentleman, a citizen, and a friend, were fidelity to truth and a generosity that knew no bounds. Now that he is gone, all must feel that a personality of the first magnitude is removed from the Church, the city and the State, and thousands do rise up to call him blessed, and I, with a hand trembling from sorrow, beg to lay this humble tribute along with those of many others, beside the bier of my great and noble friend.”

As has been stated, our various city papers were crowded with tributes of regard for Dr. Hoge, from prominent ministers of varied sectarian tenets, from veteran bodies, charitable institutions, fraternal orders, and admiring friends—and still expressions of reverence continue to come from distant points.

Judge George L. Christian, so regardfully held in this community for his fidelity and unassuming worth, and for his constant and useful service in various positions of honorable trust, contributory to enterprise and progress—and who has been associated with Dr. Hoge as an Elder in the Second Presbyterian church for a number of years—writes of him as

PREACHER, MAN AND FRIEND.

One of the strongest points about Dr. Hoge as a preacher was that, whilst a fine scholar, and a faithful student in the preparation of his discourses, he did not shut himself up in his study or cut himself off from contact with his fellow-men, either in their business pursuits or social enjoyments. He felt that the best way to help in lifting fallen humanity was that of the Master, “who went about doing

good;" and hence he was a member of the Chamber of Commerce, and was frequent in attendance at its meetings, and was also a conspicuous figure at nearly every public and private entertainment given in the city.

He was a man of great public spirit, lending his influence and presence to any and every measure instituted in the community for the advancement of good or the suppression of vice, and was ever ready with his talents, time and purse to contribute to the promotion of the public weal.

He thus, in earnest desire and in sympathetic contact, saw many phases of character, and could realize contingent want as might no other minister of the Gospel, who followed beaten paths.

And Dr. Hoge had the faculty of using these experiences in his sermons with marvelous tact and taste.

He was really a born leader of men. He knew how to harmonize and tranquilize the conflicting elements with which he was brought in contact, as well, if not better, than any other man I have ever known, and this characteristic may doubtless account, in a great degree, for a fact which he often referred to with pride and pleasure: That, in the more than fifty years' pastorate of one church, there was never a disturbing element or wrangling of any kind in that church.

His taste of manner and expression was even more wonderful, if possible, than his tact in guiding and controlling men. I never heard him say or knew him to do anything in the pulpit that was not almost rigidly clerical, and his taste of expression far surpassed that of any speaker I ever heard.

I have heard this remarked on frequently by some of the best scholars and critics in this country, and it has been a common thing to hear it said of him that he always said the right thing, at the right time and in the right way. He had the best command of language of any man that I ever heard, and could express the most delicate shades of meaning with a fidelity and aptness that was simply wonderful.

I cannot better illustrate the impression made by his preaching on those who were competent to judge, than by relating what was told of himself by a distinguished preacher, in a distant city, who had invited Dr. Hoge to preach for him.

He said that when Dr. Hoge arose in the pulpit, and (as was his wont) looked over the congregation, looking first in front of him, then on one side and finally on the other, he thought to himself: "Jones, that man is sick; you will have to preach to-day." That

after thus hesitating, Dr. Hoge began in a low, melodious, yet distinct, tone, which could be heard in the remotest corner of the church, and after proceeding about five minutes, the visited said to himself: "Jones, you will not have to preach to-day;" and after listening fifteen minutes, he said to himself: "Jones, you never did preach in your life!"

Dr. Hoge really loved to preach, and could do so with more ease than any one I ever heard. He often preached three sermons a day, after he had almost attained the age of four score years.

I have heard him say that he was sermonizing nearly all the time, and he was certainly the readiest and ripest man in his line that I ever knew.

A striking illustration of this occurred whilst he was on a visit to Baltimore, not many years ago. He was stopping at the Rennert Hotel, and as he was alone and it was Wednesday evening, he determined to go to the nearest church to the appointed service.

It was a Methodist church; the services had commenced. The minister had not only risen to preach but had announced his text; when some one went to him and said that Dr. Hoge was in the congregation.

The preacher then invited Dr. Hoge to sit with him in the pulpit. This request Dr. Hoge, in courtesy, was constrained to accept.

The preacher then said: "The Reverend Dr. Hoge, of Richmond, is present, and he will confer a great favor on me and my people if he will preach for us to-night," and turning to Dr. Hoge, he pressed him to do so.

Dr. Hoge was, of course, totally unprepared for such an exigency, but nevertheless, he acceded to the request.

Taking for his text that given out by the pastor of the church, he delivered, as has been stated to me, one of the very best sermons ever heard in Baltimore.

Within my knowledge, in several instances, when speakers for special and important occasions have been unavoidably absent, he has been asked to supply their places and I never knew him to fail in the slightest degree in any expected requirement.

He was a great worker, and although of such advanced age, and of physique, seemingly so frail, he could yet by evidence in dutiful performance and general presence, endure more, and more unremittingly than any one I have ever known. He gave himself to the public, and was at work practically all the time, for general weal.

I have heard him say, that too often he had not the time at his

command to begin preparation for his regular Sunday sermons, until after 10 o'clock the Saturday night preceding, and that he had to go from his study to his pulpit on Sunday morning, without having been able to take a moment of rest the night before.

A qualification of Dr. Hoge has been referred to—his quenchless zeal in good works—his remarkable will-power.

In instance it is apposite to present a statement from the eminent surgeon and physician, Dr. Hunter McGuire, whose intimate association with Dr. Hoge is so well known.

In a conversation of the writer with Dr. McGuire, occurring during the last illness of Dr. Hoge, Dr. McGuire stated that so severe had been the shock sustained by the feeble and frail tenement of the mighty spirit, that he could not hope for Dr. Hoge to recover, and he added, that the patient himself did not cherish this delusion.

At the White Sulphur last summer, when Dr. Hoge experienced so prostrating a visitation, and when his whole system was so gravely involved in threatening complications of disorder, that everybody was painfully apprehensive, "Dr. Hoge did not give up," said Dr. McGuire.

One day he cheerfully remarked to his anxious physician, "Doctor, I am going to get up again" and "I'll yet ride Lucille (his favorite old mare), all around your place,"—referring to a country place near the city, owned by Dr. McGuire.

He was a man of marvellous will-power, and this, with his sweetly sympathetic heart, sustained to a degree of accomplishment, that but few even aspire to.

As to this exemplification, of all sacrifice of self in undertaking doubtful or tributary performance, the Editor would fain bear testimony. In the trying heat of August, in making preparation for the interment, but recently, of an endeared connection, and a member of Dr. Hoge's congregation, he conferred with the pastor as to the hour for service and subsequent interment. Something of preparation had been interposed by undertaker and brick mason. The admirable pastor simply said, "before the sun sinks, it will be found the most trying time of the day, but I am thinking only of those who will attend, I will go." The plea was inexpressibly touching. The hour was made later—and everything went well.

But, to resume the extracts from the loving tribute of Judge Christian—he states as to the fixed fidelity of Dr. Hoge, to principle, right and controlling associations: "Dr. Hoge was in sentiment an intense Southerner. He believed that the Southern Confederacy

was justified in the position taken by it in the War between the States; and, whilst he never obtruded his views about this, or any other political matter, on the public, he never swerved one iota from his opinion on this question, or hesitated to express it on proper occasion.

“ There was scarcely a Confederate demonstration in Richmond, for which he was not called upon to offer invocation or to take a prominent part, and whatever he said on such occasions, was in every instance pronounced by those who heard them as matchless gems of happiest utterance.

“ He loved the Veterans of the Confederacy and would never allow any one else to officiate at the burial of those who died at the Soldiers Home, when he was able to do so.”

He was for a score of years or more a member of the Executive Committee of the Southern Historical Society, and his zeal was constant in behalf of its interests and the fulfilment of its justly reverent objects.

Of him, the now aged Chairman of the Executive Committee, the oldest surviving Major-General of the Confederate Army, but whose life-long animus holds with his heart-beat—General Dabney H. Maury, writes to Judge Christian recently from Peoria, Illinois, where he is on a visit to his son:

“ I have just heard of the death of Dr. M. D. Hoge, our friend and associate in the work of the Southern Historical Society. It has been a source of manly pride to me, that from the first [institution of the Society, in May, 1869], I was associated with the great Dr. [B. M.] Palmer, of New Orleans, and have been since, continuously with Dr. Hoge in the worthy work of our Southern Historical Society; and feel that when our children and our children's children point to that proud record, they will rise up and bless us. Much has been done righteously and effectively to its end.

“ High courage is the very foundation of high and noble manhood.

“ Dr. Hoge had courage of the highest order.

“ All our good people will mourn his absence from our noble community. He was worthy of the highest place in it. Had he been a soldier, he would have been a brave soldier—a great general—as he was a brave man, and dared do what became a brave and good Christian gentleman. I hope and know that our people will honor his memory, as they loved and honored him when alive.”

The following may be embodied as additionally illustrative:

BROOKLYN, N. Y., *January 7, 1899.*

DR. R. P. KERR, *502 Grace Street, Richmond, Va.:*

The tribute of his Northern brethren to beloved Dr. Hoge is found in II Samuel, third chapter, thirty-eighth verse.

(Signed)

THEODORE L. CUYLER.

The passage alluded to is:

“And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?”

LOOKS NATURAL IN DEATH.

A few friends were admitted to see Dr. Hoge's body. His face looked younger than in life, and all traces of emaciation which were evident during his last illness had disappeared. His countenance was natural and untroubled, and his figure, as he lay upon a couch, with his head and shoulders slightly raised upon a pillow, looked majestic. A photograph was taken of the deceased for the members of the family.

THE CASKET.

The remains were placed in a casket made of cedar wood, covered with black cloth. It was very neat but entirely simple. A small silver plate on the lid bears the following inscription:

REV. MOSES D. HOGE, D. D.,
BORN 18TH DAY OF SEPTEMBER, 1818;
Died 6th day of January, 1899.

TRIBUTES OF RESPECT.

Among the bodies that took action upon the death of Dr. Hoge were the First Presbyterian Church, First (colored) Presbyterian Church, and the Soldiers' Home Board of Visitors.

The resolutions of the Soldiers' Home Board contain a tender reference to his love of the Southern cause and his devotion to those veterans who suffered for it. The preamble calls to mind Dr. Hoge's readiness at all times to officiate in the chapel of the home, and to perform the last sad rites for any of the veterans who passed away.

The resolutions convey to the family the “heartfelt sympathies” of the Board.

FROM DR. KERR'S PEOPLE.

At a meeting of the session of the First Presbyterian Church, the following action was taken:

The session of the First Presbyterian Church convened to take action on the removal from his earthly labors of the Rev. Moses D. Hoge, D. D., LL. D., on January 6, 1899, would place on record an expression of our sense of bereavement, as a session, and in behalf of the church we represent, in the loss of one so useful, honored and beloved, and who for so many years has been a leader in the work of the denomination, and an exponent of true religion in the Church, the city and the State.

The First Presbyterian Church recalls with pride that during the pastorate of the Rev. Dr. William S. Plumer, in 1844, Dr. Hoge preached in our pulpit his first sermon in Richmond, where he had been called by the session to lead a movement for the establishment of another congregation. In the selection of a man for this work, the session of that day were divinely guided, as subsequent history has abundantly shown.

In February, 1845, seventy-four members were dismissed to organize the Second Presbyterian Church, under the pastorate of the Rev. Moses D. Hoge, who came fresh from the hall of Union Theological Seminary to this, his first, and, as it proved, his only charge. The splendid history of his nearly fifty-four years of service in our midst cannot be written here. Suffice to say that the mother church has ever regarded with affection and gratitude the steady growth and increasing influence of the Second Church, under the wise and able leadership of their noble pastor, up to the present moment, when it stands as one of the strongest congregations of the denomination. Few churches and few pastors have made such a record, and now that he, by whose labors and prayers it was mainly accomplished, has finished his course, we stand with uncovered heads, remembering the years that have come and gone during which Dr. Hoge was a witness for truth and righteousness, and say: "Servant of God, well done; thy toils are over; thy race accomplished; the victory won." And we doubt not he has already heard from the lips of that Master whom he loved: "Enter thou into the joys of thy Lord."

We tender to the Second Presbyterian Church our deepest sympathy in their bereavement, commending them to the care of the Great Shepherd, whose "rod and staff will comfort them still."

Especially do we offer to the family, bereft of a devoted father, our hands and hearts, accompanied by our prayers, that in this time of sore distress they may feel "underneath them the everlasting arms," and that they may hear the voice of Jesus saying: "Let not your hearts be troubled; ye believe in God; believe also in Me. In my Father's house are many mansions. I go to prepare a place for you."

As for ourselves, in view of the event which calls us together to-day, each one of us would say: "Let me die the death of the righteous, and let my last end be like his."

Copies of this action of the session are ordered to be sent to the family of our deceased brother, and to the session of the Second Presbyterian Church.

ROBERT P. KERR, *Moderator.*

ROBERT T. BROOKE, *Stated Clerk.*

Richmond, Va., January 7, 1899.

THE COLORED PRESBYTERIANS.

The resolutions adopted by the First (colored) Presbyterian Church say in part:

"In view of his eminent piety, his fruitfulness in Christian labors, his willingness to render service, whether among the lowly and unlearned or among the influential and learned, we feel that our church, in common with his own Zion, has sustained a loss in the death of this Christian friend and brother.

"The Presbyterian Church of Virginia, and all other Christian churches of the State, deeply regret the death of Dr. Hoge, who, taken for all in all, was a Christian whose concern for the salvation of man was as broad as humanity.

"As a church, we tender his family and the Second Presbyterian Church our sympathy, and this tribute of respect to the memory of the sainted man—of whom it may be said he

"Was fashion'd to much honour from his cradle;
He was a scholar, and a ripe and good one;
Exceeding wise, fair-spoken, and persuading;
* * * * *
— to those men who sought him, sweet as summer."

STREW FLOWERS AMONG THE POOR.

How it does seem, sometimes, that every act and word of a good

man turns to some blessing to the community in which he lives and dies!

Only yesterday a gentleman made a contribution of \$10 to the Citizens' Relief Association, and gave a peculiar, and yet such a happy, reason for it. He said when he first learned of Dr. Hoge's death he laid aside \$10 to purchase flowers to lay as his simple tribute of admiration and affection upon the grave of the departed nobleman. Later, he heard that Dr. Hoge had requested that no flowers be used, and that his wish would be respected. Then he bethought himself what to do with the \$10. He concluded that no disposition of it would be so pleasing to Dr. Hoge—friend of the poor, the widow, and orphan, and servant of the orphan's God—if he could know of it, as to have it given to the poor of Richmond. No disposition of it would be in such consonance with the life of this good man, and in such harmony with the chords of gentle piety of his heart, which vibrated into loving action when the poor stood at his door empty handed and pleaded to be filled.

So the flowers for Dr. Hoge's grave will be strewn among the living poor.

WHERE HE FIRST PREACHED.

A special to the *Dispatch* from Pamplin City says :

The announcement of the death of Dr. Hoge, the beloved minister, recalls the fact that his first sermon as an ordained minister of the Gospel was preached in Walker's church, near this place, then an old weather-beaten building, with a central aisle dividing the sexes, as was the custom at that time.

On his return from Lynchburg, whither he had gone on horseback to receive his "license" from presbytery to preach, he stopped on a Saturday afternoon at the house of a friend to spend the night and ensuing Sabbath. The next day he accompanied the family to church. A revival was in progress, conducted by Rev. William Taylor, of Buckingham, a very popular minister of the Baptist denomination. The church was crowded with people, who had come to hear their favorite minister, and sectarian feeling in that day was very strong.

Under these circumstances Dr. Hoge was invited into the pulpit, and accepted an invitation to preach. As he went into the pulpit, an old lady was overheard to remark, "It is just like Brother Taylor to invite that stripling to preach at such a time as this."

The sun of Dr. Hoge's career, afterwards so bright and lustrous,

had its dawning on that day. The old lady who made the invidious remark above quoted rode seven miles on horseback that afternoon to hear him preach again. He was urged to remain and assist in the revival, and did so for several days, winning many souls to Christ by his persuasive eloquence and fervor.

During the session of 1850-51, of the University of Virginia, Dr. Hoge was one of a number of prominent ministers, who, by invitation, delivered a series of lectures before the students on the Evidences of Christianity (which was published in a handsome volume, with portrait, in 1853), and so signally logical and convincing was that of Dr. Hoge, that it resulted in the conversion of many students. Among them may be named Rev. Richard McIlwaine, D. D., President of Hampden-Sidney College, and the late Professor William J. Martin, of Davidson College, North Carolina. Thus for the magnification of the glory of God, was Dr. Hoge an early instrument in sowing the seed.

Reference has been made to a fellow graduate from Hampden-Sidney College, of Dr. Hoge, the late Rev. W. T. Richardson, D. D., who preceded Rev. James Power Smith, D. D., as editor and owner of that influential church organ, the *Central Presbyterian*. In the conduct of this valued household visitant, Dr. Hoge ever took the deepest interest, and many of its ablest editorials during the ownership of the late Rev. William Brown, D. D., were written by Dr. Hoge. Thus, also, he contributed materially to the cause of education, and the furtherance of the work of The Master.

Our heart-impelled but hasty tribute to commanding excellences of purest ray, is almost done. No medium of The Maker, we feel, has ever in devoted and useful life merited more lasting remembrance than has Dr. Hoge. Now, there remains but the reiteration, of a sublime trait.

He was thoroughly self-abnegative.

It is supererogatory with us of his home and the scenes of his devoted labors, to repeat this.

Although he had received for many years an appreciative salary, he died without estate and without a home of his own to shelter his honored head. The remuneration of his life work, was all expended in the Master's Cause, and in the alleviation of the wants of the needy and suffering—in Sweet Charity.

Of strongest devotion to local habitat, he had occupied the same domicile for two-score years, paying for it latterly, a rental, which its

exterior, would in the estimation of any other, hardly have been held warranted.

“Dr. Hoge’s life was a prodigiously busy one. He never seemed to be in a hurry; but he was never idle. He was at work all the time.” A year or two ago in deference to pressing request, he promised friends to commit to writing the so-appealing incidents of his blessedly protracted life.

It is feared that he had found the time to prepare but little of his “Reminiscences” which would have proven so delightful, so helpful.

A distinguished divine in pithy review of the life of Dr. Hoge, recently urged that he had been kept so busy in the Master’s Cause and in helpful deeds to his fellow-man that he had not taken the time to secure personal reward, or for any aggrandizement of his reputation and, in cogent summary, said: “He never wrote a book, he did not own a house!”

Dr. Hoge’s accustomed mode of address was extempore. Although no one exceeded him in the study of printed sources of information and in power to apply illustration, he but seldom committed to paper more than a skeleton of his line of exegesis, and often made a jotting, simply, of illustrative points.

Consequently, of his wealth of intellect, but little tangible for print survives.

This is truly lamentable. It has been stated that his nephew, who is happily competent, the Rev. Peyton H. Hoge, D. D., has undertaken the preparation of Memoirs of his distinguished relative.

A GRACIOUS DEED.

A lady, a resident of Richmond, returning from a visit northward, during which she was at Morristown, New Jersey, attended divine worship there, on the 8th of January, on which day the pastor of the church, Rev. Dr. Erdman, announced feelingly to the congregation the death of Dr. Hoge.

In referring to the ability and excellences of character of Dr. Hoge, he stated in illustration, the following signal incident, which is in due evidence of Dr. Hoge’s attributes:

Shortly after the war, that period of vital grapple, which held the world in awe, Dr. Hoge visited Morristown and preached in the church of Dr. Erdman, then just erected, and heavily in debt, and struggling with all the difficulties which beset the exigencies of a new church.

“The Southern preacher was not received with great warmth,” for the mighty contention was too close with its significance and results, and its reminiscences were too bitter and too sorrowful.

“With such power” did Dr. Hoge preach, however, that, “when one year later the building was dedicated, the text of his appealing discourse was chosen to be inscribed on the wall,” just over the pulpit, and it remains there, a memorial to him, to this day.

A Great Man in Israel has been taken!

The grateful incense of his memory remains!

The world is better that he lived!

GENERAL JOSEPH WHEELER.

The Visit of the Hero to Richmond, Va., Dec. 16-17, 1899.

**ON THE OCCASION OF THE PRESENTATION OF A PORTRAIT OF
“THE GALLANT PELHAM,” TO R. E. LEE CAMP
CONFEDERATE VETERANS.**

**With Addresses by Mr. E. P. Cox, General Wheeler, Gov. J. Hoge
Tyler, Judge D. A. DeArmond, and Hon. W. A. Jones.**

Richmond, Virginia, had a visit from the virile veteran, General Joseph Wheeler, in January, 1899.

The hero of two wars, at the close of the Civil War, by his skill and indomitable courage, had won the high rank of Lieutenant-General, and been assigned to the command of a corps. In our last war, it has been urged that he was the chief propeller to successful issue, and that his coolness and courage at Santiago (although he arose from prostrating illness in an ambulance and pressed to the front), saved our army, at least, from temporary disaster.

Rev. J. William Jones, D. D., who has lately examined the official reports of the war, 1861-1865, states that General Wheeler had sixteen horses killed under him in that gigantic conflict.

General Wheeler came to Richmond at the invitation of R. E. Lee Camp Confederate Veterans, to accept on its behalf, the portrait of Major John Pelham, presented to it by the Sons of Veterans. He was accompanied by Hon. David A. DeArmond, Member of