

THE  
PRINCETON REVIEW.

JANUARY, 1864.

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No. I.

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ART. I.—*The Union of Church and State in the Nicene Age, and its Effects upon Public Morals and Religion.* An Historical Essay.

THE name of Constantine the Great marks an important epoch in the history of Christianity. With him the church ceased to be a persecuted sect, and became the established religion of the Roman Empire. Since that time the church and the state, though frequently jarring, have remained united in Europe, either on the hierarchical basis, with the temporal power under the tutelage of the spiritual, or on the cæsaro-papal, with the spiritual power merged in the temporal; while in the United States of America, since the end of the eighteenth century, the two powers have stood peacefully but independently side by side. The church could now act upon the state, but so could the state act upon the church; and this mutual influence became a source of both profit and loss, blessing and curse, on either side.

The martyrs and confessors of the first three centuries, in their expectation of the impending end of the world, and their desire for the speedy return of the Lord, had never once thought of such a thing as the great and sudden change, which meets us at the beginning of this period, in the relation of the Roman state to the Christian church. Tertullian had even held the Christian profession to be irreconcilable with the office of a

ART. III.—*Memorial Sermon of the late Rev. James Hoge, D.D.*  
Preached October 4, 1863, by the REV. WM. C. ROBERTS.  
Columbus, Ohio, 1863.

TRUE religion is a matter of personal experience. The pious know by actual trial what it is to walk with God. They have felt in their hearts the power of religious emotion. If there are on earth any competent and credible witnesses respecting godliness, they are the real servants of Christ. Nor have they been backward to declare their estimate of God's service.

One says, "Thy loving-kindness is better than life." Another says, "A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness." Another, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee."

Paul said, "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things." Polycarp said to the pro-consul, "Eighty and six years have I served Christ, and he hath never wronged me, and how can I blaspheme my King who hath saved me?"

Melanchthon's testimony was this: "I have often said, and I must take all occasions to repeat it, that a holy, heavenly life, spent in the service of God and in communion with him, is, without doubt, the most pleasant, comfortable life that any one can live in this world."

Similar to the above was the last testimony of Dr. Hoge. Not long before his death he said: "I am not alarmed at the prospect." "Oh, that blessed hope of which I spoke!" "I am still of the same mind, by the grace that is in Jesus Christ."

Like testimonies might be almost indefinitely cited. Some things respecting them may be noticed.

One is, that they are in substance the same in all ages, and under all circumstances. David and Asaph, under the old dispensation, speak just like Paul or Hoge under the new.

Another fact worthy of notice is, that they are all in one

direction. God's people are firmly and unanimously agreed in their estimate of the excellence of divine things.

So remarkably clear is the evidence in favour of the value of religion, especially in times of trial, that from the days of Balaam to this hour, many carnal men have said, "Let me die the death of the righteous, and let my last end be like his." The wicked themselves, in their honest hours, are persuaded that the righteous have a secret unknown to carnal men.

If these things are so, the righteous have chosen a good part. They are in fact the only wise men on earth. They are wise unto salvation. Rutherford well exclaims: "What is so needful as salvation? Fie upon this condemned and foolish world, that would give so little for salvation. Oh, if there were a free market of salvation on that day when the trumpet shall sound, how many buyers would be there! What are all the sinners in the world to that day when heaven and earth shall go up in a flame of fire, but a number of beguiled dreamers? Every one shall say of his hunting, and of his conquest, 'Behold, it was a dream.'"

We have been led to make these remarks here, because we have long noticed that old friends very often turn to the closing scenes of life, described in biography, before reading the earlier portions of the work. When we know how a man has lived, we naturally wish to know how he died. Besides, in ordinary cases, death is comparatively an honest hour. But if men even succeed in holding fast their delusions in that awful moment, the future world will take away all disguise, and truth and honour and the love of God will be found to be enduring, while every form of falsehood and deception will vanish for ever.

And if so great a difference between the saint and the sinner commonly appears on earth, how vast must be the difference in eternity! In this world we have hints of things, rather than full declarations. If these things be done in the green tree, what shall be done in the dry? "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" Jer. xii. 5.

It is therefore a reasonable thing to believe the Bible.

Were it but probably God's word, a wise man would act upon it. If it is merely probable that one's house is on fire, he will rise and search his whole premises. If it is probable the thief will come on a given night, the good man of the house will watch. In the absence of certainty, wise men will be governed by probability. And when the evidence is so strong as it is in favour of the Christian religion, it is mere obstinacy to persevere in rejecting the Lord Jesus Christ. The Saviour himself teaches that the evidence is so strong in favour of his religion, that infidels in gospel lands shall in the last day receive a sentence in accordance with his written word: "He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him at the last day." John xii. 48. This judgment is just. This sentence is righteous. All men will one day confess as much.

Ever since it was announced that Dr. Hoge had departed this life on the 22d day of September, 1863, in the 80th year of his age, we have felt a desire to see some extended notice of his life and labours. Dr. Hoge was a historic person. The sermon noticed at the head of this article is very creditable to its author. It gives much pleasing information. The family of Dr. Hoge have also consented that a gentleman long intimate with him shall use some materials in his possession, for the purpose of bringing before the public some of the facts in his remarkable history. In this way we hope to preserve from oblivion some things that would otherwise be lost.

Dr. Hoge was one of the descendants of a man who lived and died in Scotland during the latter part of the reign of the Stuarts. His three sons emigrated to America during the latter half of the 17th century. The names of these men were Peter, Solomon, and William. Their names and the names of their descendants are spelled variously—Hoge, Hogue, Hoag, and Hogg. Peter settled in the neighbourhood of New York, and left a considerable family. His descendants are widely scattered. Solomon first resided in Pennsylvania, but afterwards removed to Loudon county, Virginia, married a member of the Society of Friends, and perhaps became a Friend himself. He was the progenitor of those numerous and respectable

people in the State of Ohio and elsewhere, who still bear his surname, and are Friends.

William Hoge, the great-grandfather of the Rev. Dr. James Hoge, settled in Pennsylvania, between Harrisburg and Carlisle. Here he resided until he was an old man. He then removed to the neighbourhood of Winchester, Virginia, where he died and was buried in the graveyard of either the Opequon or of the Cedar Creek church. William Hoge married Barbara Hume, a lady who, with her father's family, came over in the same ship with him. Although these Humes were of the same family with the historian of the same name, yet they were far removed from his wicked infidelity. They were zealous, and therefore persecuted, Covenanters. One of William Hoge's sons was named James. Early in life he settled at Cedar Creek, fourteen miles south-west of Winchester, Virginia. Here he lived to old age. Here he died and was buried. He was twice married; first to Martha Vance. By her he had several children. One of these, John, left home at the age of seventeen years, and was one of Washington's men at Braddock's defeat. He was taken prisoner; remained in Canada until the Revolutionary War broke out; then came to Massachusetts; entered the army, and continued in it till he was honourably discharged after peace. He lived in the South, and to a great age. James Hoge, an uncle of the subject of this notice, and a son of James, settled in Montgomery county, Virginia, in the part of it now forming Pulaski county. He lived to be considerably over eighty years of age, and left a large family—some sons and more daughters—one of whom was married to a Mr. Evans, and another to a Mr. Wilson; both men of note and worth.

The grandfather of Dr. James Hoge was married a second time, to Agnes Blackburn. She lived to be near eighty years old, and then died from an injury received in leaping from a horse after having ridden more than thirty miles that day. Her husband also died in consequence of a fall, when he was between eighty and ninety years old. Some account of this venerable man may be seen in Dr. Foote's *Historical Sketches of Virginia*, and in the *Life of Dr. Archibald Alexander*. By his second marriage he had three sons. The eldest was Edward, who lived and died on the same farm with his father,

leaving five children. The youngest was Solomon, who lived on the same farm for many years after his brother's death; but when about sixty years old he removed to Maury county, Tennessee. He lived in Tennessee upwards of fifteen years and then died, leaving two sons and two daughters.

The second son of James Hoge and Agnes Blackburn was Moses. Very early in life he was made a subject of renewing grace. At the age of nineteen years he began his studies for the ministry of the gospel. His first teacher was a Scotchman. He afterwards entered Liberty Hall, now Washington College, Va. Here he enjoyed rare advantages. Some of his school-mates proved to be the brightest men of that day. But he enjoyed the teachings of that great master, the Rev. William Graham, of blessed memory. Here Moses Hoge also studied theology. He was licensed to preach the gospel, when he was about twenty-nine years old. About the year 1783, the Rev. Moses Hoge settled in Hardy county, Va., as pastor of a church near Moorfield. He was, about the same time, married to Elizabeth Poage, near Staunton, Va. Three or four years later, he removed to Shepherdstown, Berkely county, Va. Here he laboured with great diligence and faith, until 1806, when he was appointed President of Hampden Sydney College, in Prince Edward county, Va. Here he continued teaching and preaching until his death. In May, 1821, he was sent to Philadelphia as a member of the General Assembly, became ill, was most tenderly cared for both by physicians and the Christian family of the late Samuel Smith, Esq., whose hospitality he enjoyed, lingered till near the first of July, and then expired. He was buried in the graveyard of the Third Presbyterian Church in Philadelphia. A brief notice of him will not be unwelcome to our readers.

A memoir of him was partly prepared by one of his sons, but after passing through various hands it seems to have been lost; at least it has never been published. Not long after his death a volume of his sermons was printed, but they were not much circulated. The edition, owing to some cause, did not sell well. John Randolph pronounced him the most eloquent man he had ever heard. It is true that he and Randolph agreed in politics. It is also true that Randolph was under

very deep religious impressions during most of the time that he heard Dr. Hoge. Yet Dr. Hoge had some great disadvantages. His voice had considerable unpleasantness, arising from a nasal twang. So that it must be regarded as certain that he was a very remarkable man, to have won such commendation from his gifted countryman. Public sentiment everywhere gave Dr. Hoge a very high position.

Dr. Hoge often said that he could not remember the time when he did not love the Lord Jesus Christ. He was doubtless converted very early in life. This gave to his whole character a great charm. It was free from many of those faults and defects which arise from spending childhood and youth in vanity. Oh that early piety was the rule and not the exception.

There was a delightful tenderness in the character of Dr. Hoge's piety. It is said, and we believe correctly, that he seldom, if ever, slept at all on the night previous to the administration of the Lord's Supper, if he was expected to take part in the solemnities of that ordinance as preacher. He did not think it wrong to sleep, but he became so absorbed in meditating on the love and sufferings of the Saviour, that sleep departed from him.

We have seen an eminent Christian lady, who told us that some years before his death she heard him say that for twenty years he had not seriously doubted his interest in Christ. His assurance was strong.

Yet he was profoundly humble. On one occasion a high-tempered but good man disliked some views expressed by Dr. Hoge on the politics of those times. He lost his temper and said pettishly, "Dr. Hoge, you are nothing but a man after all, sir." Hoge wholly disarmed him by saying with unaffected modesty and sincerity, "Yes, sir, and a very erring and sinful man at best." One of his dying sayings was—"With the old English bishop I must say, 'Lord, forgive my sins of omission.'"

His income was often small, and his hospitality and kindness were unstinted. He took many poor young men into his family, and aided them in their whole course of preparation for the sacred office. In this way he did much good. One of these men was afterwards famous as a great preacher. We refer to James Robinson, who was a giant in strength, a great

sinner saved by grace, with an iron constitution, a very tender heart, and a voice of unusual sweetness and power. He traversed large regions of country, preaching with great zeal and success. We never saw him, but we knew his widow, and a very lovely son of his, who died soon after he began to preach, and who had been a communicant in the church from his childhood. Dr. Hoge's liberality and hospitality were not uncalled-for, and yet he was often in straits. But his confidence in God never failed, neither did his supplies. Many well-authenticated scraps of history concerning him in these matters have been given us by good people, and in particular by his late excellent widow. We will mention one. It was a cold Saturday morning, when Mrs. Hoge discovered that there was not wood enough to keep up the fires till Monday. She found she had no money, and went to her husband. He had no money. What was to be done? The wife wished to borrow, or use some extraordinary efforts. The Dr. said, "Our Heavenly Father knoweth that we have need of fire in such weather, and he will send us some. Let us trust in him." Not long after mid-day, a man was seen unloading wood, and presently he drove away, without saying anything to the family. This looked strange. The teamster was not a member of the church, nor even a stated hearer of Dr. Hoge's. Upon inquiry, it was found that the owner of the wagon had come to Shepherdstown with a load of wood, for which no one would offer him as much as he thought it worth, and he said, "None of you shall have it. I will give it to the minister up here."

Dr. Hoge left four sons, of whom three were preachers—James, John Blair, and Samuel Davies. The other became a physician, and still survives. Dr. Moses Hoge has three grandsons in the ministry. His son, John Blair Hoge was a man of great eloquence. He was settled in Richmond, Virginia, where a sweet fragrance is still connected with his memory. Samuel Davies Hoge died at Athens, Ohio, as Professor in the State university there. He seldom preached without having his face suffused with tears. His heart was very tender.

But few living men remember Dr. Moses Hoge. He was a fine scholar, a faithful man, a refined gentleman, a remarkable

Christian, an eloquent preacher, and an admirable teacher of theology.

The chief fields of labour of this eminent servant of Christ, were Hardy, Jefferson, and Berkeley counties, in Virginia, in early life, afterwards Hampden Sidney College, Virginia, and the churches in the counties of Charlotte, Prince Edward, and Cumberland. In all these he has left a name that is like precious ointment.

His first wife died while he was settled at Shepherdstown. His second marriage was to Mrs. Susan Hunt, whose maiden name was Watkins, of Charlotte county, Virginia.

One can hardly speak of this worthy man without being reminded of another, whose heart was knit to him in the tenderest love, who was associated with him in the government of the college, and who was allied to him by the intermarriage of their children. We refer to the Rev. Drury Lacy.

During the Revolutionary War a company of men were drilling and firing guns. One man loaded his musket very heavily, and, when they were about to fire, he asked the young lad Lacy to take his place, and fire his piece. They fired, and the gun burst, shivering Lacy's left hand. This act of cruelty gave a turn to his future life. His parents consented to his "going to learning," as it was then expressed. He learned well, was very ardent in his desire to be useful, and was always a favourite with his acquaintances. When he grew up, he had a silver hand put on his left arm. In riding, he attached the bridle reins to that as the bridle hand. He could easily remove this artificial hand, and put a fork in its place. In Virginia, clergymen were expected to carve the turkey on wedding occasions. Mr. Lacy performed that part of his duty with great skill. He had a very fine voice, so that he has, with ease, preached to thousands in the open air; he was sometimes spoken of as "the preacher with the silver fist and the silver voice."

Mr. Lacy, after he became a preacher, often had a private grammar-school on his own premises, and was, for a time, an officer of Hampden Sidney College. He was very useful as a letter writer. He wrote a beautiful hand, and there was a sweet savour of piety and of friendliness in all his private correspond-

ence. But, as a popular preacher, he excelled. His noble figure, his excellent voice, his good sense, his godly sincerity, and his melting tenderness, made him a great favourite with the masses of the people. Some of the old people still speak with enthusiasm of a sermon delivered in the open air to thousands on the words: "Where is the Lord God of Elijah?"

In 1809 he was Moderator of the General Assembly of the Presbyterian Church.

Two of his sons and four or five of his grandsons became ministers of the gospel, and are, we believe, still proclaiming the salvation their ancestor so delighted in preaching.

Like Dr. Hoge, Mr. Lacy died in Philadelphia. He came to that city for the purpose of having a surgical operation performed. He was taken into the family of that great and good man and merchant prince, the late Robert Ralston. He was most tenderly cared for. The operation was skilfully performed, and, for a time, it was confidently hoped he would soon be well. But God had determined otherwise. He began to sink, and in a few days closed his eyes on earth. About the same time his excellent wife died at the old homestead in Virginia. Neither of them knew that the other had left the world till they met around the throne of God in heaven.

We have in our possession a letter of Mr. Lacy written in 1802, which, if ever published, must surely be quite out of print now. It gives a pleasing account of the state of religion at that time in several places of the Old Dominion. We insert a part of it, in the hope that it will please our readers, and awaken in some of them a spirit of prayer for the return of such blessed scenes as are here described. He says: "You have already been informed of a meeting which took place last Christmas at Bedford Court House. Since that time greater harmony and brotherly love have been apparent among the different denominations. They frequently preach together, and seem much stirred up to promote the common cause of religion and the interest of the Redeemer's kingdom. But, as the proposed plan of union has not yet been discussed by the respective church judicatories, to which it was referred, it is impossible to say what will be the final result of that business. However, whether that be adopted or rejected, I am happy to

inform you that the attention to religion, which was excited at that meeting has continued to increase. It has spread upwards of twenty miles, and there have been pleasing prospects in more distant places, whenever the ministers have found an opportunity to preach from home. The Presbytery of Hanover, of which I am a member, met in that neighbourhood about the middle of April. Great numbers of people, considering the busy season of the year with planters and farmers, attended public worship four days successively. The congregation appeared very solemn and attentive, and the word preached was accompanied with considerable power. Numbers of the audience, during public worship, were frequently in tears, and sometimes the impression seemed almost general. It was delightful to observe with what spirit the people joined in singing the praises of God. This heavenly exercise they usually begin as soon as they meet. It continues sometimes an hour before public worship commences. They have committed a great number of suitable hymns and spiritual songs to memory, which they sing with so much solemnity and animation that it is peculiarly affecting. I was particular in inquiring what number had professed religion since the revival began, and, as nearly as I could learn, between eighty and a hundred had been brought to submit to the terms of the gospel and rejoice in Christ as the portion of their souls. I conversed with several who had been the subjects of the work, and their exercises appeared to me to have been entirely rational and consistent with the gospel plan. The views they had of the corruption of their hearts, as being opposed to God and holiness; their deep sense of being in a condemned state, and of their absolute need of Christ; also, the manner in which they were brought to submit to the sovereignty of God and to accept of salvation, through a crucified Redeemer, appeared clear and rational, and convinced me that it was the work of the Spirit of God on the soul. There have been a few instances of persons whose bodily powers have been overcome, but without being accompanied by any noise or confusion.

“A revival has also taken place in Albemarle county, eighty miles distant from Bedford, about the beginning of the present year. Mr. Robinson (the same mentioned above), who has

charge of two congregations in that county, was present at the meeting in Bedford, and had his affections greatly inflamed and his soul much comforted. On his return he felt much engaged, and had greater enlargements, both in praying and preaching, than usual. But God began the work before he had an opportunity to preach. A young man, about nineteen or twenty years of age, had accompanied Mr. Robinson to Bedford. This youth is the eldest son of a family of ten children, whose father is dead. His mother and three of his sisters were professors of religion, and esteemed pious; but, from the diffidence of females, the worship of God was not kept up in the family. It pleased God, while this young man was in Bedford, to strike him with very powerful convictions. On his way home, he formed the happy resolution of setting up the worship of God in his mother's house. He returned late in the evening, and, after giving the family a short account of the meeting, told them of the resolution he had formed, and called for the books in order to read and sing before prayer. The whole family burst into tears. His mother was almost overcome with excess of joy, and one of his sisters, in a transport, exclaimed: 'Glory to God; this is what I have been some years praying for.' Conviction seized the younger members of the family, and they now seem to be all engaged in walking together in the fear of the Lord and in obedience to his commands. The next Sabbath Mr. Robinson gave an account of what he had seen abroad, which greatly comforted the pious in his congregations, and encouraged them to be more importunate in prayer; and it pleased the God of grace and mercy, in a few weeks, to give them an evidence that he hears and answers prayer. A considerable number became deeply convinced of their sin and danger, and were brought to inquire what they should do to be saved. Since that time the work has been progressing, and religion appears in a very lively state. I was with Mr. Robinson in the beginning of April, and assisted him at a sacrament. I have hardly, in my life, been a witness of more solemn appearances. Numbers of the people were deeply affected, and wept abundantly during worship."

Oh that God's saving power might be again displayed in all the land in a like precious outpouring of his Spirit!

James Hoge, the son of Rev. Moses Hoge, D. D., was born at Moorfield, Virginia, in 1784. He was chiefly educated under his father's roof, though he was one year at an academy at Charlestown, Jefferson county, Virginia, and one year at Jefferson College, at Canonsburgh, Pennsylvania. He then taught for three or four years, part of the time as assistant, in an academy in Baltimore, Maryland, under the charge of Dr. James Priestley, afterwards President of Cumberland College, at Nashville, Tennessee. Mr. Hoge was licensed to preach the gospel by the Presbytery of Lexington, in Virginia, April 17th, 1805, at the age of about twenty-one. He was ordained to the full work of the gospel ministry by the Presbytery of Washington (now Chillicothe), June 11th, 1808, at the town of Franklinton, Ohio. On the 18th of December, 1810, he was married to the amiable and excellent Miss Jane Woods, of Wheeling, Virginia. She was seven years his junior, but she had character enough even at the age of seventeen or eighteen to preside with dignity and wisdom in his family. By her he had eleven children, six of whom, four daughters and two sons, survive. His youngest son is now pastor of the Westminster Presbyterian Church, in Cleveland, Ohio. One of his daughters is married to the Rev. Dr. Nall of Alabama. Another (now dead) was married to the Rev. Mr. Mackett. Mrs. Hoge's death preceded that of her husband by a year or two.

But we shall let Mr. Roberts speak :

“Without being personally handsome, Dr. Hoge possessed a noble appearance and native majesty that impressed every one that saw him. He was tall and perfectly erect until the day of his death.”

There was a reason, not generally known, for Dr. Hoge's continuing to be so erect. The spinal column, for a considerable distance from the shoulders down, seemed to have become solid. More than a year ago we asked him if this was so. He said it was, and that he could not curve his spine if he would, except at one point. But we will hear Mr. Roberts again.

“There was something peculiar in his looks that attracted every one's attention, and when once observed, it was never forgotten. His great dignity forbade all levity and undue familiarity. This was mistaken by the young for that sternness of

character which tends to repel, but there was nothing more erroneous ever entertained concerning him. He was a man of strong affections and keen sensibilities. His countenance, in the company of his friends and relatives, always beamed with the warmth and kindness of his heart. He so unbent himself, at times, as to amuse his guests with his ready wit and playful repartee.

“No one could be freer than Dr. Hoge from that mean spirit of envy and jealousy which is the bane of so many of our public men. He never felt that a brother’s elevation reduced him in the least, and hence never sought to bring him down that he might exalt himself. His ever-abiding principle was that God had a special place for every man, and endowed him with gifts to perform the duties of that place, and in that way, excluded all rational grounds for strife or unhallowed emulation. He was never heard to speak slightly of any worthy brother, or known to indulge in invidious insinuations about him for the sake of lessening his influence. But he laboured peaceably with brethren of different denominations, and wished them all God-speed in building up the Redeemer’s kingdom.

“He was not only free from the spirit of envy and jealousy, but possessed of a *most equable temper*. No one ever saw him angry or perturbed in the least degree. He was always the same in sunshine and in storms, in safety and in danger. He remarked once to a friend, that he never experienced the sense of fear. This was partly owing to physical peculiarities, and partly to that perfect love which casteth out fear. He was always firm and decided, but neither rash nor reckless. This made him just the kind of man that was needed to labour on our frontiers, where the white population was weekly threatened with Indian massacres. When it became known once, that the red man was contemplating the speedy and utter destruction of Franklinton, a meeting of the citizens was called together to adopt some means of fortifying the place, and saving their lives. Dr. Hoge, then a young man, was made chairman of that meeting. ‘The danger was imminent enough,’ said Mr. Gardiner in a speech afterwards at a political meeting, ‘to make the pale face of the young parson turn red;’ but, instead of that, he calmly remarked that God was a shield and a buckler against

the arrows of the Indians, and the dagger of the assassin. These words were like oil poured upon the troubled waters: they calmed the frantic women, and inspired the weak-hearted men with courage.

“Such a spirit in many a man would have led him to all kinds of excesses, but it did not produce that effect upon Dr. Hoge. He was one of the most *prudent* men of his day. This was owing to his excellent judgment and profound sense. These, we are told, never failed him; but served as regulators to all his actions, and a balance-wheel to all his movements. He was never known to do an unwise thing. When looking back over a life of four-score years, he was able to say, that he could scarcely think of any thing that he ever did, that he would like to have undone. He gave the benefit of his good judgment to many others, who frequently resorted to him for counsel. It is no exaggeration to say, as you all know, that he was consulted on almost every thing from a common agricultural implement to the highest laws that regulate the State. On many matters, his word ‘was the end of all strife.’

“With all this, he was *extremely modest and unassuming*. He made no display of his power, or parade about his learning; but, on the other hand, abominated all pomp and outward show. He would scarcely ever refer to himself, or mention any of his actions. He kept self always in abeyance, that the grace of God might be magnified, his favourite motto being, ‘By the grace of God, I am what I am.’ He was a living rebuke to the conceited and would-be great men that came in contact with him; and yet he never was obtrusive, in volunteering his criticisms, or urging upon any one his opinions.

“He was also an exceedingly frank or candid man in all his dealings. He never waited to be urged to do any thing, but consented, when asked, with unaffected simplicity, rarely found in any public man, or refused with great promptness, if he was unable to comply with the request. He never had a policy in any thing he ever did, but a great end to accomplish, for he always acted from Christian principles, and not from mere feelings or personal motives.

“These noble traits of character, as found in Dr. Hoge, were not due entirely to constitutional peculiarities, or early advan-

tages, but to the grace of God, and his close adherence to the revealed principles of the divine law. He was, by nature, 'of like passions with ourselves,' and the reason why he became so much more eminent as a man than many around him, is to be found 'in his diligence in business, fervency in spirit, serving the Lord.' This leads us to remark, that Dr. Hoge was an eminent Christian man. His piety was not of the negative kind, like that of so many in our day, but a life in the soul, a principle that regulated all his actions. His life was an embodiment of all the truths he so ably preached from year to year, and the result of hard labour and many struggles. No aspirant in the school of painting lived more constantly under the shades of Raphael or of Rubens, than he did under the mysterious shadow of the 'Holy, Harmless, undefiled, and Separate from sinners.' No candidate for military glory ever drank deeper into the enthusiasm of a Cæsar or a Napoleon, than he did into the spirit of 'the great Captain of our salvation.' He strove hard to imitate him in all his imitable perfections.

"He did this, not simply by a careful and exegetic study of the Scriptures 'that testify of Him,' but by spending hours daily in reading them prayerfully and meditatively, so as to catch their hidden meaning and divine beauty. Thus he lived literally on the marrow and fatness of the gospel. Such a nourishment would naturally manifest itself in the growth of the inward man, and in the increasing strength of his religious principles. So plain and prominent were these, that the worldly and the fashionable, the careless and profane, would say sometimes, to make their assertions emphatic, that they were as true and correct as Dr. Hoge. Christians were often heard exclaiming, 'Let our death be the death of that venerable saint, and our latter end be like his.' One of the most eminent scientific men in our land said once, 'I am compelled to believe that there is truth and power in the Christian religion whenever I think of Dr. Hoge. Why, if all were like him, we would be in need of no civil laws, judges, policemen, jails, or penitentiaries.' I know that I am expressing your sentiments, my hearers, when I say, that the life of Dr. Hoge, more than that of any other man perhaps, was a living sermon to

you on your own duty; an incessant reproof to you of your negligence of it; and a perpetual monitor to you of your obligations to that God whom he so dearly loved and faithfully served. You could not look at him, in his old age and feeble health, wending his way to the house of prayer on dark and stormy nights, without feeling rebuked—nay, condemned.

“He was not only an exemplary Christian, but a loving husband and kind father. Four of his children were taken away in infancy to chasten his feelings, teach him submission to the Divine will, and qualify him to sympathize with the afflicted in his congregation. This accounts, in a great degree, I have no doubt, for that tender pathos which is said to have marked his words and prayers in the house of mourning. He was peculiarly tender on such occasions, and able to say to the bereaved, ‘I am a man that has seen affliction.’ But he was remarkably happy in his own family. I feel that I am now treading on the verge of sacred, if not forbidden ground. The presence of so many members of that favoured circle, remind me of my duty to be careful in speaking of family affairs. But as he was the same consistent Christian at home that he was abroad, I am relieved of much embarrassment, and encouraged to say, in general terms, that but few parents ever gained the respect and profound veneration of their children in the same degree that Dr. Hoge did. He was their friend, counsellor, and, I may add, their oracle. His will was the law of the family, his wishes the principles by which it was regulated, and his presence its light and joy. In his conduct towards his children, he combined, in the happiest manner, dignity of bearing, to command respect; decision of character, to secure obedience; justness of requisition, to insure confidence; and mildness of temper, to elicit the purest love. As few parents only have such traits of character, few only enjoy, in the same degree, the respect, the obedience, the confidence, and love of their children.

“Our late venerable father was a Christian scholar. . . He went through his studies under the vigilant and jealous eye of his distinguished father, who drilled him in them as no disinterested professor ever would. Thus, he learned well how to study to advantage, and how absolutely necessary it was to

carry on painful investigations afterwards, in order to enjoy any degree of success in his profession. Having come out to the wilderness as a missionary, he did not, like many others, give up all his studies, except those that were indispensable to his comfort in his field of labour. But he carried on his investigations just as carefully and extensively as if he had the most learned audience in the land. He had the name of 'devouring' every book of importance that came to the neighbourhood.

"He studied every subject thoroughly and profoundly; in other words, he completely mastered it. Only six weeks before he died, he gave me, without hesitation or mistake, a complete analysis of the Epistle to the Romans, stating what he regarded as its grand theme, and then dividing and subdividing it, giving the chapter and verse under each head. He went through the book of Acts in the same manner, pointing out at every step what he deemed erroneous in the leading commentaries on it. He was equally versed in the other books of the Bible. And he was not only versed in their analysis and exegesis, but in the antiquities of the Jews, and the oriental customs alluded to in so many passages. He was an excellent ecclesiastical historian; in fact, he taught that branch of study in the Theological Seminary which he was the means of starting at Cincinnati.

"He did not confine his studies to the sacred Scriptures, but familiarized himself with all the discoveries of science, and was particularly well read in astronomy, natural philosophy, and anatomy, as well as in the profounder researches of metaphysicians. He had acquired such an extensive knowledge of law and diplomacy, that he became a book of reference to many of the State legislators on all that pertained to the Constitution, respective relations and laws of the provinces before the Federal Union was formed. He seemed to have the history of that chaotic period perfectly clear in his mind, as well as the transaction of every convention that contemplated the independence of the provinces. He could explain the compromises, concessions, and adjustments made by the different States that originally formed our mighty Republic, with greater accuracy and facility than many of our gifted statesmen that made it a professional study. Indeed, one of the most eminent jurists in the

State said, in my hearing, that he believed him to be the best statesman in our commonwealth. As a token of their high appreciation of these rare attainments, the trustees of Miami University conferred their first title of Doctor of Divinity upon him in the year 1827.

“Soon after being licensed, he applied to the General Assembly for a commission to go out to Ohio as a missionary, which was granted him in the following terms: ‘Resolved, that Mr. James Hoge be appointed missionary to the State of Ohio, and the parts adjacent thereto.’ Thus he not only gave himself up to the self-denying work of the ministry, but applied for the most laborious and trying part of that work, even that which falls to the lot of a missionary. Being a son of one of the most distinguished scholars of the day, descending from an influential family, and possessing himself rare qualities of mind and heart, he might have easily found an inviting field of labour in one of the seaboard towns or cities. But he did not turn his attention in that direction. His soul yearned for the destitute and neglected on our frontiers; and accordingly he directed his steps towards the West. He arrived at Franklinton on the 19th of November, 1805, and held religious services the next day in the room occupied by the Supreme Court. He found the prospect of doing much good for the Master there rather gloomy, but he was not to be deterred. He laboured with great zeal for months, and as a result of this labour, a church was organized of thirteen members, on the 18th of February, 1806, Robert Culbertson and William Read being elected as its ruling elders; and Joseph Dixon, John Dill, Daniel Nelson, William Domigan, Joseph Hunter, and Lucas Sullivant, as its trustees. Thus commenced the new enterprise under the pastoral care of young Hoge, but alas! his health became so impaired that he was compelled to return to his native State early in the fall. Many would have made that a sufficient ground for abandoning the whole undertaking as being too full of danger and discouragements for him, but Mr. Hoge’s conscience was not so easily set at rest. He determined to return, as soon as God, in his providence, saw fit to restore his health, and on the 25th of September, 1807, the church at Franklinton made out a call for three-fourths of his

time, and forwarded it to him. He soon returned to signify his acceptance of the same, and commence his labours.

“Not long after this, the settlement of Columbus commenced, and Mr. Hoge was solicited to preach occasionally this side of the river. He consented, and the First Presbyterian church was in time removed thither to a log cabin, rudely constructed, near the corner of Spring and Third streets. In a few years, it was removed to a house that was familiarly called by the Methodists of that day, the ‘Old Trinity in Unity,’ situated near the south-west corner of Town and Front streets. On the first Sunday in December of 1830, the first services were held in the basement of this building which we now occupy. He continued to minister here in holy things until the 28th of February, 1858, when a congregational meeting was called to accept the resignation of their venerable pastor. After making a few touching remarks, Dr. Hoge stated that his age and feeble health induced him to ask them to accept his resignation. They acceded to his request, but expressed, at the same time, their unfeigned regret at the circumstances that led to the necessity of severing the ties that had bound them so long together as pastor and people. Thus, you observe, he continued as pastor of the same people for over fifty years. The growth of the church, in the meanwhile, must have been rapid, from the fact that so many other churches went out of it. The nuclei that formed the Methodist Episcopal, the Protestant Episcopal, the Second Presbyterian, the Westminster, and partly the Congregational, and other churches, went out of it at different times, and yet left the old mother church, in many respects, the strongest of them all.

“All this is to be attributed to three causes, viz., the grace of God, the growth of population, and the abilities of the pastor. It is impossible to tell how abundantly God poured of his Spirit upon the people, during a pastorate of fifty years, and I have no data within reach to give you the rate of the increase of population, but I shall endeavour to give you some of the impressions I have received of Dr. Hoge as a preacher. He was very unlike his father and two brothers in this respect. His father was exceedingly eloquent, drawing crowds to hear him whenever he preached. His brother Samuel was blessed

with a rich imagination, and John Blair is said to have been like a meteor, bright, brilliant, and attractive. He consumed his vital energies, by excess of light and heat, long before he reached his prime. James never attracted the crowd, but gathered around him the learned and the elite, not by the brilliancy of his imagination, the charm of his eloquence, or beauty of his style, but by the profundity of his thoughts, soundness of his views, and strength of his logic. The Supreme Court that was in session at Franklinton adjourned, on one occasion, for the express purpose of going to hear young Hoge preach. After his removal to Columbus, the great majority of the church-going members of the State Legislature attended his preaching, it being very attractive to that class of men. His sermons were always rich in biblical and historical lore; they were logically arranged and well expressed. The range of his subjects, perhaps, was not quite as wide as that of many others less gifted than he, for he confined himself very closely to the great doctrines of grace, or the fundamental principles of the Christian religion. 'He determined to know nothing among his people, save Jesus Christ, and him crucified.' He never became so animated in his preaching as when he was explaining the great plan of salvation through a Redeemer, or describing the glory of the Divine attributes; setting forth the doctrine of vicarious atonement, justification by faith, repentance and eternal life. These were evidently his favourite themes, though he did not neglect those that pertain more directly to morals and casuistry.

"Owing to the closeness of his reasoning and profundity of his thoughts, the careless hearer felt often that he was uninteresting. The different parts of his discourses were so connected with each other, that the full knowledge of the one was necessary to the due appreciation of the other. In addition to that, his sentences were considered by some too lengthy, and at times somewhat involved. This was not owing to a desire to appear profound, for he always aimed at the greatest simplicity of arrangement and expression, adopting usually the textual mode of dividing his subjects, and sometimes even the expository. Whatever might have been the method used, he was eminently scriptural. He never attempted to embellish his sermons by

any flowers of rhetoric, for the simple reason that he felt that he could not make them so effective, his aim being to reach the heart and conscience. His darts were never coloured with rainbow tints, but sharpened on the tables of the law, and dipped in the blood of the atonement, before they were hurled at the torpid conscience.

“I have been told, that Dr. Hoge was a revival preacher in his early days. By this you are not to understand that he indulged in horrid descriptions, or in vapid declamations, but that he was greatly blessed on such occasions. He was frequently called upon, many years ago, to take part in the exercises, during seasons of special awakening. His preaching at such times was exceedingly simple, but pointed and powerful. He seized the sword of the Spirit, which is the word of God, and applied it most effectually ‘to the dividing asunder of soul and spirit, joints and marrow.’ He hurled at his hearers the old barbed arrows, that proved so effectual on the day of Pentecost in the hands of Peter, and in those of Paul at Macedonia, Corinth, and Greece.

“But he was never so happy, perhaps, in any of his pulpit efforts as on special occasions. This can be easily accounted for. Being naturally cool, and free from ambitious motives, he needed some extraneous force to call out all his powers. Those of you who heard his Thanksgiving sermons, his lectures on the Apocalypse, during the winters of 1835—36, or his discourses before the Synod and General Assembly, can readily indorse these sentiments. It is said that the sermon he preached from Eph. v. 25, 27, at the opening of the General Assembly at Philadelphia in 1833, was a masterly production; and yet the report is, that he had to call up the line of argument and every train of thought on his way thither, for he had inadvertently left his manuscript at home. The excitement connected with the occasion made him equal to the task. No less remarkable, in many respects, perhaps, was the hastily gotten up funeral discourse he delivered in the Ohio Senate Chamber over the mortal remains of the lamented Dr. Kane, on the 8th of March, 1857; and that on the signs of the times, when Europe was trembling beneath the tramp of war, will be long remembered.

“The vast and varied powers of Dr. Hoge were not confined to the individual church of which he was pastor, but were largely enjoyed by the whole denomination to which he belonged. He may be justly called the father of the Presbytery of Columbus, and even of the Synod of Ohio. He never appeared to better advantage than in our church courts: there he was a giant among his brethren. His personal influence, his practical wisdom, his extensive historical knowledge, his clear mind and logical powers told effectually whenever they were brought to bear on any subject. He did not say much, as a general thing, on any question, but when he rose it was usually done just before taking the vote to state some important fact, or mention some overlooked principle, that decided the case. He never argued for the sake of carrying his point, or showing his power, but because he conscientiously believed it to be his duty to do so. So great was his influence over the Synod, that a large number of its members, on an important occasion, tried to have the roll so called that Dr. Hoge’s vote might be cast last, lest it should influence all that followed him; for they felt that it was impossible for many men to see differently from him on any subject.

“His power was felt also in the General Assembly. For many years, he was one of the most prominent men that attended its sessions, having acted as its Moderator in the year 1832, and served always on some of its important committees. A single incident will show you how faithfully he attended to such duties. When nominated, by a meeting held in his own church, as a member of some important committee, he declined the nomination for the want of time to attend to the business. Some one rose, and expressed his hope that Dr. Hoge would allow his name to remain, even if he could not be present at its meetings. He promptly replied, ‘No, Sir; I have made it a principle never to be an irresponsible member of a responsible committee.’ His faithful adherence to this principle made him a most valuable director or trustee of any institution. Dr. Spencer, of Brooklyn, himself one of the most useful and practical men in our church, said to a distinguished judge in our city, a little before he died, that Dr. Hoge was one of the most useful men that attended the meetings of the General

Assembly; and added, that he had more business tact and practical wisdom than almost any man he ever knew. During the stormy times and heated discussions that led to the great rupture of 1838, he was a peacemaker; but when the question of deciding between the two sides came, he cast his lot most decidedly with the Old-School side, and continued with it until the end of his days.

“It is proper to add, in this connection, that the efforts of Dr. Hoge were not bound by any ecclesiastical ties, but he was ever ready to lend a helping hand to every good cause, or united effort for the well-being of man. Unlike many of the fathers of his day, he was not so shackled by notions and prejudices that he could see nothing good in new and reformatory measures. His eye was so keen that he could see, at a glance, whether a cause had any merits in it or not; it never failed to discriminate between the vapid dreams of enthusiasts, and the wise measures of reformers. He taught the first Sabbath-school in this section of country. When he began, people thought that he was doing wrong, but he was satisfied that the Sabbath-school was not only a sinless institution, but the hope of our rapidly-growing country. He first gathered the little lambs of his flock into his own parlour, on the Lord’s day, in order to instruct them in the great truths of the gospel, and soon succeeded in securing the aid of a good Methodist brother to carry on the work more profitably and extensively. Thus commenced that school into which you now send your children.

“Some years after this, he acted as the pioneer of the great temperance reform in our State. Seeing the heart-rending desolation and misery produced by the use of intoxicating liquors, he felt that it was his duty to see if no means, civil or ecclesiastical, could be adopted to stay them. He consulted the late venerable Governor Trimble, who was, at that time, a member of the State legislature, and a frequent guest at his own house, and found him ready to coöperate in any movement for that purpose. They, accordingly, drew up a series of resolutions on the subject, and obtained seventeen names of the most respectable citizens in the place, to their own. This was the first movement, as far as we know, towards a temperance reform in the State of Ohio.

“He acted, for many years, as a trustee in the two State Universities of Ohio, and cast his influence in favour of the present common-school system, which was first introduced in 1825.

“He was one of the warmest advocates of the Bible Society in the West, ever holding that it was the most honoured of all human institutions for the advancement of the Redeemer’s kingdom. He proved the sincerity of these views by giving for its use his time, his influence, and his means.

“In addition to all this, Dr. Hoge was a *thorough patriot*. He was not one of those who are clamorous for their country’s well-being as long as it is to their pecuniary advantage to be so; nor one of those who are extremely loyal whilst their own views and peculiar notions are being carried out; but a true lover of his country in spirit and in truth, pouring out his prayers most fervently for its safety and integrity.

“Dr. Hoge was a philanthropist. . . . He found two or three classes of men at home that claimed his attention and enlisted his warmest sympathies. These were the deaf, the dumb, and the blind. He learned, in some way, that these unfortunate creatures could be taught to read the word of God, and master the arts and sciences. Feeling very anxious that it should be tried in the State of Ohio, he applied to the most prominent members of the legislature for their influence to bring it about, but they could not be convinced that such a thing was within the bounds of possibility, and yet so great was their confidence in Dr. Hoge’s judgment that they passed a bill authorizing him to try an experiment of that kind. He undertook the work; and, with his characteristic discrimination, selected a most excellent instructor. The thing proved an entire success, and the first report was made to the legislature of the State on the 8th of December, 1827. Hundreds, since that day, have had good reasons to thank God for such a boon.

“On the 11th day of March, 1836, the legislature of Ohio appointed Dr. Hoge, Judge Swayne, and Dr. Awl, as a committee to prepare a report respecting the possibility of ameliorating the condition of the blind. They investigated the matter with great diligence and care, prepared a report at Dr.

Hoge's house, and handed it in, in the month of December of the same year. It was accepted and adopted, and I am told that it forms the basis of every institution for the blind in our Western States.

“He was an efficient aid, as well as constant counsellor to the first projector of the Lunatic Asylum, watching daily the progress of the enterprise with the intensest interest. We might safely add, in this connection, that he manifested a special interest in all the charitable institutions of the State. In fact, it is not too much to say that the great majority of them have felt, in some form, the plastic power of his hand, or the moulding influence of his intellect.

“Our vast country, in all its varied interests, did not wholly absorb the mind and heart of Dr. Hoge. When that loud and doleful wail of the famishing in Ireland wafted across the broad Atlantic, some years since, its first notes reached his ears. They moved his heart to pity, and consequently to take an active part in a movement set on foot to send them immediate relief.”

About a year ago, an article appeared in one of our weekly papers, headed “A Western Preacher.” In it things were said, which unmistakably pointed to Dr. Hoge. In that piece the writer said,

“As early as 1814, this venerable man suggested to Dr. Speece, of Virginia, the plan of colonizing with their own consent the free people of colour in our land on the coast of Africa. Speece urged him to present his thoughts to the public, yet he declined. But his friend Speece, ‘the man of giant body and giant mind,’ did that year write and publish on the subject. This was two years before Dr. Finley and his coadjutors had their meeting in Washington to form the American Colonization Society.”

When Dr. Hoge could not but see that he was pointed out in the article, he surmised the author, and wrote him a friendly letter, a copy of which is now before us. In that letter he makes this statement:

“In the month of February, 1814, I was on my journey from my father's residence in Virginia to my home in the West. On the way I called on the Rev. Conrad Speece, then

pastor of the Augusta church, near Staunton. We had much conversation, and among other things, on my having fixed my residence in a free State. I gave as one reason, my opposition to slavery. This produced some discussion of that institution, and, as usual in that day, Dr. Speece proposed the question, What should be done with the slaves if they were emancipated? I answered, Send them back to Africa, if they cannot be retained among us as free labourers. The proposal took hold on his mind, and he urged me to write and publish on the subject. This I declined, and requested him to examine the plan, and if he approved it, to write and have *his* views communicated to the public through some suitable medium. I was afterwards informed that Dr. Speece did write, and that his articles were published in a weekly paper printed in Richmond, Virginia, called, if I remember correctly, 'The Family Visitor.' I have not claimed the Plan of Colonization as my own, for I had previously read what was published by Dr. S. Hopkins, of Newport, Rhode Island, suggesting something of the same kind. This conversation with Dr. Speece occurred two years before I knew any thing of Dr. Robert Finley's agency in the matter."

As the article just referred to is not long, we insert most of the remaining paragraphs. Speaking of Dr. Hoge the writer says:

"Though aged, his heart is young. He loves children. He loves horses, and always keeps a good one. He thinks children ought always to have a dog to play with, not only because it furnishes them harmless amusement, but because they thus learn to observe the instincts of animals. It is said that as his own children were growing up, he had a little dog, that *would* go to church on the Lord's day. Although to some it seemed strange that a minister should oppose *any* one going to church, yet 'Fip' was often ordered to be tied or shut up on Sabbath morning. At length he grew so cunning, that when he heard the bells ring early in the morning, long before time for church, he would go out in the street, where they could not catch him, and after service had commenced 'Fip' would come in, ascend the pulpit steps and stand looking intently at his master, until at the end of a paragraph he would turn his head and look over

the congregation, as if to say, 'How do you like that? I think it is first-rate.'

"This venerable man has always been a great reader of newspapers and of penny papers, sometimes in small print. He often sat up late at night to read them by a single lamp.

"He has also through life done much of his studying at night, often sitting up for hours after others had retired to rest. This habit seems never to have injured either his sight or his health. Until of late, no amount of preaching seemed to produce even weariness. Through life, he has often preached three times on the Lord's day, yet was as fresh on Monday as on Saturday."

"Though naturally inclined to taciturnity, yet when he has had a good listener he has often sat up to a late hour, and poured forth a fund of rich thoughts. He has a great dislike to speaking of himself. He has no talent for uttering what Miss Edgeworth calls 'agreeable nonsense.' He is habitually exceedingly grave in his manners and appearance, yet he evidently loves to see others laugh at the right time, and has himself a keen perception of the ludicrous.

"In person, this venerable man is tall, without any tendency to obesity. He is as slender as when young. His complexion is swarthy. His attitude, both when sitting and standing, is very erect. His countenance is somewhat stern. His carriage is very dignified. No man could see him without perceiving at once that he was no changeling, but possessed great decision of character. His whole mien would repel undue familiarity. For most of his long life, his hair has been of a glossy jet black, but of late, time has been frosting it over.

"In preaching, this father is plain, simple, logical, scriptural and practical. He is brisk and lively, but seldom impassioned. He has been eminently useful.

"In deliberative bodies his power is great, because his wisdom is unusual. Public men often consult him. I have seen a venerable deliberative body impatient to come to a vote, when he would rise, shrug his shoulders, and begin to say some kind, weighty thing, until the house gave earnest heed for thirty or forty minutes, when he would sit down as unexpectedly as he rose. He never wearied a body with words after his ideas had been presented.

“I have heard from him wise and powerful addresses and sermons in our largest eastern cities; but he is as earnest and as eloquent in addressing twenty people in a little schoolhouse in the country as in addressing a thousand people in a populous city.”

Dr. Hoge's life was not marked by very great variety. The history of one year was substantially the history of another. We will state an exception. In August 1845, he set out on a journey to his native State. The companion of his journey was a beloved child. He went as far as Lewisburg, Va., in his own vehicle. His object, probably, was again to see the country over which he had travelled forty years before. On the way, he pointed out old landmarks, which he recognised. His topical memory was good. He showed peculiar pleasure at discovering the identical bridle-path by which, near the beginning of this century, he had crossed one of the noble mountains—a path forsaken by the public, though still used by some of the mountaineers. In the valley of the great Kanawha, he met, at a late hour of the night, four eminent officers of the court on their way to Charleston. They were all his seniors, but had all been his pupils. The meeting was unexpected, and in the extreme joyous. Every day's journey produced increased exhilaration. How could it be otherwise? The scenery was magnificent. The climate was delightful. Everybody was kind. The whole appearance of the agricultural districts was vastly improved. Every day reminded him of Jacob's return after his long absence in Padan-aram. Near Lewisburg, he came to a spring, where he was once near dying. On his first return from the West, he was at that very spot seized with violent hemorrhage of the lungs; not knowing what to do, and being greatly exhausted, he drank of the water of the spring till he could drink no more. He was soon after discovered by a woman living in a cabin near the spring. She took him to her house, procured medical advice, and nursed him tenderly. It was thought by his physician that the copious draughts of water, probably, saved his life. In 1845, the cabin was still standing, though nearly in ruins. Its kind occupant was gone to eternity. But the memory of Dr. Hoge brought vividly back the whole scene. What recollections! what emotions! what gratitude!

what vows of entire consecration to Him, who had made that life his care. The day will declare all this.

In eastern Virginia, Dr. Hoge found his brother Thomas Hoge, M. D. He was living in Halifax county, on his plantation. As the carriage entered the spacious grounds, a gentleman was seen coming out of the doctor's office and walking across the lawn. It was twenty-seven years since the brothers had met. The carriage was stopped. Dr. James Hoge alighted. The brothers approached each other in silence. Not a word was spoken. They embraced each other for at least five minutes, each with his head on the other's shoulder. The scene reminds us of that scene in Genesis: "And Joseph fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck."

On this visit great numbers flocked to hear Dr. Hoge preach. Churches would not contain the people. The multitudes filled some of the noble groves. There the man of God pleaded with God for the lives of men's souls; and there he pleaded with men to be reconciled to God. His health was excellent. His preaching was powerful. God owned his labours. Among other good done, he had the pleasure of leading his only surviving brother to the cross of Christ. This was reward a thousand times over for all the fatigues of his long journey. When before he left the county he received his brother to the communion of the church, the scene was melting beyond description.

On the same visit he spent a few days with the widow of his father, a lady of much worth and dignity, who greatly enjoyed his society. On his way home he met the Synod of Virginia at Charlottesville, and was most cordially received. On Sabbath morning he preached with great power on the words, "Christ died for our sins according to the Scriptures."

In estimating the character and services of Dr. Hoge, we wish to be regarded as endorsing in the main the remarks of Mr. Roberts. Some things, indeed, we would have uttered with more strength of expression. We add some thoughts of our own, illustrated by some facts within our knowledge.

If asked how we account for his great usefulness, we of course ascribe it all to the distinguishing grace of God. No

man was more ready than Dr. Hoge to say, "What I am, I am by the grace of God." Yes, it was all rich, free, unmerited grace. But this grace, in making him a chosen vessel, was manifested in the ways and methods likely to produce such a character as his.

Thus his whole early history of hardship and exertion taught him self-reliance. He did not depend on others for what he ought to do for himself. He early saw that the world was busy about its own affairs, cold and selfish; and that even if disposed to help him, it was better to rely on his own exertions.

He was also a child of the covenant. We have spoken of the piety of his paternal ancestry. On his mother's side he had the same blessing. The connection between the prayers of God's people and the conversion and usefulness of their posterity is often hid from us; but in the next world we may see it in a manner that will surprise us. How many able ministers there are now on earth, who have been raised to their present position in answer to the prayers of ancestors who never saw them, no man can tell. We doubt not there are many.

Moreover, Dr. Hoge had a rich and increasing experience during the whole of his life. His early conflicts were followed by a wretched state of health, which made him look solemnly at eternal things. Then the death of four beloved children greatly softened his heart. These were followed by yet other trials and disappointments. John Owen says:

"Ordinarily, it is so in the holy, wise providence of God, that afflictions and troubles increase with age. It is so in an especial manner with ministers of the gospel; they have, many of them, a share in the lot of Peter, which our Lord Jesus Christ declared unto him, John xxi. 18. Besides those natural distempers and infirmities which accompany the decays of life, troubles of life, and in their affairs, do usually grow upon them when they look for nothing less, but were ready to say with Job, 'We shall die in our nest.' Job xix. 18. So was it with Jacob, after all his hard labour and travail to provide for his family, such things fell out in it in his old age as had almost broken his heart; and oft times both persecutions and public dangers do befall them at the same season. While the outward man is thus perishing, we need great supportment, that

we faint not. And this is only to be had in an experience of daily spiritual renovations in the inner man."

Dr. Hoge was no exception to this remark.

Dr. Hoge had a deep and abiding sense of his own utter want of sufficiency to do anything effectually for building up the church, except by the saving energies of the Holy Spirit. He held with another, who said :

"Could preachers declaim the rocks into wax, or hold the attention of the hills by their oratory; could their rhetoric shake the mountains into molehills, or rive the earth to its centre, the hardened heart of man would remain proof against the expostulation, unless he, whose prerogative it is to turn streams into blood, cut seas in sunder, shake the mountains, turn the flint to floods, drop the stars from their spheres and stop the sun in his course, put forth his omnipotent arm, and bow their perverse wills. Such is the desperate condition into which men have fallen by sin, that God must bleed to purchase life for them—the Holy One imputatively become a sinner to make them righteous; and, yet, they will be miserable for ever, unless the same Almighty hand make particular personal application of this infinite expense to their souls by immediate power."

Another secret of Dr. Hoge's success was his untiring industry. "If he was not making a draught of fishes, he was mending his nets." Who ever saw him sit down quietly to do nothing? He was, if not otherwise properly engaged, continually *reading*. He read constantly, not only theology, but history, philosophy and polite literature, etc. This habit was unbroken till he had gone far into his last sickness. Of course, his information was varied and extensive.

Dr. Hoge greatly extended his usefulness by his enlarged Christian hospitality. His house was open to all ministers of the gospel, and, indeed, it was for many years the resort of many of all classes. Of course, he was sometimes imposed on; but he bore this patiently. Nor did he lose his reward. Many pleasant scenes were witnessed by his family. Intelligent Christian gentlemen's visits refine, enliven, and bring down many blessings on a well-ordered household.

Another element of Dr. Hoge's power was his sincerity and

heartiness. Perhaps no man ever heard him accused of want of candor, or of earnestness in any profession of regard. He was not very demonstrative, and yet, he had an affectionate nature.

Dr. Hoge also abounded in secret prayer. Many a time have his children suddenly entered his study and found him on his knees; until at last it came to be their custom to knock or give some notice of their coming in. Even then very often it was evident he had just risen from his knees.

Dr. Hoge also well understood the meaning of the apostle when he said, "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." Upon reflection and deliberation he renounced wealth and its temptations. He had ample opportunities of accumulating a vast property. Indeed, he had in actual possession such an amount, that if he had husbanded it, as did many of his neighbours, he would have possessed a very large fortune. But he saw the danger, and made his escape. At one time he was offered on terms quite accordant with his means *thirty thousand* acres of fine land in Madison county; but he saw the effect it was likely to have on his ministerial character and usefulness, and declined the offer. He had some experience of the increasing cares attending a growing fortune, and although the scantiness of his salary, during a considerable part of his life, would have furnished a very plausible pretext to many to embark in secular pursuits, he determined to mind his calling, which was serving Christ in the gospel. His decision was wise. He did never regret it. Even here, he has left his children a better heritage than boundless wealth. "A good name is rather to be chosen than great riches." Yet Dr. Hoge was independent in his old age. "He lacked no good comfort."

Dr. Hoge loved to preach. When some one was asked, What is Dr. Hoge doing these days? the answer was, "He is preaching away." He held with the apostles, that the two greatest things done on earth are preaching and praying. Acts vi. 4. If one did not wish Dr. Hoge to preach for him, it was safest not to ask him; for he seldom declined an invitation. Whitefield, who began to preach at twenty-four years of age

and died at fifty-six, had preached *eighteen thousand* times. We have no means of knowing how many times Dr. Hoge preached; but we do know, that for fifty-nine years he was abundant in labours. "There will be time enough to rest in the grave," said a laborious servant of Christ. Men can keep silence without licensure or ordination. Let those who hold a commission proclaim the glad tidings. Some have asked, Was Dr. Hoge eloquent? The answer to this question will depend on the definition we give of eloquence. One writer says, "Eloquence is animated simplicity of speech." In this sense Dr. Hoge was truly eloquent. Another says, "Eloquence is the art of persuasion." In this sense also he was eloquent. He often, even in his latter years, very powerfully moved large audiences. Or, if eloquence consists in a happy use of appropriate language, then Dr. Hoge was eloquent. For who ever wished to "lend him a word?" On communion occasions, Dr. Hoge, like his venerated father before him, was peculiarly tender and solemn. Yet never did he seek meretricious ornament; never was he highly imaginative; seldom did he thrill a whole audience by rare words uttered in clarion tones; perhaps at no time did men say, What an orator!

Dr. Hoge's reverence for sacred things was marked and lifelong. He never "wooded a smile, when he should win a soul." He was always fluent, never flippant.

And he made men feel "how awful goodness is." His presence hushed indecent levity. Yea more, it commanded profound respect. On one occasion he was called into court as a witness. The clerk was about to administer the usual oath. The counsel of the party who had not summoned him, said, "Mr. Clerk, you need not swear that witness." Without the oath the court permitted him to give his testimony, and it was decisive of the case.

Dr. Hoge was also a man of peace, and well did he know how to keep the unity of the Spirit. We have heard very harsh and ungracious things said to him, but we never knew him to give the bitter retort. When the great rupture in the Presbyterian church took place about twenty-five years ago, some of his church desired an organization in connection with our New-school brethren. These discontented persons, of

course, would talk, and some agitation was felt. Dr. Hoge knew what was going on. He called his session together. They sent for the persons who were causing dissension. They insisted on remaining in the church. He and his session insisted that they should bind themselves to live quietly, or at once take regular dismissals. The pastor and session prevailed. All were dismissed, and there was no further disturbance.

Hardly anything has struck us as more remarkable than the uniform agreement of men in estimating Dr. Hoge's character. Just as we were closing this article our eye lighted on an estimate of him in the *Cleveland Herald*. The editor says:

“Dr. Hoge was one of the remarkable men of the age. He was not only an Old-school Presbyterian, but an Old-school Christian gentleman. Tall, erect, active, and inured to the privations and hardships of pioneer life, he bore the weight of accumulating years with unusual vigour and strength, and did not shrink from the great work of his youth and manhood in old age. Modest, affable, benevolent, talented, and full of good sense, Dr Hoge held the even tenor of his way among the same people for nearly three-score years, baptizing their children, marrying the young, consoling the dying, burying their dead, each year binding closer the bonds of union.”

ERRATUM—On page 100, for Hackett read Sackett.

CHARLES  
HOGG

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ART. IV.—*Can God be known?*

THIS is a question which lies at the foundation of all religion. If God be to us an unknown God; if we know simply that he is, but not what he is, he cannot be to us the object of love or the ground of confidence. We cannot worship him or call upon him for help. Our Lord tells us that the knowledge of God is eternal life. How is it then that there are some among us, who say that God cannot be known?

There are, however, three answers given to the question which we purpose now to consider. The one is a distinct affirmative answer; another as distinctly negative; and the third