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HIBBARDS WERE HERALDS OF HOLINESS

By Duane V. Maxey

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INTRODUCTION

Some time after its organization, the Church of the Nazarene named its Church paper, the "Herald of Holiness," (now called "Holiness Today"). The original name, "Herald of Holiness" was aptly given to the paper by early Nazarenes, but the fact is: the more powerful "Heralds of Holiness" have always been human beings -- sanctified saints of God who have preached, taught, and lived this precious truth with a zeal and "power from on High." This file will focus particularly upon "Hibbards" who "Were Heralds Of Holiness." Both the early M. E. preacher, Billy Hibbard, and his son, Freeborn Garrettson Hibbard were Heralds of Holiness, and it is interesting to note that their offspring were also affiliated with the holiness movement.

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01 -- P. F BRESEE MARRIED A HIBBARD

This fact is noted by a number of biographers of the founder of the Church of the Nazarene:

In "Phineas F. Bresee, A Prince In Israel" by E. A. Girvin, hdm0091, we find the following: "At the close of his pastorate in Pella, in the latter part of the year 1860, and shortly before the session of the conference, Doctor Bresee returned to New York, where he was united in marriage to Miss Maria E. Hibbard. She belonged to a prominent Methodist family, and was distantly related to the somewhat renowned Uncle Billy, whose son, Dr. F. G. Hibbard, a leader in Methodism, wrote "Hibbard on Baptism," and other works. Mrs. Bresee's family lived in Davenport, N. Y., near where the parents of Phineas had taken up their residence five or six years previous, so that the acquaintance, which ripened into love and matrimony, began at that time. The Hibbard residence was only about three miles from the store where Phineas worked, and the little church which he attended was closely allied to that of which she was a member, was a part of the same general charge, and was under the same preacher. At the time of Doctor Bresee's conversion, the two families were brought into quite intimate relationship. Mrs. Bresee's brother Nat, and Phineas, became very warm friends, and the latter frequently visited the home of the former before going to Iowa. However, Phineas and Maria were not engaged until a few months before their marriage.

"Of this period, Doctor Bresee says: 'While in Iowa, I corresponded with my wife's brother, but I did not correspond regularly with her until I made up my mind that I would propose marriage to her. I began to write to her with that object in view. We became engaged by letter. I had become very intimately acquainted with her family and was often at the house with her brother Nat, and he frequently came to my house. He was a magnificent fellow, a beautiful character. He joined the army, came home after the Civil war, in rather broken health, and died after our marriage. My wife's whole family were Christians. Her father was a class leader and Sunday school superintendent. His name was Horace Hibbard. He was regarded as one of the most staunch and prominent Methodists in that part of the state. My wife's mother was a very model woman. They had five children, who were all very earnest and active Methodists. The family was one of the best in that whole land, and was so regarded. They had a very nice home on a farm about half a mile from Davenport Center, overlooking the Charlotte Valley. One of Mrs. Bresee's nephews still lives there.'"

Aaron Merritt Hills, in his "Phineas F. Bresee, A Life Sketch," hdm0384, also quotes part of the above and goes on to comment: "What a God-send that wife proved to be! How fortunate Phineas Bresee was! Many a minister rings the death-knell to his future success at the marriage altar and does not know it. Even his betrothal was concocted in hell, and celebrated by the Devil and all his imps. But we can well believe that the angels of God ascended and descended upon this pair who prayed over their choice of each other, that Jesus was present at the marriage and guardian angels hovered over the household continually."

Also commenting on Bresee's marriage to Marie Hibbard, C. T. Corbett says in "Our Pioneer Nazarenes": -- "Returning to his, native New York, he was united in marriage to Miss

Marie F. Hibbard in 1860. Coming from a devout family and being deeply spiritual, she was a great blessing to her husband and the people he served." The Bresee marriage to Marie Hibbard is also noted in "Phineas F. Bresee, Mr. Nazarene" by Emily Bushey Moore, hdm2254.

I think it very likely that, along with her family, Marie Hibbard was a "Herald of Holiness," and certainly her marriage to P. F. Bresee in 1860 had something to do with the birth of the Church of the Nazarene and, in turn, was related to the beginning of that Church paper named, "The Herald of Holiness." But before Marie Hibbard's Heralding of Holiness was that of two other Hibbards who preceded her.

In the following, I shall present details about the lives of Billy Hibbard and his son, Freeborn Garrettsen Hibbard -- details which show that they were "Heralds of Holiness," which is probably one of the greatest reasons why Marie Hibbard was such.

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02 -- BILLY HIBBARD (1771-1844) -- HIS WIT AND CHARACTER

Billy Hibbard was born in 1771 and had a triumphant passing into Jesus' presence in 1844. He too was a God-Called, Spirit-Filled, human Herald of Holiness. The first portion of this file concerning him will focus primarily on his wit and his character.

However, before elaborating on the theme denoted by the above subhead, let us first note that Billy Hibbard was ordained an elder in the M. E. Church by none other than Francis Asbury on July 21, 1802. The note in Asbury's Journal concerning this reads: "I preached upon 2 Cor. 4:7. It was an ordination sermon at the setting apart of Billy Hibbard to the office of an elder. It is exceeding warm, and the zenith of harvest, yet we had a congregation." His ordination as an elder in the M. E. Church followed four years after his entrance into the M. E. ministry.

In his Volume III of his "History Of The Methodist Episcopal Church," hdm0226, Abel Stevens writes:

"A memorable character entered the ministerial ranks in 1798, Billy Hibbard, still familiar to the Church by his extraordinary wit, his devoted life, and useful labors. When his name was called in the Conference as William Hibbard, he gave no response. The bishop asked him if this was not his name. 'No, sir,' he replied. 'What is it, then?' rejoined the bishop. 'It is Billy Hibbard.' 'Why,' said the bishop, with a smile, 'that is a little boy's name.' 'I was a very little boy when my father gave it to me,' replied Hibbard. 'The Conference was convulsed with laughter,' says Boehm, for many of them knew him. When his character was examined, as was customary, it was objected to him that he practiced medicine. 'Are you a physician, Brother Hibbard?' inquired the bishop. 'I am not,' he replied; 'I simply give advice in critical cases.' 'What do you mean by that?' asked the bishop. 'In critical cases,' said Hibbard, 'I always advise them to send for a physician.'

"His humor seemed not to interfere with, but to enhance his usefulness. It attracted hearers which perhaps nothing else could bring within his influence. His meetings were usually

thronged. A tenacious Quaker hung about him, charmed with his conversation, but not venturing to attend his preaching, objecting that the custom of 'Friends' required him to wear his hat in the congregation. Hibbard sent him a hearty invitation to come and wear his hat, or two of them if he wished, offering to lend him his own for the purpose if the good man would accept it. He could resist the charm no longer, went, and became a zealous Methodist, and a useful class-leader."

Billy Hibbard was thought by some to be somewhat eccentric, and, probably by all who knew him, as witty. Joseph B. Wakeley in his book, "The Heroes of Methodism" -- hdm1620 -- commented on another aspect of his character thus: "Billy Hibbard, quaint, courageous, showing no quarters to the devil." Still, in this same book by Wakeley we find the following: "I once said to Billy Hibbard, 'You are considered very odd.' He said, 'It is a grand mistake; I am not odd -- other people are odd -- if they were all like me, there would be no odd folks.'"

In his book "Methodist Heroes Of Other Days," hdm0531, Samuel Gardiner Ayres writes:

"Seventy-five years ago the name of Billy Hibbard was almost a household word in Eastern Methodism. Most of his ministry was spent in the State of New York. He has left his autobiography which gives the revelation of an interesting man. A writer said of him: 'In him contrarities were strangely blended. He was grave, yet facetious; serious and thoughtful, yet witty and humorous; stern in appearance and in manner, yet as tender and docile as a child.'

"Many amusing incidents are told of him... At [one] Conference he was objected to on the ground that he sometimes practiced medicine. The bishop inquired if the report that he practiced medicine were true. 'I do not,' he said, 'I only give advice in critical cases.'

"'What advice do you give?' asked the bishop.

"'I always advise them to send for a physician,' he replied.

"On one occasion a young man grossly insulted him. Mr. Hibbard said to the young man: 'I perceive, young man, that you are destitute of good manners.'

"'I have good manners too,' was the reply.

"'Well, if you have,' said Mr. Hibbard, 'you are keeping them as an old man I heard of did his money -- for his children; he never used any for himself.'

"His eccentricity appeared in his selection of hymns. If possible, he always selected a hymn in one of the unusual meters. He was the author of several hymns in some of the old camp-meeting selections. They are said to be quite good.

"On one occasion he was in the Forsyth Street Church, in New York, seated in the altar, while a collection for some purpose was being taken. Mr. Hibbard had recently been ill, and was obliged to take medicine, and when the collectors passed by the altar he arose and put a box of

pills on the plate, saying: 'Silver and gold have I none, but such as I have give I thee.' This story was told by one of the collectors to the late Cornelius R. Disosway.

"The same gentleman is responsible for another reminiscence. Mr. Hibbard spent most of his life preaching in the country, but one Sabbath preached for the first time in a city church. For the first half hour he struggled along trying to assume what he thought to be a city manner. He finally gave it up and said: 'Now, my friends, my name is Billy Hibbard, a plain man, and I find this way of preaching will not do for me, and that I must preach as I usually do' -- and he did so. Many years after, while traveling in Connecticut he met a stranger, who said to him:

"You are the Rev. Billy Hibbard?"

"Why, how do you know me?" was his reply.

"O, I know you very well; you, years ago, preached in the Forsyth Street Church in New York and I was convicted and it led to my conversion.

"Well," said Mr. Hibbard, 'under which part of the sermon was it, the first or the last?'

"The last," said the stranger.

"Ah," said Hibbard, with an amused look on his face; 'I thought so.'

"His death was hastened by the division of the Church in 1844. So great was his grief that he died the same year. His life was not simply a life of eccentricity. It was a life of soul-winning. He won hundreds for the kingdom of God. The late Rev. J. L. Gilder remembered him as large of frame, tall, broad-shouldered, with features strongly defined. His complexion was dark, eyes brows heavy, overhanging hazel eyes, usually atwinkle with merriment. The whole face had an expression of quaintness.

"He was not only a great soul winner, but a great controversialist as well. He was fond of attacking the Calvinists and also had a controversy with the Quakers, the relic of which remains in a little book addressed to that sect. He always came off best in the argument in which he engaged. His ready wit often placed his opponent in an embarrassing position. Sometimes his use of it bordered on coarseness, but not often. Many more interesting anecdotes might be told of him, picked from his autobiography, but space will not permit. Never forget that he made it his chief business to save men.

In the same book, Ayres records an incident in which the witty Billy Hibbard outwitted himself:

"The exigency of the work was so great in the early days that often very young men were forced to the front. Among the young men of ability we must count George Gary. He was a man of more than ordinary caliber, judging by the words of commendation given by his contemporaries.

"A rather amusing story is told of his first encounter with Billy Hibbard. He was visiting some friends in New England where Billy Hibbard was pastor. At the close of the morning service he introduced himself to the preacher as an exhorter from the woods in York State.

"What is your name?"

"George."

"Have you a license to exhort?"

"Will you exhort in the church this evening if I make the appointment?"

"Yes, if you wish me to."

"At the close of the afternoon service Brother Hibbard said there was a lad present from the woods up in York State who would exhort in the evening, and invited the congregation to come and hear him. Gary had one of his best times; or, as Bishop Asbury would say, he had an 'open time.' The entire audience, including the pastor, were filled with astonishment at the performance of the boy. After the sermon Brother Hibbard subjected George to another series of Yankee questions.

"You preached! Are you a preacher?"

"Yes; I try to preach."

"Are you a traveling preacher?"

"Yes; I have a very large circuit."

"In what Conference?"

"Genesee."

"On what district?"

"_____ District."

"Hibbard pulled a copy of the Minutes from his pocket, found the Genesee Conference and District, glanced over the list of appointments on that district, and began to look serious. He put his finger on the page, looked at each name carefully, and then with a stern look said,

"Your name is not here."

"Yes, it is there," said George, pointing to the name at the head of the list -- 'Gary, presiding elder.'

"Hibbard bent his keen eye upon him, and surveyed him from head to foot. 'But you told me your name was George.'

"It is George Gary.'

"For once the wit confessed himself outwitted."

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03 -- BILLY HIBBARD'S MINISTRY

The most extensive sketch of Billy Hibbard's ministry in the HDM Library is found in Volume III of his Abel Stevens' "History Of The Methodist Episcopal Church," hdm0226. I shall present it immediately below this paragraph, unenclosed by quotes, between the following triple asterisks and the next subhead of this file.

* * *

Hibbard was born in Norwich, Conn., February 24, 1771, of parents who observed the early religious strictness of that commonwealth, and trained him in the doctrines of the Puritan faith. In very early life, his singularly constituted mind became absorbed in religious meditation; and notwithstanding a constitutional and exuberant flow of humor, he was plunged in profound melancholy. He needed more benign views of theology than his education afforded him. "I read the Scriptures," he says, "with great attention, and in private I would weep and mourn for my sins. I had some fears that I should not find mercy at last: nevertheless, I prayed heartily that the Lord would spare my life until I could completely repent. At one time I felt encouraged, that if I were faithful, I should repent enough by the time I was thirty years old. Now the most of my nights I spent in weeping; my pillow and my shirt-collar were often wet with tears, and I would rise early to wash my face, for fear some one would discover that I had been crying, and ask me what was the matter."

This mental agony increased fearfully, till it became a parallel almost to that under which the sturdy spirit of the author of the Pilgrim's Progress suffered. Not comprehending the doctrine of "justification by faith," he was engaged in a vain endeavor to wash away his sins by the tears of repentance alone; but, as he attempted to estimate the number and enormity of his offenses, an almost hopeless period seemed necessary for the task. "I began to conclude," he writes, "that I should not get through my repentance until I was fifty or sixty years old." As he ruminated over the dreary catalogue, he sunk into utter despair. "I found," he says, "to my unspeakable grief and dismay, that I was altogether unholy in my nature; my sins had corrupted every part, so that there was nothing in me that was good; I was a complete sink of sin and iniquity. I looked to see if there was no way to escape; if God could not be just and have mercy on me; but no, my sins were of that nature that they had made my nature sinful. I cried out when alone, 'O wretch that I am! I undone forever! all my hopes of obtaining mercy, and getting to heaven at last, are gone, and gone forever! and it is all just and right with God.' Still, it is a little mercy to me that I am not killed and damned outright; I may live here a while, but then, at last, I must be damned; and to pray for myself will do no good; there is no mercy for me; I can do nothing that will make

amends for my sins; they are past, and cannot be recalled. O wretch that I am! I have undone myself, and am undone forever!"

Such was in those days the experience of many an anxious mind, misguided by a theology the metaphysics of which obscure the clearest and most gracious light of the divine promises. Such despondence must soon terminate in insanity, or a favorable reaction. Happily for young Hibbard, the latter was the case with him. On a Sabbath day, the quiet beauties of which looked more "dismal than a shroud," he read in his Bible of "the sufferings of Christ, and had an impression to go into secret and pray." His anguish followed him to his closet; but the impressions of the truths he had been reading were vivid. They embodied themselves, as in a vision, to his troubled mind; and he saw, as it were, "Jesus Christ at the right hand of God," looking down upon him with compassion. His despair gave way to faith; "and now," he writes, "I could see the justice of God in showing mercy to me for the sake of his Son Jesus Christ; and not only to me, but to all that would come to him, forsaking their sins, and believing that his death and suffering were the only satisfactory sacrifice for sin. I felt a sudden sense of the impropriety of my offer to be damned for the good of others, though I had no condemnation for it; but the love of God in Christ, and of Christ in God, so completely overcame me that I was all in tears, crying Glory! glory! glory! Beholding the glory of God by faith was a rapturous sight! But soon it was suggested that I must open my eyes on creation; and feeling an ardent desire for company to encourage me in this worship of God, it appeared that, on opening my eyes, I should see some. I opened my eyes, therefore, while on my knees; and behold! all nature was praising God. The sun and firmament, the trees, birds and beasts, all appeared glowing with the glory of God. I leaped from my kneeling posture, clapped my hands, and cried Glory! glory! glory! heaven and earth are full of thy glory!"

Such was Hibbard's experience at twelve years of age, and such is an example of the ordinary experience of the early Methodists, indeed, of most earnest minds. It is characterized by much feeling, and distorted and often despondent views of the divine method of human recovery, but also by profound scrupulousness, conscientious estimates of sin, and, at last, by transforming faith in Christ.

This happy state of mind continued till it was interrupted by the dogma of pre-reprobation, which was suggested to his meditations by the speculations of his neighbors; for it was then tenaciously held as an essential doctrine of the popular faith. From this terrible fallacy he at last recovered, but not till he had passed through sore mental conflicts, and received, as he supposed, special illuminations of the Spirit on the subject. He at this time anticipated vividly the doctrines of Methodism, and waited prayerfully till their promulgation should reach his neighborhood. Several years, however, elapsed before a Methodist itinerant appeared there; and during this interval he had been induced, by the example of Christians around him, and the opinions of the pastor of the village where he now resided -- who approved of dancing -- to attend balls, and to plunge into all the youthful gayeties of the vicinity. He lost the devout and peaceful frame of mind which he had attained through such an ordeal of mental suffering.

He continued in this backslidden state for some time, when, at last, a Methodist evangelist reached the village. His mind was reawakened by the new preaching, and, passing

through another inward conflict, similar to that already described, he emerged into a still clearer light, and settled habits of piety, embracing heartily the doctrines of the new sect, though, as he had removed to Norway, Conn., and there were no Methodists within twenty miles of him, he did not yet join their communion. While waiting their arrival in the place of his new residence he felt impressed with the anticipation that it might be his duty to join their humble ministry, and preach the great truths which sustained his own soul. He resolved to begin by "exhorting," and held occasional social services in the houses of his neighbors. After two or three of these meetings he found that many persons were awakened, and thirteen professed to be converted. Removing from Norway to Hinsdale, he had more access to the Methodists, and now cast in his lot with them.

Providential encouragements to devote himself more entirely to religious labors occurred. His wife, who had disliked somewhat his sturdy religious seriousness, became converted. He was induced, by peculiar circumstances, to discourse for the first time from a text at a tavern, and found afterward that an old man was converted under the sermon, who, in a few months, died in hope. His stepmother was led by his guidance into the way of life. "She never had a witness of her acceptance with God," he says, "but now stated to me her distress of mind. And we sat up all night to weep and talk and pray together, and it pleased God to make her strong in faith and joyful in hope. It was about two o'clock in the night when the Lord made her soul to rejoice in God her Saviour. Then we were so happy we wanted no sleep, but only to rejoice in the Lord. Thus we spent all the night. Glory to God! this season was sweet to my soul."

He now labored more abundantly, and resolved to enter the itinerant ministry; but he desponded under the consciousness of his defects. "My way was open," he writes, "but my weakness almost discouraged me at times, for I had not then heard the good effect my weak sermons had, so that I began to grow gloomy and discouraged, until I attended the quarterly meeting in Pittsfield. At the prayer-meeting in the evening it was proposed to have a local preacher deliver us a sermon. He was a stranger to me; and as he appeared to be a solemn, gracious, good man, I was much pleased with the hope of a good time; but when he commenced his discourse, I perceived he was a weak brother. And as he progressed I was confirmed that he was very weak; and before he was done I concluded that he was weaker than I was; and surely, I thought, if I were as weak as he was, I would never attempt to preach again. Well, our meeting closed, and I went to my lodgings with a sad heart, to think no good was done that night. But next morning, to my surprise, I heard that five persons who heard our weak brother the night before were converted. I said nothing; but hid my face in my hands, and thought, truly these are thy marvelous works, O Lord! Thou dost make use of things which are not to bring to naught things that are. Well, I must take courage, and if I cannot shine in gifts, let me shine in humility, and adorn myself in a meek and quiet frame of mind, which is an ornament, in the sight of God, of great price."

I have been the more minute in these quotations, because they present an interesting illustration of the power and working of the religious sentiment, under divine influence, in a robust but untutored mind. This process of spiritual experience resulted in the development of a beautiful moral character, full of religious sympathy, of affectionateness, of devout simplicity, and sanctified zeal; a zeal that labored mightily, and endured most formidable hardships throughout a ministerial career of most half a century.

In 1797 he was directed by the presiding elder to labor on Pittsfield Circuit, Mass., which he traveled till the spring of 1798. He was then transferred to Granville Circuit, Mass., until the Granville Conference of 1798, when he joined the regular itinerant ministry, and was appointed to Dutchess Circuit, N.Y. While on the Pittsfield and Granville Circuits his labors were remarkably successful; more than one hundred persons were awakened; not a little persecution beset his course; but he became confirmed in his devotion to the work of the ministry. In 1799 he was sent to Cambridge Circuit, which was chiefly in New York, but comprehended also several Vermont towns. He began now to experience some of the privations of the early itinerancy. He had to remove his family, including three children, one hundred and fifty miles, among entire strangers, and without money to support them. During the preceding nine months he had received but eighty-four dollars, and for twenty months his salary had been one hundred and thirty-three dollars. Nearly all his own property had been expended. His thoughts under these accumulating trials, recorded in his own simple language, afford an interesting illustration of his character.

"I looked at my call to this work to be of God. And I said in my heart, and to my dear wife, to God I will look for support. My wife encouraged me to suffer with patience. She often said, 'If we can do our duty to God here, and be a means of saving some souls, and get to heaven at last, all our sufferings will work together for our good.' Ah, thought I, you are a dear soul; what husband would not want to live at home, and enjoy the society of such a wife! But the Lord calls me to leave wife and children, and for his sake I give up all."

He passed over his circuit, preaching daily, witnessing the conversion of souls, and seeking a home for his family; but finding none for many weeks, he writes: "Well, thought I, the foxes have holes, and the birds of the air have nests, but I have not even a log-house. I am now tasting of my Master's fare. He suffered this for the good of souls; and O what an honor, that I may suffer a little with my Master! So I went on cheerful, trusting in the Lord. We had refreshing seasons; many were awakened, and, I trust, converted. Our circuit at that time was five hundred miles around it, and for me to preach, as I did, sixty-three sermons in four weeks, and travel five hundred miles, was too hard. But I cried unto the Lord, and he heard me; for as my day was, so was my strength."

Such were the trials of the primitive preachers, trials which, as we have elsewhere remarked, either drove them from the field, or made them heroes; their successors may well blush to repine at their more fortunate lot. About three hundred persons were converted during his travels on Cambridge Circuit. The indomitable Henry Ryan shared its labors, and they pushed the battle to the gates. Violent persecutions opposed them; Hibbard writes:

"Brother Ryan was in good health and high spirits for this great work. The persecution in Thurman's Patent, where we had lived, was truly grievous. Many young people that experienced religion were turned out of doors by their parents. Some of them were whipped cruelly. Two young women were so whipped by their father that the blood ran down from their backs to their feet, and he then turned them out of doors, and they walked fifteen miles to a Methodist society. When they recovered of their wounds, some of our sisters informed me that they had many scars, some five inches long. Their two young brothers, one fourteen, and the other twelve years old,

had both experienced religion, through the instrumentality of the Methodists, and suffered in like manner. It astonished me that a father of ten children, eight of whom had experienced religion, should drive six from his house, and whip these two boys, for no other crime, in reality, than because they worshipped God with the Methodists."

These persecuted children agreed to visit and pray with their enraged parent together at a given time. "With hearts all engaged in prayer for their father, they entered his house, and, in the most affectionate manner, made known to him their tender regard for his precious soul. The power of God rested on them, insomuch that the old man was not able to answer them. He threw himself upon the bed, and made a howling noise, while they prayed. The poor old man could not arise from it. Something rendered him helpless, insomuch that he was not able to whip his boys any more for worshipping God. He lived in this helpless state eight years afterward. From this time the persecution began to cease in this part of the circuit."

At the New York Conference of 1800 Hibbard was appointed to Granville Circuit, Mass. His subsequent circuits were, 1801, Long Island; 1802, Dutchess and Columbia, N.Y.; 1803-4, Dutchess; 1805-6, Croton, N. Y., with a congenial colleague, the quaint John Finnegan; 1807-8, New Rochelle, N. Y. In 1809 he reentered New England, and was the colleague of Isaac Candee on Redding Circuit. Their labors were unusually successful; extensive reformatations prevailed, and about three hundred persons were converted. In 1810 he was on Courtland Circuit, N.Y., with Ezekiel Canfield, and 1811-12 at Rhinebeck, N.Y. At the Conference of 1813 he was again returned to New England, and appointed to Pittsfield Circuit, Mass. He was sent to this circuit also in 1814, but with the understanding that he should accept a chaplaincy in the army if an opportunity occurred. He did so, and as war [War of 1812 -- DVM] then raged on the northern frontier, he was appointed to a regiment, and was with the troops some time in the neighborhood of Boston. "Not long after I returned home," he says, "I had the satisfaction to hear of forty-three, who were in our regiment, that had experienced religion, and joined our society."

In 1815 he was sent to Litchfield Circuit, Conn., and labored with more than even his usual success. About six hundred persons, it is estimated, were converted; and as many joined the Congregational Churches; an impulse was given to the cause of God in every direction through the region of the circuit. In 1810-17 he labored on Granville Circuit; 1818, Chatham, N. Y.; 1819-20, New York city, with Aaron Hunt, Samuel Merwin, Laban Clark, and Tobias Spicer; 1821, Petersburg, N.Y.; 1822, Dalton, N.Y. Having ruptured a blood-vessel while preaching in New York city, his health had declined so far by this time that he was compelled to retire into the ranks of the "superannuated or worn-out preachers," where he remained three years, but we find him again in the field in 1826, when he was appointed to Petersburg; 1827-8, to Salisbury; and 1829, to Tyringham."

We shall cut short Steven's sketch here and give the remainder in Part 05 of this file, which tells of Billy Hibbard's triumphant death.

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In the above sketch, Abel Stevens makes no mention of Billy Hibbard as a sanctified man and an advocate of Second Blessing Holiness. But, there is a reason why Billy Hibbard named his son Freeborn Garrettson Hibbard. Freeborn Garrettson, the mighty, Early American-Methodist leader, was a sanctified man, and that Billy Hibbard was also a holiness man is asserted by John Allen Wood in his book, "Perfect Love," hdm0181: "Did the early Methodist preachers in the country make holiness a prominent item in their ministry? They did, and preached it clearly and powerfully all through the land; such men as Bishop Asbury, Bishop McKendree, Bishop George, Bishop Hedding, Bishop Whatcoat, Jesse Lee, George Pickering, Billy Hibbard, Freeborn Garrettson, Benjamin Abbott, and hundreds of others proclaimed this blessed doctrine. Dr. Olin says, 'Preaching holiness was a peculiarity of early Methodism.'"

In the preceding, J. A. Wood mentions Billy Hibbard and Freeborn Garrettson in the same breath, so to speak, as two of those who made prominent the preaching of Second Blessing Holiness. Beyond this bit of information from J. A. Wood, we can see from Matthew Simpson's Cyclopedia of Methodism, hdm0826, that Billy Hibbard and Freeborn Garrettson were contemporary and worked together:

"Poughkeepsie, N. Y. (pop. 20,207), the capital of Dutchess County, situated on the Hudson River, is the most important city between Albany and New York. It was one of the first places in the state visited by the Methodist itinerants. Dutchess circuit, which included this region, was formed in 1788, with Cornelius Cook and Andrew Harpending in charge. Poughkeepsie was alternately occupied and abandoned until 1803, when Freeborn Garrettson, on his third attempt, succeeded in establishing a society. The first class consisted of five persons, but was soon increased to eight, as the result of a revival under the labors of Billy Hibbard."

So, we can see from all of the preceding that Billy Hibbard was not only a witty man, a powerful but persecuted Methodist Itinerant, but he was as well a sanctified man who preached Second Blessing Holiness with Freeborn Garrettson. No wonder that he named his son Freeborn Garrettson Hibbard!

Let me digress a bit here and urge the reader of this file who has not read the "Life Of Freeborn Garrettson" by Nathan Bangs, hdm0013, by all means to do so. The reading of Garrettson's biography would be a blessing to any adherent of the doctrine of entire sanctification. Let me also urge students of Holiness History to read "Freeborn Garrettson's Experience and Travels," hdm0710, written by Garrettson himself. This is a very rare book -- one that, as I recall, we purchased for about \$350 in order to make it available in our Library. Another valuable biography of this early Methodist Giant is titled simply, "Freeborn Garrettson," hdm0168, by Ezra Squier Tipple.

The name "Garrettson" appears over 2,000 times, in the HDM Digital Library, and the full impact and import of Freeborn Garrettson's influence upon thousands, including the parents of F. G. Hibbard, can only be appreciated after one knows just what a mighty Holiness Giant Garrettson was.

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05 -- BILLY HIBBARD'S TRIUMPHANT PASSING

James McGee, in his book, "The March Of Methodism," hdm0839, recorded one of Billy Hibbard's statements that shows the same spirit manifested by so many of God's true Heralds of Holiness. "Billy Hibbard was a familiar name in Methodism in the Northern States. Entering the ministry in 1798, he toiled on amid many privations for forty-six years.. In a season of suffering he said, 'I am now tasting of my Master's fare, and, O, what an honor that I may suffer a little with my Master!' When he was near death he said, 'My mind is calm as a summer eve.'"

Abel Stevens' sketch of Billy Hibbard in "History Of The Methodist Episcopal Church," hdm0226, adds two more positive words of Hibbard on his death-bed:

"Being still subject to inflammation of the lungs, and worn out with infirmities and years, he now returned to the superannuated ranks, where he continued till his death. He had labored in the Church about fifty years, devotedly and successfully. He died in 1844, in great peace, and in the forty-sixth year of his itinerant ministry. When asked by a son in the gospel, how he felt in view of death, he replied, 'My mind is calm as a summer eve;' and when again asked if death had any terror, he answered, 'No, surely!'"

In his book, "Last Words And Old-Time Memories," hdm1566, Maxwell Pierson Gaddis gives the following account of Billy Hibbard with even more details of his triumphant passing:

"Billy Hibbard was born in Norwich, Conn., February, 1771. At the age of twelve years he appears to have been evangelically convinced of sin. Contemplated as a Christian, his piety was of the most elevated character. He inculcated holiness by his sermons and example. He maintained a daily communion with God habitual fellowship with the Father, the Son, and the Holy Ghost. His much-loved motto was 'Onward and Upward.' We have heard him ring out that battle-cry in by-gone years with a power and effect that will never fade from our memory. To us, indeed, he has long seemed to dwell in the Beulah-land, or on the heights of Nebo. As a forcible and eloquent preacher, he had but few equals in the American pulpit. No man could see him in that holy place without feeling that a man of God stood before him. His chaste solemn, and dignified deportment, his clear, musical, and distinct enunciation, his strong jet perspicuous style, his simple but pathetic illustrations, together with his masterly arguments and powerful exhortations, and, most of all, his extraordinary gift in prayer, combined to make him one of our most popular and useful preachers.

"On Tuesday evening he requested his family to retire as early as possible, as he thought he might be able to obtain some rest. To his wife he said, 'Lie down. I think I can sleep; and sleep will be precious to me.' But soon after he called her to, him, and proceeded to relate his experience of the deep things of God, his fervent gratitude for his many mercies, and his perfect submission to the divine will, and closed by saying, 'Last night I lead such sweet and precious communion with God; and now I close my eyes to sleep, hoping and that sleeping or waking my thoughts will be of him and with him.' These were his last words. Between midnight and morning she saw a change in his countenance. She ran to him and spoke; but before the family could be summoned the silver cord was loosed, and the golden bowl was broken. Thus, on

Wednesday, April, 24th, in the fifty-second year of his age, and thirty-fifth of his ministry, he calmly sunk asleep in Jesus."

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06 -- FREEBORN GARRETTSON HIBBARD, A HERALD OF HOLINESS

F. G. Hibbard, Billy Hibbard's son, was beyond all question a human Herald of Holiness. This is proven by both what was written about him, and by what he himself wrote.

In his book, "The Inheritance Restored," hdm0096, Milton Lorenzo Haney (another M. E. Holiness Giant) referred to Freeborn Garrettson Hibbard when he mentioned that name in the following excerpt:

"This would imply, that in all these centuries, every man and woman of God, who has come before Him with unspeakable longings for heart purity, and with conscious and confessed remaining impurities, was either a godless sinner, or a poor, miserable backslider. If this be true, what deceived persons were Wesley, Fletcher, Clark, Benson, Watson, Asbury, Coke, Carvosso, Bramwell, Whatcoat, Payson, Hamline, Upham, Fisk, Olin, Cookman, Janes, Palmer, Foster, Peck, Edwards, Hibbard, Levy, Steel, Inskip, McDonald, Taylor, Keene, and a host that no man can number, who, as converted men, have come to God in deep distress because of their heart impurities, and found relief in the application of the all cleansing blood of Christ. These -- of whom the world was never worthy -- were all "in the gall of bitterness and bond of iniquity," if it be true, that when we are justified, we are, necessarily, wholly sanctified..."

Haney places F. G. Hibbard in company with some of the greatest Heralds of Holiness who ever preach it and lived it.

As recorded in "The Guide To Holiness" and found in hdm0717, Freeborn Garrettson Hibbard related the following concerning his own experience:

"I was alone in the field one beautiful day in early spring. The sky clear, the sun glorious, the happy birds and all nature, quick and springing into life, were but the symbols of my soul's experience. It was a glorious day within and without. I can never forget that day. I shall never enjoy a happier until I walk the fields of paradise. 'What is it that you want?' seemed to be asked me. 'I want victory over all known sin' 'Have you not got it?' 'Yes,' I replied. 'What else?' 'I want power to perform all the known will of God.' 'Have you not got it?' 'Yes, praise God!' 'What else do you want?' 'I want to love God with all my soul.' 'Do you not?' 'Yes; glory to God!' Well, have you not, then, received the blessing you have asked for?' And my bursting heart answered, 'Yes, I have. Blessed be God, my prayers are answered I will not doubt!' And never from that hour have I doubted for one moment the reality of the work there attested. That was the 'beginning of years' to my soul." -- Guide to Holiness, April, 1867.

Also, from an 1867 issue of "The Guide To Holiness" F. G. Hibbard says, the cleansing baptism process is "not a new impulse merely to the inner life; not a simple 'growing in grace,' it is distinctly a 'second blessing,' sent down from heaven, with all its appropriate evidences; -- an

act of completion of the work of grace in the believer... promised, prayed for, waited for, believed for, received instantaneously by all classes of humble believers."

During one part of his ministry F. G. Hibbard labored as Editor of the North Carolina Christian Advocate, a Methodist paper. The following comments by him published in this paper also clearly show him to be a Herald of Holiness:

"It is hence Mr. Wesley, and also Mr. Fletcher, distinguish sanctification in two stages; the lowest degree is to be emptied of all sin, the highest, to be filled with God. To be emptied of all sin, to be cleansed from all unrighteousness, is a work to be done by the Spirit of God immediately acting on the soul, through the truth. It is done at once, according to the faith of the believer, through the meritorious blood and righteousness of the Redeemer. But to bring forth the Christian graces to the highest measure of maturity or perfection compatible with this earthly state, or with the moral capabilities of the believer, is a work of time, to be carried forward and performed, till the day of Jesus Christ."

Freeborn Garrettson Hibbard preached entire sanctification as an instantaneous Second Work of grace which is followed by the ongoing growth and maturing of grace.

In "Foundations Of Doctrine," hdm0822, Harry Edward Jessop uses the following quotation of F. G. Hibbard:

"It has long appeared to us that many who are seeking after entire holiness mistake the duty of a gradual growth in grace, and the knowledge of our Lord Jesus Christ, for a gradual growing out of sin. They seem to think that the two mutually involve each other, and that as they must always grow up into Christ in all things, so they must by degrees grow out of the bondage, guilt, and pollution of sin... Now to all such we would say one word of admonition -- there is no gradual growing out of sin. All that partakes of the proper nature of sin in you must be forgiven and washed away through faith in the blood of the Lamb. When this is done, it is an instantaneous work... Sin is not a thing to be grown out of, but a thing to be forgiven and to be cleansed away... In this view of perfection (the improvement and maturity of the graces of the Spirit) there are degrees and progressive stages; but in the work of simply cleansing from all sin, both 'of flesh and spirit,' inbred and overt sin, there are no degrees, no progressive stages, but the work is complete at the first, and instantaneous as to time, performed by the Holy Ghost just at the moment when the burdened soul has faith to be made every whit whole."

John Allen Wood is another powerful Herald of Holiness who considered F. G. Hibbard to be one of the same. In "Perfect Love," hdm0181, J. A. Wood also quotes Hibbard from the N. C. Advocate thus: "It is only when all sin is cleansed from the heart," says Dr. F. G. Hibbard, "when the whole desire centers on God, and the whole consent of the will embraces each and every command of God -- that the virtues of Christ or the graces of the Spirit can grow with unimpeded progress." Advocate.

In "Purity And Maturity," hdm0182, Wood again quotes F. G. Hibbard from the N. C. Advocate: "We deny (says Dr. Hibbard) that a man ever yet gained the victory over any sin, while his will retained it, even with the most secret or tacit approbation. God will have a

thorough work; and full salvation will never be given, but on condition of entire, universal, unconditional abandonment of all sin, and acceptance and approval of all the will of God. Then, and not till then, will come the word that speaks us whole."

Another quote by Wood of F. G. Hibbard from the same paper reads: "No virtue can grow to perfection, (says Dr. F. G. Hibbard) side by side with its opposite vice. How can humility grow with pride? How can holy affections grow in the heart with cherished covetousness, love of human praise, love of worldly pleasures? How far will a Christian advance in twenty years towards perfect resignation to all the will of God, and perfect love for that divine will, while every day he gratifies self, by refusing unconditional submission, and in some matters cherishes self-will? ... There is only one way, brethren, one only way, be whole-hearted, be cleansed from sin, and let the plants of righteousness have room to grow in your heart."

Freeborn Garrettson Hibbard's Heralding of Holiness is also seen by the following:

(a) His authorship of "The Biography of Leonidas Lent Hamline," hdm0291, another M. E. leader who had the experience.

(b) His authorship of the Introduction to "The Beloved Physician, Walter C. Palmer" by George Hughes, hdm2176 -- and particularly by the last two paragraphs of that Introduction:

"The name of Walter C. Palmer must for ever stand associated with the advocacy and defense of the Scriptural doctrine of entire sanctification, as apprehended and taught by the Wesleys. They took great care to define and inculcate the doctrine as marking a distinct stage in the Christian life, a change distinct from regeneration, to be attained instantaneously. The Wesleyan doctrine contemplated sanctification as a blessing equally open and free to all, equally binding upon all, equally promised to all, equally necessary to all: that it should be sought from definite conviction of its necessity, by the full consecration of all the powers to God, through faith in the blood of the Lamb. The witness of the Spirit attesting this new life must also be sought and attained, for the Spirit of God is given "that we may know the things that are freely given to us of God."

"These salient points in the Wesleyan doctrine of sanctification were clearly and fully and constantly urged by our beloved departed brother, and in this work he "fulfilled his course." In the years of the future, -- "till the Lord come," -- when, as it was concerning the monumental stones at Gilgal, men shall ask, "What meaneth this doctrine of entire sanctification?" the lives and testimony of the Palmers, jointly with the leaders of Zion in all ages who have entered into this soul-rest, shall be given them as their full answer..."

Though he was a staunch Methodist Advocate of Second Blessing Holiness, like Carradine and M. L. Haney, F. G. Hibbard was against separation from the M. E. Church. This is made clear from the many statements made about him in "History of the Free Methodist Church of North America," hdm1618, by Free Methodist Bishop, Thomas Hogue. Hibbard opposed the formation of the Free Methodist Church. But, even in this Free Methodist History which focuses more on Hibbard's opposition to the formation of the F. M. Church, it can be seen that F. G.

Hibbard agreed with B. T. Roberts where he felt he could -- on the doctrine of entire sanctification. The following is from the aforementioned Free Methodist History:

"Dr. F. G. Hibbard, who, at that time, was editor of the Northern Christian Advocate, and to whom Mr. Roberts at first sent the article for publication, though declining for prudential reasons to publish it, wrote its author as follows:

"Dear Brother Roberts:

"I return your communication as you requested, not feeling it prudent to publish. I presume you can not see things as I do from my standpoint. Your communication would involve me in hopeless controversy, which would make me much trouble and perplexity, with no hope, as I view it, of doing substantial good to the Church, or cause of Christ. I do not speak this against your article considered by itself, but of the controversy which your article would occasion. Your article appears to me to be written in as mild and candid a tone as such facts can be stated in. Be assured, my dear brother, that in the doctrine of holiness, in the life and power of religion, in the integrity and spirit of Methodism, I have a deep and lively interest. I labor to promote these. But I could not feel justified in taking sides in the question that now unhappily divides the Genesee Conference. May the Lord bless you and all His ministers, and give peace and purity to the Churches.

"Ever yours in Christ,
"Auburn, Aug. 10, 1857
"F. G. Hibbard"

Some of the most powerful Heralds of Holiness in times past did not agree on everything ecclesiastically (just as many of the same do not thus agree today). F. G. Hibbard, M. L. Haney, and Beverly F. Carradine all opposed "Come-out-ism" from the M. E. Church. Is it not rather ironic, then, that Marie Hibbard, a later relative of Billy and F. G. Hibbard, became the wife of P. F. Bresee, who founded the Church of the Nazarene -- after Bresee felt compelled to leave the M. E. Church?

But, let me move on with this material about F. G. Hibbard. The genuineness and the greatness of a man's heralding of holiness does not demand that he be in full agreement with other such heralds on every issue.

In "Reminiscences Of Fifty Years In Christian Service," hdm2045, Charles Wesley Winchester expresses a much higher opinion of F. G. Hibbard than that which is presented in the aforementioned Free Methodist History. Winchester wrote of him thus: "Before I leave Palmyra I must mention my presiding elders. For two years I was under the supervision of F. G. Hibbard. Of my nineteen presiding elders and district superintendents he was the greatest thinker and scholar and saint, though I cannot say that he was the greatest executive officer."

More than one great Herald of Holiness has been a better saint and a better preacher than he (or she) was a great "executive officer," but still, the Holiness Movement has probably been

better served by those whose excellence lay in the former than by those whose excellence lay mostly in the latter.

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07 -- SKETCHES OF F. G. HIBBARD

Simpson's Sketch

M. E. Bishop Matthew Simpson has a very brief sketch of F. G. Hibbard in his "Cyclopedia Of Methodism," hdm0769:

HIBBARD, Freeborn Garrettson -- was born at New Rochelle, N.Y., Feb. 22, 1811, and was received into the New York Conference, and subsequently by division of the work became a member of the Genesee and East Genesee Conferences. After filling a number of important appointments he was elected editor of the Northern Christian Advocate, where he remained four years. Returning to the pastorate. He again occupied prominent appointments and filled the office of presiding elder. He has written a number of works, among which are "Treatises on Baptism," "Geography and History of Palestine," "A Commentary of the Psalms," "The Religion of Childhood," and " The Works of Bishop Hamline."

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F. G. Hibbard's Autobiographical Sketch

The following sketch from the life of Freeborn Garrettson Hibbard was taken from one of F. G. Hibbard's own books, "History of the late East Genesee Conference of the Methodist Episcopal Church," hdm2358. I present it without enclosing it in quotation marks:

Freeborn Garrettson Hibbard, eighth son of Rev. Billy and Sybil Russ Hibbard, was born at New Rochelle, N. Y., February 22, 1811, and received the name of the cherished and venerated friend of the family, Rev. Freeborn Garrettson, of Rhinebeck. His father, an itinerant minister of the Methodist Episcopal Church, in those days of large circuits, was seldom at home, and the care and training of the sons devolved upon the patient, courageous, godly mother. The oldest son, a youth of most lovely character and promise, consecrated by his parents to the work of the Christian ministry, was suddenly removed by death the year preceding the birth of this youngest son. With unfaltering faith the mother devoted this son to God, to take the place of the beloved one early called home. She kept the fact of his special consecration in her own heart, but the careful and tender teaching bestowed from his earliest years brought mother and son into closest sympathy, not only fashioning his boyhood character, but her reading of the Bible with him, her clear doctrinal teachings, her holy living in the midst of privations cheerfully borne for Christ's sake, that the Gospel might be preached, exerted a blessed influence on all his after life. At ten years old, in the city of New York, after days of earnest seeking, while kneeling by himself, God spoke pardon and peace to his soul.

His conversion was so clear that it was never doubted; yet by removal from privileges to which he had been accustomed in New York, and new associations not favorable to religious life, he lost for a time the clear evidence of his acceptance with God. But that covenant-keeping God remembered, and at sixteen, after bitter repentance, he was restored to his former state of joy and peace. The duty of praying and speaking in public was one from which his soul shrank. Timid and self-distrustful, he struggled against this cross; and not till he could say, "I sink in deep waters, where there is no standing," did he make the covenant to do every known duty at any cost. This perfect surrender being made, the light and joy of full salvation filled and settled his agitated soul. At eighteen years of age, recognizing a distinct call to the work of the ministry, with an exhorter's license, he left his home to preach under the presiding elder. So youthful was his appearance that in one place he found a large congregation called out by the report that a boy eleven years old was to preach. He says, in relating the incident, "Probably when they heard the sermon, they were not convinced that the estimate of the age of the preacher was out of the way."

That early work was owned of God. A revival blessed the circuit, and in Canaan, his home, many of his schoolmates of the preceding winter were converted. In 1830, when nineteen years old, he joined the New York Conference, which held its session that year in old John Street Church, New York city. Mr. Hibbard's ministerial life dates in the third generation in the history of Methodism in this country. Methodism was planted in America in 1766. In 1798, thirty-two years after, Rev. B. Hibbard joined the New York Conference. Freeborn Garrettson Hibbard entered the same Conference in 1830, thirty-two years later. The question of stopping to complete a classical education before fully entering upon work was prayerfully considered. The way was open for a regular course of study, but while waiting, with a tender conscience and willing heart, to know the mind of God, he felt that the Spirit bade him "go, preach," and, without further questioning, he obeyed. With years of successful study in the work of trying to save souls, he has never regretted this decision.

Mr. Hibbard's first circuit was one hundred miles in compass, embracing parts of Vermont, Massachusetts, and New York, requiring twenty-seven sermons every four weeks. He traveled on horseback, had no certain abiding place, and received \$80 salary for the year. One who knew him in those days describes him as a very boyish-looking man, on a fine horse, and as he passed beyond the village, taking a book out of his saddle-bags, and studying on his way to the next appointment. West Troy was his first station. At this place, and at Waterford, the next, the Churches were visited with gracious revivals, over a hundred being added to the membership.

At West Troy there came within his reach an opportunity greatly longed for. He was admitted into the Theological School, N. S. S. Beman president. He took the regular course with a genial class of students, and under the instructions of Dr. Beman and Dr. Kirk, afterward of Boston, was greatly assisted in establishing and developing methods of thought, habits of patient investigation, and clear logical statement of truth. Mr. Hibbard has, in the years, as he has realized the benefit of those privileges, thanked God and blessed the memory of those teachers, whose personal interest in the young Methodist itinerant and whose godly example are gratefully and reverently treasured. Dr. Nathan Bangs and Dr. Luckey are authority for placing Mr. Hibbard first in order on the list of Methodist preachers who have been taught in theological

schools. In 1832 the New York Conference was divided, and, by geographical location, Mr. Hibbard fell into Troy Conference. In 1834 he was married to Mary Whipple, of Troy, N.Y.

After seven years of itinerant life a desire to visit the then called Genesee Country, seconded by the wish and advice of his life-long friend, Bishop Hedding, led to the transfer of Mr. Hibbard to the Genesee Conference in 1837. The session of Conference was held in Perry, at which place he was stationed. The general character of the preachers and people of this section of the State, the push and freedom of thought, the primitive Wesleyan type of doctrine and worship, the hospitality and kindness of the inhabitants of a country so rich in natural resources, all combined to make the stranger feel at home; and with the years increasingly thankful that "the lines had fallen to him in so pleasant places."

The first year at Perry was marked by spiritual improvement and increased membership; the second, the church edifice was destroyed by fire. This was a terrible blow to the society. To rally the church in order to rebuild, the pastor preached from Haggai 1:4-5; a text which some doubted being in the Bible, and said it was written for the occasion. That year a Sabbath-school chapel was built. The next appointment was Penn Yan and Geneva. The churches in these places were strong and active, sinners were converted, and the work of God prospered. While in Geneva, 1841, Part I, of Hibbard on Baptism was written; Part II was completed in Penn Yan, 1842. In the latter place, in 1843, the home of the pastor was shadowed by death. Their two lovely children were taken to the Father's house. In the depths of sorrow the precious Saviour so manifested himself to them that from that memorable hour both parents entered into, and henceforth testified to, the grace of perfect love, as if "a live coal from off the altar had touched their lips." In 1844 Mr. Hibbard was a member of the General Conference, held in New York City, and day after day listened to such debates as have been heard but once in the history of the Church, resulting in the division of the Church North and South. The same year his appointment was at St. John's, Rochester. The new church edifice was dedicated this year. The enormous debt dampened the joy of the occasion, but after years of struggle, and a change in name, he had the privilege of partaking in the rejoicing, in 1885, that a beautiful and commodious new Asbury Church was dedicated free from debt.

Lima, the next station, was, in many respects, to Mr. Hibbard a desirable appointment. The year opened auspiciously, but before the close of it he stood a stricken man. The lovely and beloved wife, whose pure character and holy life are a fragrant memory in the churches, was taken from him in an hour when he looked not for it. Those were days when there was no pleasant prospect but upward; all the earth was darkened.

Geneva, the succeeding charge, was blessed with a glorious revival greatly refreshing to the church, and increasing its members. In Geneva, [Hibbard's book] Palestine; its Geography and History, was begun.

In 1846 Mr. Hibbard married Miss Maria Hyde, of Oxford, N.Y. Lima and Rush were, in their turn, his next pastorates, and here, in 1850, he finished his work on Palestine; its Geography and History. In 1849 he was appointed to Dansville District. This district extended from Rochester to Angelica and Almond, over eighty miles in length, containing seventeen appointments. The

traveling was accomplished chiefly on horseback. The sermons averaged five per week. The district camp-meeting, at Mount Morris, was glorious in power, and in all the charges the work of the Lord prospered. For nearly five years the seminary at Lima was Mr. Hibbard's home. These were years of the "right hand of the Most High," of continuous revival and blessing. Coming from district work, he would go at once into prayer-meetings, often held in his study, and many now living will never forget this place, where a sin-pardoning God was first revealed to them.

In 1851, at the request of Bishop Janes, Mr. Hibbard was removed to Geneva District. It cost pain to leave his friends on the Dansville District, but it was pleasant to find himself again in the associations of former years. The noblest company of kind, true, and faithful ministers greeted him, strong church ties and gifted workers were in unison with him in his work. Five camp meetings were held; revival power visited these meetings and was felt generally through the churches, with glorious results. The preachers' meetings instituted regular studies in biblical history and archaeology, church history, biblical hermeneutics and exegesis, etc., and, despite all obstacles, the preachers made marked improvement in acquirements.

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08 -- ROBERT HIBBARD -- ANOTHER HERALD OF HOLINESS

Robert Hibbard was another stalwart Herald of Holiness who is mentioned several places in the HDM Library. In his "Francis Asbury, The Prophet Of The Long Road," hdm0563, Ezra Squier Tipple writes of him:

"Robert Hibbard, one of Bishop Asbury's sons in the gospel, and who had offered himself as a missionary for the province of Lower Canada, having been drowned while crossing the Saint Lawrence, Asbury very appropriately preached his funeral sermon during the session of the New York Conference at Amenia, New York, for a considerable period the seat of one of Methodism's most famous schools."

In his book, "The Heart Of Asbury's Journal," hdm0560, Tipple publishes Asbury's notation in his Journal of Robert Hibbard's death and funeral, and follows it with the bracketed paragraph below:

Drowning Of Robert Hibbard

"MAY 26, 1813 -- I preached the funeral sermon of Robert Hibbard. He was drowned in the Saint Lawrence, on his way to his former circuit. Our Conference concluded in peace, and the bishops, upon reading the stations, gave a valedictory address, in which our brethren were assured that the plan of their future labors was deliberate formed, with the aid of the collected and recollected wisdom' of judicious counsel, and in much prayer. We heard no complaint, and there was no appeal."

"[There was a singular appropriateness in preaching the funeral sermon of Robert Hibbard here in America, where he had lived and where he was converted. He was admitted on

trial in 1809. and the following year offered himself as a missionary for the province of Lower Canada. In 1812, while laboring on the Ottawa Circuit, he learned that the preachers appointed to the Saint Francis Circuit had not gone to their station on account of the war, and feeling an anxious concern for the spiritual welfare of that people, started to pay them a visit. On his way, while attempting to cross the Saint Lawrence some distance below Montreal, he was drowned.]"

The following is taken from hdm0244, "History Of The Methodist Episcopal Church," Volume IV, by Abel Stevens. This excerpt does not conclusively prove that Robert Hibbard preached entire sanctification, but it does make it appear likely that he did:

"Robert Hibbard, a native of New York, who had joined its Conference in 1809, and for two years had labored faithfully in Canada, where he had formed the St. Francis Circuit, gathering upon it more than a hundred members, consented to return notwithstanding the troubled times. He reached the Ottawa Circuit, and kept to his work, though the provincial government had, by proclamation, ordered all citizens of the United States to leave the country. Learning that the preachers for the St. Francis Circuit, so dear to him, as his own work, had not arrived, he resolved to go thither and encourage the Churches under their new trials. He reached Montreal, but in his further progress was drowned in the St. Lawrence; his horse escaped to the shore, but the evangelical hero was borne away, and was seen 'going down with his hands lifted toward heaven.' His body was never found. He was a sanctified man, 'studious,' and 'indefatigable,' and, say his brethren in their Minutes, 'entered the watery grave to rise again to a glorious immortality at the last day.'"

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CONCLUSION

Hibbards were, and perhaps some of them still are, Heralds of Holiness. Church papers, such as "The Herald of Holiness" under the fiery, early Nazarenes, have indeed been instrumental in spreading Scriptural Holiness in these lands. But, the more powerful Herald of Holiness is always a sanctified, Spirit-Filled Saint of God who is "manifestly declared to be the epistle of Christ.. written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (2 Cor. 3:3). Thus it always has been, and thus it ever shall be. After every inscribed paper is burned in the fire, and after every engraved stone has crumbled into dust, the Author, the Message, and the Heralds of Holiness shall live on -- "world without end" (Eph. 3:21).

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THE END