

American Presbyterian.

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On the Second Page find an article on Dr. Buell by Dr. Gillett, an account of the brilliant anniversary of the Central Church Sabbath-Schools, Wilmington, Delaware in Churches, Hints for the pulpit from Dickens; Schools in Chicago, What becomes of the Circulars, and a letter from J. S. Woodside, Missionary in India; Page Third, Editor's Table; Page Sixth, a fine original poem by Miss A. Warner, author of "Miss Muff and Little Ilungry," with several capital pieces for the children; Page Seventh, a Miscellany for the Farmer and a couple of thoughtful articles from Dr. Bushnell's Moral Uses of Dark Things.

Attention is called to the very full report of the Union Meeting held in Dr. Adams' church, New York, last Sabbath evening. Unless our correspondent has failed to catch the spirit of the occasion, the demonstration, on the part of the "other branch" was far less significant than on the part of the "New School."

THE PRESBYTERIAN HISTORICAL SOCIETY, embracing as it does, all the different branches of the Presbyterian church, is one of the important movements of the day. This Society took the first step in the union movement, which we hope soon to see consummated. When, three years since, in this city, these five branches of the family met in one house and were addressed by Rev. and good Dr. Braierd, now in heaven, and by Drs. Wylie, Dales, Cooper, Barnes, McLean, and others, they felt that they were brethren; and from that day to the present, this fraternal feeling has been increasing. We believe this was the only Society or meeting, previous to the late Convention, in which all these branches of the Church have been in one grand concert.

There is to be a meeting of this Historical Society in New York, in Rev. Dr. Adam's Church, on the evening of Thursday, the 16th of January, to aid in the great union movement and to give an impulse to the Society in erecting a fire-proof building to hold our library. This meeting will be presided over by Rev. Dr. Skinner, President of the Society, and addresses are expected by Rev. Prof. H. B. Smith, D.D., and Drs. Hall, Breed, Adams, Thompson, Murray, Blair, and by several laymen. It is requested that other papers of the various branches of the Presbyterian Church will notice this meeting.

LETTER FROM GALESBURG, ILL.

[Readers must judge for themselves to what extent the criticisms of our esteemed brother, resident in Galesburg flying correspondent are justified.]

GALESBURG, ILL., Dec. 26th, 1867.

MY DEAR BROTHER.—Accidents will happen in the best regulated families; and mistakes will occur in the best regulated newspapers. Sometimes the most reliable of correspondents will get "mixed," especially when "on the wing," but very seldom does a paragraph contain such a ludicrous concatenation of mistakes as is to be found in the last letter of your travelling correspondent, "on Galesburg." *Ecce Signum.*

1. "Monmouth is a large town." "Galesburg is a large town."

The city Directory, just published, gives Galesburg a population of twelve thousand or double the number of Monmouth.

2. "Galesburg has a much more miscellaneous population than Monmouth." On the contrary, the population of Galesburg is remarkably homogeneous, viz: Americans and Swedes; the Swedes being to us what the Irish, and Germans and Norwegians are elsewhere.

3. "Heretics abound in Galesburg as might be expected from a Universalist Institute there." Out of the fifteen churches here, we have one Universalist, one Catholic, and one Jewish. The rest are Evangelical.

4. "Paddy got to Galesburg before the school-master."

If so, he must have got here before 1836, when a Christian colony came from New York State, and established Knox College. The city itself is nothing but an offshoot of Christian education. The Universalist College is of much later date.

5. "ON THE WING" saw invitations in the shop windows for Norwegians to come in, &c.

Norwegians are as scarce here as snakes in Iceland; there are none. Our "foreigners" are Swedes, and to show how much they are Americanized, only last Sabbath morning, I preached in English to a congregation of Swede Lutherans over seven hundred strong, and very seldom have I received a heartier welcome or enjoyed a service more.

6. "A new weekly paper called the Liberal, is started there in which the theological liberals cooperate with the spirituous liberals in opposing Prohibition."

Widely as I differ from our Universalist friends, and plainly as I preach against their errors, I am not willing to see injustice done to them. In the matter of prohibition "Liberals" and "Orthodox" work hand in hand, as the rum-sellers know this week to their cost. The new Gospel of Temperance, according to the late Gov. Andrew and Rev. J. P. Thompson, D.D., has gained very few converts among us. When the simple question is whether to license vice or prohibit it, we say PROHIBIT. And so says our City Council, who have just passed a more stringent ordinance than ever. If gentlemen who advocate the new doctrine would only deny facts and refute arguments, instead of favoring us with

mere assertions and theories, they would stand a much better chance of converting some of us than they do now.

7. The worst mistake of all is in reference to the Cottage Prayer-meetings held weekly in the different wards under the auspices of the Y. M. C. Association. The last meeting for this ward was held in my own house, last Thursday evening, and a most excellent meeting it was. The "Rev. Mr. Beecher" who was one of the two leaders, is a fine young man, not yet licensed. He is the son of Dr. Edward Beecher of this place, and a recent graduate of Yale College. Many of your readers will recognize him as the young Beecher who was so nearly drowned with his brother and cousins last summer.

We are a modest people here in the "College City," notwithstanding our prosperity and our extensive railroad connections, or I would tell you about the six hundred teachers who met here last week in the State Convention—and of the Christian County Convention we expect to hold here next week. But we don't like to be misrepresented. The only way that we can charitably account for the numerous errors of your correspondent, is on the supposition that he must have obtained his information from a stray copy of the *Liberal*, or perchance from the editor himself. Some weeks since I noticed in a religious newspaper published in New York, as a solitary and valuable item of Christian and ecclesiastical intelligence "from our correspondent," "that butter was selling in Galesburg at forty-five cents a pound." To all whom it may concern, I hereby certify that for the last pound I bought, I paid thirty-five cents. Whether this indicates that we are on the advance or the retrograde in morals, this deponent saith not.

Yours truly, GEORGE DUFFIELD, JR.

FROM OUR ROCHESTER CORRESPONDENT.

We propose a letter of item, selecting from quite a large budget in hand, only those which seem most important for the present time:

Rev. J. B. Richardson, who has acted for many years as a most acceptable and useful agent of the American Bible Society, has resumed his former field, Western New York, (he was for a time employed in the Central part of the State), and is now visiting the churches of this region. He is welcome to pastors and people wherever he goes. His residence remains in Geneva, as before.

REV. CHARLES H. WHEELER, a recent graduate of Auburn Seminary, has become Stated Supply to the Presbyterian church at Penfield, and is laboring with some encouragement in that church, which has not been very prosperous of late.

A PRESBYTERIAN CHURCH, of twenty-six members was recently formed at Rushford, in connection with the Presbytery of Genesee Valley. This is the second church organized by that Presbytery in the past year.

REV. J. R. TYNCKE, recently received into the Presbytery of Genesee Valley, from the Presbytery of Cleveland and Portage, is doing an admirable work at Frankfortville; imparting new life to the congregation, and strengthening the things which remain.

Quite a *Temperance Revival* has been experienced at Hornellsville; partly under the faithful and judicious labors of Rev. Milton Waldo, of the Presbyterian Church. Rev. F. A. Spencer, the Secretary of the State Temperance Society, has also spent a Sabbath in the place, and aided to push on the movement. Some four hundred names had then been obtained to the pledge, and it was hoped that a thousand would soon be secured.

REV. MERRIT GALLEY has resigned the pastorate of the Presbyterian Church of Marion. When he went to this church from Auburn Seminary, two and a half years ago, it was in a very low condition. Under his ministry, the congregation has been much enlarged, and the church edifice almost made anew. The church has also become Presbyterian in form, having recently elected elders, and connected itself with the Presbytery of Lyons.

The ingathering from the powerful revival recently enjoyed at Churchville, numbered forty received to the Congregational church a week ago last Sabbath. Ten more have been examined for the same communion; and probably as many as fifty have also been received into the Baptist and Methodist churches. Rev. C. A. Rudduck, the acting pastor of the Congregational church, preaches also each Sabbath to a small congregation two miles north of Churchville. Here a *Christian* organization was somewhat flourishing in former years, but lately had pretty much run out. The revival extended to these dry bones also, and they have now been re-organized as an orthodox Congregational church.

REV. T. B. HUDSON, of North East, (Pa.) is battling the "Wine Question" manfully, in the "Herald," printed there. Vineyards are springing up rapidly in that region, along the Lake Erie, and many professing Christians are justifying wine-making, claiming, as elsewhere, that "pure wines," "light wines," as they call them, will promote the cause of temperance. Mr. Hudson brings a powerful array of facts and testimony to show that it has not been so in France, Switzerland or Italy, whatever may have been hastily asserted to the contrary. He warns Christians against aiding intemperance, as they are in danger of doing, by the manufacture of these wines. Fermentation produces alcohol, and alcohol death.

THE LAFAYETTE ST. CHURCH, Buffalo, dedicated a new chapel, in Milnor street, for Mission purposes, on New Year's Eve. It is a beautiful structure, well adapted to the uses for which it is designed. We notice, also, that Dr. Hancock, the Lafayette street pastor, preached an admirable sermon last Sunday evening, in vindication of the character and heroism of the Pilgrim fathers. That is a theme which would well suit the preacher, and we do not wonder he made an earnest and eloquent presentation of it. Of course, the maligners of the Pilgrims got a scolding.

It seems that Rev. Dr. HAWLEY, of Auburn, was at St. Thomas during the terrible visitation of earthquakes; was in great peril by sea and land, but was mercifully spared to return to his flock, and has entered again upon his pastoral duties.

The Pastors and Elders of the Presbyterian

churches of this city have had two Union meetings by themselves, in which fraternal love and re-union have been admirably talked up, and prayed over. Further meetings are to be held, once a month, which will doubtless draw them more and more together.

Four Old School Presbyterian Churches, two New School, and one United Presbyterian, were represented by pastors and elders in these meetings, and after the most free and harmonious interchange of views, the following minute was unanimously adopted:

"Thoroughly convinced of the importance of a higher state of Christian Union, and especially of the desirableness of the speedy organic re-union of the Presbyterian Church of this country, we, the Pastors and Elders of the Presbyterian churches of Rochester, make this declaration:

"Resolved, That we rejoice in the movement in progress for the organic union of the various branches of the Presbyterian Church in the United States; and that we express our especial devout gratitude for the spirit of love, which is the Spirit of God,—that assembled and guided the meeting of Presbyterians recently held in the city Philadelphia.

"Resolved, That we pledge ourselves to use all wise and practicable measures to forward this good object; that we will discountenance anything that would open old issues, or recall old difficulties; and that we will openly advocate, and earnestly labor for, the grand consummation for which we are here assembled.

Among the many imitators of Weston's walking jolly, one man in this region, tried it "best fashion," on all fours. For a wager of ten dollars, he walked on his hands and feet between two and three miles, and the foolish exploit came near costing him his life.

The New York Central Railway reports \$13,900,000 as the earnings of the past year. It carried 3,600,000 passengers; and moved 1,600,000 tons of freight. It uses 289 locomotives; 300 passenger coaches; and 5,000 freight cars. Its property is estimated at \$48,000,000. The renewal of iron rails during the year amounted to 21,000 tons equal to 220 miles of track. The number of ties renewed during the same time was 402,687. Vast sums of money are annually expended to keep this road in good condition.

There is none more admirably managed for the safety and comfort of its passengers. The new President, Com. Vanderbilt, is inaugurating considerable changes, looking to the more economical and efficient management of the road.

THAT FURNACE, THE SOLARTYPE—it is a great success. A fire was kindled in it last October, which has not yet been out. It can be managed as easily as a mantel clock. It gives a summer heat, pure air, inestimable comfort, all through the dwelling. GENESEE. Rochester, January 4, 1868.

MEETING FOR PRESBYTERIAN UNION.

NEW YORK, Monday, Jan. 6, 1868.

The Madison Square Church was crowded last evening by one of the most influential Pan-Presbyterian congregations ever assembled in this city. Every pew in the church was filled. Quite a large number remained standing throughout the entire services. Dr. Wm. Adams, pastor of the church in which the meeting was held presided. Addresses and remarks were made by Dr. Adams, N. S., Prof. H. B. Smith, D.D. N. S., of the Union Theological Seminary, Rev. Charles K. Imbrie, D.D., O. S., Hon. Wm. E. Dodge, N. S., Henry Day, Esq., O. S., Rev. J. R. W. Sloane, Reformed Presbyterian; Rev. S. D. Alexander, D.D., O. S., Rev. A. H. Kellogg, O. S., Rev. M. C. Sutphen, Scotch Presbyterian; and Rev. H. Blair, United Presbyterian, and Rev. James O. Murray, D.D., O. S.

Drs. Alexander, Adams, Murray, and Cox, occupied seats in the pulpit. Dr. Adams in a few pertinent opening remarks, referred to the remarkable indications that brought the two General Assemblies together in St. Louis, in the Spring of 1866. The fraternal spirit and action of those Assemblies had made a deep impression on the whole country. The real oneness of the two branches of the Church became apparent to those who were long taken upon trust the tradition of their supposed difference. When the two Committees on Union appointed by the two Assemblies met, it was surprising to find the close agreement and harmony in which they found themselves. He alluded to the Convention held in Philadelphia last November, as an extraordinary gathering; that will go down to posterity as another Pentecostal visitation. The causes for separation no longer existed if there ever were any sufficient. He pitied the man who supposed that one body of the Presbyterian church had more honesty than the other, in its interpretation of the standards common to both. There is nothing in the external condition of either branch that makes Union a necessity for its prosperity. Both branches are spreading over the country, increasing in numbers and influence. This movement for Union was clearly from a higher source than motives of mere ecclesiastical expediency. There was a great work to do in this country. It was time for the Churches to go forward hand in hand for the rescuing of the country from heathenism, Popery and infidelity. After a fervent prayer by Rev. Dr. S. D. Alexander, (son of Rev. Archibald Alexander), and singing:

Rev. H. B. Smith, D.D., made a short and telling address. He said: In the history of Church and State, there were similar periods of separation and reconstruction. The separation is only for a certain period. The bodies remain sound. This was a period for reconstruction. It was now thirty years since the separation. Thirty years means a generation come and gone. While there are such manifestations on every hand favoring Union, still we are not to attach too much importance to the opinions of men. The question is: What is the mind of the great Head of the Church, as far as may be known by the indications of his "spirit"? This is the most important thing for the follower of Christ to consider.

Let these churches come together, and they can accomplish as much as any other denomination. They stand upon common ground in respect to doctrine and policy. If united, they bring to the united church elements of power, that neither possessed when alone. We are to regard the present condition of a Church, and not take our point of departure from the history of past differences. We may set an example, among all Protestant denominations that may produce

great results in the future. One of the greatest evils of Protestantism is its own divisions. This tendency to division among Protestants, has always operated to dwarf the power and check the growth of Christianity. It has always been used by the Papists as one of their most powerful weapons, offensive and defensive. The Union of the Presbyterian churches has already been accomplished in all the British colonies. In Scotland, all of the Presbyterian families, the Free Church, the Reformed, the United, and the Church in England, are in earnest discussion on the subject of Union, and are agreed upon all questions of doctrine. The only question remaining unsettled is that of the endowment of the Church by the State. There may have been good reasons in the past for the divisions in this country, but such reasons no longer exist. After all, division is weakness, and constantly needs to be defended. Union is a rock of strength and defends itself.

Dr. Imbrie, of the Newark Presbytery, O. S., thought the feeling manifested in this great assembly, was a true exponent of the feeling in our churches throughout the country. He thought the separation during the last thirty years but tended to show how much there was in common in the branches of the Church. During all this time, they had been drawing together, and thus good had grown out of the separation. Dr. Imbrie reviewed, in a strong speech, the doctrines of the Church, showing their entire agreement. Some had said that this union movement was founded on feeling only, and not on the calm judgment, growing out of the knowledge of the facts. He showed that the depth and intensity of this union "feeling" increased in strength as the facts in the case become better known. He showed their agreement in subscription to a common standard. If there was an agreement as to what the Holy Scriptures taught in fact, that was enough; no Church could remain united if each member was required to accept the same reasoning for their belief. That there is no difference in doctrines and policy, is shown by the striking fact, that neither party has made any change, in, or new interpretation of, the common standards. The substantial unity of the Church was apparent to nine tenths of all its members. He earnestly counseled the joining of hands in Christian fellowship. After prayer by Rev. Mr. Sutphen, Hon. Wm. E. Dodge made an address abounding in "plain sense" and telling truths. He had been reared in what is known as the Old School branch of the Church. His father was for many years an elder in the Wall Street Church, of which Dr. Rodgers was pastor. When the separation took place they found themselves, without any action of their own, among the churches excommunicated for heresy. He well remembered the anguish felt by his father and mother on account of the position the act of separation placed them in. He said there never was any feeling to any extent among the laity favoring disunion. And now, he believed, they were almost unanimous in favor of union. He spoke of the need of union, the pressing need now to carry on the work of the Church in our growing country. We are working in parallel lines, side by side. Our choicest men in our large towns and villages are taken out of the pulpits to man the different boards of the two organizations. The union would release large numbers to fill the vacant pulpits, and push forward and occupy new fields. He had had some experience lately in the consolidation of some of the great railroad lines. The stockholders were all in favor of union, the opposition usually come from presidents, superintendents, &c., who were afraid they might be displaced. So it seemed to him in regard to the union of the parallel churches. The laity, the stockholders, were all in favor of it, the opposition appears to come from the presidents and superintendents. There would be some difficulties in the adjustment of values. But they were not insuperable. Henry Day, Esq., an esteemed lawyer of this city, said he had the pleasure of being a member of the General Assembly, (O. S.), held in St. Louis in 1866. He spoke of the difficulty of deciding the supposed differences between the two branches of the Presbyterian Church, neither understood by the laity or clergymen. He thought the course to be taken was clearly indicated by the workings of God's providence. He could say and feel that we be to the men who attempt to stay the progress of the "ark of God." What great things could be accomplished by the union of the Churches in this country—in this city? We could put a hundred men in the work here within five years.

Mr. Day was followed by Rev. J. R. W. Sloane, who said the Reformed Presbyterian Church would cast away all of the non-essentials, the hay and stubble of their system, for the sake of union. Rev. A. H. Kellogg spoke briefly and well upon the work of the Holy Spirit, in producing the "feeling" sometimes alluded to, as at the bottom of the union movement.

Dr. H. H. Blair said his heart was in the union movement. He explained the position of the U. P. Church as favoring the union movement. The meeting was one of unusual interest and will tell all over the land. I continued until ten o'clock, and was dismissed with a benediction by Rev. Dr. Jas. O. Murray.

MINISTERIAL.—William D. Ballantyne, from the Presbytery of Toronto, Canada, was received under the care of the Presbytery of Iowa City, and ordained as pastor of the First Presbyterian Church of Brooklyn, Poweshiek county, Iowa, on the 11th of December, 1867, with a salary of seven hundred dollars a year. This Church has expended about one thousand dollars for a house of worship this year, without aid from the Church Erection Fund of the Assembly; and Mr. Ballantyne enters upon a very hopeful missionary pastorate, with a church out of debt. The article written by Rev. Henry B. Smith, Professor of Theology in the Union Theological Seminary, New York, and published in the *American Presbyterian Review*, in pamphlet form, has been widely distributed among ministers, by the liberality of an Old School elder of New York.

COMMISSIONERS.—Rev. M. B. Gelston, of Naples, and Elder Benjamin Farwell, of Painted Post, were appointed Commissioners from Steuben Presbytery to the next General Assembly. Rev. W. A. Niles, Rev. O. H. Seymour, and Elder J. McLaurie were appointed Commissioners to Auburn Theological Seminary.

FAREWELL OF MR. VAN DEURS.

Sabbath evening, December 29th, 1867, was a memorable point in the history of the Labor-Presbyterian Church of this city. It was on that evening that the pastor, Rev. George Van Deurs, preached his farewell sermon, after more than nine years of incessant labor, untiring devotion, and almost unrivaled success.

The church on this occasion, as may well be supposed, was filled to its utmost capacity; every eye was watching the speaker with affectionate eagerness, earnest attention, and often with tearful emotion. The text was taken from 2 Cor. 13: 11: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

Preliminary to considering and applying the above words of the apostle, reference was made to some of the peculiar circumstances under which the congregation had assembled.

It was the last time in the year when they would be convened for the worship of God. The year about to close had brought to them many sorrows and trials, but, in the midst of them all, the goodness and mercy of God to them, had also abounded and should call forth their gratitude and praise.

It was also the last time, so far as human knowledge could penetrate the future, that he would stand in that pulpit, as their pastor, though neither love of gain nor any other worldly motive had induced him to think of separating himself from them; but as the word of God came of old to Abraham and to Abraham, so the providence of God had now spoken to him, and pointed out to him the path of duty by a call to go and preach the unsearchable riches of Christ in another city; which call and its various attending circumstances he had duly and prayerfully considered and already accepted.

He then alluded, in most appropriate terms, to the changes which had taken place in them and in the neighborhood, since he came among them. They were then mutual strangers. They had not yet labored with him, nor could they repose in him their confidence. Many of them had no apparent interest in divine things, did not love the worship of God, and had none of the comforts of Christian faith. The neat and beautiful temple in which they were assembled had not then been built by its magnificent donor, who, from the battlements of heaven could now look down upon the scene there presented.

For more than nine years of the prime of his life, he had labored with them in building up the Redeemer's kingdom, though he had not been installed by man over them, but, as it were, in a special manner by Christ himself, as the result of his labors would prove. They had honored him with their confidence, and entrusted him with many of their secret sorrows, fears, and temptations; all of which he had regarded as too sacred to be named, even in his own family, and had never mentioned them except, and that often, before God in the closet.

In all their sorrows they had ever found his ready sympathy. He had been with them in the chamber of sickness, at the bed of death and in the grave, as they committed their children to their last resting place. They were his children in the Lord; and he had tried to watch over them with fidelity and tender care. It was painful for him to think that he was to meet them no more in their sweet seasons of communion and social prayer, and that he was looking upon them and addressing them for the last time. That he had, however, so sought the guidance of the Holy Spirit in his ministrations, and so set the truths of the Gospel before them that he had nothing to recall or regret if summoned that hour to give an account of his stewardship.

The great principle by which he had been actuated in the ministry and his constant aim had been, he affirmed, to copy the example of Christ, and sympathize with all of every class who need sympathy and will receive it. That on this broad platform he had been permitted by the grace of God to collect and build up a church, that it was only by pursuing such a course that useful churches could be gathered, churches that would be an honor to the Christian religion. That it was a mistake to suppose that the success of any church depended on great organizations or on the minister's being able to please and entertain by his intellectual efforts a certain class only of his hearers. The church was not constituted so much for the cultivation of the intellect as for that of the heart. The Methodist and Episcopal churches were gaining greatly in numbers and strength by gathering in the masses of the people, and the success of any church would be just in proportion to the extent that she placed herself on the platform, already described, and made herself a home for the weary of every name.

Addressing himself then directly to the members of the Church with the design of impressing upon them the true meaning and force of the text which he had chosen and which has already been stated, he remarked:

That the prosperity of a church did not consist in numbers alone, however cheering it might be to a pastor to see many coming from the ranks of the world to unite with God's people. Neither did it consist in the amount of worldly riches known to be possessed by its members, however useful rightly applied wealth might be in advancing Christ's cause. Neither must the prosperity of a church be measured by the abundance of what are called spiritual gifts. For men have been found in the church who were able to preach like apostles, to bring forth strong arguments in support of religious tenets, and who were yet out of Christ. And large churches and wealthy churches, were not infrequently places where the spirit of this world rather than the Spirit of God held the control.

To know whether a church is prosperous or not, we must inquire whether its members exhibit in their lives the spirit of Christ, sympathize with the poor and the afflicted, and strive to gather in the wretched and the wandering to partake of her comforts and joys. If so, we may know that the several injunctions of the apostle are being obeyed, and that they are, in the first place, heading on towards perfection; not that they have already attained it, but having Christ's perfect example in their eye, they are continually becoming more and more like him, and thus furnishing one of the surest signs of religious prosperity.

A second mark of a church's prosperity is, that its members are taking comfort in the promises of God which are all yea and amen in Christ Jesus.

A third mark of true prosperity is unity. By this it is meant that there should be no difference of opinion, for that would be impossible; but it meant oneness of mind in Christian labor, in upholding the Church to which God in his providence had guided their steps, adding that his people could give him no better proof of their attachment to him than by maintaining the means of grace to the fullest extent and contributing to causes of benevolence as far as they were able.

A fourth sign of prosperity and last injunction of the text is living in peace, avoiding disputes and all causes of strife, as there could be no real prosperity in that church where the spirit of peace did not dwell.

The above is but a brief synopsis of the points which were presented and illustrated at considerable length; after which he bade the different classes of his hearers farewell, with touching simplicity and tenderness, saying, however, that he would not bid farewell to those who were still out of Christ, as the Bible informed us that peace to the wicked and unbelieving was impossible, and urging all such to heed this his last exhortation and turn to God.