A RETROSPECT.

"The Aspect of Christianity from the End of a Thirty Years' Pastorate"-A of Trinity Methodist Church,

SEPECIAL REPORT FOR THE EVENING TELEGRAPH. Then Peter, filled with the Holy Ghost, said unto them, "Ye rulers of the people and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known suito you means he is made whole; be it known suito you means he is made whole; he it known suito you means he is made whole; he it known suito you means he is made whole; he it known suito you and to all the people of Israel, that by the name and to all the people of Israel, that by the name and to all the people of Israel, that by the name and to all the people of Israel, whom ye crucified, whom God raised from the dead, even by Him doth this man now stand here before you whole, doth this man now stand here before you whole, this is the stone that was set at nought of your brilders, which has become the head of the corner, neither is there saivation in any other; for there is none other name under heaven given among men whereby we must be saved."

Acts 1v. 8-12

Pentecost was just past, and its glory was

Acts iv. 8-12
Pentecost was just past, and its glory was still gleaming in the souls of the disciples. Peter and John had gone up to the temple at the hour of prayer, and at the Beautiful Gate had found and healed a certain lame man. The peor man made almost frantic with joy and gratitude by his sudden cure, followed the apostics, leaping and praising God, and the people crowded about him in wonder and amazement. To this crowd Peter preached, and only stopped when the authorities arrested and locked him up for the night. and locked him up for the night.

The preaching seems to have been very successful, so much so that the Jewish authorities were alarmed, and the next morning, when the prisoners were brought from their confinement they were solemly asked the question:—By what power or by what name have ye done this?" The Fentecostal zeal of the Apostles had not been weakened or even dimmed by confine ment, and Peter not only promptly answered the question, but proclaimed that Jesus Christ, of Nazareth, in whose name the miracle had been wrought, was the Saviour of the world, the corner-stone of the Church of God, the only being through whom men could be saved. this declaration be stuck to in defiance of threats and warnings, and the subsequent career of all the Aposties is only a continuous, multiform repetition and flustration of the same declaration. Paul reasserts it when he says:—"If we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," and he tells us what that Gospel is in the most compressed form when he says that "Christ crucified is the wisdom and the power of God unto salvation to every one that believes." The meaning of the text, the meaning of the whole Bible, is that the Gospel of Christ is the only power that can save the world.

We have selected this theme to-day to enable us to express in a single discourse the particular conviction which has gathered emphasis and power during a ministry of thirty years. I am about to leave the pastorate and to enter upon a new form of my divine calling; and as I look back over my ministrylin the Church of Christ, and over the history of the times for the last three decades, I leel most profoundly and solemnly that men as individuals, that human scoler, whether considered as a whole or a solemnly that men as individuals, that human society, whether considered as a whole, or as separated into nations, can only be saved, purified, and elevated by Christianity. This is the world's hope, or else there is no hope; and, standing as I do, at the terminus of a long and laborious pastorate, this, my deepest and dearest conviction, shall be my farewell.

My theme, then, is Christianity, the saving and purifying power of humanity.

First of all, we take it for granted that purity is an attainment possible to men. One good man is a proof and an example of what is possible for man as man. If millions of individuals in the course of the ages have been

sible for man as man. If millions of individuals in the course of the ages have been brought under the control of holy motives—have become pure, benevolent, peaceful, and self-sacrificing—we cannot see why the same achievement should be impossible, in due time, for the whole race. Human nature is substantially the same in all men, and the cases in which evil is subdued, and good built up to beauty and glory, prophesy for the race. And who shall number the host of the renewed who have appeared on earth to adorn the page of history and to draw men towards holiness?

If, then, there have been good men, and not a

If, then, there have been good men, and not a few of them, and if they are justly to be con-sidered specimens of what any man may become, our next remark is that the renewing and purifying power must be looked for from the side of religion. As far forth as a pure character and life can be regarded as the work of ideas, the ideas themselves must be the very highest. And where are such ideas found but in religion? In politics, for example, the great idea is justice or right in its applications to earthly relations—to life, liberty and the to earthly relations—to life, liberty, and the pursuit of happiness. In art, of whose refining aim, is to gratify the demand for the beautiful. In morality, as far as it may be considered apart from religion, the ideas are indeed most important: man must be just to his fellow-men; he must form his own character by the rules of chastity, truth, and honesty. But why must he? Hellglon must furnish the answer, or we shall have
none but a shallow one. Indeed, morality
without religion is a mere collection of dead
rules, drawn from the fitness of things. Its ideas are cold and bloodless, and virtue under such a system would have neither root nor ob-

ligation, no relationship to vastness or grandeur. Religion, on the contrary, is at home amidst the noblest of all ideas. Indeed, these ideas are part and parcel of herself. What are they? Why, chieffy God, a future life, and the service which the creature owes to God. In the idea of God we have the infinite in power, wisdom, holiness; in the future life, we have the ideas of reward and punishment, that is, happiness or misery in another world; and in the service owing from the creature to God, we have worship in its various forms and obedience to the Divine will. Now here are the highest, most fearful, most sublime, and hence, too, the most powerful ideas of which it is possible to conceive the contract of the contr ceive. If goodness is to be called into existence in the falien soul by the touch of an idea, then here is the idea with the necessary creative power. The infinite breadth and height and depth of the idea of God, linked with that of a future life of misery or happiness, must give infinite weight to duty. These are the conceptions which are native in the sphere of religion, and which, if ideas can, will stir the torpid soul of sin to its depths. Nay, further, with these great conceptions of religion once in possession, we can raise to dignity the other chief spheres of life. Morality only comes to have a meaning when religion touches it. Rooted in religious ideas, it becomes divine. So of art, the beautiful is its aim, but it is religion that keeps it from debasement, that puts the polish of purity upon the soul of genius, and wins it for the uses of moral improvement. The same is true of politics. But for the divine motives that come to it from religion in the souls of the better people, the only politics possible would be a stringent tyranty. ceive. If goodness is to be called into existence

that come to it from religion in the souls of the better people, the only politics possible would be a stringent tyranny.

Yes, it is plain that if our race is to be purified the power to accomplish it must come from the side of religion. The ideas of God, of worsnip, of obedience to a Divine law, and of the future life, must have a large share in the renovation. This is the verdict of the whole werid. The father of the latest system of philosophy, falsely so called, Comte, who denies the existence of God and the immortality of the soul, thought at first that he had no need of religion. But towards the close of his life, even in that barren waste of a soul, without a God, and expecting to die like a brute, religion, after a fashion, windicated itself, and the athelst constructed a catechism, with sages and warriors in the place

vindicated itself, and the atheist constructed a catechism, with sages and warriors in the place of God. He felt his system of philosophy was not complete without a religion. It lacked, in the absence of that, the highest element.

But where, brethren, shall we look for the needed religion, from which is to come the ionged-for parification? The answer is plain: there is only one religion that survives the light of modern science, and it is the religion of the founders and promoters of that science. For these thirty years of pastoral labor and thought, as I have looked at the wickedness of our great cities; as I have heard the roar of drunkenness and profanity in our streets; as I have seen the worst classes of men and women massing themselves up before the moving

have seen the worst classes of men and women massing themselves up before the moving charlots of our Christian civilization, I have turned ever, and hopefully, and only, to the Christian Scriptures, to the heavenly forces of Christianity, and in that direction I turn now. We must not, however, forget that Christianity is not the same thing in all hands. When we say our hope for man is in Christianity, we mean neither the disguised Christianity, we mean neither the disguised Christianity of superstition nor the naked and dismembered Christianity of modern unbellef. Romanism covers Christianity with loads of tawdry rubbish and then calls on it to move and save the world. A movement follows, not indeed, of Christianity, but of the superincumbent mountain of rags. Itomanism works precisely most with those parts of her system that do not belong to Christianity. She lays God the not belong to Christianity. She lays God the Father, and our Saviour, mostly aside and devotes nerself to the excrecences of saint worship. She covers up baptism under grease and saif, and directs attention away from the atonement by pointing to the cross of wood, to

relics of saints, and by the pantomime of the sign of the cross. She has also Protestant imitations in these extra Scriptural performances, which show that they have no confidence in the powers of simple Christianity, but only in the dress in which their ingenuity. Romanism, on the one hand, whether genuine or counterfeit, errs by excess. It relies on finery and tradition for what the truth alone can accomplish. On the other hand, the several forms of rationalism claiming to be Christian, err by defect. Unitarianism and Universalism are only different sides of the the same system. The same theory of interpretation will draw either of them out of the Scriptures, and with equal facility. If the New Testament, and with equal facility. If the New Testament especially the first chapter of John's Gospel does not teach distinctly the Godhead of Jesus there is no way of knowing what it does teach; and if Jesus and the Apostles do not teach the eternity of future punishment, we do not see eternity of future punishment, we do not see how they can possibly escape the charge of pur-posely misleading plain people, not only by particular passages but by the general drift of their teachings. The misfortune of liberal Christianity, as it sees fit to call itself, is that, according to the Idea of rationalism, it goes into the Scriptures with a theory which it concludes to be rational, and there cuts and slashes fore and aft until everything is put into a shape to be measured by its tape. In-stead of drawing out of the book itself a theory which will harmonize with the whole tener of which will harmonize with the whole tenor which will harmonize with the whole tenor of it, and allowing it to say what it will, they hold their theory firm and stark, and bend and tor-ture the record until it submits and gives the answer they want. Books, like men, rarely utter the truth under torture. "The Word of God is not bound;" and if the human intellect, in its pride of boasted liberty, attempts to bind it, the dancer is it will carry away the false. danger is it will carry away the false-

No, neither Romanism nor rationalism Christianity. Both of them mangle and dist Christianity Both of thom mangle and distort it until they make it quite another thing than we find to the New Testament. Romanism changes and betrays, overlays and neutralizes changes and betrays, overlays and neutralizes it by innuncrable forged codicils, which claim equal right with the original Testament, while contradicting it; rationalism boldly takes out of the Testament the offensive parts. The two together exhaust the Apocalyptic anathema—"If any man shall take away from the words of the prophecy of this book, God shall take away his part from the book of life; and if any man shall add to the words of the prophecy of this book, God shall add unto him the plagues that are written in this book." Neither of these perare written in this book." Neither of these per-versions of Christianity has power to transform human nature. Romanism retains her power with the ignorant masses born in her pale, but but makes them not one whit less besotted for all her control. In converting men from sin she does nothing. Rationalism, as represented among us by Unitarianism, has no missionary zeal, and preaches the Gospel only to rob men of their faith. In the hands of Rome the Gospel is now a toy, a picture, a theatrical show, and now a bugbear of priestly terrors. In the hands of Unitarianism it is a philosophy with nothing of Unitarianism it is a philosophy, with nothing about it that need trouble an enlightened conscience. Christianity, smothered under the trappings of the Middle Ages, cannot recall the human race from spiritual death; no more can the dainty eclecticism of Unitarianism.

No; in the last thirty years I have seen thousands of people reformed and made new crea-

sands of people reformed and made new creatures, filled with the inspiration of a heavenly zeal, but not by masses and holy water, not by an eviscerated Gospel, but only by the earnest preaching of evangelical Protestantism. Yes, the doctrines of Jesus as developed by Paul and his fellow Apostles; the doctrine, for example, of the moral ruin of the race by sin, by which "all are children of wrath;" the atonement by the death of the spotless and Divine Christ; the the death of the spotless and Divine Christ; the preaching of repentance in His name; the certainty of eternal death to the impenitent, and eternal glory to the penitent; the great truth of justification by faith alone; the work; of the Holy Spirit in the soul, as enlightener, and sanctifier, and witness; the glorious truth of the new birth, and a holy life—these are clearly the essence of the New Testament record, the very voices of Jesus and His Apostles, almost lost sight of for many ages in the wilderness of forms and ceremonies, and amidst the mummerles of Popes and monks, but restored at the Reformation—never, never, we trust, to be eclipsed again.

Reformation—never, never, we trust, to be eclipsed again.

So far as we have seen or known, these are the truths with which Christianity has ever won its real triumphs. These are the words of simple but mighty power before which the sinful heart has qualled and melted, and the sinful life has been exchanged for one of glorious purity. The Gospel, thus understood, in its most obvious sense, meets, practically, all the great problems of the human life—of the struggling, sin-sick soul. It meets, for example, that terrible sense of sin which is universal, which fills the whole earth with groans, which which fills the whole earth with groans, which no soft words of philosophy ner any cunning changes of name can silence. The crimes of history, the shameful scenes of the police courts, changes of name can silence. The crimes of history, the shameful scenes of the police courts, the difficulty of virtue in the best, and the universal sense of guilt, can only be met by a religion which teaches original sin—an inward moral bright which has cursed the race. The contradiction felt by the soul between liself and the Divine law can only be met by an atonement, a satisfaction to Divine justice, and the demand for this can only be satisfied by a personage who, like the God-man of the Gospel, combines the glory of the Delty with the possibility of suffering. When we go to the fallen race with a gospel, the message we take them will be no gospel, no good tidings, unless it proclaims the doctrine of regeneration. Nothing else will do; through sin the breakdown is complete, the reconstruction must be so complete as to be a renewal in the image of God, a new birth from incorruptible seed, bringing in the power to keep the commandments of God. When we go to the sinves of sin, with their consciences seared, counting it a glory to riot in the day time, we can only reach them with a preaching that opens upon them Sinaitic artillery, and scatters among them the bolts of Divine wrath. They must hear of the lake of fire. Their clutch of sin must be burned loose. And when we descant on the graces of religion, on the beauty and sweetness of a holy life, we shall be us those who mock unless we can proclaim a comforter, an indwelling God, a present spirit of Christ, who works in us the good pleasure of His will, and makes the renewed temple of the heart His own dwelling place, and unless we can tell of an eternity of purity and bliss at the heart His own dwelling place, and unless we can tell of an elernity of purity and bliss at the

end of the earthly race.

These are the keys with which orthodoxy, fired by the evangelical spirit, opens, practically, the mysteries of human life—the ordnance with which she batters down the strong holds of Satan, the music and the feasts with which she soothes and satisfies and stage ons which she soothes and satisfies and strong hous the goals that yield themselves to God. This is indeed the Gospel—the Gospel of the Apostolic and the modern evangelical Church, which, however woven into human creeds, and allying itself with present or future forms of litera-ture, artand worship, has before it the task of converting the world. This is the Gospel which is free in development, but unchangeable in substance, which will work mightly, whether in the log school house, in the gorgeous temple, or in the streets and fields, which will pour its

or in the streets and fields, which will pour its purifying power upon humanity through one ecclesiastical organization, or through a friendly cordon of distinct denominations.

My growing belief in the power of Christianity as held by evangelical Protestants, has ever joined itself close by the Church. Christ's name is the only name of power; it holds in its mystical letters all the truths of the evangelical creed, but it, and the creed that grows out of it, must live in the consciousness of the Church; the Truth must put on the Church as a garment in which to make itself visible, must use the Church as armor, as enginery. Now as I stand here at the end of thirty years, and look back, I feel a profound regret for the quarrels of evangelical churches, I feel a pang of remorse for momentary indulgences of sectarian feeling in my own experience. But I nevertheless feel that there is a true and profound union among the evangelical churches, of which close communion in one denominafound union among the evangelical churches, of which close communion in one denomina-tion, and the dogma of Apostolical Succession tion, and the dogma of Apostolical Succession in stother, is only a very slight interruption. Stubbses are well offset by Tyngs, and close communion is only the result of a difference of opinion about the mode of an ordinance, which does not in the least obstruct hearty co-operation in most of our Christian enterprises. Evangelical coureness are one in all the essential principles of a common faith; they can job, all round the world, in repeating from the heart the Apostics' Creed. They are one in laying the highest streas on the same truths in presenting; one in hostility to the errors of Rome and of rationalism; and this real oneness of the churcles is coming more and more to of the churches is coming more and more to distinct consciousness. This is the meaning of the evangelical alliance in England and else-where, and of the Church Diets in Germany, where the evangelical churches recognize where the evangelical churches recognize each others' Christianity, by common expressions of their faith and common plans for the weal of resplicit

mankind.
This real union of the evangelical churches, resulting from their outgrowth from the eternal root of Gospei truth, from their feeling within them the juices of a common life, from the love that binds them one and all to their Lord, is destined to advance, and to become an instrument of great power for good. We can-

not tell what effect the ages may have on ecclesiastical forms, either in changing the old or in forming new ones. We do not know whether the complete unity of the church will come by uniting all sects in one compact organization, or whether it will take place rather in a spiritual process. eradicating rivalry, and by a spirit of love, broad and deep, fusing them into one for all the purposes of communion, and retaining their several organizations for the sake of efficiency. But that a working unity will come, the signs foretell, the world demands, and I do not doubt. And when it is fully come, there is nothing to which it will not be adequate. Just think what evangelical Christians could accomplish in our own country if they were all more perfectly united by the love of God and of one another united by the love of God and of one another than they are now as sects. The results would be something like the following. Prompted by a Christ-like pity, whose undivided fide would move with the strength of an ocean and the gentleness of a zephyr, the church would follow the example of the Master in looking up the worst classes of the community. Instead of leaving such work to uncertain philanthropy, she herself would establish missionary institutions for Magdalenes, and similar establishments for hopeless inebriates; missionary reformatories nopeless inebriates; missionary reformatories for the worst classes of every description. She would recognize in the most degraded of these the brothers and sisters of the publicans and sinners to whom Jesus gave special personal attention when on earth. These would be gathered up, if possible, as fast as they fell, and the effort would be by the Gospel and its divine charity, by bread of earth and of heaven, to bring them to Christ and to health. The abuses of the areas would be corrected. bring them to Christ and to health. The abuses of the press would be corrected. A public opinion would be created, before which bad newspapers and periodicals and books would disappear. Such a paper as the Police Gazette, and portions of many others, like moles, dazzled blind by the pure light, would burrow out of sight. Impure amusements would share the same fate. Extravagance in dress would become disreputable, and the money now spent in trails, in jewelry, and mere changes of fashion, would feed the poor and reform the wretched, while thoughtless maidens would be wretched, while thoughtless maidens would be subject to no temptation to sell their purity for the geograms essential to respectability. Such would be the force of virtue going forth from the whole evangelical church of the nation so united, that the Government would be penetrated by it. It would breathe an inspiration of purity into the public life. It would demand the good and wise for office, and our laws and their administration, in such a light, would blush at impurity, at injustice, or at profanity. Our city governments, no longer controlled by mere party interests, would make virtue their central idea, and the officers, from the nighest to the lowest, would feel and show the power of the ruling idea. Nay, if the whole evangelical church were carried up into this sublime unity, merging her differences in love and in the practical aim of saving the world, she would with her whole heart address herself to the roots of social order, as they are pre-sented in the life of childhood. The family, the very womb of society, would become the theme of profoundest, sanctified study, and the object of devout and sleepless care. As now, it is in the family that vices first root themselves, and, unconsciously watered and warmed by over-indulgent affection, grow into strength before we know it; so then the intensified force of the divine life in the Church would make pure reli ion the ruling sentiment of the fireside, and he children, instead of growing up the playthings of vanity, with pampered appetites, regarding wealth and social position as the greatest things, would estimate trifles at their true value, and feel in the divine atmosphere about them the dignity of goodness. This divine idea would naturally enter and rule the schools, and a perfect unity of Christians would know how to secure a system of Christian in-struction, which would be seen to be quite as essential, even to common school education, as arithmetic or grammar. To this the love-and-truth-inspired Church would add organized care for vagrants and destitute persons gene-rally, gathering them like lost treasure, and laboring to restore them to purity and happi-ness. This is in the very genius of Chris-tianity.

laboring to restore them to purity and happiness. This is in the very genius of Christianity.

Now, brethren, suppose such a united evangelical church, penetrating all the forms of public and private life with its whole energy of accumulated love—suppose such a church to be the heritage not of our country only, but of every country of Christendom, and who can measure or limit its power? How would international law drink in not only justice, but divine charity! How would the weak tribes become the wards of the pewerful States, to he taught and elevated—in a word, how soon and rapidly would the world be on the way towards taught and elevated—in a word, how soon and rapidly would the world be on the way towards the fulfilment of that poetry of Scripture, in which "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the falling together; and a little child shall lead them." The union of the human race has been the drawn of heroes and dynastics but they knew dresm of heroes and dynasties, but they knew no principle of unification but physical force, Heathen Rome united the nations by conquest, stringing them on her great sword. Papal Rome attempted the same thing in the spiritual sphere, but her ecclesiastical bond was forged out of the broken sword of her heathan ancestors. Catholicity is right, but its principle is not force; it must be begotten of love and free-

But is not such a union utopian? Is it possible that all true Christians should heartlly unite around the only saving name, with loving appreciation of its Divine meaning? We answer, it is not only possible, but certain. It is pledged in the prayer of Jesus, "that His people may be one, as He and His Father are one." It is prophesied and promised in a hundred sacred texts, and it is rapidly advancing towards realization this moment, while we speak. Think for a moment of the time, scarce a century ago, when even Protestants had not ble that all true Christians should heartily towards realization this momeni, while we speak. Think for a moment of the time, scarce a century ago, when even Protestants had not learned the lesson of freedom of conscience, and when to have a creed involved the condemnation of every man who rejected a single minute point of it. Recall the still more recent time when, liberty of conscience reluctantly conceded, the principal activity of the evangelical churches was found in the department of heated polemics. And behold, what an advance! Evangelical alliance, Church Diets, Union prayer-meetings, general Sunday School Conventions, general Christian Commissions, a common creed distinctively recognized by all evangelical Churches as containing all essential truth, and for which martyrs could be found in all communions, and, as the crown of all, the dawning of a loving co-operation, before which exclusiveness colors with shame, prejudice perishes, and the various denominational organizations consecrate themselves to the general good, and build themselves up only as a part of the kingdom of Christ! He who does not see among evangelical Christians a broadening charity, an easier movement at the points of inter-denominational contact, a sort of quiet emptying of the streams into the ocean, seems to us to need a touch of the Divine "eysof quiet emptying of the streams into the ocean, seems to us to need a touch of the Divine "eye-

seems to us to need a touch of the Divine "eyesalve."

But if this Divine unity comes, is it competent to the work of the world's renewal? Are the ideas of the gospel, of the iall, of the Godman, the atonement, repentance, regeneration, hell and heaven—are these, as a Divine revelation, scattered, breathed out of the heart of an agreeing, laboring Church—are these sufficient? Why is not this unity of the Church involved in Christ's law of universal brotherbood? Nay, is it not included in Christ's spirit, in his example of sacrifice? Is not love, the very life-breath of Christianity, an element of moral omnipotence? Is not Heaven itself only the perfect bloom of the love which shall unite the purified Church? Does not the good Samaritan, binding up the wounds of his enemy, represent the work of the Church? And when the whole of the living Churches of Christ shall be baptized into the good Samaritan's spirit, their united strength shall lift the world out of sinful sockets, and establish it in righteousness, clouds of reproach shall spring from their frown, and their smile shall become the common light of daily life. Every good man, in the light of the gospel, becomes a type of the race; every union of Christian hearts a symbol of the conquering of love at the last. If God shall overthrow many by one, He shall subdue the world by the united ali. We may say this is far off; that there are many obstacles to surmount; mountains are to be levelled, and seas to be bridged, as it were. What of that? The mills that are to grind out these results are not pressed for time; they do not wear out, but polish and improve by frietlen. A few days of a thousand years each, of which we shall watch the dawn and flight from the bills of glory, will finish the work. In Heaven we can afford to wait; here we can wait for Heaven.

With this view of the Gospel and the Church, inspiring as it does pity for Christ's enemies, and contempt for their harred, I can retire from the pastorate with cheerfulness. The office of pastor has pectrate But if this Divine unity comes, is it compe-

of 'never again having a people, But I shall seek to remonerate myself by retiring into the chambers of memory, and arranging the past as Paul did his cloud of witnesses. I shall compensate myself by numbers for the ethereal and shadowy character of my new and yet old flock. It shall consist of all the congregations of which I have been pastor. I shall preach to them and visit them often, but shall much oftener have them preach for me. Their eyes shall melt me, and their lives and loves shall comfort me. You, my dear brethren, are my last flock; you will occupy the seats nearest the pulpit, and over your heads and from your loving glauces I shall look further and further back into faces only as dear. But chiefly shall I look upon you and the rest as part of that Church which, in a better age, shall conquer humanity for Christ.

I can say to you, my congregation, in the language of bavid, "Very pleasant hast thou been unto me, my brother Jonathan." A more devout, a more genuinely religious, or more liberal church than this it has never been my good fortune to serve or to know.

The mutual atlachment of its members, its

good fortune to serve or to know.

The mutual attachment of its members, its

the mutual attachment of its members, its beautiful, cheerful unity. I have never seen excelled. Its tender and respectful consideration for its pastor and those pertaining to him, has made him feel how difficult it is for one adequately to return the love of so many. He leaves, but in a precious, a spiritual sense, he takes you with him, and hopes that In the same sense you will keep him. He leaves you with a retiring pastor's blessing, and will follow your history with a pastor's and a friend's prayers; he is with a pastor's and a friend's prayers; he is sure you will continue to think kindly of him and his. Relations so pleasant as ours have

and his. Helations so pleasant as ours have been point us to the land across the river, where "Beyond the flight of time,
Beyond the vale of death,
There surely is a blessed clime
Where He is not a breath,
Nor life's affections transient fire,
Whose sparks fly appaired and expire."
May the candle of the Lord ever shine upon you, and the name of the God of Jacob ever defend you! May your wails be salvation and your gates praise!

your gates praise

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