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REV. DR. W. J. HOGES'S  
FAREWELL DISCOURSE.

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A

DISCOURSE,

DELIVERED BY THE

REV. WILLIAM J. HOGE, D. D.,

COLLEGIATE PASTOR

OF THE

BRICK PRESBYTERIAN CHURCH,

NEW YORK,

ON THE

RESIGNATION OF HIS CHARGE,

JULY 21, 1861.



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1861.



New York, July 23d, 1861.

REV. WILLIAM J. HOGE, D. D.

*Dear Sir* :—At a meeting of members of your congregation, held to-day, we were appointed a Committee to request you to furnish for publication a copy of your Farewell Discourse, preached in the Brick Presbyterian Church, in this city, on Sunday, the 21st inst.

We hope you will gratify those from whom you are about to separate by a compliance with this request.

CHAS. P. COCHRAN,  
MOSES ALLEN,  
DRAKE MILLS,  
J. M. NIXON,  
J. DARRACH,  
SAM'L A. CHURCH,  
W. BARBOUR,  
J. G. DAVIS,  
D. P. REISCH,  
JACOB CRAM.

As this communication was made to Dr. HOGE by the Committee on the eve of his departure, he could only make a verbal reply, expressing his grateful sense of the personal kindness and affection shown to him by the congregation, and submitting the manuscript of his sermon to the judgment of the Committee, for publication, if they should think best.

## DISCOURSE.

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WITH a heavy heart I enter this pulpit to-day. For more than two years it has been the scene of my deep and sacred joy. Blessed be God, I never rose in it but to tell of "His unspeakable gift" to our ruined world,—Jesus Christ and Him crucified. And all-unworthy of the glorious theme as my speech has been, these sincere attempts to commend to sinners and saints His person and work, His sufferings and grace, have become henceforth an everlasting joy.

And now, once more, before anything else, and above everything else, would I beseech all souls to receive Him, love Him, live for Him, and "stand up" for Him, as He shall give them grace. Oh, if you who have hitherto rejected Him, might now be persuaded to take Him as he is freely offered in the gospel, I would gladly, so far as the things I have to say to-day concern me personally merely, leave them all unsaid, and sink away from your sight, forgotten or despised, for His precious name's sake, who suffered obscurity and shame for me.

But I dare not thus go. There are things to be said which concern me as His ambassador, to whom some of His honor among men has been graciously entrusted; and things which concern many of His faithful servants, my beloved brethren in this church; and things which concern the glory of His gospel among men. I shall try to speak in simplicity, love, and the fear of God, and with no other fear.

The immediate occasion of these statements is, that, on Wednesday last, I addressed the following letter to the Session of this church :

“For some time past I have contemplated a resignation of my pastoral charge in the Brick Church. I have only waited to discover the clear will of Providence.

“Conscious of a radical difference between my sentiments and those of my people on the great issues of the day, I yet remembered that my Master had called me to preach the gospel as His ambassador, and not to discuss any political question, however absorbing. On this ground I have steadfastly stood.

“For a time I was induced, by the entreaties and representations of many friends in whose judgment and faithfulness I confide, to believe that a majority of my people were willing to place the gospel above this national question, and that they earnestly desired me still to serve them *in* the gospel.

“But since it has become manifest that a pastor, whose political views, though never obtruded, are opposed to their own, can no longer labor with com-

fort among them, I request the Session to take the necessary steps to obtain the consent of the congregation to a united application to the Presbytery for a dissolution of my pastoral relation."—(*Dated*) July 17th, 1861. (*Signed*) *W. J. Hoge.*

This meeting of the Session was requested, at our regular quarterly meeting on the previous Thursday, by the senior pastor, who then stated that he had grave matters to lay before us.

When we met according to this request and our own adjournment, on Wednesday, the 17th inst., the senior pastor invited our attention to the relations of this church to the general state of the country, and to the difference in views as to this great question held by the senior and junior pastors, and to the complaints which many had made to him touching my course in this matter. He invited a friendly conference on the whole subject.

After a profound silence for some minutes in the Session, I rose and presented my letter of resignation.

I may say, in passing, that this was the only meeting of the Session in which this subject was ever considered.

On motion of Horace Holden, Esq., it was resolved that this request be granted, and that the necessary steps be taken to obtain the consent of the congregation to a united application to the Presbytery for the dissolution of the pastoral relation. In moving this

resolution, he took occasion to applaud my course (in resigning) in terms which showed that I had at length performed one act which elicited his high approbation.

A prolonged and earnest discussion followed this motion, in which no insignificant portion of the Session, whether members or weight of character be regarded, earnestly protested against my resignation, and deplored and condemned all those measures, whether public or private, which had driven me to such a step.

And while every one of the gentlemen to whom I now refer totally differs from me in such political doctrines and sympathies as pertain to the present national crisis, they did all warmly commend my course as to these exciting things. They have frequently expressed their unqualified approbation of my conduct, and their unqualified contempt for the notion that these differences should, in the least, affect my personal or pastoral relations to them.

I have not asked their leave to name them, but shall do it on my own responsibility. They are men who will not shrink from standing thus publicly for me, if what I now say is correct. They are men, too, who will boldly set me right, if what I now say is *not* correct. Their names are Moses Allen, Daniel Lord, Abner L. Ely, and James Darrach.

And to these weighty names I add, with solemn gratitude and tenderness, one more,—the name of my

beloved friend and brother in the eldership of this church, whose uniform kindness to me and my family I delight to record while he sleeps in Jesus, his gentle heart to be pained no more by any earthly care or distraction. He was in his new-made grave when this sessional meeting was held; but a member of his family, well knowing his father's cordial approval of all my course as a pastor to this people, and animated by love for simple truth and justice, both volunteered this statement and authorized this public use of his father's revered name—Thomas Egleston.

And now what *has* been my course, on which so much comment has been made?

It is partly what I have done as a citizen, and partly what I have done as a minister of the gospel.

As a *citizen*, I have, first, studied the great issues of the day as impartially and diligently as I could, and formed my own opinions.

Secondly, I have remembered that I am a free citizen, in this free Republic, and in the "free North," and that, as a citizen, I have a right, not questionable by any other citizen, firmly to hold and calmly to express my opinions.

Thirdly, I have not forgotten, meantime, that I am a minister of the gospel, as well as a citizen of the State, and that therefore it became me to utter my political opinions unobtrusively, "giving no offence in anything, that the ministry be not blamed." Therefore I have sometimes waived conversation on such

topics; but, when fairly approached by any responsible person, I have frankly and courteously made known my political faith. And this tells my course as a citizen.

*As a preacher of God's Word and a pastor of this church*, my course embraces my public prayers and my public discourses.

In my prayers I have poured out my soul with tears and anguish for this land, this whole land, from the St. Lawrence to the Gulf, from the Atlantic to the Pacific. I have besought our gracious God to bless it all. And surely *they* ought not to object, who hold that it is still all one country and their country.

I have also prayed for the President of the United States (though the contrary has been often asserted), sometimes by that designation, and always by such designations as clearly included him, as, for example, "Bless our rulers," "Bless all our rulers from the highest to the lowest," "Bless all who are in authority over us,—our Executive, our Legislatures, national and State, and our Judiciary." Yea, I have said, "Bless all who hold military authority, and give them grace to use it for thy glory." I have gone further: I have sought grace and wisdom from heaven on all editors, and authors, and orators; in short, on all who held any species of power, by which our common interests and destinies, and the cause of God on earth, might be affected.

In all this I obeyed directions in God's Word too familiar to need quotation.

And as to the President of the United States, I felt and feel that few men were ever placed in a position in which they more need grace and wisdom from God.

But have I not included in my supplications the rulers of the Confederate States? To be sure I have; for I am bound to obey God, speaking by the mouth of the Apostle Peter and saying, "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for *all* men; for kings and all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

But what *special* blessings have I sought for all these men, North and South, who hold so much of our happiness and destiny in their hands?

That in every heart God would shine and reign; that they might have wisdom to know what is right, and grace to do what is right; that all that is wrong in any of them might be rectified, and all that is right confirmed; in brief, that all rulers and all people in this broad country might fear the God of heaven, and so be guided in doing His blessed will that the whole land and the whole world might be filled and covered with the Divine glory.

Then, as to your beloved sons and brothers: your tears and audible weeping have, more than once, borne me witness how I have pleaded that they might be

preserved from all evil, and especially from sin ; that the godly among them might be bright in grace and very fruitful in righteousness ; that the impenitent might be prepared, through grace, for all the perils of war ; and that God would speedily restore them all, in honor and righteousness, to the sweet sanctities of home and the House of God. And I have added, "Extend these blessings to all who are dear to any of us." Was not this right? And did it not include many, many, dear not to *me* alone, but to many families in this congregation? And is not every one of these prayers according to the law and spirit of Christ?

And now, as to my sermons: they have simply been, as far as I had strength to make them, scriptural, gospel sermons.

When you called me you knew me only from testimony, from my sermon in the Academy of Music, from another which a few of you heard in the late Dr. Alexander's lecture-room, from the report of your Committee who visited me in Virginia, and from a little book which many of you were led to examine at that time—"Blind Bartimeus." Now, I am sure you never heard of me as a preacher of anything but the gospel; and in the volume to which I have referred you read, if you chose to read it at all, the following language: "They have let him (Bartimeus) know that the Healer of the blind is near; and I am sure that nothing they could say about anything

else could make up for *not* telling him that. The most eloquent harangue on the politics of the times, though Pilate, and Herod, and Cæsar, and Roman eagles, and Jewish banners, and liberty, and nationality, and destiny, had rolled with splendid imagery through sounding periods, would have been a sad exchange for those simple words—‘Jesus of Nazareth passeth by.’ Nor would Aristotle’s keenest logic, nor Plato’s finest speculations, have served a whit better. The man was blind, and wanted his eyes opened; and, till this was done, these things, however set forth, were but trash and mockery.

“Mockery? Are not the preachers of God’s Word stewards in Christ’s House? And has He not made ready to our hands boundless stores for perishing sinners, and bidden us give as freely as we have received? And when hungry souls come at our call to the gospel feast and wait to be fed, if we give them dry husks of philosophy for the ‘strong meat’ of doctrine, the ‘stone’ of hard metaphysics for the living bread of God’s saving truth, and the ‘scorpion’ of envenomed political fanaticism for the sincere milk of the word, clusters from Eshcol, water from the River of Life, wine of gladness, and manna still wet with the dews with which it came down from heaven,—is it not bitterest mockery of the deepest sorrows and basest treachery to the highest trust?” (pp. 83–85.)

When I came at your call, in my inaugural sermon I frankly told you that I came simply to preach the

gospel by expounding God's Word. I said I did not wish to fall under the withering rebuke which Daniel Webster once gave when he said, "Too many preachers get their text from the Bible and their sermon from the newspapers;" nor lay myself open to the overwhelming reply once made by Henry Clay, when a certain clergyman in Washington asked him why he had ceased to attend his church—"Because," said he, "I hear so much politics all the week that I do not care to go to church except to hear the gospel." And, I added, that whatever others might choose, I chose to side with good old Archbishop Leighton, who, when asked why he did not preach more to the times, said, "Oh, while so many are preaching to the times, give *me*, at least, leave to preach to the eternities!"

I heard that this gave pleasure then; but now it needs vindication, which I will briefly attempt.

1. Christ, who is my only Master, as He is the only Head and King of the Church, sent me here, not to preach the politics of this world, but on a very different business. These politics may sometimes be very grand. They may embrace the boundaries of a great nation and the destinies of millions. And they must be attended to. They may demand study, prayer, toil, treasure, blood. And every citizen must take his share in the mighty business,—the minister and the merchant, the lawyer and the physician. Some citizens must serve in office, some must give time, some money, some their pen, and some brave

the terrors of battle; and all should exercise, wisely, honestly, and in the fear of God, their elective franchise.

But let not the physician give me his politics when I ask his prescription. Nor let the advocate forget to plead for my life or my estate in his zeal to deliver a political harangue. And let the preacher, in the exercise of his profession, stick to *his* business.

What, then, is his business? Let Paul answer. (2 Cor. 5 : 18–21.) “And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation: to wit, that God was in Christ, reconciling the world to himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ’s stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.” Let Christ answer. (Mark, 16 : 15.) “Go ye into all the world and *preach the gospel* to every creature.” And where do you find that Christ or His Apostles delivered one sermon in the least answering to a modern political sermon?

Did Jesus not say, answers one, “Render to Cæsar the things which are Cæsar’s, and to God the things which are God’s”? And does not Paul say, “The powers that be are ordained of God. Whosoever

therefore resisteth the power resisteth the ordinance of God"? And are there not similar passages? and must not these be preached?

To all I say, decidedly, yes. We must "not shun to declare all the counsel of God." These passages are of great importance. They put government on its right basis. They beget law and order, peace and happiness. They make good citizens. I have time now for only three remarks on them.

The first is: that the true interpretation of them is *always* true. Therefore, either they do not teach the doctrine of passive obedience and condemn all revolutions (as some have held), or they condemn the revolutions of 1648 and 1688, in England, and the revolution of 1776, in America.

My second remark is: the true interpretation of these passages is true *everywhere*. Eternal truth is universal. The Bible is for all the earth. These passages do not inquire into the origin, rightfulness, or excellence of any government; nor do they give the preacher, in expounding them, the smallest authority for such inquiries. They take every government on earth as it is. It may be good or bad; founded in right or wrong. These passages say not a word of that, and, if the preacher sticks to his text, *he* will say not a word of that. In Rome or Paris, in England or Hungary, in Sardinia or Austria, in Washington or Richmond, if he speak according to the oracles of God, he will say the same things.

Once more: these passages do not bind the citizen to approve every act of his government, even in time of war. Did no good citizens in England disapprove of their war upon the colonies? or their opium war with China? or the Crimean war? Did no good citizens of this city disapprove of *our* war with England in 1812? Did Paul approve of all the acts of his government when he wrote the passage to the Romans already quoted? If he did, he approved of the acts of a government at which it has been thought virtuous ever since to shudder.

What is righteousness? Perfect obedience to law. The angel, whose obedience to God's law is perfect, has Divine righteousness. The child, who perfectly obeys every parental law, has filial righteousness. The citizen, who perfectly obeys every law of his government, has political righteousness. *That* righteousness I claim to-day.

God, indeed, looks at the heart; the State looks at the act. God judges the thought; the State judges the deed. If a man's deeds are according to law, the State justifies him. It asks no more. In every government which is not a despotism the citizen may, therefore, mourn the action of the government, and freely criticise it.

But may not an argument for political preaching be drawn from the example of the ancient prophets? By all means, when two things come to pass to make the cases parallel.

When we live under a government in which the Church and State are not only united, but identified, we shall enjoy the *first* circumstance necessary to complete the parallel and make the argument valid. They lived under a Theocracy, in which God was King. The Church (the visible Church) *was* the State. Even after the pure Theocratic form was changed, according to the provisional Constitution laid down in the 17th chapter of Deuteronomy, verses fourteen to twenty, the essential features were the same. God was Head of the State, that is, the Church, and human kings were but his viceroys. Under such a government what was political was also ecclesiastical. If this is not our condition, the argument from the political preaching of the ancient prophets fails.

Again: when God *inspires* any of us to declare some special political doctrine or decree, we shall enjoy the *second* parallel to the condition of the prophets. When He reveals to me something about England, France, or the United States, and bids me utter it, I hope I shall have courage to obey. Until He does so, I hope I shall have grace to stick, in my preaching, to what He *has* revealed.

2. Political preaching is *not needed*. Political instruction is otherwise provided for. Many learned and excellent gentlemen devote themselves to this work, in many forms. They have given us histories of our Constitution, and formal expositions of its pro-

visions. Great statesmen have keenly debated its articles, and the people have easy access to their opinions. It is the special work of the secular press to give political information and advocate political theories. Halls are everywhere open for such discussions, and six days of the seven may lawfully be devoted to giving and imparting political light.

All experience, too, shows, that men rarely lack zeal in attending to their secular concerns. Nor will they lack capacity or fidelity, if only their *piety* is kept vigorous and pure. And how shall this be done? God has revealed but one way. "Sanctify them through thy TRUTH," says Christ, and adds, "thy WORD is truth." Therefore, when the living ministry faithfully preach the living Word, God's living Spirit is pledged to produce the fruits of grace and a holy life. Therefore, if our aim is, that men shall attend best to their secular interests and duties, the directest, surest and divinely appointed way is to preach them a pure gospel.

And if it be said that such good men as preachers ought to have this instruction in their hands, it makes me sad to confess that instead of the preacher lifting politics up, politics generally pull the preacher down. If the pulpit tries to become a platform, it is in danger of getting lower than the platform. It is a common remark that more invective and fierce epithets are to be found in the political sermon than in the political speech.

3. Political preaching *is not desired*. How often, of late, has the lament been heard all over this city, "Is there *no* escape from politics? We attend to politics all the week, and hear little else; may we not have respite on the Sabbath? Through the parched sand we walk six days, and we see from afar the palm trees greenly waving over the cool wells of Elim. Shall we be mocked when we draw near, and still find sand, arid sand?"

I tell you, friends, there are men and women wandering sadly about this city, hunting for places where they shall be sure to hear the gospel, and be safe from political preaching; *not* because the politics differ from their own, but because they long for the consolations of the gospel of grace,—long more than ever in these days of distress and calamity.

And who does not every day hear of unconverted men abandoning their churches, and doubting even the reality of religion, because of this political preaching? I speak what I know and bitterly mourn; and the churches will bitterly mourn ere long, if this be not changed. Our children will grow up hardened, godless, infidel.

4. Political preaching *is despised*. How ludicrous learned senators often look when they attempt a little theology! Nor do we appear better in their robes.

But I mean more than this. The preacher of God's Word, standing where his Master put him, and cleaving fast to his sacred message, is clothed with

heavenly authority. Men feel that God speaks by his messenger. They bow and tremble. But when he leaves his great commission, the preacher is, like Samson, shorn. His hearers are inwardly replying, "We know as much about these things of the world as you, and sometimes a little more. Don't pretend that you have Bible authority for deciding modern political or constitutional questions. The Bible was finished 1700 years before the Constitution of the United States was made. It says nothing about the relation of the States to the general government. That depends on the terms of the original compact, of which a layman can judge as well as a clergyman."

Nor is this all. The pulpit, once down, does not easily get up. The minister has been seen without his priestly robes, and the prestige is gone. Reverence for the sacred office is weakened, and the most earnest preaching of the gospel has lost its peculiar power.

5. If political preaching becomes general, the *churches will be torn asunder*. They will be at the mercy of the world. Instead of break-waters to the floods of excitement which roll over the land, they will fan the tempest and open the sluices. Let the world once use the church, and it will be slow to relax its grasp. It will be ever demanding fresh proofs of patriotism. Every compliance will make another easier and more necessary.

The result will be, that everything that agitates

or rends the State will agitate or rend the church. And all know that ecclesiastical divisions are, of all others, the hardest to heal. Thus shall the fair spouse of Christ be cruelly hacked and hewn to pieces.

I fear we are just beginning to reap the bitter fruits which political preaching and political action in our ecclesiastical courts are to bring forth. I dare not omit saying this. I would lift my poor voice and warn my countrymen, and especially my countrymen in the more blessed citizenship of Zion. May God raise mightier voices than mine everywhere, to sound the alarm before all our churches are made fearful and scandalous spectacles of strife and confusion, and God's blessed Spirit is grieved utterly away!

That the majority of this people agree with me here, I hope; I believe. They do not agree politically with me, but they feel that this should not part us while I love them and preach Christ to them.

And God knows my heart, that I *do* love them, and with a fervor I cannot express. Why should I not? My brethren, you have been kind to me with a kindness which I shall remember gratefully forever. I may not forget the night of my sudden calamity, and the day of your rallying around me with a unanimity and generosity which well-nigh took away my power to thank you. Nor does this great mani-

festation of your generous love stand alone. My whole pathway, even to this hour, has been covered with it. Nay, its manifested depth and tenderness at *this* hour make this farewell service the heaviest task of my life.

Wherever my lot may be cast, I feel, and my family feel it equally, that we can never be surrounded by a people in whose noble faithfulness and love our hearts could repose with more comfort, even to the end of life.

Why, then, do I go? I have been constantly met with the sad inquiry from those whose grief, in the sundering of this solemn relation, is too sacred to be slighted. "Why is this? What have we done that we should lose our pastor without an opportunity to protest or prevent?" A deep feeling of undeserved injury seems to pervade many hearts, and I have no right to leave the burden of this inquiry anywhere but just where it belongs.

I will first—for I have nothing to conceal—say that, ever since the beginning of this national conflict, my heart has yearned towards my beloved South, and especially the dear Commonwealth of Virginia. I have longed to share their privations, their dangers, and their destiny, whether of humiliation or triumph. But all these feelings I was ready to sacrifice on the altar of Christ and His cause. And I *did* sacrifice them. God gave me the joyous capacity to *absorb* myself in my work as a Christian minister. Having

abundantly declared, by my conduct and in this discourse, that I place this sacred relation of pastor and people above every national question, I could never have severed it for such a cause as this,—weighty though I feel it to be in itself.

Where, then, does the responsibility of this step belong?

I am told by many, “We believe that, if a congregational meeting could be held, a large majority would oppose your resignation. Why will you not, then, wait for it?”

For this apparently hasty action there are two reasons—

First: as my future home is to be in the South, I must seek it immediately, for reasons too obvious to need explanation.

But last, and most important, I could not stay, even if an overwhelming majority voted against my going. And why? Because the party, whether small or large, who have brought about this step, are determined to make our difference in political sentiments a cause of strife and division among you, whereby much scandal and sin would accrue, and serious injury would be done to the Church of Christ.

But many say, “Why would it not be better to meet and oppose, and, it may be, overcome this discordant element among us?”

Because, my dear friends—and I say this with more pain than I can express—my venerable colleague

is one of those who think it ought to come to a separation, because I cannot agree with you or with him on the great political question of the day. While expressing himself in terms of personal kindness towards me, he declares, "I think you act generously in going. You might have stayed and caused us much trouble."

I tell you this not by way of reproach. I have not the least disposition to utter one unkind word. But I must state facts, that I may stand acquitted, in your eyes, of injustice and rashness in this solemn transaction. If any of my remarks seem harsh, I am sorry. I have tried to purge them of every element but that of simple truth; and I believe your investigations into this matter after I am gone will convince you that I could not have said less.

For weeks past my incessant cry to God has been for light, that I might know my duty, just my duty. It has been a time of great perplexity. But I believe that God has answered my prayer. The light shines. My path is plain. I have no hesitation in taking it. "The LORD is my Shepherd." He is "my light and my salvation."

Nor, in looking back upon my motives and my course in the whole of this grave business, can I find one point about which I feel compunction.

My venerable colleague! never, to my dying day, can I forget how, when I came here a stranger, you received me with all the tender love of a father;

nor how my heart leaped up to meet it with all the revering love of a son. May God bless your age with all the supports and consolations of His abounding grace!

And now, my dear flock, what more shall I say to you? My heart is full, but I must forbear. Farewell! in all the largest, deepest, sweetest sense of this word, farewell! well in time, well through eternity. Here may you be led in green pastures and beside the still waters; and there may we all walk together on the banks of the River of Life, while the Lamb, whom we now confess and shall forever adore, shall lead us. There we shall all be clothed in the spotless robe of Christ's righteousness; there no more charges will be made, and no more defences needed.

23 JA 08

## TESTIMONIAL

ADOPTED AT A MEETING OF MEMBERS OF THE BRICK CHURCH AND CONGREGATION, HELD JULY 22, 1861.

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THE undersigned, who are members of the Congregation of the Brick Presbyterian Church of New York, in this form communicate to our Pastor, Rev. WILLIAM J. HOGÉ, an assurance that his resignation of Pastorship over us has been received with heartfelt sorrow.

We wish him to know that we venerate him for the zeal, fidelity, and Christian Love with which he has preached the gospel to us, in all simplicity, "Christ and Him crucified," to the exclusion of every other theme; and that, in the midst of angry political excitements around him, he has borne himself frankly, but with Christian moderation and gentleness; and that his separation from us has grown out of no fault on his part.

In his retirement Dr. HOGÉ and his family will bear with them our affectionate remembrance, and our prayers that he and they may ever enjoy in their future homes the richest blessings and grace of our Divine Master.

NEW YORK, *July 22*, 1861.

CHAS. P. COCHRAN,  
J. G. DAVIS,  
JAMES DARRACH,  
D. P. REISCH,  
J. L. MOORE,  
ROBT STEWART,  
WM. BLACK,  
W. G. GRANT,  
M. GRAHAM,  
WM. BARBOUR,

DAN'L LORD,  
JOHN M. NIXON,  
MOSES ALLEN,  
JACOB CRAM,  
SAM'L A. CHURCH,  
DRAKE MILLS,  
C. TAYLOR,  
W. J. BUCK,  
ALGERNON S. SULLIVAN,  
ABNER L. ELY,

and others.

