

COLUMBIA LIBRARIES OFFSITE

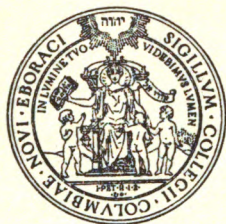


CU01487795

W 500
913.71

Columbia University
in the City of New York

THE LIBRARIES



WASHINGTON

A CHRISTIAN.

A DISCOURSE PREACHED FEBRUARY 23, 1862, IN THE FIRST
REFORMED PRESBYTERIAN CHURCH, PHILADELPHIA.

BY THE PASTOR.

J. W. G. 1862

PUBLISHED BY REQUEST.

PHILADELPHIA:
WILLIAM S. & ALFRED MARTIEN,
606 CHESTNUT STREET.
1862.

52322

THE PROFITS OF THIS PUBLICATION ARE DEVOTED TO THE ARMY
COMMITTEE OF THE PHILADELPHIA YOUNG MEN'S CHRISTIAN
ASSOCIATION.

30 fa 24

973.41

W977

CORRESPONDENCE.

PHILADELPHIA, *February 25, 1862.*

REV. DR. WYLIE,

DEAR SIR—The undersigned, having listened with great pleasure to your excellent discourse on the Character of Washington, considering it admirably suited to the times, and worthy of wide circulation, request, at your earliest convenience, the favour of a copy of the same for publication.

Yours, very respectfully,

J. W. FAIRES,
GEO. H. STUART,
R. GUY,
A. S. McMURRAY,

R. BLACK,
J. B. RODGERS,
W. RAY,
J. GRANT.

PHILADELPHIA, *February 28, 1862.*

DEAR BRETHREN—It gives me pleasure to find that the discourse, to which you refer so kindly, has met with your approval. Influenced by the judgment of friends whom I respect so much, I overcome my repugnance to appear in print, and submit it to you for publication, with the earnest desire that it may do something to lead the soldiers and statesmen of the present times to emulate the example of the illustrious Washington.

You may observe, that the discourse, as now submitted to you, is somewhat modified. I have made free use of Sparks's Life and Writings of Washington, Rev. E. C. Macguire's Work on his Religious Opinions and Character, and various other publications bearing on the subject, which will be found to substantiate what I have said. Quoting largely Washington's own language, I have omitted much which was my own. I thought it was better to let *him* speak, and be silent myself. His pure example and wise counsels suit our circumstances, when an intestine enemy has reproduced dangers as appalling as those which our Revolutionary Fathers encountered. As we emerged gloriously then from the sea of trouble, so Heaven's guidance and support will rescue us again. It is, perhaps, too much to expect that our present struggle will develop another Washington; but when this foul rebellion shall have been suppressed, we shall have renewed reason to praise Him in whom "our fathers trusted, and he delivered them," and who is "our refuge and strength, a very present help in trouble."

With affectionate regard,

I am truly yours,

T. W. J. WYLIE.

J. W. Faires, D. D., George H. Stuart, Esq., R. Guy, Esq. A. S. McMurray, M. D., R. Black, Esq., J. B. Rodgers, Q. M. 109th Reg. P. V., W. Ray, Esq., James Grant, Esq.

TO
MAJOR GENERAL
GEORGE B. McCLELLAN,
COMMANDER IN CHIEF OF THE UNITED STATES ARMY:
CALLED BY OUR GOVERNMENT TO THE HIGHEST MILITARY STATION,
COMBINING SO MANY ELEMENTS OF CHARACTER TO SECURE A NATION'S
CONFIDENCE,
COMMENDED TO HEAVEN IN PRAYER BY MULTITUDES
THROUGHOUT OUR LAND,
THIS DISCOURSE,
PRESENTING AN EXAMPLE WORTHY OF THE HIGHEST AMBITION,
IS,
MOST RESPECTFULLY,
DEDICATED.

Text.

**"ACCORDING TO THY MANIFOLD MERCIES THOU GAVEST THEM SAVIOURS, WHO SAVED
THEM OUT OF THE HAND OF THEIR ENEMIES."**

Nehemiah ix. 27.

WASHINGTON A CHRISTIAN.

WHY was yesterday, throughout our land, such a day of gladness? It was because, in the arrangements of Divine Providence, a succession of victories which had crowned our arms, was connected, by a delightful coincidence, with the recurrence of the birthday of the patriot, the hero, the statesman, who, by universal consent, bears the honoured name of FATHER OF HIS COUNTRY. It was well for us, with gratitude to Heaven, to observe the day; and while reflecting on the evidences which the past presented, that the Lord our God was with us, to gather hope and courage for the future.

It is proper for any nation to cherish the memory of those who have been its deliverers

or benefactors. In one of the sacred Psalms (lxxxvii. 4) we have been singing, the inspired writer refers to Rahab, or Egypt, and Babylon, as distinguished for their great men. Ethiopia, also, then, as now, perhaps, despised by many, is not forgotten—"this man was born there." But it is when the honours which may be accorded to any one, for the natural greatness which he may attain, are connected with the higher glory of a Christian life, that we find an object worthy of our chief admiration. "It shall be said of Zion, This and that man was born in her; and he that is the Highest himself, shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah. As well the singers, as the players on instruments, shall be there. All my springs are in thee."

It is in this aspect then, especially, that we think it proper, to-day, to review the character of that illustrious man, whom our nation delights to honour. We do, indeed, think it would be unsuitable to introduce into this holy place what was purely political; and we consider it highly improper that any should sub-

stitute the reading of Washington's Farewell Address for the usual exposition of divine truth; but we do think it is perfectly appropriate that we consider the illustration which the history of our country, and the life of Washington afford, of the language of our text: God, "according to his manifold mercies, has given us saviours, who have saved us out of the hand of our enemies." Such men were Washington, and others; and it is proper for us to acknowledge, with gratitude, the *manifold mercies* of that gracious Being who raised them to *save us from the hand of our enemies*.

In thus referring to the history of Washington, we invite your attention, first, to his *early life*. We desire, naturally, to trace a mighty river to its fountain; and as we notice how it gushes from the mountain-side, in some dark glen, almost entirely concealed from view; and as we trace its widening, deepening course, till it swells into the majestic stream, which floats a navy on its bosom, we admire the more the grandeur of a development so great, from a beginning so small. We ask what *influences* have produced such a *result*. So in the career

of great men—so in the history of Washington. One of our first inquiries is, What was he when a child? How was formed then that noble character, which has gained him a place so exalted in the annals of our race?

We may notice, first of all, that he enjoyed the blessing of *pious parents*. His father, who died when his son was only about ten years old, was a religious man, and appears to have had a profound sense of the Divine existence and excellence, which he endeavoured to impress on the tender heart of his child. His mother, too, was a consistent Christian, and carefully brought up her children “in the nurture and admonition of the Lord.” It is related of her daughter, that when parting with a son, as he first left his home, she gave him, as her farewell charge, “My son, never neglect the duty of secret prayer.” Washington, we doubt not, was early taught to pray; and from a child, he knew the Holy Scriptures. Indeed, there is reason to believe that from a very early age he was a subject of regenerating and sanctifying grace. His case is one of many which prove the faithfulness of the divine promise: “Train

up a child in the way he should go, and when he is old he will not depart from it.”

One of the principal features of his character was *filial obedience*. He was remarkable for the respect which he always showed his widowed mother. When quite a young man, a commission was obtained for him to enter the British Navy as a midshipman. His mother had given a reluctant assent, and all the necessary arrangements had been made. The vessel was lying in the Potomac to receive him on board; his baggage was ready; he was just going to say farewell, when he observed that his mother's heart was grieved, and he resolved to remain. The firm spirit which never quailed before a foe, was bowed by a mother's love. His whole career was changed. Had it not been that he was thus influenced, how different would have been his subsequent history, and ours!

Such was his general, we doubt not but we may say, his uniform character. When some one, after the great victory which terminated our Revolutionary War, hastened to announce the tidings to his mother, her reply was sim-

ply, "George was always a good child." We question if any of the honours which were heaped upon him were more grateful than this praise from the lips of her whom he so much loved and revered.

He displayed in youth an *intrepidity* which foretokened the courage he afterwards manifested. The traveller who visits the Natural Bridge in Virginia may notice how one person and another, desirous of leaving a record of his existence, has climbed up its almost perpendicular sides and carved his name on the soft rock. High up above the rest is the name of Washington—the steady heart, the firm hand, the strong foothold of the boy, corresponding to the character of the man.

His habits of system and industry were remarkable from early life. In the language of an old writer, he "endeavoured to live by rule, and therefore had a rule to live by." When he was about *thirteen* years of age he prepared a blank book to make a record of such things as he considered worthy of especial remembrance. Among other articles entered in this book we find a number of rules of

conduct for the young. Some of these indicate the leading elements of his future character. "When you speak of God or his attributes, let it be seriously in reverence." "Labour to keep alive in your breast *that little spark of celestial fire called conscience.*" "Be no flatterer." "Show not yourself glad at the misfortune of another, though he were your enemy." "Let your conversation be without malice or envy." "Detract not from others, neither be excessive in commending." "Undertake not what you cannot perform, but be careful to keep your promise." "Let your discourse with men of business be short and comprehensive." "When you meet with one of greater quality than yourself, stop and retire, especially if it be at a door or any straight place, to give way for him to pass." "In your apparel be modest, and endeavor to accommodate nature rather than to procure admiration." "Play not the peacock, looking everywhere about you, to see if you be well-decked; if your shoes fit well, if your stockings sit neatly, and clothes handsomely." One of the books which belonged to his mother, and which was found

in his own library, having evidences of frequent use, was the writings of Sir Matthew Hale; and there is reason to believe that the valuable counsels which it contains were enjoined by his mother, and adopted by himself, for the regulation of his life.

His love of *truth* is shown by incidents in his history which are as familiar to all Americans as household words. His sense of justice, his impartiality and decision of character were conspicuous even when he was a child. His companions had such confidence in him that they were in the habit of calling on him to settle their disputes. Although naturally courageous, he would neither fight with his schoolmates himself, nor allow them to fight with each other, and braving their displeasure, he would inform the teacher in order to prevent such combats.

But we pass to consider his character as he entered upon *public life*—as the soldier and the statesman—in both the Christian.

It is well known that he early entered into military service, and in the wars with the French and Indians, before our Revolution

occurred, he was prepared for his high position as the commander-in-chief of our armies during the severe and long-continued struggle for our National Independence. The condition of our country at this period shows that he was "raised up for such a time." Our numbers were few, our resources feeble indeed, and yet we had to cope with the well-trained armies of a mighty empire. At the head of our troops he was the right man in the right place. With courage to strike the blow, and with firmness to wait till all was ready, he was the very person who was fit for such a post. One who was rash or impetuous would have hazarded our cause in the unequal struggle, and *lost* it. But he could brave insinuation and reproach, and with a lofty patriotism prefer that his own character should suffer rather than his country should be injured. Remarkably preserved from dangers at various times, he was evidently destined to the high work which he so gloriously accomplished.

It is our design, however, principally to refer to the evidences of genuine religion which were manifested in his military career.

In one of his proclamations he says, "The General hopes and trusts that every officer and man will endeavour so to live and act, as becomes a *Christian* soldier defending the rights and liberties of his country." "A CHRISTIAN SOLDIER"—what he desired in others he certainly exhibited himself. He frequently refers in his letters and reports to a Divine providence, even in events where many Christians would fail to notice the hand of heaven. "We should have been," he says, when on his first expedition, then but twenty-three years old, "we should have been four days without provisions if Providence had not sent a trader from the Ohio to our relief." "By *the all-powerful dispensations of Providence*," he says, when giving an account of Braddock's defeat, "I have been protected beyond all human probability or expectation; for I had four bullets through my coat, and two horses shot under me, yet escaped unhurt, while death was leveling my companions on every side of me." "I trust that Divine Providence," he says again, "which wisely orders the affairs of men, will enable us to discharge our duty with fidelity

and success." In his reply to a congratulatory address on the evacuation of Boston, he declares that the happy result "must be ascribed to the interposition of that Providence which has manifestly appeared in our behalf through the whole of this important struggle, as well as to the measures pursued for bringing about the happy event." And he adds, "May that Being who is powerful to save, and in whose hands is the fate of nations, look down with an eye of tender pity and compassion on these United Colonies. May He continue to smile upon their councils and arms, and crown them with success whilst employed in the cause of virtue and mankind." On receiving information of the surrender of Burgoyne he writes to his brother in reference to "this signal stroke of Providence." In another letter, alluding to the sufferings of our army at Valley Forge, he says, "To paint the distress and perilous situation of this army in the course of last winter, for the want of clothes, provisions, and almost every other necessary essential to the well-being, I may say, existence, of an army, would require more time, and an abler pen than mine. Nor

since our prospects have so miraculously brightened, shall I attempt it, or even bear it in remembrance, further than as a memento of what is due to the Great Author of all the care and goodness that have been extended in relieving us." In another private letter, he says, "The hand of Providence has been so conspicuous in all this, that he must be worse than an infidel that lacks faith, and more than wicked, that has not gratitude enough to acknowledge his obligations."

Referring to the condition of public affairs in 1778, when he had gone to Philadelphia to consult with Congress on the plan of the campaign for the next year, he says, "If I was called on to draw a picture of the times and of men, from what I have seen, heard, and in part know, I should, in one word, say, that idleness, dissipation and extravagance seem to have laid fast hold of most of them; that speculation, peculation, and an insatiable thirst for riches, seem to have gotten the better of every other consideration, and almost every body of men; that party disputes and personal quarrels are the great business of the day; while the

momentous concerns of an empire, a great and accumulating debt, ruined finances, depreciated money, and want of credit, which in its consequences is the want of everything, are but secondary considerations, and postponed from day to day, from week to week, as if our affairs wore the most promising aspect. I again repeat to you, that this is not an exaggerated account. That it is an alarming one, I do not deny. And I confess to you that I feel more real distress on account of the present appearances of things, than I have done at any one time since the commencement of the dispute. But it is time to bid you adieu. *Providence has heretofore taken us up when all other means and hopes seemed to be departing from us. In this I will confide.*" In a "Circular to the States," dated Philadelphia, January 31, 1782, he says, "Although we cannot by the best concerted plans absolutely command success, although the race is not always to the swift nor the battle to the strong, yet without presumptuously waiting for miracles to be wrought in our favour, it is an indispensable duty, with the deepest gratitude to Heaven for the past, and

humble confidence in its smiles on our future operations, to make use of all the means in our power for our defence and security." In his farewell address to the army, he says, "the singular interpositions of Providence in our feeble condition were such as could scarcely escape the attention of the most unobserving, while the unparalleled perseverance of the armies of the United States, through almost every possible suffering and discouragement, for the space of eight long years, was little short of a standing miracle." "And being now about" he adds, "to conclude these his last public orders, to take his ultimate leave in a short time of the military character, and to bid a final adieu to the armies he has so long had the honour to command, he can only again offer in their behalf his recommendations to their grateful country, and his prayers to the God of armies. May ample justice be done them here, and may the choicest of Heaven's blessings, both here and hereafter, attend those who under the Divine auspices have secured innumerable blessings for others. With these wishes and this benediction, the Commander-in-Chief is

about to retire from service. The curtain of separation will soon be drawn, and the military scene to him will be closed for ever." In his address to Congress on his resigning his commission, he says, "The successful termination of the war has verified the most sanguine expectations, and my gratitude for the interposition of Providence, and the assistance I have received from my countrymen, increases with my review of the momentous contest. I consider it an indispensable duty to close this last solemn act of my official life, by commending the interests of our dearest country to the protection of Almighty God, and those who have the superintendence of them to His holy keeping."

It was not only however in regard to circumstances of a more important nature, as affecting the destiny of a nation, that we find this reverential regard for a Higher Power. We find the same spirit manifested when he refers to the loss of a tenant's grain by the Hessian fly, which he terms "*an act of Providence,*" and regards as a reason for abating rent. When a change in the weather pre-

vented an attack by the enemy, he expresses his gratitude to heaven that "much blood was saved," and says, "that this most remarkable interposition of Providence is for some wise purpose, I have not a doubt." He notices that it was a "*peculiar mark* of Providence" that the grain was not ripe enough to take fire.

Such language as this, found not in public documents alone, but in the confidential letters meant to be read by none except the person to whom they were addressed, indicates the tenor of his mind. It was not the language of affectation or *cant*, from which one so unostentatious and truthful as Washington was severely free. It is the evidence of a controlling religious sense of the presence and the power of the great God, whom he honoured, loved, and served.

"Happy the man who sees a God confessed
In all events which chequer life."

"Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." PSALM cvii. 43.

But this acknowledgment of a superintending Power was not of that indefinite and vague nature which we find the heathen or

the infidel sometimes making. The Providence which Washington recognised, honoured, and trusted, was with him but a reverential name for the God revealed in the Holy Bible—"the great God our Saviour." In his address to each of the Governors of the several States, dated June 8, 1783, he speaks of "*the pure and benign light of Revelation,*" and states most distinctly his belief of the heavenly origin of our holy religion, and the Deity of the Lord Jesus Christ. His language is—"It is my most earnest prayer that God would have you, and the State over which you preside, in his holy protection; that he would incline the hearts of the citizens to cultivate the spirit of subordination and obedience to government; and finally, that He would be most graciously pleased to dispose us all to 'do justice, to love mercy,' and to demean ourselves with that charity, humility, and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion; without an humble imitation of whose example in these things we can never hope to be a happy nation."

But the piety of Washington was not merely of a theoretical or speculative character. It manifested itself in his attention to the duties of *personal religion*. He was a very regular attendant on the ordinances of religion, both when at his home and on the field. He was a vestryman in the Episcopal church in Alexandria, and while he resided at Mount Vernon, although nine miles distant, his seat was seldom empty. When the old church became so much dilapidated as to require the erection of another, he was actively engaged in the selection of a site, and the construction of the building. In this church he was a regular attendant. The Rev. Lee Massey, who was then rector of it, says:—"I never knew so constant an attendant on church as Washington, and his behaviour in the house of God was ever so deeply reverential that it produced the happiest effects on my congregation, and greatly assisted me in my pulpit labours. No company ever withheld him from church. I have often been at Mount Vernon on the Sabbath morning when his breakfast-table was filled with guests; but to him they furnished no pretext for ne-

glecting his God, and losing the satisfaction of setting a good example; for, instead of staying at home, out of false complaisance to them, he used constantly to invite them to accompany him.”

The day after he took command of the army he issued the following order: “The General requires and expects of all officers and soldiers not engaged in actual duty, a punctual attendance on divine service, to implore the blessings of Heaven upon the means used for our safety and defence.”

As circumstances sometimes prevented the performance of worship in the camp on the Sabbath, he never failed to ride out to some neighbouring church to join those who were publicly worshipping the great Creator.

We may here advert to the gratifying circumstance, that the institutions of our holy religion are treated with respect by our government in all its departments during the present struggle with rebellion. Especially is it pleasing to find the brave and skilful soldier at the head of our armies manifesting his regard for the Sabbath of the Lord. In a recent procla-

mation he says: "The Major-General commanding desires and requests that in future there may be a more perfect respect for the Sabbath on the part of his command. We are fighting in a holy cause, and should endeavour to deserve the benign favour of the Creator. Unless in case of an attack by the enemy, or some other extreme military necessity, it is commended to the commanding officers that all work shall be suspended on the Sabbath; that no unnecessary movements shall be made on that day; that the men shall, as far as possible, be permitted to rest from their labours; that they shall attend divine service after the customary Sunday morning inspection, and that the officers and men alike use their influence to insure the utmost decorum and quiet on that day. The General commanding regards this as no idle form. One day's rest in seven is necessary for man and animals. More than this, the observance of the holy day of the God of mercy and of battles is our sacred duty."*

It is a well substantiated fact that Washington was in the habit of participating in the

* See Appendix.

sacrament of the Lord's Supper when he had opportunity. He was a regular communicant in the Episcopal church which he attended at Alexandria. On one occasion, when the American army was in the neighbourhood of Morristown, New Jersey, the Eucharist was to be dispensed in the Presbyterian church in that place. Washington having become informed of this, addressed the pastor of the church, the Rev. Dr. Johnes, inquiring whether he might be allowed to participate, being a member of the Episcopal Church. The reply was, that the sacred ordinance he desired to enjoy, was not the Presbyterian supper—nor the Baptist supper, nor the Episcopalian supper, but the Lord's Supper, and that he was welcome. Accordingly he accepted the privilege which he prized so much.

Washington, however, did not neglect the private duties of a religious life. He was a *man of prayer*; and herein especially, we doubt not, was the secret of his power. By that wonderful instrumentality, through which Heaven communicates so many blessings to the sincere and earnest, his heart was strengthened, his

intellectual powers were refreshed and invigorated; and with a calm, firm, self-controlling spirit, he was enabled to use rightly all his resources. One of the officers of his body-guard mentions, that once despatches were received about day-break, which he was to communicate at once to the Commander-in-chief. On passing through a narrow entry to his apartment, he heard a suppressed and earnest voice; and, on pausing, he found that General Washington was engaged in prayer. Another officer says, that on a sudden entrance into his tent, he had repeatedly found him on his knees.

At the Valley Forge encampment there was a grove to which he frequently retired for prayer. On one occasion, while he was thus engaged, a person who was unfriendly to our cause was riding along; and hearing the whispering sound in the bushes, he paused, and approaching nearer as quietly as possible, he heard the words of prayer, and saw that the speaker was Washington. Withdrawing unobserved, he returned to his own home, and assembling his family, mentioned what had

occurred, and declared his determination to assist the American cause; as he was satisfied now, that a cause led by such a man, and sustained in such a way, must succeed. We have heard the incident just related from the lips of the late venerable Dr. N. R. Snowden, who was informed of it by the person himself.*

The personal piety of Washington rendered him desirous to *promote the religious welfare of all his soldiers*. We find, when he was yet a young officer, in 1754, at Fort Necessity, it

* We have received the following note on this subject from the Hon. J. R. Snowden, son of Rev. Dr. Snowden:

Philadelphia, February 28, 1862.

My Dear Sir—Referring to your request, I have to say that I cannot lay my hands at present upon my father's papers. I recollect that among his manuscript "Reminiscences," was a statement of his interview with Mr. Potts, a Friend, near Valley Forge, who pointed out to him the spot where he saw General Washington at prayer, in the winter of 1777. This event induced Friend Potts to become a Whig; and he told his wife Betty, that the cause of America was a good cause, and would prevail, and that they must now support it. Mr. Weems, in his "Life of Washington," mentions this incident a little differently; but my father had it from Mr. Potts personally, and the statement herein made may therefore be relied on as accurate.

I am, with great regard, yours truly,

JAMES ROSS SNOWDEN.

Rev. T. W. J. WYLIE, D. D.

3*

was his custom to have prayers in his camp. When General Braddock was buried, after his disastrous defeat, Washington read the funeral service over his remains, by the light of a torch. What a subject for the artist's pencil! One of his aids, referring to that period, says, that "frequently he knew Colonel Washington to perform divine service with his regiment, reading the Scriptures with them, and praying with them, when no chaplain could be had." Repeated and very urgent application was made to the governor to allow a chaplain, the officers proposing to support him at their private expense. When a chaplain was appointed, he expressed himself thus: "The last Assembly, in their supply-bill, provided a chaplain to our regiment. On this subject I had often, without any success, applied to Governor Dinwiddie. I now flatter myself that your honour will be pleased to appoint a sober, serious man for this duty. Common decency, sir, in a camp, calls for the services of a divine, which ought not to be dispensed with, although the world should be so uncharitable as to think us void of religion, and incapable of good instruction."

When he was raised to the chief command in the war of the Revolution, we find him expressing, on several occasions, his appreciation of the value of the services of the ministers of the gospel. Addressing Congress, he says, "I have long had it on my mind to mention to Congress, that frequent applications have been made to me respecting chaplains' pay, which is too small to encourage men of abilities. Some of them who have left their flocks are obliged to pay the person acting for them more than they receive. I need not point out the great utility of gentlemen whose lives and conversation are unexceptionable, being employed for that service in the army. I beg leave to recommend this matter to Congress, whose sentiments herein I shall impatiently expect." When Congress had allowed a chaplain for each regiment, he issued an order that the persons so engaged should be "persons of good character and exemplary lives, and that all inferior officers and soldiers should pay them suitable respect." The day after he assumed command of the army, he issued an order, in which he says, "The General requires and

expects of all officers and soldiers not engaged on actual duty, a punctual attendance on divine service, to implore the blessing of Heaven on the measures used for our safety and defence.”

On the 3d of August we find the following:

“That the troops may have an opportunity of attending public worship, as well as of taking some rest after the great fatigue they have gone through, the General in future excuses them from fatigue-duty on Sunday, except at shipyards and on special occasions, till further orders.” So desirous was he that the exercises of religion should not be neglected, that we find him issuing the following order: “The situation of the army frequently not admitting the regular performance of divine service on Sundays, the chaplains of the army are forthwith to meet together and agree on some method of performing it at *other times*, which method they will make known to the Commander-in-chief.”

His own character being remarkably pure, it was to be expected that he would be careful to promote the good morals of his soldiers. *Profanity, gambling, drunkenness*, those dreadful

evils of the camp, he most severely reprobated. On his first campaign, then but twenty-four years old, he thus expresses himself in a letter to an inferior officer: "The Governor seems uneasy at what gives me much concern, namely, that gaming is introduced into the camp. I am ordered to discourage it, and must desire that you will intimate the same." In a letter to the Governor, he says, "I have both by threats and persuasive means endeavoured to discountenance *gaming, drinking, swearing, and irregularities of every other kind;* while I have, on the other hand, practised every artifice to inspire a laudable emulation in the officers for the service of their country, and to encourage the soldiers in the unceasing exercise of their duty." When at Fort Cumberland, he issued the following orders: "Colonel Washington has observed that the men of his regiment are very profane and reprobate. He takes this opportunity to inform them of his great displeasure at such practices, and assures them that if they do not leave them off, they shall be severely punished. The officers are desired if they hear any man

swear or make use of an oath or execration, to order the offender twenty-five lashes immediately, without a court-martial. For the second offence he will be more severely punished." In his first order to the Revolutionary army, he says, "The General most earnestly requires and expects a due observance of those Articles of War, established for the government of the army, which forbid profane cursing, swearing, and drunkenness." On the 26th of February, 1776, he issued the following order: "All officers, non-commissioned officers, and soldiers, are positively forbid playing at cards and other games of chance. At this time of public distress men may find enough to do in the service of their God and their country, without abandoning themselves to vice and immorality." On the 30th of August, the following order was issued: "The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion; he hopes the officers will, by example as well as influence, endeavour to check it; and that both they and the men will reflect that we can have little hope of

the blessing of Heaven on our arms if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without any temptation, every man of sense and character detests and despises it." May 26th, 1777, are the following instructions: "Let vice and immorality of every kind be discouraged as much as possible; gaming of every kind is expressly forbidden, as being the foundation of evil, and the cause of many a brave and gallant officer's ruin. Games of exercise for amusement may not only be permitted, but encouraged."

While thus decidedly opposed to all immoral conduct, and himself a strict observer of the duties of religion, Washington was no bigot or fanatic; he recognised and respected the conscientious views and rights of others. Thus we find when expressing himself in a private letter, in 1775, to Arnold, then about to invade Canada, he refers to the propriety of treating with respect the religious views of the inhabitants, who were generally Roman Catholics. "Prudence, policy, and a true *Christian spirit*," he says, "will lead us to look with compassion on their errors without insulting them. While

we are contending for our own liberty, we should be very cautious not to violate the rights of conscience in others, ever considering that God alone is the judge of the hearts of men, and to Him only in this case are they answerable.”

It has sometimes been supposed from his reserved manner and dignified bearing, that Washington was not a man of warm or benevolent affections. It is injustice to him to suppose that this was so. There was a deep and full fountain of kindness which, like all his dispositions, was under rigid and judicious control, but it frequently manifested itself in the various social relations of life. As a son, a brother, a husband, a friend, a neighbour, he was careful not merely to avoid inflicting pain, but systematically, yet unostentatiously, he endeavoured to make others happy. Extremely averse as he was to anything which seemed to court applause, this feature of his character appears only incidentally, and probably many who were the recipients of his kindness never knew who was their benefactor. A former Governor of Maryland mentions that

he received the following account from the person who witnessed the fact. When a visitor at the Springs, he obtained lodgings with a baker, and observing that among others who came daily to his shop for bread, there were several poor and sickly looking persons, who took each a loaf of bread and at his nod departed without paying for it, he inquired the reason. The baker informed him that Colonel Washington, who was at the Springs, had directed him to supply these people with bread, and charge it to his account. The persons who received this kind relief were not aware from whom it came, as Washington desired that his name should not be mentioned. The bill sometimes amounted to eighty dollars.

In the same way we find that after he had left home to take command of the army at Boston, although the pressure of public cares was so great, he remembered the poor. Writing to his Manager he says, under date of Cambridge, November 26, 1775, "Let the hospitality of the house with respect to the poor be kept up. Let no one go hungry away. If any should be in want of corn, supply their

necessities, provided it does not encourage them in idleness; and I have no objection to your giving away money in charity to the amount of forty or fifty pounds a year, when you think it well bestowed. What I mean by having no objection, is, that it is my desire that it should be done. You are to consider that neither my wife nor myself is now in the way to do these good offices. In all other respects, I recommend it to you, and have no doubt of your observing the greatest economy and frugality, as I suppose you know that I do not get a farthing for my services here, more than my expenses. It becomes necessary for me therefore to be saving at home." He was in the habit, it appears, of having a corn-house filled every year for the sole use of the poor, who were also allowed to fish at stations belonging to him on the Potomac, his own labourers assisting in hauling their nets, when it was required.

In his social manners, Washington maintained great dignity of demeanour, so that few observed him, even transiently, without being impressed with the consciousness that they

beheld a *great* man. Yet he enjoyed a joke, and could laugh heartily when he considered it not unbecoming. At the same time he was kind and unassuming; and even those who would have been received by others with silence or a repulse, met with courteous attention from him. On one occasion he was observed to return the bow of a coloured man very politely, and when surprise was expressed, he remarked that he desired that no one should exceed him in good manners. When Phillis Wheatly, the coloured poetess, sent him a copy of her effusions, he replied to her in the following letter.

“Cambridge, February 28, 1776.

“*Miss Phillis*—Your favour of the 26th October did not reach my hands till the middle of December. Time enough, you will say, to have given an answer ere this. Granted. But a variety of important occurrences continually interposing to distract the mind and withdraw the attention, I hope will apologize for the delay, and plead my excuse for the seeming, but not real neglect. I thank you most sincerely for your polite notice of me in the

elegant lines you enclosed; and however undeserving I may be of such encomium and panegyric, the style and manner exhibit a striking proof of your poetical talents—in honour of which, and as a tribute justly due to you, I would have published the poem, had I not been apprehensive that, while I only meant to give the world this new instance of your genius, I might have incurred the imputation of great vanity. This, and nothing else, determined me not to give it place in the public prints.

“If you should ever come to Cambridge, or near headquarters, I shall be happy to see a person so favoured by the Muses, and to whom nature has been so liberal and beneficent in her dispensations.

“I am, with great respect, your obedient,
humble servant, GEORGE WASHINGTON.”

He was constitutionally unobtrusive, and the reserve which sometimes was regarded as repulsive, arose in a great measure from his native modesty. On his return from the Ohio, in the beginning of his military career, having delivered his report to the Governor, he went

to the House of Burgesses, expecting to be an unnoticed spectator of their proceedings. Some one observing him, moved "that the thanks of the House be given to Major Washington, who now sits in the gallery, for the gallant manner in which he executed the important trust lately reposed in him by his Excellency Governor Dinwiddie." This was carried by acclamation; and as the Speaker proceeded to discharge the resolution, the whole assembly rose. Washington in vain attempted to reply; and at length the Speaker relieved him of his uncontrollable embarrassment, by saying, "Sit down, Major Washington; your modesty alone is equal to your merit."

In the same spirit we find him, in early life, refusing the chief command of the Virginia forces, to which it was proposed to raise him, although so very young. "The command of the whole force," he says, "is what I neither look for, expect, or desire; for I am impartial enough to confess it is a charge too great for my youth and inexperience to be entrusted with. Knowing this, I have too sincere a love for my country to undertake that which may

tend to her prejudice. But, if I could entertain hopes that you thought me worthy of the post of Lieutenant-Colonel, and would favour me so far as to mention it at the appointment of officers, I could not but entertain a true sense of the kindness.”—“Before honour goes humility.”

Washington was remarkable for his physical strength, in which he excelled almost all with whom there was an opportunity for comparison; and his natural courage was proved by his gallant bearing on the battle-field both in earlier and later years. He possessed, however, the moral heroism which enabled him to brave suspicion or scorn, when he felt that he was doing right. His great desire throughout life seems to have been to “have a good conscience,” and to “please God.” Thus we find him able to make an ingenuous acknowledgment of a fault, and to decline and discourage the “code of *honour*,” “falsely so called,” which has led so many, who feared the sneers of a fellow-man more than the condemnation of Heaven, to throw away their lives in the barbarous duel, and thus “die as the fool dieth.”

When but twenty-two years old, he was stationed at Alexandria, as Colonel of a Virginia regiment. Being warmly interested in the success of a friend who was a candidate for the House of Burgesses, he came into collision with a Mr. Payne, an enthusiastic partisan of the opposing candidate. Washington having used some offensive language, Payne struck him with so much violence that the blow knocked him down. The occurrence produced great excitement, and it was naturally expected by the officers and soldiers, as well as others, that Washington would resent the indignity by a challenge. Having retired to his lodgings, he addressed a note to Payne, in which he requested a personal interview the next morning. But, when the meeting occurred, Washington, with a courage far greater than would have been shown by a deadly combat, *apologized* for having used improper language, and begged pardon of the man who had knocked him down. It is not surprising that such magnanimity from a person whose courage had been so well tried, and who had, though still so young, received the public thanks of his fellow-citizens

for his military skill and daring, and who was confessedly the first soldier in Virginia, should have overwhelmed his antagonist, and made him ever after one of Washington's most ardent admirers and most affectionate friends.

In the same spirit we find him refusing to allow Lafayette to fight a duel with a British nobleman, whom the chivalrous young Frenchman supposed to have insulted his country. Washington says: "I omitted neither serious reasoning nor pleasantry to divert him from the scheme." Addressing Lafayette himself, he says: "The generous spirit of chivalry, exploded by the rest of the world, finds a refuge, my dear friend, in the sensibility of your nation only. But it is in vain to cherish it, unless you can find antagonists to support it; and however well adapted it may have been to the times in which it existed, in our day, it is to be feared, that your opponent, sheltering himself behind modern opinions, and under his present character of commissioner, would turn a virtue of such ancient date into ridicule. Besides, suppose his lordship accepted your terms, experience has proved that chance is

often as much concerned in deciding these matters as bravery; and always more than the justice of the cause. I would not, therefore, have your life by the remotest possibility exposed, when it may be reserved for so many greater occasions."

Another incident will show the kindness of his disposition, and the delicacy with which he conferred a favour. Writing to a person who lived in his neighbourhood, he says, "Having once or twice, of late, heard you speak highly of the New Jersey College, as if you had a desire of sending your son William there, (who, I am told, is a youth fond of study and instruction, and disposed to a studious life, in following which he may not only promote his own happiness, but the future welfare of others,) I should be glad, if you have no other objection to it than the expense, if you would send him to that college as soon as convenient, and depend on me for twenty-five pounds a year for his support, as long as it may be necessary for the completion of his education. If I live to see the accomplishment of this term, the sum here stipulated shall be annually paid, and if I

die in the meantime, this letter shall be obligatory upon my heirs or executors to do it, according to the true meaning and intent hereof. No other return is expected or wished for this offer, than that you will accept it with the same freedom and good-will with which it is made, and that you may not even consider it in the light of an obligation, or mention it as such; for, be assured, from me it will never be known."

The same traits which we may observe while he was in the camp, adorned his character *while he occupied the Presidential chair*. We find the same recognition of a superintending Providence, and the same acknowledgment of a Divine Being. In his Inaugural Address as President, he says, "No people can be bound to acknowledge and adore the invisible Hand which conducts the affairs of men, more than the people of the United States. Every step by which they have advanced to the character of an independent nation, seems to have been distinguished by some token of providential agency;"—and in the close, he adds, "I shall take my present leave, but not without resort-

ing once more to the benign Parent of the human race in humble supplication, that since he has been pleased to favour the American people with opportunities for deliberating in perfect tranquillity, and disposition for deciding with unparalleled unanimity on a form of government for the securing of their Union, and the advancement of their happiness, so this divine blessing may be equally conspicuous in the enlarged views, the temperate consultations, and the wise measures on which the success of this government must depend.” In his reply to an address from the clergymen of Philadelphia, when he was about to retire from office, he uses the following language: “Believing, as I do, that *religion* and *morality* are the essential pillars of civil society, I view with unspeakable pleasure that harmony and brotherly love which characterize the clergy of different denominations, as well in this as in other parts of the United States; exhibiting to the world a new and interesting spectacle, at once the pride of our country and the surest basis of universal harmony. That your labours may be crowned with success, that your tem-

poral enjoyments may be commensurate with your merits, and that the future reward of good and faithful servants may be yours, I shall not cease to supplicate the Divine Author of life and felicity.”

We may observe, also, that the absorbing cares of his high station were not allowed to interfere with his attention to the public and private duties of religion. He was a regular attendant at church every Sabbath; and a part of the pew which he stately occupied in Christ Church is preserved as a valuable relic in the Hall of Independence. No visitors were received at his house on the Sabbath, with the exception of one congenial friend, Mr. Trumbull, Speaker of the House of Representatives, eminent for his religious character, who sometimes spent an hour with him. It was his habit to read a sermon, or some portion of the Scriptures, along with Mrs. Washington, on the Sabbath evening.

He generally retired to his study at a certain hour every night, taking a candle, and carefully closing the door. Youthful curiosity once led his nephew, Robert Lewis, while living in the

house, to peep into the room; and he observed that Washington was on his knees, with the Bible open on a small stand before him. He generally rose about four o'clock, and spent some time in his library, in private devotion, as was supposed. It was, no doubt, by the prayerful study of the word of God, that he formed a character so remarkable for harmonious excellence, in which we find courage without rashness, promptness without precipitance, firmness without obstinacy, gentleness without weakness, generosity without prodigality, dignity without pride, religion without hypocrisy.

He was in the habit of asking the divine blessing at his table, although, when a minister of the gospel was present, he requested him to officiate. The late venerable Dr. Green, who was one of the chaplains of Congress during his administration, mentions, "that the place of the chaplain was directly opposite to the President. The company stood while the blessing was asked; and on a certain occasion, the President's mind was probably occupied with some interesting concern, when, on going

to the table, he began to ask the blessing himself. He uttered but a word or two, when, bowing to me," says Dr. Green, "he requested me to proceed, which I accordingly did. I mention this," he continues, "because it shows that President Washington always asked a blessing himself, when a chaplain was not present."

His various proclamations and messages, during his presidential term, all indicate the same regard for religion which was the ruling element of his exalted character.

In view of the termination of his service as President, and his retirement to private life, he gives in his Farewell Address the mature counsels of the philanthropist, the patriot, the Christian. In one place he observes: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labour to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their

connections with private and public felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation *desert* the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect, that national morality can prevail in exclusion of religious principle. It is substantially true, that virtue or morality is a necessary spring of popular government. The rule, indeed, extends with more or less force to every species of free government. Who, that is a sincere friend to it, can look with indifference upon attempts to shake the foundation of the fabric?"

With natural endowments not by any means remarkable for brilliancy, it was thus he attained a position so preeminent among "men of renown." No profane language, no low jest, no scurrilous conversation was allowed in his presence. Beyond almost any other man,

he realized the desire of the Psalmist king, when he says, "I will behave myself wisely in a perfect way. O when wilt Thou come unto me? I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me. A froward heart shall depart from me; I will not know a wicked person. Whoso privily slandereth his neighbour, him will I cut off; him that hath a high look and a proud heart will not I suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell in my house; he that telleth lies shall not tarry in my sight."

We may notice, too, the same *unostentatious benevolence*. Among other incidents which show this, we mention the following: While he was strict in requiring from his tenants the punctual payment of their rents, he was always ready to remit what they owed, and even to give them help, when some "providential stroke," as he termed it, had rendered them

unable to pay. On one occasion his agent brought an action against a person who owed him a thousand pounds, and the debtor was arrested and confined in jail. It was suggested to the unhappy man that probably Washington, at that time in Philadelphia, was not aware of the circumstances, and that it would be of advantage to inform him. This was done, and the next mail brought an order for his immediate release, and a reprimand to the agent for having acted so harshly. Some years afterwards the released debtor was enabled to pay his obligation, and brought both principal and interest to Washington. He was reminded that the debt had been cancelled, but he replied that while he felt under an obligation of gratitude he never could remove, he begged Washington to accept of the amount justly due to him. Washington consented to do so, and then immediately divided it among the poor man's children.

But we pass to the closing scenes of his illustrious life; and as we contemplate the *Sage* in the retirement of his delightful and desired home, we find the *Christian* still. Al-

though he valued much the good opinions of his countrymen, yet he was singularly free from any desire of personal aggrandizement. "How pitiful," he says in one of his letters, "in the eye of reason and religion, is that false ambition which desolates the world with fire and sword for the purposes of conquest and fame, compared to the milder virtues of making our neighbours and our fellow-men as happy as their frail condition and perishable natures will permit them to be." It was with reluctance he assumed the responsibilities of public duty, and he did so only because his *country* required it. He preferred immeasurably the quiet pursuits of rural life. "The more I am acquainted with agricultural affairs, the better I am pleased with them; insomuch that I can nowhere find so great satisfaction as in these innocent and delightful pursuits. In indulging these feelings, I am led to reflect how much more delightful to an undebauched mind is the task of making improvements on the earth, than all the vain glory which can be acquired by ravaging it by the most uninterrupted career of conquests." When he had completed his

second term as President, he said it was his determination "that no consideration under heaven, which he could foresee, would again withdraw him from the walks of private life."

At Mount Vernon we find Washington the same punctual observer of the obligations of a religious life, attending on the ordinances of the sanctuary, and worshipping God in his own house. His adopted daughter mentions, that when her aunt, Miss Custis, was dying at Mount Vernon, Washington knelt at the bedside, and prayed most fervently and affectingly. His benevolence was still large, and without display; his heart still warm with noble emotions; and his clear, vigorous intellect still devising plans of usefulness. How different his retirement from the seclusion of a Diocletian, or a Charles V.; the one retiring to a monastery when he found the throne he had occupied beginning to totter beneath him; the other carrying to his solitude remembrance of acts of cruelty and a life of blood. Washington, while faithful still in his duties to his God, was not unconcerned in regard to the welfare of his country. Especially he mani-

fested his true patriotism, as well as his unrestricted philanthropy, by his solicitude for that unhappy class whose wrongs and woes a retributive Providence sooner or later must avenge, if not redressed. At this crisis in our country's life, it is gratifying indeed to find that Washington was *no friend to slavery*. He thus expresses himself on this subject in a letter to Lafayette, who, inspired with the true principles of liberty, had made arrangements to emancipate the slaves on an estate in one of the French colonies: "The benevolence of your heart," he says, "my dear Marquis, is so conspicuous on all occasions, that I never wonder at fresh proofs of it; but your late purchase of an estate in the colony of Cayenne, with a view of emancipating the slaves, is a generous and noble proof of your humanity. *Would to God a like spirit might diffuse itself generally in the minds of the people of this country.*" At another time he says to Robert Morris: "I hope it will not be conceived that it is my wish to hold the unhappy people who are the subject of this letter in slavery. *I can only say there is not a man living who wishes more*

seriously than I do, to see a plan adopted for the abolition of it." In a letter to General Mercer, he says: "*It is among my first wishes to see some plan adopted by which slavery in this country may be abolished by law.*" In his will he provides for the emancipation of all the slaves whom he held in *his own right*. "And whereas," he says, "among those who will receive their freedom, there may be some, who, from old age or bodily infirmities, and others who, on account of their infancy, will be unable to support themselves, it is my will and desire that all who come under the first and second descriptions shall be comfortably fed and clothed by my heirs while they live; and that such of the latter description as have no parents living, or if living, are unable or unwilling to provide for them, shall be bound by the court until they shall arrive at the age of twenty-five years."

How happy for our country had the views of Washington and his contemporary patriots been realized. Consistent no less with political wisdom than with the dictates of humanity and the laws of Heaven, their accomplishment

would have most probably prevented the conflict of interests and sections which has dis-severed our land. Nor can we look for a harmonious and permanent re-establishment of our Union while the volcanic element remains. Were proper measures adopted to abolish slavery in all parts of our land, what source of danger could the patriot fear? Emancipating the slave we will emancipate ourselves. But let it not be by blood, or servile war, or force of arms, but by the triumph of the principles of rectitude and love which the gospel enjoins. Thus with the joyous acquiescence of all, "Liberty will be proclaimed throughout all our land to all the inhabitants thereof."

Death was to Washington no unfamiliar subject of contemplation, and especially after his retirement he seemed to be waiting for his departure to a better world. Referring to some improvements he proposed to make, he observed to his nephew, that he intended first of all to remove the family vault to a more suitable location; for, he added, "I may need this change before the rest."

The closing scenes of a life of so much pu-

rity and benevolence were in correspondence with its whole general tenor. It has, indeed, often been observed, that even persons eminent for their piety have not manifested on the dying bed anything remarkable. "It is those who have not spoken for him before," said Whitefield, "that God requires to speak for him then. I shall die silent," he added. Washington had spoken often and distinctly for God before, and the testimony of the death-bed was not requisite to manifest his religious faith and feeling.

It is, indeed, to be regretted that those who were his immediate attendants at the time, were not congenial spirits on the subject of religion. While kind, judicious, and worthy of full confidence, they were not the persons to elicit or to record much on this subject, which, to the true Christian, is so full of interest. This may account for their silence in regard to it. Still we find the life-long habits of thought and action were not then renounced. There was the same self-possession and fortitude, and severe pain produced no murmuring. There was the same kind thoughtfulness manifested, not only by grateful acknow-

ledgments of the attentions of his physicians and other friends, but by his noticing that his faithful servant had been standing a long time, and desiring him to sit down. Some interesting circumstances are also mentioned by reliable authorities. The well-used Bible lay upon his bed, and when he felt that death was approaching, he asked to be left alone for a short time, it is probable, for unrestrained devotion. "I should have been glad," he was heard to say, "had it pleased God, to die a little easier, but I doubt not it is for my good." With the utmost composure he closed his eyes, folded his arms on his breast, and saying, "Father of Mercies, take me to thyself," he shortly afterwards expired without a struggle or a sigh.

Such was Washington, one of the saviours whom Heaven raised up for the deliverance of our land. There were others, too, whom we may well honour, and for whom we should never forget to be thankful; but there were none who attained the unrivalled greatness which he has gained. *From what, then, we may ask, did his preeminence arise?* It was

not from brilliant talents; not from circumstances peculiarly favourable for the development of exalted qualities; not from the influence of the associations into which he was thrown. Others have had all such advantages, and yet have not been Washingtons. Others, who had just the same opportunities for achieving the same unblemished and undying fame, have not gained it. To what shall we ascribe the difference? We have no doubt it was owing to the *strength of his religious principles*. It was this which excited aspirations for a pure and exalted fame. It was this which preserved him from what was debasing to soul or body. It was this which strengthened him for action; which supported him in trial; which made his purpose so steady; his manner so kind, and yet dignified; his whole course of action so upright. Because he was so *good a man*, he was so *great*. It was a full, firm faith in the divine Saviour which made him truly "a *good man*." This elevates man's character, by bringing the mind under the control of *eternal realities*, so that he lives and acts, not for the present world,

and its honours and pleasures, but to please God, to gain heaven. It is thus that the sinful, debasing, destructive tendencies of our fallen natures are counteracted, and finally completely conquered. It is thus that we have in our own hearts the consciousness of purity and rectitude, and are at peace with God. It is thus we may secure an imperishable name, an everlasting remembrance, a crown of glory, that fadeth not away. Let us have Christ Jesus as our Saviour, and then glory, honour, immortality, eternal life will be ours. If there be among the leaders of our brave soldiers any who aspire to a name like that of Washington, let such reflect that the first, the noblest, the most efficient element of his character was, that he was an *humble, earnest* CHRISTIAN.

In viewing the events of the period in which he lived, and thinking of the influence which he exerted on that age and on this, on his country then, and since upon the world, we feel that we may regard it proper to apply to him the language of our text, as one given by Heaven, to

save us from our enemies, and to bless mankind throughout the earth. Some indeed suppose, that whenever a great man is needed, a great man will be found. But, as Carlisle says, in his work on Hero Worship, how often has the world called for a man to sustain the cause of liberty or virtue, and called in vain. If in the day of our peril, when all things seemed against us, such a man as Washington appeared, to lead our armies, and to inaugurate our Constitution, we are to consider this a special evidence of Heaven's favour. How different, if one of another temperament, of another moral character, of another mental training, had been called to occupy either position! Our liberties might have been surrendered to the enemy, or have been trampled on by a despot. Our government might have become a worthless democracy, or an oppressive oligarchy. That the temple of our liberties stands the shock of traitors so well, is an evidence that its foundations have been laid deep and strong. It was he who laid them. It was GOD who gave him the work to do.

From all this, then, we may learn that our surest, safest confidence is God. We honour man, but it is as God's agent to do his work. If we give to the creature the glory due to the Creator, we are as unwise as we are sinful. If success crowns our arms, it is he who hath given us the victory. How noble the sentiments expressed in a recent letter of our Secretary of War, not less magnanimous than true. "Much has been recently said," writes Mr. Stanton, "of military combinations, and of organizing victory. I hear such phrases with apprehension. They commenced in infidel France with the Italian campaign, and resulted in Waterloo. Who can organize victory? Who can combine the elements of success on the battle-field. We owe our recent victories to the Spirit of the Lord, that moved our soldiers to rush into battle, and filled the hearts of our enemies with terror and dismay. The inspiration that conquered in battle was in the hearts of our soldiers and from on high, and wherever there is the same inspiration, there will be the same results." Says the prophet,

“Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart depart from the Lord. Blessed be the man who trusteth in the Lord, and whose hope the Lord is.” “Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength.”

Such considerations as these make us full of hope for the future of our beloved country. That Divine Providence which, in a manner so remarkable, gave success to our arms in the unequal contest which secured our independence—which provided for our government a Constitution so admirably adjusted, in its counterpoises and compromises—which raised up for us then and since such noble men, heroes, sages, patriots, Christians—which gave us *Washington*—will not desert us now. In that heavenly power let us confide, and soon treason will be driven from our land, our Union restored, our Constitution re-established, our whole country peaceful and prosperous again. We will with one heart bless Him from whom all blessings flow, and as a *nation* recognise his righteous and benignant law as our supreme

rule, and render to Him who is the "Prince of the kings of the earth,"* "the Governor among the nations,"† the allegiance of loyal, loving hearts.

* Revelation i. 5.

† Psalm xxii. 28.

APPENDIX.

General McClellan's recent order is still more satisfactory.

HEAD QUARTERS ARMY OF THE POTOMAC, }
WASHINGTON, November 27, 1861. }

The Sunday morning company inspections prescribed by Article Thirty, Revised Army Regulations, will hereafter be made at eight o'clock, A. M. Congress having by law provided for the employment of Chaplains for the army, it was no doubt designed, and the General commanding directs, that no officer place obstacles in the way of a proper exercise of the functions of their office. It is therefore ordered that in future the Sunday morning services will commence at eleven o'clock, unless manifest military reasons prevent. Commanding officers will see that all persons connected with their commands, when not on guard or other important duty requiring their constant attention, have the opportunity afforded them of attending divine service.

The second article of war earnestly recommends all officers and soldiers diligently to attend divine service, and

attaches a penalty for irreverent behaviour while at the place of worship.

Chaplains will at all times be permitted to visit the camps, quarters, and hospitals within the limits of the commands to which they are attached, to hold free and uninterrupted intercourse with the officers and soldiers off duty. Chaplains will not in future be required to appear at reviews or inspections, as it is believed their time and services may be more profitably employed elsewhere.

It is enjoined upon all persons connected with the army to preserve at all times a respectful deportment towards Chaplains, and to give them a hearty co-operation in their efforts to promote and improve the moral condition of the army.

By command of

MAJOR-GENERAL McCLELLAN.

S. WILLIAMS, Assistant Adjutant-General.

