

American Patriotism.

A SERMON

PREACHED IN THE

ARCH STREET CHURCH,

Sabbath Morning, April 28th, 1861.

BY

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REV. CHAS. WADSWORTH, D.D.

DEAR SIR :—Having listened with deep interest to the sermon preached by you on Sunday morning, the 28th April, we would respectfully ask it for publication, believing that at this time of our Country's peril it will be of much service.

Most truly yours,

LOUIS BROWN,
THEO. BAKER,
JOHN BURKE,
WM. F. SNODGRASS,
E. KIRKPATRICK,
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To Messrs. BROWN, BAKER, and others.

GENTLEMEN :—Presuming that you have reasons for requesting the publication of this unpretending discourse with which my own wishes should not interfere, I herewith send you the manuscript.

Very truly your friend and servant,

CHARLES WADSWORTH.

May 2d, 1861.

S E R M O N .

“BE OF GOOD CHEER AND LET US PLAY THE MEN FOR OUR PEOPLE, AND FOR THE CITIES
OF OUR GOD AND THE LORD DO THAT WHICH SEEMETH HIM GOOD.”

2 Samuel x., 12.

IN times, like this, of great popular excitement, it is expected that the Gospel minister, in rightly dividing the word of truth, should adapt his messages to the moral condition of his hearers. There is indeed a pious cant of the age, against “preaching to the times,” as if it were in some way inconsistent with a faithful “preaching for eternity.” But the fallacy which lurks under this popular antithesis is, that it supposes a possible separation of the acts of time from the interests of eternity. Whereas, the grand design of the Gospel is to fit men for eternity, by performing present duties according to divine laws. Addressing its precepts to earthly conduct, and drawing its motives from eternal realities. The true preaching for eternity, is therefore a wise preaching to the times. Elijah was exactly preaching for eternity when he denounced Ahab’s covetousness; and Paul, when he rebuked Felix’s adultery. For Naboth’s vineyard and Drusilla’s beauty were alike sealing Heaven against the imperilled immortal. And if, instead of such common-sense adaptation of truth, the prophet had discoursed in that presence about the Abrahamic Covenant, or the apostle about the doctrines of the Trinity and Election, the preaching would have been

a practical failure, whether regarded as preaching to the times, or preaching for eternity. *Eternal truth in adaptation to man's ever varying wants and conditions*—this is the preacher's rule.

There are times when civil and political questions assume religious aspects. Such a time is the present. And a gospel minister were unworthy his office if he did not love his country, and in its hour of peril did not labor and lift up his voice in behalf of it.

This nation is now heaving with the excitement of a fearful civil war. And whatever may be our individual opinions as to the causes of this condition, our present duty is to accept things as they are, and meet the exigency with the courage and fortitude, and determination, which become all good citizens.

A bitter and evil thing as war is, it is nevertheless, at times, a necessary evil, ultimately resulting in good. And it were to belie the Bible and all common sense, to pretend that all wars are unjustifiable on Christian principles. It is as true of masses of men as of individuals, that with all it is impossible to live peaceably. Those non-resistants of the peace society, who, in the goodness of their hearts, believe that moral suasion might prevent all bloodshed, are blissfully ignorant of the darker elements of human nature. You might as well fling yourself into a tiger's den, and persuade him with soft speech to spare his poor victim, as to appeal to the heart and conscience of wicked men in behalf of brotherhood and peace. They have no principles in their nature responding to such appeals, and your logic must be wrought of sterner stuff—the sword and the spear, the resistless reasonings of battle!

Man's nature must be thoroughly and universally regenerate, before all wars will cease. And until that blessed time come, when, under the Redeemer's peaceful reign,

“*swords shall be beaten into plough-shares and spears into pruning-hooks,*” will there occur seasons when even the divine direction will be ; “*Beat your plough-shares into swords, and your pruning-hooks into spears.*”

In our own case at least, there is now no alternative. Crimination and re-crimination as to the past, are useless or worse. So long as war seemed avoidable by any righteous concessions and compromises, it was manifestly a Christian pastor's duty to raise his voice against it ; but when it has come, resulting from whatever of evil passion it may, we must accept it as a fearful providential chastisement, and consider it in the light of the Word of God and the Gospel of Christ.

Our text is *a simple exhortation to Patriotism*. It has indeed been urged as an infidel objection to Christianity, that it nowhere enjoins this earnest love of country. To which we answer, that patriotism is not a single virtue, but a composite of many, and though attachment to our country is nowhere expressly commanded in the New Testament, yet the several virtues which enter into the affection, and the various duties to which it prompts, are enjoined with great clearness and most solemn sanctions.

Patriotism is the passion which aims to serve one's country ; either defending it from invasion, or protecting its rights, and maintaining its laws in vigor and purity. And that this is essentially a Christian principle is manifest, because the precepts of the Bible enjoin, and its examples illustrate all those virtues which enter into and constitute it.

First. These virtues Christianity preceptively enjoins. Consider a few of them.

Patriotism is *philanthropic*. It consists not in a love of the fields, and mountains, and rivers, which make up the geography of a nation ; nor of the coal-mines and cotton-lands which contribute to its wealth ; nor even of the cottages

or palaces which make its fair homesteads; but in a love of *men*—its living inhabitants. It is utterly inconsistent with the narrowness of an exclusive concern, either for self or for section. The true patriot will suffer all things even unto death, for the greatest good of the greatest number of his countrymen. And the man who asks only, what the government is worth to him and his children, may battle bravely among its defenders, and yet know as little of true patriotism as the pirate who fights unto death for himself and his comrades.

True patriotism is philanthropic, and philanthropy is a great Christian grace; for the very spirit of the Gospel is to do good unto all men.

Patriotism, moreover, is *loyal*. Without denying the extreme right of resistance to, and even revolt from, unrighteous and oppressive rule, nevertheless an unquestioning obedience to constitutional law, and a determination to sustain at all hazards, and at any cost, the authority of government, characterize all true patriots. The man, who, loyal only by constraint, hesitates not at every imaginary or insignificant grievance to justify resistance or revolution, can no more be called a patriot than a fettered felon, who works in a dungeon or walks a tread-mill.

The true patriot is in heart and soul loyal, and seeks relief even from injustice or oppressive, only in ways legally and constitutionally provided. It is impossible, in the nature of things, that any system of human government should not work partially and imperfectly. In aiming at the good of majorities it may injure minorities. Even as God's law of gravitation, while holding a universe in equipoise, dashes now and then a man from a precipice. But the truly loyal man submits cheerfully to the injury, because of the general beneficence of the system.

We repeat it; patriotism is loyal, and loyalty to government is a great principle of Christianity. In the face of the popular infidel theory, that governments are but social compacts, deriving all their power and authority from the consent of the people, and from which, therefore, we may, at any real or imaginary grievance, withdraw our consent, and so stand released from obligation, the Bible everywhere declares all government to be of God; its peculiar form perhaps, from the people, but its authority and essence divine, so that, "*whosoever resisteth the power resisteth the ordinance of God.*" And it everywhere commands men to submit themselves obediently to the powers that be, whether kings or governors, as unto the Lord, because the powers that be are ordained of God. And therefore, the Gospel, in inculcating loyalty, inculcates patriotism as well.

Then, again, patriotism is *courageous*. You can no more make a true patriot out of a coward, than you can build a stronghold out of snow-drift, which the sun melts and every wind drives away. One grand function of patriotism is our country's defense—the shedding of other's blood and our own in the maintenance of its authority; and sincerely as a Christian patriot shrinks from bloodshed, yet he regards it as incalculably a less evil than anarchy. Patriotism is no sickly sentiment, but a grand, inflexible purpose, one vital element of which is courage. The true patriot is a bold man. I do not mean a blusterer—a man of rage and ruffianism, resenting small insults, and quarrelling on small provocations. As a general rule, such men are cowards. True courage is gentle and undemonstrative. The word means *heart-age*. All strong and steadfast forces are silent. A boy's rocket makes noisier display in its short flight than all the stars of heaven in their immense revolutions. "Summer soldiers and sunshine patriots" abound

in protestations; but men of few words and gentle bearing are the efficient actors "in times that try men's souls."

And the courage which characterizes true patriotism is a great Christian grace. If the gospel does enjoin long-suffering, gentleness, the forgiveness of injuries, the turning of the cheek to the blow of the smiter, it the while inspires a superhuman daring, teaching its disciples "to fear not them that kill the body, and after that have no more that they can do;" not a mere physical courage, which men possess in common with mastiffs, but moral courage, resulting from a conscience void of offence, and an unfaltering trust in God, fitting men for those great and lofty enterprises in which cowardice and mere brute-courage alike grow feeble and die. Such courage the gospel demands and imparts; and therefore is patriotism a great Christian grace.

We need not pursue the analysis farther. The thought is that the gospel of Christ enjoins true patriotism, by enjoining all those several graces which are its elements and strength.

And not only do Bible precepts enjoin them, but Bible histories illustrate them. Take these elements one by one, and observe how grandly they have been developed in the lives of the true people of God.

Take *philanthropy*, which, seeking not selfishly its own, makes sacrifice of any personal interest out of love to countrymen. And see Moses, who, when offered all the joy and glory of Egyptian royalty, chose rather to suffer poverty and affliction and exile with the families of his own people.

Or take *loyalty*, that principle which inspires obedience to constitutional authority, and observe how, in all Bible history, the true people of God, under whatsoever governments, even the most oppressive, their lot has been cast,

have lived ever in faithful obedience, under the solemn thought that "he that resisteth the power resisteth the ordinance of God."

Or take *courage*, without which love of country is but a sickly sentiment; and observe how its grandest exhibitions have ever been in the lives of God's humble and gentle people—Gideon, with his three hundred men, against the mailed thousands of Midian; David, with sling and stone, against the fierce champion of Philistia.

But we may not enlarge. Enough has been said to show that though the gospel does nowhere expressly enjoin love of country, yet patriotism is manifestly a great Christian virtue, *because the precepts of the Bible everywhere require, and its histories everywhere illustrate, all those moral qualities which enter into and constitute it.*

Now the personal application of this truth to ourselves is, that if patriotism be ever a Christian grace, it ought pre-eminently to abound in the hearts of American Christians in this nineteenth century. Above all men that have ever lived ought we to love our country.

First, *For what it is in itself*, as the wisest, the mildest, the happiest, the best government God has ever given to men.

As we have already said, no government on earth can be absolutely perfect. But as, on the whole, the finest practical mean between despotism on the one hand and anarchy on the other, ours has been and will be our joy and glory. Even the fierce trials through which we are now passing only strengthen our faith in it. Political infidelity has indeed tauntingly asked, Where is now the American government? To which we answer confidently, just where it ever has been and ever will be! A traveller amid old kingdoms and empires looks for and finds governments in great military establishments, and in the palaces of kings.

He can measure their size and compute their strength, as he would take the height of a mountain or the momentum of a waterfall. But not so amid American institutions. Looking only at our inconsiderable army and navy, you would exclaim with truth, Why here is scarcely the show or shadow of a government! And for the best of all reasons, that our government abides not in executive halls or military establishments! Its dwelling-place is in the impregnable stronghold of the human spirit! And to-day it is just where and what it has been from the first—as gloriously enthroned, as resistlessly mighty—enthroned in the living hearts, and strong with the matchless energies of these mighty millions of American patriots! And the demonstration we are now making will convince the world that ours, as it is the mildest, is as well the strongest government on earth. History has no page to compare with that we are now writing for all future generations. Let any other nation be tried as we have been tried. Let any other twenty millions of men on the face of the earth, scattered through thinly populated districts, and congregated in large cities, and the while unrestrained by great military establishments, be subjected, as we have been, for half a year to these fearful pecuniary and political trials and excitements; and their fields would be red with blood and their cities black with ashes. And yet, amid them all, have these millions of patriotic men gone forth, patient, self-restraining, law-abiding, in the face of the most unprovoked, unnatural, unholy, the very foulest, the very meanest rebellion the world ever witnessed; yet calmly, cheerfully enduring, yea, laboring earnestly, unceasingly, forbearingly, and with all gentle, loving words, with these destroyers of their peace and prosperity, reasoning, exhorting, entreating, in the hope even against hope that returning reason and the rekindling of the old patriotic fire might recover

to loyalty their frenzied countrymen; manifesting even on the stormy arena of political passion the majestic Christian forbearance which turns the other when the one cheek is smitten! And this not through any fear; since, in the event of conflict, the issue could not be in doubt, nay, not for a single moment; but only a result of brotherly forbearance and love. And I say, verily, if, in the reckoning of true wisdom, "he that ruleth his own spirit is mightier than he that taketh a city," then, in all this patiently bidding our time, have we manifested a strength of American government compared with which the combined despotisms of the whole earth seem absolute feebleness.

And if the question be as to the outward shape of this inner self-government—whether or not it have the functions of a grand national organic life, to protect and perpetuate itself in all its integrity to the latest generation—then I reply, that we are answering that question just now! And earth shakes and heaven thunders in the loud response of twenty millions of the strongest and bravest men on earth! And if, amid the uncertainties of sublunary things, there be aught that we can count confidently on in the future, it is, that when this matter is finally settled, and American loyalty shall have taken fairly in hand this foul treason, then the answer to the question will be written in characters which he that runs may read; and never again will taunting treachery or despotism doubt *that America has a government!*

I repeat it, then: an American Christian loves his country, for what it is in itself—the wisest, the mildest, yea, positively the strongest government on earth. It comes to him as a priceless inheritance from his fathers, hallowed by their memories, and prayers, and blood. Yea, it comes to him as a direct gift from his God, bearing above all its earthly loveliness the divine image and superscription. It

comes to him as the last hope of the world's downtrodden and oppressed millions, unto which the hands of drowning nations are stretched for aid, and over whose ruins the burdened heart of the race would break in despairing anguish. And as the heir of God unto such an inheritance, he would count himself less than a Christian, yea, less than a man, if he counted even his life dear unto him, that he might leave it in all its preciousness and glory to the generations that shall come after him.

Meanwhile, Secondly. The American Christian loves his country *for what it is in its religious institutions and influences*, as manifestly a Divine instrumentality for the furtherance of the gospel, and the final conversion of the world!

No thoughtful man can doubt that God has raised us up for this purpose. Looking at the marvellous providences that have attended our nationality; the marvels of its birth; the marvels of its preservation; the opening here of a new continent to a new civilization—looking at its grand central position on the earth; at the strong hold it has on the whole world's sympathies—looking at the contrasted religious conditions of all other nations; the deep darkness of heathenism; the clouds that overshadow, the volcanoes that underlie all European Christendom, threatening to render it presently a field of missionary labor—looking at the mighty sources of influence our land embodies; the powers within us, and the power from on high descending upon us: and, from all this, judging that our nationality is the development of a glorious, providential thought running through all time, grander than all purposes of statesmen, all dreams even of patriots, grand with the greatness of Divine mercy in the salvation of the race—believing that God hath raised us up, and rendered us mighty, that we may work out the world's political and evangelical redemp-

tion—thus looking and judging, the American Christian regards his government as worthy of preservation, at all sacrifices, of toil, and treasure, and blood, not merely for its own sake, not merely for ours, not merely for the sake of our children's children to a hundred generations; but preserved as an instrumentality for the salvation of a world—preserved for the love of Christ, and for God's own glory! I repeat it, therefore: if patriotism be ever a Christian virtue, it ought pre-eminently to abound in the heart of an American Christian.

And this leads us to consider the great practical question, *What, in this hour of trial, ought an American Christian to do for the preservation of his country?* And this my text, as addressed to God's ancient people in like circumstances, explicitly answers: "*Be of good courage, and let us play the men for our people, and for the cities of our God, and the Lord do that which seemeth him good.*"

These words exhort to a twofold duty: *First, to do our own part manfully*; and, *Secondly, in Christian confidence to cast the result upon God.*

The first clause, having reference to our personal duty, is simply and explicitly *a declaration of war*. And, although against all unrighteous, unnecessary, unjustifiable wars, we are bound, as Christian ministers, yea, as Christian men, to exhort and entreat, as things abhorrent to the gospel and offensive to God, and are bound as well, in regard of wars justifiable and righteous, to deprecate all angry, revengeful feelings, all manifestation of inflamed passion, and especially to exhort to the manifestation of that Christian fortitude, that calm, rational, benevolent courage which distinguishes the bravery of a man from the ferocity of a tiger, nevertheless, in cases of justifiable warfare, does the Bible itself teach us to regard the patriot fighting for the liberties

and laws of his country as a fair and true Christian development.

Now, as to the righteousness of the present war, it is enough to say, that on our part it is simply an inevitable necessity. Through no choice of our own, nay, against all our wishes, and efforts, and prayers, these men have forced the dread issue upon us; madly defying all authority; scornfully repelling all offered mediation; treasonably rejecting all lawful and constitutional means of redress for their real or fancied grievances; they have struck a blow at the very heart of our nationality, and trampled under foot the very symbol of its life.

And for us there is no alternative. The point at issue is not one of political platforms, or of the policy and purpose of an administration; or of the right or wrong of any local social institution. The question submitted to us is simply a question of civil life or death! Whether or not we are to be blotted out from the geography of nations, and our memory left a hissing and a by-word to all future generations? Whether, hereafter, we and ours are to live the wretched victims of perpetual anarchy, or to rejoice under the protection of constitutional government? A question involving all that an American holds dear, and whose importance sweeps away all other considerations as chaff before a tempest. And when such is the question, forced on us by armed and defiant rebellion, we must accept this civil war as a necessity, and standing thus in our united and armed strength, the text comes to us with all the encouraging authority of a divine voice out of heaven. "*Be of good courage, and let us play the men for our people and the cities of our God.*"

We are engaged in a righteous cause, urged on by no unholy motive, either a lust for power or a thirst for conquest. We are simply repelling aggression, and defend-

ing our dearest rights. It is not a war of politics; nor of sections; nor of social institutions; but simply of self-preservation; and the united and immense energy with which we rise up to the conflict, is a holy instinct of our better nature; a very inspiration of God! "*We are fighting for our people and for the cities of our God.*" And verily, God himself commands us "*to be of good courage, and quit ourselves like men.*"

The duty of bearing arms in a cause like this is as clearly defined as any Christian duty can be. On behalf of the young men who have gone forth from our sanctuary and communion-table to the field of strife, I can as conscientiously, and with as firm a faith, implore the divine presence and blessing, as if they had gone abroad to the heathen to preach the gospel of Christ! And those fathers and mothers, who, with breaking hearts, bid farewell to beloved sons in a cause like this, are as manifestly doing God-service, and will be as surely blessed in the sacrifice, as was the mother of Samuel, when she gave her son to the Lord! Acceptable unto God as the prescribed offerings in the temple, or the crown of the redeemed spirit cast at the foot of the throne in the heavenly city, is "the sword sharpened for slaughter," if it be truly "the sword of the Lord and of Gideon!"

Lift it up then as your exulting war-cry; write it as a blazon amid the stars of your banner, "*Be of good courage, and play the men for our people and for the cities of our God.*" Thus, the first clause of the text exhorts us simply to do our own part manfully.

Meanwhile, *Secondly*. *The last clause exhorts us to cast the result confidently on God.* Be of good courage, and quit yourselves like men. "*And the Lord do that which seemeth him good.*" This language implies, in the minds of those using it, a conscientious belief that their cause is righteous.

No oppressor, no traitor, no man wilfully fighting for the wrong, would ever presume to utter it.

Now, in its practical application to ourselves, we have already set forth our reasons for using it confidently. If there ever was a justifiable war, this is one on our part. The rebellion of these men against government is the most unprovoked and monstrous the world ever saw. The arguments whereby they attempt to excuse it, are the most transparent special pleadings. The idea of a right of *Secession* from a constitutional government is simply absurd. For the word "Constitution," indicates the vital connexion of parts in the same body—the condition, or the laws of one indivisible, organic life. If, therefore, our Federal Union be only a conglomerate of sovereign States, and not a great composite nation, then we have no more a *Constitution*, than has a bird's nest or a market-basket. And if, accepting this truth, these men declare that, strictly speaking, we have no constitution, as the law of one organic national life, then our reply is simply *that it is high time we had one*. A simple league, or alliance of States, might perhaps meet the necessities of thirteen feeble, scattered colonies, and three millions of poor, honest, industrious people, but surely will not meet the wants of thirty millions consolidated into mighty States, and grown impatient of restraint by prosperity. We are to-day, by the natural and providential ordinance of God, one people, to whom a common government, as the law of its organic life, is simply a necessity.

If we have hitherto been thoroughly deceived, and, with all our grand traditions and hopes, and the priceless lives and liberties of ourselves and our children, have been abiding in deadly peril, under bricks piled without mortar, mistaking it for a dwelling-place, then surely it is high time to correct the old error, making the walls

weather-proof though it be with a cement of blood! And if war be ever righteous, then surely are we justifiable in fighting, if not for *THE government*, at least for *A government*.

But should these men think to call this outrage a *revolution*, and therefore justifiable by all political morality, we answer that two things are necessary to justify revolt, First, That the government be oppressive, and Secondly, That it refuses all peaceable redress.

But this government has not oppressed them. On the contrary, it has protected and benefitted them to a degree unexampled in the history of governments. Nor even for their pretended wrongs have they sought peaceable redress. But, instead, when humbly urged and entreated, to make known their grievances, they have responded only with scorn and insult: seizing our forts, plundering our arsenals, outraging our citizens, firing upon our flag, defying our authority and uttering great swelling words of "Southern steel," and a "Captured capital." Call this rebellion, therefore, what they choose, *secession* or *revolution*, it is unjustifiable on any principle; it is only and altogether treacherous and abominable. And if there ever was a war in which men might put their trust in God, then surely when thus called to "play the men for our people and the cities of our God," can we confidently exclaim, "*The Lord do that which seemeth him good.*"

Meanwhile, this language teaches us, that, after we have done our part with all practical courage and manliness, *the final issue of the conflict depends solely upon God*. He can give us the victory, or, better still, in answer to our prayers, can allay all this fearful excitement and restore the national peace without the shedding of blood. Let us therefore wrestle with him, night and day, from every consideration warranted by his holy word, that he will graciously, even now, interfere, restraining us from anarchy and blood-

shed, and so carry us through all our perils as to give permanent peace to a distracted people, and perpetuate to the end of time the bonds and brotherhood of our National Union.

Oh, if God would but pour out his Spirit upon these restless and cruel and ambitious spirits, and another glorious light like that of Damascus, should cast these armed men blinded to earth, to rise up gentle disciples of the blessed Jesus, then these unholy weapons would drop from their hands, and our troubled land exult again in its old brotherhood unto the glory of God! "Let us pray—*pray—pray* for the peace of Jerusalem."

But if, for wise and holy purposes, he avert not the conflict, then, he can give us the victory. And in this is our hope, that going forth in a good cause, and with a right spirit, His blessing will go with us. True it is, we have other strong human grounds of confidence. In numbers, in wealth, in naval and military resources, indeed, in everything whereon great captains rely for victory in a conflict, so overwhelmingly are we the superiors, that in the reckoning of a civilized world, this rebellion is sheer madness. Nevertheless, if we were the aggressors, if ours was a rebellious warfare and a traitorous camp; if we were rising in fratricidal strife against institutions for which the old patriots died, around which cluster the hopes of a world, and upon which God has smiled with such prodigal loving kindness, then, spite of all our strength, might we fear lest God, who gave Gideon's three hundred men the victory over the mailed thousands of Midian, should drive us back smitten and discomfited.

But when, on the contrary, having wronged no one, threatened no one, disturbed no one, we go forth loyal men, national Christians, in defense of a government which God manifestly established, seeking only the greatest good, even

of our adversaries, impelled by no lust of power, no desire of conquest, fighting only that we may secure an honorable and abiding peace; then surely, if ever the righteousness of a cause gives confidence in a conflict, may we trustfully fling the final issue on the good pleasure of God!

And thus and there we do fling it. It seems to us to-day, positively sinful, to doubt for a single moment, that divine favor will attend us. God is chastening us for our good. Looking back, upon history, it would seem that occasional convulsions like these, are necessary to permanent national greatness. Sure we are, *we* need just this discipline. The mighty oak was spreading its branches too widely for the strength of its root!

Our *theory* of government is perfect; a harmony of two great things, *freedom* and *reverence*—individual liberty under a great divine law; the organic life of the State developed in two directions, toward the finite and the Infinite; the individual man, like a fair world, complete in its own mundane economy, yet the while, beautifully rounded to the heavenly concave, and adjusted to the wide harmony of system, and cluster, and universe! *Practically*, we have hitherto failed in the God-ward development. We have cared chiefly for the sublunary, thinking little of the firmament above, and counting the constellations of heaven only as the false lights of a superstitious astrology. American patriotism has been hitherto almost without godliness. And the practical result of the discipline we are now enduring, will be to make us reverent, and thus to develop fully in practice our theory of government—a *perfect liberty under a great divine law!*

God is chastening us for our own good. He is teaching us great lessons of the value of our inheritance, and our dependence upon his favor to preserve and perpetuate it; and when we have learned them thoroughly, he will deliver

us from our perils, and carry us triumphantly on to a grand national future.

Away then with our doubts and fears, our timid and desponding frames. It is time we rose into higher moods of manly confidence and Christian faith. God utter it in our ears, and inscribe it on our hearts till we are strong in exulting trust, as Joshua before the angel,—“*Be of good courage, and let us play the men, for our people and for the cities of our God, and the Lord do that which seemeth him good.*”