

CHRISTIAN PATRIOTISM:  
A MEDIUM OF GOD'S POWER AND PURPOSE TO BLESS OUR LAND.

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A

S E R M O N,

DELIVERED IN THE

FIRST PRESBYTERIAN CHURCH,

EAST BOSTON,

AT THE

UNITED SERVICE, NATIONAL FAST DAY,

APRIL 30, 1863.

BY REV. T. N. HASKELL,

PASTOR OF THE CHURCH.

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BOSTON, MAY 18, 1863.

REV. T. N. HASKELL,

DEAR SIR:—At an impromptu meeting recently held in the vestry of your church, the belief was unanimously expressed, that your able sermon on “*Christian Patriotism*,” at the United Service on occasion of the National Fast, (30th ult.,) would, in printed form, be productive of great good. We, therefore, in accordance with the declared wish of many hearers, respectfully ask a copy of the same for publication.

Yours, very truly,

SAMUEL HALL,  
H. A. STEVENS,  
JOHN HOWE, JR.,  
AMOS A. DENNELS,  
RICHARD BEECHING,  
NEHEMIAH MERRITT,  
MORRILL COLE,  
CHASE COLE,  
WILLIAM DAY,  
DANIEL GUNN,  
JOHN ARMSTRONG,  
JOSEPH IRVING,  
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JAMES REID,  
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D. C. RYDER,  
JACOB AULD,  
E. M. McPHERSON,  
WM. K. CROSBY,  
JACOB R. HOLMES.

TO SAM'L HALL, H. A. STEVENS, JOHN HOWE, JR., and others :

GENTLEMEN, —

The sermon which you ask for the press is at your disposal. The readers will find in it a few sentences which were omitted in the delivery, and miss other extempore ones which cannot be recalled. The *liberal* translation of some of the passages in it from the Hebrew scriptures may offend the just preferences of some for only the familiar forms of the Divine Word. The private reading of the printed page will also differ from the public hearing in a crowded house on a day when the nation seemed upon her knees. Still, hoping that those who heard the spontaneous appeal to patriotism with so much attention, will likewise read it with some interest, and praying that, inferior to the exigencies of the time, as it is, it *may* do the good which you anticipate, it is yielded to your request,

Cordially,

T. N. HASKELL.

EAST BOSTON, May 20, 1863.

## S E R M O N .

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WHEN a pastoral brother called last week at my house to assure me that the united civil worship had not been in this sanctuary since November, 1860, and that, therefore, it devolved on us to invite and welcome the other Protestant congregations to assemble with us to-day, as we most cordially do, I requested, through him, that you might listen here to the voice of one newly installed among you ; or, if it were better, that the service should be transferred to another parish, as a courtesy from my people, that so we might there listen to a new voice upon our nation's wants. But on the following morning I learned from another pastor that it was decided to regulate our routine of united service after the inflexible Medo-Persian rule, for in this way "the unity of the spirit" is easily kept in "the bond of peace."

The next thing, then, was a proper theme. On Monday I began to write on the contrasted lives and lessons of GEORGE WASHINGTON and *Jefferson Davis*, intending to show the relative character of the American Revolution and the Cotton-State Rebellion, and illustrate the *pious patriotism* of "'76" as the medium through which God gave victory over tyranny to our fathers, and will give the conquest of treason to us if we seek unto him in its true spirit. But the more I thought of the solemn issues of this time and the sad contrast between "THE FATHER OF HIS COUNTRY" and its *fratricidal son*, the less I felt inclined to associate their names even in antithesis.

And after much reflection, and, I trust, some fervent prayer, nothing seemed so suitable to the occasion as *a practical analysis of the right impulses toward ones country in its relations to the providence of God and his purposes of civil good.* Patriotism, in some form, is the controlling impulse of the hour, thrilling the nation now from the Atlantic to the Pacific coast. It has led half a million of stalwart men to "forsake father and mother, houses and lands, wives and children, yea and their own lives also," for the sake of our civil government. It has made thousands of wives widows, children orphans, and far off battle fields the burial places of their heroic dead. It has attracted the praise and pity of the civil world, and sublimely risen above all the past by the greatest "uprising of a free people" against the most gigantic oppression and rebellion known in the history of man. So supreme an impulse, calling us here to this altar and crowding all our hearts into the channel of one deep emotion — solicitude for our country — must have moral qualities according to the spirit which impels it, and the government and country which call it forth. If in our case it be right, though sacrificing millions of money and of men, and taking the lives of rebels whom it can never restore to probation, it is in fellowship with God; if it be wrong, God pity us! Assuming that it may be right, our subject shall be, CHRISTIAN PATRIOTISM, as described in the following theorem:—**PENITENTIAL, PRAYERFUL, SELF-SACRIFICING PATRIOTISM IS A MEDIUM OF THE DIVINE PURPOSE AND POWER TO DO FOR OUR NATION THE SUPERHUMAN GOOD WE NEED.**

The principle involved in this proposition was specially exemplified by the nation of Israel; is generally applicable to civilized countries; and is peculiarly obligatory on the American people, and the only hope of the United States. An inspired motto concisely representing it is the

following declaration: — “THUS SAITH THE LORD, I WILL YET FOR THIS BE INQUIRED OF BY THE HOUSE OF ISRAEL TO DO IT FOR THEM.” — *Ezekiel* xxxvi. 37

I. THE HEBREW NATION SPECIALLY EXEMPLIFIES THE  
TEXT AND TOPIC.

This declaration to the Israelites was made in the most critical period in their history, and relates to God's purpose to restore their nation through the medium of their co-operative desire and prayer. If there were any doubt of this design of the declaration in itself, the contexts and whole history of Israel prove it, and it is further *personally* exemplified by the inspired author. He was a patriot filled with the spirit of God, and inquired of the Lord to deliver his country, with an importunity unparalleled, and imprecations the most awful. The “burdens” of the one book are not the only exponents of his day and patriotic character. About the time of his prophesy he is supposed by some critics to have uttered the lxxxiii. Psalm, which is honored with a name and place among the national anthems of Asaph. It is directed against a rebel confederacy of some eleven States, for most part the descendants of his own revered ancestors, Abraham and Lot, which had conspired to denationalize Israel. With unmistakable analogies to our own national distress, the writer exclaims: —

“O God of hosts do not thou keep silence!  
Hold not thy peace and be not still, O Jehovah!  
For thine enemies have raised the shout of war,  
And they that despise thee have exalted their chieftain.  
They have taken crafty counsel against thy people,  
And consulted against those under thy protection.  
They have said, ‘Come let us cut them off from being a nation,  
That the name of Israel be in remembrance no more.’  
For *this*, with one consent, they have concerted together;  
THEY ARE CONFEDERATE AGAINST THEE!  
[The encampments of Edom and the Ishmaelites,

Of Moab and the descendants of Hagar,  
 Of Gebal and Ammon and Amalek,  
 The Philistines with the inhabitants of Tyre,  
 The Assyrians also compacted with them,  
 Are all allies of Lot's incestuous children.  
 Discomfit their hosts and destroy thou their leaders —  
 As thou didst the Midianites, to Sissera and Jabin.  
 Slain at the river Kishon and slaughtered at Endor,  
 Who, by their carcasses, enriched the land.]  
 O my God, make them like chaff,  
 As the stubble before the wind!  
 As the fire burneth the wood,  
 And the flame seareth the mountain sides;  
 So persecute them with thy tempest,  
 And make them afraid with thy storm!  
 Fill their faces with dishonor,  
 That they may seek thy name, O Jehovah!  
 Let them be confounded and incessantly troubled,  
 Yea, let them be disappointed and perish;  
 So all men shall know thou alone, *Jehovah* by name,  
 ART THE MOST HIGH OVER ALL THE EARTH.

With still more plausibility do we ascribe to Ezekiel, in his later years, the cxxxvii. Psalm. He was then among his fellow-prisoners of war along the banks of the Tigris and Euphrates, and when their oppressors, in mockery, required them to sing one of the triumphal songs of their subjugated city, that *they* might be mirthful over their misfortunes, he spontaneously answers them in the most intense, ornate, and elegant elegy to his "Fatherland" ever found among the writings of pious and patriotic men. The first stanza describes the *general* feelings of those taunted patriots, their thoughts turned toward the very acropolis of their country's capital, and their hearts full of penitence before God:—

"By the rivers of Babylon we sat down,  
 And wept when we remembered Zion:  
 We hanged our harps on the willows:  
 For there they that captured us required of us a song,  
 And they that wasted us demanded of us mirth;  
 'Sing us one of the songs of your Zion!'  
 How shall we sing a song of Jehovah  
 In a land that refuseth to know him?"

The second stanza describes his own *personal* feelings towards his country, with his eye still fixed upon its capital, where he saw not only clustering the hopes of the Hebrew nation, but the highest moral and civil interests of mankind, and with the most impassioned apostrophe he records his patriotic and self-sacrificing vows:—

“If I forget thee, O Jerusalem,  
Let my right hand forget to serve me;  
Let my tongue cleave to the roof of my mouth  
If I prefer not thee, Jerusalem,  
Above my highest joy.”

The third stanza is a voice of earnest prayer for the defeat of his country's foes, and a triumphal prediction of the zeal of those, however cruel, who should act towards them as the retributive scourge of God:—

“O Lord, remember the children of Edom,  
Who in the day of Jerusalem's affliction  
Shouted ‘Raze it! Raze it! even down to the ground!’  
Daughter of Babylon, the doomed and the desolate,  
Sent of God is he that shall scourge thee,  
That requiteth thee as to us thou hast done:  
He shall seize in exultation thy children,  
And dash them out on the rocks.”

In reading these ancient examples of patriotic inquiry of God through which his purposes of deliverance spoke, we should remember the *retributive* sentiment was *prophetic* as well as patriotic, and always looking forward to a greater general good, was, in the main, merciful as well as just. Ezekiel's compatriot and immediate prophetic successor, Daniel, however, discloses an example with this feeling held in perfect check. It is on a day of special humiliation, fasting, and prayer in behalf of his native land, and before his full endowment with foreknowledge concerning it; we therefore, entirely unable to penetrate the future ourselves, more readily enter into his feelings. He says:—

“ I set my face unto the Lord to seek by prayer and supplications, with fasting and sackcloth and ashes; and I prayed and made my confession, saying, O Lord the dreadful God, keeping covenant and mercy to all them that love him and keep his commandments, we have sinned and done wickedly, neither have we hearkened to the voice of thy servants speaking in thy name to our rulers and to all the people of the land. O Lord, righteousness belongeth unto thee, but unto us confusion of faces as at this day; for all Israel have transgressed thy law, therefore hath the Lord confirmed his word against us and against our judges which judged us, by bringing upon us a great evil. And now O Lord God, that brought thy people out of Egypt with a mighty hand, according to all thy righteousness I beseech thee let thine anger be turned away; because for our sins Israel is become a reproach to all that are about us. O my God, incline thine ear and hear! Open thine eyes and see our desolations! For we do not present our supplications for our righteousness but for thy great mercies. O Lord, hear! O Lord, forgive! O Lord, hearken and do! Defer not, for thine own sake, O my God; for thy city and people are called by thy name!”— *Daniel*, ix.

He further adds that “ while he was still praying and confessing his sins and the sins of his people Israel,” “ Gabriel was made to fly swiftly, and touched him about the time of the evening oblation, and said ‘ O Daniel, at the beginning of thy supplications, the commandment came forth, and I am come to show thee, for thou art greatly beloved.’ ” Then the angel told him of the prospective re-building of Jerusalem, and that his country should still prepare the way for the final reign of Christianity in all the earth.

The prophet Isaiah also arraigns Israel before the Lord after this manner:—

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“ Is not this the fast that I have chosen?

To loose the bonds of wickedness and undo the heavy burdens?

To let the oppressed go free and that ye break every yoke?

Then shalt thou call, and the Lord shall answer thee,

Yea, Jehovah shall guide thee continually.

Thy sons shall build the old waste places,

Thou shalt found the hopes of many generations:

And shalt be called the repairer of the breach.

If thou turn away thy foot from the Sabbath

And call it a delight, holy unto the Lord,

Then will I cause thee to ride upon the heights of the earth,

For the mouth of the Lord hath spoken it.

The *Lord's* hand is not shortened that *he* cannot save;

But your *sins* have separated you from your God.”— *Isaiah*, lviii.



Yet others of the children of Israel, in repairing the ravages of disloyalty and war, and re-building their waste places after the captivity, had to work with one hand, carry weapons of defence in the other, and watch and pray incessantly, till it is said even "their enemies perceived that their work was wrought of God."—*Nehemiah* iv. 18, & vi. 16.

At least one Hebrew patriot, both by signs and supplications, inquired of the Lord concerning his purposes of mercy toward his native land, and gained, in answer, a divine commission as commander-in-chief of the national forces, and had to leave all and go forth at the head of an army of picked men to superhuman victories in its behalf, with his co-operative battle cry, "THE SWORD OF THE LORD AND OF GIDEON!"

There is yet a more soul-stirring instance of this civil and military co-operation of God and that people. When Israel cried unto the Lord against Jabin, king of Canaan, and Sisera, his chieftain (who had oppressed them twenty years, and now had nine hundred iron chariots and a vast army in battle array to utterly extinguish the national hope,) he raised up and inspired both Barak to fight against them and the prophetess Deborah to accompany and cheer him on, shouting on the auspicious day, "Up! up! Is not the Lord gone up before thee?"—*Judges* iv. 14.—And when—"God subdued that day the king of Canaan before the *armies of Israel*," they returned from the field chanting in sublime chorus Deborah's song of triumph, which begins with these words:—

"PRAISE YE THE LORD FOR THE AVENGING OF ISRAEL,  
WHEN THE PEOPLE OFFERED THEMSELVES WILLINGLY!"

*Judges* v.

It ends with this stanza:—

"So let thine enemies perish, O Lord,  
But let them that love thee be as the sun  
When he goeth forth in his might."

But an intermediate paragraph relates to a certain town from which there were no volunteers, and is in these burning words, as lightning falling from heaven:—

“*Curse ye Meroz! SAID THE ANGEL OF THE LORD;  
Curse ye bitterly the inhabitants thereof;  
Because they came not to the help of the Lord,  
To the help of the Lord against the mighty!*”

Thus the heavenly host who rejoice in the personal piety of men, and cannot, therefore, be indifferent to national issues which affect the spiritual condition of whole races for successive generations, poured their anathemas on at least one community who were wanting patriotic fidelity, and called on all loyal citizens to unite in their scorn. We have the same evidence of this that we have of their hosannas at the Saviour's advent.

These several examples show how God *was* consulted by “the House of Israel” in different periods of their civil history, to do for them and through their patriotic self-sacrifice all that made them indispensable to Christianity, and notable among the nations.

## II. THIS PRINCIPLE, SO EXEMPLIFIED BY ISRAEL, IS GENERALLY APPLICABLE TO CIVILIZED COUNTRIES.

Let us not, however, assent to this with an impetuosity savoring impiety. The Hebrew Commonwealth was to be the parent of christianity; and, for this reason, it was worthy to be loved even unto death. It gave birth to christianity and itself expired. It *may* be that the christian is required to love *christianity* now as the Hebrew was bound to love its parent Commonwealth. *Perhaps*, also, no country should be loved that is essentially unchristian in its principles and policy; and, *possibly* too, no other nation is now or ever

has been so conformed to christianity or related to it, that an analogous obligation to love it even unto death can be inferred. Indeed many great and good men, with the biblical examples all admitted before them, not only believe that all wars, except those by divine command to save Israel, are wrong, but that all patriotism since the extinction of Israel is idolatry. They very justly say it *may* assume hostility to the brotherhood of man, and be averse to the christian spirit and the moral law. Soame Jenyns, a distinguished statesman and a clever writer on the Nature and Evidences of Christianity, says: "Patriotism, that celebrated virtue so much practiced in ancient and professed in modern times, that virtue which so long preserved the liberties of Greece and exalted Rome to the empire of the world, this celebrated virtue must be excluded, because it not only falls short of but directly counteracts the extensive benevolence of the christian religion." The serious question then still remains, in doubt and truly debatable, whether patriotism *outside of Israel* is a virtue or a vice. Is that love of country which leads men to take the lives of their fellows and sacrifice their own, and christian mothers with more than Spartan valor, to place sabred-rifles in the hands of their sons and send them forth to battle, a righteous impulse or a crime? If the general principle be right, then christian people should heartily accept all its obligations; if wrong I repeat, God have mercy upon *us!*

But patriotism *is* a general duty of mankind. The principle exemplified by Israel is obligatory on *all* civilized countries. There are no valid presumptions against it of general application, but many in its favor both general and specific.

1. *A special love to one's country is consistent with*

*general philanthropy.* The exceptions are where the government, as administered, is unqualifiedly and irrevocably hostile to the happiness of its own people and the general welfare of mankind. But such a case, beyond the reach of reformatory influences and bounds of hope, is hard to suppose, and must be the exception denoting the rule. Self-preservation is a first law of nations, as well as of animate nature; and this national instinct is none other than the special patriotism in the hearts of the people, appointed by God for the defence of civil governments which are essential to the general good. The citizen has himself nativity, place of abode, civil protection, and means of subsistence in *some* country. He is, therefore, indebted to that country, under God, for all his bliss of being much or little; and if, in turn, the government conscribes him to risk his life in the national defense against invasion or sedition, it is as a mother asking her children to defend her against a robber, or a rebellious son seeking to take her life. *Patriotism* means love of *Patria*, or parent country, the land that gave the patriot life and means of living. It hence partakes much of the *filial* feeling; and, from the duty of filial piety, the obligations of patriotism are readily inferred. This is not confined to native country alone, but applies as well to the land of an adopted citizen. The noblest step-children and adopted sons are those who feel most filial in their assumed relations; and because one's parents or grandparents were not participants in the former struggles for national existence, does not diminish the duty of their sons when adopted, as citizens, to stand side by side with the decendants of those who offered up everything they had to establish a government for the good of their children. True patriotism acknowledges this debt of

filial gratitude to the land of one's birth and being: it prizes the territorial domain where he dwells: it cherishes the institutions of society which enlighten, support, and cheer him: it protects the government that has blest him and still promises good to his children for many generations: *it loves the Patria with filial devotion*; and so nations are generally useful and blessed, in proportion to *its* moral qualities and strength among their peoples. *Hence, patriotism is consistent with general philanthropy.*

2. *A special love to one's country is consistent also with true piety toward God.* There is provision for it in his moral law. Because the sum of moral obligations is found in the two-fold law of love to God and love to man, it is a miserable fallacy to suppose that law *excludes* special family affection, particular ecclesiastical attachments and an undying devotion to the permanency, progress, and usefulness of one's native land. It should, indeed, be an axiom in ethics that, proper love to God and the human brotherhood, *includes* all other useful love, as of parents for their children, pastors for their parishes, and citizens for their country. "Thou shalt love thy neighbor as thyself" may imply that a man should love his *country more* than himself; for it includes millions of neighbors with all their sacred and successive interests. The law of supreme love to God implies co-working together with him, with supreme devotement to his will in the right regard for all his gifts. "He, as governor among the nations," gives them his laws for their highest good, and is well pleased with their obedience unto life. True piety toward God then, will gratefully cherish his providential gift, a good country, in which to be and live for posterity; and, from pious devotion to the giver and prov-

idential governor, will love its interests more than life. Patriotism may so be harmonized into piety toward God and obedience to his law, as governor of the world, that he can in moral grandeur appear a nation's deliverer and friend on its account. Indeed, to love one's country and labor for its deliverance from evils, and its increased usefulness for the good of man and the glory of God, is the *fruit* of piety toward him; and, just in proportion to one's evidence, that to lay down his life in the necessities of war or in overwork, will make his country more faithful to God and useful to mankind, is he justified in *volunteering* to cut short his days in this patriotic self-dedication. In no case, perhaps, would he be justified in *refusing* to obey, if "the powers that be, ordained of God to bear not the sword in vain," should command the devotement of his life for the national defence. Cornelius, whose piety both Peter and the angel of God commended so highly, did not, because he was a pious man, break away from the laws calling and keeping him unto the soldier's perilous mission as the executor of law. *Patriotism is consistent with piety toward God and obedience to his law as "Governor among the nations."*

3. *A special love of country is consistent with supreme love to Christ, and not unfavorable to the christian spirit and growth of the highest christian graces.* The fact that Cornelius was not required to disregard his country and desert his calling, when he at length became a christian, and that another centurion, who loved "his nation," was declared by Christ to have the greatest faith he had found in all his ministry, and still remained in the military service of his country, prove that men may be at once patriot soldiers and philanthropic, pious christian citizens. Patriots may be Christ-like. We can-

not harmonise, it is true, a narrow, proud, and prayerless zeal for fatherland, or for anything else, with the christian spirit. "*My Country, right or wrong!*" is not a christian motto. But, *my Country, renovated from all her faults by the chastening, helping hand of God and the patriotic defence of laws conformed to His christian government*, is the maxim of the most Christ-like men. A christian may have a country as he may have a neighbor, hostile to christianity; and yet he is to love his neighbor as himself, and his country more than himself; and, if need be, risk his own life to save the one, and a million more to save the other from violence. In such a case he will seek to purify his country even as Christianity is pure, and when it has adopted worthy principles of government, and these are imperiled by any unchristian scheme of avarice or oppression, he moves to their defense for even the sake of Christ, and may "haste before the rest" to lay his life upon the altar of his country, or if these be all neglected or destroyed, and the country doomed, he will still deprecate its faults, and weep over its fate, as a Christian parent might yield to execution a murderous son whom he loves. We cannot say how much local patriotism Christ himself exemplified, and to what extent his weeping over the prospective ruin of the country which gave him birth, was from *patriotic* impulse, and to teach Christians how to feel toward a country which God could no longer bless; but the tears of Jesus and the lamentations of Jeremiah, over the Hebrew nation devoted to destruction, authorize a Christian's love for his country to the last extremity, and prove it not only *consistent with Christianity*, but a *cardinal Christian virtue*, when rightly constituted, to "fear God, and regard man."

The Bible and history abound in illustrations of this high doctrine. It is true the apostles say little about

local patriotism in the New Testament, for they were to "teach *all* nations," and their native country was already virtually extinguished; but they were still to make their first efforts for its moral recovery. Paul, in foreign lands, declares a special love for his countrymen which would lead him willingly to die for them. He greatly prized his Roman citizenship, appealed to the highest civil tribunals for personal protection, and in his old age wrote to the dispersed Hebrews an account of their antecedent national relations to the kingdom of Christ, in which is a list of patriotic worthies distinguished for their faith in the coming Messiah. If Abraham, who was returning from war when Melchisedec blessed him, if "Moses, and Joshua, and Gideon, and Barak, and Samson, and Jephtha, and David, through faith subdued kingdoms, wrought righteousness and obtained the promises," and some of them were prototypes of the Founder of Christianity, as Paul declares, are we now to say, because their memorable deeds were done as *patriot heroes*, therefore their national impulses were vicious and unchristian? Because the Waldenses went through thirty-three wars in less than three hundred years to defend their civil and religious liberties, and the Piedmontese piety to-day is the brightest star of Italy, because bought with the best blood of those provincial patriots, is it true, therefore, that the invincible faith of those inextinguishable races of the Redeemer's children is to be denied the name of Christian? And did Milton err in imitating Ezekiel's imprecatory prayers by exclaiming

"Avenge, O Lord, thy slaughtered saints, whose bones  
Lie scattered on the Alpine mountains cold?"

On the borders of lake Lucerne is a bleak little meadow 650 feet above the water, and distinguished as the spot of



the tripple Swiss oath. There, on the evening of Nov. 8, 1307, Arnold, Fürst, and Stauffacher, in the presence of thirty witnesses and Almighty God, joined hands, and in the name of the Father, Son, and Holy Ghost, declared that Switzerland should be free from the Papal-Austrian yoke, without retaliating their injuries; the result was an almost miraculous achievement of their vow. Switzerland, to-day, stands a free, republican, protestant, beacon-light to all Europe, with the clearest-headed, purest-hearted, happiest, freest, most patriotic, God-fearing and man-loving people in the world. But compare that land of freedom now with the darkness and tyranny in its early history, as for example under the Dukes of Savoy when the dungeon of the castle of Chillon was trod by the pure minded patriot Bonivard, chained to its central pillar till his heels had worn deep depressions in the stone floor at the end of his chain in both directions. As I put my feet in the same patriot tracks, it was sweet to say,

“May none these marks efface;

For they appeal from tyranny to God!”

When we thus contrast free Switzerland with what she was and what she would have been but for that heaven-born patriotism which shortened many lives indeed in her defense, and led even the eloquent and pious reformer, ZWINGLE, to lay down his life in the civil war between the Papal and Evangelical Cantons in 1531, can we say that the Swiss patriotism, the spiritual mother of that rare republic and the protestant reformation, was anti-christian?

Shall we unchristianize GUSTAVUS ADOLPHUS because in his pious love of country and of Christ, he waged a vigorous warfare for the religious liberty of his people, and then to secure the bulwarks of freedom about them, hastened to rescue the protestants of Germany from the

papal yoke, and gave his life in the crisis-battle of Lutzen at the moment of victory? Look at him — the learned, the just, humane and pious founder of Swedish protestant liberty! Before you judge his national impulses harshly, see him, the night before his last battle, as he was wont, bowing with his handful of heroes in prayer before the king of kings, and closing the service with his favorite

BATTLE HYMN:

Fear not, O little flock, the foe,  
 Who madly seeks your overthrow!  
 Dread not his rage and power!  
 What tho' your courage sometimes faints?  
 His seeming triumph o'er God's saints  
 Lasts but a little hour.

Be of good cheer; your cause belongs  
 To Him who can avenge your wrongs;  
 Leave it to Him, our Lord.  
 Tho' hidden yet from all our eyes,  
 He sees the GIDEON that shall rise,  
 To save us and his word!

As true as God's own word is true,  
 Not earth and hell with all their crew,  
 Against us shall prevail;  
 A jest and by-word are they grown;  
 God is with us: we are his own;  
 OUR VICTORY CANNOT FAIL!

Amen! Lord Jesus, grant our prayer!  
 Great Captain, *now* thine arm make bare!  
 Fight for us once again!  
 So shall thy saints and martyrs raise —  
 A mighty chorus to thy praise,  
 World without end, Amen!"

Answer now whether that crowning excellence of his character which achieved so much for posterity and his own dear *Patria* was a Christian virtue, or a Christless, impious and inhuman passion.

Of Cromwell, who Hume sneeringly says "offered too long prayers to succeed as a farmer," who wrote under the pressure of anticipated events — when forbidden by

the king to embark for America — “ I am ready to do and to suffer for the cause of God ” — who disciplined armies to fight with the sword in one hand and the Bible in the other, shouting for their battle cry, “ *The Lord of hosts,* ” and exhorting each other very rationally to “ trust in God and keep the powder dry, ” who prorogued parliaments “ for the glory of God and the good of the nation, ” and whose brief protectorate gave England her grandest impulses towards civil and religious liberty — of him we have simply to say, his lust for power was evidently unlawful, but his love of country was pre-eminently Christian, and God's purpose and power wrought numberless blessings through his *patriotism*. England could not have risen to what she is to-day without the era and mighty impulses of Oliver Cromwell in her history, any more than Cromwell could have been what he was without England, as she then was, for his country. American history is full of examples of Christian patriotism in both peace and war. When Benjamin Franklin, in 1787, in the assembly of statesmen who had been deliberating for many weeks without success upon a proper constitution for the United States, rose and proposed that they should look to God for wisdom and aid, and thus secured, at once almost, a providential adjustment of their differences, and the adoption of the present charter of freedom, he was as truly actuated by the patriotic impulses through which the divine favor could flow, as was Washington when ordering that soldiers should be whipped for provoking God's displeasure by the profanation of his name, and himself offering in secret, as he supposed, but in the hearing of an unseen peasant near, these words of prayer: —

“ Almighty Father, if it is thy holy will that we obtain a place and name among the nations of the earth, grant that we may be enabled to show our gratitude for thy goodness by our endeavors to fear and obey thee. Bless us

with wisdom in our councils, success in battle, and let all our victories be tempered with humanity. Endow, also, our enemies with enlightened minds, that they may become sensible of their injustice, and willing to restore our liberty and peace. Grant the petition of thy servant for the sake of him whom thou hast called thy beloved Son, nevertheless, not my will, but thine O God be done."

(*McGuire's Religious Opinions and Character of Washington.*)

These examples suggest that love of country may be merged into love to Christ; and if it be rightly constituted, *patriotism is eminently consistent with the Christian spirit.*

Patriotism, then, which may be philanthropic, God-fearing, and Christian, must be a *general* duty of civilized men, laying *special* obligation upon them according to the civil and Christian value of their respective countries.

III. THE THEOREM WHICH WE HAVE NOW SEEN SPECIALLY EXEMPLIFIED BY ISRAEL, AND GENERALLY APPLICABLE TO CIVILIZED LANDS, IS PECULIARLY OBLIGATORY ON THE AMERICAN PEOPLE, AND THE ONLY HOPE OF THE UNITED STATES.

Patriotism must be here, also, a cardinal Christian virtue if it be composed of the legitimate impulses awakened by proper sentiments toward God and man. From premises familiar to every one, all candid minds must come to the conclusion that if God ever made it the duty of a people to be patriotic, he has made it the high privilege of the American citizen to be so.

1. *Our country is endowed with all the qualities which challenge intense patriotic devotion.* Its physical structure, climate, and resources; its geographical extent and ethnologic relations; its civil, social, educational, and religious institutions, related directly to the unrestrained vote and will of the people, and so largely imbued with the principles of God's Christian government as to be more analagous to the Hebrew commonwealth than any

other known nation; all unite to render its claims upon all its people immediate and immense. At this hour the American people may, in modest pride, compare our suffering country with any other civil government. If you will even go to the "Green Isles" of the United Kingdom of Great Britain, now first among the Christian nations; one day visit Chatsworth Castle, a private residence of a titled citizen, and mark the more than divine splendor of the palaces where the affluent meet "clothed in purple and fine linen, and fare sumptuously every day," and survey the extensive ornamental parks and lawns, where the very deer appropriate to their use acres enough for five hundred peasant farms; and the next day see, as I saw, at least five thousand haggard idlers parading loosely in the streets of London or even Liverpool, with their hands thrust into holes in their garments where once were pockets, with no inducement to draw them forth except to pilfer or to beg; and then, in a country of such extremes of rank and resources, think of having your children or children's children thrown from the wheel of fortune into the ranks of the poor and friendless in Ireland, England, or even Scotland, and you will feel that, though they now have peace, and we are in the midst of a more gigantic civil war than any throne in Europe could stand under, there are reasons why we should love our country with Christian gratitude and self denial as truly as a Briton loves his queen.

Travel on the continent of Europe, have your passport demanded and your packages demolished by custom house officials at each boundry of every petty state, mark how cheap is toil and how small the luxury of life among all the lower classes, submit to the cowardly surveillance of the Sovereign *Pâpâ* among his hordes

of wretched, ragged *pâpists*, asking pennies in Saint Peter's name at Rome:—in Greece, mark the squalid misery of those whose fathers fought at the Pass of Thermopylae, or fell on the Plains of Marathon, and hear *Hellas* crying, at this hour in almost unconsolable grief, because a Saxon boy disdains to be her sovereign king where once the Athenian Republic gave law and letters to the civil world: go thence through oriental countries, under the heavy Turkish yoke and dark Mohametan mantle, or seek a home in South American States where none but a papal bell may call your feet to prayers, and papal priests lawfully seal your nuptial vows, or in Mexico, with French invaders tearing down the bulwarks of Republican liberty to build some unknown Regent's precarious throne upon the ruins; and from every state and scene, you will come back with a more spontaneous gratitude that you have *a country so intimately, and on so large a scale, related to the christian hopes and happiness of mankind, and, under God, so worthy of your pious love.*

2. *Our country has now a history and hopefulness worthy of the profound regard of all its people.* It is not simply what our country is to us in contrast with the imperial protection of patriot homes in Europe, or the Ottoman rule over oriental haunts in Asia; but what our country *cost* our patriotic ancestors under the Divine auspices, and what too, under the same purposes of mercy, *she may become* to our posterity and the depressed and struggling millions of other lands. These considerations challenge most our patriotic zeal. Recall the history of political principles here tested and brought to light in the fires of free discussion. Study even the antecedent wars already overruled in this country for good. Look back to the first bloody strife

with savage men for the right to plant christian civilization in their uncultivated soil; to the combined force of their savage cruelty and the French Catholicism, against the westward march of Puritan society and republican institutions; to the long, hard struggle of 1776 for American independence of a trans-Atlantic throne, and to gain the representative privileges due to all civilized people; to "the war of 1812" in behalf of international rights upon the seas, which were established when young Perry wrote: "*We have met the enemy and they're ours!*"—to the war with Mexico, in 1846, on the human side to extend slavery, on the divine, to open the golden gates of the Pacific to civil and religious liberty; omitting not even the Kansas feuds, and the more ominous John Brown frenzy, every day fulfilling on the one hand, and the sources and success of rebellion thus far, on the other:—pass at a glance over the whole ground of our Providential development as a nation, in war, in peace, in unexampled prosperity through all departments of industry, education, evangelism, and ideas of government, till the irrepressible conflict of Christian freedom with slavery has culminated in the best defined civil war known in the annals of time, and you can but feel that the loyal citizens of the United States are held, even so soon, to the highest point of *historic* obligation to love, defend, and cherish their native land.

So, too, in judging the future by the past, our brief history should make the nation stand out before us full of *promise*. It can hardly be that all at once God's arm is shortened, and his far-reaching purposes of good exhausted with this generation of our country. All the indications of Providence are that the loyal people of our land to-day have pendant on their patriotism and

hope greater interests than our fathers felt, or Israel knew. I see, with God's blessing working through the Christian patriotism of this generation, if we be true to the greatness of our time and place as our ancestors were to theirs and us, hundreds of millions of our posterity, and the welcomed from other peoples, swelling the glad anthems of liberty, prosperity, and "Harvest Home," upon our unnumbered fertile acres and fields of fortune.\* I see, on the same conditions, the reign of Christian principles and the tokens of Christ's presence more cheering than have ever yet been found in this or other lands. We *are* called to love our country for what it *cost* our predecessors and God's providence, and for what it *may become* to the world at large, to our children, and to the church of God. On the same ground we cherish hopes of the *Divine Purpose* to do us the good we need by chastening our people and challenging a co-operative patriotism stronger than death, because "the spirit and power" of Emmanuel is in it. Civilly as well as personally we are encouraged to "work out our own salvation, with fear and trembling, for God is working in us" for that end.

3. *The fact that all these bequests and hopes are in jeopardy by national and personal sins, and the necessary judgments of Jehovah on account of them, should animate and intensify the patriotism of all at once.* Filial love is quickened by seeing a parent at the point of death, or even in peril. A nation in the convulsions of civil war puts patriotism to the test of its highest principles. Our republic, born with the seeds of sin and death in her system, is

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\*The prospective census for 1900 is 100,355,802 people, with less than ten per cent people of color. Our national domain is over 3,500,000 square miles, with now 113,000,000 of cultivated acres, producing human subsistence for domestic and foreign consumption, to the amount of one billion of dollars, in the midst of war helping feed the world.



falling down convulsed before the Prince of Peace, and, through the President's proclamation, and every penitential prayer, is crying "Lord, if thou wilt, thou canst make me clean!" Nothing but the answer "I will; be thou clean!" "According to your faith be it unto you," can heal the nation and bid the evil "spirit" enter no more into her. And is she not now going through the spasms of such a terrible exorcism? That evil which kept the national pulse at fever heat for forty years, and at length brought on these convulsions, can never again control the body politic, nor by any means be a "chief corner stone" in a new confederacy within our bounds; but we have not yet heard the divine beatitude — "Be of good cheer! thy sins, which are many, *are forgiven thee!*" Our country has for decade upon decade of years despoiled of their simplest rights a relentless aboriginal race, and in her affliction they have sought a murderous revenge in the massacre of her unoffending citizens. Indian wars are not all over, because our sins against the aborigines are not absolved. Her abuse of many of her most sacred rights, from the elective franchise down to fee-simple of the soil consecrated to freedom, needs absolution also, and "works meet for repentance." In connection with her wrongs to the red man, and the black man, and her abuse of the ballot box, and each department, legislative, executive, and judicial, of her triune government, an "evil conscience of unbelief" in equal rights has fortified itself in treason among large sections of her people, and some of the ablest intellects and intensest wills in the world now, are "led captive by the devil at his will," and as her most petted children have taken her own weapons of defense to stab her to the heart, and cut her body into fragments.

One example will illustrate the greatness of this evil, and the guilt of each accomplice:

On the 3d of June, 1808, a revolutionary cavalier from Georgia received a son born to him at his country inn, which he then kept in Christian County, Kentucky. When two years old, the young child and his mother were taken down into Mississippi, where he spent his childhood in a half wild way at Woodville. The boy was then sent to a neighboring academy, and afterwards to Transylvania College, in Kentucky, but after a few terms was transferred to West Point, and, at Government expense, disciplined in the scientific arts of war. At graduation, in 1828, he received a second lieutenancy in the regular army of the United States, which he held for some years, during which time he fought fiercely with the Indians in the Black-Hawk war. For this he was breveted first lieutenant of mounted dragoons, and sent to fight the Camanches and Pawnes, the most fierce and subtle of savage men. After proving his ability to cope with Indian cunning and ferocity to his own satisfaction, he retired to a cotton plantation in Mississippi, and won the fair daughter of General Zachary Taylor, afterwards President, for his wife. Through her he received all "the old Chieftain's" communicable knowledge and force of will, as both his father and confiding friend. He was of the Electoral College in 1844, and cast the vote of his State for James K. Polk, to the Chief Magistracy of the nation, over whom he exerted great influence, especially in favor of the Mexican war, for the avowed reason that it was essential to slavery, of which he had become even fanatically fond. His niece and adopted daughter assured me that he was wont to meet the steamboats at their landings near his plantation, and, with cane in hand,

notify any "*Northrons*" that they need not stop. He was elected a Representative to Congress in 1845, and Colonel of Mississippi Volunteers, to serve under General Taylor, in Mexico, in 1846. At Monterey and Buena Vista he fought with such valor as to be commended to the President in two despatches by his father-in-law, and was, in consequence, appointed by Mr. Polk a "Brigadier General of Mississippi Militia." This, from policy, he declined, as being only in the gift of the Governor of his own "sovereign State." (He has since changed his mind as to the *military* sovereignty of States and Governors). He was next appointed a United States Senator by his Governor, to fill a short vacancy, and was re-elected to the same seat by his State Legislature for the following term of eight years. In the mean time he was nominated for Governor of Mississippi, and was so sanguine of success that he resigned his chair as Senator, but saw his rival inaugurated Governor in his stead. He was largely responsible for his States' *repudiation* of her honest debts and encouraging her citizens to do the same. He was made a member of the *Cabinet of Constitutional Advisers* of President Pierce, in the most important seat as Secretary of War, and was his confidential friend, having the credit of ruling the executive councils of the nation, and the party then in power as he willed. As Secretary of War, he introduced camels, at government expense, to swell the triumphal processions of the cotton king. He ordered and superintended more military surveys than any other Secretary ever in his seat. He studied every military post from Maine to Mexico, stood in every noted stronghold of the North, and especially inspected the New England forts; declaring in Faneuil Hall, when on one such investigation tour, that if the peculiar institution of the South could not be nationalized in the whole

Union, it should be at least in a part by a dissolution of that Union. He was again re-appointed to the Senate of the United States; and, the easier to dissolve the Union, he then devised the dissolution of the dominant party at its nominating convention, in Charleston, S. C., (*i. e.* in case he were not the favorite candidate, placed on a platform of unmitigated pledges to nationalize slavery, by-right of way at least, in all the North), and under shelter of a solemn oath to defend the Union, and obey the Constitution and the laws of the United States, he advised his Cabinet successor to send all the arms possible from New England and the North, to the Carolinas, Georgia, Alabama and other Southern States; and, as so advised, Secretary Floyd issued an order on the last day of 1859, to transfer thither 115,000 stands of rifles and other guns from Massachusetts and New York. Five days later, this leading Senator laid before his Southern colleagues — all under as solemn oath as mortals ever took, to defend the *union* of the Republic — a series of long-meditated plans for the permanent severance of the Southern States. Nearly all present at that Saturday-night meeting, January 5, 1860, acknowledged themselves ready for any feasible scheme of dissolution, and approved his measures one by one, given in-brief, as follows: —

“ Assume as Senators, as far as possible, the political powers of your several States, devising immediate measures to forestall regular elections by the people. Inaugurate at once a Provisional Government, by the following means: — Urge by mail and telegraph, the several Cotton State Conventions, now and soon to be in session, to refer no acts for ratification to their constituents, as contemplated on their appointment, but pass, as near as possible, one and the same act of Secession, and another calling a Joint Convention of all the States so seceding, ostensibly to devise measures suited to their common welfare, but really to assume the immediate functions of the Provisional Government. In defense of this scheme, urge the several governors (or, if necessary, irresponsible men,) to take possession of all the Forts and Arsenals, Mints and Custom Houses, in the name of their respective States till the Provisional Government may safely assume them to itself, and even supervise the

post and telegraph offices, allowing the United States to carry still the expensive Southern mails: Dragoon the Legislatures of Texas, Tennessee, Kentucky and Virginia into unanticipated acts or quasi resolutions of secession, or, at least, to call Conventions which may so resolve: Make sure of the sympathy of army officers by such personal influences as will best secure the end: Retain seats in the United States Senate unless positively recalled, till at least the 15th day of April, in order to tie Mr. Buchanan's hands, prevent enabling legislation, and keep the North in doubt; and, if the way be clear and exigencies demand, instigate and aid desperate men, in Baltimore, to kidnap (kill?) the incoming President in transit of Maryland.\*

This daring and consummate plan was adopted without a dissenting voice, and its perjured author put at the head of a committee to begin to carry it out. The idea of a joint convention of cotton States took like lightning, and that of a provisional government followed like the stealthy thunder in its train, and their author was elected its chief executive. He took his leave of the United States Senate with the emotions of a Cæsar. He knew the die was cast, for he had already crossed the Rubicon. He assumed the functions of his new office with such evident pride, to be *a* president, that the press of his own State acknowledged that he had now his "outstanding wish." He gathered about him the best of bad men, and boasted amidst huzzahs which rent the heavens, that they would give the free defenders of our country the "smell of Southern powder," and the touch "of Southern steel." He has already fulfilled his boast in the sacrifice of millions on millions of money, and thousands upon thousands of men — of our own flesh and bone; and, with one of the largest armies in the world is, lo! this third year seeking to blot out the first word in our *dear country's* name with his and our own brother's blood!

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\*This programme was, in substance, published in the "National Intelligencer" the following week, and confirmed by a letter of Senator Yule, found by Federal troops in Florida, and by other credible persons at the time in the confidence of Davis. The foregoing sketch of his life is from personal acquaintance and public documents, and is authentic.

It is a great humiliation for our Country to have begotten and nourished such a son. It is a severe chastisement from God that he is still allowed to use his diversified experience and tact in tearing down the pillars of our Republic, with men of genius, and may be, too, of grace, misguided enough to die in his defense; and unless the Lord turn to nought his counsels, he will yet, with his little figure and dyspeptic, sycophantic face, and unsurpassed sagacity and stern purposes of ill, be the greatest scourge of this or any other land. To be afflicted with incarnate treason in such a son, and his arch accomplices, is enough to make the Government, and all loyal men, go weeping through Gethsemane like David before the unsheathed sword of Absalom, looking for God to “turn to nought the counsels of Ahithophel” — to “arise himself that his enemies may be scattered.” Our patriotism cannot burst forth in too deep solicitude and sorrow over these insurgents and traitors whom the interpositions of God’s providence are essential to overthrow.

No language can describe the affliction of the United States in having in its own body that wicked thing, the *Rebel Confederacy*, with such evil genii at the head of its vast and well-drilled armies to slay our noblest sons, and suicide their own. O, my country! who would not willingly die to deliver thee, and remove these plague spots from the civil world? Again, I repeat, if patriotism be wrong in such a case, God pity us! But if it be right — and by every consideration of loyalty to God and man it is — then may we *feel* its power as the very indwelling of “God working in us to will and to do of his good pleasure!” For herein is our nation’s only hope. Without patriotism no people ever prospered; without *Christian* patriotism none can henceforth be preserved. God has said to Christianity, “The nation that will not serve thee shall perish.” — *Isaiah*, ix. 62.

Then it is certain our patriotism must be conformed to the divine government and character, or it cannot be a medium of God's moral exertions in our behalf.

*It must contain a hearty recognition of God's CHRISTIAN government over all nations and men.*

*It should recognize the PRINCIPLES of that christian government, and the duties which it specially devolves on all civil governments, as well as citizens.*

*It should apprehend the GENIUS OF OUR CIVIL INSTITUTIONS, and their value to our children, to Christianity, and the world.*

*It should acknowledge fully and freely any MORAL OR SOCIAL EVILS that may now or hereafter threaten to destroy or pervert our civil being, like slavery, rum, Romanism, or general irreligion.*

*It should be SELF-SACRIFICING.* It is the nature of love to bestow self upon the object loved — of love of country to give up all and lay down life in its behalf. The incarnate God "so loved the world." And he requires self-sacrifice of all associated with himself, and gives the victory and crown to the valiant ones who want them enough to struggle for them. He delivers nations and men by quickening their energies to act in harmony with his own; and everything worth as much as a good government to man costs men enough to teach them its value, and is enhanced in value by the self-sacrificing spirit thus secured. Our country is worth immensely more to imperfect human nature than it has cost. We have yet other, and perhaps, greater sacrifices to make for its safety, before our children and other peoples can know its worth to the civil world. Rebellion will recruit its ranks while our unmustered legions are returning from the field. Conscription laws will soon be laid on other precious lives to test our loyalty to God and, coming time. Those now bereft in

their country's cause are not the only ones whose sacrifices shall be attested in black and white — in craven veils over palid brows. Three years from the bombardment of Sumpter was the soonest conclusion of the war I ever encouraged you to expect, with increasing severity till the right shall thoroughly succeed at last; and does your patriotism hold out still to say, as when we called our first companies to enlist and haste away to war: —

Come to the altar mothers;  
Come with your first born sons:  
Sisters come with brothers,  
Maids with betrothed ones!

Fathers, patriots, to the altar,  
Of Liberty and her laws!  
Let not devotion falter;  
For God is in your cause!

Let the rich man's "*every dollar*,"\*  
The poor man's loyal pride,  
The passion of the scholar,  
Be offered side by side!

Let the yeoman leave his furrow,  
His plow share leap a sword:  
Let the priestly work be thorough,  
Of offering to the Lord!

Let the pulpit's thousand voices  
With solemn awe declare,  
That God himself rejoices  
In the ends of righteous war.

His name be on each banner,  
His voice within each heart;  
Let holocaustic honor  
Reveal whose child *thou* art!

*Your patriotism should be HOPEFUL.* Our great exemplar saw of the travail of his soul, and was satisfied: for the

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\*When Governor Sprague was asked by his agent how much of his fortune he wished to go to the country, he replied, with a stroke of electricity, "*every dollar if necessary!*"



joy before him he endured the cross. If faithful to our posterity, our brilliant past is not worthy to be compared with their bright prospect. There is nothing to discourage the nation but our sins, and want of interest equal to the providential exigencies of the hour. God has given us means more than adequate to stifle treason; if we will but trust him to guide us in their proper use, and yield ourselves for life or death to conserve his apparent purposes and power. His indications in the past are on our side, and coming years lift hopeful signals to our cause. Let our citizens and soldiers hope in God. He gives all needful means, and, to their proper patriotic use, shall, if we ask, lend us his willing hand. If we be *patriots* in such a case, how then can we despond?

*Your patriotism should be PRAYERFUL.* If God has a purpose of mercy toward our nation, his watchword must be ours — “I will yet for this be inquired of to do it for them.” must be responded to by millions inquiring of Him at his mercy seat. *There* are recorded prayers for the perpetuity of our Republic, offered in its infancy. *There* “the book of remembrance” is still open, and true prayer, like true patriotism, is the co-working power of God and men to do for them the good they need. O how the Hebrew patriots “held up their hands” to God whenever “Israel prevailed!” How often God commissioned them to go forth, like Gideon, in his name to work out the answers to their prayers! How he performed his wise purposes of good through the prayerful patriotism of later days when our fathers both pled and bled in freedom’s cause! How does he now say “ask and ye shall receive” wisdom for your rulers, timely genius for your commanders, unwavering courage in your soldiers, untimely deaths to their murderers, merciful deliverance of the nation, and a personal interest in the whole responsibility. If we

be *Christian* patriots we will pray and practice to fulfil our prayers.

*Your patriotism should be* — SOLEMNLY RETRIBUTIVE. Although perfect justice is not attainable on earth, the sense of justice must be allowed its merciful sway. The words of Deborah and David are still divine. We may adopt the retributive sentiment of the inspired Hebrews, so far as we have providential evidence that its demands will be for the general good, and so approved of God. The best young men in the world have gone with the spirit of Christ into the police service of the United States to protect the liberties of men, and execute the ordinances of God; and, are they with impunity to be shot down on duty by men mad with rebellion, and insane with rage? The voice of Christian blood cries from every battle field—

“Avenge, O Lord, thy slaughtered saints!”

The memory of the peerless Mitchell, the pious Lyons, the polished Winthrop, the impulsive Ellsworth, and that sainted youth, Lieutenant Stearns, with many thousands in the ranks like Colby, and Redding, and Reid, familiar to you all, mingled with the living memory of the fugitive widow from East Tennessee, who, having given her husband, withheld not her only son, the lamented little “drummer boy, Eddie Lee,” like thousands upon thousands more who have freely sacrificed their all, now cries aloud, “*O Lord, avenge thy patriot dead, as in the past!*”

All the blood, anxiety, and earnest prayers of the Revolutionary Patriots, and unswerving exertions of the Almighty God in their behalf, apparently in vain if treason even for this once shall triumph — all the disappointed hopes of the down trodden in the old world, and bright prospects of coming generations in the

new — as seen in the reflex influence of rebellion here echoed from the cloud of gloom settling down over the last efforts of Garibaldi to liberate Italy, demand of Him who “came to save a world and cut the captive’s bands,” that the long recorded prayers of hunted fugitives and slaves should be now unfurled, as imprecations due before the throne of God, until all the oppressed go free to be enslaved no more, and the sworn oppressors of mankind be confounded into penitence and their leaders all disfranchised, exiled, or cut off.

*Your patriotism should be PENITENTIAL.* Is rebellion against our beneficent government, on the part of its most indulged children, a hideous crime? We are all rebels in the sight of heaven; and, if we were put to the test “let him that is without sin among you cast the first stone,” who of us would dare arise to execute the law, even though it be “holy, just, and good?” We *must* execute the laws or receive the inspired curse of Samuel upon Saul; but O, we are a nation of sinners! We should be a nation of penitents. If we regard iniquity in our hearts God will not hear us. The sacrifices of a broken heart are his delight, and Heaven co-works with sinners through the connecting medium of humble supplications. How Daniel’s penitential patriotism brought Gabriel near with the cheering news of God’s purposes of grace!

Scarcely a scene in the universe were more sublime than that of our whole populace to-day — if, including the soldiers and their kindred and espoused ones, the wives written widows, children orphans, and parents childless, by the telegrams of war, the whole mass of the loyal people of the land are moving toward the altar with the fires of a penitential, prayerful, self-

sacrificing patriotism such as God can own and honor as immediately identified with himself; and, if there be joy among the angels of God over one sinner that repenteth, heaven were never happier than to-day, if our President's penitential call is being truly kept.

The publisher knowing the desire of many to have, in a permanent form, *Mr. Haskell's* lines on the "WOUNDED SOLDIER," which have been copied into several of the newspapers, takes the liberty to publish them also in connection with the foregoing discourse.

**"THE WOUNDED SOLDIER WON TO HIS SAVIOUR ON THE  
FIELD OF BATTLE."**

Girded on his field of battle,  
Heeding its retiring roar,  
Prostrate lies a bleeding soldier,  
Sweating cold at every pore.

By his side is seen his saber,  
Near him unexploded shells,  
All around him comrades dying,  
Interchanging last "Farewells!"

There amid that scene of horrors,  
He forgets his killing pain;  
But remembers distant loved ones  
He may never meet again.

From his shirt he draws a locket,  
Fondly carried night and day,  
Near the Gospels, to remind him  
Of his friends who love to pray.

On its cover are his "colors,"  
As *he* marked them, "Red and Blue;"  
But *within it* are *two faces*,  
Young and loving, old and true.

They are not his sire and brother's —  
These were like unto his own;  
He has chosen gentler graces  
To beguile him when alone.

One, it is a bridal picture!  
See! it seems an angel face!  
One — who can it be but — Mother!  
Both bear marks of heavenly grace.

Yes, they were the soldier's mother,  
And his young, his praying bride,  
Who had placed those tiny shadows  
Nestling near his wounded side.

He has often looked upon them,  
Aye, and kissed them o'er and o'er;  
But they ne'er so seemed to tell him  
Of his dying Lord before.

Now they are intensely vocal,  
Far above the battle's din,  
Smiling, with a Christian's comfort  
In the sense of pardoned sin.

That maternal look now leads him —  
Like the bridal prayer — “Adieu!”  
To his dying Lord commended,  
And his views of Christ are new.

All the crimson gore about him  
Tracking where each soldier trod,  
Seems another kind Elias,  
Pointing to “the Lamb of God!”

Those on either hand baptizing  
With their blood the tattered sod,  
Are like those with Jesus dying,  
Talking of “the Lamb of God!”

All that scene — disciples, soldiers,  
Sorrows, curses, prayers and blood,  
And the quaking earth and darkness  
Say, “behold the Lamb of God!”

And his humble hearty pleading:  
“Dying Lord remember me!”  
Answered by the pledge of Heaven,  
Seals his immortality.

So embalmed in Christian courage,  
He can bid forebodings cease,  
For he sees the din of battle  
Is advancing on to peace.

And the distant, praying dear ones,  
Could they know how calm he is  
Would be glad like him to suffer,  
For a crown so bright as his.