

"THE CHRISTIAN STATESMAN."

Wm. W. D. D. 6

A DISCOURSE

DELIVERED AT THE FUNERAL

OF

HON. JOHN HEMPHILL, LL. D.

IN THE

SECOND PRESBYTERIAN CHURCH,

Richmond, Va, Jan. 7th, 1862.

BY REV. MOSES J

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RICHMOND:
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THE FLOWERS COLLECTION

HALL OF PROVISIONAL CONGRESS,
JANUARY 8th, 1862.

REV. MOSES D. HOGE:

DEAR SIR:

The undersigned, believing that the publication of your sermon, delivered on the occasion of the funeral of Hon. JOHN HEMPHILL, would accomplish good results, ask a copy of the same, for that purpose.

Very respectfully,

J. A. ORR,
J. A. P. CAMPBELL,
THOS. S. BOCOCK,
LOUIS S. WIGFALL,
S. F. HALL,
S. H. FORD,
A. W. VENABLE,
WM. H. MACFARLAND,
A. R. BOTELER,
W. C. RIVES,
A. H. BRADFORD,
W. BROOKE,
A. H. GARLAND,
T. L. BURNETT,
H. F. THOMASSON,

JOHN B. CLARK,
JNO. J. THOMAS,
THOS. B. MONROE,
R. JOHNSON,
ROGER A. PRYOR,
J. L. M. CURRY,
W. S. OLDHAM,
W. B. OCHILTREE,
T. N. WAUL,
T. W. FREEMAN,
THOS. A. HARRIS,
C. W. BELL,
A. H. CONNOR,
G. G. VEST,
ALEX. H. STEPHENS,

R. M. T. HUNTER.

GENTLEMEN:

The source from which the invitation comes, as well as the reason for which the publication of my discourse is requested, induce me to place the manuscript at your disposal.

Very respectfully, yours,

MOSES D. HOGE,

Richmond

HON. J. A. ORR, J. A. P. CAMPBELL, AND OTHERS



Mark xv : 43.

“ AN HONORABLE COUNSELLOR.”

To every reflecting man who considers what it involves, and who remembers what lies beyond it, death is a solemn and impressive event.

We cannot look upon a familiar face whose sad and sealed eye returns no answering recognition, whose pallid cheek no longer flushes with the hues of thought and passion, and whose features have become fixed in that strange and deep repose which the faces of the dead assume, without being awed and solemnized by the spectacle.

When we see the almost unattended hearse conveying the remains even of a stranger to the grave, we are saddened for the moment, at least, by the thought that the tidings of that decease will carry mourning into some distant household, as yet all unconscious of its bereavement.

If it is only a little child which is borne to its short and narrow bed, we do not forget that if that death did not make a wide circle of mourners, it nevertheless transfixed one heart, and filled one bosom with such anguish as bereaved mothers only know.

When the humblest and obscurest citizen dies, we remember that a breach has been made in one home which perhaps cannot be repaired, and that wounds have been inflicted on a few loving hearts which may bleed as long as those hearts shall beat. And yet in these cases society is but slightly affected by the event; only a little ripple has been made on the surface; the waves quickly close over it, and all is smooth and placid as before. But when we meet to pay the last sad rites of respect and friendship to one who had long attracted the public eye, and ear, and heart; whose name and fame had become a portion of his country's inheritance, and whose useful life had been a blessing to his generation, then it is no longer merely a personal loss, or a family bereavement—but private grief swells into public lamentation, and in each individual heart a chord is struck responsive to a nation's woe.

In discharging the mournful office assigned to me to-day, it is not my province again to awaken those tender regrets which the recital of the personal virtues and public services of your late associate must ever excite. This grateful duty has already been performed by those who were fully qualified for its discharge by long acquaintance and intimate association. These tributes to the memory of the departed—now forming a part of his published history—have been becomingly paid by those who fully appreciated the noble qualities of mind and heart which made his acquaintances friends; and which

now, that he no longer lives to exhibit them, convert friends into mourners. It was an instructive and an impressive hour when, on yesterday, one after another arose in the hall beside his vacant chair, to give expression to those emotions of admiration and affection which were due to one whose integrity and honor, whose generosity and kindness, in all the private relations of life, won for him esteem and love as a man; while his eminent services on the judicial bench, in the tented field, and in the chamber of National Council, commanded the homage which a grateful country delights to pay to the patriot soldier and sage.

The loss of such a man is always a calamity to be deplored—but occurring, as it does, at an era so eventful, at a crisis so solemn and momentous in the history of our Confederacy, we feel it all the more profoundly.

Now the shadow of a great care rests upon our land. The new year did not commence with its wonted gladness. Its first day was not joyous as such days have ordinarily been. The sun in our natural Heaven shone with clear and brilliant beam, but it could not delight the eye, nor cheer the heart, as of old, because our political firmament was darkened by a cloud such as we had hoped would never rise above our horizon.

And though we do not forget in whose name we have set up our banners—though the bow of promise spans the very cloud which overshadows us—though

we look through its rending folds and discern the coming years of independence, prosperity and peace which shall eventually awaken the joy and gratitude of happy millions, yet we know the storm has not yet spent its fury; we know that the conflict for liberty and right may be protracted; and we know, too, that, at a time like this, our cause and country need all the men of a certain stamp and mould it can summon to its service;—men of clear comprehension, far-reaching wisdom, inflexible adherence to right, unshrinking courage, unselfish patriotism, unfaltering trust in God.

The exigency of the times through which we are passing, and the very Providence which has summoned us together this morning, invite us to a most interesting and practical inquiry. What should be the characteristics of the men to whom has been entrusted the high and solemn duty of shaping the future history of this Confederacy?—What should be the principles and the conduct of those to whom, under God, we are looking for the vindication of our rights and the achievement of our independence, that as a distinct and separate people we may attain to that measure of prosperity and glory which we so fondly anticipate?

No portraiture is more worthy of contemplation, if it can but be truthfully drawn, than that of the UPRIGHT, PATRIOT STATESMAN; and I invite your attention now to the delineation of such a character.

As the first requisite to the highest and most sym-

metrical development of all that is noblest in the character of one in public life, I would mention *earnest, heartfelt piety*.

I am aware, and will freely admit that some of the men in our own, and in other lands, who have cheerfully submitted to the greatest sacrifices, and who have rendered the most splendid services to their country, have been men destitute of this quality. Notwithstanding the sweeping and indiscriminating assertions of some divines with regard to human depravity—a doctrine clearly revealed in the Scriptures, but often sadly misrepresented by those who fail to make the distinction between such traits of character as may be exhibited by the natural man, and those which are the fruits of the Holy Spirit—there is such a thing as human virtue. There are men who make no pretension to vital godliness, who love and speak the truth, who scorn a base and ignoble action; who are faithful in the discharge of their obligations to their fellow men, active in their philanthropy, self-sacrificing in their efforts to promote the public good. There was such a thing as patriotism, integrity and honor among the citizens of the ancient Republics, long before Christianity began to diffuse its benign influences over the earth. There are classic and even Pagan names which stand forth prominent and luminous on the historic page, commanding the admiration of all generations. There are men now in the world, and in our own land, whose names are never mentioned without respect and veneration—some of

them because of their wisdom and integrity as statesmen, others for their bravery as soldiers, and others for their labors in the cause of philanthropy; and yet, all the reverential love with which they are regarded was earned by such virtues as belong to human nature alone.

Yet, after all, "a Christian is the highest style of man." Piety towards God is the surest incentive to the full discharge of all duties toward man—the truest and most unfailing inspiration of honor—the strongest safeguard of personal integrity—the most powerful prompter to the pursuit and exhibition of whatsoever things are just, and pure, and lovely, and of good report. The man who ever lives as under the "Great Task-Master's Eye," who believes and remembers that God is now the witness of his conduct, and will be his final Judge, and who, in all his acts, both private and official, has "respect to the recompense of reward," is the man who, of all others, will be most fearless in meeting every responsibility and most faithful in discharging every trust. The public servant who is loyal to his God will be true to his country. That there can be no divorce between the political and moral life of a nation, which will not ultimately bring disaster and ruin, need not be debated in this day and place. But that morality is but one great department of Religion, is equally obvious. To say that piety has nothing to do with politics, and that the two have no relation to each other, is to assert that there is nothing in the making of laws, or in

the administration of government which involves questions of right and wrong. No sane man will attempt to maintain such an ethical absurdity. If the permanence of a popular government depends on the intelligence and virtue of the people, it also depends on the virtuous intelligence of those who administer that government as the representatives of the people. And that religion and morality furnish, not only a basis, but "the indispensable basis" of whatever is great, and pure and permanent in national glory, is the declaration of one whom we all revere as the highest uninspired authority which can be quoted on this continent.

Human government is the ordinance of God, however its form may be shaped by the hand of man, and Revelation alone unfolds the principles, the observance of which secures individual happiness, social order, and national prosperity. If ever a Commonwealth becomes permanently free, prosperous and great, it must be through the influence of that Celestial Power which ennobles all that it pervades, and gives immortality to all that it animates.

In thus making Christianity the vitalizing force of a nation, we are doing something very different from advocating a union between Church and State. In our own country the separation between the two is complete. God grant that it may be perpetual. The Church never exhibits herself in an aspect more unseemly than when, abandoning her spiritual vocation, she is seen decking herself with the in-

signia of temporal power, and assuming the functions of civil government. And the State never places its liberties in greater jeopardy than when it commits them to the keeping of ecclesiastical rulers, and invites the Church to become its ally in the administration of government. But while it is well that the ecclesiastical and the temporal power are separated in our country, it does not war with the principle to assert that individual piety should characterize our rulers and public men. Were every man in this Confederacy, who holds a post of authority and influence, to become a devout believer, so far from leading to such a result as a re-union between Church and State, it would be the very thing to prevent it. It is only sincere and enlightened piety that can maintain the separation; for it is not until the Church becomes corrupt, and the State enervated, that the one invites the other into an unnatural alliance which confuses the functions of each, and brings ultimate disaster upon both. Well would it have been for the Church, if ambitious prelates had never intermeddled with civil affairs, and equally well would it have been for the country if its public men had not so often ignored the teachings of inspiration, and given confirmation to the popular belief, that piety was the exception and not the rule among rulers. The Bible—emphatically the Word—the utterance of Divine Wisdom—should be the manual of the public man, the text book of the statesman, for this reason, among others, that

he who receives the Scriptures as a revelation from God, avails himself of the only infallible standard of truth—of the only absolutely reliable source of information with regard to the very subjects which most concern him.

Political economists may cite what names they please, but, after all, Moses was the greatest Legislator the world ever saw; and in the Hebrew Commonwealth—the purest and most perfect government ever instituted upon earth—we find the type and germ of almost everything that is good in our own domestic and civil institutions. Not only is that institution which is most inseparably interwoven with our Southern industrial and social life fully recognized and authorized there; but we find in the Constitution of the Hebrew Commonwealth the origin of what is most valuable in our own. In the words of a commentator on the Divine legation of Moses, “even the Declaration of American Independence, that terrible handwriting on the wall of despotism, is but an echo of the deep thunders of Mount Sinai.” The Commandments there announced—those ten immortal lines which comprise all human duties—lie at the basis of the jurisprudence of all modern civilized nations.

Again: an intimate acquaintance with the history of the great Empires and Commonwealths of past ages, and the causes of their decline and fall, is an essential part of the education of a true statesman. He cannot fully comprehend the science of govern-

ment who does not comprehend the philosophic teachings of history. But it is only from the standpoint of the believer in Divine Revelation that the world's history can be properly understood, and its true significance appreciated. It is only there that a Divine as well as a human element in the affairs of man may be discerned—it is only there that the hand and mind of Jehovah can be seen at work in the rise and fall of Dynasties and Kingdoms, as well as the hand and mind of man. It is only from that post of observation that the ALMIGHTY, Himself, can be descried walking in the magnificent procession of events which compose the world's annals, and which make human history a drama whose actors come and go, and whose scenes shift at the bidding of an inaudible, yet omnipotent voice; and upon which, when touched by an unseen, yet resistless hand, the curtain shall fall, never more to rise.

But, more particularly, the man in public life not only needs the *teachings* of Revelation, but the restraining and conservative power of religion, because of the peculiar temptations of his position.

It needs no experience, and not much of observation to discover that there is much in public life to deaden the finer sentiments, and to develop some of the worst passions of our nature. In the seething cauldron of political strife, what unhallowed ambitions, what bitter rivalries, what implacable animosities, what cunning intrigues, what astounding treacheries, what shameful betrayals of confidence,

what displays of intense selfishness, are often witnessed. The most upright statesman finds it hard to spend year after year in the arena of political life without some wear and tear of conscience, without the acquisition of some of the mental and moral obliquities which so often characterize veterans trained in this school.

Moreover, men in public life, cut off, as they frequently are, from the hallowing and virtuous restraints of home, are tempted to the formation of habits which expose them to new perils. Under these circumstances they sometimes exhibit a new phase of character, never suspected in the immediate circle of family and friends. The man of strict and unquestionable morality there—when severed from those restraints, which were to him as guardian angels—thrown among those who laugh at domestic ties, surrounded by the enticements of a more vicious society, solicited by the attraction of games of chance and games of skill, by convivial pleasures, and places of questionable amusement and of unquestionably bad resort—it sometimes happens that under influences like these, the citizen so correct and exemplary in his native county, becomes a man of pleasure and a profligate in the capital.

But not merely for his own sake, but because of his influence on the community at large, is it desirable that the politician should be a man of piety.

If he is a man of loose principles and practice, his influence upon his entire circle of friends and con-

stituents is most pernicious. The legacy of blight and corruption which some representatives have left behind them in their districts may be traced for successive generations.

The conversation of such men on the Court-green, the speeches delivered by them on the hustings, have done more to debauch and demoralize the public mind, and especially to diminish the respect and reverence of the youth of their constituencies for everything venerable and good, than can be estimated.

Nor is the influence of such men upon the deliberative bodies to which they belong, and which they too often control, less pernicious and dangerous to the public welfare.

When men destitute of moral principle fill the highest posts of power and influence, then the best institutions, the wisest laws, the noblest constitutions will be perverted to the worst of purposes. Give bad men the control of Government, and then no checks and balances, "no bills of right, no paper constitutions," no compromises or guarantees are worth anything. All the forms of the constitution may remain while the spirit of the Constitution is infinitely outraged. The forms of the Roman Republic—(says a late writer), its Senate, its Tribunes, and its Consuls—remained for ages after the Government had passed into the hands of an absolute Executive, supported by Prætorian Guards. France had the form of a Republic after the First

Consul became the supreme Dictator. “What was the value of common law, of the trial by jury, of *Magna Charta* in England, with a George Jeffreys for judge, a James II for king, and such juries as corrupt sheriffs brought together?” What was the worth of the British Constitution, when Parliaments were dispensed with, and the High Commission Court and Star Chamber filled the prisons and pillories with victims? What is the worth of *another* Constitution while *habeas corpus* is denied—while freedom of speech and of the press are interdicted—while citizens suspected of disloyalty are thrust into military prisons, and lawfully elected Legislators dispersed at the point of the bayonet?

“When politics becomes a game in which demagogues are the players, the people pawns, and the spoils of office are the stakes at hazard”—when men in high places become the violators of law, both human and Divine—when shameful broils and brutalities are witnessed even in Legislative halls—when wealth becomes a synonym for worth, and high social position an apology for vice—when official station is made the means of extortion, oppression, and the instrument of avenging private animosities—when the perfidies by which private trust funds are appropriated and the public treasury is plundered, are unpunished—when the intrigues by which the basest of men are elevated to posts of the highest responsibility and authority, are successful—then comes perversion of law, mockery of justice, general de-

moralization, anarchy, dismemberment; and the crash and ruin of the falling edifice will be all the more terrible, because of the ponderous weight of its materials, and the very height from which it fell.

Disregard of the principles of immutable justice; contempt of lawful authority; venality; luxury; corruption of morals; the overthrow of institutions commended by the experience of ages, hallowed by the approval of the wise and good, and sanctioned by Divine legislation; the profligacy of the people, and the reckless tyranny of rulers;—these have occasioned the downfall of the most powerful kingdoms and commonwealths of the world. Such are the inscriptions which Providence has engraved upon the tombs of dead and buried nations.

Thus fell ancient Assyria, with her sculptured Capital, and multitudinous armies, when Babylon took up the once resistless sceptre which her enervated hand could no longer sway.

Thus perished queenly Persia, with her diadem of fire, and countless riches, extending her conquests through the Orient, till her armed millions were scattered by the Macedonian, like chaff before the storm.

Thus fell the fairest land of the Muse, home of Homer, of Pindar and Pericles, worshipping beauty and ostracizing justice, retaining the Pyrrhic dance but disbanding the Pyrrhic phalanx.

Thus fell majestic Rome, with her mural crown,

and iron legions thundering through the world,—unconquerable, save by her own corruptions.

And thus fell what was once the noblest Confederacy over which the blue Heavens ever bent, on the day when, to preserve all that is dear to liberty and to man, a portion of her sons unfurled a banner emblazoned with a new Constellation, and laid the foundation of this Confederated empire of Imperial States !

Let the sad epitaphs inscribed on the tombs of departed nations admonish us of the causes of their decline and fall; and when with deep solicitude we ask, how may all the institutions we hold dear be preserved and perpetuated, let us reverently hear the response of the ever-living oracle—“Righteousness exalteth a nation.” “Happy is that people whose God is the Lord.”

The character of the public servant who meets with the Divine approval, and the blessing which a nation receives through the instrumentality of upright rulers, is beautifully represented to us in the poetic imagery of one of the Old Testament writers: “He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even as a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.”

It is an easy and grateful task to present the prominent characteristics of such a representative. Pure in private life, his public career will be the

clear and healthful stream flowing naturally from such a fountain. As perfume rises from the violet, as light beams from a star, so will official integrity and virtue be the spontaneous emanation of noble principles cherished in the heart.

In discharging every public duty however important, however trivial, he will prefer to maintain "a conscience void of offence" to all the honors and emoluments of office gained at the expense of principle. Of transparent character, he conceals nothing because he has nothing to conceal. While the time-serving demagogue trims between all parties, he takes his position on every question involving principle, deliberately indeed, but openly, and decidedly, and is ever ready to defend the faith that is in him. Unlike the popularity hunter, who never asks what is right, but, what is politic, and then shapes his course so as to catch every breeze of public favor, thus resembling the sail ship which goes *tacking* through the sea, taking advantage of every prevailing wind,—the upright statesman goes directly to his purpose along the straight line of right, as the steamship darts directly across the sea to the destined haven, leaving a trail behind in which no deflection can be traced.

While the demagogue serves only a faction, and that too for selfish ends, the upright statesman regards himself as the exponent of a party, perhaps, but still more as the exponent of truth and justice—

the representative of his country's interest and honor.

While the one dares attempt nothing, however intrinsically noble it may be, which might endanger his popularity, the other, when assailed by obloquy for his espousal of what he believes to be right and true, is not overwhelmed, however fierce the storm, but calmly waits for the verdict of time—the great vindicator.

When the path of duty becomes the path of danger, he never cringes or cowers, but remains firm and unshaken as the rock in mid-ocean, dashing back into the face of the storm, the invading waves which, in making their assault are shivered into spray.

While the one gains ephemeral notoriety by the adroit use of temporary expedients, the other unconsciously achieves enduring renown by identifying himself with grand progressive ideas, and by his disinterested devotion to those principles and labors which tend to advance the welfare of mankind.

While the one spends all his energies in directing the tactics of a party, the other aspires to build up a noble Confederacy, rather than the power of a faction.

In a word, the upright statesman is elevated above the influence of all that is ignoble, narrow, and selfish, because he lets all the ends he aims at, be his God, his Country and Truth.

Were all our rulers and representatives men of

such mould, not only would corruption and venality shrink away abashed, but the lustre of such examples, conspicuous from afar, would penetrate and permeate with healthful influence, all classes in society. Virtuous representatives would lead on virtuous constituencies in the paths of national prosperity, and the three great bulwarks of the nation would be intelligence, integrity and the fear of God.

Such a land, too, would ever be the very home of liberty. Without liberty, all natural exaltation is a cheat and a mockery. All the glory of the nation then reflects no lustre on the people who compose it. It but serves to gild the crown of a despot, and throw a halo around the career of a usurper. But Christianity makes men acquainted with their rights, and teaches them how to defend them. It bears aloft a consecrated banner on one side of which is written: "Tribute to whom tribute; honor to whom honor;" but on the other side, in characters equally bright and unfading, we read the inspiring declaration, "Resistance to tyrants is obedience to God;" thus verifying the saying of the eloquent De Tocqueville, that "Religion is the companion of liberty in all its battles, the cradle of its infancy, the Divine source of all its claims."

Religion ever prefers the bloodless victories of peace; but when war, the last resort of the magnanimous and brave, becomes inevitable; when the sword must be drawn for the protection of altar and home, then Christianity fires the heart and nerves

the arm of the patriot soldier who wields it. When men can appeal to Heaven, as our fathers of the Revolution did, for the justice of their cause, and invoke the aid of the God of Battles, then will a nation become as illustrious in arms as in the gentle arts of peace.

It requires time to work out problems so vast, but the end will show that a nation becomes prosperous and happy, respected and powerful, just in proportion as its public men and private citizens follow the teachings of that wonderful Book which contains the only perfect system of ethics—a system illimitable in application, universal in adaptation, and perpetual in obligation.

Divine Revelation not only casts its informing light upon the duties incumbent on us here, but it reveals the only objects deserving the supreme regard of the heirs of immortality. How poor is earth, with its perishing riches, honors and pleasures, compared with the eternal inheritance of wealth, and dignity and joy which Revelation discloses to the faith and hope of the good.

To-day the voice of Providence unites with the voice of Inspiration, admonishing us that "*all the glory of man is as the flower of the grass.*"

We are told that when Massillon pronounced one of those wonderful discourses which placed him in the first rank of pulpit orators, he found himself in a church surrounded by the trappings and pageants of a royal funeral. The church was not only hung

with black drapery, but the light of day was excluded, and only a few dim tapers burned on the altar. The beauty and the chivalry of the land were spread out before him. The king sat before him clothed in sack-cloth and sunk in grief. There was silence—a breathless suspense. No sound broke the awful stillness. Massillon arose. His hands were folded on his bosom, his eyes were lifted to Heaven; utterance seemed impossible; he stood mute and abstracted. Presently his fixed look was unbent—his eye roved over the scene where every pomp was displayed—where every trophy was exhibited. That eye could find no resting place amid all this idle parade and mocking vanity. At length it settled on the bier, on which lay dead royalty, covered with a pall. A sense of the indescribable nothingness of man, at his best estate, overcame him. His eyes once more closed—his very breath seemed suspended, until, in a scarcely audible voice, he startled the deep silence with the words: “THERE IS NOTHING GREAT BUT GOD.”

To-day this church, by a solemn dispensation is converted into a house of mourning, and here in an audience containing those who occupy the highest posts of authority and power in this land, temporal distinctions for the time are forgotten in the presence of the dead, and in the presence of the God who, draws near by this Providence to remind us that, “Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and

is cut down; he fleeth, also, as a shadow and continueth not."

To-day we are warned that "pallid death, who knocks with impartial hand at the cottages of the poor and the palaces of kings," is no respecter of persons. He enters, with equal freedom, the dwelling of the humblest citizen, and the gate of the capitol. He casts his bleak shadow through the lowly chamber, and through the halls of national legislation. He strips off the rags of the beggar, and the robes of the senator. He sends the poor peasant and the "honorable counsellor," side by side to repose in the silent grave.

To-day let pride, ambition and vain glory stand rebuked; let us learn that the unseen is the real; that the Eternal alone is worthy of our supreme regard; that "THERE IS NOTHING GREAT BUT GOD."

The suddenness with which this stroke has fallen gives new impressiveness to the solemn summons: "Be ye also ready, *for in such an hour as ye think not*, the Son of Man cometh."

God forbid that we should be so immersed with temporal concerns, however important, as to neglect the things which belong to our everlasting peace. God forbid that delay, irrational delay, should

"Steal year after year, till all are fled,
And to the mercies of a moment leave
The vast concerns of an eternal scene;"

If by this mournful Providence we are taught the evanescent nature of all earthly good—if we are impressed with the conviction that,

“He builds too low who builds beneath the skies.”

if we are led to the place where alone is shelter for the defenceless and pardon for the guilty; if through the grace which fortifies the soul against the dread of death, we also gain preparation for the duties of life; if we are constrained to come this day and sacrifice all personal and party ends on the altar of patriotism; if, at this moment, when our country calls so imperatively for the devotion of all who can serve her in the council and in the field, we consecrate ourselves afresh to our duties, with minds chastened and hearts purified by affliction, then this sad Providence will have accomplished its salutary purpose.

The heart which so lately throbbed with patriotic fervor is still. The lips which lately moved with prayer for God's blessing on our sacred cause are mute; but let us kindle with the same fire, let us prolong the prayer that Heaven's best benediction may rest on our Confederacy; on its Chief Magistrate, and all associated with him in its government; on all our officers and soldiers in the field; on all our citizens in their homes; that God, Himself, presiding over every interest dear to our hearts, our

country defended by His Almighty Arm, and, enriched by His gracious Providence, may enjoy a perpetual heritage of prosperity and peace.

And unto God, Most High, will we ascribe all honor and glory, evermore. Amen.

Permalife.
pH 8.5