THE MAN FOR THE HOUR:

A SERMON,

PREACHED IN THE CHURCH OF THE COVENANTERS, IN THE CITY OF CINCINNATI, ON THE EVENING OF JANUARY TWENTY-SECOND, ONE THOUSAND EIGHT HUNDRED AND SIXTY-THREE, WHICH DAY WAS OBSERVED AS A DAY OF PUBLIC FASTING, HUMILIATION AND PRAYER, BY ORDER OF THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH, IT BEING THURSDAY OF THE WEEK OF ŒCUMENICAL PRAYER FOR THE CONVERSION OF THE WORLD TO CHRIST, AND THE LIBERATION OF ALL THE NATIONS FROM BONDAGE AND BIGOTRY, TO HIS GLORY; AND ALSO IN OBEDIENCE TO THE CHIEF MAGISTRATE OF THE UNITED STATES, WHO HAD ISSUED HIS PROCLAMATION, CALLING UPON OUR CITIZENS TO KEEP SUCH A DAY HOLY UNTO THE LORD.

By the Pastor,

WILLIAM WILSON, D.D., LL.D.

"I will make a man more precious than the golden wedge of Ophir."—ISAIAH.
"By a man of understanding and knowledge the state shall be prolonged."—PROVERBS OF SOLOMON.

CINCINNATI:
FRANKLAND & TIDBALL, PRINTERS, 28 FOURTH ST,
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CINCINNATI, JANUARY 22, 1863.

REV. AND DEAR SIR:

We respectfully ask a copy of the Sermon preached by you, in "The Church of the Covenanters," of which you are Pastor, on this evening, for publication. Such sentiments, at the present crisis of our country, should be widely diffused. Our request is our highest encomium upon its merits.

Very respectfully, &c.

JACOB BLACK, *Reformed Pres. Church.*
THOS. BUCHANAN, " " "
WM. S. TAYLOR, " " "
ARTHUR ROBINSON, *Baptist Church.*
K. W. STRONG, " "
JOHN ARMOUR, *Presbyterian (O. S.) Church.*
ALEXANDER STEWART, *Meth. Episcopal.*
G. B. ROGERS, *Wesleyan Methodist.*

REV. DR. WILSON.

CINCINNATI, JANUARY 30, 1063.

GENTLEMEN:

Your respectful request for a copy of the Sermon preached by me, on the evening of the 22d inst., on the subject of the President's Proclamation of Emancipation, for publication, is before me, and my reply is, that as soon as convenient, I shall write it out from my brief notes, and give it, through the press, to the public. This I prefer to its repetition, as has been requested, at Pike's Opera House. The subject, with its antecedents, concomitants and consequents, is of no ordinary importance. And as the text from which the discourse was preached, is, "SHOW THYSELF A MAN," which the dying David gave in charge to Solomon, his son and successor, so its title shall be, "THE MAN FOR THE HOUR."

I am, Gentlemen,

Yours in Christ and his Gospel,

WILLIAM WILSON.

JACOB BLACK, G. B. ROGERS, and others.

TO

ABRAHAM LINCOLN,

PRESIDENT OF THE UNITED STATES,

HIS CABINET,

THE CONGRESS, THE JUDICIARY, THE ARMY AND NAVY, AND ALL WHO SUPPORT THE WAR AGAINST REBELLION,

THIS DISCOURSE

IS MOST RESPECTFULLY INSCRIBED

BY

THE AUTHOR.

SERMON.

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1 Kings, ii : 2.—"Show thyself a man."

These are the words of David, the Shepherd-King of Israel. He was a child and youth of promise, and a man of mark throughout his chequered and eventful life. Endowed by his Creator with the physical, intellectual and moral elements for being a great man, he early became a child of grace, and devoted himself supremely, under all his circumstances, to the promotion of the glory of his God, and the good of his people. Amply and long trained in the school of adversity, surviving all his foes, he emerges from obscurity, and ascends the throne of empire. He was elected of God for this purpose. "He chose David also his servant, and took him from the sheep-folds; from following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands." Being now about to "go the way of all the earth," he gives this as a part of his solemn dying charge to Solomon, his son and successor, who, although Adonijah his brother had said, "I will be king," and had, as a usurper, temporarily reigned, had been made king by his aged father in his stead, the people submitting to it, because the kingdom "was his from the Lord." The charge was not in vain. Solomon, with many infirmities, showed himself a man. His courage was great, and his wisdom

unparalleled, in the management of his private matters, and the most momentous affairs of state.

Adonijah was a usurper. He was a rebel also, together with the multitudes, high and low, who, with great facility, became his followers, against his father and his king, against the laws and the throne, and against the God of order throughout the universe, by whom "kings reign and princes decree justice." So came of it. All rebellion against right must be extirpated.

Our own country, Christians, as you well know, is involved in civil war. The cause of this, so far as the United States is concerned, is the most groundless; and it is the most gigantic and atrocious rebellion against the republic, and therefore against the ordinance of God, which history has ever recorded. The attack is from the rebels. The defensive war against them is most righteous and holy. The cause of our nation is the best. God is for and with us. In his sovereignty, grace and wisdom, he has furnished us with a President who shows himself a man. His Proclamation of Emancipation, which has been issued on the first of this month, will reverberate among all the nations, and, under the smiles of an approving and all-governing Messiah, produce its appropriate fruits, until the sun shall not look down upon a slave, nor an oppressor, upon the face of our globe.

And now, my Christian Brethren, called as we are, by our beloved Zion, and by our worthy Chief Magistrate, to "sanctify a fast," and penitently, fervently and believingly ask from him all promised mercy and aid, in our emergency, while ascribing to him all the glory, let us, for a little, attentively and devoutly, consider the three following topics:

I. *The present crisis of our country requires a Chief Magistrate who shall show himself a man.*

II. *God has always, in every critical emergency, furnished the* MAN FOR THE HOUR; *and such a man is* ABRAHAM LINCOLN, *the present President of the United States.*

III. *The obstacles in the way of a successful prosecution of the war, and its speedy and victorious termination, on the part*

of the nation, together with the objections which are daily and everywhere made both against it and the Administration, imperiously demand that he who holds the reins of government, show himself a man. And,

I. The present crisis of our country requires a Chief Magistrate who shall show himself a man. For,

1. The very existence of free civil and religious institutions, of free soil, of free speech, and of a free press, are at stake.

That these should all be free, under the regulations of just and wholesome laws, is a truth demonstrated by the light of nature in the human soul, and by the supernatural revelation which God has given us in the holy Scriptures. Who that knows and has tasted the sweets of rational civil liberty, would desire, for a moment, to be trodden down by the heel of an arbitrary and cruel tyrant? "Give me liberty, or give me death," is a sentiment worthy of the revolutionary patriot who uttered it, and should be adopted by all the children of men. This liberty, however, cannot be enjoyed where there are not free civil institutions. And who would live where liberty of conscience was refused, where the Church of God was enslaved, and where the pulpit—that mouth of God when well manned—was gagged, and the "preacher of righteousness" was liable to the penalty of a coat of tar and feathers, or be exiled from his home, or be put to death without judge or jury? Can any man intelligently believe that God made this green earth, which he freely gave to the children of men. as such, and not to a few, nor to privileged classes, to the degradation of the many, in order that it should groan under the tread of the oppressor and his victims? Is not the right to think, and freely to utter, in a becoming manner, his thoughts, inalienable to man? Shall a censorship of the press be established which would prevent it, in every way that is not licentious, from giving information to the citizens? These are questions which answer themselves. They need no direct reply.

Until a very recent date, the truth that all these should be free, was considered almost axiomatic in our favored country, except by some in its Southern section, and even they ought hardly to be admitted as forming an exception. This is the theory of our government. All our national institutions are founded upon it; which every section of the land voluntarily and solemnly bound itself to support. Was it not to secure these blessings to themselves and their posterity that the thirteen colonies brake the unnatural and always cruel yoke of Great Britain, at the Revolution, and abjured all the despotisms of the Old World? These inestimable blessings were not purchased too high when their price was blood, and we are now called to secure and perpetuate them by blood. The price must be paid, to the fullest extent which the crisis demands.

Now it is against this government of the people, founded by our fathers under the providence of God, and by the direction of his Word, so mild, and yet so stern, so gentle, and yet so strong, that the Southern rebels have lifted up their heel. The great rebellion has created the present alarming crisis. It would destroy the nation which its leaders and armies were sworn to support. Hence our civil war. The nation must defend itself and the cause of God and man, or perish, and with it the hopes of mankind, and the interest of Immanuel on the earth, so far as it is concerned, in the present, and in all the future. And for what end would they destroy the nation? The answer is found in their own professions and acts. They would establish an oligarchy upon the ruins of democracy. They would pervert the elective franchise, and degrade the ballot-box. They would perpetuate human slavery where it now is, and extend it in all directions to territories now free of this curse. They would gyve conscience, and allow no man to speak out the sentiments of his soul, or the honest convictions of his heart and conscience. They would muzzle the pulpit, and, in the name of religion and patriotism, make hirelings and time-serv-

ing parasites of the ambassadors of Jesus Christ. They would establish a military despotism, the most lawless and cruel that was ever felt or witnessed by man. And O, what specimens of all this they have already furnished during their brief and inglorious career! And O, what wide-spread and unutterable calamities they have brought upon themselves, since the commencement of their rebellion! We shrink with horror, however, from touching the subject here any farther. The future historian will, as far as possible, do it justice.

It is against such a huge and accursed rebellion, as well as for its own preservation, and the maintenance and extension of the blessings already enumerated, that our nation has engaged in a defensive civil war. Could it do less? Shall it not succeed? Yes. The cause is God's, and he will not allow it to be dishonored. But in order to this, it requires a President who shall show himself a man; who shall, like Solomon with Adonijah, and Shimei, and Joab, and with the whole people of Israel, answer every puzzle as it is proposed, be prepared for every emergency as it arises, and do always the right thing in the right manner, and in the right place; and who shall hold the helm of the ship of state, as Neptune his trident on the stormy sea, vigorously, determinedly, and calmly, until the storm is past, and the waves repose, when she shall glide on with dignity and rapidity to the port of national glory.

2. At the present crisis, the great question to be determined is, "What is the true dignity of man?"

Man is a generic term, and includes the whole of the human race. This ὡ αυθζωποσ, *man the creature looking upward*, as the Greek word signifies, is a noble creature. When he came from the hands of his Creator, he bare his image. But he has lost it by the fall. Still, however, there are elements of greatness in his character, and there is majesty in his mien, as he walks out among the works of God; while the mere animal creation can not behold the stars, nor scan the heavens, but are prone toward the earth.

Of this, the human species, God never made but a single pair—the first parents of all mankind were Adam and Eve. This is his own testimony in his most holy Bible; and "it is impossible for God to lie." Adam called his wife Eve; because, said he, "she is the mother of all living. Again, Paul, standing in the midst of Marshill, and addressing the learned Athenians, thus affirms: "God that made the world hath made of ONE BLOOD all the nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation." And the royal Psalmist David thus affirmeth the doctrine of the unity nf the human race: "The Lord looketh from heaven; he beholdeth ALL the sons of men. From the place of his habitation he looketh upon ALL the inhabitants of the earth. He fashioneth THEIR HEARTS ALIKE." To this philosophy, sound reason and experience cordially and unitedly give in their assent; the vagaries and speculations of dreamy infidel, so-called philosophers, or of nominal Christians, following in their wake, to the contrary notwithstanding.

The advocates of the *duality* against the *unity* of the human race, have had chiefly in their view the establishment of the monstrous and brutal doctrine, as of God, that a large portion of that race should be enslaved by the other. But the doctrine is false, and the end of its promulgation damnable. The negro is a man. The holding of unoffending men in involuntary bondage, is *malum in se*, essentially a sin. God never made a negro-slave, or a negro-slaveholder, as such, any more than he made "Lucifer, the son of the morning," the Devil. "God made man upright, but he has sought out many inventions"; and among the worst of these is human slavery. The Creator and Disposer of all things gave unto man at his creation dominion over all the creatures beneath him, in the extended scale of being; but he never gave him the right of property in his fellow-creature, his equal and his brother. "Have we not all one Fath-

er?" And you might as easily prove to me that Jehovah made a law by which water would at once run up-hill and down-hill, as that the Author of the Decalogue, to say nothing of the whole of the Old and new Testament Scriptures, established, or can have fellowship with, negro slavery. And I have no doubt that one great reason of his present controversy with all sections of our country, by which the South has been made one "field of blood," and scene of all manner of desolations, and the North, although while traveling over its length and its breadth, it is so tranquil and happy, it is hard for any person to believe that a most devastating and exterminating civil war is raging in our borders, has been bereft of so many thousands of her sons, and depleted of so many millions of her treasure; is, not merely the guilt of the sin of slavery, but the daring attempt, so generally made, to bring in God himself as the abettor, and even founder, of the essentially immoral relation between the master and his slave, in our land, by philosophy, falsely so called, and by false and illiterate criticism upon the sacred Scriptures, on the part of many professed Christians. Now "God has come out of his place to punish terribly the inhabitants" of our land, for the long-continued violation of the second of "the two great commandments of the law, upon which," with the first, "hang all the law and the prophets," viz., "Thou shalt love thy neighbor as thyself." But it may be asked, as it was by the young lawyer in the gospel, "Who is my neighbor?" To this the answer is given by Christ himself, the great Teacher, in the parable of the "man who went down from Jerusalem to Jericho, and fell among thieves," and the kind offices of the good Samaritan toward him, while the priest and the Levite "passed by on the other side," that he is simply our fellow-being, however prosperous or distressed in his condition. And when the sable sons of Africa, enslaved in our land, shall step forth as freemen, it will be a glorious assertion and vindication of the true dignity both of the oppressor and the oppressed. For this result the present crisis had to come. It is worthy of all the expenditure.

But there is another, and not less important, way in which the true dignity of man is to be asserted and vindicated at the present crisis, and by the existing civil war. There is to be a demonstration to all the world, and to all the coming ages, in our nation's coming off from the field of conflict more than a conqueror, of the fullest capacity of man for self-government, in order to cheer the patriots of every land, and to affect their oppressors as Belshazzar was affected, when he saw the hand-writing upon the wall. This capacity has been denied by tyrants, and doubted even by sages and saints. The American Republic has been the largest experiment of this which the world has ever witnessed. It has ever been the scoff of the foes of freedom, as well as the object of their malice and their envy. "The Republics of antiquity," say they, "perished, and this shall share their fate." Hence the base attitude of England and France toward us, in our present conflict. They believed our institutions to be like a large paper-house, which the first wind of insurrection would blow down. This, too, was the faith of that arch-traitor, Jeff. Davis, and of his coadjutors, without which they had not brought upon themselves such "shame and everlasting contempt," and upon their country such unutterable woes. But what have they seen, to their surprise and consternation? The greatest army of earth, and a proud navy, raised, as it were, in a day. The sinews of war, in money, furnished and secured without limit; and battles fought in the cause of freedom, and for the grand principle, that man was endowed with dignity by his maker; that he is capable under God, of governing himself; and that life and property are willingly held in subservience to honor, to the dignity of man, and to the twin-sisters Liberty and Religion, which would compare favourably with any recorded by history. And is this not worth this painful, expensive and sanguinary war? And is it not incumbent upon him who, under Messiah, supremely holds the reins of the Government in his hand, that he show himself a man? Such is the com-

mandment addressed to him by the Lord of all. "Show thyself a man."

3. At the existing crisis, national justice needs not only to be proclaimed, but enacted and practised.

The American people have truly performed many and signal exploits. They have twice vanquished Great Britian, that "destroying mountain;" first, before they were a nation, and only scattered over a vast and howling wilderness, and second, as a nation, but still existing in a state of nonage. They created, under a kind Providence, there own resources. They have in a short period, over a vast territory, made the wilderness to smile. They have become unsurpassed on the ocean; have built large cities and villiages; founded and reared common schools, colleges and universities; spanned their vast domains with canals, rail roads and telegraphic wires; and have held out the olive branch of peace to all the nations, while welcoming the poor and oppressed of all lands to their happy shores, and furnishing them with a home where, duly improving the facilities afforded them, they may earn a competency, or acquire wealth, or arise to posts of honor and emolument. They have formed treaties of commerce with, and sent ambassadors to, the nations over the face of the earth. They have been true to all their national engagements. Their ambassadors are respected at every court, and their flag upon every ocean. But they have done too little in the name of God and his Christ. They have been too profane, arrogant and self-confident. They have trusted too much to their powers, and too "lightly esteemed the Rock of their salvation." They have seemed to say, and, in effect, have said, with Belshazzar, when his ruin was at the door, in view of the monuments they have raised: "Is not this great Babylon which I have built"? They have attempted to govern God by their inventions, enterprises, and activities; and have criminally ascribed their unparalleled successes, not to Him whose blessing, alone maketh rich without the addition of sorrow, but unto themselves. They have sacrificed too much

"to their own net, and burned incense to their own drag." Hence the Supreme Ruler of the nations, who "will not give his glory to another, neither his praise to graven images," has been justly offended. He has spoken out. His hand is upon us. He is effectively demonstrating among us the inspired declaration: "The nations that forget God, shall be turned into hell."

Now is the time for national repentance, fasting, humiliation and prayer. To this the nation is called by its estimable President. To this the Church calls us to-day. Let us put our hearts into the work, in an evangelical manner. This is the occasion for putting sin far from us, with loathing and indignation. For "if we regard iniquity in our hearts the Lord will not hear us." Let national justice be done to the four millions of slaves in our borders, in their emancipation, the enslaving of whom has given rise to this atrocious rebellion, while they are obviously the right arm of its power for the destruction of our once happy, prosperous and promising Republic. Who would have peace, after the severe lesson we have been taught, and are still being taught, with this curse of God in our bosom, which, sooner or later, could not fail to produce the same or worse causes for "weeping, and lamentation, and mourning, and woe?" This is manifestly the voice of God to us in our present deep affliction. "Touch not the unclean thing; but put it away far from your midst. Execute, Joshua, my law upon Achan, and you shall surely conquer Ai." But the thing is done. National justice has been proclaimed and enacted by the proper authority, in the most appropriate terms. The rebellion *ipso facto* is DEAD, and he who has killed it, as by the deed he has shown himself a MAN, so he shall receive the admiration and the thanks of the nation, the nations, and of all posterity.

4. In the present crisis the glory of God is deeply involved.

It is true the essential glory of God can neither be increased nor diminished, but his declarative glory may.

Wicked men, laws, institutions and practices dishonor him. Those of the opposite character promote his glory. "Whoso offereth praise glorifieth me." And is not his glory profoundly concerned in the preservation of this mighty, Protestant, Christian nation, through which he has done so much good in the past, and which he has laden with incalculable blessings for all the world, and for all the future ages; as well as in the utter extirpation of this uncaused and unholy rebellion against it? Did he not plant it? Has he not copiously watered it? Is he not now pruning it for its good? If the civil war in which we are now involved be, on the one side for, and on the other side against, free civil and religious institutions, free men, free soil, free labor, free speech, and a free press, can any sane man suppose that he will not utterly crush out the latter, for the glory of his own great name? Think you that he intends to be dishonored by the Vandal rebels demolishing the fair temple of liberty, law, and religion, and carrying their barbarities, their savageism, and their slavery over the land? Is not civil government the ordinance of God? and is not the civil magistrate his vicegerent? Therefore, "whosoever resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation." This rebellion against lawfully constituted civil government, although immediately against it, is ultimately against Messiah, upon whose shoulders, by the arrangements of the eternal council of peace, the government of the universe is laid. God is with us in this war. And "if God be for us, who can be against us?"

It is true the sins of the Free States are innumerable, but they are not like the sum of all sins—Negro Slavery. For these we are now receiving severe but merited chastisement. But God will not cast off the nation. Thus he dealt with the Israelites. He chastised them, but spared them; and all to the glory of his own name. Hear his language: "I said I would scatter them into corners, I would make the remembrance of them to

cease from among men; were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say: Our hand is high, and the Lord hath not done all this." And we may well rejoice that the Executive of our nation views the subject in this light, and makes his appeal to the Christian's God for help, in order to the promotion of his own glory. Hereby he shows himself a Man.

II. God has always, in every emergency, furnished THE MAN FOR THE HOUR; and such a man is Abraham Lincoln, the present President of the United States.

1. The manner in which he came to the high, honorable and responsible station which he now so worthily occupies, sufficiently indicates that the Sovereign Disposer of all persons and things had chosen him as the man for the hour.

It is well known that President Lincoln is a man of humble, but highly honorable, pedigree. This is his glory, considering the eminence to which he has attained. In the ordinary pursuits of life, he always did his business well. Having become a lawyer by his own efforts, through the assistance and benediction of God, he acquitted himself at the bar, in the remote Springfield, Illinois, with decided but unostentatious distinction. There he was known to be a good citizen, and an ingenious man. He served with honor his constituents, in the Senate of the United States, and there is nothing recorded of him there as more remarkable, when taken in connection with what has actually taken place, than his cheerful jesting—in which he is understood to be an adept—in relation to what he would do when he came to be President of the United States. He debated successfully with the late Hon. Stephen A. Douglas, in his own State, upon the subject of Slavery. He read his lecture, by invitation, at the Cooper Institute, in the city of New York, a short time before his nomination to the Presidency. But he did not seem to be a politician, and was not spoken of, even by his own party, as a candidate for

its nomination, in May, 1860, at Chicago. Another distinguished man was their favorite, with whom they declared they would rather be defeated than succeed with another. And when the news of his nomination spread over the land, as on the lightning's wing, there were great disappointment and dissatisfaction, very generally, among the Republican party, his own, not on account of objections to him, but because the man of their choice had not been selected. When nominated, he behaved himself. He stayed at home, giving attention to his domestic and professional duties. He made no long journeys, nor spake under the burning sun, nor under torrents of rain, in order to secure his election. He left the result with God. God placed him in the Presidential chair. This is instructive to future aspiring politicians.

All this is in conformity with the uniform ways of God. "His ways are not as our ways; nor his thoughts as our thoughts." It is well to be noted and pondered. History is meaningless, and comparatively useless, without the recognition of this. This truth Adonijah handsomely states, in his address to Bathsheba: "Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reign; howbeit the kingdom is turned about, and is become my brother's, for it was his from the Lord." "Promotion," says the Psalmist, "cometh neither from the East, nor from the West, nor from the South. But God is the Judge: he putteth down one, and setteth up another." Nebuchadnezzar was made to herd "with the beasts of the field," "till he should know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." And Daniel thus affirmeth: "He removeth kings, and setteth up kings." How happy for a free people, when the man of their choice is elected of God!

2. His intellectual qualities indicate that the Supreme Ruler of the nations prepared and selected him, as the man for the hour.

I am not to be understood as pronouncing a mere

eulogy upon the President of the United States. That be far from me. Mere flattery is a sin, and is akin to calumny. Both proceed from the same principle, or rather from the want of any principle. "I know not to give flattering titles; in so doing my Maker would soon take me away."

Neither would I be understood as meaning to affirm that he is a prodigy of learning and intellect. This is not requisite. For there are many of such who could not safely be entrusted with his high and responsible position. He is by no means one of those visionary and chimerical philosophers, whom Gulliver in his travels found, learnedly, seriously and hopefully, engaged in endeavoring to "extract sunbeams from cucumbers." He is a practical man. He possesses both tact and talent. He has common sense.

My remarks, too, in regard to the whole character of the President, will be enhanced in value when it is considered that I do not owe him anything, and that I have no personal object to accomplish by what I utter. I speak in justice to the man and the cause which he is honored to represent and promote, and for the good of our afflicted nation.

Mr. Lincoln, it is known, is a self-made man. This is all the better for, and the more honorable to, his character and his intellectual powers. For the man who honorably cuts his own way to learning, fame and fortune, must, it is evident, possess more merit than he who, having hereditary wealth, is pushed by his parents or patrons through schools and colleges, without knowing much, if anything, about self-exertion and self-reliance. He possesses a bodily figure which would entitle him to be taken as a remarkable man, in any place, or in any sphere of life. There is room enough in it for a large soul. His learning is high and sonnd; what he knows is with definiteness and certainty. This is the only knowledge that is available to any man. All his intellectual faculties are of no common order. His memory is good;

his judgment sound; his perceptive qualities keen and clear; his understanding capacious and enlightened; and his power of concentration, selection and discrimination remarkable. Even the peculiarity of his idiosyncrasy and ratiocination stamps and proclaims him the man for the hour. He is cool and deliberate—takes a large view of his subject—investigates everything for himself—hears the opinions of the members of his distinguished Cabinet—and then forms his own judgment, upon which, as he ought, he, with firmness, acts. He is perfectly accessible, affable and communicative, but no man was more non-committal than he.

His published debate with Douglas—his brief addresses on his way from Springfield to Washington, so varied and so *apropos*—and his messages and letters, as well as his whole course, since he sat in the Presidential chair, as they furnish fair specimens of, so they speak very highly for, his intellectual qualities.

3. His moral and religious qualities evince that he was prepared and selected by Jehovah, as the man for the hour.

There is not so much delicacy clustering about this particular as the former, and, therefore, I shall proceed to its elucidation at once. A certain distinguished writer—Dean Swift—who was well acquainted with human nature, says, in substance, that no man is so much offended if you reproach his moral character as if you reproach his intellect.

Abraham Lincoln, President of these United States, is, without controversy, represented by those who knew him best, to have been a youth of noble and exemplary character. He cultivated his soul, and studied and practised temperance in all things. Having emerged into manhood, he became the chaste husband of one wife. He has since proved himself to be a good and faithful husband, and a kind and loving father. He has been found true and faithful in all the relations of life. He has been a good citizen, a good neighbor, a man of

charity, of enterprise, and a trusty friend. Perhaps there never was a man, in public political life, whose record was more clear. He is conscientious almost to excess. He is kind, even to his enemies, to a fault. He is just in all his dealings with men. He is merciful and philanthropic. He is gentle, bland, cheerful and facetious. He is prudent and sagacious. He is gentle and yet firm. He has an iron will. In few men have the *suaviter in modo, et fortiter in re*, been more happily exhibited. He beautifully unites the τὸ πρεπον with the το καθηκον, and blends right with propriety. This is his record in comparative obscurity, and, since his elevation to the Presidency, the citizens of the metropolis, instead of his being spoiled like the most of men, will add to its luster. He is an honest man. The purity of his purpose, in the management of affairs, is known to all. And with regard to his religious qualities, which are the only pedestal upon which good morals can rest, I believe him to be a God-fearing man. He is, indeed, an "able man, a man fearing God, and hating covetousness." He keeps sacredly the Christian Sabbath, or Lord's Day, called in the Constitution Sunday. He is a devout and attentive worshipper of God in the sanctuary. Under his eye the Capitol is a model for the best of the cities of our land, or of Christendom. All places of trade, excepting apothecaries' shops, are closed. The street railroads do no business. Comparative stillness reigns. Listen to his invocations of the God of Washington, in all his speeches on his journey to the metropolis in order to be inaugurated as President of a great people, in stormy times, to which office they had confidingly and joyously elected him. Why, it puts me in mind of the language of the prophet Elisha, when about to perform his first miracle, after the ascension of Elijah to the heavenly glory: "Where is the Lord God of Elijah?" And look at his messages and proclamations. Why, the one under which we meet this evening, as a Christian document, would do honor to any Church on earth. And this is

from principle. He is a man above duplicity or insincerity. This is the man that God has elected and prepared for this trying, momentous and solemn hour.

4. His Proclamation of Emancipation demonstrates that God has chosen, and endowed, and nerved him as the man for the hour.

This act stamps and exhibits our President as a man among men—as entitled to rank, as he will rank in all the future, with the greatest and the most courageous of men. Like the hero of old—a noble Roman—he has "jumped into the burning gulf, which could not be stopped but by the oracle of his own wisdom." He has answered the riddle of the Sphinx, and, therefore, shall not be degraded, nor slain, but be more than a conqueror. He rises with emergencies and difficulties. Like Napoleon the Great, he climbs the Alps rather than relinquish his object. "No turning back! but *onward!* ONWARD!" is his motto. He acts in the spirit of, and in obedience to, the counsel of the Latin author: "*ne cede malis, sed contra audentior ito.*" This Proclamation of Emancipation, as I have elsewhere said and published, will take its place with Magna Charta and the Declaration of American Independence.* It is hardly inferior to the theses which the immortal Luther nailed to the doors of the Church at Wittemburgh, by which he threw down the gauntlet against the apostate Church of Rome, and "the whole world which wondered after the beast." It is the declaration of God's truth before a rebellious mob, and other nations laughing at our calamities, and

* The Ohio Presbytery of the Reformed Presbyterian Church unanimously adopted the following minute upon this subject:

"The Proclamation of Abraham Lincoln, President of the United States, bearing date September 22, 1863, we regard, and, no doubt, enlightened and liberal men over all the earth will regard, as one of the greatest events, and one of the best signs, of our extraordinary times. To have been destined to issue it is glory enough for one man. It will stand in future history in the same category with Magna Charta, and the Declaration of Independence. It is a living, hearty, and generous seed, which will produce, through God, much good, local and world-wide fruit. It will save and exalt our nation. It is, in the result, the death of Slavery and Rebellion. 'This also cometh forth from the Lord of Hosts, who is wonderful in counsel and excellent in working.'"

trying, cowardly, without the declaration of, though virtually at, war against us, to help forward, by all contraband means, our tribulations. It is the death of the great rebellion, as the sequel will unquestionably demonstrate. It mortally wounds the monster, although it may, for a time, kick, and writhe, and vainly struggle for restoration to health, and to destroy its conqueror.

In one of my published sermons, entitled, "The Cause of the United States Against the Rebel Confederacy," etc., I styled this, "The great rebellion of 1861 and '62." In this I now rejoice. For on the 1st of January, 1863, the cause of these conspirators against God and man, was lost FOREVER. It is, too, in the result, the death of slavery. Slaveholders and traitors may affect to sneer at it, as so much waste paper. They know better. It sounds to them such an alarm as they never heard before. And its constitutionality cannot be questioned by any intelligent and candid man, both as an act of justice and of military necessity. For is not the Executive the Commander-in-chief of the army and navy, tacitly but really, empowered to do everything in his power, that is moral, in a state of foreign or of civil war, to save the nation over which he presides? And if the constitutional toleration—not establishment—of slavery be repudiated by the traitors and rebels, is it not the province of the Chief Magistrate, in accordance with the Constitution and his own oath of office, to let justice have her free course, in the total and perpetual overthrow of the black institution in the seceded States? Verily, it was a military necessity, a matter of justice, and a golden opportunity, furnished by the rebels themselves, for performing an act of justice, and for wiping away forever the deep and foul disgrace of Republican America.

Were this the place, or the occasion, or did time permit it, it were easy to show, by the most rigid and fair calculation, that if slavery were permitted to live, it would, in the lapse of time, Africanize, at least the United States, just as certainly as the slaveholders' war is now

attempting, by its guerrillas, to Mexicanize them. If there be not vital force in the body politic to throw it off, it will destroy it. It has been at the basis of all our national troubles. It has alienated one section of the Union, all along from the period of its formation, from the other. It has made Congress, instead of attending to the affairs of the nation, a proverb and a reproach, not only at home, but all over the world, as a mere arena for gladiators—a great political bear-garden. It has furnished the occasion and the pretext to our enemies abroad, such as England and France, to interfere in our domestic affairs, first, in favor of its immediate abolition, and second,—O, the hypocrisy and the villainy!—to sympathise with, and covertly but materially aid, the rebellion for the overthrow of the nation, and for the perpetuation and propagation of this monstrous evil, and earth-defiling, and heaven-daring iniquity. It has defiled, and degraded, and ruined the South, and the North this day suffers severely for tolerating it at all, or for any complicity she may have had with the hideous immorality. It has provoked a just but patient God to overthrow the whole Republic,—and it is near enough to this at the present day,—"as when he overthrew Sodom and Gomorrah." It has plunged our peaceful and prosperous country into an unnatural and bloody civil war, bringing almost complete ruin to the South, and covering the North with anguish and weeping for her children slain by the sword, for her depleted treasures, and for the broken fortunes and the broken hearts of the best of her citizens. What that is evil has it not done? What that is evil is it not capable of doing?

Who is it then that desires or asks the Union to be restored as it was? Would we have the same horrible scenes enacted, or worse, every four years? Would desolated but once proud Virginia, or any other insurgent State, desire the restoration of the Union, by embracing slavery once more in its bosom? If so, their infatuation is not cured by the hardest lessons of experience. But

the question is not whether the seceded States would or would not have the Union as it was. They cannot, if they would. They left the Union *for* slavery: they cannot come back *with* it. And as to the Free States, will they ever lay down their conquering and glorious arms, until this point be definitely and forever settled? A restored Union with slavery! Forbid it, Eternal Justice! Forbid it, our murdered soldiers! Forbid it, our bereaved parents, and wives, and brothers, and sisters! Forbid it, our disconsolate, and unprotected, and perishing widows and fatherless children! Forbid it, a desolated South!!! No, no. It ought not to be: it cannot be. I most solemnly protest against it, in the name of humanity outraged by the proposition; and of God, who is provoked by the challenge thrown down to him to smite us still more and more. Slavery has brought us into deep waters. Let not the sword be laid down or returned to its scabbard, until this cause of our sorrows, in every becoming way, be abolished finally and for ever.

The Border States stand most in the way, with the exception of Missouri, which has nobly determined to accept the offered compensation for the emancipation of her slaves, of carrying out the sagacious, righteous and patriotic object of the Proclamation. They have always been conditionally for the Union. Where would it now be, had it been left to their tender mercies, or to their patriotism? What soldiers did they ever send to save the National Capitol? Were they not shot down in Baltimore who came up to the rescue? The "armed neutrality" of Kentucky at the critical moment! Fy shame! She now rejects compensation for emancipation, and clings to slavery! And it is with pain that I read the elaborate, disingenuous and earnest article of the distinguished Rev. Dr. R. J. Breckinridge, against the constitutionality of the Proclamation. He has justly great influence with the slaveholders of Kentucky, and with any community, whether civil or religious, that has proclivities toward "the peculiar institution." He has

written well against the rebellion, and in favor of the Union. He ought to have thrown his influence in favor of compensation for emancipation. But when I consider that he is the author—so far as my reading and knowledge extend—of the plan of three confederacies, of which Vallandigham and others are merely the copyists, I am not at all astonished at his present unenviable position. This plan or suggestion will be found in his published sermon, preached on President Buchanan's National Fast Day. What is the cause of these things? It is slavery. "O slavery, disguise thyself as thou wilt, thou art still a bitter draught!" Still, the plan of compensation is a good one, and, if the Proclamation be carried out, must prevail. The calamity of slavery must be removed, and, as it is a common one, the nation, as such, ought to remunerate the slaveholders.

Meanwhile it is happy that, through the grace and overruling providence of the Most High, the man for the hour, whom all may trust, occupies the Presidential chair. He is a man whose intentions are right, and who is, discreetly, prudently, cautiously, thoughtfully, intelligently and fearlessly, *tenax propositi.* And, I doubt not, he will redeem his pledge, in the premises, so often repeated by him on his journey to Washington for inauguration to his high office: "When I set down my foot, it shall stay there." "And who knoweth whether thou art come to the kingdom for such a time as this?"

And I now dismiss this topic by the following quotation from the Proclamation of Emancipation, which should be printed in letters of gold, and circulated, along with the rest of it, all over the world: "And upon this act, sincerely believed to be an act of JUSTICE, warranted by the Constitution, upon military necessity, I invoke the considerate judgment of mankind, and the gracious favor of Almighty God."

III. The obstacles in the way of the successful prosecution of the war, and its speedy and victorious termination, on the part of the nation, together with the objec-

tions which are daily and everywhere made against it and the Administration, imperiously demand that he who holds the reins of Government should show himself a man.

1. The first obstacle which I specify, is the character, magnitude, and strength of the rebellion, the unpreparedness of the United States for meeting and quashing it at once, when it brake out, and the vast extent of country and of coast which it covers, or by which it is defended; as well as the officious intermeddling of England and France, whose influence, with their secret emissaries, had so much to do with the outbreak at first, in fomenting, engendering and encouraging it, and which have, from the beginning, while not daring to declare war against the United States, rendered to it the most efficient assistance.

This is the Great Rebellion of past or present history. Its leaders and chieftains, as well as instigators, are men of considerable science and mark. Their followers are many millions, accustomed to liberty and to extravagant notions of chivalry and independence. It is past the middle of the nineteenth century when it breaks out, and has all the advantages of modern improvements and discoveries in the art of war, and in the munitions and weapons of defense to itself, and of wholesale destruction to its antagonist. It is an insurrection against brethern, and no Indian raid or Sepoy revolt, with whom the traitors were solemnly bound to co-operate, and whose welfare, to their own highest advantage, they were in all things to promote. This embitters it. For "a brother offended is harder to be won than the bars of a castle." It is a rising up against an unoffending nation, prompted by unhallowed personal ambition; and, it is well known, that those who are addicted to this are very reckless and unscrupulous in their course, and will die rather than not accomplish their nefarious objects. Hatred to liberty, and its abettors and advocates, love of human slavery, and the hope of founding a great Southern empire, of which slavery shall be

indisputably the corner stone, and which shall bid defiance to the whole world; combined with utter alienation of heart from, and aversion to, the largest portion of the people of the union chiefly because they stand in the way of this project, prompt these Nimrods to hunt after power—these foolish builders upon foundations of sand, like the men of Babel of old, to raise up a superstructure which shall reach up unto heaven, and overshadow and overawe the earth. But they shall as certainly be divided in their tongues and scattered abroad as were their insane and heaven-daring prototypes. It is a rebellion of desperation whose instigators and conductors have staked their all upon the issue, and whose motto is, "Rule or ruin," and that the greatest and the best government and nation under the sun. It is a rebellion, too, of powerful resources. For, through tobacco, cotton and negroes, its supporters had acquired great wealth, which they abused; and are now suffering for "the sin of Sodom", which "was idleness, and fulness of bread." They believed that Cotton was King, or else they had not madly plunged themselves into the stagnant, mortiferous gulf of secession; and, as is but too evident, but for fear of the United States, France and Fngland, with all pomp and parade, would have put a crown of glory upon his head. The area of their territory is vast and varied, and they have a coast of some three thousand miles, which, from the nature of the case, as, for example, in the matter of blockade, must be a defense to them and a weakness to us. It was this which made Bull Run Russell, of the London Times, give it as his opinion that the Rebellion could not be put down. The unholy movement is guided by men of considerable milltary skill, and of talents that would have been respectable, had their deportment been commensurate with their privileges. Their despotism is the most severe and relentless. Their conscription knows no limits nor mercy. Savage warfare, in all places and ages, has been clement, gentle and holy, when compared with their barbarities and inhumanities. It is, verily, a gigantic and formidable *emeute.*

Another formidable obstacle to the crushing of the rebellion in the head, is found in the utter want of preparation, on the part of the Government, so suddenly, so causelessly, so wantonly, and so ruthlessly assailed, for meeting the emergency, and for blotting it out at once and forever. The traitors had been concocting their schemes for some thirty years. They had founded the order of the Knights of the Golden Circle, for the secret subversion of the Government—they had placed their serpentine coils around the Democratic party of the North, which they at Charleston—the first in crime, and the doomed city—brake up, in order that, through it, they might accomplish their unhallowed objects—and they had wormed and sworn themselves into high offices in order that, like the Floyds and the Thompsons, they might betray and rob the nation. And lo, anon, like a thunderclap at noon, in a clear sky, the rattlesnake and black flag of secession and rebellion are unfurled! This, as South Carolinians assured me on our passage to Liverpool, in the Jura, in 1860, and as ex-Governor Adams, who figured so largely in the Secession Convention, at Charleston, on my return, in the Asia, was determined upon, no matter who should be elected, except he should be from a slave State. A beautiful and consistent specimen, surely, of strict construction of the Constitution, and of State Rights!

In the meantime, while the South has been so long preparing for the utter subversion of the Government, by any and every means she could employ, we are a people "dwelling at ease, like the Zidonians." By constitutional law we can have no standing army—our treasury and our arsenals are robbed—our arms and ammunition are sent down South—and our forts are seized by the traitors. Everything has to be begun from the very foundation. To all this is added, an almost infatuated incredulity in "the malice prepense and intention damnable" of the rebels. It is supposed the storm will pass over, and that with gentle treatment they can be

brought back to their allegiance. How formidable the obstacle thus presented!

England and France, moreover, have had much to do, both with the commencement and continuation of the rebellion and the war. They view this Republic with an evil eye. Aside from spite and resentment in regard to her humiliation, more than once, by America, Albion cordially agrees with her unnatural and dangerous ally, France, that this nation is too large and formidable for them, and that, somehow, it ought to be dismembered. Hence the unquestionable encouragement given by them to the rebels, at the outstart, of the recognition of the Confederacy. Hence the perpetual agitation of the subject of their recognition, which has kept up their hopes, and stimulated them to perseverance in their suicidal and unblessed designs. Hence the cant, and whining, and sentimentalism deprecating the shedding of blood in this war, by those whose hands have been imbrued in blood over all the earth, "from sultry India to the poles," and from the East to the West. And hence the aid and comfort furnished to the conspirators, in every way possible, by nations with whom we are at peace. But the Lord laugheth at them; for he seeth their day coming. This continent will be, ere long, exclusively our own. All these things, walls of difficulty, in the case, which are very hard to overleap, shall be scaled; and the compensation, under God, in view of them, is that our President shows himself the man for the hour.

2. Treason and traitors in our own camp constitute a most formidable obstacle to the suppression of the rebellion, and to the restoration of peace and prosperity, upon the basis of greatly augmented liberty and righteousness. This is a fact too obvious to need either illustration or demonstration. You know it. The Free States are swarming with them, if they dare show their hands, or speak out their sentiments. They call them Copperheads, as denoting that they are peculiarly venomous, and belong to the reptile species, and they are cer-

tainly more dangerous than the South Carolina rattlesnake. Without the presence or existence of these, as the Richmond papers testify, before a gun was fired, the rebellion would never have broken out. Jeff. Davis and his fellow-traitors confidently expected that the whole of the Free States would be in a state of anarchy, and on flames, as soon as they had formed their Confederacy. They had good reason for this. But O, how bitter was their disappointment, when, at the crisis, they found that the North was united for their overthrow! But although, as a whole, the North was united, after the fall of Fort Sumter, for the extirpation of the rebellion, treason and traitors were secretly at work everywhere; in the army and the navy, in both houses of Congress, among the clerks in the several departments at Washington, and in the highest official stations, and in all the walks of life. This greatly helped the rebels, and embarrassed and crippled all the efforts of the Government. Its most important secrets were known at Richmond before they were divulged in Washington. So it was with the plans of our naval and military commanders. This obstacle in the way of wiping out the rebellion has been almost insuperable. A traitor in the camp is more dangerous than hosts of avowed enemies. The character of these domestic traitors is too well known to need description.

By and by the old party lines must be drawn. What! keep up parties in a nation when it is assailed by a formidable insurrection and an aggressive civil war, and when its very existence is threatened or called into question? Could honest patriotism ever commit such an eggregious blunder? Better to have the nation first saved and secured, and then attend to party issues afterwards. To this the closest unity and the most harmonious and vigorous co-operation of the whole people are requisite. Shall fathers give their sons to the cannon's mouth, in the defense of their country, and stay at home themselves in order that the elections shall be against the

Administration and the war? How treasonable and preposterous! This required the President to show himself a man. He has proved himself to be the man for the hour. And in doing this he has been assisted and encouraged, by the dropping, for the moment, of all party distinctions among all loyal men, and by the hearty and united efforts of Republicans and Democrats to sustain the Government, and to bring the war to a victorious close. Among these stands prominent that pure patriot, and Democrat of the old school, Governor David Tod, of Ohio. He has virtually said to his party, while remaining true to it as ever: "As I now do to you, so do with me. I am for my country. Away with everything partisan until the war is over, and our bleediug nation is saved."

3. But it is objected by traitors in our midst, and even well-meaning, but simple and undiscriminating loyal men, too easily believe it: "There has been a great expenditure of blood and treasure, but still there is nothing done." And this is a great obstacle cast in the way of the Administration.

I almost scorn to notice or to answer this objection or allegation. It is the language either of the liar, the ignoramus or the traitor. I deny its truth. It is sheer falsehood. Nothing done! Did ever any nation do so much, in the same length of time, since the wheels of time were set in motion, as has been done by our own nation? May I not proudly point you to her exhausted treasury, now so well replenished; to the national currency, created by the master mind in the Treasury Department; to the great annual revenue secured by a system which hardly anybody feels; to the able diplomacy of the distinguished and learned occupant of the Department of State, by which our principles and position are irredarguably asserted and vindicated before the nations; to the proud and well-manned navy, which has been raised, under the direction of its able and competent Secretary; to the sagacious and able conduct of the War De-

partment in all that concerns our armies; or to what has already been accomplished for the reduction and extermination of this accursed rebellion? Surely, he who runs here, if he be not like the bird of night, may read, and he that readeth may understand. Nothing done! Is it nothing to raise a million of soldiers, or more, and to have them well-drilled, well-equipped, well-clothed, well-fed, and, in the main, well-officered; to have them occupy vantage positions in the heart of the enemy's country for striking, at the proper time, a decisive blow; to have redeemed Western Virginia, and saved all the Border States; to have repelled invasion by the rebels, again and again, both actual and threatened; to get the heart of our patriotic citizens into the war, as, on our side, a war of principle; and to have made ample preparations for cutting in twain, at no remote date, the rebel confederacy, and for bringing down its strength to the earth? Nothing done! Can the objector "see when good cometh?" These things, and far more, accomplished, are the result of the instrumentality of the man for the hour, his able coadjutors, and the unwonted patriotism of our citizens. The things done are chiefly preparatory. They will, ere long, be followed by the most astounding, and, to all who are patriotic, the most cheering, consequences.

4. Again, it is objected by traitors, and by loyal men who are not well-informed, or who lack ballast in their minds, that the war is too long protracted; that we have had sad reverses, and but little success; and that, therefore, the war should be forthwith abandoned, and peace, on almost any terms, be made with those who are now in arms for the total subversion of liberty, and the total overthrow of our nation.

The war too long protracted! This is the constant hue and cry of traitors and weaklings in our midst; of the British and French tory press; and of the friends of absolutism in the French Chambers, and in the British Parliament, as well as in the Cabinets

of both of these nations, not excepting Monsieur Louis Napoleon, "the dark man at the Tuilleries." But the noble Victoria, "Queen of the Isles," and the heart of these, and indeed of all nations, is with the United States in this contest for principles, which must yet beautify and bless the world.

It will not be two years until sometime in next April, since the President called, after the fall of Fort Sumter, for seventy-five thousand men, to resist the rebellion. The South had been at war against us long before this. And call you this a long war? Do they call it so, for sinister purposes, who are never out of war, and whose "hands are full of blood"? Did it not take the British empire at least five years to finish the war in Spain, for the expulsion of the French? And a glance at the map will show you that Spain is but very little larger than the State of Virginia. Did it not require "the seven years' war" for all Europe to conquer Napoleon the Great, when tender-hearted England, so horrified by bloodshed in America, incarcerated and murdered him, in the most pusillanimous manner, in the island of St. Helena? How long did the wars of the Roses, or those between the houses of York and of Lancaster, last? How long was the war of the American Revolution? Did not "the thirty years' war" succeed the ever-memorable and blessed Protestant Reformation? The fact is, truth and war are the means ordained of God for bringing in the Millennium, in all its effulgence and glory. Truth is the olive-branch of peace extended to the nations, but they hate it, and make war upon it and its votaries. But neither it nor they will ever yield. The Devil must be resisted. Rebellion, everywhere, must be buried, like the body of Moses, so that no man shall be able to find it. The war too long protracted! Why, if it takes a hundred, a thousand years, or any indefiuite period of time, however long, it must go on, until the great principles for which the United States contend be rendered absolutely triumphant, in the subjugation of

the rebels, and in the onward accelerated march of civil and religious liberty.

Too long protracted! The war against iniquity, whether individual or social, can never cease, where virtue exists, until it, as ashamed, shall for ever hide its deformed head. The London Times, from the information which it received from its notorious correspondent, Mr. Russell, of the first battle at Bull Run, very sagely asserted that, considering its magnitude, this must be the battle of Armageddon. In this it shows itself to be as much at home in prophecy as it is in geography. This is the same sheet that, a number of years ago, informed its readers that certain things had occurred in Pennsylvania, in the State of Philadelphia! and again, that such and such things existed either in the State of Massachusetts or New England; it could not be certain which, but it was positively in one of the two! This is worthy of those who will affirm to an American traveler, with all confidence, upon the banks of the Thames, that it is the largest river in the world! The truth is, that the masses of the English are so self-sufficient, so wrapped up in themselves, and so averse to Republican institutions, that they do not wish to know much about us, in order that they may deal out more copiously their envious and venomous slanders. The battle of Armageddon, forsooth, in America! Let the rotten boroughs and dynasties of the Old World know that, if Europe, or any of its powers, interfere in our domestic concerns, it will lead to the battle of Armageddon, not on our shores, but in the Latin Empire, the seat of the Beast. And when that day comes—and it is, doubtless, at the doors,—whatever part of the old holy Roman Empire, in its present divided state and Antichristian character, be the scene of the tremendous conflict, if liberty and religion be imperiled, rejuvenated America, although forbidden by Washington to involve herself in the quarrels or politics of foreign nations, with her glorious stars and stripes, and her proud, soaring and royal eagle, will be

there, to show her hand in the best of services for God and the world. Let each of them beware! "Why shouldest thou meddle to thine hurt?"

And with regard to our disasters, I have only to say that, in my judgment, we have not had enough of them. Anything in war is better than the timid, procrastinating and do-nothing policy. As "it is good for a man that he bear the yoke in his youth," so, as this is the youth of the war, it is good, in our want of experience, to have met with all our disasters. We have measured weapons with the enemy. We know their spirit and pluck, their whereabouts and their resources. We have ascertained, moreover, what is to be remedied or improved among ourselves. This is invaluable. Had Fort Sumter not been captured, the Free States would, in all probability, have gone for peaceable secession. The good in things evil, under the dominion of Jehovah, can not be estimated. And why do the traitorous and faint-hearted at home, or the enemies of our cause and country abroad, magnify our reverses, and urge them as a reason for concluding the war by an unjust and inglorious peace? What army ever went into the field without meeting with disasters? Even England, that mighty pugilist and gladiator over the earth, met with so many disasters in her war with the French, under Napoleon Bonaparte, that Sir Walter Scott said, as tidings after tidings of losses, repulses and defeats came across the waters, that he had almost ceased to believe in the over-ruling providence of God; and so low was the credit of the nation sunk, that a vote of thanks was moved in Parliament, by the opposition, to the Premier, for his endeavors and success in negotiating a small loan to meet the emergency. And what of the disasters of the English and French combined, at Inkerman and Sebastopol, when endeavoring to uphold the tottering throne of the Turk? Did not the Sepoy insurrection visit with the most ruinous disasters both the British residents and the British army in Northern India? And yet Great Britain has

generally been ultimately the conqueror in her wars; and perhaps was never so signally foiled and disgraced as in her two attacks upon ourselves. By disasters, the man for the hour puts on strength, is stimulated to increased courage, and presses on, more surely and rapidly, to victory.

5. A final objection which I consider is this, and it has a strong tendency, being in the mouths of so many, to paralize the Government in its plans and operations: "This war is for the manumission of the negroes from slavery, but they ought to be in perpetual bondage. If our Southern brethren want to hold their slaves, to fan them when they are warm, to warm them when they are cold, to pick their toes, to scratch their soles, to curl their hair, to dress them, to black their boots, and to perform other more servile acts, they are their property, and we have no business whatever with their matters. I am a free white man, and, therefore, in every respect, the superior of the black man, while he is in a state of slavery, but if he is set free, I am in all respects his equal, except as to his color, his hair, and his odor. This I can not, and will not have. I am, consequently, for putting a speedy end to this war upon any terms that the rebels may dictate."

This is a long objection, and is scarcely deserving of any notice, additional to that which I have already said in this discourse upon the subject of slavery. Still, as it has a great influence in the community, however false and vulgar it may be, it may be well enough to say a few words to the exposure of its fallacy. It is a great mistake to affirm that this is a war for the abolition of slavery. The objector knows, or ought to know, better. The platform upon which our present Chief Magistrate was elected evinces this. Slavery was to be untouched in the States where it existed, and it could have remained for the present in the District of Columbia, but for the slaveholders themselves. This is properly a slaveholders' war, and they have, like the foolish woman, pulled

down their house with their hands. If they seek to destroy the nation for slavery, it must take care of itself; nay, farther, the nation has a right, upon the ground of military necessity, to use it against the rebels, and to bid their slaves go free.

As to the position that the negroes should be in perpetual bondage, it is not only false and heretical, but degrading to him who maintains it. What is the philanthropy of such a man, or what are his hopes for the future elevation of the whole family of man? Is not our whole world yet, and ere long, to enjoy its predicted millennium of rationul freedom and of universal brotherhood? Is not "Ethiopia to stretch out her hands unto God?" Would the puny objector thwart or nullify the decrees, or stop the wheels of the providence, of the Almighty?

Farther, the objector unwitingly furnishes an unanswerable argument why the negroes should not be in a state of slavery, for a moment. For if there be no difference at all between the whites and the blacks, except the slavery of the latter, then they are our fellow-beings, and ought not to be bought and sold, and, in all respects, treated as chattels or mere animals, upon the principle that "might makes right," by the stronger race; but should be immediately emancipated, and allowed the possession of all the rights of man. For myself, I would not put the case in this manner. The white race is the superior; and slavery altogether out of the question. But if the blacks are admitted to be men and women, is it acting according to the golden rule: "Whatsoever ye would that men should do unto you, do ye also so unto them," to bring them into, and hold them, without their own fault, perpetually in, a state of involuntary bondage? Alas, for those who are the apologists of, or the sympathizers with, such an enormous and parent crime! No man can be made or held as the property of another, permanently and involuntarily, without treason and rebellion against Heaven of the deepest dye.

Still farther, if the slaves perform such services to their owners as are stated in the objection which I am now refuting, and I know not but they may be required to perform others much more degrading and vile, I would only reply to this part of it by affirming, without fear of contradiction, that it would be a blessing to their masters to have the black and nondescript thing forever abolished, and to cease from their effeminacy, and learn to be men. It is a false dependence. He who walks on crutches all his days, is incapable of using properly the feet that God has given him. Even our street railroad cars are, by their abuse, depriving our citizens of their wonted power of locomotion. If there be swamps in the South which white men cannot cultivate, let them remain uncultivated to eternity, rather than sin against God. Let the white men of the South cultivate self-reliance, and send their slaves adrift. By this, in all respects, they will be unspeakably blessed.

And as to the slaves being the "PROPERTY" of their owners, as chattels, I unqualifiedly deny it, in the light of the law of God. They were at first stolen from the place where the Creator placed them. They are stolen still. "The receiver of stolen goods, is as bad as the thief." The slaveholder, like the idolator, "feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a LIE IN MY RIGHT HAND?" And as nothing can come from a lie but a lie, so, acting upon this with more than geometrical progression to all eternity, would only result in an infinite accumulation of fallacies. To buy and sell that which is born of woman, is the highest crime, and the parent of all other crimes, against God and humanity, known to the history of moral depravity. Lawful industry is holy. Let the slaveholders seek for honor and dignity, in "quitting themselves like men." Let them, like all the virtuous of the earth, "labor with their own hands," and then their "hands" shall cease to be "full of blood."

"When Adam delved and Eve span,
Where was then the gentleman?"

The enormity of this matter is happily illustrated by Cowper, one of the best of our English poets, in the following verses:

"Canst thou, and honored with a Christian name,
Buy what is woman-born, and feel no shame?
Trade in the blood of innocence, and plead
Expedience as a warrant for the deed?
So may the wolf, whom famine has made bold,
To quit the forest and invade the fold;
So may the ruffian, who, with ghastly glide,
Dagger in hand, steals to your bed-side;
Not he, but his emergence, forced the door,
He found it inconvenient to be poor."

"He finds his fellow guilty of a skin
Not colored like his own, and having power
T' enforce the wrong, for such a worthy cause,
Dooms and devotes him as his lawful prey."

"I would not have a slave to till my ground,
To carry me, to fan me while I sleep,
And tremble when I wake, for all the wealth
That sinews bought and sold have ever earned."

Such being the case, it is a most happy thing that THE MAN FOR THE HOUR, with a great and invincible nation at his back, has his foot upon the neck of the "seven-headed hydra, which emanated from the arch-fiend of man." There it stands, with justice, dignity, composure, firmness and strength. Let our motto be "THOROUGH," in order that we may never have a repetition of these revolting and bloody scenes. Re-union must be unconditional, with a subjugated South returned to her allegiance. For this, our Secretary of War, with leonine potency, also shows himself a MAN.

CONCLUSION.

1. The civil affairs of our country have come to a great crisis, and it is incumbent upon our President that he show himself a man.

We have seen, my Christian Brethren, that the very existence of free civil and religious institutions, of free soil, of free speech, and of a free press, is at stake, at this crisis—that at the present crisis a great question to be determined is the true dignity of man, and his capability of self-government—that at the existing crisis na-

tional justice requires, not only to be proclaimed, but enacted and practised—and that in the present crisis the glory of God is deeply involved.

War for these things is not only necessary and justifiable, everywhere, but it shall continue until they prevail over the whole earth. "Peace and safety" declaimers may babble as they please, when and "where there is no peace;" but, after all, two of the most prominent means which our Lord employeth for bringing on the Millennial Day, are truth and war. Our blessed Savior emphatically assures us that "he came not to send peace on earth, but the sword," and that "a man's enemies shall be those of his own household." The whole world lying in wickedness must be revolutionized by and for Christ, and it will not be so without giving battle. Christianity, or, in other words, Religion and Liberty, will not yield, but press forward, although there be lions in the way. It is only when unrighteousness shall be banished from the earth that "the nations shall learn war no more."

It is for the defense, maintenance and diffusion of these things that our beloved nation is now engaged in a gigantic war. For them she acts, as she has heretofore done, an honorable part. She shall pass through the fiery ordeal, not only unscathed, but greatly improved. Her rowers have brought her into deep waters, but, by the grace of God, she shall not sink, but emerge to a voyage of unwonted usefulness, prosperity and glory. She is of God; and while she battles for the right, in his name and to his glory, he will stand by her, and prove her present help in her time of trouble. She has been a religious Christian nation from the beginning. The constitution of Plymouth Rock, formed by those earnest, God-fearing Puritans and Pilgrims, who left their homes, and braved the dangers of a wintry ocean, when navigation was but in its infancy, in order that they might, in the howling American wilderness, find a place, with Christian liberty and liberty of conscience, to worship

the God of salvation, is only, and is well, upon the whole, developed in the Constitution of the United States, however it may need, and be open for amendments. There is no country, and there never was a country, like this. It has been, and it still is, the home of all nations. Talk about its conquest. by a causeless, insane and wicked rebellion!—or by any, or by all, of its foreign enemies! Better talk about plucking the sun from his orbit, and pocketing the stars! Look at yon proud flag, with its glorious stars and stripes, surmounted by the American Eagle, the king of birds, waving gallantly and defiantly in the breeze, as the herald of "Glory to God in the highest, and on earth peace, good-will toward men!" Can it be stricken down, but by the hand of God? No. All nations joining in one would prove as "the small drop of the bucket, and less than nothing in vanity," in the mad attempt. The security is God's. The duty is ours to show ourselves men.

2. That God who has, in every critical emergency, raised up and qualified the man for the hour, has furnished us with one, at this great crisis of our nation, in Abraham Lincoln, the present President of the United States.

I have shown you, my dear hearers, somewhat at length, that the manner in which our President came to the high, honorable and responsible station which he now so worthily occupies, sufficiently indicates that the Sovereign Disposer of all persons and things had chosen him as the man for the hour—that his intellectual qualities indicate that the Supreme Ruler of the nations prepared and selected him as the man for the hour—that his moral and religious qualities evince that he has been prepared and selected by Jehovah, as the man for the hour—and that his Proclamation of Emancipation demonstrates that God has elected and endorsed him as the man for the hour.

I have spoken freely and candidly of the President. I am sincere, I do not flatter, nor disparage him. Both he

and I are above flattery and slander. There is nothing partisan in my remarks. There can be no party, except among traitors, until the rebellion is put down, and the nation is saved. Were he mine enemy, I would not take back a word I have said. He merits enlightened praise. Feeling an interest in the great cause which he represents, I wrote him, before he left Springfield, Illinois, requesting him not to go to Washington, as President elect, through any slave State, but as a private citizen, lest he should be assassinated. The scenes in Baltimore justified my judgment. I have twice visited him at the White House, but he will bear me witness that I did not unduly trespass upon his time. He is full of business, and calm and self-possessed in the discharge of his high duties. He is an able man.

For this man, viewing him as clothed with the highest office in our Republic, prayer ought to be continually offered before the throne of the Eternal. If the prayers of the Church ascend for him, all is well. Prayer is more potent than powder, in war. But both should go together. Evangelical prayer is not upon the principle of the discomfited Syrians, that Jehovah "is the God of the hills, but not of the vallies," which would seem to be that of Jeff. Davis and his victims in their days of fasting and thanksgiving, as if they could, with impunity and success, mock, deceive and bribe God, with their "hands full of blood," by invoking him to pander to their high-handed iniquities. Pray then, brethren, for your President, that he may have light, and purity, and strength, from "the Father of lights," "the God Almighty"—that he may be endowed by the Holy Spirit, "with the spirit of counsel and might, and sound understanding in the fear of the Lord"—that he may be enabled, and that he may continue, to act as an "able man, fearing God and hating covetousness"—that he may continue to have patriotic aims, and be enabled to evince the loftiest and the most inflexible decision of character—and that, in all things, he may seek supremely the glory of Mes-

siah, the Moral Governor of all the nations. This will be holding up his hands, as Aaron and Hur held up the hands of Moses, when he prevailed in fighting against Amalek. And, in the same spirit, pray for his Cabinet; for both houses of Congress; and for our armies, by land and sea. Thus victory shall perch upon our banners. Courage and constancy belong to the man for the hour. The Almighty wills that courage should be cherished by his servants. "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee, whithersoever thou goest." Pray, and fast, and give thanks, for "with such sacrifices God is well-pleased;" but, by all means, unite with these manly and heroic actions. "Let us go up at once and possess it," said Caleb; "for we are well able to overcome it." "Speak unto the children of Israel that they go forward." "Show thyself a man."

2. There are, it cannot be disguised nor doubted, towering obstacles, and plausible, but false and injurious objections, to the prosecution of the war to a speedy, successful and honorable termination.

Some of the most prominent of these I have brought before your attention. And you will remember, that they are, the character, the magnitude and strength of the rebellion—the complete unpreparedness of the nation for meeting and blotting it out at once when it brake ont—and the vast extent of country and of coast which it covers, or by which it is defended; as well as the officious and criminal intermeddling of England and France, whose public influence, with that of their secret emissaries, had so much to do with the outbreak at first, in engendering, fomenting and encouraging it, and which have, from the beginning, while not daring to declare open war against the United States, rendered it privately, and indirectly, the most efficient assistance: and that they are the treason and the traitors in our own camps constituting everywhere most formidable obstacles to the suppression and utter extirpation of the unholy rebellion;

and to the restoration of peace, order and happiness, upon the basis of greatly increased liberty and righteousness.

And with regard to the objections, which are in too many mouths, which I have been considering and refuting to an extent more full than they intrinsically deserve, viz: "That the war is too long protracted—that nothing worthy has yet been accomplished—and that, as negro slavery in our land ought to be perpetual, and, as this is a war for its abolition, it ought, therefore, to cease immediately, and peace, upon any terms, be made with the rebels;" you have seen, Christians, that, at the first touch, they evaporate into thin air. They melt, like the snows of the north under the influence of the burning sun, before the light of unsophisticated reason and unadulterated truth. Their falsehood is only equalled by their impudence, folly and futility.

Go on, then, venerable President of the United States, "one and inseparable, now and for ever," the man for the hour. "Show thyself a man." Push the war to a glorious victory. Set up your banners in the name of Christ, "the King of kings, and the Lord of lords." By this sign thou wilt conquer. And soon this infamous rebellion shall be wholly eradicated from our soil; the Great Republic shall extend,—having come out of the furnace "as gold seven times purified," with her free institutions, and her free children—from the most remote regions of the North to the sunniest climes of the South, and from the utmost East to the utmost West, of the American continent; and yonder sun, in his passage through the mid-way heavens, shall not look down upon an oppressor or the oppressed, in all its borders: the home of the brave, the home of the Church, and a blessing to the whole world. Be not dismayed at difficulties and obstacles, but rather let them increase thy courage and fortitude. "Fear not, Abraham; I am thy shield, and thy exceeding great reward." "Who art thou, O great mountain? BEFORE ZERUBABEL THOU SHALT BECOME A PLAIN." AMEN AND AMEN.