

THE DEATH

OF

GEN. WILLIAM HENRY HARRISON,

PRESIDENT OF THE UNITED STATES;

OR

THE DIVINE REBUKE,

BEING

A DISCOURSE

PREACHED IN THE PRESBYTERIAN CHURCH ON SABBATH THE ELEVENTH OF APRIL, THE DAY AFTER
THE INTELLIGENCE OF THAT SAD EVENT REACHED THE CITY OF DETROIT, AND
DESIGNED FOR THE IMPROVEMENT OF IT AMONG THE PEOPLE OF
HIS CHARGE;

BY

GEORGE DUFFIELD, 1794 - 1868

PASTOR OF THE PRESBYTERIAN CHURCH OF DETROIT.

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Detroit, April 12, 1841.

REVEREND SIR—Having listened with great pleasure to your discourse upon the sudden death of General William Henry Harrison, late President of the United States, and believing that the excellent sentiments and admonitions which it contains, should be generally disseminated, we take the liberty of requesting of you a copy for publication at your earliest convenience.

Your friends and fellow citizens,

O. D. RICHARDSON,
THOMAS J. DRAKE,
JOHN BIDDLE,
NATHAN PIERCE,
THOMAS ROWLAND,
C. C. TROWBRIDGE,
SHUBAEL CONANT.

J. WRIGHT GORDON,
B. F. H. WITHERELL,
T. E. GIDLEY,
D. C. WALKER,
MYRON STRONG,
H. L. MILLER,

To His Excellency JAMES WRIGHT GORDON, and the Honorable B. F. H. WITHERELL, T. E. GIDLEY, O. D. RICHARDSON, THOMAS J. DRAKE, JOHN BIDDLE, H. L. MILLER, D. C. WALKER, and others:

GENTLEMEN—The discourse, of which you solicit a copy, was the effusion of feeling, and intended for no other purpose than the improvement, among the people of my charge, of the melancholy event of the death of our chief magistrate. I feel it to be totally inadequate, either as an eulogy of the man, or as a full interpretation of the divine rebuke, to do justice to the subject, having been delivered within a few hours after the intelligence of that event reached our city.

Deferring to your kind and favorable judgment, and hoping it may help to soothe the sorrow, and direct the thoughts of some who deplore the calamity which has overwhelmed the nation with grief, I give it to you as it came,

“Warm from the heart, and faithful to its fires.”

A copy shall be delivered to your order as soon as it can be prepared.

With sentiments of respect,

I have the honor to remain, gentlemen,

Your friend and fellow citizen,

GEORGE DUFFIELD.

Detroit, April 13, 1841.

DISCOURSE.

ISAIAH, CHAPTER III. 1—3. "Behold the Lord, the Lord God of Hosts, doth take away from Jerusalem, and from Judah, the stay and the staff—the mighty man, and the man of war—the prudent, and the ancient—the honorable man, and the counsellor—and the eloquent orator."

You have doubtless, my hearers, anticipated the application designed to be made of these words. By one ruthless blow has death executed his commission, and in the removal of him so recently invested with supreme authority in this nation, taken away the stay and the staff—the mighty man, and the man of war—the prudent and the ancient—the honorable man, and the counsellor, and the eloquent orator. In ordinary calamities, the loss of such varieties of character is accomplished by the death of separate individuals, but by this we have lost **ALL IN ONE.**

Criminal as it is, at any time, not to observe the hand of the Almighty in the dispensations of His providence, it would be doubly so to neglect the tokens of His judgment, and His wrath when He is pleased, in one instant, suddenly and unexpectedly, to extinguish *the hope of the nation*, and to clothe with sackcloth and mourning, a disappointed and afflicted people. Religion was never designed to turn our hearts to stone, but to render their sensibilities tender, glowing, generous and noble.

The]christian springs not from the ruins of the man, the brother, the neighbor, the citizen, the patriot, the philanthropist. It is a character superadded, which gives brilliancy and worth to all the rest. Whatever elevation religion produces, it is not to render us blind to the events and interests of this

mortal life, but to enable us better to discern the movements of His sovereign and righteous providence, "who rides in the whirlwind, and directs the storm," and so accomplishes his inscrutable purposes, as to make "all things work together for good to them that love God." It is spoken to their reproach, and also to forewarn of greater disasters coming on those, who betrayed insensibility in the midst of divine judgments. "Oh God, when thy hand is lifted up they will not see, but they shall see, and be ashamed of the envy of the people."

It is not designed to eulogize the honored dead, the appropriate and peculiar topics for which are aptly laid to hand in the text; nor to retrace his history, of which it is enough to say, his life was devoted to his country's welfare. We rise not, in this sacred desk, to give glory to man, but we bow before the stroke of avenging Heaven, and, sympathizing with millions, deplore, that in the removal of one who shared most largely and extensively in the confidence and affection of this nation, God has given us deep and melancholy occasion to lament the loss of the mighty man, the man of war, whose prudence and age, whose high and honorable principles, whose unsullied reputation as a patriot, and whose suggestions of wisdom, and sage and salutary counsels as a statesman, mingled with his natural eloquence, had rendered him, in the judgment of the great mass of this people, eminently qualified to bear the authority, and exercise the functions, of the chief magistrate of these United States.

His serene and peaceful death, and his devotion to his country's interests, even in the last ebbings of his life, have proved too soon, and too severely, what a guaranty we had in his character for the rectitude of his administration. The mandate of Jehovah, even in ordinary cases of the death of the righteous, is pointed and solemn: "Mark the perfect man, and behold the upright, for the end of that man is peace." But in this death, there are some circumstances of such a tender and affecting nature, speaking to the heart in such accents as even obduracy itself cannot resist, and placing it before us, in such strong and vivid light, that we must indeed be blind, if

we do not see, that the lessons it teaches, are of no ordinary character. It speaks indeed to the careless and secure, the lofty and ambitious, the men especially in the higher orders of society, and seems peculiarly adapted, as though it were designed, to make them feel the uncertainty of life, the utter nothingness of worldly greatness, and the evanescent character of all the things, which so often dazzle the minds of those grasping after popularity and power. But these are not the lessons to which we more immediately allude.

It seemed as if God had spared and prepared, for the very occasion, the offering He demanded from this nation. Conducted to the highest eminence, invested with the highest power the people could confer, placed before their eyes as the object of their boast and pride, their fond and highest hopes already clustering around him, at a moment least suspected, and of all others most trying and torturing to resign him, suddenly He lays His sovereign hand upon him, closes his eyes in death, and calls upon us to estimate our loss, and how immense the sacrifice He demands. When the great and mighty fall, when "the Lord doth take away from Jerusalem and Judah, the stay and the staff," and require from us such a sacrifice, it behooves us to behold the work of His hand, and to learn the lessons of heavenly wisdom which such a providence is designed to teach.

The first, most obviously, is, **THE UNCERTAINTY OF ALL HUMAN AFFAIRS.** Of this, perhaps some will say, we have often heard; it is one of the common places of the pulpit, and on which it is ever ready to declaim. It may be so; but if you have heard it before, my hearer, have you ever believed it? Has it exerted its influence on your heart and life? Alas! the busy concerns and bustle of human affairs, afford abundant proof, that, however often men may hear, they are exceeding slow to learn a truth so grave, so solemn, and bearing so directly on their interests and destiny. "Go to now, ye that say, to-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain, whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanish-

es away." All the instances of mortality occurring around you, (and some we have recently had of a character deeply afflicting,) do not seem to have made the strong and permanent impression we should suppose they ought to have done. Men return from the grave's mouth, and before the dull and heavy sound of the clods of the valley, as they fall on the coffin's lid, has died in the ears, they rush, with increased eagerness, into the world, as though each one believed that all men are mortal but themselves.

We need occasionally, some sterner instruction than the ordinary lessons of mortality. While flushed with the glow of health, and warmed with the fire burning in every vein, "this moving piece of clay that bustles about earth, though ready, at any moment, to drop to pieces, and to be scattered to the winds, is so swollen with vanity, that it would fain persuade itself that it is made of adamant." Hence, God has found it necessary to step aside, at times, and in severer tones, dictate to us the lessons of our mortality. He strikes down some towering leader, some head of powerful influence, some centre of attraction, some corner-stone of strength, and, in the consternation and confusion thus produced, seeks to break the spell which holds our thoughts so powerfully bound to earth.

The suddenness, extent and diversified character of the changes produced by the fall of some eminent statesman, throw out, in strong and glowing characters, the truth—so unwelcome to our thoughts—that uncertainty attends all human affairs. An Herod, adored by his menial subjects, and accounting himself a god, is suddenly smitten by the hand of the Lord, and consumed of worms. A Sennacherib, glorying in his greatness, even to insult the majesty of Heaven, is quickly prostrated by a "blast from Heaven," and falls from the summit of human glory, to the depths of infamy, degradation and death.

It is said that when Napoleon had gained the battle of Jena, he received from attending admirers, some blasphemous ascriptions of omnipotence and omniscience, as though they were his due. The world, thenceforth, needed in him some proof of the uncertainty of human affairs. Nor did God withhold it.

Little did that lofty emperor expect a downfall so overwhelming, a degradation so public and so humiliating, as to be flung on a distant island in the wide ocean, there to pine away with secret disease.

"His fate was destined to a foreign strand,
A petty fortress and an humble land;
He left a name at which the world grew pale,
To point a moral or adorn a tale."

How often has the same affecting truth been taught, in the history of some aspiring statesman, who, having weathered the storms of political life, to grasp the helm of state, has held it but for a short season, and dropped away from it forever. Little did Canning, the mighty counsellor, the eloquent orator, whose thoughts were lightning, and whose words were thunder, think, in the rushing tide of his ambition, that a deadly foe lurked so near him, who, having let him be seated in power, secure in his post, and given him time to call his friends around him, to commence his plans, and to survey the prospect before him, was ready, like a tiger springing from the thicket, to tear him from his seat of glory, and consign him to a bed of death. The English nation needed such a comment upon the uncertainty of human affairs. So did we. Little did the people of these United States think, that the friend of Washington, the consistent patriot, the warlike hero, the honored veteran, whom they called in the hour of sadness and despondency, to preside over the distracted affairs of their country, to whose eloquence they had listened with delight, and from whose character, and counsels, they expected so much, should but rise to the zenith of his glory, and then be lost, as we trust, in the glory that excelleth.

What were his own views, we may form some judgment from his inaugural. He bore with him to the presidential chair, a deep sense of his dependence upon God; and probably his death took himself far less by surprise, than it has done the nation. He needed not the lesson himself so much as we. And God has taught us, in sterner tones than ever He has used before—nay, He has sought to have it engraved upon our bleeding hearts, that we too are mortal, and though full of mighty cares, busy with pursuits of commerce or of pleasure, laboring

to save, or rear a splendid fortune, the very next wind that blows, may prostrate us in the dust.

Another lesson taught us by this sad event, is **THE FACT OF OUR ABSOLUTE DEPENDENCE ON GOD**. It is not at all improbable, that in the ardor of attachment felt for **GENERAL HARRISON**, by the people of the United States, and in the zeal and activity of the late electioneering contests, these feelings may have grown up into something bordering on the idolatrous. We are apt, when we behold the erudite counsellor, and hear the eloquent orator, especially when transported with their talents and skill, to think that such men are something more than mortal, and that the country could not go on without them. We forget that the mighty Being, who made them what they are, and gave them such rich endowments, did so but to be employed for a limited period here, and, when laid aside, that He can raise up others equally qualified. It is owing to our unbelief, or forgetfulness of our dependence upon God, if we begin to think, that because this one, or another, is removed from us, therefore all are gone. We are not wont so to despond, when we gather in the ripened harvest, and to doubt whether another will grow. But, confiding in the promised care and blessing of God, and realizing our dependence on His providence, for both, we anticipate the successful issue of our industrious efforts. In like manner, should we feel in reference to the men raised up by His providence, to direct our national affairs.

If, at any time, the strokes of death shall extort from us the cry, "Help, Lord, for the godly man ceaseth, for the faithful fail from the midst of us," we should recollect who it was that gave us these, and say, with grateful expectation for the future, "The Lord liveth, and blessed be our rock, exalted be the God of our Salvation." Though earthly rulers fall by the stroke of death, there is One whom death can never reach, on whose shoulders the government rests, and who has said "blessed are all they that wait upon Him." He changes His ministers at will. The removal of the "stay and staff, the mighty man, the man of war," is intended expressly to make us depend more implicitly on himself.

The circumstances of this bereavement, under which we mourn, seem eminently calculated to impress this truth upon our minds. Is there not reason to fear, yea, also, to believe, that in admiration of the character of the instrument, in the confidence with which the success of the new administration was anticipated, as though of necessity success must attend the efforts of him on whom the nation had fixed its eye and cordial choice, God was lost sight of? How seldom did we hear our statesmen or our fellow citizens referring to the providence and counsels of God, to His blessing and guidance, as necessary for our prosperity. Even the solemn reference which was made by him, who felt the weight of his responsibility to God, was looked upon by many to be more a thing of course, than of deep sincerity. The wisdom of the wise man, the valor of the mighty man, the cunning and intrigue of accomplished statesmen, there is reason to believe, were regarded more by many as the means of safety and prosperity, than the blessing of God's providence. The means so firmly confided in have been removed; the minds of men have been thrown all aback; in their confusion, they scarcely know where to look; fears for the future rise on every side; dismay appears on many countenances; gloom and sadness threaten to extinguish hope. But in all this, we only see the need there was for such a chastisement, and the amazing goodness of that Being, who, by the very event which has produced this dismay, designs to teach us, that our help is in the Lord our God. We had been leaning on an arm of flesh, and were in danger of losing sight of the rock of our salvation. In judgment and in mercy He has removed from us "the stay and the staff," that our dependence may be the more direct and entire on Himself, "who accomplisheth His will in the armies of Heaven, and among the inhabitants of the earth."

Another lesson taught us by this providence is, THE FOLLY OF EXPECTING FROM OUR RULERS WHAT THE DIVINE CARE AND SUPPORT ALONE ARE COMPETENT TO FURNISH. There are times in the administration of human affairs, when God is pleased to let us see how weak are the shoulders of mortal

men, and how utterly unable they are to bear up under the pressing cares and burden of a mighty and extended government. Bold and adventurous must they be, that will assume the burden that has crushed so many. Yet are there such; and it is well there are; for if all preferred the comfort and quiet of domestic life, there could be no administration of government. God in his sovereignty provides the men of physical courage, who will rush fearlessly into the field of danger; the men of intrepid daring, that seek for glory in the midst of desolation and of blood; and the men that love to combat moral difficulties, to harmonize discordant interests, to contend with human contradiction, and to sway the passions of the multitude. They have all their place to fill; the interests and exigencies of human affairs require such. Yet are *crises* permitted to occur which give crushing weight to the burden of public affairs, and prove that the giants, the sons of Anak, are not almighty. A Fox, a Pitt, a Castlereagh, a Liverpool, a Canning sunk under the weight of government, into the arms of death, during different crises of English affairs.

It is impossible to estimate the magnitude of such burdens, where the interests of a mighty empire press on mortal shoulders. We, who know but little of such affairs, can lie down at ease, and having slept secure, wake in the morning, refreshed and vigorous for the duties of the day. But who can tell how many heads have ached that ours might be at rest; how many bosoms have heaved and palpitated with distracting anxieties that ours might be tranquil. The business of government would be comparatively an easy thing, were men harmoniously co-operating for the general good. But the selfishness which reigns in all parties, the discordant interests of different parts, the stormy and conflicting passions of the proud and envious, the incessant warfare between the aristocratic and democratic feelings in society, and the ever varying forms and combinations of human corruption, engender difficulties, and marshal embarrassments, which the wisest and mightiest of mortal men cannot always surmount.

How hard must it be to bear the weight and fatigue of toil-

ing to manage such a mass! Even the Savior of men had well nigh sunk in his agony, when pressed and burdened with the interests and safety of a guilty world, and would, while in mortal flesh, have been utterly crushed, but that "there appeared an angel, strengthening him." We need not, therefore, think it strange, that the weight of this great nation, with all its warring elements, conflicting passions, embittered parties, discordant politics, and antagonist interests, should have pressed heavy on the virtuous chief, whose magnanimous avowal of his principles and of his determination to rule, under the solemn sanction of his oath, and in the fear of God, for the public good, has served to show how numerous and mighty were the difficulties and corruptions, which, in doing so, he should have had to encounter. Had our public affairs been like the radii of a circle, all converging to one common center, the gravitating and cohesive powers of the system might have rendered easy the guidance of the whole. But now that each one of the mass has a powerful centre of his own, and self-will, and self-interest, have become his God, and all the lines have been thrown into inextricable confusion, and the strength and cohesiveness of the system have been impaired, the cares of government have been doubled, quadrupled, yea, multiplied beyond calculation. It needs more than Herculean shoulders to bear the pressure of such burdens, and more than Argus' eyes to watch the access of danger.

"For blindness wraps the world, one touch may turn
Some balance, fearfully and darkly hung,
Or put out some bright spark, whose ray should burn
To point the way a thousand rocks among,
Or break some subtle chain, which none discern
Though binding down the terrible, the strong,
The o'er-sweeping passions—which to loose on life,
Is to set free the elements for strife.

"Who, then, to power and glory shall restore
That which our evil rashness hath undone?
Who, unto mystic harmony once more
Attune those viewless chords? There is but One!
He that through dust the stream of life can pour,
The Mighty and the Merciful alone!
Yet oft his paths hath midnight for their shade,
He leaves to man the ruin, man hath made."

We ask and expect too much, often, from our rulers—we look for, from man, what God alone can do, and, therefore, he gives us to see and feel our folly, reminding us perpetually, by the predictions of His holy word, as well as by the dispensations of His providence, that our hopes and expectations of a perfect government, administered by any, even the wisest and most exalted among mortals, are utterly utopian, as long as our rulers are men of flesh and blood.

The perfection of human government, the glorious peace and prosperity of all the nations of the earth, are reserved alone for the dominion of the blessed, when, risen from the dead, no longer feeble, and fainting in the flesh, but furnished with untiring energies, immortal vigor, and inconceivable resources of wisdom and power, and having ever free and instant access to, and direct counsel with, the King of Kings, and Lord of Lords—Jehovah—Jesus, “the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.” In the meantime, however great may be the man, and however fair the prospect of success in the administration of human affairs, God is pleased, by disappointments like the present, to admonish us, “man is but vanity and dust, in all his flower and pride; put not your trust in princes, nor in the son of man, in whom there is no help; His breath goeth forth, he returneth to the earth; in that very day his thoughts perish.”

A further and more gracious lesson, therefore, which this providence teaches us, is the **IMPORTANCE AND NECESSITY OF LOOKING TO GOD FOR HIS COUNSEL, AND THE SUPERINTENDENCE OF HIS CARE.** Our country, for three years past, in a time of profound peace, and in the midst of the profuse bounties of a kind Providence, has been sinking deeper and deeper into embarrassment and distress. The spasm of our agony has been long and violent; but hope had begun to enliven and cheer the desponding. To the wisdom and patriotism, the experience and firmness of the veteran, and tried friend and asserter of his country's liberty, had the public mind begun to look for relief, as though he were

another Eliakim, whom God had clothed and strengthened, and into whose hands the government had been committed, "that he might be a father to the inhabitants of the land." The nation's hopes were hung upon him, as upon "a nail fastened in a sure place," and there too had we begun "to hang all the glory of our father's house," but "in that day," one month only from the time it had been driven in its place—"in that day, saith the Lord of Hosts, shall the nail that is fastened in a sure place, be removed, and be cut down, and fall, and the burden that was upon it, shall be cut off, for the Lord hath spoken it." Thus hath he shut us up to look only to himself.

Had time been given to divulge the plans, and mark the policy, our fallen head had conceived for his country's welfare, and to call around him all his friends, and co-adjutors in his work, the blow had not been half so severe. But we should then have been, in as great danger as ever of "trusting in man, and making flesh our arm."

We may think and feel it hard, that he has been so soon and suddenly removed; but blind indeed must they be who do not see, that God intends by this procedure of His providence, to compel us, in our bewilderment and confusion, to look to our Maker, and, "our eyes, to have respect to the Holy One of Israel; for truly in the Lord our God alone is the salvation of Israel." Our boastings and gloryings were not done,—the shout of our rejoicings had scarcely ceased its echoings through our land,—before "the Lord our God hath put us to silence, and given us water of gall to drink, because we have sinned against the Lord." In so doing, severe as may be the stroke, bitter as may be the cup, we may hear His voice in mercy chiding: "I will go and return to my place, till they acknowledge their offence and seek my face; in their affliction they will seek me early. Come and let us return unto the Lord, for He hath torn, and He will heal us, He hath smitten, and He will bind us up."

To the infidel and sceptical, whose reliance is ever on a broken reed, these things may appear weak and foolish; but it is no new thing for such to reject the counsels of the Lord to

their own destruction. The history of God's providence towards this nation, proves that He has had, even from the beginning, and yet continues to extend, a gracious care over us. In the first settlement of this wilderness, our fathers trusted in Him, and He delivered them from all their fears. In the dark hour of our revolutionary struggle, they found Him to be their shield and buckler. His providence furnished the very men and means, necessary for our success. In our second time of trouble, the nation had no sooner looked away from man, and lifted up their hearts to God, than He turned his gracious hand and sent us peace, and soon prosperity.

True it is, we abused that prosperity, and by our pride and covetousness, by our oppression and corruption, provoked the eyes of His holiness. The spirit of avaricious speculation was corrupting all ranks and classes among us; but "when ye looked for much, lo! it came to little, and, when ye brought it home, the Lord did blow upon it." And now, when we had hoped to find an out-gate from our trouble, He has thrown the cloud of darkness, the very pall of death, over us, and we begin to tremble for the future. But, by all this, He is teaching us to depend on His care, and to look for safety and prosperity only beneath the covert of His wings. Where human wisdom and resources fail, God delights to shew the plenitude of His resources to them that wait upon him.

Let us then learn the further lesson, which this solemn providence teaches us, to REPENT OF OUR SINS, AND PUT AWAY ALL OUR TRANSGRESSIONS, THAT THE LORD MAY DO US GOOD. There is something strongly *marked* in this dispensation. We may read our sins in more respects than one, in our punishment. The rebuke for our idolatry, and for expecting from man what God alone can do, is too apparent to need comment; but there are other features of our guilt disclosed by this chastisement. The violated faith of this nation has become proverbial. The sad example set, whatever may have been the motive, of breaking our national treaties with the Indian tribes, has corrupted the public mind. I cast no reflections on political parties; but the disrespect, of moral obligations, of the decisions of our

supreme judiciary, of the sacredness of compacts, and of vested rights, and even of the solemn sanction of the oath, has of late years proved diffusive. Example has been contagious, and the dereliction of principle, the disregard of promises, the breaches of trust, the prevalence of deception, the numerous attempts at shifting obligations to obtain relief from pecuniary embarrassment, the destruction of credit, the contempt of just claims, the resort to false pretences, and the consequent tendency, where power can be exerted, to exercise itself oppressively, with their kindred evils, which have brought us to the very eve of **GENERAL DISTRUST**, can fairly be traced to public examples, as to their legitimate sources.

About a month before the death of our beloved President, a numerous body of men, of the first talent and standing in society, in one of our large cities, made this public appeal to their fellow citizens: "We have no partizan views. We are suffering with yourselves, under the pressure of public and frightful calamity. In a time of profound peace, on a soil of unsurpassed productiveness, a hardy and laborious people are plunged into embarrassment and distress. No unkind seasons have rendered the earth barren, no tempests have ravished our harvests, no convulsions of nature have shattered our mines, or destroyed our towns, but the fruits of industry are rendered almost worthless in our hands. We are at the crisis of our fate. One of the most fatal calamities which can befall us, is fast settling upon us, **UNIVERSAL DISTRUST**."* Notwithstanding these fears, the hopes of many had begun to rise, that we might be saved from such a frightful crisis. Zealous and noble efforts have been made by states involved most deeply in debt, (among which we are proud to name our own,) to meet their obligations, and to preserve inviolate the public faith. Those efforts have been quickened by the confidence, which had already begun to settle, in the character and policy of our departed head. The blow, which has struck him down, may well fill us with consternation, if it shall tend to disturb more fatally the public confidence, and spread more extensively the growing distrust.

* Address of Thomas P. Cope, Horace Binney, John Sergeant, Condy Raguet, &c., to the freemen of Pennsylvania.

It is impossible to conceive a more alarming state of things, in a civil community, than that to which the folly and madness of our doings have been urging us, when the people shall be oppressed, "every one by another, and every man by his neighbor; when the child shall behave himself proudly against the ancient, and the base against the honorable." Brethren, the hand of God is in this state of things. He has withdrawn his restraints, and allowed an amount and extent of suffering to be experienced, which cannot well be described. It behooves us to repent of all our wickedness, to put away from us our lies, and hypocrisy, and disrespect of moral obligations and of solemn contracts, our oppression, and every form of iniquity, which may provoke Him to turn the counsels of our rulers into foolishness. To this he urges us by the event we so deeply deplore.

Especially would he teach us by it, **THE DUTY OF PRAYER FOR OUR COUNTRY, AND ALL IN AUTHORITY OVER US.** The duty and importance of this, no christian man can doubt. God has strictly enjoined it: "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings, and for all that are in authority." No man, or set of men, no president, or cabinet, can do every thing. The gifts of the Spirit are needed to impart "wisdom, counsel, and a sound mind." These are wont to be imparted to rulers, in answer to prayer: But where men, in the pride of their hearts, "will not seek after God, and God is not in all their thoughts;" where they refuse to acknowledge, and pray for the blessing of His providence, He is wont to "give children to be their princes, and babes to rule over them, and they be left with the refuse, because death, (or crime, which is even worse,) has left none else."

It behooves us, as we love our country, and as we would not incur still heavier judgments by distraction in our councils, by envyings and jealousies among our public men, and by the malignant exhibitions of that corruption, which revels in distress, and delights in the prostration of all that is good, to bear her interests on our hearts, and to invoke the blessing of heaven

on those whom God has left us to conduct the great affairs of state; to make our earnest supplication, that the Congress of this nation may be assisted in their deliberations, that the cares of government may not overwhelm and destroy, and that there may be a reasonable spirit in the people, and a general respect for law and order, for liberty, virtue and independence, for morality and religion.

And now, in conclusion, suffer me to say, that dark and heavy as is the cloud of gloom that settles round us, we have much to comfort us in God. If our beloved HARRISON is dead, and we moisten his grave with our tears, our yet more infinitely beloved REDEEMER lives, who has shown such kindness and care to us as a nation, that it were impious in us to distrust His providence.

True, we are guilty, but our crimes are different, very different from those of the nations of Europe and Asia, with whom He has a controversy, and whom, ere long, "He will break with a rod of iron, and dash in pieces, like a potter's vessel." Our crimes are more immediately the violations of His moral law, (broken faith, legalized oppression, growing licentiousness,) and they more immediately corrupt and afflict ourselves. We have not directly, as a nation, opposed the plans and schemes of JESUS CHRIST, who has "all power in Heaven and on earth," given Him for the redemption of the world.

True, we have been guilty of idolizing our liberty, of indulging in profanity, of desecrating the Sabbath, of disregard for lawful authority, of increased murder, intemperance and sensuality; crimes sufficient to bring upon us the judgments of heaven—but still there is space for repentance. We have not shed the blood of his saints, nor have we persecuted the dispersed of Israel, crimes for which He stands pledged before the universe to destroy the nations that have done so.*

And true it is, that we have suffered from His chastising rod, and been scourged by His severe rebukes; but those procedures of His providence have but proved His care. The

* *Rev.* xvi, 4-5; *Isa.* xlix, 24-26; *Jer.* xxx, 11; *Jer.* xlii, 27-28; *Zech.* xii, 3; xiv, 12-13.

strokes of His rod have come quickly after our offences; He is a "God who forgiveth us, though He taketh vengeance of our inventions." Unlike the corrupt governments of the old world, our punishment follows quickly in the rear of our folly and crimes, and it is always marked. How jealous, therefore, and wakeful does He show himself to guard us against the degree and form of guilt, that might involve us in the deeper calamities of the last times.

I fear not for my country, though my eye weeps for its crimes, and my heart bleeds for its wounds and distresses. I see the bow of peace thrown upon the bosom of the sable cloud, and the beamings of glory gilding its edges, which presently shall burst from behind the thick darkness, and pour upon us the effulgence of a brighter day. I see, in the very circumstances of the decease of him that is gone, the token of mercy. On the high summit of his country's greatness, like Aaron upon Mount Hor, God has called our chief to die; who, pointing to the constitution and the laws, and with his last and dying breath, before the eyes and hearts of this entire people, has delivered to his successor, and bequeathed to the nation, the legacy of our sires, which he sought to deliver unimpaired, unincumbered, and rendered yet more efficient to our prosperity. Let the nation cherish the fear of God, and sense of Divine dependence which he avowed; make that Saviour whose religion he respected, their own; catch the public spirit which he cherished, and merge private interests in the general good, and we have nought to fear.