

Notes included

12 24

A TRACT FOR THE TIMES.

THE

Religious Character of Washington,

BY


REV. H. HARBAUGH, D. D.,

PASTOR OF THE SECOND GERMAN REF. CHURCH, LEBANON, PA.

Published by the Christian Commission for the District
of Maryland.

CHAMBERSBURG, PA.:

M KIEFFER & CO'S CALORIC BOOK AND JOB PRINTING OFFICE.
1863.



THE RELIGIOUS CHARACTER OF WASHINGTON.

It is remarkable, that, while the character of Washington, as a patriot, a statesman and a warrior, is so universally known and esteemed, his religious distinction should be so little thought of, and so lightly valued, especially by his own countrymen. It is not generally believed and appreciated, that the great chief was as religious as he was patriotic, and that he was no less faithful and devoted in the service of his God, than he was to the service of his Country. Properly enlightened upon this subject, we must believe, as a Christian people, that the religion of Washington had much to do in securing his success as a true patriot, both as a statesman and soldier. Of his leadership of the Army of our Revolution, it may be emphatically said, that the race was not to the swift, nor the battle to the strong. He led his handful of raw and undisciplined, and ragged troops, to eminent success, over the thoroughly equipped, drilled and disciplined army of the wealthiest government in the world; and with the odds most fearfully against him, he was victorious in securing the success of the American arms, and the liberties of the American people.

The following article upon the Religious Character of Washington, was prepared by the Rev. Dr. H. Harbaugh, of Lebanon, Pa., for the "Guardian," a monthly Magazine, of which he is the editor. It is reprinted in the present form, by the undersigned, Committee of the Christian Commission of the District of Maryland, for distribution among the officers and soldiers of the Camps and Hospitals of the district. It is affectionately commended to the men composing the army, as a subject most worthy of their attention and consideration, and most appropriate for them to study. In their admiration and imitation of the general character of the illustrious hero, his virtuous and consistent career as a religious patriot, should not be forgotten. An example truly which is worthy of all imitation, is the beautiful simplicity of Washington's religious life, and it is hereby most earnestly commended to all, who would render efficient service to their country, as faithful, devoted, consistent, successful patriots.

In imitation of Washington's example as a true, faithful worshipper of God, a man of prayer, in a just cause the American soldier may confidently hope for success. In the cause of right and justice, with God on his side, he must be invincible. Let the American soldier ever remember, that God is his Protection; His word, his shield of faith; religion, his coat of mail, and prayer the weapon by which victory is to be secured.

"Then conquer he must, when his cause is just,
When this is his motto:—IN GOD IS OUR TRUST;
And the Star Spangled Banner in triumph shall wave,
Over the Land of the Free, and the Home of the Brave."

Soldiers! Read and study the religious character of Washington, as presented in the following pages, and while you read and study, and endeavor to learn how to serve your country to the best of your abilities, remember the motto: IN GOD IS OUR TRUST.

Affectionately your friends,

G. S. GRIFFITH,
GEO. P. HAYS,
J. N. M'JILTON.

When, at this period of dark and dreadful Rebellion against our beloved Father-land, we look around us for an example to imitate—for one who was a true Patriot, and a true Christian—one who united both these in one beautiful, consistent whole, and who thus presented a truly symmetrical character, in which all the claims of the State and the Church, of patriotism and piety, of God and man, were duly balanced and fitly honored—we find such an one, in the glorious Past of our national history, exhibited in the person of our unequalled and illustrious chief—GEORGE WASHINGTON.

We may reprove, instruct, correct and edify ourselves by reviving and reviewing both our patriotism and our piety in the light of his life. Especially may we do well, amid the noise and terror of the restless present, to call up this calm, earnest, and commanding form, from the solemn and silent past! Under God, amid the confused and confusing cry of Rebellion and Treason, we may well turn for comfort, help and peace to the purer days, the purer principles, and the purer men of old, and especially to him, who was the Gideon of our Battles and the Solomon of our Councils, and say, with that hope and confidence in which still lie the nerves of our national strength: "The ancient and honorable, he is our head."

In doing honor to our great and good Washington, we do but honor that God of our Fathers, who raised him up

for this mission, endowed him with virtues and graces worthy of being honored, and gave him such glorious success in laying the foundation of this great and free country, so long happy and prosperous, now so ungratefully and wickedly assailed.

To do honor to this man, moreover, is just to do what it is not possible to refuse doing. He holds a spell over us. The very mention of his name, is a command to do him reverence. It is said, that on one occasion, when Washington was invited to dine at Alexandria as a farmer among farmers, it was agreed before hand, that, in the capacity of a farmer, it would be appropriate to receive him as an equal, and that they would, therefore, not rise on his entrance into the room; but as he entered they all rose involuntarily! There was something in his mien and movement, that proclaimed him a nobleman of nature. All felt it. We feel it still. The reviving of his memory always inspires it.

The question naturally arises, What is the secret of his power over the hearts of the people? It is answered, He was a great man; but this does not answer the question. For we must ask again, in what was he great! He was not great in headlong impetuous bravery; for he was extremely cautious, and always endeavored to save his men. He was not great in a studied aim at a brilliant, meteor-like career, after the fashion of Bonaparte; for he was rather quiet and sober in his movements and aims. He was not great in learning; for, in his education, his scholarship, and even his intellectual capacities, he was not equal to hundreds of others. He was not extraordinarily profound in his knowledge of scientific statesmanship; neither the Declaration of Independence, nor the Constitution is from him. Neither was he great in eloquence; for other spirits of the Revolution left him far behind in the divine art of swaying minds by "thoughts that breathe, and words that burn."

Where then do we seek for the true secret of his greatness? Where is the charm which causes all men to reverence and love him?

It is to be sought in the fact, that to medium powers of mind, there was added in an extraordinary degree, goodness of heart, honesty of purpose, and purity of life! His life was a beautiful, harmonious whole, every part of which was pervaded by the holy light of the pure, and the good. In one word, *Washington was a Christian*. This we will endeavor to prove. Happily, we are not at a loss for material, from which to establish his religious character.

But first of all, what do we mean by religion, or a religious character? If saying some things which sounds like religion—if allusion to it in flourishes of rhetoric—if reference to a Supreme Being, or to an over-ruling Providence in a letter, a speech, or a public document, is religion, then who is it that is not religious! Then Franklin, Paine, and Jefferson, were religious.

There is a kind of religion of *philosophy*, which acknowledges, Indian-like, the existence of a Great Spirit, and pagan-like, the existence of a great first-cause, an universal spirit, or world-soul, which it calls, indifferently, “Jehovah, Jove, or Lord.” Such religion every natural man can make for himself!

There is also a kind of deistic religion—or religion of *poetry*, which seeks grace in nature, and regards the fancies and feelings which arise from a contemplation of God’s works as religion; thus, turning creatures of God into mediators, and mere acts of his creative power into sacraments and means of grace. Such religion is found as well among Pagans and Turks, as in Christian lands.

There is also a kind of *sentimental* religion, confined entirely to frames and moods, manifesting itself only in feelings and fancies, but having no power either over the principles or the life of the man.

None of these types of religion do we claim for Washington. His was not religion in *general*, but the CHRISTIAN religion in particular. He was a believer, not only in God but in God in Christ, in God the Holy Spirit, in God in the Church, in God in the Holy Sacraments, and in God in the heart and life. He was a believer in that religion which centres in Christ; which manifests itself in general uniform habits of piety, running through all the feelings of the heart, and the acts of life, giving to them consistency, harmony, beauty, and attractiveness. Such religion spread its hallowed light over all that he thought, felt, said or did. His spirit of piety consisted not in a mere passing compliment to religion; it sprang in a living way from that Saviour, whom he not only acknowledged, but honored and served.

As there was a considerable prevalence of deistic religion and positive infidelity in Washington's time, and frequently in high places, it is necessary to show, that he did not, in this respect, in the least partake of the element which surrounded him.

Chief Justice Marshall says, "He was a sincere believer in the *Christian* faith, and a truly devout man." Jared Sparks, in his *Life and Writings of Washington*, says: "After a long and minute examination of the writings of Washington, public and private, in print and in manuscript, I can affirm, that I have never seen a single hint, or expression, from which it could be inferred, that he had any doubt of the Christian revelation, or that he thought with indifference or unconcern of that subject. On the contrary, whenever he approaches it, and indeed when he alludes in any manner to religion, it is done with seriousness and reverence."

In his circular letter to the Governors of the States, on disbanding the army, he praises, "above all, the pure and benign light of Revelation." In the same letter he says

in conclusion, "I now make my earnest prayer, that God would have you, in His holy protection, that He would be most graciously pleased to dispose us all to do justice, love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind, which were the characteristics of the *Divine Author of our blessed religion*, and without an humble imitation of whose example in these things, we can never hope to be a happy nation."

In 1789, on his election to the Presidency, addresses were sent to him from almost all the religious denominations in the land, congratulating him, expressing their confidence in his integrity, and promising him, and the country their prayers, and their faithful obedience. In replying to these addresses, he recognizes these religious denominations as auxiliaries to good government, speaks of their benefit to the community and to mankind, wishes them success, and often concludes with a prayer for the future happiness of their members, both in this, and in the life to come. In his reply to the German Reformed Church, he says: "I am happy in concurring with you in the sentiments of gratitude, towards Almighty God, which are expressed with such fervency of devotion in your address." He says, he thanks them for promising to unite reverence to the government, and obedience to its laws, "with the duties and exercises of religion." He closes with the prayer, "May your devotions before the throne of grace be prevalent in calling down the blessings of heaven upon yourselves and your country."

To the Synod of the Reformed Dutch Church, he beautifully says: "You, gentlemen, act the part of pious Christians and good citizens, by your prayers and exertions to preserve harmony and good will towards men, which must be the basis of every political establishment; and I readily join with you, that, 'while just government protects all in their religious rights, true religion affords to government its surest support.'"

To the Presbyterians he says, "I reiterate the professions of my dependence upon Heaven, as the source of all public and private blessings."

To the Methodists he says, "I shall always strive to prove a faithful and impartial patron of genuine, vital religion."

In another place he says: "Religion and morality are the essential pillars of society." And again, "no man, who is profligate in his morals, or a bad member of the civil community, can possibly be a Christian."

In addition to these expressions of his religious principles, we must yet quote one golden paragraph from his celebrated Farewell Address: "Of all the dispositions and habits, which lead to political prosperity, Religion and Morality are indispensable supports. In vain would that man claim the tribute of Patriotism, who should labor to subvert these great pillars of human happiness, the firmest props of the duties of men and citizens. The mere Politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it be simply asked, Where is the security for property, for reputation, for life, if the sense of religious obligation *desert* the oaths, which are the instruments of investigation in Courts of Justice. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect, that national morality can prevail in exclusion of religious principle."

What we need particularly to notice in these extracts is the fact, that he alludes to the "Christian" religion—to the "divine Author of our blessed religion," "true" and "vital" religion—he speaks of it "above all," as the "pillar" of government, and as "indispensable"—and he says distinctly that neither intellectual refinement in the

way of "education," nor politics, have any basis where there is an "exclusion of religious principle." He says also that no true patriot can be an enemy to religion. It must be remembered also that whilst he said this, he did it in the face of the infidelity of a number of prominent politicians, with whom he was compelled to stand in close relation in the affairs of the government. He bore witness to Christ and His holy religion in the presence of bold and powerful enemies. As he was habitually prudent in his utterances, we may only the more clearly see in his firmness and freedom in the confession of his faith, by what sincerity and conviction he was actuated.

It remains now to show, that, this profession of his principles harmonizes with all the acts of his life; that his allusions to religion, and his advocacy of its principles, were not merely passing compliments, and empty cant, but the outflow of the deepest life of his spirit.

If he spake of Christ, and the Christian religion, and gave to it, in its distinctive character, his open and decided preference, did he make a profession of religion by union with the Church? Yes! George Washington was a member of the Church. He was a member of the Episcopal Church, which, in his youth, was the prevailing Church in Virginia. During his retirement at Mt. Vernon, after the French war, he took an active part in both the congregations of Pohick and Fairfax; in each of which he acted as a member of the Consistory. He held a pew in each church and attended at both (it seems that there was not worship in each every Sunday), though the distance to the first was seven, and to the latter, ten miles.

While in New York and Philadelphia, he was never absent, except when indisposed, from the morning service. In Philadelphia he attended Christ's church. In 1793, while the yellow fever raged in Philadelphia, he removed with his family to Germantown. During six weeks of his stay there, he boarded in the family of the Rev. Dr. F. L.

Herman. Throughout his whole sojourn in that place, he and his family regularly attended the German Reformed Church, of which the Rev. Dr. Herman was pastor, whenever the service was conducted in the English language, occupying the front seat. It was also *his own* practice to attend the German service, which, if it does not show that he had some knowledge of that language, proves his deep respect for public worship, and his desire to impress upon all others the duty of reverence for the sanctuary of God, by all the force of his own example.

We are told, that, in his first military campaigns, he was careful to have religious service regularly performed in the camp. This was daily his practice even in the midst of the active scenes at the Great Meadows. "During the French war, when the government of Virginia neglected to provide Chaplains for the army, he remonstrated against such an impropriety, and urged his request till they were appointed." If all this had not its ground in a deep reverence for religion, and a sense of dependence on God, then it was rank hypocrisy, and daring profanity, of either of which Washington was entirely incapable. It is, however, in entire and beautiful harmony, with his public profession of religion, and his identification of himself with the Church of Christ.

On a day appointed by the House of Burgesses, as a day of "fasting, humiliation and prayer," he writes in his diary, "Went to Church, and fasted all day"—a beautiful instance of his humble earnestness. This diary was kept for many years with much exactness, and "a Sabbath day rarely occurs, in which it is not recorded that he went to Church." If there was an omission, it was caused by the weather, badness of roads, or indisposition. And yet the nearest church, as already stated, was seven miles, the other ten miles, from his residence. While attending the first Congress he adhered to the same practice.

On the 9th of July 1775, he gave the following charac-

teristic orders: "The honorable Continental Congress having been pleased to allow a Chaplain to each regiment, the Colonels or commanding officers of each regiment are directed to procure Chaplains accordingly, persons of good characters and exemplary lives, and to see that all inferior officers and soldiers pay them a suitable respect. The blessing and protection of Heaven are at all times necessary, but especially so in times of public distress and danger. The General hopes and trusts, that every officer and man will endeavor to live and act as becomes a Christian soldier, defending the dearest rights and liberties of his country."

In his orders of August 3rd, 1776, he says: "That the troops may have an opportunity of attending public worship, as well as to take some rest after the great fatigue they have gone through, the General in future excuses them from fatigue duty on Sunday, except at the shipyards, and on special occasions." Again, in his orders to the Brigadier Generals, May 29, 1777, he says, "Let vice and immorality of every kind be discouraged as much as possible in your brigade; and, as a Chaplain is allowed to each regiment, see that the men regularly attend divine worship. Gaming of ever kind is expressly forbidden, as being the foundation of evil, and the cause of many a brave and gallant officer's ruin."

On the 17th of December, 1777 he orders thus: "Tomorrow being the day set apart by the honorable Congress for public thanksgiving and praise, and duty calling us all devoutly to express our grateful acknowledgment to God for the manifold blessings he has granted to us, the General directs, that the army remain in its present quarters, and that the Chaplains perform divine service with their several regiments and brigades; and earnestly exhorts all officers and soldiers, whose absence is not indispensably necessary, to attend with reverence the solemnities of the day."

His orders to the army at the close of hostilities are very touching. He says, "the proclamation will be read to-morrow evening at the head of every regiment and corps in the army; after which the Chaplains with the several brigades will render thanks to Almighty God for His mercies, particularly for His over-ruling the wrath of man to His own glory, and causing the rage of war to cease among the nations." April 18, 1783.

It has been observed, and by some regarded as singular, that at a certain period of his life, namely during the war, he ceased attending to the participation of the holy communion of the Lord's Supper. The matter, however, seems easy of explanation. No doubt his great reverence for this sacrament, led him to feel that it was not possible for him, amid the tumult of the war, to make such preparation for it, as he felt that its solemnity required.

He did, however, commune once during the war; and it was under circumstances which rendered the incident doubly interesting. "While the American army, under the command of Washington, lay encamped at Morristown, in New Jersey, it occurred that the service of the communion (then observed semi-annually only) was to be administered in the Presbyterian Church of that village. On a morning of the previous week, the General, after the accustomed inspection of the camp, visited the house of the Rev. Dr. Jones, then pastor of the church; and, after the usual preliminaries, thus accosted him: 'Doctor, I understand that the Lord's Supper is to be celebrated with you next Sunday; I would learn if it accords with the canon of your Church to admit communicants of another denomination?' The Doctor rejoined: 'Most certainly; ours is not the Presbyterian table, General, but the Lord's table; and hence we give the Lord's invitation to all his followers of whatever name.' The General replied, 'I am glad of it; that is as it ought to be; but, as I was not quite sure of the fact, I thought I would ascertain it from

yourself, as I propose to join with you on that occasion. Though a member of the Church of England, I have no exclusive partialities.' The Doctor reassured him of a cordial welcome, and the General was found seated with the communicants the next Sabbath."*

From what has already been said of his regular habits in attending divine worship, we may judge of the manner in which he regarded the Lord's day. When he lived in Germantown the house in which he abode was all closed up on Sunday until the bell commenced ringing for church, when he was seen to emerge with his family, to go to the church. While he was President he received no company on Sunday, except that of an intimate friend, Mr. Tumbull, who was sometimes with him an hour in the evening. The morning he spent at church, the afternoon alone in his own room; in the evening he was with his family, at which time he read to his family either the Bible or a sermon. His nephew, Bushrod Washington, in answer to a letter informing him of his election as a Vice President of the American Sunday School Union, says, "The Sabbath was never violated at Mount Vernon, during the life and with the permission of its former and truly Christian owner." In this there is much said. The respect which this great man manifested toward the Lord's Day, shows how important he regarded it to the social, civil, and religious interests of man.

Any one who reads his letters, addresses, dispatches, and orders will be surprised to find how often, and how constantly, he expresses his entire dependence upon the overruling Providence of God. This is the secret of his great anxiety to have a Chaplain in every regiment, and his repeated directions to his subordinate officers to see that all the men regularly attend "divine service," and "reverence the solemnities."

* Sparks Vol. 12, page 155. See also his ideas of religious toleration.

Speaking in a letter in 1778 of the progress of the war, and of the success of the Americans against a powerful enemy, he says, "The hand of Providence has been so conspicuous in all this, that he must be worse than an infidel, that lacks faith; and more than wicked, that has not gratitude enough to acknowledge his obligations."

His letter to his wife, informing her of his appointment by Congress as Commander-in-chief, he concludes by saying, "I shall rely confidently on that Providence which has heretofore preserved and been bountiful to me."

Again: "We have abundant reasons to thank Providence for its many favorable interpositions in our behalf. It has at times been my only dependence; for all other resources seemed to have failed us." In a letter to General Armstrong, he says, "I am sure there never was a people, who had more reason to acknowledge a divine interposition in their affairs, than those of the United States; and I should be pained to believe, that they have forgotten that agency, which was so often manifested during our Revolution, or that they failed to consider the omnipotence of that God, who is alone able to protect them."

Passages of this kind are of constant recurrence in his writings—passages, in which he does not merely allude to, and express his own dependence on Providence, but where he labors to convince others, and induce them to see and confess, that the help of God was their strength, and that His favor should be devoutly and gratefully acknowledged by them.

In beautiful accordance with his feeling of absolute dependence upon Providence, was his constant habit of resort to the *Throne of Grace*. Washington believed in the efficacy of prayer, and was in the constant habit of praying himself. We know that the mere fact of a person's praying at one time or another is no evidence of itself that the person is pious; else had Tom Paine been pious, for he prayed once in a storm on Lake Erie; then also would

all sailors be pious, and all persons overtaken with sudden sickness, who, as the prophet says, "howl upon their beds." With Washington, however, it was a regular habit, and in harmony with his general religious character. There is as much known of his habits of prayer, as can possibly be known of any one who does not pray in the market places, and at the corners of the streets, to be seen of men.

A lady, who resided in his family for twenty years, and who was his adopted daughter, says, in speaking of his evening habits, "It was his custom to retire to his library at nine or ten o'clock, where he remained an hour before he went to his chamber. He always rose before the sun, and remained in his library until called to breakfast. I never *witnessed* his private devotions. I never *inquired* about them. I should have thought it the greatest heresy to doubt his firm belief in Christianity. His life, his writings, prove that he was a Christian. He was not one of those, who act or pray, that they may be seen of men. He communed with his God in secret."

His nephew, Mr. Lewis, says, that he had "accidentally witnessed his private devotions in his study both morning and evening; that on these occasions, he had seen him in a kneeling posture, with a Bible open before him; and that he believed such to have been his daily practice."

During the war, one morning at day-break an officer came to the General's quarters with despatches. "As such communications usually passed through my hand," says one, "I took the papers from the messenger, and directed my steps towards the General's room. I heard a voice within and paused, and distinctly recognized the voice of the General. Listening for a moment, when all was silent around, I found, that he was earnestly engaged in prayer. I knew this to be his habit, and therefore retired."

General Cobb says, that, "Throughout the war it was understood in his military family, that he gave a part of

each day to private prayer and devotion." General Sullivan makes the same remark.

During the first Congress, of which Washington was a member, a gentleman, who was desirous of knowing which one was Washington, asked Secretary Thompson, how he should be able to know him? Mr. Thompson replied: "You can easily distinguish him when Congress goes to prayer: Washington is the gentleman who kneels down." When Bishop White made the first prayer in Congress, Washington was the only one observed to kneel. Indeed in all his public and private life, there was a simplicity of earnestness, connected with an humble dependence on God, and a sincere devotion to the highest interests of men, of which the world affords perhaps no human parallel.

He always asked a blessing at his own table; this he did in a standing posture. If a clergyman was present, he asked him to do it.

Mr. Watson, in his *Annals of Philadelphia*, relates a beautiful incident, which is here in place. "The late Isaac Potts, well known for his good sense, hospitality and urbanity, who resided at the Valley Forge near Schuylkill river, a preacher to Friends, and with whom my informant spent a few days in March 1788, informed him that at the time our army was encamped there, he one day took a walk up Valley Creek, and not far from his dam he heard a solemn voice, and walked quietly towards it; he observed General Washington's horse tied to a small sapling, and in a thicket he saw the General on his knees, praying most fervently. He halted, as he did not wish to disturb him at his devotions, and as the General spoke in a low voice, he could only now and then understand a word, but not enough to connect what he said; but he saw the tears flowing copiously down his cheeks! He retired quietly and unobserved." The Quaker came agitated to his family, and as he mentioned the incident to his wife, he burst into a flood of tears. Long afterwards he related

it, always with deep emotion, and drew forth tears from those who heard it—a proof positive that the incident was true, and that it had deeply affected him at the time. He added, in relating it, “If there is any one on this earth that the Lord will listen to, it is George Washington.”

The Rev. I. Eastburn saw him in like manner at prayer near the Battle of Princeton. A female testified that she had discovered it to be his habit, while at Valley Forge, to retire to a short distance from the camp for prayer.

In proportion as Washington’s spirit was imbued with reverence for God—a feeling which, as we have seen, he constantly manifested in various exercises of religious adoration and worship,—did his heart feel itself wounded at the absence, or the opposite of these feelings in others.

He could not endure to hear the sacred name of God *profaned* by cursing or swearing; neither would he suffer it to be done, within the circle over which his influence and authority extended.

While he was yet comparatively a young man, in his capacity as Colonel, he gives the strictest orders against profane swearing, and declares that the guilty shall not go unpunished. “The officers are desired, if they hear any man swear or make use of an oath or execration, to order the offender twenty-five lashes immediately, without a court-martial. For the second offence, he shall be more severely punished.”

Longafter, at the beginning of the revolutionary war, he manifested the same abhorrence of profanity, alluding to it frequently in his orders. “The General is sorry to be informed, that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion; he hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect, that we can have little hope of the blessing of Heaven on our

arms, if we insult it by our impiety and folly; added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it." Aug. 3rd, 1776. Let all profane black-throats hear it: Washington says they have neither sense nor character!

In his order of July 29th, 1779, he says: "Many and pointed orders have been issued against that unmeaning and abominable custom, *swearing*; notwithstanding which with much regret the General observes that it prevails, if possible, more than ever; his feelings are continually wounded, by the oaths and imprecations of the soldiers. Whenever he is within hearing of them, the name of that Being, from whose bountiful goodness we are permitted to enjoy the comforts of life, is incessantly imprecated and profaned in a manner as wanton as it is shocking; for the sake, therefore, of religion, decency and order, the General hopes and trusts that officers of rank will use their influence and authority to check a vice, which is as unprofitable as it is wicked and shameful." Thus earnest, as well as constant, are these admonitions and reproofs; showing both how deeply it wounded him, and how daring he felt it to be to that God who has said, "I will not hold him guiltless that taketh my name in vain."

Much might be said of various graces and virtues which adorned his character, which, though they are not conclusive evidences of Christian character, are nevertheless in his case radiant with new beauty from the indwelling light and life of Him, whom he was wont to call "the divine Author of our holy religion." There is no room left us to speak of these. We may, however, remark that from such review of his writings as we found it necessary to make in the preparation of this little Treatise, we find that prominent in his character were—tenderness of heart, benevolence, mercy, temperance, modesty, humility, reverence, gravity, truth, dignity, and quietude of spirit.

Washington's tender concern for the comfort of his soldiers, and his great desire to save their lives whenever it was possible, is well known. He never daringly or unnecessarily exposed his men. He was possessed of a strong fellow-feeling, and he lived in deep and sacred sympathy with all men. He was wholly unselfish in all his public and private life, found his highest pleasure in self-sacrifice for the good of others. The poorest and humblest ever stood within reach of his merciful heart, and charitable hands. In his Will he bequeathed the sum of \$4000, as he says, "for the purpose of educating such orphan children, or the children of such other poor and indigent persons as are unable to accomplish it with their own means." During his life he gave, for many years, £50 annually for the instruction of poor children in Alexandria. He gave also, in his Will, \$22,000 for the founding of a University in the District of Columbia; and to an Academy in Virginia \$10,000. In several instances he offered to pay the expenses of poor young men through a College course. When he resided in Philadelphia as President of the United States, "he incidentally heard some one speak of a very destitute family in the city. He asked for the number and street in which they lived. Soon after he visited this family in their lowly abode, spoke words of gentle sympathy to them; and when leaving, pressed ten dollars into the trembling hand of the grateful widow."

In regard to his evenness of temper an incident is related worthy of record. If it be true that he, on this occasion, became unduly excited—and why should he not be, as he was human—his humble confession of his fault shows the true greatness of that humanity which underlay it all.

"When Stuart was painting Washington's portrait, he was rallied one day by the General for his slow work. The painter protested that the picture could not advance until the canvass was dry, and that there must yet be some delay. Upon arriving the next morning, Stuart turned his

canvass and discovered, to his great horror, that the picture was spoiled. "General," said he, "somebody has held this picture to the fire." Washington summoned his negro valet, Sam, and demanded of him, in great indignation, who had dared to touch the portrait. The trembling Sam replied, that chancing to overhear Washington's expression of impatience at the slowness of the work, and the response of the artist that it must be dry before he could go on, he had ventured to put the canvass before the fire. Washington, with great anger, dismissed him, and told him not to show his face again. But the next day, after Stuart had arrived and was at work, Washington rang the bell and sent for Sam. He came in abashed and trembling. The President drew a new silver watch from his pocket and said, "Come here, Sam. Take this watch, and whenever you look at it, remember that your master, in a moment of passion, said to you what he now regrets, and that he was not ashamed to confess that he had done so."

On the night of the 19th of October 1781, a hasty and joyous messenger came into Philadelphia; and soon after, an aged watchman, going upon his round with quick glad step, sung out: "Past one o'clock—and Cornwallis is taken!" The nation was in extacies of joy. Now, mark the Christian magnanimity of him, who shares most largely in the honor. "While the troops of Cornwallis were marching out of town, with cased colors, and drums beating the sad sound of defeat, Washington turned to his troops and said: "My brave fellows, let no sensation of satisfaction for the triumph you have gained, induce you to insult a fallen enemy; let no shouting—no clamorous huzzaing, increase their mortification. It is a sufficient satisfaction to us, that we witness their humiliation. Posterity will huzza for us!"

The next day he ordered that all who were under arrest should be set at liberty, and closed his order thus: "Di

vine service shall be performed to-morrow in the different divisions of the army; and the Commander-in-chief recommends, that all the troops that are not on duty do assist at it with a serious deportment, and that sensibility of heart, which the recollection of the surprising and particular interposition of Divine Providence in our favor, claims."

The first thing he did when the war was at an end, was to visit his aged mother. Covered with glory as with a garment, he rushed to his mother's arms, with all the simplicity of a child who has found a pearl! They talked of old times and old friends, but not a word of his renown! When, after he was absent again, the undulations of a nation's praise, rolled up to the holy retirement of HOME and MOTHER, and neighbors crowded around her with his praises, she meekly said: "Here is too much flattery; still George will not forget the lessons I early taught him; he will not forget *himself*, though he is the subject of so much praise!" Oh what a world of holiness is a pious mother's heart!—the world, with all its subtlety, cannot thrust itself in between it and its child.

Years after this, when the Great Lafayette visited Washington's mother, she listened calmly to the praises which he lavished upon her illustrious son, and only replied: "I am not surprised at what George has done; for he was always a good boy." Hear it, boys! He was always a good boy. Give us good boys, and we will have good men!

After he had been elected President, he went once more to see his mother. When he was about to leave her, he said that as soon as he could be relieved of those cares which necessarily attend the outset of a new government, he would visit her again. She interrupted him: "You will see me no more! My great age warns me that I shall not be long in this world. I trust in God that I may be somewhat prepared for a better! Go, George, my son! and perform your duties, and may the blessing of God, and that of a mother, be with you always." She cast her arms

around his neck, and resting his head upon the shoulder of his aged parent, he shed tears of filial love! They parted to meet in heaven!

The end, which comes to all, came also in due time to him. Tread silently! Tread softly! Tread reverently. 'Tis the "chamber where the good man meets his fate, quite on the verge of heaven!"

"The last end

Of the good man is peace. How calm his exit?
Night-dews fall not more gently to the ground,
Nor weary worn-out winds expire so soft!"

On the sunny banks of the Potomac, nine miles from Washington city, is Mount Vernon, and there, in the side of a little hill, is the Tomb of Washington. A small arched excavation, with a brick breast-work, over-hung with wild vines, and an iron-grated door in front, marks the good man's resting place.

In front of it, towards the south, lies a deep wooded valley. To the left, along the slope of the hill is a thicket, where the grape vine and green brier, creeping upon the wild shrubbery, make many a shaded summer bower. To the north, and around the hill is the family mansion, where the great and good man spent but a few days of happy retirement. To the east, and far below, the deep blue Potomac rolls by in tranquil glory. Fit scenes are these to embosom the hallowed spot, where the father of his country sleeps; and where thousands of grateful hearts find their dearest earthly shrine.

From all these scenes of beauty the visitor turns, in silent reverence, toward the tomb itself. A marble pannel above the door attracts his attention. It has an inscription upon it. What?

"I AM THE RESURRECTION AND THE LIFE: HE THAT BELIEVETH IN ME, THOUGH HE WERE DEAD, YET SHALL HE LIVE: AND WHO-SOEVER LIVETH, AND BELIEVETH IN ME, SHALL NEVER DIE."

Jesus, the Saviour, is the author of the Epitaph of

Washington! He died the last year in the *century*, the last *month* in the *year*, the last day in the *week*, and the last hour of the *day*, 12 o'clock, Saturday night, December 31st, 1799. He died? We call it death. It is so when viewed from the mortal side. Viewed from yonder side it is *birth*! As "an angel's arm could not snatch him from the grave, legions of angels can't confine him there."

So sleep the brave who sink to rest,
By all his country's wishes blest!
When spring, with dewy fingers cold,
Returns to deck his hallowed mould,
She there shall dress a sweeter sod,
Than fancy's feet have ever trod.

By fairy hands his knell is rung
By forms unseen, his dirge is sung;
His honor comes, a pilgrim grey,
To bless the turf that wraps his clay,
And freedom shall awhile repair,
To dwell a weeping hermit there!

We have already detained the reader longer than we intended; but not long enough to do full justice to our subject. We have briefly related the story of a great and beautiful life. It exhibits to us the Christian as a soldier; and teaches us that a soldier may be a Christian! We make no application of the subject. Every serious mind will make its own reflections. If the reader has not instinctively applied the facts and principles elicited as we passed along, our end has not been attained, and could not now be secured by any after reflections on our part. Have we not before us the picture of one who was at once a Patriot and a Christian? Is not such a life a proper subject for study at a time when impiety has grown to Treason, and Treason has ripened in Rebellion? May the God of our Father show mercy to the Fatherland; and imbue the minds and hearts of our Rulers, Generals, and other officers of the Army and Navy, as well as Soldiers, and Citizens, with the humble piety and the pure patriotism of the Father of his country!