

Chapter One

At the breaking out of the present rebellion, I was engaged in the work of an Evangelist in the counties of Choctaw and Attala in Central Mississippi. My congregations were large, and my duties onerous. Being constantly employed in ministerial labors, I had no time to intermeddle with politics, leaving all such questions to statesmen, giving the complex issues of the day only sufficient attention to enable me to vote intelligently. Thus was I engaged when the great political campaign of 1860 commenced—a campaign conducted with greater virulence and asperity than any I have ever witnessed. During my casual detention at a store, Colonel Drane arrived according to appointment, to address the people of Choctaw. He was a member of one of my congregations, and as he had long been a leading statesman in Mississippi, having for many years presided over the state senate, I expected to hear a speech of marked ability, unfolding the true issues before the people, with all the dignity, suavity, and earnestness of a gentleman and patriot; but I found his whole speech to be a tirade of abuse of the North, commingled with the bold avowal of treasonable sentiments. The Colonel thus addressed the people:

“MY FELLOW-CITIZENS—I appear before you to urge anew resistance against the encroachments and aggressions of the Yankees. If the Black Republicans carry their ticket, and Old Abe is elected, our right to carry our slaves into the territories will be denied us; and who dare say that he would be a base, craven submissionist, when our God-given and constitutional right to carry slavery into the common domain is wickedly taken from the South. The Yankees cheated us out of Kansas by their infernal Emigrant Aid Societies. They cheated us out of California, which our blood and treasure purchased, for the South sent ten men to one that was sent by the North to the Mexican war, and thus we have no foothold on the Pacific coast; and even now we pay five dollars for the support of the general Government where the North pays one. We help to pay bounties to the Yankee fishermen in New England; indeed we are always paying, paying, paying, and yet the North is always crying, give, give, give. The South has indeed made the North rich, and what thanks

do we receive? Our rights are trampled on, our slaves are spirited by thousands over their underground railroad to Canada, our citizens are insulted while traveling in the North, and their servants are tampered with, and by false representations, and often by mob violence, forced from them. Douglas, knowing the power of Emigrant Aid Societies, proposes squatter sovereignty, with the positive certainty that the scum of Europe and the mudsills of Yankeedom can be shipped in, in numbers sufficient to control the destiny of the embryo state. Since the admission of Texas in 1845, there has not been a single foot of slave territory secured to the South, while the North has added to their list the extensive states of California, Minnesota, and Oregon, and Kansas is as good as theirs; while, if Lincoln is elected, the Wilmot proviso will be extended over all the common territories, debarring the South forever from her right to share the public domain.

“The hypocrites of the North tell us that slave-holding is sinful. Well, suppose it is. Upon us and our children let the guilt of this sin rest; we are willing to bear it, and it is none of their business. We are a more moral people than they are. Who originated Mormonism, Millerism, Spirit-rappings, Abolitionism, Free-lovism, and all other abominable ‘isms’ which curse the world. The reply is, the North. Their puritanical fanaticism and hypocrisy is patent to all. Talk to us of the sin of slavery, when the only difference between us is that our slaves are black and theirs white. They treat their white slaves, the Irish and Dutch, in a cruel manner, giving them just enough to purchase coarse clothing, and when they become sick they are turned off to starve, as they do by hundreds every year. A female servant in the North must have a testimonial of good character before she will be employed; those with whom she is laboring will not give her this so long as they desire her services; she therefore cannot leave them, whatever may be her treatment, so that she is as much compelled to remain with her employer as the slave with his master.

“Their servants hate them; our’s love us. My niggers would fight for me and my family. They have been treated well, and they know it. And I don’t treat my slaves any better than my neighbors. If ever there comes a war between the North and the South, let us do as Abraham did—arm our trained servants and go forth with them to battle. They hate the Yankees as intensely as we do, and nothing could please our slaves better than to fight them. Ah, the perfidious Yankees. I cordially hate a Yankee. We have all suffered much at their hands; they will not keep faith with us. Have they complied with the provisions of the Fugitive Slave Law? The thousands and ten of thousands of slaves aided in their escape to Canada is a sufficient answer. We have lost millions and are losing millions every year, by the operation of the under-

ground railroad. How deep the perfidy of a people, thus to violate every article of compromise we have made with them! The Yankees are an inferior race, descended from the old Puritan stock, who enacted the Blue Laws. They are desirous of compelling us to submit to laws more iniquitous than ever were the Blue Laws. I have traveled in the North, and have seen the depth of their depravity. Now, my fellow-citizens, what shall we do to resist Northern aggression? Why simply this: If Lincoln or Douglas is elected (as to the Bell-Everett ticket, it stands no sort of chance), let us secede. This remedy will be effectual. I am in favor of no more compromises. Let us have Breckenridge, or immediate, complete, and eternal separation.”

The speaker then retired amid the cheers of his audience.

Soon after this there came a day of rejoicing to many in Mississippi. The booming of cannon, the joyous greeting, the soul-stirring music, indicated that no ordinary intelligence had been received. The lightnings had brought the tidings that Abraham Lincoln was President-elect of the United States, and the South was wild with excitement. Those who had been long desirous of a pretext for secession now boldly advocated their sentiments, and joyfully hailed the election of Mr. Lincoln as affording that pretext. The conservative men were filled with gloom. They regarded the election of Mr. Lincoln by the majority of the people of the United States in a constitutional way as affording no cause for secession. Secession they regarded as fraught with all the evils of Pandora's box, and that war, famine, pestilence, and moral and physical desolation would follow in its train. A call was made by Governor Pettus for a convention to assemble early in January, at Jackson, to determine what course Mississippi should pursue, whether her policy should be submission or secession. Candidates, Union and Secession, were nominated for the convention in every county. The speeches of two whom I heard will serve as a specimen of the arguments used pro and con. Captain Love, of Choctaw, thus addressed the people:

“MY FELLOW CITIZENS—I appear before you to advocate the Union—the union of the states under whose favoring auspices we have long prospered. No nation so great, so prosperous, so happy, or so much respected by earth's thousand kingdoms as the Great Republic, by which name the United States is known from the rivers to the ends of the earth. Our flag, the star-spangled banner, is respected on every sea, and affords protection to the citizens of every state, whether amid the pyramids of Egypt, the jungles of Asia, or the mighty cities of Europe. Our Republican Constitution, framed by the wisdom of our Revolutionary fathers, is as free from imperfection as any document drawn up by uninspired men. God presided over the councils of that eminent

convention which framed our glorious Constitution. They asked wisdom from on high, and their prayers were answered. Free speech, a free press, and freedom to worship God as our conscience dictates, under our own vine and fig tree, none daring to molest or make us afraid, are some of the blessings which our Constitution guarantees; and these prerogatives which we enjoy are features which bless and distinguish us from the other nations of the earth. Freedom of speech is unknown amongst them; among them a censorship of the press and a national church are established.

“Our country by its physical features seems fitted for but one nation. What ceaseless troubles would be caused by having the source of our rivers in one country and the mouth in another. There are no natural boundaries to divide us into separate nations. We are all descended from the same common parentage, we all speak the same language, and we have really no conflicting interests, the statements of our opponents to the contrary notwithstanding. Our opponents advocate separate state secession. Would not Mississippi cut a sorry figure among the nations of the earth? With no harbor, she would be dependent on a foreign nation for an outlet. Custom-house duties would be ruinous, and the republic of Mississippi would find herself compelled to return to the Union. Mississippi, you remember, repudiated a large foreign debt some years ago; if she became an independent nation, her creditors would influence their government to demand payment, which could not be refused by the weak, defenseless, navyless, armyless, moneyless, repudiating republic of Mississippi. To pay this debt, with the accumulated interest, would ruin the new republic, and bankruptcy would stare us in the face.

“It is true, Abraham Lincoln is elected President of the United States. My plan is to wait till Mr. Lincoln does something unconstitutional. Then let the South unanimously seek redress in a constitutional manner. The conservatives of the North will join us. If no redress is made, let us present our ultimatum. If this, too, is rejected, I for one will not advocate submission; and by the cooperation of all the slave states, we will, in the event of the perpetration of wrong, and a refusal to redress our grievances, be much abler to secure our rights, or to defend them at the cannon’s mouth and the point of the bayonet. The Supreme Court favors the South. In the Dred Scott case the Supreme Court decided that the negro was not a citizen, and that the slave was a chattel as we regard him. The majority of Congress on joint ballot is still with the South. Although we have something to fear from the views of the President elect and the Chicago platform, let us wait till some overt act, trespassing upon our rights, is committed and all redress denied; then, and not till then, will I advocate extreme measures.

“Let our opponents remember that secession and civil war are synonymous. Who ever heard of a government breaking to pieces without an arduous struggle for its preservation? I admit the right of revolution when a people’s rights cannot otherwise be maintained, but deny the right of secession. We are told that it is a reserved right. The constitution declares that all rights not specified in it are reserved to the people of the respective states; but who ever heard of the right of total destruction of the government being a reserved right in any constitution? The fallacy is evident at a glance. Nine millions of people can afford to wait for some overt act. Let us not follow the precipitate course which the ultra politicians indicate. Let W. L. Yancey urge his treasonable policy of firing the Southern heart and precipitating a revolution, but let us follow no such wicked advice. Let us follow the things which make for peace.

“We are often told that the North will not return fugitive slaves. Will secession remedy this grievance? Will secession give us any more slave territory? No free government ever makes a treaty for the rendition of fugitive slaves—thus recognizing the rights of the citizens of a foreign nation to a species of property which it denies to its own citizens. Even little Mexico will not do it. Mexico and Canada return no fugitives. In the event of secession the United States would return no fugitives, and our peculiar institution would, along our vast border, become very insecure; we would hold our slaves by a very slight tenure. Instead of extending the great Southern institution it would be contracting daily. Our slaves would be held to service at their own option throughout the whole border, and our gulf states would soon become border states; and the great insecurity of this species of property would work, before twenty years, the extinction of slavery, and, in consequence, the ruin of the South. Are we prepared for such a result? Are we prepared for civil war? Are we prepared for all the evils attendant upon a fratricidal contest—for bloodshed, famine, and political and moral desolation? I reply, we are not; therefore let us look before we leap, and avoiding the heresy of secession—

“Rather bear the ills we have,

Than fly to others that we know not of.”

A secession speaker was introduced, and thus addressed the people:

“LADIES AND GENTLEMEN—Fellow citizens, I am a secessionist out and out; voted for Jeff Davis for Governor in 1850, when the same issue was before the people; and I have always felt a grudge against the free state of Tishomingo for giving H. S. Foote, the Union candidate, a majority so great as to elect him, and thus retain the state in this accursed Union ten years longer. Who would be a craven-hearted, cowardly, villainous submissionist? Lincoln,

the abominable, white-livered abolitionist, is President-elect of the United States; shall he be permitted to take his seat on Southern soil? No, never! I will volunteer as one of thirty thousand to butcher the villain if ever he sets foot on slave territory. Secession or submission! What patriot would hesitate for a moment which to choose? No true son of Mississippi would brook the idea of submission to the rule of the baboon, Abe Lincoln—a fifth-rate lawyer, a broken-down hack of a politician, a fanatic, an abolitionist. I, for one, would prefer an hour of virtuous liberty to a whole eternity of bondage under Northern, Yankee, wooden-nutmeg rule. The halter is the only argument that should be used against the submissionists, and I predict that it will soon, very soon, be in force.

“We have glorious news from Tallahatchie. Seven tory-submissionists were hanged there in one day, and the so-called Union candidates, having the wholesome dread of hemp before their eyes, are not canvassing the county; therefore the heretical dogma of submission, under any circumstances, disgraces not their county. Compromise! let us have no such word in our vocabulary. Compromise with the Yankees, after the election of Lincoln, is treason against the South; and still its syren voice is listened to by the demagogue submissionists. We should never have made any compromise, for in every case we surrendered rights for the sake of peace. No concession of the scared Yankees will now prevent secession. They now understand that the South is in earnest, and in their alarm they are proposing to yield us much; but the die is cast, the Rubicon is crossed, and our determination shall ever be, no union with the flat-headed nigger-stealing, fanatical Yankees.

“We are now threatened with internecine war. The Yankees are an inferior race; they are cowardly in the extreme. They are descended from the Puritan stock, who never bore rule in any nation. We, the descendants of the Cavaliers, are the Patricians, they the Plebeians. The Cavaliers have always been the rulers, the Puritans have ruled. The dastardly Yankees will never fight us; but if they, in their presumption and audacity, venture to attack us, let the war come—I repeat it—let it come! The conflagration of their burning cities, the desolation of their country, and the slaughter of their inhabitants, will strike the nations of the earth dumb with astonishment, and serve as a warning to future ages, that the slaveholding Cavaliers of the sunny South are terrible in their vengeance. I am in favor of immediate, independent, and eternal separation from the vile Union which has so long oppressed us. After separation, I am in favor of non-intercourse with the United States so long as time endures. We will raise the tariff, to the point of prohibition, on all Yankee manufactures, including wooden-nutmegs, wooden clocks, quack nostrums.

We will drive back to their own inhospitable clime every Yankee who dares to pollute our shores with his cloven feet. Go he must, and if necessary, with the blood-hounds on his track. The scum of Europe and mudsills of Yankeedom shall never be permitted to advance a step south of 36° 30'. South of that latitude is ours—westward to the Pacific. With my heart of hearts I hate a Yankee, and I will make my children swear eternal hatred to the whole Yankee race. A mongrel breed—Irish, Dutch, Puritans, Jews, free niggers, etc.—they scarce deserve the notice of the descendants of the Huguenots, the old Castilians, and the Cavaliers. Cursed be the day when the South consented to this iniquitous league—the Federal Union—which has long dimmed her nascent glory.

“In battle, one southron is equivalent to ten northern hirelings; but I regard it a waste of time to speak of Yankees—they deserve not our attention. It matters not to us what they think of secession, and we would not trespass upon your time and patience, were it not for the tame, tory submissionists with which our country is cursed. A fearful retribution is in waiting for the whole crew, if the war which they predict, should come. Were they then to advocate the same views, I would not give a fourpence for their lives. We would hang them quicker than old Heath would hang a tory. Our Revolutionary fathers set us a good example in their dealings with the tories. They sent them to the shades infernal from the branches of the nearest tree. The North has sent teachers and preachers amongst us, who have insidiously infused the leaven of Abolitionism into the minds of their students and parishioners; and this submissionist policy is a lower development of the doctrine of Wendell Phillips, Gerritt Smith, Horace Greeley, and others of that ilk. We have a genial clime, a soil of uncommon fertility. We have free institutions, freedom for the white man, bondage for the black man, as nature and nature’s God designed. We have fair women and brave men. The lines have truly fallen to us in pleasant places. We have indeed a goodly heritage. The only evil we can complain of is our bondage to the Yankees through the Federal Union. Let us burst these shackles from our limbs, and we will be free indeed.

“Let all who desire complete and eternal emancipation from Yankee thraldom, come to the polls on the—day of December, prepared not to vote the cowardly submissionist ticket, but to vote the secession ticket; and their children, and their children’s children, will owe them a debt of gratitude which they can never repay. The day of our separation and vindication of states’ rights, will be the happiest day of our lives. Yankee domination will have ceased forever, and the haughty southron will spurn them from all association, both governmental and social. So mote it be!”

This address was received with great éclat.

On the next Sabbath after this meeting, I preached in the Poplar Creek Presbyterian church, in Choctaw, now Montgomery county, from Romans xiii. 1: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God."

Previous to the sermon a prayer was offered, of which the following is the conclusion:

"Almighty God — we would present our country, the United States of America, before thee. When our political horizon is overcast with clouds and darkness, when the strong-hearted are becoming fearful for the permanence of our free institutions, and the prosperity, yea, the very existence of our great Republic, we pray thee, O God, when flesh and heart fail, when no human arm is able to save us from the fearful vortex of disunion and revolution, that thou wouldst interpose and save us. We confess our national sins, for we have, as a nation, sinned grievously. We have been highly favored, we have been greatly prospered, and have taken our place amongst the leading powers of the earth. A gospel-enlightened nation, our sins are therefore more heinous in thy sight. They are sins of deep ingratitude and presumption. We confess that drunkenness has abounded amongst all classes of our citizens. Rulers and ruled have been alike guilty; and because of its wide spreading prevalence, and because our legislators have enacted no sufficient laws for its suppression, it is a national sin. Profanity abounds amongst us; Sabbath-breaking is rife; and we have elevated unworthy men to high positions of honor and trust. We are not, as a people, free from the crime of tyranny and oppression. For these great and aggravated offences, we pray thee to give us repentance and godly sorrow, and then, O God, avert the threatened and imminent judgments which impend over our beloved country. Teach our senators wisdom. Grant them that wisdom which is able to make them wise unto salvation; and grant also that wisdom which is profitable to direct, so that they may steer the ship of state safely through the troubled waters which seem ready to engulf it on every side. Lord, hear us, and answer in mercy, for the sake of Jesus Christ our Lord. Amen and Amen!"

The following is a synopsis of my sermon:

Israel had been greatly favored as a nation. No weapon formed against them prospered, so long as they loved and served the Lord their God. They were blessed in their basket and their store. They were set on high above all the nations of the earth. . . . When all Israel assembled, ostensibly to make Rehoboam king, they were ripe for rebellion. Jeroboam and other wicked men had fomented and cherished the spark of treason, till, on this occasion, it

broke out into the flame of open rebellion. The severity of Solomon's rule was the pretext, but it was only a pretext, for during his reign the nation prospered, grew rich and powerful. Jeroboam wished a disruption of the kingdom, that he might bear rule; and although God permitted it as a punishment of Israel's idolatry, yet he frowned upon the wicked men who were instrumental in bringing this great evil upon his chosen people.

"The loyal division took the name of Judah, though composed of the two tribes, Judah and Benjamin. The revolted ten tribes took the name of their leading tribe, Ephraim. Ephraim continued to wax weaker and weaker. Filled with envy against Judah, they often warred against the loyal kingdom, until they themselves were greatly reduced. At last, after various vicissitudes, the ten tribes were carried away, and scattered and lost. We often hear of the lost ten tribes. What became of them is a mystery. Their secession ended in their being blotted out of existence or lost amidst the heathen. God alone knows what did become of them. They resisted the powers that be—the ordinance of God—and received to themselves damnation and annihilation.

"As God dealt with Israel, so will he deal with us. If we are exalted by righteousness, we will prosper; if we, as the ten tribes, resist the ordinance of God, we will perish. At this time many are advocating the course of the ten tribes. Secession is a word of frequent occurrence. It is openly advocated by many. Nullification and rebellion, secession and treason, are convertible terms, and no good citizen will mention them with approval. Secession is resisting the powers that be, and therefore it is a violation of God's command. Where do we obtain the right of secession? Clearly not from the word of God, which enjoins obedience to all that are in authority, to whom we must be subject, not only for wrath, but also for conscience's sake.

"There is no provision made in the Constitution of the United States for secession. The wisest statesmen, who made politics their study, regarded secession as a political heresy, dangerous in its tendencies, and destructive of all government in its practical application. Mississippi, purchased from France with United States gold, fostered by the nurturing care, and made prosperous by the wise administration of the general government, proposes to secede. Her political status would then be anomalous. Would her territory revert to France? Does she propose to refund the purchase money? Would she become a territory under the jurisdiction of the United States Congress?

"Henry Clay, the great statesman, Daniel Webster, the expounder of the constitution, General Jackson, George Washington, and a mighty host, whose names would fill a volume, regarded secession as treason. One of our smallest states, which swarmed with tories in the Revolution, whose descendants still

live, invented the doctrine of nullification, the first treasonable step, which soon culminated in the advocacy of secession. Why should we secede, and thus destroy the best, the freest, and most prosperous government on the face of the earth, the government which our patriot fathers fought and bled to secure? What has Mississippi lost by the Union? I have resided seven years in this state, and have an extensive personal acquaintance, and yet I know not a single individual who has lost a slave through northern influence. I have, it is true, known of some ten slaves who have run away, and have not been found. They may have been aided in their escape to Canada by northern and southern citizens, for there are many in the South who have given aid and comfort to the fugitive; but the probability is that they perished in the swamps, or were destroyed by the blood-hounds.

“The complaint is made that the North regards slavery as a moral, social, and political evil, and that many of them denounce, in no measured terms, both slavery and slaveholders. To be thus denounced is regarded as a great grievance. Secession would not remedy this evil. In order to cure it effectually, we must seize and gag all who thus denounce our peculiar institution. We must also muzzle their press. As this is impracticable, it would be well to come to this conclusion: If we are verily guilty of the evils charged upon us, let us set about rectifying those evils; if not, the denunciations of slanderers should not affect us so deeply. If our northern brethren are honest in their convictions of the sin of slavery, as no doubt many of them are, let us listen to their arguments without the dire hostility so frequently manifested. They take the position that slavery is opposed to the inalienable rights of the human race; that it originated in piracy and robbery; that manifold cruelties and barbarities are inflicted upon the defenseless slaves; that they are debarred from intellectual culture by state laws, which send to the penitentiary those who are guilty of instructing them; that they are put upon the block and sold, parent and child, husband and wife being separated, so that they never again see each other’s face in the flesh; that the law of chastity cannot be observed, as there are no laws punishing rape on the person of a female slave; that when they escape from the threatened cat-o’-nine-tails, or overseer’s whip, they are hunted down by blood-hounds and bloodier men; that often they are half starved and half clad, and are furnished with mere hovels to live in; that they are often murdered by cruel overseers, who whip them to death, or overtask them until disease is induced which results in death; that masters practically ignore the marriage relation among slaves, inasmuch as they frequently separate husband and wife, by sale or removal; that they discourage the formation of that relation, preferring that the offspring of their female

slaves should be illegitimate, from the mistaken notion that it would be more numerous. They charge, also, that slavery induces in the masters, pride, arrogance, tyranny, laziness, profligacy, and every form of vice.

“The South takes the position that if slavery is sinful, the North is not responsible for that sin; that it is a state institution, and that to interfere with slavery in the states in any way, even by censure, is a violation of the rights of the states. The language of our politicians is, upon us and our children rest the evil! We are willing to take the responsibility, and to risk the penalty! You will find evil and misery enough in the North to excite your philanthropy and employ your beneficence. You have purchased our cotton; you have used our sugar; you have eaten our rice; you have smoked and chewed our tobacco—all of which are the products of slave labor. You have grown rich by traffic in these articles; you have monopolized the carrying trade and borne our slave-produced products to your shores. Your northern ships, manned by northern men, brought from Africa the greater part of the slaves which came to our continent, and they are still smuggling them in. When, finding slavery unprofitable, the northern states passed laws for gradual emancipation, but few obtained their freedom, the majority of them being shipped South and sold, so that but few, comparatively, were manumitted. If the slave trade and slavery are great sins, the North is *particeps criminis*, and has been from the beginning.

“These bitter accusations are hurled back and forth through the newspapers, and in Congress crimination and recrimination occur every day of the session. Instead of endeavoring to calm the troubled waters, politicians are striving to render them turbid and boisterous. Sectional bitterness and animosity prevail to a fearful extent, but secession is not the proper remedy. To cure one evil by perpetrating a greater renders a double cure necessary. In order to cure a disease, the cause should be known, that we may treat it intelligently and apply a proper remedy. Having observed, during the last eleven years, that sectional strife and bitterness were increasing with fearful rapidity, I have endeavored to stem the torrent, so far as it was possible for individual effort to do so. I deem it the imperative duty of all patriots, of all Christians, to throw oil upon the troubled waters, and thus save the ship of state from wreck among the vertiginous billows.

“Most of our politicians are demagogues. They care not for the people, so that they accomplish their own selfish and ambitious schemes. Give them power, give them money, and they are satisfied. Deprive them of these, and they are ready to sacrifice the best interests of the nation to secure them. They excite sectional animosity and party strife, and are willing to kindle the flames

of civil war to accomplish their unhallowed purposes. They tell us that there is a conflict of interest between the free and slave states, and endeavor to precipitate a revolution, that they may be leaders and obtain positions of trust and profit in the new government which they hope to establish. The people would be dupes indeed to abet these wicked demagogues in their nefarious designs. Let us not break God's command, by resisting the ordinance of God—the powers that be. I am not discussing the right of revolution, which I deem a sacred right. When human rights are invaded, when life is endangered, when liberty is taken away, when we are not left free to pursue our own happiness in our own chosen way—so far as we do not trespass upon the rights of others—we have a right, and it becomes our imperative duty to resist to the bitter end the tyranny which would deprive us and our children of our inalienable rights. Our lives are secure; we have freedom to worship God. Our liberty is sacred; we may pursue happiness to our hearts' content. We do not even charge upon the general Government that it has infringed these rights. Whose life has been endangered, or who has lost his liberty by the action of the Government? If that man lives, in all this fair domain of ours, he has a right to complain. But neither you nor I have ever heard of or seen the individual who has thus suffered. We have therefore clearly no right of revolution.

“Treason is no light offence. God, who rules the nations, and who has established governments, will punish severely those who attempt to overthrow them. Damnation is stated to be the punishment which those who resist the powers that be, will suffer. Who wishes to endure it? I hope none of my charge will incur this penalty by the perpetration of treason. You yourselves can bear me witness that I have not heretofore introduced political issues into the pulpit, but at this time I could not acquit my conscience were I not to warn you against the great sin some of you, I fear, are ready to commit.

“Were I to discuss the policy of a high or low tariff, or descant upon the various merits attached to one or another form of banking, I should be justly obnoxious to censure. Politics and religion, however, are not always separate. When the political issue is made, shall we, or shall we not, grant license to sell intoxicating liquors as a beverage? the minister's duty is plain; he must urge his people to use their influence against granting any such license. The minister must enforce every moral and religious obligation, and point out the path of truth and duty, even though the principles he advocates are by statesmen introduced into the arena of political strife, and made issues by the great parties of the day. I see the sword coming, and would be derelict in duty not

to give you faithful warning. I must reveal the whole counsel of God. I have a message from God unto you, which I must deliver, whether you will hear, or whether you will forbear. If the sword come, and you perish, I shall then be guiltless of your blood. As to the great question at issue, my honest conviction is (and I think I have the Spirit of God,) that you should with your whole heart, and soul, and mind, and strength, oppose secession. You should talk against it, you should write against it, you should vote against it, and, if need be, you should fight against it.

“I have now declared what I believe to be your high duty in this emergency. Do not destroy the government which has so long protected you, and which has never in a single instance oppressed you. Pull not down the fair fabric which our patriot fathers reared at vast expense of blood and treasure. Do not, like the blind Samson, pull down the pillars of our glorious edifice, and cause death, desolation, and ruin. Perish the hand that would thus destroy the source of all our political prosperity and happiness. Let the parricide who attempts it receive the just retribution which a loyal people demand, even his execution on a gallows high as Haman’s. Let us also set about rectifying the causes which threaten the overthrow of our government. As we are proud, let us pray for the grace of humility. As a state, and as individuals, we too lightly regard its most solemn obligations; let us, therefore, pray for the grace of repentance and godly sorrow, and hereafter in this respect sin no more. As many transgressions have been committed by us, let the time past of our lives suffice us to have wrought the will of the flesh, and now let us break off our sins by righteousness, and our transgressions by turning unto the Lord, and he will avert his threatened judgments, and save us from dissolution, anarchy, and desolation.

“If our souls are filled with hatred against the people of any section of our common country, let us ask from the Great Giver the grace of charity, which suffereth long and is kind, which envieth not which vaunteth not itself, is not puffed up, does not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things, and which never faileth; then shall we be in a suitable frame for an amicable adjustment of every difficulty; oil will soon be thrown upon the troubled waters, and peace, harmony, and prosperity would ever attend us; and our children, and our children’s children will rejoice in the possession of a beneficent and stable government, securing to them all the natural and inalienable rights of man.”