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MR. COOKE'S
S E R M O N,
DELIVERED
APRIL NINETEENTH,
M, DCC, LXXXVII,

The violent destroyed: And oppressed delivered.

A
S E R M O N,

PREACHED AT LEXINGTON,

APRIL 19, 1777.

For a Memorial of the *BLOODY TRAGEDY*,
barbarously acted, by a party of *British Troops*,
in that Town and the Adjacent, April 19, 1775.

By SAMUEL COOKE, A. M.

Pastor of the Second Church in Cambridge.

The Lord will abhor the bloody and deceitful man. Ps. v. 6.

Thus saith the Lord, Let it suffice you, O Princes of Israel, remove violence and spoil, and execute judgment and justice; take away your exactions from my people, saith the Lord God.
EZEK. XLV. 9.

B O S T O N :

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M, DCC, LXXVII,

The violent destroyed : And oppressed delivered,

EXODUS XVII. 14, 15, 16.

And the LORD said unto Moses, write this for a memorial in a book and rehearse it in the ears of Joshua ; for I will put out the remembrance of Amalek from under heaven.

And Moses built an altar, and called the name of it JEHOVAH-NISSI.

For he said, because the LORD hath sworn, that the LORD will have war with Amalek, from generation to generation.

GOD is known, in a measure, to all mankind, by the judgments which he executeth in all the earth ; and hath directed us to remember that we magnify his work which men behold.

And though we the off-spring of God, and under his fatherly direction, cannot by searching find out the ALMIGHTY unto perfection ; yet by a careful attention to the works of creation and providence, God's hand in both, is clearly seen.

But

But our own observation is limited by the short term of human life, and admits only of small improvements : it is, therefore, by comparing our own imperfect experience, with the information we receive from those who have passed the stage of action before us, that we gain a more comprehensive view of Divine conduct towards mankind. And succeeding ages may receive additional light in the ways of God, by a faithful testimony of the LORD's doings in our times.

We will not, therefore, hide them from our children, but shew the generations to come, the praises of the Lord—his strength and the wonderful works that he hath done.

This is the special end of our religious assembly this day.

And notwithstanding dark intervening clouds, we have yet just cause, cordially to join in that divine Anthem of praise :—THE LORD REIGNETH, LET THE EARTH REJOICE.

But though the voice of nature and reason is sufficient to render all men inexcusable, who remain ignorant of Divine superintendence ; yet it is by the sacred scriptures, given by inspiration from the Father of lights, that the paths of Divine Providence are more clearly laid open before us, and we are assured, both of the unlimited extent, and rectitude of God's government.

And I think we may safely presume, that the Divine conduct towards the people of Israel, in their various connections, so minutely recorded, is designed to represent the general course of God's
 Providence,

Providence, in all ages of the world. For God is the same, and changeth not.

Unless we admit this supposition, the historical part of the old testament must appear less profitable to us for correction and instruction in righteousness. But if considered as written principally with this view, that part of God's holy word may indeed, be a light to our feet and a lamp to our path.

We are here taught in particular, the interposition of Divine Providence, in wars and fightings among men, which proceed immediately from their brutal lusts ; and are assured that he to whom vengeance belongeth, has not failed, to repay the losses—and innocent blood wantonly shed by aggressors, in these accursed conflicts. Thus in the instance before us ;

The righteous Judge among the nations, having determined, in his just displeasure, to obliterate the name of the destroyer of his people, enjoined his servant Moses, to enter his righteous purpose upon their records, that it might be transmitted to all succeeding generations—as a terror to evil doers, and support to the oppressed : As in our text, which I shall repeat.

“ And the Lord said unto Moses, write this for a memorial in a book, and rehearse it in the ears of Joshua, for I will put out the remembrance of Amalek from under heaven.

And Moses built an altar, and called the name of it JEHOVAH-NISSI.

For he said, because the Lord hath sworn, that the Lord will have war with Amalek, from generation to generation.”

Several things are observable in these words, taken in their connection, which are applicable to the present occasion ; As,

1st. The unjust and cruel attack, made by the Amalekites, upon the camp of Israel.

It is said v. 8, Then came Amalek, and fought with Israel.

That this war was unjust on the part of Amalek, is implied in the punishment threatened by the Supreme Judge, and is also evident from the circumstances which attended it.

The Israelites, miraculously delivered from Egyptian bondage, were now beginning their march towards the promised land—incumbred with their families—the infant—the aged, and infirm—their numerous flocks and herds, and substance of every kind ; and so must be in a condition very unfit for defence, and utterly unprepared for an offensive war.

This incumbred camp, was exposed as an easy prey to an armed force : and it must be supposed that the Amalekites, made this cruel attack with the fordid view of plunder.

From this insatiable lust of unrighteous gain, wars and fightings—destruction and bloodshed, from the beginning, have arisen, in all ages and countries,

countries, so that from a paradise, this earth, and particularly our land, is become a field of blood!

Amalek was not of the number of the nations, whose land Israel, by a divine grant, was now going to possess, which probably they might know, from the public declarations made by God to his people, from the days of Abraham; therefore they could not plead their own future security in justification of this horrid act of violence.

If we should suppose, this rapacious band was invited—urged, and even conducted, by some abandoned Israelites, who expected to be sharers in the plunder of their brethren: Alas! the supposition may be justified, by too many flagrant instances in our times, and even at *this day*.

Tell it not in Gath! —————

But however this was, we are assured, the war on the part of the aggressors, was unjust and a daring affront offered to the God of the armies of Israel, under whose immediate banner, they were peaceably marching to their promised rest.

And it appears that this daring violence was attended with dastardly cruelty and savage barbarity: Their attack was not with martial bravery, in face of day; but made by a skulking ambuscade, and upon that part of the camp least capable of defence.

Thus it is said, Deut. xxv, 17, "Remember what Amalek did unto thee by the way when ye were come forth out of Egypt, how he met thee by the way, and smote the hindermost of thee, even all

that were feeble behind thee, when thou wast faint and weary, and feared not God.”

It is not of importance, that we know the origin of this accursed people, whose latter end, has long since perished, from the earth.

The sacred history leads us to suppose them to be a branch of the family of Esau, which was separated from the stock of the Edomites, and formed into a distinct state, or rather band of robbers, under duke Amalek mentioned Gen. xxxvi. 16. Amalek is there said v. 12, to be the son of the concubine of Eliphaz, who was Esau's son; and from him probably, this devoted people derived their name. * But however this may be, their name only remains, as a monument of God's just indignation against the people who delight in war.

Which leads us to observe from the words,

Idly. The manifest tokens of God's righteous displeasure, against the Amalekites, for their violence offered to Israel.

“The righteous Lord loveth righteousness,” and his soul “abhorreth the bloody and deceitful man.”
“Vengeance is mine, I will repay saith the Lord.”

This was, in part, immediately executed, by the hand of Joshua, and the chosen bands of Israel, who it is said, “discomfited Amalek with the edge of the sword.” Yet a day of full recompence is here threatned, when God will pour out his wrath upon them to the uttermost, and blot out the remembrance of Amalek from under Heaven.

And

* See also 1 Chron. i. 36.

· And we may here join with the Angel of the waters, Rev. xvi. 5, and say, “Thou art righteous O Lord—because Thou hast judged thus. For they have shed the blood of thy servants and thou hast given them blood to drink, for they are worthy.”

For though God, who at one view comprehends all events, over-rules the sinful actions of intelligent beings, so as to accomplish the wise purposes of his providence and grace; yet this doth not, in any degree, extenuate their guilt, nor free the sinner from threatned punishment.

God, the supreme ruler, strictly requires obedience to his laws, which are all like their Divine Author, holy, just, wise and good.

Sin is a transgression of the law of God; and as, contrary to his nature and will, He must behold all sin and sinners, in that character, with the greatest abhorrence. And God in no other sense can be said to permit sin, but this only; that he doth not by his power, interpose, to restrain the sinner from the commission of it.

Can it then, from this, be justly inferred? or will any weak arrogant mortal presume to assert, that a being of infinite purity, is the author or efficient cause of the sins, and even murders, men commit?—GOD FORBID!—

God, the common Father of mankind, particularly, from the beginning, guarded the lives of men, by an express law, enforced with this awful sanction—“Whoso sheddeth man’s blood, by man shall his blood be shed.”—And to strike the greater
awe;

awe; it is added, “for in the image of God made he him.”

God thus, in the plainest manner, expresses his utter abhorrence of the unnatural crime of murder in every instance. War, on the part of aggressors, is a bold attempt to murder with peculiar aggravations. “Every battle of the warrior is with confused noise and garments rolled in blood.”—Here men are often murdered by thousands, without distinction of character—age—or sex.

Shall not a righteous God, and tender Father visit for these things, shall not his soul be avenged on such a nation as this?

And God to whom vengeance belongeth, hath in this case, entrusted man, in part, with the execution of it.

Those words :—“Who so sheddeth man’s blood, by man shall his blood be shed”, are not to be considered as a bare permission, but a positive command, obliging all to endeavour to cut off those inhuman monsters from the earth.

This renders it evident, that a defensive war is not only lawful, but specially enjoined by the Lord of Hosts, when other means fail to procure security.

It is then according to the prayer of Solomon, 2 Chron. vi. 34. That a people go out to war against their enemies, by the way that God will send them : with a view to execute the divine law, in cutting off men of blood. And where the laws of civil society do not extend, the sword of justice,

justice, in the hands of men, in every other way, is borne in vain.

And thus Moses, in the instance before us, directed Joshua, to “choose out men, and go fight with Amalek.” And in like instances, a curse is denounced against the man that withholdeth his hand from shedding blood—and even on him that doth this work of the Lord negligently. This indeed, is not to be done, in any instance, merely from a spirit of revenge, but as acting under a divine warrant, to take away the life forfeited into the hands of God.

Shocking thought!—That so many of the human race, who are all of one blood, and amply provided for by their common parent, should thus, from passion--pride--lust of gain--and lawless dominion--render themselves a curse to the world, and be accursed of God and man.

And though few comparatively, in any age, among the most uncultivated of mankind, have so far lost all feelings of humanity, as openly to justify private murders; yet frequent instances are not wanting, among collective bodies, or nations professing civility, and even christianity, who glory in public slaughters; and arrogantly boast of their power, to trample under feet the lives and liberties of their fellow mortals, and wantonly sport in their destruction. *

But though hand join in hand, yet such remorseless workers of iniquity shall not always go unpunished. He that is higher than the highest
of

* See Burgoyne's letter to Tom :—on the destruction of Charlestown.

of men regardeth. The Lord is a man of war, the Lord is his name. He breaketh the bows of the mighty men ; and they who are girded with strength tumble and fall. As he did Amalek, the God of armies will scatter the people that delight in war.

Illdly, We may here observe ; that Moses ascribes to God the glory of their present deliverance, and confides in the divine promise of fully avenging their wrongs, perpetrated by cruel oppressors.

It is here said, “ Moses built an altar and called the name of it JEHOVAH-NISSI, (i. e. the Lord my banner.) For he said, because the Lord hath sworn, that the Lord will have war with Amalek from generation to generation.”

Salvation is of the Lord, and whoever are the instruments of our safety, we must religiously ascribe the glory and victory to the Lord of Hosts, the shield of our defence, and great deliverer.

Moses had now nothing more to fear from this insidious foe, since the God of armies, had espoused their cause : and though the great shepherd of Israel deferred the final execution of his wrath against their enemies, for many generations ; yet through faith in the promise, this man of God, could devoutly sacrifice on his altar of praise, as seeing him who is invisible.---If God be for us, who can be against us ?

In his dispensations toward public societies, especially, as in the present instance---God is said to visit the iniquity of the fathers upon the children,

dren, in succeeding generations : but this infers no impeachment of divine justice, or veracity : as this extends to those children only, who tread in the wicked steps of their forefathers, and so approve their evil deeds, and become partners in their guilt. Of this character was the generation of the Jews in our Saviours day, of whom he says, by their own cruel murders, they justly brought upon themselves the guilt and punishment of all the innocent blood, shed by their forefathers.

And thus frequent mention is made, in the sacred history, of Amalek, in following ages, as confederate with other nations, in their wars against Israel, which is an evidence, that at the time of the utter destruction of that people, they perished, in their own personal guilt, and not properly for their fathers crimes.

IVthly and Lastly, We may observe in the words, the direction given by God to Moses, to perpetuate the remembrance of these things.

“And the Lord said unto Moses, write this for a memorial in a book, and rehearse it in the ears of Joshua.”

Joshua in particular as Captain of the host, and even the whole congregation were fully acquainted with this tragical event, it was even impressed on their hearts, in characters of blood !

But God requires his wonderful works, both of mercy and judgment, to be sought out, kept in mind, and faithfully transmitted to succeeding generations.

Impressions

Impressions made by the most striking events are impaired by time, unless renewed by repeated reflection : And faithful records, are the only sure conveyance of past events to posterity : hereby the dealings of God with the fathers, are made known to their descendants, after they have been for ages silent in the dust.

Moses therefore, by divine command published the events of that important day for a memorial, both to the present and after generations — Not merely as historical facts, or for amusement, but to promote practical godliness ; in the following instances.

First, This memorial would forever tend to excite the praise of that people to God for his mercy to them, in that day of distress.

God suffered a cruel enemy, unawares to invade the camp of Israel, thus unprepared for defence ; but yet with an eye of tenderness, beheld their helpless state---and animated, and succeeded his people, in repelling the violence of their foes ; and though some fell victims to their rage, he caused the remainder of their wrath to praise his great **NAME.**

And this deliverance is included in that song of praise, uttered many ages following. See Psal. cxxiv. “ If it had not been the Lord who was on our side may Israel now say—When men rose up against us, then had they swallowed us up quick---when their wrath was kindled against us---then the proud waves had gone over our soul—Blessed be the Lord, who hath not given us a prey to their teeth.”

Secondly,

Secondly, Again, the memory of the distresses of that day would tend, in all ages, to the humiliation of this God's covenant people.

Public calamities, though brought upon a people by the hands of wicked and unreasonable men, may always be considered, as divine corrections for prevailing sins.

It is said, v. 3, "the people murmured" :— "Then came Amalek and fought with Israel."

Israel was now called by God, to take up arms against violent men ; and, at the same time, by this awakening providence, manifestly called to deep humiliation for their vile ingratitude, in murmuring against Moses, and in effect against God.

And the same successive civil society, when they read their fathers public distresses, might be assured, that their ways were displeasing to God ; and thereby receive instruction, to walk more circumspectly and humbly before the Lord.

And in this sense we may consistently understand the confessions of this people, frequently made before God, not only of their own sins, but also of the sins of their fathers. See Psal. cvi.---
" We have sinned with our fathers, we have committed iniquity---Our fathers understood not thy wonders in Egypt, they remembered not the multitude of thy mercies"---"They sang his praise, they soon forgot his works, &c.

Thirdly, This written memorial, was designed for an evidence, when the destruction of the Amalekites should be fully executed, that it was from

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God

God, and a just punishment, for the part they had acted in this cruel war.

God, for wise reasons, was pleased to defer the final execution of this terrible threatening for nearly the space of four hundred years; and then to employ his injured people in the execution of it. And they might otherwise have been induced to ascribe the victory to themselves.

But God, by this record, gave full information, to all succeeding ages, that the war was his--That in the destruction of Amalek, he was making inquisition for blood, and that his right hand and Holy arm gave the victory.

Though the long-suffering of God, is often shewn towards men of blood: yet he never forgets their cruelty to his people. For "thus saith the Lord of hosts," 1 Sam. xv, 2. "I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt."

Fourthly, The memorial of this event, would teach individuals the vanity of all earthly prospects.—

As a people, the children of Israel had a never failing promise of the land of Canaan, and each one had raised expectations of being, in a short time, fixed in the full and quiet possession of their portion of it.

But alas! a number were here, by the hand of violence, suddenly cut off in their passage, and their expectation perished from the earth.

And thus have we, with the most tender sympathy, in the course of this baleful war, seen the
rising

rising hopes of particular persons and families, in this place, and through the land, in a moment destroyed.

Fifthly. Once more, This memorial, would naturally lead this people, in all future conflicts, to repose their trust in the God of the armies of Israel. Past experience of divine aid, gives energy to faith and prayer and fortitude in the day of battle: For God is the same, and his mercy endureth forever.

And this severe threatening, confirmed "by an oath, that the Lord, will have war with Amalek from generation to generation" manifests God's utter abhorrence of all offensive wars; and also implies, a general promise to Israel, and every like injured people, throughout all ages, of succour and defence.

So that we in this land, with Israel of old, have a divine warrant to say,— "Rejoice O ye nations with his people, for the Lord will avenge the blood of his people, and will render recompence to his adversaries, and will be merciful to his land; and to his people." Deut. xxxii, 43.

Here let us make a short pause :—And may all the people say **A M E N !**

And now brethren of the stock of New-England; what has been suggested from the divine oracles, directs our attention to the occasion of this anniversary: which is for a memorial of the tragical commencement of the present unjust and unnatural war: and particularly the innocent blood cruelly shed at the doors of this house—
And the consequent murders, and ravages perpetrated

trated by British troops, on that black and ever memorable day April nineteenth, one thousand seven hundred, seventy-five !

With reluctance, we renew the grief of bereaved friends, still in tears, for their deceased, whose garments, were here rolled in blood !— and which from this source, has awfully, streamed through the land,---The guilt of which we trust, the earth will not long cover.

The present generation, in this town and neighbourhood, need no information, of what their weeping eyes then saw---their ears heard---and their pierced heart endured, on that never to be forgotten day---The horrid scene, is instamped upon all our breasts, in *characters of blood !*

A summary of those first effects of British wanton and unbridled rage, you have faithfully published, * for a memorial to the generations, yet to be born ; and we may be sure, a just and compassionate God remembers, what unfeeling Britons then did.

Happy for this land ! and may we not say, happy, for abandoned, and now *detested* Britain, if their destructions had been limited to that awful day---That we had seen no more of our dwellings and flourishing towns in flames ; and the slain of the Lord greatly multiplied.

But though God in his holy providence, has not, to this time, seen fit to still the enemy and the avenger ;

* See the Rev. Mr. Clark's printed sermon, and narrative.— Also, the Rev. Mr. Gordon's letter to a gentleman in England, published in this State.

avenger ; yet blessed be his name, he hath not delivered us up to the will of those, whose tender mercies are cruelty.

We gratefully on this day of remembrance, with Moses of old, bow before the altar of our God, and offer the sacrifice of praise to *Jehovah-Nissi*, the Lord our banner, who was a present help in that day of trouble.

To accomplish their unjust and cruel purposes, the treacherous foe, like evening wolves greedy of prey, and hungry lions from their dens, crept out of Boston * through a by-way, in the dark and silent night, that unseen and unawares, they might lay waste and destroy.

But the Almighty Keeper of Israel, who never slumbereth, to their surprize, brought their hidden counsels so far to light, that a few of our brave militia, from adjoining towns, had time to collect, and by God's assistance, turned the enemy's boasted victory, into a shameful flight.

Not unto us O Lord---not unto us, but to thy glorious name be all the praise.

And a review of this calamitous war, from that woful day to the present, through two successive revolving years, affords us much occasion to sing of mercy, as well as judgment before the Lord.

And shall any of us now, from the continued and vaunting threats of a determined enemy, despond ? and say God hath cast away this people.---*God forbid !* The

* While the town, on the land side, was open, and the troops supplied with fresh provisions from the country.

The Lord hath been our dwelling place, in all past generations : and his hand is not shortned that it cannot save.

We cannot, on this occasion, in silence pass over the wonders God has wrought for this people of old, which we have heard with our ears, and our fathers have told us.

Driven from their native, and otherwise delightful abode, by the iron rod of oppression, those worthies escaped into this land, the face of which was then, overspread with thick darkness : Expecting to find here, in a pilgrimage state, a secure retreat from persecution, prison, and death.

But while, beginning a new settlement, they were necessarily involved in peculiar distress, from famine, nakedness, and savage alarms : TYRANNY, the great red dragon, so called, Rev. xii. 3. cast out of his mouth water, as a flood to destroy them, by endeavouring to subvert their * stipulated claim to their then unsettled inheritance. But in the same figurative style, “ the earth helped the woman.

The civil wars in England, though distressing to the nation, and the deserved fate of the king, gave our fathers a temporary relief, till they had taken root in the land.

But

* The kings patent to the emigrants, in strictness, was no more than a general quit-claim of his pretended right to these lands, from a partial discovery of the coasts ; and an engagement that they would receive no molestation from him, his successors, &c. in the free possession of them.

Our fathers fairly purchased the lands of the aboriginal natives, the only rightful owners, and under them, we now hold, and not the Pope's grant to christian princes.

But the restoration of monarchy, 1660, opened the flood gates to every vice supported by royal example and arbitrary power: our charter soon fell a sacrifice to despotic will; and our fathers, then saw their rights trampled upon by an *Andros*, as we have seen ours of late by a *Gage* and an *Howe*.

There was indeed, at that day, in the British nation, virtue sufficient, to dethrone the tyrant: glorious indeed, might the revolution have been, if the root of tyranny had perished with that corrupt branch.

Monarchy, though under stipulated limitations, is pregnant with woe.---A crown with its prerogatives and pomp, will soon darken the wisest head, and corrupt the soundest heart, and by its influence, rise superior to controul.

The revolution gave present redress, but the principles of it were never carried into full effect, in Britain; and our liberties, from that period, by patents, greatly abridged.

The charter, we received from King William, brought, in the face of it, some appearance of liberty and safety.---But in its constitution, were the seeds of destruction.

The chief magistrate, was not of our own choice, but his appointment and continuance in office depended upon the royal pleasure, and his administrations, in effect, upon secret and arbitrary Instructions.

His negative upon our choice of counsellors, and all acts of assembly: his power assumed, to remove,

remove, adjourn, prorogue and dissolve the General Court at his will—his undue influence, in all civil appointments—and his sole direction and command of the military ; must, in effect, leave us only the bare name of liberty.

A governor, thus detached from the community, over which he is commissioned to preside, and dependent upon the crown, or rather a venal officer of state, for his political existence ; instead of being a father to the people, is laid under strange temptations, for self-security, to act the part of a vile informer. And experience of late has wofully taught us, that our own country-men, in this commission, have been the most active by every base insinuation, to effect our destruction.

In addition to this oppressive power, given to his substitute, the British King challenged a right, within a limited time, at his pleasure, to vacate all laws passed by our Assembly.

And the parliament assumed a lawless power, *solely* to confine and regulate our trade and manufactures at their will.

To these growing oppressions, our fathers and we have, for near a century past, submitted without resistance, though not without complaints in a great measure ineffectual : still hoping, that though equity failed, common interest might operate for our relief.

But alas ! in the present reign, our troubles have rapidly arisen to a crisis.—A distressing mode
of

* The cruel Port-Bill appears to have been plan'd upon Nero's wish—That Rome had but one neck.

our chief harbour blocked up---and that the shadow of liberty might no longer amuse us, our delusive charter set aside---Councillors--judge--jurors, and all other officers of power, in effect, bribed ; and murder countenanced by *Law* !

And as if, with the aspiring man of sin, they thought themselves exalted to the throne of the Most High ; the parliament ordain, that they have a right, to make laws, binding on America, in *all cases whatsoever*.

This is a right, which no created being can justly challenge, it belongs only to God omnipotent : and it would be the highest treason, and rebellion against him who is King of kings, for us tamely to submit to this unjust and impious claim of Britons, worms of the dust, like ourselves.

Surely our voluntary concession, to this unwarrantable demand, would be a practical declaration of our readiness, to go and serve other gods. False deities, which our fathers groaned under ; but refused to serve, on the other side of the flood.

To avert the impending storm, we reasoned--remonstrated—and entreated : but were rejected, with supercilious disdain. Conquest evidently appeared to be their bloody design, and full expectation.

To accomplish this, an armed force was sent here, to trample us, our rights, laws, and religion, under their feet. But that the promoters of this detestable war, (a war, which might excite the feelings of a savage) might have a colourable pretence
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for engaging in it : their licentious troops were quartered in our capital : that by continual insults they might provoke the multitude to make resistance.

But our vain hopes of an accommodation, upon equitable terms, and abhorrence of human slaughter, restrained us, under manifold provocations, from taking up arms, until the innocent blood of our friends shed in this place—their dying agonies—the groans of the wounded—the heart piercing distress of the bereaved—and a full sense of our common danger, awakened these states unitedly to stand up for their lives, against a declared inveterate enemy.

And now, I think, it must evidently appear, to every person, who is not blinded by sordid interest, or under some fatal prejudice, that the war, on our part, is just ; and that we have been called of God, to take up arms, in our necessary defence, and to separate from **BRITAIN FOREVER.**

And here, brethren, we may safely rest our cause—the cause of our much injured and distressed country : for the righteous Lord loveth righteousness, and will, in his time, bring forth judgment unto victory.

These considerations, will be our ample support under the heavy burdens of this distressing war—relieve us under private losses—and be an abundant consolation to parents and friends, mourning for their children and relatives, who have fallen in battle—or perished in * cruel captivity.

And

* Cruelty, never practiced by the Savages of America !

And as God will guard where he shall lead-- This consideration must animate our vigorous youth, cheerfully to engage in this just and necessary cause--the cause of God and their country, and to march intrepid against the oppressing foe : and undaunted face death, armed with all its terrors, where duty calls. Trusting in the great Captain of our salvation, who once died, to destroy the last enemy which is death, and to procure peace on earth, and good will towards men.

We bless them in the name of God, who thus willingly offer themselves, to the help of the Lord and his people against the mighty : and will not cease to follow them, wherever they are called, with our prayers for the divine presence and blessing.

The Lord preserve them all, in their going forth and coming in, from this time forth, forevermore !

And now as a close--While we trace the various effects of this unjust and destructive war ; let us reflect, that our real danger doth not originate from the unceasing rage of Britain, or their rapacious mercenary allies ; nor from the continued traiterous designs of false brethren among ourselves : but from the just displeasure of our God and Father against us, for our manifold offences, against his law and gospel.

For though we dare not consider an infinitely just and holy God, as agent, in this unjust war ; yet he suffers it as the rod of his correction, for our sins. But is waiting that he may be gracious.

Let us all be humbled under his mighty hand; that he may exalt us in due time.

We are all forward to complain of need of a general reformation ; but this will have no good effect, till from self conviction, we are brought, each one, to smite upon his breast, and say, what have I done ? and put away the violence, which is in our own hands.

God has never cast off a people utterly, till their apostacy hath been nearly universal, and they; unreclaimable, by the ordinary methods of divine providence and grace.--- God for the sake of ten righteous persons, would have spared the confederate cities of Sodom.

We trust there are ten thousands of this God-like character, in these united states. But the wise virgins slumbered and slept. Let us awake to righteousness, and sin not ; and resolve, for ourselves, and houses, that we will serve the Lord. In their families, especially, the influence of private persons, may be very great.

War, naturally tends to corrupt unguarded youth, both at home, and in the camp. Let us all with the pious patriarch of old, command our children and household to keep the ways of the Lord, that he may bring upon us the promised blessing.

Our civil rulers, now dependent only on God and the people; we trust, will improve their extensive authority and example, as a terror to evil doers, and a praise to them that do well.

And

And it is required of the Lord's ministers, who publish glad tidings of peace, to teach transgressors their ways ; that sinners may be converted to God ; then will glory dwell in our land, and upon all the glory, God will create a defence.

The call of Providence, brethren, is particular to us of this town and neighbourhood, where the furious flames of war first brake forth, and raged with unrelenting destruction.

We have the wormwood and gall deep in remembrance : let our soul be humbled within us. And while the desolations of that day of vengeance are present to our view ; let none of us think, that our houses shall continue for ever, and our dwelling places to all generations ; nor vainly boast ourselves of to morrow, for we know not what a day may bring forth.

And may the losses we have sustained, excite our compassion and continual prayers for distant towns and states, who have since largely drank of this bitter cup of trembling.

We have this consolation, while we recall to mind our griefs : that our friends, murdered by the enemy, here sleep quietly in the dust with their fathers, while many others lament the loss of those, equally dear to them--whose bones are scattered, at the graves mouth, or have been inhumanly buried, with the burial of an ass, drawn and cast forth.

Our open enemies are now at some distance from us, and though not free from the alarms of war--we hear not, as for years past, the dread
thunder

thunder from the mouth of their cannon. Let us all wisely hearken to the still small voice of God, in his word : then shall all those who have conspired for the destruction of this land, soon, with shame, as chaff before the wind, be driven far away, no more to return. But let us not return to sin, and foolishness.

Finally, brethren, whatever may be the event of this our glorious struggle for liberty and life—Death, the king of terrors, is invincibly armed, and with a quick step, advancing towards all of us.—In this war there is no discharge—The grave is our house—here high and low—rich and poor—bond and free, must shortly, for a season, lie down alike in the dust.

Many of our dear friends and acquaintance, who escaped the edge of the sword, are since that fatal day, by a natural death, removed into darkness.—We shall go to them.

Blessed be God, there is a life immortal, beyond the grave.—Let us all, without any further delay, make our peace with God, through our Lord Jesus Christ, and so secure a title to the heavenly inheritance, which cannot be taken away.

The Son of God, the everlasting King, is now sending commissioners to us, with no *delusive* terms of peace. Let us all by faith repair to his banner, and put ourselves under the shadow of his Almighty wing : then shall we be free indeed. Then will he who is mighty to save be our shield, while in this our militant state :—support us in our conflict with death, the last enemy ;—and at the
last

and oppressed delivered.

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last day, when all that sleep in the dust, at his powerfull call, shall come forth---while tyrant kings, great captains, and mighty oppressors, shall in vain strive to hide their guilty heads, under rocks and mountains---He will raise us to his throne--To everlasting peace and glory, in his Heavenly Kingdom.

A M E N.

