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TO THE

MILITARY DEPARTMENT

IN

MIDDLETOWN, VERMONT,

ON

MAY 10, 1814.

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BY SILVANUS HAYNES, V. D. M.

Pastor of the baptized church of Christ in Middletown.

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MIDDLETOWN, 10th MAY, 1814.

SIR,

The undersigned, having been appointed a committee by a respectable number of citizens convened at this place, do, in their behalf, return to you thanks for the excellent discourse by you delivered this day, by special request. And also request a copy for the press.

SILAS LOVELL,  
JONAS CLARK,  
A. B. DAKE,  
DAVID HUBBARD,

} Committee.

REV. SILVANUS HAYNES.

To the officers requesting, and to the public at large, the following discourse is respectfully submitted, by their friend and servant in the gospel of Christ,

THE AUTHOR.

# SERMON.

LUKE iii. 14.

*And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.*

AMONG the multitudes which assembled around the ancient Baptists for instruction, the soldiers formed a part. Different classes of men inquired for the duties of their station, and received appropriate answers. In our text, the soldiers were taught their duty. At the same time they might regulate their outward life by these rules, salvation could only be had through the blood of the cross, and repentance and faith in the Redeemer.

By soldiers, we understand men enlisted or detached for warlike purposes, to defend their country, or avenge their wrongs. And by their evolutions are prepared to defend themselves, and take the life of their enemy with facility. This may imply officers as well as those under command.

We may nextly inquire who are proper men to engage in this work. And 1. Governors and other great men are not to consider the work beneath their rank. An inspired songstress, while chanting the praises of God for a signal victory and deliverance, says, *My heart is toward the governors of Iereal, who offered themselves willingly.*\* 2. Those who are under embarrassed circumstances may do good in this way. The first army which particularly attached itself to the man after God's own heart, was mostly of this description. And every one that was in distress, and every one that was in debt, and every one that was discontented

*gathered themselves unto him, (David) and he became a captain over them.\** 3. Eminently pious men have been soldiers, as Abraham. Gen. 14. 13—16. When Chedorlaomer and his allies had subdued the king of Sodom, and captivated Lot and his family, (the kindred of Abraham) he marshalled his little host, and in connection with Aner, Eshcol and Mamre pursued the conquerors, fought a battle, subdued the foes, recovered the captives, and saved their goods. The patriarch Jacob was also a warrior. While bestowing his dying benediction, he gave to Joseph one portion above his brethren, which he said he took out of the hand of the Amorite with his sword, and with his bow.† Also Moses, Joshua, and David were military characters. And even Job appears to have commanded an army. When recounting the sad reverses of divine providence, he says; “I chose out their way, and sat as chief, and dwelt as a king in the army.”‡

We now proceed to shew how soldiers should conduct. They should do violence to no person. Bearing the apparatus of death, they might easily spread terror among the defenceless citizens : but this is divinely forbidden. They should molest no man's property, but solemnly remember, that the laws of God, and the ties of citizenship are not dissolved by entering the military department. When David and his men dwelt in the wilderness of Paran, for fear of Saul, he sent to Nabal while he was shearing his sheep, requesting some supplies for his needy men. And to induce him to a compliance, he was able to affirm that the shepherds had not been hurt, and that nothing was missing unto them all the while they dwelt in Carmel ; and he appealed to Nabal's young men for the truth of what he said. And after he had answered them roughly, and sent them away empty, one of Nabal's servants told his mistress of the evil treatment that David's men met with from their master, and, as an aggravation of his offence, they say, But the men were very good unto us, and we were not hurt, neither missed we any thing as long as we were conversant with them, when we were in the fields. They were a wall unto us both by night and day, all the while we were with them, keeping the sheep.§ This is an excellent example for soldiers.

They should accuse none falsely, either to vex individuals, or to profit by their fears. They should be content with their

\* 1 Sam. 22. 2. † Gen. 48. 22. ‡ Job, 29. 25. § 1. Sam. 25. 7, 8, 15, 16.

wages. They should distress none to increase them, remembering that their enlistment was a fair contract; and the sum proposed for their encouragement, was by them considered a reasonable reward, or they would not have engaged: therefore, be content.

Again, they should obey the officers. If it be the duty of any class of people to *obey them that rule over them*, it is eminently the duty of soldiers. A factious, disobedient army is in a deplorable situation, and verging swiftly towards destruction. They are hourly liable to be destroyed, even by a far inferior enemy.

They should be courageous and valient. Joshua, the servant of the Lord, charged the Israelitish hosts to be strong and of a good courage, and not to be afraid nor dismayed. They should feel a concern for the welfare and defence of the people at home. While addressing the host going to battle, general Joab says, *Let us play the men for OUR PEOPLE, and for the CITIES OF OUR GOD.* When all is done that human skill or courage can effect, the contest must be committed to the Lord, for the battle is not to the strong. How often have large hosts been vanquished by an enemy, seemingly much inferior to themselves! Joab, who was not remarkable for religion, when addressing his troops now ready for the charge, says, "The Lord do that which seemeth him good." Moses prayed during the battle with Amalek. David prayed while warring with the Moabites. Psalm 60. Indeed, many of his psalms seem adapted to military dangers. Samuel prayed and sacrificed to the Lord, while the Philistines drew near to battle, and God discharged upon them the artillery of heaven; he thundered upon them with a great thunder, and discomfited them, and they were smitten, before Israel. 1. Sam. 7. 9, 10. When a vastly superior force came against Jehoshaphat, he and his people jointly supplicated the Lord of hosts, and God inspired a prophet in the assembly to predict the overthrow of their enemies, which, by a surprising providence, took place accordingly. From this and many similar circumstances, Jehovah has encouraged his people to look to him with confidence in times of the most pressing calamity. And these ancient examples are left for our imitation and encouragement; and to teach us that there is no blessing without the divine favor. Thus we see that soldiers should be christians, and live in the fear of God, and not profane that great and fearful name, **THE LORD OUR GOD.**

Again, the officers should be examples for the soldiers.— Abraham, Moses, Joshua, David, and others set pious examples, and lived devoted to God before their armies. They should be fathers and guardians for the host, and exert their utmost energies for the general good. In all departments, whether domestic, civil, military, or ecclesiastic, authority is always misapplied when directed to any purpose besides the common benefit. Therefore punishments should never be inflicted but from necessity, and then they should be rendered effectual, so as to secure obedience and respect. Crime and punishment should be happily proportioned, otherwise there will be cause of complaint. In some cases, severity must be resorted to, as for desertion, &c.\* but as it is not my province to legislate in this business, I shall not be further particular. Officers should vigilantly provide against enemies at *all times*, lest while they promise themselves peace and safety, sudden destruction should be at the door.

We shall now proceed to shew that war is lawful under the New Testament, equally as under the Old. This may be important, for some doubt whether war is admissible in any case whatsoever. A man called to face the enemy in the field would be sadly embarrassed, if he seriously scrupled the lawfulness of war.

When our Savior, by request, was going to the house of a centurion (a Roman captain) to heal his servant, the pious officer, conscious of his vast unworthiness to entertain the Lord of life and glory under his roof, and sensible that Christ could as well perform the miracle by a word at a distance, as if he were present, sends a message to him, saying, “ I also am a man set under authority, having under me soldiers, and I say unto one, go, and he goeth : and to another, come, and he cometh : and to my servant, do this, and he doeth it :”† intimating that he firmly believed that diseases were Christ’s servants, and that they would go and come at his bidding, equally as the soldiers and servants would obey him ; and, that if he would graciously say the healing word, his dying servant would recover. Jesus declared that his faith exceeded that of any Israelite. He spoke the word, and the servant revived. But observe, our Lord found him a military

\* When people at home hear of some severities in the army, they should forbear their censures, for they cannot precisely know the circumstances, nor the pressing need of coercive measures.

† Luke 7. 1—10.

character, and left him so, without any instruction to the contrary. If it be objected that Christ did not act as a civil legislator, but altogether as a spiritual prince, and that of course, his silence in this case is not in point, we answer, Christ was not backward in speaking his mind on any subject for the suppression of *sin* in any form. In many cases he inveighed severely against many of the Jewish laws and customs, as making void the commandment of God. He revised the law respecting marriage : he prohibited unnecessary oaths, &c.\* And as war (if absolutely unlawful in all cases) is in its nature and consequences one of the greatest sins, we cannot believe he would have passed it in such total silence. In our text, a number of soldiers, with pliant minds, inquired of an inspired preacher, saying, “ And what shall we do ? ” If war had now become unlawful under the gospel, they virtually put the words in his mouth to say to them, “ Lay aside your weapons of war, leave the army, and follow some other calling.” But not a word of this. On the contrary, he furnishes them with rules as *soldiers*. Indeed it appears that swords were worn by some of the disciples, while in company with Christ. When our Lord ordered them to provide themselves with swords, they reply, “ Lord, behold, here are two swords. And he said unto them, It is enough ; ” † that is, two swords are sufficient in such a company to defend against ruffians and robbers. But note, by the way, these swords were not intended to arm them against the lawful authority, for when a company was sent from the high priest to arrest him, he prohibited the use of these arms, although they then had them in their hands.— Here I would remark that some have doubted whether these “ two swords ” were really military arms, or a metaphor, implying something else. To which I answer, they were such as cut off the ear of the servant of the high priest, and would probably have cleaved his head, if he had not partly parried the stroke.

Again, Cornelius, another godly Roman captain, who prayed much to God, and gave alms, was divinely directed to send for Peter, who should tell him what he ought to do.— The message was sent, and the apostle came and found the centurion and many of his friends convened to hear him preach. This officer then addressed him thus : “ Now

\* Matt. 5th chap. and elsewhere. † Luke 22. 38.

*therefore, are we all here present before God, to hear ALL THINGS THAT ARE COMMANDED THEE OF GOD.* The man was humble and submissive, and probably would have listened to any injunction from Peter. The apostle went on and preached the gospel to them ; they believed and were baptized, and probably formed a gospel church : but not a word about relinquishing a military life. Similar to this was the success of the gospel among some British soldiers, of late years, in Asia. Many believed, were baptized, and formed a church among the troops ; and people might hear them praying, and singing praises to God as they passed the streets by their barracks.

In Romans 13. 1—4, the apostle, instead of exciting discontent and hatred, even against a *heathen ruler*, urges to prompt obedience and subjection. How different from many preachers at this day, “ who are not afraid to speak evil of dignities !” He then proceeds to say, that *rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power ?—For he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the SWORD in vain ; for he is the minister of God, a revenger to execute wrath upon him that doeth evil.* Here we observe that the executive department is to be a *terror* to evil doers ; but what *terror* could they cause, if not supported by the military ? A small banditti might arm, and then commit any outrage upon society, and live upon rapine, and bid defiance to all civil “ power,” unless troops might be called out to suppress them. Without this, the virtuous could not be protected, nor the vicious punished. This rule will equally apply to an individual, to ten, to an hundred, or to any number whatever. We are further told that the ruler is the minister of God, that he beareth not the sword in vain, that he is God’s revenger to execute wrath upon him that doeth evil. Here observe, that the sword is an instrument of death, and if it might never be drawn against many or few who violate the laws, and disturb society, then the ruler beareth the sword in vain, and he is no longer God’s minister to execute wrath upon him that doeth evil. Thus we see that the dreadful expedient of war is not only lawful, but in many cases is absolutely necessary for the preservation of life and liberty. And although it is not fully expressed in so many words, yet it is fully implied in many passages in the New Testament.

We nextly proceed to shew what are just causes of war. And 1. The taking away of our friends or fellow-citizens by force from their homes, employments, &c. When Chedorlaomer and his allies had conquered Sodom, he took Lot and his family, (probably not more than six souls, besides his servants) and carried them away captive. What a plausible plea Chedorlaomer might make for his conduct herein. He might say, "I found them among my enemies, and I could make no distinction, &c. But all this did not satisfy the holy patriarch—Lot was gone into captivity. He at once declared war. He lost no time, but with his confederates Aner, Eshcol, and Mamre pursued the victors, overtook and overcame them, and recovered his friends and their goods.

In the law of God, which was published with awful pomp and majesty on Mount Sinai, it was expressly commanded, that "He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death."\* Here we find ourselves under obligation to make war upon, and take the lives of men-stealers.

2. It is sufficient cause of war for one government to refuse or neglect to deliver up murderers to another government which is injured thereby. The wife of a Levite had proved a lewd character, and eloped, and went to her father's house. The man went after her; they were reconciled, and were returning to his dwelling, when night overtook them in Gibeah of Benjamin, and they turned in for lodging. But the lawless, lustful sons of Belial beset the house, and imperiously demanded brutal gratifications from these strangers. Arguments and intreaties were fruitless: in order to obtain any safety, the Levite had to deliver his wife. She was abused during the night, and died at the door in the twilight of the morning. Upon this the Levite called the attention of the nation, and four hundred thousand warriors assembled. They demanded of the tribe of Benjamin, the murderers.—But instead of complying with the demand, they prepared for war. But, lest they might be too hasty they inquired of the Lord, who directed that Judah should lead the van of the army to the battle. Now you will recollect that all these preparations were made to avenge the death of one woman, and she sustained but a poor character. But at length the battle was joined, and on the first day twenty-two thousand

\* Exod 21. 16.

of the Israelites were slain on the field, and the army routed. They then went up and wept before the Lord, asked counsel of the Lord, saying, Shall I go up again to battle against the children of Benjamin my brother? And the Lord said, Go up against him. They fought a second time, and were vanquished with the loss of eighteen thousand men.—Now if there had been present at that time “murmurers, complainers, &c.” how might they have vaunted, saying, “We told you better. Now you see that by this war you have offended God, and the Lord does not prosper you.” Or they might with Dr. Osgood, in his sermon on the first sabbath after the news of the declaration of war, say, “It is for things so trifling and unimportant, that it may be queried whether they would not be wickedly obtained at the hazard of a single life.” But here we may observe, that Israel had sinned and deserved divine scourges, and God might justly chuse in what way he would afflict them. Though they deserved not this from Benjamin, yet they merited it at the hands of God. These disasters had the desired effect: they went up to the house of God, and wept, and fasted, and offered burnt offerings, and peace offerings, and were humbled under his mighty hand. O that we may do the like! They again asked counsel of God, and he commanded them to go up and fight again, and promised them success. They fought again and obtained a complete victory.\* Thus we see, that for a government to withhold murderers from justice, is to open a door for a righteous war, and God says, Go up and fight.

From the foregoing discourse we infer—

1. That soldiers are sometimes necessary. In this world of sin, war is many times unavoidable; and when this is the case, the calling of a soldier is honorable; and we are not to feel any prepossessions against a man because he is a soldier; for many good men have been in the ranks, and many eminently pious men have commanded them. It is beneath no man to engage in the service of his country.

2. Our war with Great Britain is a just and righteous war. They have taken thousands of men from us, and compel them to fight against their brethren, more than Chedorlaomer took from Abraham, and that too under circumstances far

\* Jud 19 & 20 chap.

less eligible. Chedorlaomer found Lot among his enemies ; but British officers take our men out of our own vessels, while about their lawful callings, in time of profound peace ; and they retain them in worse than Egyptian bondage, (a few instances excepted) in defiance of all the possible remonstrances and overtures of our government. And after many years of painful negociation, and after insult upon the American flag, had been heaped upon insult, and after they had positively declared they would not give up—what ? the *usurpation*, for I cannot say “right of search.” After negociation itself was worn out, and the skill and enterprize of a number of the first men in the nation were in vain exhausted on the subject, then our government, as the last alternative, reluctantly declared war against those who thus trampled on our first rights. They have literally by force and arms stolen hundreds, yea, thousands of our home-born sons, and put to their work in their ships of war. Some of them I have seen and conversed with after providence had given them opportunity to desert, and they informed of many more which they had left behind, in the same bondage ; and some of the relatives of the men I saw are now present in this assembly. You are to understand that this man-stealing is sanctioned by the British government, of course the sin becomes theirs. A crime is not the less because committed by a multitude or by a government ; and those who are guilty of this crime, are by the laws of God adjudged to death. And when a nation has treated us in that way that Jehovah declares them guilty of death, then what advocate for sin, what enemy of the laws of God, and of our country will rise up and say, *There is no cause of war ?* or, *that it was wrong to proclaim war ?* From this view of facts we see that the supporters of this war are chastizing the insolent violaters of the laws of God and men.

Again, they, or their Indian allies, have withheld murderers ; and it was either to negotiate a better peace, or to chastize their wickedness, that Gen. Harrison marched his army when he was perfidiously beset by them in the night. Finally, if there can be any such thing as a just cause of war, according to the word of God, then that cause exists, and they are the aggressors. Of course, the labors of our government have been to induce the government of Great Britain to keep the laws of God. Therefore, in such a time, and on such an occasion as this, for men to take the advantage, and in

a dark and difficult time, exert themselves to cripple and break down the government, must be a crying sin against God, and calculated to destroy all order upon earth.

*Objection.* But if there be cause of war, the Canadians are not guilty of it, and why should we make war on them ?

*Answer.* They belong to that government, and support those unjust measures ; and in this way they become “ partakers of other men’s sins ;” and as they partake of her sins, they must share in her plagues. Again, if the God of nature should form a bridge across the Atlantic, and if we should march an hundred thousand men to the city of London, to fight there ; yet, even then, the men we should meet in the *field* would be as innocent of the *cause* of the war, as those Canadians. Those who make the mischief, are not commonly the men who fight the battles. And if the war should be confined to the ocean, the matter would be but little mended ; for of those whom we should combat, perhaps nine out of ten are as innocent of the cause of war, as the Canadians, and if they could, would (in all probability) gladly do us justice. Therefore it is easily seen that these cavils are started either by ignorant, or by wickedly designing men, to thwart every measure, and undermine our own government.

Again, we are sometimes asked what good it would do us if we should take the Canadas. To which we answer, that besides weakening the power that long has been, and bids fair to remain a scourge to us, it would probably put an end to Indian wars and depredations. For when the French owned the Canadas, the arms of the Indians were turned *from them* against our frontiers, and devastation and blood marked their progress, and no lasting peace with them could be obtained. But when the Canadas were taken from them by the British government, and we were in union with them, then Indian troubles principally, if not altogether subsided. But as soon as Great Britain declared war against us, our frontiers were again butchered, pillaged, and burnt, by those savages. Thus experience shews us that that power which owns the Canadas, owns the Indians in that sense, that they may without difficulty maintain peace with them. But so long as another nation owns that country, which feels in any degree hostile to us, so long it will be impossible for us to maintain any durable peace with those savage tribes. Therefore, if we owned the Canadas, our frontiers might in all probability rest in peace for the future. And if

it would do any good to save thousands of our inhabitants from the cruel tomahawk and scalping knife, then it will do just so much good for us to take the Canadas. But we are told that the Indians are a cruel blood thirsty people, and cannot be restrained from such barbarities, and that the British government is not to blame for that. To this we reply, that the foregoing observations might be justly considered a sufficient answer ; but we can easily add, that five dollars per scalp, offered by the crown of England, would readily make them thirst for blood. And besides, the temptation of five dollars per scalp, with rations, arms, ammunition, and clothing, has induced many who are *not Indians* to thirst for blood, and to be as cruel as the savages : witness the tories in the last war, and perhaps in this. Being thus encouraged by a professedly civilized power, their brutality not only extends to men under arms in the field, but defenceless prisoners are by the permission of British officers murdered and mangled. And even harmless women and children, by their fire-sides are barbarously tomahawked, and their bodies haggled in a manner too shocking to be described in this assembly, and British gold appears to be the cause of it.

Some, again, have the hardihood to tell us, that we cannot maintain peace with the Indians, because our government cheats them out of their lands. It would be much in favor of those who in this bare-faced manner impeach the government, to produce the evidence of it, otherwise their assertions will be deemed a wicked slander. And further, it is a notorious fact, that the British government has formerly been in the habit of granting to her own subjects large charters of the Indian's lands, without ever consulting them on the subject, or having so much as the shadow of a bargain : and yet they find no great difficulty in preserving peace with them over all this iniquity and injustice. And why ? Because there is no other nation which indefatigably stirs them up against them to hostility and blood.

3. We infer that the opposers of this war are encouraging our enemies to break the laws of God, to trample on our rights, and to despise our government and nation. And although we charitably believe there are many among them who intend no such thing, yet we firmly believe their conduct has directly that tendency.

4. Those who have preached up Great Britain, and preached down our own government, have preached up sin, and

preached down liberty, virtue, and public faith. There has long been a body of clergy which has busied itself much with the government, and preached accordingly. This has discovered itself in England as well as in America, and we are sorry to have occasion to add, that their conduct has laid them under the suspicion of being time-servers in this work. In the reign of Charles II. of England, while they were favored by the court, they could by oath "renounce the principle of taking arms against the king, on any pretence whatsoever." The doctrines of passive obedience and non-resistance were revived, and the bench and the pulpit seemed to vie with each other, which could shew the most zeal for unlimited power in the crown.\* This doctrine they preached above twenty years.† And the academic senate of the university of Oxford went so far as to pronounce it damnable doctrine to resist the king.‡ But the reverend gentlemen were soon put to the trial of their integrity in those high sounding professions. The event proved that all they meant, was, that it was damnable to oppose the civil authority while it established *them*, and crushed all dissenting denominations. In the reign of King James II. the court party manifested a partiality in favor of popish rulers in both church and state, upon which a final breach took place between the king and the clergy which had been established by law; and each sought to ruin the other. And those very clergymen who but a short time before professed that it was damnable to resist the king, now exerted their energies to preach him down, and they were among the first in the nation to oppose his measures in a spirited manner. Also they were among the first in the nation to invite over to England from the continent, the prince of Orange, to organize rebellion, and to expel king James from the throne.§ Similar clergymen have taken much the same course in America. In the time of president Adams' administration, those political divines were suited with the administration, and they preached up the old doctrine of *passive obedience and non-resistance*. The language was "subjection to the powers that be, for all power is of God. Whoso resisteth the power, resisteth the ordinance of God, and shall receive to himself damnation."— This doctrine thundered from the pulpit, and groaned from

\* Mod. Eur. vol. 4 p 7. & 110.

† Hist. Eng. ~~vol. 3~~ vol. 3 p 204

‡ Hist. Eng. ~~vol. 3~~ vol. 3. p. 204.

§ Mod. Eur. vol. 4. p. 148.




the press. I know this to be true, for I heard it, and I saw it. It is probable that at that time they entertained sanguine hopes of a national establishment in their favor. But the next administration changed the scene. And now this very body of men, with few exceptions, who then preached up such unqualified subjection to magistracy, now exert all their energies to preach down the government, and to render it contemptible and hateful to the people. The vilest abuse of government rolls like a torrent from their lips, and from their pens. Their pulpits, alas ! have become the trumpets of sedition, and bid fair to be the engines of rebellion. They seem almost ready to light the torch of civil war. Though Dr. Osgood says " Prudence leads them (Washingtonians or federalists) at present to cloak their opposition under constitutional forms." Should their present preaching succeed in overthrowing the government, and should the republicans begin to complain, I should expect soon to hear the the old doctrine again of *passive obedience, non-resistance*, and subjection to the powers that be, and damnation in default of it.— While professed gospel ministers conduct in this way, they little think how much infidelity they occasion. While they assiduously preach up the importance of having good men to rule over us, stubborn facts convince us, that by " good men" they only mean those who will favor their schemes. We can adduce plenty of facts, but forbear at present.

5. We infer that the government of Great Britain is a very wicked government. I am not insensible that this inference will be unpopular among a particular class of men at this day, who are stiling it the " bulwark of our holy religion." but I have been long in the habit of thinking, that the Lord Jesus Christ is the bulwark of the *Bible religion*; he is the impregnable rock on which it is founded; he is a wall of fire round about his church, and the glory in the midst of it. All religion which HE is not willing to support, I am willing should fall, and the sooner the better. We have no doubt but there are many great and good men in England, and we believe they have made great exertions for the spread of gospel light in the world; but it is not the government that does this, but it is done by the contributions and exertions of individuals; many of whom, perhaps, are as much grieved with the conduct of their rulers, as we are, and would do us justice if they could. But notwithstanding all the great and good things done there, their government is wicked, for it

encourages men-stealing, and by the laws of God they deserve to die : and they have, beyond any other nation, committed depredations on our commerce.

Their inconsistency appears in establishing Episcopacy for the religion of England, to the injury and oppression of all dissenting denominations. But in another part of their dominions, even in the province of Quebec, Popery is the established religion. This is the more extraordinary, in as much as British divines have formerly agreed to pronounce the Pope and his religion "The man of sin—the mystery of iniquity—antichrist—the mother of harlots, and abominations of the earth." But to proceed ; in Asia, where they have colonies, they appear to shew a strong predilection for paganism, and have given the gospel missionaries there much trouble, perhaps more than ever the heathen did. And when a number of pious young men from an apparently apostolical spirit, volunteered on a mission *for life*, to bear the gospel lamp into that vast region and *shadow* of death, they were ordered by this government to re-embark, and return to America : and it was at the end of many prayers to God, and petitions to those rulers by the authority of the college at Calcutta, that the government could be prevailed on to let them stay any where in those regions. How much honesty or piety there is in such a government, judge ye. And to me, it appears somewhat remarkable, that men who claim almost exclusively the monopoly of knowledge, piety, &c. should have the front to tell the world, that *this government* is the bulwark of our holy religion !—The best that can be said of the matter, is, that it is a melancholy proof of how far good men can be swayed by party spirit. And their shifting from preaching *up*, to preaching *down* government, as the tide turns, goes to prove the same thing. To which I only add, that their wickedness appears in purchasing scalps of the savages, taken from prisoners murdered in cool blood, and also, from defenceless women and children.

6. We further infer, that the blood and treasure which has been expended in this war, has on our part, been nobly sacrificed. It has been in vindication of the laws of God, and the inalienable rights of our country. But we are sorry to have occasion to add, that in our judgment, the opposition party has been in a great measure guilty of this blood. Their opposition has been violent, and has greatly distracted our councils at home ; and every man of sense and infor-

mation knows, that this would stifle all negotiations abroad, among those who were in any degree jealous of our prosperity and growth, and hostile to our rapid advancement. It is well known that when one nation wishes to get an advantage of another, they hardly wish for a fairer opportunity, than to see them divided into nearly equal parties at home, and violently opposing each other. And it appears perfectly candid to state, that if it had not been for this opposition, and this *internal* support of all British measures, in all probability they would long ago have given up in an *unqualified manner* their "orders in council," and usurpation of "search"; and would have honorably settled the difficulty.

But when their cause was advocated *here*, by a respectable body of clergy, and by many other citizens of distinction, and our own government trampled on by them, then who could expect any accommodating spirit in our enemies, or any success in negotiations?

It is truly surprising, that since Mr. Jefferson filled the chair of state, they have almost uniformly opposed every measure of government, be it what it might. They have seemed unwilling to believe, that Congress had even blundered into any thing that was right. But will they undertake to tell us that those venerable sages are so infatuated that they can do nothing right? If you should hear a man *habitually, lengthily, and violently* exclaim against his neighbors, as being wrong, all wrong, and altogether wrong, where would you think the blame lay?

It is both surprising and alarming, to find among ourselves a class of men who profess great veneration for president Washington, and tell the world that they follow his maxims and rules, when they knowingly, materially depart from some of his first principles. Towards the evening of his life, he in a most solemn manner, and with the pathos of a dying man, warned his country against the contagious breath that should presume to speak of an "Eastern influence and a western influence," or even propose dividing the United States into two distinct governments. He also condemned in toto, all secret societies and cabals, for the purpose of undermining, overawing, or revolutionizing government.\* And when we see them bearing the effigy of general Washington, and

\* It is too notorious to need proof, that Washingtonians talk and act as above.

also the constitution of the United States, as emblematical of loyalty to the constitution, and veneration for the political doctrines of that great and good man, the following words of our Lord seem appropriate : *Judas, betrayest thou the son of man with a kiss ?*

But perhaps it will be said, We do not wish to oppose government abstractly considered—we only wish to change men and measures. Probably Absalom would have said the same. He did not wish to oppose government, nor set aside the Mosaic national constitution ; he only wished to change men and measures. All he wanted was to crowd the good old king from the throne, and sit upon it himself.

A word of exhortation will close the discourse. Soldiers of every class, be faithful, be valient, shew that soldiers can be good men. Do honor to the military character. Live in the fear of God, and may the Lord grant you his blessing.—Remember your injured country. Think of the honest indignation of our government. Think of the slavery of our brethren, who are by force and arms pressed away from all that is dear to them, to serve on board ships of war ; in comparison of which, in their situation, a state's prison would be a palace. These home-born Americans must now turn their arms against their dear mother country, and perhaps shed the blood of their own *natural brothers*. If they refuse to fight, they are threatened with being “ tied up, and shot like dogs.” How often they wring their hands for anguish, and in the agonies of their soul, exclaim, “ O my father ! O my mother ! O my brothers and sisters ! Would to God I might once more see your faces in this world ! But, alas ! I have no prospect of it.”—Think of the feelings of agonizing parents. Their sons whom they have tenderly brought up, are now in the hands of those who will sport with their tears, and mock at their most humble supplications for liberation.—Yea, the son on whom they fondly depended to sustain their declining years, is gone ! He is dragged away to be constantly exposed to the dangers of winds and seas, and of warfare. How often they cry to HIM, whom winds, and seas, and balls obey, to preserve their long lost child, and restore him to them once more. While parents pray, brothers and sisters weep, and feel the pangs of woe. But if those unfortunate sufferers have left wives and children at home, we shall not attempt to describe their feelings, for language cannot paint them. God and your country call upon you to redress their wrongs. Up ! be about your work.

## APPENDIX.

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SINCE delivering the foregoing discourse, I was told that some in town doubted whether the British government bought American scalps of the Indians, and especially in time of peace. I therefore wrote to the hon. James Witherell (who had formerly for years served as judge in the Michigan territory) requesting the communication of such light on the subject as he might possess. He wrote me, and, among other things, states, that from "the states of Ohio and Kentucky many hundreds of scalps have been borne to Detroit in triumph, while it was withheld by the British government for twelve years after the treaty of peace in 1762. Nor do I hesitate to declare as a fact, that the most respectable old inhabitants of Detroit are willing to testify, that during the expeditions conducted by Generals Harnier, St. Clair, and Wayne, *British officers* have blacked, and otherwise disguised themselves, and accompanied the savages to the combat—and that when the Indians have returned from slaughter with large numbers of American scalps, the British have fired *feu de joys* from the fort Detroit, and roasted whole oxen, to celebrate the achievement. In fact, Col. A. of the river Rasin, (and a Scotchman too) has told me that he saw a British officer washing off his paint at the rapids of the Miami river of lake Erie, the day after Gen. Wayne defeated the Indians near that spot, on the 20th of August, 1794, within our own territory, and twelve years after the treaty of peace with England."

By the following extract it will appear, that about a thousand scalps were taken, and put up in packages for the governor of Canada, within a few years after the close of the last war, and by the "talk" of the Indian chiefs, it is plain they were rewarded for so doing *in time of peace*. It seems that those packages, and the speech of the Indian chiefs tell into the hands of our army who went to avenge those depredations.

BOSTON. MARCH 12.

*Extract of a letter from captain Gerrish, of the N. England militia, dated Albany March 7, 1787.*

"The peltry taken in the expedition, will, you see, amount to a good deal of money. The possession of this booty at first gave us pleasure; but we were struck with horror to find among the packages, eight large ones containing scalps of our unfortunate country folks, taken in the 3 last years by the Seneca Indians, from the inhabitants of the frontiers of New-York, New-Jersey, Pennsylvania, and Virginia, and sent by them as a present to colonel Haldimand, governor of Canada, in order to be by him transmitted to England. They were accompanied by the following curious letter to that gentleman.

*Tiga, January 3, 1787.*

"May it please your excellency,

At the request of the Seneca chiefs, I herewith send to your excellency, under the care of James Boyd, eight packages of scalps, cured, dried, hooped, and painted with all the Indian triumphal marks, of which the following is invoice and explanation:

No. 1 Containing 43 scalps of Congress soldiers, killed in different skirmishes : these are stretched on black hoops, 4 inch diameter—the inside of the skin painted red, with a small black spot, to note their being killed with bullets. Also 62 of farmers, killed in their houses ; the hoops painted red—the skin painted brown and marked with a hoe—a black circle all round, to denote their being surprised in the night—a black hatchet in the middle, signifying their being killed with that weapon.

No. 2 Containing 98 of farmers, killed in their houses—hoops red, figure of a hoe, to mark their profession—great white circle and sun, to shew they were surprised in the day time—a little red foot, to shew they stood upon their defence, and died fighting for their lives and families.

No. 3. Containing 97 of farmers : hoops green, to shew they were killed in the fields—a large white circle, with a little round mark on it, for the sun, to shew it was in the day time—black bullet mark on some, a hatchet on others.

No. 4 Containing 102 of farmers, mixed of several of the marks above, only 18 marked with a little yellow flame, to denote their being of prisoners burnt alive, after being scalped, their nails pulled out by the roots, and other torments ; one of these latter, supposed to be of an American clergyman, his band being fixed to the hoop of his scalp. Most of the farmers appear, by the hair, to have been young or middle aged men, there being but 67 very grey heads among them all ; which makes the service more essential.

No. 5 Containing 88 scalps of women, hair long, braided in the Indian fashion, to shew they were mothers—hoops blue ; skin yellow, ground with little red tad-poles, to represent, by way of triumph, the tears of grief occasioned to their relations—a black scalping-knife, or hatchet at the bottom, to mark their being killed by those instruments. 17 others, hair very grey—black hoops—plain brown colour—no marks but the short club or casse-tete, to shew they were knocked down dead, or had their brains beat out.

No. 6. Containing 193 boys' scalps of various ages : small green hoops, whitish ground on the skin, with red tears in the middle, and black marks, knife, hatchet, or club, as their death happened.

No. 7. Containing 211 girls' scalps, big and little : small yellow hoops, white ground—tears, hatchet, club, scalping knife, &c.

No. 8. This package is a mixture of all the varieties above mentioned, to the number of 122 ; with a box of birch bark, containing 29 little infants' scalps, of various sizes—small white hoops, white ground : no tears, and only a little black knife in the middle, to shew they were ripped out of their mother's bellies.

With these packs the chiefs send to your excellency the following speech, delivered by Conicogatchie in council, interpreted by the elder Moore, the trader, and taken down by me in writing.

*Father*,—We send you herewith many scalps, that you may see we are not idle friends.

*A Blue Belt.*

*Father*,—We wish you to send these scalps over the water to the great king, that he may regard them, and be refreshed, and that he may see our faithfulness in destroying his enemies, and be convinced that his presents have not been made to an ungrateful people.

*A Blue and White Belt with Red Tassels.*

*Father*,

Attend to what I am now going to say ; it is a matter of much weight. The great king's enemies are many, and they grow fast in number. They were formerly like young panthers ; they could neither

bite nor scratch ; we could play with them safely ; we feared nothing they could do to us. But now their bodies has become as big as the elk, and strong as the buffalo ; they have also got great and sharp claws. They have driven us out of our country for taking part in your quarrel. We expect the great king will give us another country, that our children may live after us, and be his friends and children as we are. Say this for us to our great king. To enforce it, give this belt.

*A Great White Belt, with Blue Tassels.*

*Father,*

We have only to say further, that your traders exact more than ever for their goods ; and our hunting is lessened by the war, so that we have fewer skins to give for them. This ruins us. Think of some remedy. We are poor ; and you have plenty of every thing. We know you will send us powder and guns, and knives and hatchets ; but we also want shirts and blankets.

*A Little White Belt.*

" I do not doubt but that your excellency will think it proper to give some further encouragement to those honest people. The high prices they complain of, are the necessary effect of the war. Whatever presents may be sent for them through my hands, shall be distributed with prudence and fidelity. I have the honor of being your excellency's most obedient and most humble servant,

JAMES CRAWFORD."

I, REUBEN WOOD, of Middletown, Vt. of lawful age, testify and say, that I was in Upper Canada at the time of the battle at Queenstown, and Dr. Baker, surgeon of the British ship Earl of Moria, told me he saw the Indians sell a quantity of American scalps to the British, at Little York, at five dollars each. I also understood the same from various other sources in Canada.

R. WOOD.

Sworn before me, at Middletown, 18th May, 1814.

J. CLARK, Just. Peace.

To the above I could add much more, from documents now in my possession, but the above is sufficient for all who are willing to be convinced. The public will now judge whether it can be proved, that the British government buy of the Indians American scalps.

S. HAYNES.