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America's Founding Patriots



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HONORING OUR PAST

Special Interest Articles:

- **REMEMBERING OUR PAST,**
an introduction by J. S.
Smithies.
- **SKETCHES OF THE LIFE &
CHARACTER OF THE REV.
LEMUEL HAYNES, A.M.** by
William b. Sprague, D.D.
- The Vocabulary of Moral
Character, **NOAH
WEBSTER'S 1828
DICTIONARY.**

During 2011, Intrepid Books is proud to continue the series on America's Founding Patriots. These reprints of historical documents and books provide us with the stories of our national's hero's and heroine's.

With the American social structure coming under fire from many areas of the modern world, we need to pause and remember our past; not only the noble deeds done, but the people who helped to form our nation.

The lives of these individuals should inspire us today and allow us to realize that each of us are unique and have the capacity to change the world around us. We each have the power to change our lives internally with our thoughts and externally with our actions and deeds.

We have the power to change our families through the choices we make.

We have the power to change our schools and business by living the principles that our Founding Patriots believed it.

We have the power to change our communities, states, and nation by accepting the great responsibilities that come with living in the greatest nation known. To those that much has been given, much is expected.

We hope you enjoy learning about our Founding Patriots.

LEMUEL HAYNES – PART ONE

In this newsletter, we will be remembering an African American man who earned his freedom, then fought during the American Revolution for the ideas he believed in and ultimately became one of America's first Black Ministers.

In this edition, we will be learning about Lemuel Haynes' early life up through the American Revolution.

To tell his story, we will be reprinting portions of **SKETCHES OF THE LIFE AND CHARACTER OF THE REV. LEMUEL HAYNES, A.M.** by William B. Sprague, D.D., Harper & Brothers, New York, 1837.

SKETCHES OF THE LIFE AND CHARACTER OF THE REV. LEMUEL HAYNES, A.M. by William B. Sprague, D.D.

CHAPTER 1 EARLY HISTORY OF MR. HAYNES.



It often occurs that useful men are found to have derived their origin from parents in an obscure condition. Many individuals in whom native talents were lodged, which by education might have blessed and even astonished the world, have passed on unnoticed to the grave, while others have been the ornaments of science, of religion, and of civil liberty. It is delightful to behold such men overcoming all the obstacles, which encompass their path, and pressing their way onward through every form of opposition. The life of one who has risen to distinction by his own efforts, and has thought, and labored, and suffered for the welfare of mankind, is worthy of being delineated for the entertainment and instruction of the world.

In various periods of time there have been Africans whose intellectual powers and attainments would be an ornament to any age or country. Among warriors few have held a higher rank than Hanno and Hannibal.

The poetic works of Terence were admired in the Augustan age, and have survived the devastations of two thousand years. Cyprian, Bishop of Carthage, whose memory is dear to all Christendom, and Augustine, Bishop of Hippo, the successful defender of the church from Pelagius and his heresies, were sons of Africa.

It is believed that, could a full and faithful biography of the worthy subject of this memoir be furnished, it would do much to exemplify what unaided vigor of mind, even in unfavorable circumstances, can effect. It would place before the community an instance of unfeigned piety and sanctified genius. This is the manifest tendency of all the records, which can now be procured respecting him, and of all the recollections of those who knew him, in the most interesting and trying situations in which he was placed. If these shall exhibit the various parts of his life as to give the prominent features of his character, they can hardly fail to mitigate the unreasonable prejudices against the Africans in our land, to encourage those who, though beset by difficulties, are anxious to improve their minds and their hearts, and, finally, to exemplify the power of divine grace over the affections and lives of men.

LEMUEL HAYNES was born July 18th, 1758, at West Hartford, Connecticut. He was a partially colored man, his father being of unmingled African extraction, and his mother a white woman of respectable ancestry in New-England. He bore up the name of neither father nor mother, but probably of the man under whose roof he received his birth. Tradition says that his mother, in a fit of displeasure with her host for some supposed neglect, called her child by his name.

“Mother’s love, and love for ever.” The affection of a mother to her newborn infant is one of the most powerful and active of the natural instincts. But mothers may forget. This unhappy child was abandoned by his parents in early infancy, and was never, to the end of life, favored with a single expression of a mother’s kindness. He was thus an orphan, not by the bereaving hand of God, but by the cold neglect of those who ought to have been his most affectionate guardians. The tincture of his skin he knew to be an obstacle to his being identified in interest and in life with those among whom he dwelt.

“He bore up the name of neither his father nor mother, but probably of the man under whose roof he received his birth.”

SKETCHES OF THE LIFE AND CHARACTER OF THE REV.

LEMUEL HAYNES, A.M. – continues:

His susceptible mind soon began to feel its forlorn condition. In the bitterness of his grief, he must often have uttered his complaint in language like the following: *“Let the day perish wherein I was born; let darkness and the shadow of death stain it.”* His mother refused to visit him or to see him. Tradition says, that when a lad, he providentially met his mother in an adjoining town, at the house of a relative; and then he fondly expected that he should at least receive some kind attentions from her. But he was sadly disappointed. She was determined to elude the interview. At length he caught a glimpse of her as she was attempting to escape from him. Vexed and mortified at such an instance of unnatural contempt from his mother, he accosted her in the language of severe, but merited rebuke.

Though thus contending with troubles which would have destroyed the elasticity of common minds, an unseen hand had been directing the destinies of the poor boy. A remarkable providence had placed him, in early infancy, in a kind and religious family, where all his wants were well supplied.

Now he realized the *“orphan's hope”*—*“When my father and my mother forsake me, then the Lord will take me up.”* This part of the story can be best told in his own simple language:

“When I was five months old I was carried, to Granville, Massachusetts, and bound out as a servant to Deacon David Rose till I was twenty-one. He was a man of singular piety. ¹ I was taught the principles of religion. His wife, my mistress, had a peculiar attachment to me: she treated me as though I was her own child.”

I remember it was a saying among the neighbors, that she loved Lemuel more, than her own children. The people of Middle Granville, among whom he passed the first thirty-two years of his life, were a choice company of emigrants from Durham, Connecticut. They had been brought up under the ministry of the Rev. Nathaniel Chauncey, and he had consecrated most of them, in their infancy, with the sacramental water.

They possessed the bold and intelligent spirit it which usually marks the character of those who break away from the home of their fathers, and encounter the perils and privations of a rugged desert. That they possessed their full share of intellectual worth is manifest from the fact that of the youth in this small parish, with a population of less than seven hundred, one has become a member of Congress, one a judge of the superior court, and as many as fourteen have entered the office of the Christian ministry.

Deacon Rose was one of the first settlers, and a practical agriculturist. Having a farm to subdue that was covered with thick forest, Lemuel had the simple and hardy education common to these mountainous regions. The God of the forlorn sent him into this religious family, where the Sabbath was sanctified, daily prayer offered, and the evening preceding the Sabbath sacredly employed in the religious instruction of the household. In this beloved retreat he found a home, not only till he was “twenty-one,” but until his ordination as a minister of the gospel. Thus removed from the low and forward associates to which such a child must have been exposed in many places, was he trained up under the influence of pious example, and his mind was, early imbued with religious knowledge. A more suitable place could not have been found. As a servant-boy, he was strictly and firmly faithful to his trust; so that anyone acquainted with him would not be inclined to inquire with Solomon, Proverbs XX.6, “A faithful man who can find!”

*“When my father
and my mother
forsake me, then
the Lord will take
me up.”*




SKETCHES OF THE LIFE AND CHARACTER OF THE REV. LEMUEL HAYNES, A.M. – continues:

Indeed, but few years had passed over his head before he discovered such prudence in the management of his master's business, that the oversight of it was almost wholly committed to him. If a horse was to be purchased, Lemuel was the purchaser. He went unbidden to his daily toils and cares, and every thing prospered in his hands.

“My mind was filled with solemn awe of God's great power and majesty...”

When he was a small boy he experienced a dreadful alarm in a thunder storm, which made an impression that was never effaced. The circumstances of this affecting event, he used to relate to his family in nearly the following words:

“One evening as I was left at home alone, a dark cloud came over, and the air was filled with streams of lightning, and with terrible peals of thunder, and the house shook. At first I had fearful apprehension that the last great day was come, and that the world would be burnt up. My mind was filled with solemn awe of God's great power and majesty. I was afraid of being struck dead and sent to hell. I had a solemn conviction that I was unprepared, and that it would be a fearful thing to fall into the hands of the living God.”



To what extent the scenes of this evening affected his tender and thoughtful mind is not fully known. It is stated, however, that he retained the impression, which solitude of condition, and especially the view of his unfitness to die, were calculated to make. Ever after he was peculiarly affected during thunderstorms, and never failed to allude to them in prayer in terms of grateful recollection. Of these the following is a specimen: *“We thank thee that thy lightning's awful blaze has not consumed our dwelling, nor been commissioned to burn the thread of life as in a moment.”*

If a storm of thunder arose during the hour of worship in his family, it was custom to sing Watts hymn entitled, “God the Thunderer; or, the Last Judgment and Hell.”

“Sing to the Lord, ye heav'nly hosts,
And thou, O earth, adore;
Let death and hell through all their coasts
Stand trembling at his power.

His sounding chariot shakes the sky,
He makes the clouds his throne;
There all his stores of lightning lie,
Till vengeance darts them down.

His nostrils breathe out fiery streams
And from his awful tongue
A sovereign voice divides the flames,
And thunder roars along.

Think, O my soul! the dreadful day,
When this incensed God
Shall rend the sky, and burn the sea,
And fling His wrath abroad.

What shall the wretch the sinner do?
He once defied the Lord;
But he shall dread the Thund'rer now,
And sink beneath his word.

Tempests of angry fire shall roll
To blast the rebel worm,
And beat upon his naked soul
In one eternal storm.

SKETCHES OF THE LIFE AND CHARACTER OF THE REV. LEMUEL HAYNES, A.M. – continues:



About the same time he experienced a wonderful deliverance from perishing in the water. He had gone, with a number of his mates, to bathe in the river. It was one of his first attempts in learning to swim. While they were amusing themselves near the shore, Lemuel ventured beyond his depth, and soon sunk in deep water. His young friends had not the skill, nor even the power, to save him. In his allusions to this memorable event of his life, he used to say—

“I immediately sunk to the bottom, and should without doubt have been drowned, had not a friend, who was not far off, plunged into the water and conveyed me to the shore.”

This narrow escape from a watery grave he often alluded to, even in the pulpit, as illustrating the special and merciful care of Divine providence towards himself in that dangerous season of life.

“Those who observe providences shall have providences to observe.” Some time after this, there was another event, which he could never call to mind but with admiration and gratitude. He went out to drive a young ox to the slaughter, and, as he was passing through a forest, the ox determined to return. But he resolutely urged him forward with considerable violence, till at length, irritated to madness, the animal turned upon his driver, and with his sharp horns inflicted several wounds on his face and head. With much difficulty, and pursued by the ox, he escaped to a tree. By passing continually and rapidly round it, was able just to elude the strokes of his horns. At the moment when he was nearly exhausted by exertion and terror, some person came and diverted the attention of the infuriated animal, and saved his life. His wounds, by medical aid, were ultimately healed, but his deliverance from an untimely and dreadful death was never forgotten.

Long afterward, even to the close of his life, it was remembered and mentioned with much gratitude. He was a firm believer in a special providence, and often expressed his belief by quoting a favorite passage from John Newton: *“Did I not believe in particular providence of God, I should not dare to step my foot out of doors.”*

It was a just saying of Juvenal, *“Maxima pueris debetur reverentia.”*² An instance strikingly illustrative of this principle occurred to Lemuel Haynes, at the age of nine or ten. Being very expert as a ploughboy, he was frequently employed by a neighbor of licentious principles. By this man religion was often ridiculed in his hearing, and the prayers of his godly master were from day to day the subject of profane jest. The infection, thus infused, soon produced unhappy effects in his susceptible mind. He actually began to think, that, peradventure, religion is but a small business. Not many months passed away; however, before the family of the scoffer was visited with mortal disease, and one or more of them were carried to the grave. *“In the time of adversity”* he began to *“consider.”* His views respecting the important subject of religion were changed and he sent for Deacon Rose to pray with him. Lemuel saw the force of truth at once. He reasoned thus—*“If prayer and religion are needful in sickness and in death, they must be important in health and in life.”* Nearly seventy years afterward, in his last visit to Granville, he referred to this remarkable incident with grateful acknowledgment of the hand of the Lord, which had thus saved him from the withering influence of infidelity.

SKETCHES OF THE LIFE AND CHARACTER OF THE REV. LEMUEL HAYNES, A.M. – continues:

The extent, particularity, and accuracy of the knowledge which he eventually acquired of various subjects, and especially of his profession, have led intelligent men who were acquainted with him to inquire how he emerged from his obscurity, and by what means and efforts he arrived at the intellectual rank and influence which he held during so great a portion of his life. From all that can now be learned respecting him, it appears that he possessed the facility in the acquisition of knowledge, which is "*the birthright of genius.*" It was one condition of his indenture that, "*in common with other children, he should enjoy the usual advantages of a district-school education.*"

As, in the newly settled village where he resided, schools were in session but few months in the year; and the teachers but moderately educated, his early opportunities for instruction must have been very limited. Business often kept him from school, or caused him to arrive at a late hour. How highly his scanty privileges were appreciated may be learned from his own words:--

"As I had the advantage of attending a common school equal with the other children, I was early taught to read; to which I was greatly attached, and could vie with almost any of my age."

The remark has been a thousand times repeated that, "*Lemuel Haynes got his education in the chimney-corner.*" This is literally true. It may be necessary to say here, that chimneys among the early settlers on the western hills in New England were of a peculiar structure. They were built of huge stones, with a broad base, occupying at least one third of the ground covered by the building. The fireplace seems to have received its form either with reference to its consuming the greatest quantity of fuel, or for the purpose of forming a kind of, sitting-room for the younger members of the family. Hence the fireplace was nearly eight feet between the sides and a full yard in depth. In one extreme was the oven, and in front of it was the long square block, which would comfortably seat the children, one, two, or three in number, as the case might require. Such was the "*chimney-corner*" where Lemuel Haynes in his childhood laid the foundation of his future usefulness.

While his mates were sporting in the streets; and even round the door, you might see him sitting on his block with his book in his hand. Evening after evening he plied his studies by firelight, having the preceding day laid in a store of pine knots and other combustibles for the purpose. The luxury of a candle he rarely enjoyed. Here he studied his spelling-book and Psalter till he had literally

devoured them. He studied the Bible till he could produce by memory most of the texts which have a bearing upon the essential doctrines of grace; and could also with nearly infallible accuracy to the book, chapter, and verse where they might be found. At length he procured Young's Night Thoughts, and was soon able to repeat portions of it, together with a great part of Watts's Psalms and Hymns. All this and much more he accomplished on his block in the chimney-corner by firelight.

At the same time no boy in the neighborhood performed a greater amount of manual labor. Bound by indenture as a servant, he was obliged to labor hard through the day, so that the hours of the evening and the twilight of the morning were his only time for mental improvement.

And yet he had a system. One day, on meeting a youth who had been his schoolmate, he said to him, "*Israel, how do you succeed in your studies?*" After hearing the reply, he added, "*I make it my rule to know something more every night than I knew in the morning.*"

Here is the grand secret of his attainments. Whatever might be the urgency of his labor; he made every passing day contribute something to his improvement. This was undoubtedly the governing principle of life. And as in immediate vicinity there were but few books, he converted inanimate things into instructors, so that he found:

*"Tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing."*

Thus he struggled forward in a course of study, and, as far as he was taught at all, he was own teacher. Though almost without books, and entirely without teachers except in the rudiments of reading and penmanship, and exposed to numerous hindrances and perplexities, his mind was subjected to unremitting and severe discipline. And if he, suffered by the absence of the usual advantages of liberally educated men, he must have been led at least to try his own powers, and to form habits of independence and decision.

A general scarcity of books was one of the severest difficulties which he had to encounter. There was no public library in the place. The Bible, Psalter, spelling-book, and perhaps a volume or two of sermons, comprised the library of the most respectable families. Hence he remarks—

"I was constantly inquiring after books, especially in theology. I was greatly pleased with the writings of Watts and Doddridge, and with Young's Night Thoughts. My good master encouraged me in the matter."

At the age about sixteen or seventeen he again experienced a narrow escape from the fatal snare of the infidel. A professional gentleman had moved into the place who owned a small library. The privilege of using his books was granted to young Haynes. Having borrowed and thoroughly read one book after another, he at length received the loan of a volume, which contained the principles of a poisonous infidelity. He was now at that perilous period of life when the unformed mind is specially exposed to the influence of skepticism. As yet he was a stranger to the renewing operations of grace. He soon learned the character of the book, and, recollecting his former exposure, determined not to read it. Having invented a suitable reproof, and wrought it into two or three poetic couplets, he put it into the book and returned it to the owner. The doctor was exceedingly mortified at having subjected himself to so just a reproof from a poor servant-boy, and never again attempted to obtrude infidel principles upon him.

Deacon Rose seceded from the first church in Granville, and united with a small company of Christians styled "*separates*." While he attended on the Sabbath a meeting of his separate brethren, his wife strenuously adhered to the church, and no ordinary obstacle could detain her from the house of God on the Lord's day. It fell to the lot of Lemuel to accompany her, of which he has given a very amusing account.

"I used to carry my mistress across the mountain Sabbath days to meeting. She was a member of Reverend Mr. Smith's church. In the winter our carriage was a one-horse sled; the box was two boards, with four round sticks to couple them together. In this humble plight I used to take a great deal of satisfaction in waiting on my good old mistress from time to time."

In the intermission, especially in the warm season, he often stole away into the forest, and spent the hour in devout meditation and prayer. At other times, when even but a boy, he sometimes collected his youthful acquaintances around him, and repeated in their hearing the moving sermon with wonderful accuracy. At night, whenever requested by Deacon Rose, he gave him from memory a copious analysis of the sermons and other religious services of the house of God.

In 1775 the excellent and pious Mrs. Rose died. In her death he lost every thing comprehended in the endearing name of "*mother*." She had adopted him as her own son in early infancy, and tenderly trained him up in the nature and admonition of the Lord. This memorable and grievous affliction he has recorded in the following words:--

"Soon after I came of age, God was pleased to take my mistress away, to my inexpressible sorrow. It caused me bitter mourning and lamentation."

Chapter One - Footnotes:

¹ Deacon Rose was remarkable for his spirituality and communion with God. He was often called in to pray with the sick and the dying, and he was endowed with the gift, and especially with the spirit of prayer. Such was his holy walk with God that his face seemed to shine, like that of Moses after he had been with God on the mount. He felt tenderly concerned for the salvation of sinners and, as he had opportunity, solemnly admonished them, and often with good effect. It is related, in illustration of his character in this respect, that, going one morning into his neighbor's home, he said to the woman -- "*Good morning: how do you do? How does your soul do?*" This salutation was uttered with so much tenderness that the woman was instantly brought under pungent conviction of sin, which resulted in a hope in the Lord Jesus unto salvation.

² "*The most circumspect deportment should be maintained in the presence of children.*"

CHAPTER TWO

HISTORY OF MR. HAYNES CONTINUED TILL HE COMMENCES STUDYING FOR THE MINISTRY.

In the life of every good man, with the exception of such as are sanctified in their infancy, there is a marked period, when the great change is experienced to which the Savior refers when he says, "*Ye must be born again*." In some instances, men of high attainments piety; instead of pointing to the time of this change, can only adopt the language of the blind man; "*One thing I know, that whereas I was blind, now I see*." Baxter could tell neither the day, the month, nor the year in which he was made alive in Christ Jesus. Edwards, Brainard, Richmond, and many others, leave us in little or no doubt respecting the time of their conversion to God; of this class was Mr. Haynes. Though he has left to us no means of fixing on the day, not even the year, in which he was renewed in the spirit of his mind, yet he often spoke of a time, and particularly described the place where it occurred. In childhood, indeed, he was the subject of religious impressions, but it was not till his arrival at mature years that he was enabled, after a season of great distress, to accept the salvation of the gospel. In a letter written in answer to the particular inquiries of a friend, he gave the following account of this interesting event:

"I remember I often had serious impressions, or fearful apprehensions of going to hell. I spent much time in what I called secret prayer. I was one evening greatly alarmed by the Aurora Borealis, or Northern Lights. It was in that day esteemed a presage of the day of judgment. For many days and nights I was greatly alarmed, through fear of appearing before the bar of God, knowing that I was a sinner; I cannot express the terrors of mind that I felt. One evening, being under an apple-tree mourning my wretched situation, I hope I found the Savior. I always visit the place when I come to Granville, and, when I can, I pluck some fruit from

the tree and carry it home: it is sweet to my taste. I have fears at times that I am deceived, but still I hope. Reading a verse in Mr. Erskine's sonnets a little strengthened me. In describing marks of grace, he asks,

*“Dost ask the place, the spot of land,
Where Jesus did thee meet?
And how he got thy heart and hand?
Thy husband then was sweet.”*

“Soon after I united with the church in East Granville, and was baptized by the Rev. Jonathan Huntington, minister or pastor of the church in Worthington.”

Mr. Haynes, during his minority, enjoyed the labors of a faithful evangelical minister, and has left, in a letter to a friend the following tribute to his memory:--

“You wish me to give a biographical sketch of the Reverend Jedediah Smith. I am not able to say much, being young, and much of the time inattentive and too indifferent to the preaching of the gospel; but I have the impression that he was an evangelical preacher. He used to make, at times, considerable impression on my mind: He used to zealously call upon the youth to remember their Creator. He would preach to us the dreadful state of the damned, and the necessity of being born of God. I used at times, after hearing his solemn addresses, in the intermission, to retire by myself up north of the old meeting-house for meditation and prayer. I remember that Mr. Smith was very pointed against vice and immorality.”

“The sentiments of Dr. Hopkins were very unpopular in that day. Many considered them unscriptural Mr. Smith, though a Calvinist, did not approve of them; which was the case with many good ministers; the doctrines of the gospel; being illustrated in a novel point of light, were not so readily embraced. The cause of division between Mr. Smith and his people was the subject of the qualifications for church membership. When he was called to settle in Granville, he suggested that he was inclined to be a Stoddardian, or in sentiment with Mr. Stoddard of Northampton, who did not hold evidence of grace to be a necessary term of admission into the visible church. Many of the church thought differently, and were of Edwards's opinion. Mr. Smith observed that he had not investigated the matter so accurately as he could wish. Not much more was said on the subject. He was ordained, though some of the members of the church were not entirely satisfied. There was good harmony existing between the minister and people for many years, and several revivals of religion, particularly among the youth.

He was a man of remarkable piety, pleasantness, and affability.”

To the above account it may be proper to add, that in 1776, the Rev. Smith, after a ministry of twenty years, was dismissed from his pastoral charge. Having preached his farewell sermon to his flock in Granville, he embarked at Middletown, with his family, for Louisiana, which was then nearly an unbroken desert. Previous to reaching the place of his destination, he went to the *“bourn from whence no traveler, he returns.”* In a lingering passage up the Mississippi, being exposed to heat and a noxious atmosphere, he was attacked with fever, and in a phrensy leaped overboard into the river. By the efforts of the mariners he was rescued from the water, but soon after died, and was buried on the land. The river gradually encroached on the bank where he lay, till, in a flood, the grave, with its precious deposits, was borne away, and, as in the case of Moses, *“no man knoweth of his sepulcher unto this day!”* His bereaved family proceeded with a commendable perseverance, and founded a settlement in that remote country. The descendants of the Rev. Mr. Smith comprise some of the more respectable citizens in the State of Louisiana.

Mr. Haynes early manifested a happy faculty in reproving the vices of his companions. Plain, personal reproof, though difficult and often odious, is an imperious and salutary duty. In some felicitous cases, like that of Nathan the prophet and the royal transgressor, the result exceeds all rational expectation. In other instances, the faithful reproof of sin, like John the Baptist, who fearlessly rebuked Herod, falls a victim to his fidelity. Young Haynes was in the habit of rebuking all transgressions, which fell under his own notice; and this was done with such discernment of the human character, and such chastened shrewdness, as seldom failed of success.

The first conversion, of which he seems to have been the happy instrument, was the result of bold reproof for open and revolting wickedness. It is painful to relate the deed, which aroused his feelings and called forth his remonstrances; but, as it furnishes an instance of desperate depravity, and especially as it exhibits that successful boldness in reproof for which Mr. Haynes was distinguished through life, the facts will be given.

Being requested, in company with two reckless young men, to perform the service of watching through the night with a corpse, he little suspected what he was compelled to encounter. After the bereaved family had retired to rest, the two young men, having previously procured a quantity of strong drink, soon banished from their minds that seriousness and solemn sense of death and eternity which the occasion might seem to inspire. They commenced their intemperate drinking and guilty carousal, and the house of mourning became a scene of midnight revelry. Mr. Haynes expostulated with them, but

in vain. His warnings only exasperated them. At length he beheld an instance of impiety the most revolting! Taking a cup of strong drink, they proceeded to pour it into the mouth of the dead man, saying, "He used to love it when he was alive, and we think a little will not hurt him now he is dead." Appalled at such irreverence of God and regardlessness of death, he addressed them in loud and earnest tones of warning and reproof. Thus the night passed away. In the morning they separated; and, from all that then appeared, the events of that night had produced no effect but to prepare the guilty actors for other deeds of revolting impiety.

One of the young men; however, "was pricked in the heart" by the affecting admonitions which he then heard. Conscience was aroused; and his sins were set in order before him. He strove, at the time, to stifle his convictions, and treated his reprover with contempt. But it was in vain to resist the truth of God. Light flashed across his guilty conscience. It pleased God by his spirit to give him such a sense of danger and of guilt, that he could find no peace till he found it in Jesus Christ. Some time after this, in a letter to Mr. Haynes, he frankly and penitently acknowledged his guilty conduct, gave him many thanks for his timely and earnest warnings, and ever after "brought forth fruits meet for repentance."

Lemuel Haynes was a patriot of the revolution. In his youth he imbibed those great principles respecting "the rights of man," in defense of which war was waged with the parent county. He lived in times that "tried men's souls," and never did there exit men, in any age or country, whose souls were better fitted for the trial than those among whom his lot was cast. In 1774 he enlisted as a "minute man," and thus became connected with the American army. By this enlistment he was required to spend one day in the week in manual exercises, and to hold himself in readiness for actual service. Soon after the battle at Lexington (1775), he joined the army at Roxbury. The next year he was a volunteer in the expedition to Ticonderoga to expel the enemy. These were scenes never to be forgotten. After the lapse of more than forty years, he very beautifully alludes to these campaigns in a sermon on the anniversary of Washington's birthday;--

"Perhaps it is not ostentatious in the speaker to observe, that in early life he devoted all for the sake of freedom and independence, and endured frequent campaigns in their defense, and has, never viewed the sacrifice too great: And should an attack be made on this sacred ark, the poor remains of life would be devoted to its defense."

In a sermon delivered at Bennington, in Vermont, there is also an allusion to these early events.

The following is an extract from the manuscript:--

"When Bennington was first settled it was highly esteemed for piety. Their first minister was the

Reverend Mr. Dewey. Fifty-four years ago next October, I was in this town with troops on their march to Ticonderoga. We halted here on the Sabbath for the forenoon. I heard him preach from Romans v.,1-- 'Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.' He was zealous, and called on his hearers affectionately to flee to the Savior. I think you have settled six ministers in this place, with five of whom I had personal acquaintance; and, in a judgment of charity, we must call them the faithful servants of Christ, who have, no doubt, warned you to flee from the wrath to come. When I was here at the time I have just mentioned, I was in some families where I thought I discovered uncommon piety and zeal for the cause of God. I heard fervent prayers for the minister that God would be with him on the morrow, which I can never forget. I lodged one night with him who was afterward-chief magistrate in this state--I mean Governor Robinson. I was transported with his apparent attachment to the cause of God. When in the army, at the northward, I would go to his camp, and hear him pour out his heart in prayer to God for his country and the church of God. I have heard him in this house call on sinners to repent. What an example of piety was the aged mother, at whose interment I was present, and heard a pertinent discourse from Rev. xiv., 13:-- 'And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth; yea, said the Spirit, that they may rest from their labors; and their works do follow them.' Her piety was spoken of through this and adjoining states. What prayers, what fervent intercessions, ascended up from that consecrated altar for this people, is known only in heaven. I remember, at an anniversary celebration of 'Bennington battle', being myself present, this mother in Israel, fearing that something might be done to the dishonor of God, who signal deliverance and victory over the enemy, said, that she feared and trembled more on that day than on the day of 'Bennington battle.'"

After the close of his northern campaign he returned to his former home, where his time was employed in agricultural pursuits. One year he cultivated a large field for the raising of wheat, and a short time before the work was finished he was assailed by a typhus fever, and for a long time confined to his bed. His friends collected and generously completed the labor requisite to prepare his field for a harvest.

TO BE CONTINUED...

Join us in the next edition of our newsletter to learn more of Lemuel Haynes story. It is one of inspiration and amazement.



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The definitions of moral character are from Noah Webster's **1828 DICTIONARY**:

character — a mark made by cutting or engraving, as on stone, metal or other hard material...a mark or figure made by stamping or impression...the peculiar qualities, impressed by nature or habit on a person, which distinguish him from others.

charity — love, benevolence, good will.

chastity — purity of the body,...freedom from obscenity, as in language or conversation.

civility — the state of being civilized; refinement of manners; good breeding; politeness; complaisance; courtesy,...civilities denote acts of politeness.

complaisance — a pleasing deportment; courtesy; that manner of address and behavior in social intercourse which gives pleasure; civility.

complaisant — pleasing in manners; courteous; obliging.

courtesy — elegance or politeness of manners; especially, politeness connected with kindness; civility...to treat with civility.

ethics — the doctrines of morality or social manners...a system of moral principles.

evil — having bad qualities of a moral kind; wicked; corrupt; perverse; wrong...moral evil is any deviation of a moral agent from the rules of conduct prescribed to him by God, or by legitimate human authority.

felicity — happiness; blessedness.

fideliy — faithfulness; careful and exact observance of duty,...honesty; veracity.

humble — lowly, modest; meek.

humility — in ethics, freedom from pride and arrogance; humbleness of mind.

industry — habitual diligence in any employment, either bodily or mental.

justice — the virtue which consists in giving everyone what is his due...honesty and integrity in commerce or mutual intercourse.

manner — form; method; way of performing or executing; custom; habitual practice.

mannerly — with civility; respectfully; without rudeness.

manners — deportment; carriage; behavior; conduct; course of life; in a moral sense.

modesty — that lowly temper which accompanies a moderate estimate of one's own worth and importance.

moral — relating to the practice, manners or conduct of men as social beings in relation to each other, and with reference to right and wrong. The word moral is applicable to actions that are good or evil, virtuous, or vicious, and has reference to the law of God as the standard by which their character is to be determined.

morality — the doctrine or system of moral duties, or duties of men in their social character; ethics.

polite — literally, smooth, glossy, and used in this sense till within a century. Being polished or elegant in manners; refined in behavior; well bred; courteous; complaisant; obliging.

precept — in a general sense, any commandment or order intended as an authoritative rule of action; but applied particularly to commands respecting moral conduct. The Ten Commandments are so many precepts for the regulation of our moral conduct.

principle — in a general sense, the cause, source or origin of anything; that from which a thing proceeds; as the principle of motion; the principles of actions;...ground; foundation; that which supports an assertion, an action, or a series of actions or of reasoning....a general truth; a law comprehending many subordinate truths; as the principles of morality, of law, of government, etc.

quality — property; that which belongs to a body or substance, or can be predicated of it...virtue or particular power of producing certain effects...disposition; temper...virtue or vice as good qualities, or bad qualities...character.

refinement — the act of purifying by separating from a substance all extraneous matter;...polish of language; elegance; purity,...purity of heart; the state of the heart purified from sensual and evil affections.

rule — government,...control; supreme command or authority;...that which is established as a principle, standard or directory; that by which anything is to be adjusted or regulated, or to which it is to be conformed...established mode or course of proceeding prescribed in private life. Every man should have some fixed rules for managing his own affairs.

strength — firmness; solidity or toughness...power of resisting attacks; fastness.

temperance — moderation; particularly, habitual, moderation in regard to the indulgence of the natural appetites and passions.

truth — conformity to fact or reality; true state of facts.

valor — strength of mind in regard to danger; that quality which enables a man to encounter danger with firmness; person bravery.

veracity — habitual observance of truth.

vice — properly, a spot or defect; a fault; a blemish...in ethics, any voluntary action or course of conduct which deviates from the rules of moral rectitude, or from the plain rules of propriety...corruption of manners.

virtue — strength, the practice of moral duties and abstaining from vice...the practice of moral duties from sincere love to God and His laws, is virtue and religion.