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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 These reprints of historical documents and books provide us with the stories of our national's hero's and heroine's.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 TWO

In this newsletter, we continue our story of Lemuel Haynes. Upon his return from his military service, Lemuel continued his life with Deacon Rose. One Saturday night, during the evening devotions, Lemuel read a sermon. Deacon Rose was certain that it had been written by a well-known minister. In the end, Lemuel had to admit that he had written the sermon. Thus began his ministry.

We continue our story now as we reprint 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 III

#### PREPARATORY STUDIES, ETC.



The incident respecting the Saturday night sermon, as stated in the preceding chapter brought young Haynes very favorably into public notice. He had always been regarded as a youth of uncommon amiableness and ingenuity. From childhood he had been marked for his unspotted purity of character. When he entered a house upon an errand for his master, there was such retiring humility in his whole deportment as prepossessed all in his favor.

Now he began to be regarded in the neighborhood as one raised up of God for more than common usefulness. It became known that he possessed uncommon gifts in prayer and exhortation; and, the parish being destitute of a minister, he was frequently called upon to read approved sermons, and to lead in the devotional exercises of the house of God. A report has gone abroad that, by invitation, he took the deacon's seat, and delivered his own original sermons on the Lord's day. Of this I can find no evidence except that of tradition.

It was now discovered by a discerning Christian community, that in this young man were the germs of usefulness. He was encouraged to look forward to the Christian ministry. On this subject a letter of his own furnishes the following remarks: --

*"I was solicited by some to obtain a collegiate education, with a view to the gospel ministry. A door was opened for it at Dartmouth College, but I shrunk at the thought. Reverend Mr. Smith encouraged me, with many others. I was at last persuaded to attend to studying the learned languages. I was invited (1779) by the Reverend Daniel Farrand, of Canaan, Connecticut, to visit him, I accordingly did; with whom I resided some time, studying the Latin language. He was a most pious and friendly man."*

Mr. Farrand was a most extraordinary man, whose excellences and eccentricities were happily balanced. In him were blended the deepest piety and the most amusing wit. His memory was so tenacious, that when he was abroad on the Sabbath, if he happened not to take the sermons with him, which he chose to deliver, he could, by recollection, preach them with facility, without his notes. His great originality of thought and quickness in repartee were much celebrated among his contemporaries. He was a poor man, and seemed even to contemn worldly wealth. Not far from him resided a gentleman of a directly opposite character in this respect. While he possessed extensive arable lands and well-watered meadows, he was penurious to a proverb. One day he invited Mr. Farrand to a walk into his meadow, which stretched far in front of his dwelling. As he was pointing to the fertilizing creek that passed through it, and was boasting of the richness of the soil, Mr. Farrand rebuked his covetousness and pride with the following lines:--

*"Though a broad stream, with golden sands,  
Through all his meadows roll,  
Yet he's a wretch, with all his lands,  
Who wears a narrow soul!"*

*"It was now discovered by a discerning Christian community, that in this young man were the germs of usefulness."*

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

Such was the structure of Mr. Haynes's mind, that he readily caught the spirit and habits of his early instructor. Like him, he was imbued with a spirit of deep piety; and, like him, he had a disposition for amusing remark and keen retort, which rendered him at once the delight of his friends and the terror of his opponents.

He was obliged, while with Mr. Farrand, to labor in the field, and thus to defray the expense of board and tuition. One day, being with his instructor, managing the planting of his garden, he gave him some seeds of rare quality, saying to him, "*Plant them in the richest spot you can find.*" Haynes replied, "*I shall plant them in the kitchen, then.*"


He used often, in after life, to relate an incident which he had from the lips of his venerable instructor. Mr. Farrand, as he was riding in company with a young clergyman not distinguished for his humility, beheld, at a little distance from the highway, two or three Indians at their work; and turning, rode up and gave an affectionate salutation. After overtaking his fellow-traveler; he received a sharp rebuke for his attention to the Indians. Mr. Farrand replied, in his usual laconic style, "*They always treat me with good manners when I meet them, and I should be ashamed to have it said that the minister of the parish hasn't as good manners as an Indian.*"

How long he enjoyed the instruction of Mr. Farrand is not ascertained. He studied principally the Latin language, devoting a part of his time to "*belles lettres*" and the writing of sermons. He composed a poem while here, which was surreptitiously taken from his desk; and he afterward heard of its being delivered at a certain college on the day of commencement.

He retained to the end of life a grateful remembrance of his friend and patron. The unfeigned and vivid piety together with the propensity for satirical and humorous remark, so conspicuous in the instructor, seem to have been transfused into the very soul of the pupil.

Mr. Haynes often related the following instance of the faithfulness and ingenuity of his teacher. With much labor he had prepared a theme, in a style of great elegance, as he supposed. He had introduced many such terms as blue expanse--azure sky--and other richly embellished expressions. Mr. Farrand heard him through very patiently, and then remarked in the language of irony, "*Mr. Haynes, you have been talking, it seems by your style, to the inhabitants of the upper world; what if you should come down to folks on the earth, so that we can understand you?*" He felt mortified, but was thankful for the kind rebuke. It did him good.

Having mastered the Latin language, he felt a quenchless ardor to obtain knowledge of the Greek also, that he might read the New Testament in the original. He had neither wealth nor friends to aid him. And while in perplexing doubt by what means he could affect so desirable an object, God, in His providence, raised him up a patron. The Reverend William Bradford was at this time preaching at Wintonbury, It was small parish, composed, as its name imports, of a part of three towns, Windsor, Farmington, and Symsbury. Of him Mr. Haynes says, "*He procured a school for me in Wintonbury, and generously offered to instruct me, in the Greek language; and the expense of my board would be discharged by my school. I exerted myself to the utmost to instruct the children of my school, and found I gave general satisfaction. The proficiency I made in studying the Greek language I found greatly exceeded the expectations of my preceptor.*"



*"He retained to the end of life a gratefull remembrance of his friend and patron."*



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


By intense study by night, while the school engaged his attention through the day, he in a few months became a thorough Greek scholar. As a critic on the Septuagint and Greek Testament, he possessed great skill. He had now laid up a valuable store of various learning, especially in theology, and by advice of many friends, both. Ministers and laymen, he made application for license to preach the gospel.

*“...recommended him as qualified to preach the gospel.”*

Nov. 29th, 1780, several ministers of high respectability, *“having him in the languages and sciences, and with respect to his knowledge of the doctrines of the gospel, and practical and experimental religion, recommended him as qualified to preach the gospel.”*

His credentials have the signatures of Rev. Daniel Farrand, Canaan, Rev. Jonathan Huntington, Worthington, and Rev. Joseph Huntington, D. D., Coventry.

His first. sermon was preached at Wintonbury, of which a brief analysis is here given:--



Psalms xcvi., 1. *“The Lord reigneth, let the earth rejoice.”*

### DOCTRINE

*The absolute government of God affords just matter of rejoicing. Because:*

1. *He has a perfect knowledge of all those events which ever took place in the whole universe. Prov. xv.,*
2. *All things are entirely dependent on God for their existence.*
3. *He is infinitely wise. This is another essential thing in an absolute governor, that he should know the exact number of events necessary to take place;--when and how they shall take place;--how powerful and how long they must continue to operate; for, if this is not perfectly understood, it will cause the greatest disorder in system. This wisdom belongs to God, and to him only. Psal. civ., 24.*
4. *He is all-powerful, hence he is called "the Lord Omnipotent." Rev. xix., 6.*
5. *He is perfectly holy. Psal. cxlv., 17.*

### OBJECTIONS

1. *Does it not look like tyranny for Jehovah to set up as absolute governor of the universe?*
2. *This doctrine destroys that freedom of the creature, which is necessary in order to render his actions virtuous or vicious.*
3. *If God is the disposer of all events, and it is a matter of joy that he reigns, then we ought to rejoice in all that wickedness and disorder, which have taken place in the intellectual system.*
4. *The absolute supremacy of Jehovah is a licentious doctrine. If all things are dependent on God, then the salvation of the sinner is; therefore I will sit down in indolence if he should please to save me in my stupid state;--if not, I must be lost.*

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



### ANSWER

*Two things seem to be taken for granted in such an objection that are not true.*

*1. That the sinner has some true desire to be reconciled, and that his wickedness does not consist in the voluntary exercises of his heart. But the truth of the case is, his heart is wholly at enmity to God, without the least true desire to be reconciled to him, and in this all his inability and all his sin does radically consist.*

*2., It seems to suppose that the sinner may possibly obtain salvation while in a state of indolence, which is contrary to the very nature of those things that are required in the gospel, and which are connected with salvation, viz., repentance towards God, and faith in the Lord Jesus Christ. These are opposed to sloth and carelessness. They imply activity. Exertion is the very essence of that salvation which delivers from everlasting destruction. So that, to say that we may possibly obtain salvation while in a state of indolence, is to say we may have a thing, and at the same time not have it. Continuing in a state of stupidity is inseparably connected with everlasting burnings.*

*Farther, the consequence, which the objector draws from the doctrine is not a natural one. Is it not a fearful thing to be in the hands of God? Yes, verily. But to whom? Not to the friends, but to the enemies of God; for to them he is a consuming fire. Their case is truly dangerous; and has the consideration of danger a tendency to make men careless and secure? Nay, it is always in view of danger that persons are exercised with concern and anguish. Did sinners realize these things they could not live so careless as they do. Therefore, one reason why sinners are so stupefied is, that they do not believe divine sovereignty. Hence we see that no such consequence follows from this doctrine. It is true men make this improvement of it. And what is the reason that they draw such frightful consequences? Alas! The reason is too obvious. It is because the carnal mind is enmity towards God.*

It has been remarked of Cicero and Demosthenes, the great orators of Greece and Rome, that they first distinguished themselves in public at the of twenty-seven years: as if this were the age in which, great geniuses regularly bloomed for maturity. Without comparing the humble subject of this sketch with the great orators of antiquity, it is natural to remark, that he commenced his public ministry at the age of twenty-seven. A Congregational church having been recently organized in Middle Granville, and a new house of worship erected, he was cordially and unanimously invited to supply the pulpit. It deserves to be recorded as one of the wonders of the age, that a person should be invited to become a spiritual teacher in a respectable and enlightened congregation in New England, where he had been known from infancy only as a servant-boy, and under all the disabilities of his humble extraction. A prophet is not without honor save in his own country and in his own house. That reverence which it was the custom of the age to accord to ministers of the gospel, was cheerfully rendered to Mr. Haynes. All classes and ages were carried away with the sweet, animated eloquence of the preacher.

*“Even children followed, with enduring smile,  
And plucked his gown, to share the good man’s smile.”*

You might see children by the wayside, or near the village school-house, arranging themselves in due order to welcome him as he passed, and vying with each other in their tokens of reverence. It was remarkable how singularly he attached to himself the rising generation. He seldom met a child without asking some amusing, instructive question, or making a striking remark and all was done in a manner to make an impression which time could never efface.



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

The writer of this narrative, though, a resident in a different parish in the town, and having opportunity to hear him in comparatively but few instances, owes more under God to Lemuel Haynes than to any other minister among the living or the dead. His sermons are the earliest which I now remember to have heard, and, though preached more than half a century ago, are at this time recollected with a distinctness entirely inapplicable to those of any other preacher. They uniformly left the impression of the majesty of God;--the importance of immediate repentance;--the awful solemnity of the judgment day;--the attractive loveliness of Christ;--and the pleasantness of wisdom's way.

He labored in Granville five years, preaching publicly and from house to house. And I may add, in the language of the apostle to the elders of the church at Ephesus, he "*ceased not to warn every one, day and night, with tears.*" His delivery was rapid--his voice charming like the *vox argentea* (silver voice) of which Cicero makes such frequent and honorable mention;--his articulation uncommonly distinct--a perennial stream of transparent, sweet, animated elocution--presenting his arguments with great simplicity and striking effect. The perfect ease with which words and thoughts flowed was like the river, on the banks of which, as the poet beautifully relates, the traveller sat himself down till it should run by.

"at ille labitur et labetur omnis volubilis aevum."--HOR.

It was a season of great moral darkness through New England when Mr. Haynes commenced his ministry. The Stoddardian principle of admitting moral persons, without credible evidence of grace, to the Lord's Supper, and the half-way covenant by which parents, though not admitted to the Lord's Supper, were encouraged to offer their children in baptism, prevailed in many of the churches. Great apathy was prevalent among professing Christians, and the ruinous vices of profaneness, Sabbath-breaking, and intemperance were affectingly prevalent among all classes. The spark of evangelical piety seemed to be nearly extinct in the churches. Revivals of religion were scarcely known except in the recollections of a former age. Some of the essential doctrines of grace were not received even

by many in the churches. Such was the character of the age. Such, too, was the place in which Mr. Haynes commenced his labors. Against the errors and vices of the times he exerted a powerful influence. There was such directness in his appeal and such withering pungency in his replies to the caviler, that "*the word was sharper than a two-edged sword.*" No special revival is recollected under his ministrations in this place. Not a few; however, were savingly benefited through his honored instrumentality.

As an instance of his success in silencing the sophistry of error; it is related that a member, in the church of great candor and of unblemished morals, was an open, calm opposer of the doctrine of personal election. He alleged the common popular objections against the doctrine, and at the same time he seemed to have great reverence for the authority of the Bible. Mr. Haynes had fully measured the man, and formed his plan for winning him to the truth. For this purpose he carefully shunned personal controversy. Whenever a plain Scripture proof occurred, he called on Mr. Atkins, and proposed the text with appropriate questions. For instance, Eph. i., 4--

*"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."*--"*What is the meaning of this text? Were the persons here said to be chosen, Christians? When was this choice made? Was it grounded on foreseen holiness, or were they chosen that they should be holy!*"

The interview was short, and no opportunity given to awaken a spirit of controversy. He called again and again with a "Thus saith the Lord" till at length he gained his point, and the man was won to the love of evangelical truth, and shone bright for years as a member and an officer in the church, and was a friend and correspondent of Mr. Haynes to the day of his death. And from the papers in his possession at the time of his decease, some of the most interesting materials for this volume were collected.

An event now took place, which greatly affected his condition. Among the pious youth in Granville was Elizabeth Babbit, who, in her deep, religious anxiety, was greatly aided in her search after salvation by the counsels and prayers of Mr. Haynes. She possessed a refined education for that day, and was employed as a teacher of youth, in the centre of the town. After days and weeks of

distressing darkness, she was led to embrace a cheering hope unto salvation. Now she was ready to inquire what she should render to the Lord for all his benefits. She could not but inquire what she should render to him who had thus been the humble and happy instrument of such an unspeakable blessing.

Reverence for Mr. Haynes as her spiritual father seems to have laid a foundation for a connection both honorable and sacred for life. Looking to Heaven for guidance, she was led, with consistent and justifiable delicacy; to make him the overture of her heart and hand as his companion for life. By such a proposal he regarded himself as highly honored. He commended the subject to God in prayer, imploring the guidance of his spirit. He consulted a number of ministers, and it is understood that he received the unanimous advice and sanction.

September 22nd, 1783, his marriage with Miss Elizabeth Babbit was solemnized at Hartland, Connecticut, by the Rev. Samuel Woodbridge.

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This ends our reprinting of portions of this book. Thank you for joining us as we share the story of a godly patriot.

Rev. Lemuel Haynes wished to not live until his life was useless. God saw that he was useful his entire life. Upon his death in 1833, Ministers from far and wide came to pay their respects. He is remembered to this day. We invite you to learn more about Lemuel Haynes. The rest of his story may be found in the remaining sections of the book: Sketches of the Life and Character of Lemuel Haynes.

His epitaph on his tombstone reads:

*“Here lies the dust of a poor hell-deserving sinner, who ventured into eternity trusting wholly on the merits of Christ for Salvation. In the full belief of the great doctrines he preached while on earth, he invites his children, all who read this, to trust their eternal interest on the same foundation.*

*Lemuel Haynes  
Who died September 28th, 1833.”*

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*Finis*



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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.

fidelity — 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.