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Some Strictures upon the Sacred Story Recorded in the Book of Esther (1775)

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Oliver Noble
Some Strictures upon the Sacred Story Recorded in the Book of Esther (1775)

Oliver Noble (1733/4–92). Born in Hebron, Connecticut, Noble graduated from Yale in 1757, but stayed on as a tutor until he received his second degree in 1759. Later that same year, he was ordained a minister in South Coventry, Connecticut, but disagreements with his congregation led to his dismissal in 1761. Noble's abilities as a preacher must have been well known, for his next installment occurred in 1762 at a church in Newburyport, Massachusetts, where he preached from the pulpit of the fifth parish until 1784. Again dismissed, Noble moved to Newcastle, New Hampshire, six months later, and there supplied the pulpit until his death in 1792.

Of his four published sermons on such topics as soteriology, the doctrine of assurance, church music, and the conflict with Great Britain, Oliver Noble's *Some Strictures upon the Sacred Story Recorded in the Book of Esther* (1775)—courtesy of the American Antiquarian Society—is most memorable. The sermon was delivered in Newburyport on the fifth anniversary of the Boston Massacre (1770) and highlights the anxieties and uncertainties of the times. Noble draws his typological parallel from the Old Testament book of Esther to affirm that the events of his day were little more than a reiteration of the events typed out in Medo-Persia more than two millennia before. The biblical account of Esther relates how Haman, grand vizier of King Ahasuerus, deceives his liege and plots to massacre the Israelites of the eastern captivity for reasons of personal enrichment. However, faithful Mordecai and Queen Esther save their people from Haman's machinations. In Noble's adaptation of the story, King George III (Ahasuerus) is similarly deceived by the British Parliament (Haman), which tries to disenfranchise his majesty's faithful colonists (Mordecai and Queen Esther) through the infamous Stamp Act (Haman's injunction against the Israelites). With such obvious parallels from the Good Book, Noble thundered against Haman's greed but also prophesied that the present crisis will soon pass over and America be vindicated in the eyes of King George.

Most interesting in this context is that Noble presented the British monarch as a benign ruler, whose cunning advisors kept him ignorant for reasons of personal enrichment. Indeed, until right up to the War, many Americans held fast to their monarch's benign intentions and blamed parliament for the outbreak of hostilities. Noble's typological explanation of the war should not lead us to believe for one moment that he was ignorant of its real causes. For indicative of the new age in which he lived, he furnishes his readers with statistical evidence and economic explanations (supplied in footnotes) that traced the present conflict to the insurmountable debt of Great Britain.

Reiner Smolinski
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This introduction and an earlier version of the following text were published in *The Kingdom, the Power, & the Glory: The Millennial Impulse in Early American Literature* (Dubuque, Iowa: Kendall-Hunt, 1998), pp. 342–359.
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SOME

STRICTURES

UPON THE

SACRED STORY RECORDED IN THE

BOOK of *ESTHER*,

SHEWING

The Power and Oppression of STATE MINISTERS tending to the Ruin and Destruction of GOD's People:—And the remarkable Interpositions of Divine Providence, in Favour of the Oppressed;

IN A

DISCOURSE,

DELIVERED AT

NEWBURY-PORT, NORTH MEETING-HOUSE,

MARCH 8th, 1775.

IN COMMEMORATION OF THE MASSACRE AT BOSTON,

MARCH the FIFTH, 1770.

By OLIVER NOBLE, *M. A.*

And Pastor of a church in NEWBURY.

PREACHED AT THE

Request of a Number of Respectable Gentlemen of said Town,

AND NOW

Published at the General Desire of the Hearers.

He disappointeth the devices of the crafty,
So THAT their hands cannot perform their enterprise — ELIPAX.
And oft, supported so as shall AMAZE,
——Their PROUDEST PERSECUTORS. — MILTON.

NEWBURY-PORT; New-England:
Printed by E. LUNT and H. W. TINGES.
MDCCLXXV.

To the Reader,

EVERY intelligent reader, will be very sensible, that in handling subjects of this nature—*Time* to plan and digest the subject, and care to express with spirit, and yet with decent propriety are requisite; especially in times like ours.—The author, sensible of his own inequality to a performance of this kind, and having but four days allowed him for the composition, and that amidst a variety of avocations: Has felt exquisitely, while writing and delivering the ensuing sentiments. And now, they being very suddenly, and unexpectedly demanded for the press, he is no less sensibly touched, under a consideration of those inaccuracies, and indiscretions, that are likely to have dropped from his pen in this hasty production: Some of which, would have been prevented, if more time had been allowed him.—Nothing but, the importunity of the demandants, (for whose judgment he has a value) and a sense, that the public has just right to require every aid, of every member, for the public good in this difficult day, could have induced him to the publication. These considerations will intitle him to the candour of friends to their country; but, from those of a different character, he is sensible he cannot expect equal favour. As this, is designed not to cast any personal reflection whatever, but to excite in the minds of my countrymen, a *prudent* STEADFASTNESS in the cause of Liberty, and a pious trust in GOD, under oppression, and to express the most loyal heart, to his king, and unfeigned love to, and deep concern for his country: So if these ends are in the least degree answered, it rises to the highest expectations, and fulfills the warmest wish of the

AUTHOR.

SOME

STRICTURES, &c.

That passage of Inspiration, which I take for the motto of this Discourse, is in the Book of *Esther*, Chap. viii. Ver. 11.

Wherein the King granted the Jews which were in every city, to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish all the power of the people and province that would assault them.

SUCH is the accursed nature of lawless ambition, that the greatest misfortunes of kingdoms, and states, as well as of lesser communities, and individuals, have arisen from, and are owing to an insatiable lust of power in men of abilities, and influence.

Voracious like the grave, they can never have enough, *i.e.* of power and wealth: And are therefore prompted on by restless desires, to seek the means of accumulating these, and that by expedients, however profitable to themselves, are destructive to their country.

Such false, designing, and detestable patriots have in every age, nation, and country in the world, at one time or other, led their blind confiding country-men, into the very jaws of slavery, vassalage, and ruin.

The lust of power has in all nations, combined the worst passions of the human heart, and the worst projects of the human mind, in league against the liberties of mankind.—From hence,

has arisen so many absolute monarchies in the world, that have considered and treated their subjects, as their cattle; that have reduced thousands and millions, to a brutal vassalage, unworthy the rational and immortal nature of man; to gratify the insatiable ambition, and luxury of a crafty designing few.

Yea, such often, has been the influence, of a combined junto of courtiers and state-jobbers, that the reigning monarch, though naturally of a compassionate and benevolent heart, has been by such instruments, brought into a state of *magnificent servitude,* and *splendid vassalage*; and made accessory to the blackest designs.

It is always the policy of such court-locusts, if possible, to shut fast the eyes, and to seal up the understanding of their prince, both with respect to *his* interest and danger; the latter of which, consists in court favourites, growing too powerful, and the former in the hearty love and good will, of a numerous, brave and free people.

These designing men, this kind of patriots, always lay their plan with a view, to sculk behind the king's authority; if *their* oppression rouses the nation to assert their right, to screen them from deserved vengeance; or if their sovereign's eyes should be opened to discover *their* black designs, and his own, and the nations true interest, and his ears to better councils, to depose, or destroy him.—In a word, if they see they are like to be cashiered, and the plunder of mankind wrested from their unrighteous hands, and he will not give them his authority, to suck the blood and treasure of their fellow-subjects, they aim that his own shall pay for it.

But an holy, and omnipotent GOD, in his righteous providence, often disappoints these aspiring tyrants, these plagues of mankind, these pests to all society; and causes them to be taken in their own craftiness.

A very striking instance of this we have in the history of this book.—The sacred story concerning *Ahasuerus* a *Persian* king, potent in arms, great in extent of territory, mighty in wealth and power,—and *Haman*, his haughty prime minister,—and his

junto of court parasites,—their influence upon the king, in obtaining from him that horrid decree to slaughter the Jews in all the provinces,—the disappointment of the scheme,—the manner how,—and the remarkable interposition of divine providence therein,—is worthy our notice and will afford us matter of instruction suitable to the present occasion.

This king *Ahasuerus*, appears to be the same with *Darius Hystaspes*, according to the best, and most ancient historians. And indeed, the subject of this piece of history appears to be soon after the union of the *Babylonish*, with the *Persian* empire. This agrees, best with the reign of the before-mentioned prince: for at this time the empire covered the greatest part of *Asia*, both the *Indias*, *Ethiopia*, and most of *Africa*. The kingdom now was in its zenith of greatness and glory—besides, *Herodotus* an ancient and good historian, observes of this prince that his Queen's name was *Hatossa*, which, is the same with *Haddassah*, the *Hebrew* name of *Esther*; the same historian observes, as also *Xenophon* in his life of *Cyrus*, that the character of this king was mild and gentle, benevolent and vastly liberal, and greatly disposed to make his subjects happy; but his foibles were, an unbounded ambition, and a great propensity to luxury and sensuality.

As this monarchy had gained the summit of its glory, extent and wealth, it was now at peace with its neighbours abroad, yet luxury and riot began to rage within. It now became prolific in the production of cockatrices and vipers, that began to prey upon the bowels of the empire. It was with this kingdom, just as it is now, and always has been, with states under like circumstances.

Political bodies resemble the human; they have their birth, their youth, their manhood or full strength, their decline, their old age, *infirmities* and *death*. Thus it was with *Greece* and *Rome*, and other kingdoms; so it will be with the *British*, and every other kingdom and state in the world.—As it is with the human body, when every joint, ligament, muscle and fibre have come to their full strength, and maturity, it stays not long in that state, it is then fitted for the seizure of disease, for gradual decline; it is weakened by imperceptible strokes, *until disease rages and death ensues*. The first strokes that a state, or political body receives,

after its arrival to the summit of its glory and strength; is usually from the venality and rapine, of its over-grown members: Under the covert of law, and shew of justice.—When a state, by the influence of minions, and court parasites, those blood-suckers of the constitution, begins, and goes on, to establish unrighteousness by law,—and legislative authority is prostituted, to the iniquitous, and low purpose of aggrandizing individuals, instead of the good of the whole, then it receives a mortal blow; of which wound it will certainly perish, unless timely healed.—For one set of humours will flow in after another, till the juices of the political body are consumed—and death is the consequence: Chicanery and craft, will be played backward, and forward, by designing and ambitious men, for places of profit and honour, until the wealth of a *kingdom* is exhausted, until its strength is at first weakned, then destroyed, as with a deluge—and poverty and misery come upon its honest industrious inhabitants, like the breaking in of mighty waters. If old Harpies, are ousted, the public gets nothing by the change; a new set of the same character and conduct succeed, ut unda supervenit undam; as in a rolling sea, wave urges wave; until convulsions shake the state, it totters, and then falls. To accomplish this dreadful havock of their species, STATE JOBBERS practice upon the *imbecilities* of princes, sometimes upon the best: (For all men have their weaknesses and foibles, and happy is the man that has the fewest of them.) These, find the blind side of their prince, they court him, not to his own safety, they flatter him not to the advantage of his subjects; but *their* own: Which by the way is *never* consistent with the true interest of the prince, or prosperity and happiness of his subjects. For a great part of the wealth of a state, must in this case, fall a prey to their insatiable avarice.

Thus did the *prime minister* in the *Persian* empire, that makes such a *figure* in the sacred history now under consideration. He flattered his credulous and ambitious prince, that he was something more than human—till he really made him something less—till he caused him counter to his natural disposition—to conduct with savage cruelty, in that bloody edict obtained against the innocent Jewes.

HAMAN that arch-courtier, was ambitious like his master, but without his Benevolence and good nature, yet subtle and crafty to compass his *black* designs—he, (as Xenophon* observes) places his master among the Gods, that he might be *deified himself*; and the sacred text intimates as much.—For no doubt this is the homage that *Mordecai* refuses him.

It is very unlikely that a royal *decree* should be necessary to procure civil respect, to the prime *minister*, and so great a court favourite; and it is as unlikely that a man of *Mordecai's* good sense and piety, would deny it to him—but the HOMAGE that was decreed him, no doubt was that of *worship*. This, a croud of *fawning, expecting, cringing* SYCOPHANTS *paid him*; but *Mordecai* bowed not. He that could obtain this from his duped prince, might get any thing.

And, now behold! His haughty heart lifted him up!—How it dilates with pride!—But, Oh! mortifying sight *Mordecai* denies him homage. *Mordecai* was a *Jew*, and had learned that divine lesson, *thou shalt worship the Lord* JEHOVAH, *and him only shalt thou serve*. And *Haman* an *Amalekite*, of the royal seed of AGAG, whom the Lord had bidden them to abhor, and *detest*. And no wonder, that he, with firmness refuses the demanded *homage*; For *this*, the haughty minister determined his ruin.

But it was too small a thing with this PREMIER, to rise up against a single man and take away his life; this was below his supposed *dignity*—this was too little a sacrifice to his vanity—this would not sufficiently gratify either his ambition or *revenge*; he therefore devotes an whole people to the sword, as objects of his *vengeance*. A vast number, "not less than eight-hundred-thousand souls," (as an ancient historian observes§) are marked out as objects of his *hellish* FURY—these a very useful and industrious people, were serviceable both to the *trade* and *manufactures* of the kingdom, as well as in *agriculture*; in the destruction of whom, both the king and state must have suffered immense LOSS. He asks, and obtains the royal assent, and signature, to butcher them all in a day. Horrid massacre! Shocking to humanity! The picture of infernals! What baseness! What turpitude, is not the human

* *Xenopon's Life of Cyrus.* § Herodotus.

mind capable of, when under the power of ambition and revenge? "*Man left of* God, "*without heaven's restraint, is more savage, than the savage brute*; *his vile ferocity rises in proportion to his capacity.*"

But how did this incarnate DÆMON, get this inhuman, this *bloody* DECREE? Why just as over-grown *tyrants*, and their creatures, do now, and always have done; by malicious lies and slanders against the *honest* and useful *members* of SOCIETY, whom they mark out as objects of their *vengeance*, that they may take their *spoil* for a PREY.

This wicked *Haman* found means to keep the KING in ignorance of the character, state, and condition of his own subjects, he scarce knows who, or what these Jews are? Much less their *importance* to him—he had to learn their character from his court favourite—from *Haman* the Jews *implacable* ENEMY. And no wonder that the king thinks *ill of them*—no wonder they stand in a *bad light with him*—no wonder he considers them as a *public nuisance*—no wonder that when he had given up his *senses* and *understanding* to a tyrannic *blood-thirsty* MINISTER OF STATE—that he should give into his hands the *objects* of his *vengeance.* This is no new thing under the sun, for greedy courtiers to misrepresent, to their prince, those of their fellow-subjects, that they would plunder and destroy; that by the help of his *authority*, they may compass their *oppressive designs*, and spread ruin and devastation through the empire, that they and their tools may *fatten* upon the *plunder.*

And HAMAN *said unto the King there is a certain people, scattered abroad, and dispersed among the people in all the provinces of thy kingdom, and their laws are diverse from all people; neither keep they the King's laws.* Therefore it is not for the King's profit to suffer them, *if it please the King let it be* WRITTEN THAT THEY MAY BE DESTROYED, *and I will pay into the King's Exchequer* Ten Thousand Talents of Silver—What horrid *lies!* What abominable *slander!* He represents to the king, that they were not only a *mean* contemptible people, but a strange odd set of mortals, not worthy of notice, that might be cut off without noise, crushed without tumult in the state. And yet at the same time *so*

important, as to endanger the state, by corrupting its subjects with their independent principles, as disobedient to the laws of the realm. Now it was well known that they were a peaceable people, differing in nothing but their *religion*, and form of their *worship*, and were good subjects. How false—how inconsistent with itself is this account; notwithstanding *Haman*, (as all designing courtiers do) insinuates himself into the king's favour, by such inconsistent slanders, under great pretence of friendship to the king, and devotedness to his interest, that he had no other view but to secure the king's personal safety, and the public good. And how? Why by cutting off eight or nine-hundred thousand of its industrious and honest subjects. A true picture this of court *chicanery* and ministerial flattery! And to clinch the whole, and to secure the king's command for his horrid project, he promises to pay *Ten Thousand Talents* to the king:—*An enormous sum!* Enough to have *startled* a wise prince, (had he not been duped by his *courtiers*) to find that a single subject should be able to pay such a *prodigious* sum.—This should have awakened his attention to the manner of his amassing such wealth, and excited his jealousy of oppression in the overgrown *minister*, and made him cautious of his councils for the future. How is it possible a single minister should advance the *modest* SUM of five-million-six-hundred and ninety-one-thousand pounds,* sterling, and yet have sufficient for his own private use, and to purchase *tools* and *creatures* through the kingdom, to carry on his black designs. Is not this astonishing! But the riddle is *explained*, the mystery is *unfolded* when we consider that *he* had the public *Exchequer* at command, and a vast and wealthy *Empire* to *squeeze* and *plunder* at pleasure.

This shows us how dangerous over-grown *ministers* and *courtiers* are, both to kings and states, which every wise prince will forever *guard* against, and every state *sound* in politics always prevent.

* As *Mordecai* the Jew was doubtless the sacred historian, it is most likely they were Hebrew talents, about 189*lb.* 8*oz.* 15*aw.* 18*gr.* each talent worth 560*l.* 3*s.* 9*d* at 5*s* sterl. per *oz.* nearly, ten thousand of which gives the sum total, *viz.* 5691810*l* 4*s.* 2*d.* But Mr. *Cruden* computs as something less, worth 450*l.* ten-thousand of which worth 4500000*l.* sterl.

But now behold the DECREE obtained! The *bloody* PLAN ripened! Vast *numbers* devoted, as sheep to the slaughter! The day appointed for the horrid *execution! Letters* posted with speed throughout the empire, to ministerial tools, and creatures of his power, to be in *readiness* on the day appointed, to execute the shocking MASSACRE; and no doubt the haughty *minister* exulting in the triumphs of his glory and *success.*

But who were the partners of his *joy?* Who rejoiced with him? Who was glad? Was the *Persian* empire exulting with joy, in the prospect of soon being rid of a public *nuisance?* No, not a word of this! Not only the devoted Jews, were in sorrow, cloathed with sack-cloth; but HORROR and deep concern, sat brooding on every *countenance*; a solemn gloom covers the *metropolis*, the royal city SHUSHAN, all in deep mourning, but the *cruel perpetrators of the horrid PLOT,* and a *banditti* of ministerial tools through the provinces, dependent on the *breath* of the minister, breathing the same *spirit*, and with him hoping to share the PLUNDER. In this situation, divine *providence* saw fit to continue that great *affair* for about two *months.* Every *thing* wore a gloomy *aspect*; and no doubt every creature of power was busy in preparing for the bloody scene, *Haman* not excepted.

HAMAN prepares a gallows of extraordinary *structure*, for *Mordecai*, as principal among the Jews, and chief object of his *vengeance*, all things promised to turn out to his mind—and he thought he was just ready to satiate his *thirst* for *Blood.*

But behold! An *omnipotent* GOD "*reigneth, let the Earth rejoice, let the multitude of Isles be* "*glad. The Lord reigneth, let* OPPRESSORS *tremble.*" A merciful GOD heard the cries of this oppressed people, he looked down from the habitation of his GLORY and laughed at the *haughtiness*, and had in derision the PLOT of the MAN that exalted himself against *GOD*, and *conspired* the destruction of his people: And was determined to bring him low, and magnify his *great Name* in punishing the cruel *Oppressor.* And therefore, now the Lord appointed *Queen Esther* that his

hand might be better seen, and acknowledged,—*Behold!* the *scene* changes, and the counsels and devices of the wicked, are *turned* upon their *own heads.*

It is now worth while to pause a minute—and attend to the temper and conduct of *GOD*'s people, in this critical *juncture* and dilemma of their affairs. It was a serious and solemn time with them, and no doubt their danger lay with due weight upon their minds. But they did not *despair*, they did not give themselves over for *lost*; they *firmly* believed the being of a *GOD*, and that he was their *covenant God*, and that he was higher than the highest, and that he could with infinite ease, extricate them out of their sore distress; *that his arm was not shortned that he could not save, neither his ear heavy that he could not hear.* They now humbled themselves before the Lord their Maker, they cried unto him for help in this distress; they caught hold of, and improved every probable human means within their power for their safety; but they put their *trust* only in the Lord *their GOD.*

They ask counsel of, and are guided by their *wisest* and *best* men, in the same *perils.* MORDECAI, the *principal* among the Jews, and *object* of *Haman's* most inveterate hate, conducts with uncommon wisdom and *courage.*

The first object of his attention, is (after seeking divine help and aid) to open the King's eyes, which were blinded by court *flatters*, and ministerial intrigues; that he might know the truth, and understand his own true interest, and that of the empire:—An expression this of true loyalty, and a good example for others in similar circumstances;—and the good Lord in his kind providence ordered a favourable opportunity for this, by advancing *ESTHER* his niece, of the seed of the Jews to be *Queen* of the *Realm*, and the King's favourite.

Mordecai, treats her with respect, according to her *dignity*, but talks to her with his usual plainness and *authority*; he bid her intercede for the LIFE of her people, and reminds her that her place at court, was not *certain* to *screen* herself from *Haman*'s plot.

She pauses, she considers, and at last *resolves*; but a great embarrassment arises in her way, she had not been called into the king's presence for *thirty* days, and uncertain when she should; besides, *a cruel statute,* (and unsafe for all princes, as well as their subjects) like a *flaming sword,* stands in the way of her approaching the throne. For by a *statute* of the *realm,* no person might approach the throne, *uncalled* upon pain of *Death.*

In this, we have an *exact* picture of court *parasites*, and *ministerial* TYRANTS: They make *Princes* prisoners of state, and shut out (if possible) from the *royal presence all* persons but themselves, and their creatures, and all *petitions* but those of their own preferring, or that reach the royal ear through the channel of their favour.

Their policy in this, is, to keep the *groans*, and COMPLAINTS of those *subjects* whom they *oppress*, from moving the *compassion* of the royal HEART; that, by his *ignorance,* of their villainy they may secure to themselves his *favour*, and escape the *punishment* due to their atrocious *Crimes*. And so go on, to pillage and oppress mankind with *impunity.*—But if a *torrent* of murmurs, an *general* complaints, should at any time arise, too *mighty* for their *strength* to encounter, or *wisdom* to quiet, if possible they will throw the public *odium* upon their *master*; and *screen* themselves behind his *abused authority.* or *perhaps* in this case, they may sacrifice a few of their *obsequious tools*, those lesser villains, those *Jackals*, that have barked after the *Lyons*, to still the popular *rage*, and to save their *own BACON.*

But how much more *safe*, and happy would it be, for both *princes* and their *subjects*, if (like *Pharamond* an ancient prince of *France*, who had a court gate, that was called *The Gate of the Distressed*, because there he heard in person, the complaints of the meanest of his subjects) their palaces and ears were open to the complaints of the oppressed, without the parade of state, or ministerial gloss or disguise, against the greatest of their servants.

But Queen ESTHER and *Mordecai*, strengthned by a firm faith in *GOD*, and clothed with heroic fortitude, were determined to surmount all these difficulties and dangers, to bring their com-

plaint and petition to the royal ear at the peril of their lives, to give him the true *state* of their affairs, and to acquaint the king with the whole of the hellish plot formed against them at all adventures.

Nothing can discover greater human wisdom, a more through acquaintance with men and *things*, or more *fortitude* of soul, than is discovered in the *management* of this great, delicate and difficult AFFAIR. They seem to be under a divine *efflatus* of wisdom and policy.

Thus while *they*, like men, used the most probable *means* for their safety, the Lord JEHOVAH was working for them; and in a remarkable manner paved the way for the destruction of *Haman* the Jews enemy, by advancing the *devoted Mordecai* to honour and dignity, and that through the very means by which *Haman* thought to aggrandize himself. Of the circumstances of the king's not sleeping, and how he was *directed* to turn over *Court RECORDS* for his amusement, and there find that *Mordecai* had saved his life, and *Haman's* advice on this *affair* with a view to his *own* honour; I need not remind you:—These where surprising interpositions of *GOD's* providence, in favour of his oppressed people, and sadly mortifying to the *Persian* PREMIER.—And had not his heart been *callous* to a sense of guilt and shame, as well as to the *feelings* of *humanity* (like all others of the same stamp) he must have been filled with *horror*, and trembling *seized* him, for fear of a sad reverse of *fortune.*

But, now the important hour comes! And *Haman* the TYRANT and MURDERER *present!* When the King's *ear* was to be opened to hear the cries of the distressed, and his *heart* to pity, and afford them help.—ESTHER the Queen brings her request to the royal ear,—instead of *half* the kingdom it is only this! *Let my life be given me at my petition, and my people at my request, for we are sold to be slain, and to perish. And* Haman *thou art the man that hath done this*—brought up the *rear*, in this heavy complaint.

Now the *king's* understanding is for *once* unloosed, and his eyes opened; he is cut to the heart with shame, at the reproof given

him, which was wisely couched in the petition: For at the *instigation* of the *Minister* it was that the *King* sold them, and *Haman* had only bought them, as *Minister* of *State* with the King's money.—Thus were they bought and sold as *cattle* for the slaughter.—Here we see despotism epitomised!

But the king stung with remorse, that he had been blinded and *fooled* by an haughty minister, and shocked at his own conduct in that affair, justly devotes the *deceiver* and *murderer* to ruin; for bringing guilt and odium upon his *Prince*, and fear and *distress* upon his subjects; by slanders and cruel abuse of his power, and influence with him.

Such an example, one would be ready to think, would be sufficient to make all *crowned* heads cautious of giving implicit faith to courtiers and *place-men*; *sufficient* to make them ever jealous of aspiring ambitious *ministers*, and *severe* in scrutinizing into *their* public conduct, and careful to watch their *motions* in all their actions respecting public affairs; and as effectual in punishing every fraud and deceit of this kind, that tends to alienate the affections of their loyal subjects from them, and to fix upon them the *odium* of cruelty and OPPRESSION.—*O that Princes were wise, that they understood this!*

But now behold! the bloody *Decree* reversed! *reversed* did I say? no, it was not; but rather in a sort superceded by another.—To such a *pitch* of pride, folly, and madness, had the *Persian court* arrived, that they had assumed *omnipotence* and *omniscience*, essential perfections of JEHOVAH; for it had become a *Statute* of the realm, that their *Laws* should not be *repealed*, or their *Decrees revoked*.—Egregious folly! And how is it copied, in the conduct of most *courts* in all great *empires*; though the principle may not be openly avowed. And thus it comes to pass, that rather than *honesty* to retract one error, *known* and *fully* discovered, they go on to commit an hundred more, as *remedies* of the former, until the REMEDY is worse than the DISEASE; untill their *inexplicable turning*, and political windings, have thrown the affairs of the nation, into such an amazing *snarl*, and labyrinth, as that

it is, next to impossible for *human* wisdom to *unravel* them: And thus by such *designing* selfish politics, the state often *trembles*, and some *times* the *crown* totters; or what is worse, if such *traitors* and *tyrants* continue their influence, the nation will be *Enslaved*, and dwindle to *barbarism* and *brutality*. How the remedy would have operated in the case before us, had not divine wisdom and power interposed, is hard to say; but the LORD overruled it well; the Lord JEHOVAH is able to bring *good* out of evil, *light* out of darkness, and did so now! And is able and *ready* to do it *again*.

ESTHER and *Mordecai* obtain a *decree* in favour of the Jews, and with a *view* to their salvation. But let us attend a minute, to the *tenor* of the *decree*, and let us see what mighty BOON! Is the former decree *reversed?* No: Are the bloody orders *countermanded?* No, not a word of this. What does the whole amount to? Why, only to what GOD and *Nature allowed* them, yea, *demanded* of them before—*To arise, to gather themselves together in* EVERY CITY, *and to stand for their* LIFE, *and to destroy, and to cause to perish*; Whom? And what persons? Was it their honest neighbours, that had no hand in the plot? No *verily*; but all the power and persons, *that would* ASSAULT *them*.

The grant amounted to this, and no more, that they might stand on that *defence* against all *court tools*, and ministerial *creatures* and *minions*, that taking the *advantage* of the former decree should be found in *arms* to *assault* them. And who would not (unless it be a coward or a fool) defend himself, if possible form the assault of a *banditti* of villains that would cut his throat.

But here let us attend to the sequel, and *well* notice the issue.—By this last decree the innocent Jews (just now represented, as a contemptible mean spirited set of mortals) and their *haughty* enemies were put upon an *equal* footing. Now let us see the *personal* bravery of ministerial *blood-suckers* and TYRANTS, and the whole GANG of their *dependant* bravadoes, through all the provinces of this vast *empire*. For no doubt *Haman* the *Premier*, and his junto of court *favourites, flatterers*, and *dependants* in the royal city, together with *governors* of provinces, *counsellors, boards of*

trade, commissioners and their *creatures*, *officers* and *collectors* of REVENUE, *sollicitors,* assistants, *searchers* and *inspectors*, down to *tide-waiters*, and their *scribes*, and the good Lord knows whom, and how many of them, together with the coach-men and servants of the whole* made a *formidable* number through that great empire, all dependant upon the breath of *Haman* the court *favourite*, and with him breathing the same spirit, and expecting to share with him some part of the *spoil.* Do these bold *usurpers*, this croud of *officers* and *swarms* of their dependants, arise and quit themselves like men? Do they, who (just now armed with royal authority and favour) could represent a brave *people*, as no more important, than a swarm of *flies*, or a covey of *grasshoppers*, unworthy of public notice, farther than to *destroy* them? Do these sons of *thunder* arise, and put their foot, or finger upon them, and

* Not that I am certain the *Persian* state, had all these *officers*, *either* as to *name*, or *thing*, or that the under officers of the state rode in *coaches* or chariots: Neither do I suppose that all the officers abovementioned are illegal, or inconsistent with the spirit of *Liberty* in a free state: Neither do I conceive it likely, that in a well regulated state, under a just administration, these lesser officers should arise to such grandeur, but as the *Persian* monarchy was despotic, and the lives and *fortunes* of the subjects, at the disposal of the *Emperor*; it is highly probable, that offices and places of profit were *prodigiously* multiplied, and great pensions added to them; and it is probable that if AMERICA should ever be *enslaved*, and government here become in like manner *absolute*, the least officer employed for the *regulation* of trade, and about the collection of *Revenue*, will soon be a formidable *magistrate*, with a stipend of four or five hundred sterling a year: And offices and salaries increased, as fast as millions of American slaves increase, and can *earn* for them with sweat and hard labour. Far would I be from casting the least reflection, upon any office, or *officer*, known to the constitution of the Country, and consistent with the Freedom and Charter Privileges of this Province. These are to be *respected*, according to their several trusts, and supported, in the faithful discharge of the duties of their station, by every Son of Liberty, and Friend in his Country. But the moment they become *unconstitutional* and inconsistent with Liberty, they are to be detested and opposed with *firmness*. Was my Father the man that held an office inconsistent with the Liberty of his Country; as my Father would I love and honour him, yea, and pity him; but as a *Tyrant*, I would *abhor* him—as an enemy to his Country I would *detest* and oppose him. Every *kind* of love should be *absorbed* in the love of Liberty, except the love of GOD, which, indeed, is connected with, and involved in it.

crush them? Not a word do we find of this! *Brave Heroes!* Fit only to *Filch* Treasure, *by unrighteous establishments* out of the honest and industrious. Like *all* others of the same stamp and *character*, when it comes to the *pinch*, and when on but equal ground, like *cowards* they creep into holes, they tremble and fall before the people, whom they had *barbarously* devoted to ruin. True *courage* is found only with the *oppressed*, they destroy their implacable enemies and obtain salvation.

Now, in this instance, we see the *true* spirit, *genuine* courage, and *personal* bravery of *all* such oppressive tyrannic men, divested of *Flesh*, and stripped of armes, those executioners of their black designs against the liberty and property of their fellow-men. For now the scale of power and influence was turned in the *Persian* court, and *Mordecai* had the direction of *these*; but without liberty or instruction, to make use of them, either for the protection of the Jews, or destruction of their enemies. There is not a word in the decree itself, or in the sacred story, that in the least intimates, that the Jews had any *help* from the army of the *empire*; but now they and their enemies stood on equal *ground*, and were to try it out by personal *bravery*;—and we have before taken notice of the *consequence*.

It is true that the Jews were the LORD'S *covenant* people, and that they humbled themselves before the Lord their Maker and Redeemer; and earnestly sought his *help*, while they stood on their own defence. And it is as true, that the Lord was on their *side*, and wrought wonderfully in every circumstance, by which their salvation was accompanied; and they *piously* acknowledged the hand of *their GOD* in the whole.—But the Lord *helped* them, in a way of *means*, in a *wise* and *prudent* attempt to help themselves, while they stood on their defence, the Lord *omnipotent*, appeared for them, and *wrought* for their salvation. And this is the way in which GOD always *has*, and ever *will* deliver his people out of their distresses, and from the hand of *Violence* and OPPRESSION. They have no reason to expect the mighty hand of GOD working for them, while like *asses* they couch down, to take on their *Burdens*.

Are not the people of *America*, also GOD's covenant people? And is not the Lord of Hosts *their* covenant GOD? *God* is the *same yesterday, to-day, and forever!* He is as able and as ready to appear for his *distressed* covenant people now, as then; and they may hope for, and expect salvation in the same way.

The *example* of GOD's *ancient* covenant people, when on the brink of ruin may afford *us* instruction, under present distress; while on the one hand, it admonishes us, of the necessity and important of fervent prayer and deep humiliation, and a *thorough* breaking of our sins by righteousness, and our iniquities by turning to the Lord; on the other, not to *dispond* or despair, but commit our cause to *GOD*, and stand FAST.

All human prudence, and wisdom, are to be exercised, yet if called by divine providence, (which we pray heaven to prevent) we must, we ought, as they did in the case before us, to *improve* the *grant* that every man has from the King of *Heaven*, "to *arise, and stand* for his Life, to kill and "destroy *all* that ASSAULT them"—but none other!

Our case to human appearance, is nothing so deplorable as was the case of the Jews in the instance before us, (though distressing enough)—they did not despair, they conducted like men of wisdom and *fortitude*, they put their trust in the *Lord* and were saved. So in this way *we* may also hope that GOD will and plead *our* cause, and *his* OWN, against the oppressor—for the Cause of Liberty is the Cause of *GOD*; it is the *gift* of GOD to man in his very creation, and what he has fitted him for, as a *summary* of his *terrestrial* happiness: And whosoever gives it up, and tamely submits to *Slavery*, like a foolish or wanton *Heir*, spends the PATRIMONY of his Heavenly Father's *giving*, and is a *rebel* to GOD and NATURE.

The CAUSE of AMERICA (now in controversy) is the cause of *GOD*, never did Man struggle in a greater, or more *glorious* CAUSE. It will, it must *appear*, to Heaven and Earth, that we are not the *aggressors* in this sad controversy! we *ask*, we *contend* for nothing more, than what *God* and nature gave us, to *enjoy* our

OWN, without *rapine* or *robbery*. This we hold not only by the Law of Nature, but by the Faith, and Contract of KINGS stipulated in the most Solemn CHARTERS under their Sign and Seal Manual.* Our fathers, have *earned* and we their children have de-

* This is the Tenure, by which *Americans* hold their property and possessions in this land, especially in *New-England*. They hold the *Fee* and *Dominion* under GOD alone, the great Sovereign and Proprietor of all things; and no other being, or number of beings in the universe, have the least right to wrest from their hands. Our fathers fled into this wilderness, in an arbitrary reign; and from the iron hand of oppression at home, that they might enjoy civil and religious *Liberty*, here undisturbed, and hand down the invaluable treasure to the latest posterity. This hope carried them through all the amazing dangers and hardship that attended the enterprize; this supported them in all their unparalleled conflicts. They aimed at the North part of *Virginia*, but divine providence cast them into *Plymouth* harbour, they settled the town called *Plymouth*, from thence they spread; this may be called the root of the *New-England* settlements. They found the country possessed by, and under the dominion of a number of independent states, who held it under the GOD of Nature—it was their own—and our fathers had no right to dispossess them of it: Our pious fathers well knew this, and therefore they purchased of them both the soil and dominion. Now they were in a state of nature, independent of any state or kingdom in the world, and at liberty to chuse what form of government they pleased, and might have put themselves under the protection of any of the powers of *Europe*. But they being *Britons*, and emigrants from that isle, they made choice of the *British* King for their Protector, on account of their connexions, and the conveniences of *British* protection, and not on account of any dominion *Britain* had over them: Accordingly, the *British* King made a Contract with them, and they with him; he promised in his part of the Contract that he would protect them, &c.—and they promised on their part, allegiance to him as their king, (*i.e.*) to subject themselves to him so far, as they had stipulated in the Contract, as therein expressed, and no further. Now this Contract between the *British* king, and the *First* settlers of this land, was called a CHARTER. This, and this only is the *measure* of the connexion there is between the two *Englands*. This, and this only, can with *justice* determine, in what cases, and to what purposes the king of *England* has dominion here, and how far we owe obedience. The true *meaning* and intent of the first *Contract* or *Charter*, is the original bond of union between this province, and our king; how far our original rights were altered by the second Charter? I leave for politicians to determine. Most people in the province, I presume, are acquainted with the *shipwreck* of our Charter, in the time of *Andross*. In that tyrannic reign, there was a violent, and general wreck of Charters, and *ours*, (for what reason I know not)

served what we contend for, *Liberty* and *Property*; to enjoy our *own*, without molestation. When I say we, and our fathers have *deserved* these blessings, I mean not from the hand of *GOD*, we have forfeited them into the hand of his justice, by our back-sliding from him, and covenant breaking, and GOD is holy and righteous in *his* present controversy with us, and we ought to humble ourselves before him, and implore his mercy;—but we have *deserved* from the hand of *Great Britain* better usage—we have *deserved* their protection, in the enjoyment of our Natural and Charter Privileges; instead of an attempt to wrest both from our hands. Every attempt to *wrest* Liberty and Property from us must be exceeding unrighteous, and fraught with peculiar turpitude,

was the only one that suffered in the *restoration*, at the Revolution; but so it was, and our original Charter Rights and Privileges were much curtailed, and the *People* of the Province, had but the shadow of authority left them, in comparison of the former. The most *material* Privilege left us, was that of raising our own money, or in other words the *Exclusive* right of *Taxing* ourselves, that our purses and property should be under our own direction. This sacred PALLADIUM, a *British* parliament, would now wrench from us with violence, which if they accomplish, with us, property is no more, the very ideas of Liberty and Property are lost, and we are SLAVES; but we have an original right, and inherent right, to the same privileges, with our sister Colony of *Connecticut*. For this, is the spirit of the *first*, the original Contract, between the king of *England* and us; upon which this Province was *settled*, at the amazing expence and labour of our fathers, and without cost to the crown of *England*. I consider the parliament of *Great Britain*, as (*of right*) having no kind of *dominion* over us, or concern with us, for they were no party in the Contract, there exists not, nor ever did, any kind of Contract or Bargain between us and them; we never chose them to legislate for us, they do not, they *cannot* represent us; therefore instead of the *shocking Claim* to bind us, by their *Acts* in ALL CASES WHATSOEVER, they have no right to bind us in ANY CASE WHATEVER: We are, it is true bound to the king, and he to us, according to the spirit and design of the Charter Contract, which we ever have been, and are still willing to fulfill on our part to a jot and tittle, and have right to expect his protection, in the peaceable enjoyment of all our natural Rights and *Charter Privileges*;—and the moment the Charter Contract is violated on the other part, we are again in a state of *nature*, and have a right to set out anew, but the interest of both parties is to maintain the connexion inviolate—and may heaven prevent a disunion. The notion that some maintain in the controversy, is so absurd and childish that it scarce deserves a refutation: That the

for we have never forfeited one iota of our Charter Rights, we have been as fast friends to our mother-country, as loyal to our king, and as peaceable and governable a people as any under heaven, and have afforded to *Great-Britain* immense wealth.—But they are angry with us, *because we* WILL NOT BE SLAVES.—Angry did I say, Who are angry? The good people in general of *Great-Britain*—I hope not, we have reason firmly to believe they are not; all the pains taken to blind their eyes and to prejudice their minds with regard to us, by crafty designing men, notwithstanding. But who are angry? Who, but a set of *designing* HAMAN'S, and their creatures who want to take our estates,

allegiance of a *British* subject, (and the authority of parliament too, if they mean any thing to the purpose in the present controversy) follows him wherever he goes; even to the ends of the earth. This, if it prove any thing, proves *unspeakably* too much; upon *this* supposition, if a *number* of *Britons* should take it into their heads to purchase a tract of land in *France*, *Spain*, *China*, or *Japan*, and remove there with their families, they would be still subject to the *British* king, and be yet under parliamentary authority, they must carry their code of *British* laws with them, and be subject to them however counter to the laws of the state where they reside; the *absurdity* of this is obvious to common understandings. No less ridiculous, is another tenet, advanced in the present controversy—That *New-England* was first discovered by subjects of the crown of *England*, and therefore ought to be considered as part of the realm, and subject to all its acts, laws and regulations; but suppose it is fact that an *English* merchant-man, sailed within sight of *Cape Cod*, or what is more likely some western Cape, or head land, and saw the shore at a distance, would the consequence follow from it? By no *means*. Supposing an Indian of *New-England* (as it is now called), should have been so lucky as to have crossed the Atlantic in his birch canoe, and should have discovered *England*, or some part of the *European* continent; would that have given the Sachem of his tribe propriety in the soil, or right to the *dominion* of those countries? As much and no more than it the case before us; the truth of the matter is, that the relation of this country, to *England* was *merely* ideal, till our fathers purchased it, took possession of it, and connected it with *Britain* by *Charter* and solemn *Compact*. This Charter and Compact, is therefore the only *rule*, by which our dependancy upon, and subjection to *Great Britain* must of *right* be determined, set aside this, and of *right* we are absolutely independent of them, or any other state. But this CHARTER connexion is of the last importance to both sides the water and ought to be inviolably maintained, and sacredly adhered to by both *Englands*.

if not our lives for a prey, that they may *riot* upon the SPOILS; and prompted by this *stimulus*, they have used every artifice to blind the nation, and to prejudice our king against us, that they might not see their true interest, that justice and right judgment, might be hid from the king and nation, that *they* might aggrandize themselves at the expence of the king and nation, and by the ruin of AMERICA.

And if our *King* is angry with us, it is because *Men* of the beforementioned *Character* have *imposed* upon him, by sordid *Slanders* and infamous lies against the good people of *America*, and of this Province in *particular*. Therefore his wrath *cannot* be against the true character of these Colonies, but a *false* PICTURE drawn by our enemies, with a *view* to aggrandize themselves, and promote their black design of enslaving AMERICA. But could our *kind and benevolent* SOVEREIGN, but look through *America* with his *own* eyes, could he visit every COLONY in *Person*, could he know the *fervour* of their love and loyalty, could he *see*, and personally take *notice* of their amazing *patience* and *fortitude*, under *unparalleled* indignities and sufferings cast upon them by *his* tyrannic and oppressive servants, could he see their heroic virtue, resolution, and prudent *Steadfastness* in the Cause of LIBERTY, could he be acquainted with the greatness of their souls, and *firm* and unshaken resolution, not to *survive* the loss of the rights of nature, and their Charter Privileges; and could he but know the inexpressible MEANNESS as well as falshood and malice of their adversaries, in all their calumny against us, with which they have wounded the royal ear: I say if he had a *just* view of these things, how would his *royal heart* melt with pity at our oppression! What noble sentiments of *Americans*, would *arise* in his mighty soul! What affection! What parental tenderness! How would his heart dilate with joy to find, that he had so many noble spirited subjects in this part of the world, *Fired equally* with love to their *King* and *Country*. Who so well understand the nature of true *Liberty*, and spirit of good government, and who can so well defend them, and how firm would his determination be, that those should have Liberty, that so well understand it, so prudently enjoy it, and so bravely defend it; and how would he frown *Indignant*, upon

American enemies, that have so basely betrayed their trust, and abused their *Sovereign*.

And I yet firmly believe, and humbly trust in that GOD, that turned the slander and falshood of wicked *Haman*, and his accomplices; against the innocent Jews; upon their own heads;—that he will speedily appear for us, and plead our *righteous* CAUSE, against all those, that have so *falsely* accused us, so *unjustly* reproached us, and sought to enslave us. That a merciful *GOD* will open the eyes of the King, and Nation, to see their true interest, and thoroughly to perceive the *baleful* influence of present counsels, and *destructive* tendency of present MEASURES; and the King's ear to hear, and his heart graciously to receive, the *just* complaints, of his *oppressed* American subjects; and that the slander and falshood of our enemies (and some of them the most unnatural and ungrateful) will yet be turned upon their own heads.

But it is OURS, to be up and doing; like *Esther* and *Mordecai*, to be *resolute* to let the King know the TRUTH at all ADVENTURES; and in this way to counteract the *fraud* and *malice* of our enemies; and to follow him with incessant cries, and complaints against the *Men* that are the cause of this general trouble; and to convince him, if possible, of both his, and our danger, from designing, crafty avaricious men: And that these CONVULSIONS, must, and will, shake the whole *Empire* unless an effectual remedy is speedily applied.

And to this end no pains are to be spared, in order to engage wise, prudent and influential men, at home, in the glorious cause of Freedom. And we have reason to hope, yea, *firmly* to believe, that GOD will so dispose the heart of the King, and raise us up friends, that shall be able, and effectual, to put a stop to the *reign* of present men, and *measures*, without shedding of blood. Nothing but our sins, and impenitence can prevent this, our cause is so just, and the affair so important and interesting to the nation, it must, and will prevail, unless for our sins we are given up of GOD:—But after all our greatest dependance is upon *our GOD*, and under him, upon the exertions of our own virtue and fortitude.

Americans by this time, no doubt are generally acquainted with the question in controversy between us and the court of *Great-Britain*; in short, it is this, the parliament of *Britain*, at present claim a right of binding us by their laws in ALL CASES WHATSOEVER, (*i. e.*) to tax us at their pleasure; the Colonies deny their right to taxation in any *case whatever*, and affirm that to submit to the claim would reduce them to absolute *Slavery*. If they have right to lay on us one tax, they have another, if they have right to take one shilling from us without our consent, they have as good right to take *all*, and strip us naked of every thing; though the robbery would not be so great in the first, as in the latter case, yet it partakes of the same *nature*. If Ministers of State, and court dependants at any time want money to support their luxury, or to buy creatures, to increase their power and to strengthen their influence, it is but to apply to a Parliament smuggled up by venality, *grouped* together by *ministerial* BRIBERY, whose interest it is, to serve their CREATOR, and grant all their demands; and *Americans* must be taxed without mercy, to pay it. But if we complain or oppose, we are to be taught submission by the point of the *Sword*; *armed* mercenaries, at the beck of an haughty wanton Minister of State, are to enforce the decree, and we are to pay them for pillaging our substance and *spilling* our BLOOD.

Can it be any longer a secret, that a PLAN has been *systematically* laid, and persued by the British *ministry*, near twelve years, for enslaving *America*; as the STIRRUP by which they design to *mount* the RED HORSE of TYRANNY and DESPOTISM at home?

Well did despots at home know, that if *Charming FREEDOM* spread her olive branches in *America*, emigrations from them to us, would soon go near to depopulate their own country; weakening them and strengthening us, until *America* became *invincible*; and therefore open strides of arbitrary power, were first to appear in the Colonies, while the *mines* were laving at home; that when we were subdued, they might open their batteries with safety against British Liberty; and *Britons* be made to feel the same oppressive hand of despotic Power.

Besides it would then be in the power, and it would be the policy of haughty ministers, to make *America* a nursery of mercinary troops for their service, supported by the sweat of *Americans*, and called home upon any emergency, necessary to promote their *despotic purposes*.

And then not a murmur, not a complaint must be heard from poor servile *Americas*, or it must be stopped with axes and scaffolds, gibbits and halter: Or perhaps in great tenderness some might be permitted to die by powder and ball, sword or bayonet. Armed mercenaries must be the instruments of stifling all complaints, and the officers to collect from us our treasure; and in case of the least resistance, we are to expect Massacred and Death.

These are thy *Blessings*, this thy legacy, O AMERICANS! *bequeathed* thee by those in power in thy parent state—This thy reward for thy warmest duty, and filial affection! This the return for all the blood and treasure of thy fathers expended in settling and defending this large and fertile territory, and hereby enlarging the commerce of *Great-Britain*, and adding sinews to her strength! These thy wages, for the blood of thy young men spilt, and thy treasure largely and cheerfully spent, in the conquest of Louisbourg, Nova Scotia, and Canada, only for the Benefit of thy King, and to increase the wealth, and enlarge the territories of the British nation.* These thy returns, for all thy rich treasures,

* In that large expence of the money and blood of these colonies the last war, the crown alone had the profit; we supplied men and money much beyond our proportion, and the ballance we bore in the scale of national strength and wealth, was to conquer, not for ourselves, but the crown; not a foot of the lands conquered fell to our share; not a ship stationed upon our coast, for our defence in a time of war to protect our trade, the whole of the operations in America, were with a view to their own advantage, without any regard to our interest; yet none but a colonist can conceive of the ardour and zeal with which these colonies put to their shoulders, what treasures expended, and what number of lives lost, in the several enterprizes in which they were engaged; and yet not they, but others have the profit. The crown has taken possession of the late acquisitions in America, to which the colonies so largely contributed, our estates have depreciated, by the conquest, while the wealth of the British nation has amazingly encreased.—Good heaven's!—must all this be forgot by those who have had the profit of our toils and BLOOD;—and now in a time of peace must we have ships and troops in plenty, not to protect, but to ENSLAVE us.

cast in abundance into thy mother's LAP.—*Oh! Heaven attend to our oppression, and hear our cries!—Oh! Almighty Father,—awake in thy Righteousness and in thy strength,—and avenge our just controversy upon the heads of the contrivers of so fatal a plan*;—*and in mercy* LORD, *spare thy covenant people!*—O AMERICANS! awake, arise, and stand for your life: You have a grant to do so, against all that *assault* you, from the King of Heaven; from NATURE and from NATURE'S *GOD*.

To *repel* armed force, by force of the same kind, is LAWFUL by Heaven's decree. Therefore be of good courage, *nothing is lost that is not given over for lost.*—STANDING ARMIES MUST BE REMOVED, or they will reduce us to a State of SLAVERY worse than DEATH.—But the time when, and manner how, I leave with a merciful *GOD*, and the wisdom of our political fathers.

That GOD who delivered his people of old, when brought to the brink of ruin by a wicked *Minister* of *State*, can deliver us. And is there not reason to hope, yea firmly to believe that he will remove the MONSTER of a standing ARMY from our land? Has he not amazingly united the Colonies, in the grand cause of *Liberty?* Notwithstanding all the bribery and craft practiced in order to disunite them? Has not GOD been working for us, while we have made (as yet) a noble stand against oppression? And is he not raising us up friends at home? We trust he is; and that he will save us from *Destruction*, when by our trials he has prepared us for mercy. And who knows but GOD in *mercy* suffered so early a TRAGEDY and CARNAGE of our brethren in the *Metropolis*, that by awakening us out of lethargy, to assert our invaded rights, and uniting us in the general cause before it was too late, he might prevent greater destruction.

But while I mention our slaughtered *Brethren* in BOSTON whose funeral *obsequies*, we this day with sympathy commemorate and *lament*; my blood *ferments*, my passions *kindle*, my heart *burns*, and every power of my soul is on the *stretch*, in the love and for the cause of *Liberty!* With what ardour, firmness, and resolution, should we defend this glorious cause, *Men and brethren*,

our brothers blood cries to us from the ground, and the voice is like that in the motto, *Arise and stand for your lives against all that would assault you.*

You are called upon by repentance and amendment to engage the Lord on your side, to exert yourselves like men that fear their maker, and ye shall stand proof against a flood of ministerial vengeance; your GOD will remarkably for you, and you shall yet be safe and *free*.

But hark! methinks I hear the *Ghost* of *GREY*, or one of his associates in the dark, sounding in mine ear, with a plaintive voice, Oh! *Americans* will ye not take warning by our untimely fate? Will ye not *resent* our FALL? Will ye not shake off the yoke? Will ye open your bosoms to the fatal lead, and pointed steel? Will not our warm blood reaking from the hands of armed mercenaries mingled with the dust of your metropolis? Will not the groans, sighs, and tears, of our bereaved wives, children and friends, rouse you to heroic valour, and inspire you with the temper, and form you to the character of the tribe of *Judah*, and arm you with martial virtue in the cause of GOD, and in the cause of drooping *Liberty*; in our cause and in your OWN? By our untimely death learn your own *fate* if tyranny should prevail; you will soon be hourly exposed to fall by an armed assassin, and he escape with impunity. Will not these plaintive groans from the *Dead* awaken every virtue of the human soul, and call forth all its vigour, to expel from the land the power by which we fell? If ye do not ye are *Slaves*. But is there no *Lightning* in the hidden stores of Heaven, *red* with uncommon wrath to blast the men, that have called these mercenaries to your land, the *ingrateful* men that abet the despotic plan, and would owe their greatness to their COUNTRY'S RUIN? Is it not *real*, or is it all illusion; the voice is indeed illusion: But are not the sentiments real and just. The sentiments of all wise men, the patriots of every country, the experience of all ages, bare TESTIMONY *against* a standing ARMY, as *inconsistent* with LIBERTY. When ever there exists a power in the state sufficient, to trample upon or *controul* its LAWS, THAT STATE IS NO LONGER FREE.

An ingenious author † speaking of a standing army in *England*, says, "It is evident that this is "a mortal distemper in the British government, of which at last, it must inevitably perish;" since which, the disease has amazingly increased, but of this, no more need be said. We fell the *baleful* influence, we hear the monster *roar*, he shews his pointed teeth, fierce and *red*, we have felt, and still feel a touch of his *iron* CLAW, and shall we not believe our senses? But we hope, and have great confidence, that this unhappy controversy will be settled without bloodshed, and liberty yet be triumphant with us, without the contention of *swords*; that the eyes of the nation will soon be opened, by our steady perseverance in the peaceable measures adopted by the whole continent* and our wrongs righted, and friendship again restored; which may Heaven grant, according to the earnest prayer of every lover of this country, or of the interest of *Great-Britain*. But have we not every admonition, and every motive to prepare for the worst, to stand ready for the onset, to stand for our lives against all that *assault* us, and if our enemies drive us to it (which may the Lord prevent) to contend for the *immortal* prize sword in hand. Awake! arise *Americans*! and prepare for the event, by no means strike the first, but be ready to strike the second blow, to advantage. Had we not better *die* gloriously in the cause of GOD, of Liberty and our Country, than to dishonour *GOD* and human nature by submitting to *ignoble* slavery, than to die like dogs by meagre famine or the halter. Behold yonder the SHACKLES *forging*, and perhaps traitors to their King and Country, hoping to put them on: Upon whom? The good Lord knoweth, but we fully trust that our

† Mr. HUME, who ever would see more of the destructive tendency of Standing Armies, let him consult, Mr. Hume, and the Lords' Protest, the celebrated American Farmer, but in particular Mr. Quincy's late observation &c. than which nothing can be wrote with more spirit and life, and yet with greater justness.

* If the resolves of the Continental Congress are strictly adhered to, together with the non-importation, and consumption agreements, there is but little doubt of the desired effects, which will save the calamities of a civil war, he therefore that violates them, language cannot express his baseness, for want of a worse, we will call him by his own proper name, as fraught with the greatest conceivable turpitude. My DEAR COUNTRYMEN, let nothing but a total repeal of all oppressive Acts of Parliament respecting American FREEDOM, remit the least degree of your zeal, and prudent firmness and perseverance in the measures adopted in support of your liberty, be not deceived with flattering hopes, and false pretences, least a snake in the grass bite you at unawares.

God will disappoint them; and that with regard to our wearing of them, it shall remain an unanswerable question, who shall put them on. Let them remember who it was that occupied the gallows prepared for innocent *Mordecai*. I mention this not to discourage you, but to animate your souls, and to warm your hearts, and to call forth every manly passion, and christian virtue. Let your spirits be cool, your opposition to tyranny prudent, yet stedfast and persevering, and let this thought support you, that when wicked men are nearest their hopes, the godly are farthest from their fears. I close in the words of the ingenious Mr. *Quincy*. Yet "be not amused, my countrymen! the extirpation of bondage, and the reestablishment of "freedom are not of easy acquisition. The worst passions of the human heart, and the most subtle "projects of the human mind are leagued against you; and principalities and powers have acceded to "the combination. Trials and conflicts you must, therefore, endure;—hazards and jeopardies—of life "and fortune—will attend the struggle. Such is the fate of all noble exertions for public liberty and "social happiness—Enter not the lists without thought and consideration, lest you arm with timidity "and combat with irresolution. Having engaged in the conflict, let nothing discourage your vigour, "or repel your perseverance:—Remember, that submission to the yoke of bondage is the worst that "can befall a people after the most fierce and unsuccessful resistance. What can the misfortune of "vanquishment take away, which despotism and rapine would spare? It had been *easy* (said the great "law-giver Solon to the Athenians,)* to repress *the advances* of tyranny, and prevent it's "establishment, *but now it is established and grown to some height* it would be MORE GLORIOUS *to* "*demolish it*. But nothing glorious is accomplished, nothing great is attained, nothing valuable is "secured without magnanimity of mind and *devotion of heart to the service*—BRUTUS-LIKE, "therefore, dedicate yourselves at this day to the service of your Country;" (and let me add, to the fear and service of your *GOD*, "and henceforth live A LIFE OF LIBERTY AND GLORY:" Which may *God in infinite mercy grant, through* JESUS CHRIST.

A M E N.

* Plut. Life of Solon.

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