Of Walter Bates, Esquire, Subject of the King,

Sometime High Sheriff of the County of Kings,

BIOGRAPHER OF THE NOTORIOUS HENRY MORE SMITH.

In These Chronicles, Now Given to the World for the First Time, is Told the Tale of the Loyalists, and Their Amazing Trials Amid the Enemies of His Majesty in the Colonies.

[BEGUN IN No. 81.]

The part of the narrative now to be taken up is of a rather fragmentary nature.

mind that our author was a man of decided character and pronounced views. He had suffered much for his loyalty to king and country, and he writes from the standpoint of his party and of his times.

The relations existing between the descendants of the old Puritans of New Engand and the Loyalists—never very cordial at the best-were greatly embittered by the Revolutionary war: So much so that it is only of recent years that the burning topics of that period have been temperately considered by the descendants of either party. Impartial American historians of today, however, admit that the Loyalists of treatment at the hands of their fellow citizens during the early years of its his-

The Rev. Dr. E. E. Beardsley, of New Haven, in a valuable historical work writes: "The sufferings of the Puritans were the fruit of "the principles of the times. * * * Neal, in his "the principles of the times. * * * Neal, in his "When any trespass is committed in the his restoration were whony in himself, not in God. The significance of forgive-damage of any one he shall think proper to accuse unless he can prove an alibi."

"cruelty in one party is no justification of it in the night, the injured person may recover damage of any one he shall think proper to accuse unless he can prove an alibi."

Queen Ann repealed the cruel laws re-"another; yet when men talk of the sufferings and "sacrifices and self-denial of the Puritans, they "should consider the spirit and principles of the "age, and remember how those who were thus per-"secuted turned persecutors, and practised the "rigors from which they thought to escape."

Preparations for the settlement of Con- Haven. necticut were begun in 1633 on the banks of the river which gives name to the State, but shortly before this the Dutch from

Hooker is inseparably connected with the early days of Hartford, and has been generally viewed in a different light from that in which he appears to our author.]

When Hooker first established himself at Hartford, he was received by the ruling Indian chief with caution. The Sachem did not like his new neighbors; refused to give or sell any land to them, but told James the second ordered warrants to be Him. Material laws as they were under-

tious of their conduct.

Many people of Massachusetts Bay, hearing that Hooker had made good terms into his hands at Hartford, October 1687. several voluntary independent churches. Hooker, Huet, Smith and others hereby every Indian town, and to their eternal in-

claimed Joshua Sachem, who had been an ambitious captain under the great Sachem, and all such as did not acknowledge his power were to be put to death or fly the

These colonists having at last driven out the heathen, and got possession of a land flowing with milk and honey, next expelled the Dutch as a dangerous set of heretics.

Hooker having done so much for his new Dominion expected the homage of every independent church. This homage, however, he could not obtain, because each minister had pretensions not much inferior to his own. Hence disputes arose about doctrine and discipline. Hooker is said to have taught the existence of forty-two varieties of Grace, though all of little value except saving Grace. As to discipline, he

themselves into separate irresponsible power, and accordingly the Assembly sent sin, and a substitute was not required, bodies. Nevertheless they soon felt the their sheriff to bring before them certain therefore, to satisfy justice and set free the thundering anathemas of Hooker and the heated vengeance of the civil power.

the great joy of the Separatists of well nigh as many sects as Hooker had taught kinds

awe throughout all New England. Hartford and New Haven appointed their days of fasting and prayer. Davenport prayed the Lord to take the New England vine

accordingly was elected.

This event greatly inflamed the magisfaith by using in argument and illustration, the ideas and symbols most familiar to Jews and Gentiles. Bewildered and the New England vine

Who has removed from Union to Germain street, where he has every facility for replating or repairing Silver Ware of all kinds.

Every article should shine at this season of the year to Jews and Gentiles. Bewildered and the Christain faith by using in argument and illustration, the ideas and symbols most familiar to Jews and Gentiles. Bewildered and the Christain faith by using in argument and illustration, the ideas and symbols most familiar to Jews and Gentiles. Bewildered and the Christain faith by using in argument and illustration, the ideas and symbols most familiar to Jews and Gentiles.

THE STRANGE NARRATIVE under His immediate care as He had removed by death the one great protector of moved by death the one great protector of the Protestant liberty. Nevertheless, Davenport lived to see the time when Charles the second obtained possession of

his father's crown. However, in the midst of their sorrows and murderers of Charles the first. Davenport and Leet, the then Governor, received them with open arms, and blessed God they had escaped from the hands of Herod, the son of Barrabas.

They arrived about the 27th of March, and made Mr. Davenport's house the place of their residence. For some time they appeared to think themselves out of danger, but it was not long till the King's proclama-

they named Providence hill, where Dixwell grave is visited with veneration, even held sacred as the tomb at Mecca.

New Haven dominion, being suddenly filled with such inhabitants, saw itself enabled to support its independency, and paid bore the punishment of his own sin and no attention to the king and parliament of could not escape it. Strictly speaking the

The people of Massachusetts, ever forward in promoting their own consequence, privately appointed Mr. Winthrop their agent to negotiate their business in England, which he willingly undertook, and procured from the incautious Charles the given. New Haven too late discovered sequences of transgression. It was the the intrigue, but after two years opposi-tion, they submitted to the charter, purely out of fear lest some of their leaders should today, however, admit that the Loyalists of New England received exceedingly harsh the murder of the king.

be put to ignominious death for aiding in the natural consequences of sin followed a

pened in 1676. The laws enacted under ities of a new and better life were still open

ter is as much in favor of Connecticut as if was the peace and rest of the erring and it had been drawn up in Boston or New penitent spirit in the redeeming love and

The general assembly made a law, that

exercise of conscience, arbitrarily fining things. those who would not come to their congregational assemblies. Members of other religious bodies inhabiting there could not obtain justice in the courts of that colony, and all men of known loyalty were excluded from the government in order to on the evil and on the good spoke surely keep the law in the hands of the majority. of One who turned not from His beneficent

them, as they came to trade with him and issued against the Charter of Connecticut. stood and observed became the helpers of spread the Christian religion among his subjects, he had no objection to their building wigwams planting corn and huntor on his lands.

Whilst they were sitting, Sir Edward their co-operation. The wise physician was more and more recognizing and trust-Sachem made Haynes and Hooker cau- manded the Charter and declared the gov- ing to the healing power of Nature. ernment under it to be dissolved. Whereupon the Assembly resigned the Charter

with the Sachem, removed to the banks of But the very night after its surrender, the conclusion that Nature was unforgiving. Connecticut, that they might share in the Captain Samuel Wadsworth with the aswork of spreading the gospel among the sistance of a mob broke into the apartment poor benighted heathen. Rev. Mr. Huet, of Sir Edmund, regained, carried off and poor benighted heathen. Rev. Mr. Huet, of Sir Edmund, regained, carried off and inhuman. Forgiveness was natural to the with his followers, fixed themselves at hid the Charter in the hollow of an elm and noblest men. They had that fact in the Windsor, eight miles north of Hartford, Robert Treat, who had been elected in testimony of human nature to the God in and Rev. Mr. Smith at Walkersfield, four 1687, was declared by the mob still to be miles south of it. So that in the space of the governor of Connecticut. The latter pity and compassion in ourselves, and we eighteen months the dominion of Hartford | daringly summoned his old Assembly, who contained several hundred inhabitants and being assembled voted the Charter to be whom we came. If we, being evil and imvalid in law, and that it could not be perfect, were moved by impulse to forgive vacated by any power without the General and love the enemy, how much more the found means to spread the gospel into Assembly, and voted that Samuel Wads- Heavenly Father. worth should bring forth the Charter, which famy with the gospel spread the small-pox. This distemper raged in every quarter; it swept away the great Sachem, and laid waste his ancient kingdom.

The did in solemn procession attended by the High Sheriff, and delivered it to the Governor. The General Assembly voted their thanks to Wadsworth and twenty to exact equivalents—an eye for an eye— Hereupon Haynes and his assembly pro- shillings reward for stealing and hiding the but to cover with its charity the evil and

> ported either by law or justice, now resolved to settle their land west of the Susquetice of His own life how hatred for sin was hannah River. They modestly passed over joined with pity and love and hope for the New York and the Jerseys and seized on sinner. It was not hard for Christ to for-Pennsylvania claimed by the Quakers who give, and God was like Christ It was imfight not either for wife or daughter, and as if to imitate the iniquity of their fathers, | Christ to believe that God required equivadestroyed the Quakers and Indians, and took possession of their lands. They plead that their Charter bound them west by the ments would empty forgiveness of all its South Sea.

The Sober Dissenters having been established by the General Assembly, the true been paid. God was not reluctant to for-Independents denied that the Assembly had give, nor was He bound by His own laws Independents denied that the Assembly had any power over Christians than their protection. Hence arose contention between the Assembly and the Independents, and both parties having been brought up under Content of that He did anything to make God willing to make God willing.

Independents denied that the Assembly had give, nor was He bound by His own laws so that He could not forgive. There was not a word or syllable in Christ's teaching that could fairly bear the interpretation that He did anything to make God willing.

Independents denied that the Assembly had give, nor was He bound by His own laws not refluctant to forgive. There was not a word or syllable in Christ's teaching that the could fairly bear the interpretation that He did anything to make God willing.

Independents denied that the Assembly had give, nor was He bound by His own laws arations have been analyzed by me. I find that there is nothing in them that will harm the most delicate skin, and which is not authorized by the French Pharmacopæia as safe and beneficial in preparations of this character.

leading men among the ministers of whom | father's mercy. The teaching that contrathey banished some, silenced others, and dicted that parable, no matter how widely However, persecution by its certain consequences fixed the Separatists in their schism which continues to the present time in Connecticut.

Hooker may be said to have reigned twelve years as high priest over Hartford, and then died, about 60 years of age, to the great iov of the Separatists of well night. stand at the head of the colony and with dressed by Paul and Peter to peoples confidence recommended the moderator of the association to be their governor, who ism and Judaism, and whom the Apos-

THE FORGIVENESS OF SINS.

Rev. Mr. Hunter of Glasgow, Scotland, In-

terprets the Phrase, "Forgiveness of Sins." The forgiveness of sins was not identical with the abolition of the natural penal consequence of transgression. The analogy Towever, in the midst of their softwas sequence of transgression. The analogy they were comforted by the presence of many regicides and refugees who fled from England, amongst whom were Whally, Goffe, and Dixwell, three of the judges worse for sin, and reaped what he sowed. applied to the moral and paternal government of God. Every one was for ever the worse for sin, and reaped what he sowed. of religion had always been trying to say. 'I, even I, am He that blotteth out your transgressions for My own sake' was It was fanaticism, not sober religion, which promised to repentance and faith freedom from the natural consequences of trans-gression. Sin was punished, though the sinner was forgiven. 'Thou art a God,' said the Psalmist, 'who forgavest their iniquity, but Thou tookest vengeance on their inventions.' It was for the welfare of the race that there should be this inseperable connection between sin and its penalty. tion against the regicides arrived, requiring wherever they might be found they should be immediately apprehended.

They remained secreted most of the time at Mr. Davenport's until about the last of April. For a short time they made their quarters in the woods and then fixed themselves in a cave in the side of a hill, which | they sinned just because he was merciful; more indulgence would mean less mercy. several pages apparently having been lost. died and lies buried with the seeds of In reading what follows we must bear in rebellion in New Haven, and where his opposed to each other in the Divine nature or in the Divine government. God was not divided against Himself. He had no

need to devise any expedient to reconcile

His justice with His mercy. Every sinner

could not escape it. Strictly speaking the laws of God could not be broken; it was

men who were broken when they trans-

Forgiveness had to do chiefly with the Second as ample a charter as was ever sense of guilt, not with the natural conthe natural consequences of sin followed a To the joy of the people of Boston, man, and bad character and habits could Winthrop was appointed by the charter not be instantaneously changed, yet God Governor of all Connecticut, and was an- still regarded the man with pity, and the nually elected till his death, which hap- man was still God's child; that the possibilthe charter are decent compared with the to him; that he had no Divine indifference Blue Laws. One law is as follows: or hostility to subdue; and the hindrances "When any trespass is committed in the to his restoration were wholly in himself, specting Quakers and other denominations. You may rise from the dust and begin a The idea of independence of Great Bri- new and better life with the assurance that tain was not, as might be imagined, de- God loves you, that He has forgiven you, stroyed by the charter. Indeed, the char- and that He will help you.' Forgiveness help of God. Retribution was a fact, but it was not the only fact in the Divine order whosoever should attempt to destroy the of the world. Forgiveness was also a fact constitution of this colony as by charter —the Divine mercy and help working not established, should suffer death, and de-Manhattan had erected a fort at Hartford. clared "Sober Dissent" to be the estab-The name of the celebrated Joseph lished religion of the province. turning it into a power to save, but outside and beyond it helping men to begin anew They denied to the inhabitants the free and to rise on their dead selves to higher

They could not say that there was no traces of such forgiveness in Nature-good-

Nature's tendencies, aims, and meanings were completed and interperted in man. The study of man would not lead them to The unforgiving spirit was no true part of human nature; it was rightly denounced as whose image man was made. We found must believe that they exist in Him from

Forgiveness was of the very essence of the good; and men were exhorted by The General Assembly though unsup- | Christ to make God their standard and possible for those who interpreted God by lents, substitutions, satisfactions, before ments would empty forgiveness of all its grace and meaning. What grace could there be in cancelling a debt after it has held he had received his ministerial ordination from the hands of the laity who were in full communion.

The Independent ministers proclaimed prodigal son they had Christ's teaching con-Throughout the controversy the majority of the people were on the side of Mr. Hooker, and they soon determined by vote according to their code of laws in his favour. But the other ministers and the minority were not convinced by this vote.

To avoid excommunication they formed themselves into separate irresponsible.

The Independent ministers proclaimed from their pulpits that the Assembly acted more for their own interest than for the glory of God. These spiritual warriors proved formidable opponents. Indeed none disputed their vote with impunity.

At length a governor was appointed who determined to reduce them under the civil provided it is a separate irresponsible of the prodigal son they had Christ's teaching concerning sin and forgiveness, and they would have to rewrite it before they got the traditional and popular theory of forgiveness out of it. There was no word there about satisfying justice before the father could receive his son. The son had borne, and was bearing, the punishment of his own specified.

which ecclesiastical and popular Christianity dealt with sin and forgiveness, they must go back to the simplicity of Christ's teach-ing and to the consideration of Christ's spririt and attitude toward the penitent. The voice of Jesus was the voice of torgiveness. He said what men had always been longing to feel and what the best teachers of religion had always been trying to a remarkable sublime anticipation of the true Christian teaching .- Christian World.



gressed them. The mercy and the justice of God sought the same end. Justice was disciplinary, and the Judge was also the

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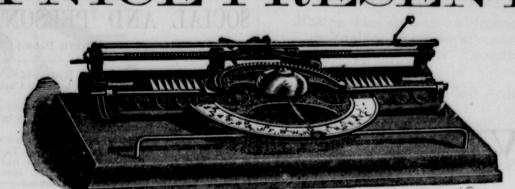
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