



THE LORD IS ON OUR SIDE :

A

SERMON,

DELIVERED IN THE WESLEYAN CHAPEL,

ODELLTOWN,

ON SATURDAY, NOVEMBER 9, 1839,

BEING THE

FIRST ANNIVERSARY OF THE BATTLE,

FOUGHT AT THE ABOVE PLACE,

BETWEEN THE

*INSURGENTS AND THE LOYAL VOLUNTEERS.*

BY THE

REV. ROBERT COONEY, WESLEYAN MISSIONARY.

**PUBLISHED BY REQUEST.**

MONTREAL :

PRINTED BY CAMPBELL AND BECKET,

Muir's Buildings, Place d'Armes.

FOR SALE BY WILLIAM GREIG, ST. PAUL STREET; CAMPBELL  
BRYSON, AND ARMOUR AND RAMSAY, ST. FRANCOIS XAVIER  
STREET; AND OTHER BOOKSELLERS.

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1840.



TO  
LIEUT.-COLONEL TAYLOR, C. B.

AND TO  
THE OFFICERS,  
NON-COMMISSIONED OFFICERS, AND PRIVATES,

OF THE  
LA COLE, ODELLTOWN, AND HEMMINGFORD  
VOLUNTEER CORPS,

*The Following Sermon,*

PREACHED BEFORE THEM, AND PUBLISHED AT THEIR REQUEST,  
IS MOST RESPECTFULLY INSCRIBED,

BY THEIR OBEDIENT SERVANT,

ROBERT COONEY.



## “THE LORD IS ON OUR SIDE.”

### PSALM CXXIV.—2, 3.

“If it had not been the Lord who was on our side, when men rose up against us; Then they had swallowed us up quick, when their wrath was kindled against us.”

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THE presence of so many persons arrayed in military costume, and assembled in a place of divine worship, and that for the avowed purpose of commemorating a victory, which “THE GOD OF BATTLES” enabled them to achieve, is an object, upon which the poet might exercise his genius, and the painter employ the delicate proficiency of his art. Although no remarkable, or very prominent feature ever characterizes the congregation, to which we regularly minister in this house, yet is it for many reasons, both interesting and absorbing. The external monotony is at variance with the views, hopes, and fears, by which the mind is exercised; and a conviction, that some are in a perilous and degraded state, while others enjoy peace and an assurance of Divine favour, awakens the sympathies and affections of the preacher, and causes him to utter words of reproof, exhortation and comfort, as the hand of a musician compels his instrument to emit notes of sadness and of joy.

But the new aspect under which we appear this morning, is one of the remote effects produced by the unusual occurrence, the remembrance of which, we are convened to perpetuate; but the novelty it exhibits is not half so attractive, as the moral that it conveys is picturesque and impressive. The astronomers of the East suspended their profound calculations to adore Him "*which alone spreadeth out the heavens*" and "*that maketh the seven stars and Orion*"—The shepherds quitted their flocks to offer praises unto him, who in the plenitude of time, proved himself to be "*The good shepherd,*" by laying down his life for the sheep; and on this occasion, the farmers have relinquished their rural employments to wait upon that God, who "*waterest the ridges*" of the earth and "*settlest the furrows thereof.*" The soldiers have repaired from the parade ground to acknowledge the goodness of him who teacheth "*their hands to war and their fingers to fight!*"—the duties of the camp are exchanged for the exercises of the temple; the preparation for the Sabbath is turned into a festival; and still, these are but the outward and visible forms, through which we bless the name of the Lord for having delivered us from the hands of our enemies.

The very existence of such a profession as that of arms, is an abundant proof that society is in an irregular and convulsed state. Crafty and designing men are manufacturing plans of mischief in their secret places; demagogues and political mountebanks are always declaiming against imaginary evils; and as hidden rocks and fierce winds will disturb the course of a beautiful river, so these intriguing and turbulent

men trouble the waters of social and political harmony; and often cover their surface with the wreck of all that is lovely, and virtuous, and of good report. Now—To remove these insidious breakers, and subdue these stormy winds, force—physical force, is the only apparatus that can be successfully employed; and hence arises the expediency, if not the necessity, for maintaining standing armies. If these were but the gaudy appendages of the state, their dress, appurtenances, and evolutions, would be but so many parts of a national pantomime; and if they are intended to reflect the glory of the Commonwealth, that might be attained by a more rational process, and at a cheaper rate, by celebrating public *fêtes*, or by dramatising those historical incidents which embellish the annals of almost every nation.

We are not an advocate for coercive measures, because the religion we profess teaches us to recognize even in an enemy the face of a brother. No man detests Intolerance or Oligarchy of every kind more than we do; but there are some men whom no lenity can soften, whom no kindness can propitiate. They mistake every act of indulgence for an expression of fear—every concession you make is requited by a fresh proposition, and when the exorbitant or revolutionary character of their demands forces the authorities to adopt another course, then disaffection grows up into rebellion; the war whoop of sedition is sounded through the land; and they that should cherish and support the Government, conspire to subvert and destroy it. Out of these causes, my Brethren, as from a root, sprung that species of military force, of which you form so



distinguished a part; and such were the men, whom "THE LORD OF HOSTS" enabled you to disperse and vanquish. O! of a truth—

The Lord is King, and earth submits,  
Howe'er impatient, to his sway ;  
Between the cherubim he sits,  
And makes his restless foes obey.

All power is to our Jesus given,  
O'er earth's rebellious sons he reigns ;  
He mildly rules the hosts of heaven ;  
And holds the power of hell in chains.

And now, in this very place, where he once lifted up a standard for us, does he appear in his imperial character, as "KING OF KINGS AND LORD OF LORDS." His dazzling throne is set up before us—He sits on it "*High and lifted up*"—His train fills the temple—an innumerable company of angels form radiant orbs around him—The heavenly choirs are singing their antiphon "HOLY, HOLY, HOLY," &c.,—and we are paying our vows and ascribing our preservation to the saving strength of his right hand—" *Thy right hand, O Lord, is become glorious in power ; thy right hand, O Lord, hath dashed in pieces the enemy.*" Ex. xv. 6.

I. The abrupt but pathetic manner in which the psalm, that supplies the text, commences, provides us with a key to unlock the sentiments and feelings of its author. It places him before us in the attitude of thanksgiving and praise, while gratitude, astonishment, and joy, rush upon his soul, producing their various sensations, and exhibiting their different effects. For a moment, the recollection of the danger from which he escaped, occasions an involuntary shuddering that

spreads paleness over his face, and causes his heart to wax faint; but a conviction of his safety exerts its animating influence over him; and then his countenance grows effulgent with delight—confidence “*in the name of the Lord*” strengthens his inner man; the congregation fill the tabernacle; the incense burns; the sacrifice bleeds; the stringed instruments and high sounding cymbals make a joyful noise; and innumerable voices send forth a volume of praise to “**THE GOD OF BATTLES.**” Our ears gladly catch the accents of grateful piety; and while the devout Israelites are attributing their safety to the Almighty, the echo of their song rises up within us, tunes our voices and constrains us to sing—“*If it had not been the Lord who was on our side, when men rose up against us; Then they had swallowed us up quick, when their wrath was kindled against us.*”

II. This Divine ode plainly adverts to some very grievous calamity that had lately impended over the Jewish people, and from which “*The arm of the Lord*” had miraculously saved them. This gracious deliverance called loudly for an expression of national gratitude bearing some kind of proportion to the salvation it conferred; and to offer this in the form of a public thanksgiving, the Psalm that constitutes the theme of our meditations, appears to have been composed. Commentators are not agreed as to the precise occasion, which this religious festival was intended to celebrate. Some are of opinion that it alludes to the suppression of the rebellion created by the aspiring Absalom; others that it refers to the restoration from Babylon; and many, of equal reputation with the two former

classes, contend that it is a special acknowledgment tendered unto God, for delivering his people from the snare, which the malevolent Haman had arranged for their destruction. “*Our soul is escaped as a bird out of the snare of the fowlers : the snare is broken, and we are escaped.*” Adopting the last opinion, as that which best accords with the whole context, let us, my brethren, keep the feast of Purim,\* and refresh our souls by dwelling on the text—as a situation of imminent danger described; and an instance of Divine interposition gratefully acknowledged.

FIRST. A SITUATION OF IMMINENT DANGER DESCRIBED.—“*Then they had swallowed us up quick, when their wrath was kindled against us.*”

The ancient people of God, on the alarming occasion which awakened the Psalter and Harp of the devout minstrel, were exposed to an indiscriminate and universal massacre. They were now in captivity dispersed through all the provinces of Persia; and an enemy, at once unrelenting and powerful, had secretly matured a plan for their final extirpation. Haman, an officer in the court of Ahasuerus, became, without any provocation, the implacable foe of the proscribed Jews, and made his too credulous master believe, that they were conspiring against his life and government. The despotic prince hearkened to the words of this unprincipled minion, and for the effectual prevention of the imaginary rebellion, he published an edict,

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\* Pur or Purim is a Hebrew word which, like the Greek word Kleros, signifies lot: and is the name of a solemn feast which the Jews instituted to commemorate the deliverance to which we have adverted.

commanding that all the Israelites in his dominions should be simultaneously destroyed.\*

THE NATURE AND EXTENT OF THIS DANGER MAY BE INFERRED FROM THE FORCE OF THE METAPHORS USED TO DESCRIBE IT.

The artifice and cruelty of the men to whom this atrocious murder was committed, is set forth by very lively and graphic figures. The cruelty of carnivorous animals; the impetuosity of a mountain torrent; the craftiness of a fowler—all these are exhibited in the plan devised for the total extinction of the Lord's inheritance. "*Then they had swallowed us up quick,*" &c. Only for the watchful care of God they would have rushed upon them: torn them in pieces, and swallowed them up, even while their blood was warm, and while the life was quivering in their mangled limbs. The defenceless situation of these doomed aliens, and the unappeasable wrath and fury of their adversaries, are illustrated by a vast body of waters breaking down the dykes and embankments that had hitherto resisted them, and in their devastating progress submerging the whole country, and destroying all its inhabitants. "*Then the waters had overwhelmed us, the stream had gone over our soul. Then the proud waters had gone over our soul.*" The other similitude exposes the secret character of the plot, by which they were to

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\* A proposal similar to this, was discussed in a deliberative assembly not more than half a century ago. *M. De Peyssonnel*, in describing the character of the celebrated Hassan Pacha, says, that he preserved the Greeks, when it was decreed in the council of the Grand Seignior, to utterly exterminate them, as a punishment for their defection, and to prevent them from engaging in any future rebellion.

have been ensnared and ruined ; while their miraculous escape, and the grateful emotions it excited in their hearts, are vividly pourtrayed in the conclusion of the psalm. “ *Blessed be the Lord who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers : the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth.*”

We do not wish to believe that the “*men*” who lately “*rose up against us*” ever intended to commit the indiscriminate carnage imaged forth by these biblical comparisons—but if actions grow out of thought—if execution, or an attempt to execute, be the symbol and the effect of previous design ;—then the insurrectionists and brigands who endeavoured to take Odell Town, intended, at least, to destroy or capture all who would try to defend it. Their rabid and murderous attack upon the small party of Volunteers stationed in THIS CHAPEL, when more than 1,000 of them, all armed, rushed upon a little, but invincible band of Spartans, not exceeding 180, justifies us in selecting the text as a delineation of their object, and an expression of our gratitude to that God “*who hath not given us as a prey to their teeth.*” I see many before me now, some attired in *military dress*, and others in the unobtrusive *garb of private life*, and I know that they patiently suffered, nobly contended, and gallantly fought on the day we are now commemorating, and in the very house, where we are now worshipping “THE GOD OF PEACE.” O! my beloved, on that day, the Lord was on your side; he caused your bows to abide in strength ; he enabled you to wax valiant in fight ; under his guidance, the

lifting up of your spears made your enemies quail ; in the secret of his tabernacle did he make your hiding place ; his wings were spread over you like a pavilion ; and his truth was unto you both shield and buckler.

THE DANGER TO WHICH WE WERE EXPOSED WAS CAUSED BY UNREASONABLE AND WICKED MEN THAT ROSE UP AGAINST US.

The instigators and prime authors of the late rebellion are equally distinguished for sedition and cowardice. An aversion to every thing that is British, forms the cardinal tenet of their political creed ; but an intuitive dread of British valour, is discoverable through all their arrangements for the gratification of that aversion. The absurdity of their projects and the crudity of their plans, are strangely at variance with their proverbial discretion in the hour of danger. Many of the better informed among them, are deeply imbued with the corrupt philosophy of modern infidels. Intoxicated by drinking at the polluted streams which flow through the works of Voltaire, Rousseau, and others, "*their foolish hearts were darkened,*" they "*became vain in their imaginations*"—the eyes of their understanding were blinded ; liberty assumed an hundred meretricious shapes and forms before them ; and deluded them into the hope of taking Canada, of deranging the whole Colonial policy of Great Britain, and of erecting upon the ruins of our beautiful constitution, the hideous Idol of a *Democracy*, at whose feet, all would be compelled to bow down and worship. *But the deeds, no less than the intentions of these men,* entitle them to the designations in this proposition, "unreasonable and wicked."

While they were endeavouring to destroy the lives of their fellow subjects, who could not pronounce “*Shibboleth*” in the same dialect—while they were trying to force upon the country an Utopian form of government, adapted to no place but the imaginary dominions of Don Quixote—while they were showing the people the way to civil and political liberty by a torch kindled in the flames of their dwelling houses and barns—while they were illustrating the principles of honesty by acts of plunder—and avowing their detestation of sacrilege by robbing churches—all the time, “*O tell it not in Gath : publish it not in Askelon,*” they were pompously calling themselves patriots.

BUT THESE “MEN ROSE UP AGAINST US WHEN THEIR WRATH WAS KINDLED AGAINST US.”

Wrath is a furious hatred stirred up in the heart of a person by some deep or serious injury ; and is manifested by an attempt to injure or destroy the object of its resentment. This passion kindles up the fire of hell in the bosom, and deforms the visage by stamping upon it all the lineaments of a fiend. Satan, the Arch-traitor and primordial incendiary, first lighted this flame ; restless disobedience—disappointed ambition—and grovelling cupidity are the fuel that keep it burning ; but here all its efforts for the destruction of life and property, are called the glowings of insulted and oppressed freedom, struggling to dissolve the chains and fetters by which it is encumbered. But you, my brethren, gave these “*men that rose up against*” you no provocation ; you committed no offence against their reputation, their property, their religion, or their

lives,—you violated no pledge—broke no engagement. No—Their wrath was kindled by the poisonous issues of a deleterious Press; by the reveries of visionary theorists; by the inflammatory speeches of demagogues; and by the artful insinuations of political charlatans. The Halls of legislation, which should have been places of sweet and holy council, were transformed into dens of bitterness and acrimony. The men that should have been the moderators of the constituency, and the guardians of the Executive, never ceased to appeal to the latent antipathies and prejudices of the “*Habitans*,” until the smouldering ashes of disaffection were ignited, and then “*their wrath was kindled against us* ;” and then it burst into a flame which raged through various parts of the country, and threatened to devour us as fire devoureth dry stubble.

THE WRATH OF THESE INFATUATED AND PRESUMPTUOUS MEN INVOLVED US IN CIRCUMSTANCES OF PERPLEXITY AND DANGER.

I shall not lead you into the gloomy chamber where the late revolt lies sick and wounded, and stretched upon the miserable pallet of poverty and disease. I shall not lift up the gory curtains behind which the dying rebellion lies pale and ghastly; nor will I open the wounds which a year has partially healed, by adverting to the endless rumours which obtained previous to the action at the provincial line. Threats and menaces of a very sanguinary description were continually issuing from various sources. Now, vast multitudes, constantly increasing like the teeth of Cadmus, were coming in from the United States; again,



hords of buccaneers, threatening, with big swelling words, to exceed in deeds of blood the fiercest of the Mohicans, were advancing from the same quarter ; and as “coming events cast their shadows before”—so the public mind was bewildered, and for many days a rod was stretched out over us. But all these, because “*The Lord was on our side,*” have passed away before “*Glad tidings of great joy,*” as the mists which overshadow a morning landscape roll off before the rising sun.

The demon of insurrection was permitted to frown upon a settlement, where the God of Peace and Love had so often lifted up the light of his countenance. Our misguided fellow-subjects came up against us like ravening wolves, and would have “*swallowed us up quick*” if “*The Lord had not been on our side.*” “*Their teeth were set on edge*”—their words were as spears and arrows ; and the hot breathing of their fury seemed to ascend like a vapour which threatened to obscure our valley of vision. An armed host rushed “*like proud waters*” upon this house, where a short time before multitudes flocked like doves to their windows. They tried to make our ZION like a ploughed field—they tried to strew her goodly stones in the dust ; and to lay their “*hands on all her pleasant things.*” During these troublous times, this and the circumjacent settlements presented a sight both affecting and instructive. The women and children were fleeing across the lines into the contiguous republic ; the men were marching to their various posts ; this chapel, the only place of worship in the neighbourhood, was shut ; those that would have been sitting under the word of God

with great delight, were standing forth in defence of their nearest and dearest rights ; the roads were almost impassable ; the weather was unusually severe ; the services of religion were suspended ; the statute book lay closed upon the mountain ; the tranquillity of OUR BETHEL was disturbed ; the light of OUR HOREB was darkened ; the sacred fire was extinguished upon OUR ALTAR ; THE DAILY SACRIFICE was taken away ; and “ *Jerusalem, the city of our solemnities,*” was transformed into a camp.

THE IMMINENCY OF THE DANGER TO WHICH THE LOYALISTS WERE EXPOSED, MAY BE CONCEIVED FROM WHAT THE RESTRAINED WRATH OF THESE MEN EFFECTED.

Some allusion to what may be called the disastrous consequences of The Battles of La Cole, and Odell Town, is an essential part of the present discourse. The memory of the brave men who fell on these occasions ; the patience and constancy of those who cheerfully bore a part in all the privations and dangers connected with them ; the bodily sufferings of those who were maimed and wounded ; and, above all, the irreparable loss of those who were bereaved of *Husbands* and *Fathers*, call loudly for this retrospection, and make it our bounden and painful duty. I shall say nothing of the anxiety that preyed upon our minds ; nor of the fears that came upon us like an armed multitude. We shall not include among the effects, produced by the impotent rage of our insubordinate fellow subjects, the deep injury done to morality and religion ; nor the serious impediments that have been reared up in

the path of public improvement. A reference to the defiled and dilapidated state of this Chapel ; its windows broken into fragments ; the doors and pulpit perforated with balls ; the floors discoloured with mire and blood ; and the dead bodies of slaughtered volunteers lying in the pews, will remind you of what "*the restrained wrath*" of the insurgents accomplished. But your memory needeth not to be refreshed, for as the bard would say, the history of these things

"Is recorded  
In hearts which have suffered too much to forget."

And yet we must forget them, that we may love our enemies, and at the same time remember them, that we may love our God, "*who hath not given us a prey to their teeth.*" If to these deplorable occurrences, so inimical to the happiness of the community, the prosperity of the country, and the interests of religion, we add a large amount of private property destroyed ; an infirm state of health in several cases superinduced ; eleven men wounded ; and eight men *killed*, leaving behind them widows, and orphans, deprived of their chief earthly comfort, we have before us a mirror that reflects the imminency of the danger to which we were exposed : and a balance to weigh the results effected by "*the restrained wrath*" of the men that "*rose up against us.*"

FINALLY. THE MISGUIDED AND UNREASONABLE MEN, TO WHOSE WRATH YOU WERE EXPOSED, ROSE UP AGAINST THE ESTABLISHED GOVERNMENT.

Acts of popular riot and insubordination are very

great evils in their simple operation and abstract consequences. They degrade the national character and disturb the public tranquillity. But the pernicious tendency of their very nature, which leads to sedition and incendiarism, and the fatal reaction they produce, are among the principal reasons why they should be lamented and discountenanced. Taking up arms against the established Government; flinging the gauntlet of defiance in the venerable face of lawful authority; and trying to establish a crude and ephemeral dynasty upon the ruins of an ancient and hoary-headed monarchy, are the chief of the political offences which the statute law denounces and punishes. In every civilized state these are declared to be capital crimes, and are visited with the extreme penalties of the law, unless the benignity of the Executive interpose in behalf of the culprit, and rescue him from his fate. But all overt acts of treason and rebellion are to be deprecated for another reason, namely, they furnish the chief magistrate with a plausible excuse, for extending his own prerogatives and contracting those of the people; and to accomplish this, ancient charters are abolished—corporate and municipal privileges are curtailed—and a military cordon is formed round the throne, in the midst of which, the assaulted monarchy flourishes with increasing splendour and accumulating power.

*Rising up against the established government, and striving, by force of arms, to wrench a conquered province from the dominions of the Crown, as the men did to whom we are adverting, is virtually to conspire against the life of the reigning sovereign; and hence*

the crimes of arson, robbery, and murder, committed by the malecontents in this colony, imbibe a deeper hue from their contemplated regicide. Yes, my brethren, and if ever treason was an offence against the laws of God and man, it was in the instance which transferred you from the avocations and pursuits of peace, to the strife, pomp, and panoply of war. The Canadian rebellion exhibits ingratitude and parenticide in their most repulsive forms. Here we see a cherished subject endeavouring to overturn a Government that has loaded him with favours. Here we see an indulged child trying to rend the bosom upon which it has been nursed into maturity, and attempting to stab the very author of its political existence. England spread over the Canadas her ample and invulnerable shield, and saved it from the indescribable horrors of the French revolution. While *Robespierre*, *Danton*, and *Marat*, and the other monsters of the conciergerie, were, like modern Dracos, writing their laws in blood; while the Sans Culottes were marching from the faubourgs, crying "*A la lanterne*," and murdering every one that had the misfortune to look respectable; while the pseudo patriots were exemplifying "*the tender mercies*" of the maiden republic, by acts of rapine and murder—while these advocates for "*the rights of man*" were manifesting their abhorrence of dominant principles, by laying on the people burdens too grievous to be borne; while these humane philosophers were making the headless bodies of their slaughtered fellow-citizens the stepping stones of their ambition; while they were, from the ashes of *the Throne and the Altar*, constructing a pedestal upon which to set up their filthy and abominable DAGON; Yes, my Brethren, during these dark and evil times,

while crownless Kings and robeless Priests were growing pale with fear—while Thrones were tottering—diadems falling—sceptres crumbling—national landmarks vanishing—and Kingdoms passing away—all this time, CANADA reposed in security within the encircling and sustaining arms of THE BRITISH CONSTITUTION.

During this eventful period, while anarchy, proscription, and murder, were spreading through France, like an overflowing flood, the Justice and Piety of Great Britain were "*The vine and Fig tree,*" under which the Canadians worshipped God in peace. The strength of the nation was their Ark of safety; The religion of the state, though *differing* from their own, and *protesting* against it, was their Guardian Angel; and while the voice of weeping and wailing was uttering its loudest cries through every part of the Gallic dominions, the French Canadians rejoiced in the strength of England, and felt its law to be their security, and the monarchy thereof their house of refuge. While "*darkness that might be felt*" brooded over the land of their fathers; while the waters of political strife and confusion were roaring, and "*the mountains,*" the Princes and the Nobles of the land, "*shaking with the swelling thereof*"—then did the Constitution of Great Britain flow through this colony "*like a river, the streams whereof*" diffused joy and gladness through every habitation. Then did her virtue, her tenderness, and her bravery, mingle their effulgent hues together, and spread a rainbow over her favoured subjects in this country, assuring them, that "*the floods of ungodly men*" which were making their ancestors afraid, should

soon subside as did the waters of the deluge. But *now*, our cotemporaries, by rising up against this paternal Government, are trying to cancel the obligations under which their forefathers were laid, by wickedly endeavouring to destroy the Ark that saved them, and to extinguish the beacon that guided and cheered them. Having disposed of one branch of the text in the foregoing deductions, it now devolves upon us to take up the second, and examine it as—

SECONDLY. A CASE OF DIVINE INTERPOSITION GRATEFULLY ACKNOWLEDGED.—“*If it had not been the Lord who was on our side, when men rose up against us: Then they had swallowed us up quick, when their wrath was kindled against us.*”

The Lord was on their side ; not merely looking on, but espousing their cause. The God who dwelt in the bush was in the midst of them. He was not merely for them, expressing a wish for their deliverance ; but along with them, working out their salvation with a high hand and a stretched-out arm. The Israelites felt their weakness ; their insufficiency ; their total dependence upon the God of Jacob. They felt their help to be “*in the name of the Lord who made Heaven and Earth.*” The Lord was on their side by his wisdom, arranging a plan that broke the snare and saved them from becoming a prey to the teeth of their enemies. The Lord was on their side by his providence, supplying them with influential and devoted friends to advocate their interests. The Lord was on their side by his power, making his strength to fight for them, and against their adversaries. Nor can this assembly

recur to the perilous incidents which it is commemorating, without being convinced that the Lord was on the side of the loyalists, affording them wisdom which was "*profitable for direction,*" standing by them as a friend in time of need, and strengthening them by his might "*in the inner man.*" The Lord was on our side.

THIS MAY BE DEDUCED FROM THE GOODNESS OF OUR CAUSE.

Self preservation, obedience to lawful authority, and submission to the ordinances of man for conscience sake, were the motives that influenced, and the principles that animated the loyalists. This may, perhaps, be the truth, in reference to every part of the province; but however that may be, we are bold enough to say, that it is undeniably so in that district comprehended in Colonel Taylor's jurisdiction.\* The peaceable and contented inhabitants of these neighbourhoods did not perform watching, endure fatigue, take up arms, or engage in deadly conflict, to obtain plunder, or to destroy life, but to uphold the Government and to demonstrate their loyalty. We appeal, therefore, to the goodness of our cause as a proof that the Lord was on our side; but this will be readily admitted by all who view loyalty in a proper light. Loyalty is the brightest and

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\* A writer in the New York *Albion*, who is evidently a military man, under the assumed, but appropriate name of "*Miles,*" speaks of the gallant Colonel in the following commendable terms. "*In this business*" (alluding to the battle of Odell Town) "*it was fortunate that the Loyalists were commanded by Lieut-Colonel Taylor, a man of rare intrepidity and ability. He is one of several distinguished officers sent out by Lord Hill, last winter, to train the Militia of both Provinces.*"



richest pearl in the casket of political gems. Diplomatic ingenuity, financial sagacity; and an expertness in the management of foreign and domestic policy, are beautiful and of great value—but loyalty—unsophisticated loyalty, is the most precious and the most beautiful of them all. Submission to the laws; an attachment to institutions whose utility has been proved; cheerful obedience to all that are set in authority over us, not for wrath, but for conscience sake; and a disposition always to acknowledge in Kings, Rulers, and Governors, the representatives of him “*Who is the blessed and only potentate,*” is the loyalty inculcated in the Bible; and we must be careful to make every thing according to the pattern exhibited in the holy mount. Loyalty is the corner stone “*polished after the similitude of a palace;*” and it gives lustre, grace, and durability to the social edifice. It forms an impervious bulwark round the throne, the component parts of which are chivalry, patriotism, and bravery, all cemented together by that religion which says, “*Submit yourselves to every ordinance of man for the Lord’s sake; whether it be to the King as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men; As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.*”—1. Pet. ii. 13—17. But if ever loyalty was a virtue in the subjects of Great Britain, it is now, when a throne, which so many renowned Kings have ennobled, is occupied by a Female. If a hand should

ever be stretched out against her, the gallantry of her subjects should be interposed to shield her from the assault. If a voice should be lifted up against her, the eloquence of her subjects should utter its most plaintive and powerful tones in her defence; if ever treason or faction should conspire against her crown and dignity, the religion of her subjects should "*be instant in prayer*" that their politics might be confounded, and the authority of Her Majesty maintained; and if *predatory hordes from without* or *faithless traitors from within* should try to offer any kind of violence to her person or government, then should all who revere her illustrious family, and acknowledge herself for one of God's Vicegerents, prove that the Lord is on their side, by boldly rebuking all her opponents—exclaiming—Touch her not, harm her not, for she is the Lord's anointed.

THE DELIVERANCE WE EXPERIENCED ABUNDANTLY PROVES THAT THE LORD WAS ON OUR SIDE.

The salvation that the Jews experienced on the occasion to which the text is supposed to advert, was so unexpected, and so palpably miraculous, that astonishment and gratitude almost overpowered them. And to give a suitable expression to their feelings, they had recourse to their own figurative language, and thence selected the strongest comparisons, to describe the danger to which they *had* been exposed, and the security they *now* enjoyed. They compare the rescue which God accomplished for them, to the escape of a lamb from the jaws of a wolf; and to that of a bird from the snare of a fowler. The loyalists in this, and

the surrounding settlements, were, contrasted with those that rose up against them, very few ; Insurgents well acquainted with all the features of the country and liberally provided with arms, surrounded them on every side. These men had all their plans arranged at secret meetings, held during the summer. They rose up suddenly and simultaneously ; and at a time when many, who were marked out to be their prey, had no suspicion of their intentions. The Volunteers were men acquainted only with rural pursuits ; they were hastily collected together, almost totally unacquainted with military tactics, and, from habit, very much averse to scenes of strife and turbulence. For several days before the actions took place, which have added this extraordinary service to our usual ordinances, an attack from the rebels was anticipated and dreaded. The regulars were anxiously enquired after, but no satisfactory intelligence concerning them could be obtained ; and appearances intimated that no succour would be received from that source. The people were, in fact, hedged in by difficulties, dangers, and enemies, on every hand. If they fled into the adjacent territory, their property would become the booty of the rebels ; and if they set their faces in any other direction, they were sure to be captured by some of the enemy's picquets that were prowling in every quarter. All felt their weakness ; and that their strength must come from God. We trusted in him and were not confounded ; he sent us help from his sanctuary, and strengthened us out of Zion. And the deliverance we experienced from the suspense we endured, the anxiety we felt, and the dangers to which we were exposed, is

a clear and sufficient attestation that The Lord of Hosts was with us.

THE BATTLES IN WHICH YOU WERE ENGAGED, AND THE VICTORIES THAT RESULTED FROM THEM, ARE AN UNEQUIVOCAL PROOF THAT THE LORD WAS ON THE SIDE OF THE LOYALISTS.

You all remember the anxiety and trepidation into which the country was plunged immediately before the battle of the 7th. All the men that could be collected did not exceed two hundred. These were greatly fatigued by marching from one post to another; and by other harassing duties. This little, worn-out but determined band are now drawn up at Messrs. Odell's store, at present Major March's head quarters. The enemy, amounting to more than four hundred, have just entered the province from Rouse's Point. They are all well provided with arms and assorted ammunition, and supported by a field piece. Now they are forming; they have taken up their position; the cannon is discharged, and the danger seems to thicken and approach. Shouts, loud and long, and designed to intimidate, are heard mingling with the hoarse voice of their only piece of ordnance. But this gasconading will be of short duration; for see, two hundred effective men from Hemmingford, well officered, and under the command of Major, now Lieut.-Col. Scriver, have just arrived, and imparted strength and confidence to all. At this moment a party of Volunteers headed by Major Stott, of St. Valentine, have gone down to attack the advanced post of the rebels.\* They have already

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\* This party consisted of Major Stott, his two sons, Robert and Obed, John

begun the assault, and are destroying a bridge to prevent the rebels from advancing towards Napierville; and while a detachment of the enemy's rifles are vainly striving to interrupt this heroic achievement, Lieut.-Col. Odell, with the main body, consisting of from 350 to 350 men, and supported by Majors Scriver and March, have engaged the main body and rendered the action general. The order of battle adopted by the Volunteers on this eventful occasion, evinces a great deal of coolness and determination. It shews that they were wise in debate, as well as valiant in war; and that reflection had convinced them, that it was their paramount duty to uphold the supremacy of the law, and preserve the integrity of the country. Major March and Captain Straker occupied the right; the men under Colonel Scriver composed the centre and the left; and to Captains Fisher, Weldon, and Hays, was assigned the hazardous duty of flanking. The numerical force on both sides was nearly equal; but the Insurrectionists had the best position, and this, with their field piece, gave them a decided advantage. This action continued for nearly thirty minutes; and then the rebels fled in the utmost confusion, leaving eighteen of their party dead on the field, besides nine wounded, two of whom died soon after. Among the fruits of this victory, were the cannon, a large quantity of ammunition, nearly 300 stand of arms, and seven prisoners.

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M'Callum, Esq. of Odell Town, Mr. Duncan M'Callum of La Cole, and others whose names I have not been able to ascertain. Major S. and his family reside in the midst of disaffected persons; but none evinced more coolness and bravery than himself, his sons, and the few Loyalists that live in his neighbourhood. J. M'Callum, Esq. is Paymaster of the Battalion, and performed the duties of that office, during the first Rebellion, to the satisfaction of all parties concerned. It should be added that Mr. D. M'Callum, mentioned above, while trying to cut the beams of the bridge, received a severe fall, the effects of which he felt for some time after.

*But the title which stands at the head of this proposition* will be further sustained, by an allusion to the action that was fought within these walls. The people who delight in war were only scattered for a little while. The crest-fallen leaders of the revolutionary army sallied forth from their strong hold at Napier-ville, breathing threatening, vengeance, and slaughter! and this day twelve-month, nearly at the same hour too, did they, at the head of hundreds of their deluded followers, come up against you “*to eat up your flesh,*” but “*they stumbled and fell,*” for the Lord was with you, “*the God of Jeshurun who rideth upon the heaven*” went before you and was your reward. Bare deliverance would have satisfied his people, but this did not satisfy his love, and therefore he gave them a complete victory. When it is remembered that the Volunteers, in this affair, did not exceed 180 men; that they resisted, for more than two hours, an incessant and furious attack from more than five times their number; and that they eventually compelled them to retire broken and discomfited, none but those that are wilfully blind could require clearer evidence *that the Lord was on our side.* The arrival of Col. Taylor, who just came *in time,* with a seasonable supply of ammunition; his *judicious distribution* of the little force under his command; his presence and example; his bearing and manner; and the total defeat of the rebels, without any succour from the *regular troops*; and the salutary effect that impressive fact produced, are the “*great cloud of witnesses*” to which we appeal in support of the assertion—“*The battles in which you were engaged, and the victories that resulted from*

*them, are an unequivocal proof that the Lord was on the side of the Loyalists.”\**

ALL THESE CIRCUMSTANCES CONSTITUTE A BODY OF EVIDENCE WHICH SHEW THAT THE LORD IS ABLE TO DELIVER HIS PEOPLE IN THE HOUR OF DANGER.

This dogma, or established principle of our faith, rests not upon the casuistry of men; but upon the promises of God. All who admit the divine authority of the holy scriptures will acknowledge, with gratitude, that the Almighty is able to “*compass them about with songs of deliverance.*” The Lord, in his word, is represented as a light to them that sit in darkness; and a defence to all that are helpless and weak. “*The Lord God is a sun and shield; he will give grace and glory, &c.*” Nor is he, in accomplishing a temporal

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\* In these actions eight of the Volunteers, viz., Captain M'Callister, Corporal Flowers, and six privates, were killed. Eleven were wounded, none severely, however, but Lieut. Hiram Odell, and private James Kidd, the latter very severely. Many were saved, as by the skin of their teeth. But the following instances only have come to my knowledge. A rifle ball tore open Major March's cap, and was found lodged in the wadding of it after the action was over: a ball from a musket entered the cartouche-box worn by Ensign Van Vleit, and dropped down among the rest of the ammunition. A bullet struck the breast plate of private Patrick Armstrong, of Capt. Straker's company, with such force, that it was indented, and his breast discoloured. The captured gun was effectively served by Lieut. Curran, of the Hemmingford Militia, assisted by Sergt. Beatty of the First Royals. Lieut. C. was for several years in the Royal Forge Artillery; he served for some time in the Netherlands, and was present at the Battle of Waterloo. He and his colleague, at present an Ensign in Captain Woolridge's company, contributed materially to the results of the day; and while superintending the cannon, had the powder horn twice shot out of his hand. The Officers commanding the detachment of dragoons, now stationed here, were not present at either of these actions; but other opportunities were not wanting, in other places, and of them they promptly availed themselves. This no one will be disposed to doubt, when they are informed that the gentlemen, to whom we have alluded, are Captain Sweeny, and Lieut. David, both of “*The Royal Montreal Cavalry.*”

deliverance, any more than in communicating the salvation of his gospel, a respecter of persons. “ *Great deliverance giveth he to his KING ; and sheweth mercy to his anointed, to David, and to his seed forevermore.*” “ *This POOR MAN cried, and the Lord heard him, and saved him out of all his troubles.*” This comfortable truth is abundantly corroborated by the personal and national deliverances recorded in the Bible. The Patriarchs, moved with envy, sold Joseph into the hands of Ishmaelitic traders ; and after they had apportioned the price of their brother’s liberty among them, they endeavoured to conceal their baseness by propagating a deliberate falsehood. But the Lord conducted him through the meshes of slavery and the miseries of a dungeon ; and raised him up from the pit to the vice-regal throne of Egypt ; and gave him great honour in the sight of Pharaoh and the Egyptians. The Lord stretched out his arm and rescued Moses from the yawning grave into which a jealous despot had cast him ; and placed him in the very first rank of Historians, Legislators, Prophets, and Thaumaturguses. Daniel was thrown, at the instigation of his enemies, into a den of hungry lions, but He who “ *is strong to deliver*” stopped their mouths and did not give his servant “ *as a prey unto their teeth.*” There is one national deliverance described by the prophet Isaiah, in the 37th chapter of his prophecy ; and although there may not be the *slightest* analogy between that remarkable interposition and the one which is the source of our rejoicing, it will, nevertheless, form a suitable conclusion to this class of references. Jerusalem, the city of the living God, is now encompassed by the *elite* of the Assyrian army ; one hundred and



eighty-five thousand warriors, headed by the infamous Sennacherib, are besieging Mount Sion, the gates of which, the Lord loveth better than all the dwelling places of Jacob. The virtuous King, Hezekiah, is growing pale upon his throne; and his kingdom is about to become the booty of uncircumcised Gentiles. Fear and dismay have come upon his counsellors and senators; and the Priests and Levites are gathered together in the temple making intercession unto God. Their cries come up before him; he has respect unto the terms of the covenant; and he directs an angel to arm himself with a suffocating wind, and therewith instantly attack and destroy the enemies of his people. This is accomplished; the whole host, horsemen and footmen, are exterminated; the angel has laid his report at the feet of Jehovah; and the King and the people are praising him for their deliverance, and singing, with cheerful voices, "*In Judah is God known; his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion. There he brake the arrows of the bow, the shield, and the sword, and the battle.*"

THIS DIVINE INTERPOSITION CALLS LOUDLY FOR OUR PUBLIC THANKSGIVING AND PRAISE.—"*Blessed be the Lord who hath not given us as a prey to their teeth. Our help is in the name of the Lord, who made Heaven, and Earth.*"

Some of the superstitious insurgents that came up against us, were weak enough to imagine that they saw the Virgin Mary frowning upon them. The danger which they brought upon themselves disordered their

nerves ; they were polluting holy ground and God rebuked them ; they were doing wickedly and the terrors of a guilty conscience swallowed up their courage ; and, under the influence of these feelings, some imagined that they saw a figure of the blessed Virgin directly over the chapel, and looking very angrily upon them that were assailing it. Constantine before his memorable battle with Maxentius, on the Milvian bridge, saw soon after mid-day, it is said, a large luminous cross in the heavens, directly over the sun, with these words inscribed upon it, "*In hoc vince.*" By this conquer. He herewith renounced idolatry, embraced the Christian religion, and had the pole of the national standard made in the form of a cross, and the figure of a cross wrought in the flag. But we trust not in shadows but in the substance ; our confidence is in realities not in effigies ; we exercise faith not in the mediation of the mother, but in the intercession of the son ; we hope for salvation, not through the picture of the cross, but through the atoning sacrifice of Him, "*who bore our sins in his own body on the tree.*" Our help, my brethren, is in the name of the Lord—in the name of the Lord who made heaven and earth ; and we should give thanks unto God, by spending this day religiously ; we should offer praises unto Him by reverencing his name—by acknowledging his authority and dominion—and by advancing the interests of his kingdom. On this occasion particularly, parents should give thanks and praise unto God, for shielding the heads of their children in the day of battle ; wives should sing aloud unto God their strength, because he has saved them from the wormwood and gall of widowhood ; and children should

bear their part in acknowledging “ *this Divine interposition,*” forasmuch as he hath delivered them from the miseries of orphanage. But we are all assembled to make “ *our public thanksgiving,*” therefore we should all with one accord “ *Sing unto God, sing praises unto his name : extol him that rideth upon the heavens by his name JAH, and rejoice before him.*”

BUT THE UNREASONABLE MEN, WHOSE DEFEAT OCCASIONED THE ANNIVERSARY WE ARE NOW CELEBRATING, BY RISING UP AGAINST THE GOVERNMENT VIOLATED THE LAW OF GOD AND RESISTED HIS AUTHORITY.

The practical virtues of Christianity are at once the attestations and the fruits of religious influence ; and amongst these, obedience to lawful authority has always filled a distinguished place. Loyalty is as old as the New Testament ; and respect for the Government, under which we live, is inseparable from obedience to God. There cannot be ultra-loyalty any more then there can be ultra-religion. A subject of the state can no more have too much loyalty, than a member of the church can have too much of the mind that was in Christ. The men, therefore, whose attack upon the Government you frustrated, by that attack violated the law of God. The Apostles of our Lord Jesus Christ, and the multitudes which, by their zeal, were turned from darkness to light, had to endure great and unmerited persecution from both Jews and Gentiles. The bigoted followers of “ *the circumcision*” denounced them as proper objects for Ecclesiastical vengeance, because they withstood the claims of an

abolished ritual. The ferocious Gentiles exhausted the fertility of their invention in devising means to torture and destroy them, for not bowing down to the numerous Gods, which their absurd mythology had created. The illegal confiscation of property was scarcely an item in the catalogue of their oppressions ; imprisonment and exile were submitted to as the decisions of clemency ; and whensoever they attempted to complain, the remonstrance assumed the form of a supplication. Emperors and Kings clothed with absolute power ; Princes and Magistrates rankling with fury ; Priests and Elders blinded by superstition ; and Scribes and Pharisees swelling with rage—all,—all these, my brethren, were leagued against them ; but they endured every thing patiently for conscience sake. Every threat was acknowledged by an intercession ; each decree that was published against them, elicited a new prayer for the salvation of the inhuman legislator ; the torrents of calumny, vituperation, and slander, that were poured out upon them, were requited by good wishes and blessings ; and the only weapon they ever employed against their persecutors was the sword of the Spirit, which is the word of God—O ;

“ In them let all mankind behold,  
How Christians lived in days of old ;  
Mighty their envious foes to move,  
A proverb of reproach and love.”

But now, and that too, under one of the mildest Governments that ever existed, every half-fledged fopling—who is too indolent to work, or too arrogant to beg ; every needy adventurer, or broken-down speculator ; every lawyer, to whom briefs come, like angels' visits,

“*few and far between* ;” and every doctor and surgeon, whose predilection for *phlebotomy*, cannot be gratified by the circumscribed operations of the lancet, tries to obtain distinction, by becoming either a manufacturer of grievances, or a spouter of sedition and treason. The unreflecting multitudes look up to them as oracles, and reverence them as the apostles of a new political dispensation ; their example rouses up the fiercest and wildest passions of the people ; the laws of God, which say, “*Let every soul be subject unto the higher powers,*” are trampled on ; the supreme authority of “*the blessed and only potentate*” is set at naught ; a crusade is formed against “*the powers that be* ;” the standard of revolt is unfurled ; and a futile attempt to overturn the Government is declared to be the combined effort of philosophy and patriotism, striving to illuminate the benighted, and disenthral the enslaved. But the sacred Scriptures, which speak “*the words of soberness and truth,*” call it resistance to the ordinances of God. “THE POWERS THAT BE ARE ORDAINED OF GOD. WHOSOEVER THEREFORE RESISTETH THE POWER, RESISTETH THE ORDINANCE OF GOD ; AND THEY THAT RESIST SHALL RECEIVE TO THEMSELVES DAMNATION.”

FINALLY. IN RESISTING AND DEFEATING THESE MISGUIDED AND UNREASONABLE MEN, THE MILITIA AND VOLUNTEERS OF THIS FRONTIER EVIDENCED THEIR LOYALTY, AND DISPLAYED THEIR COURAGE.

The manner in which you deported yourselves in the “*troubulous times,*” and on the trying, very trying emergencies, to which there has been such frequent reference in the progress of this discourse, has fur-

nished a theme of admiration to the surrounding colonies ; and has been eloquently praised in the parent country. Your intrepidity in the hour of danger ; your loyalty at a period when treason was declared to be a virtue ; your unflinching courage in battle ; and your mercy to the vanquished, are incidents in your history, upon which, through all the stages of after life, you may look back, and behold, reflected in them, the evidences of your fealty, and the manifestations of your courage. The prompt and effectual manner in which you put down the late unhappy revolt, that distracted every part of this Province, has been duly appreciated by the Home Government ; by the conservative part of both Houses of Parliament ; by the Constitutional portion of the press ; and by every one, both at home and abroad, who wishes to see the connexion now subsisting between Great Britain and this country perpetuated. But in estimating these rewards, you must not be indifferent to the “*great recompense*” which you may obtain from God. Better, O infinitely better than the laudation of Governors, and the praises of Senators, is the approbation of Him who “*is the Governor among the nations,*” and “*who teacheth his senators wisdom.*” Seek, O seek this with your whole heart, cry aloud for it now ; let your prayers for the blessing, that maketh rich, now enter the ears of the Lord of Sabbaoth ; he is now in your midst ; he is waiting to fulfil your desires, and to endue you with that plenteous grace that will always enable you to persevere in the practice of true scriptural conservatism, and “*Render to Cæsar, the things that are Cæsar’s ; and unto God, the things that are God’s.*”

Once more—the side upon which you arranged yourselves, under these untoward circumstances, contains more than an evidence of loyalty, or a display of courage. It declares that you are proud of being subjects of Great Britain, and that you are determined so to remain. We are a component part of an empire that is the glory of all lands. Her territory reaches to every climate, and enters into every latitude. Her ships are navigating every sea; her flag is waving in every breeze. Within her jurisdiction, all the babbling dialects of the earth are spoken; and her subjects comprise “*all nations, tongues, kindreds, and people.*” The rental of her nobles exceeds the revenues of second-rate kings; her merchants are more wealthy than continental princes; not *a slave* exists through her wide-spread dominions; and the numerous religious institutions, supported by the Christian liberality of her people, place her in the van of the Protestants, and to all the world exclaim, “SEE HOW RIGHTEOUSNESS EXALTETH A NATION.”

And now, turning from the country to the Sovereign whom the Lord hath set over it, we shall find another reason for maintaining those sound and biblical principles, we are at this moment publicly and solemnly avowing before the Altar of the ever blessed God. Our gracious Lady the Queen seems as like a creation of romance, as a subject of history. Her Sex, her Youth, her responsibility, her exalted station;—all—all appeal to every pious, intelligent, and courageous heart, that throbs in her dominions, calling on them for their prayers, their advice, and their support; and this appeal is addressed to the loyalists of this country; and

to "*the Militia and Volunteers of this frontier*" especially; and it is our duty, in the fear of God, promptly and cheerfully to respond to it. Were we among the privileged classes that attend the levees of Her Majesty, you would behold that which would awaken in your heart the voice of gratitude and the song of thanksgiving. I could shew you WELLINGTON, the Ajax of the British Army, the hero of an hundred fights, from Assaye to Waterloo, illustrating the force of obedience, by laying his invincible sword, and imperishable laurels, at the feet of a Monarch, young enough to be his grand-daughter. I could shew you PEEL, the pattern of sound statesmanship, upholding the Throne by the integrity of his conduct; and I could shew you LYNTHURST, the Apollo of the British Lords, waving round it the splendid tissue of his eloquence. But in the absence of this touching spectacle, we can look upon the one before us, and, connecting it with the day we celebrate, perceive abundant reasons for revering the Monarchy, and ascribing our salvation to him, whose Kingdom ruleth over all. "*If it had not been the Lord who was on our side, when men rose up against us; Then they had swallowed us up quick, when their wrath was kindled against us.*"

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The following appropriate verses from the 465th hymn, were sung at the conclusion of the service:—

Sov'reign of all! whose will ordains  
 The powers on earth that be,  
 By whom our rightful Monarch reigns,  
 Subject to none but thee;



Lo! in the arms of faith and prayer  
 We bear her to thy throne ;  
 Receive thy own peculiar care,  
 The Lord's anointed one.

With favour look upon her face ;  
 Thy love's pavilion spread ;  
 And watchful troops of angels place  
 Around her sacred head.

To those, who THEE in HER obey,  
 The spirit of grace impart :  
 Her dear, her sacred burden lay  
 On every loyal heart.

Still let us pray, and never cease,  
 Defend her, Lord, defend ;  
 'Stablish her throne in glorious peace,  
 And save her to the end."



