

**THE TRUE CHRISTIAN PATRIOT, A
DISCOURSE ON THE VIRTUES AND
PUBLIC SERVICES OF THE LATE
JUDGE JAY, DELIVERED BEFORE THE
AMERICAN PEACE SOCIETY. PP. 6-58**

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The True Christian Patriot, a Discourse on the Virtues and Public Services of the late Judge Jay, delivered before the American Peace Society. pp. 6-58 by George B. Cheever

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A

DISCOURSE

ON

THE VIRTUES AND PUBLIC SERVICES

OF THE LATE

William

JUDGE JAY,

DELIVERED BEFORE

THE AMERICAN PEACE SOCIETY.

BY

GEORGE B. CHEEVER, D. D.

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1860.

and his anxious parents inquired of the prophet concerning his fate. The answer returned was, that he should die, and the reason assigned was, that in him was found some good thing towards the Lord God of Israel. His early death was the reward of his early piety. And thus, my friend, we may be always confident that such afflictions as are sent immediately by Providence, and are not the consequences of our own vices or follies, are sent in mercy; and even trials of the latter description, if borne with resignation, accompanied by penitence and faith, will undoubtedly be overruled for our good." This sermon would seem to have had a positive and remarkable influence in the formation of young Jay's religious feelings.

In 1812, he married, and in 1818, was appointed to the office of Judge of the County of West Chester, which he continued to hold for a quarter of a century, until 1843. He declined every other public office, but was always active in every station and effort of public or private benevolence. He assisted in the organization of the American Bible Society, was one of its founders, wrote in its defence, was one of its Vice Presidents, and, until he felt compelled to rebuke its complicity with the sin and system of slavery in its silent submission to those wicked laws which render the Bible a sealed book to millions, gave to its management his entire confidence, and the efficiency of an active and earnest support. He was chosen President of the American Peace Society in 1847, and by his able addresses and essays, as well as the weight of his general character and influence, contributed greatly to the spread and power of its principles. It is highly proper that in the analysis of his qualities, in the consideration of what we owe him as a Christian, a Patriot, a Philanthropist, and a Reformer, we should begin the sketch with his position, efforts and principles in connection with this Society. He brought to that connection the whole knowledge of justice and of law, gained from the long study and administration of its principles, and the whole power and activity of opinions grounded on the Word of God, and confirmed by experience, observation, and the knowledge of history. The whole system, science

and work, the beginning, continuance and end of his life and labors were in that Song of the Angels, whose profound eternal argument and philosophy of benevolence and reform, are at once the impregnable foundations, and the irresistible agencies of this Society.

“GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TO MEN.” The first ascription in this sentence struck the keynote of his piety and humanity, commanding the whole depths and motives of his being. His labors were all for God and his righteousness; for God as revealed in his Word, for God as the alpha and omega of all glory and goodness, for God with complete submission to God’s Word as the supreme, authoritative, all-sufficient guide; for God in the highest, and therefore and of necessity for Him, and by His Word, in the lowest, and with the motives, encouragements, arguments, promises, and fundamental truths of theology as in his Word revealed; for God with all boldness, perseverance, patience, long-suffering, confidence, calmness, and conquering energy and assurance in all the agitating conflicts against wicked men and oppressors.

Glory to God in the highest, and on earth peace; such peace, and on such grounds, and by such means secured and maintained as God’s glory can admit. On the question of Peace, Judge Jay was not a mere theorist, but was remarkably practical, and with great definite purposes ever in his eye, as those best know who are most conversant with his writings and his labors. By his suggestive views, he was the originator of some of the most prominent and effective measures that have been pursued in this great cause of benevolence for the last fifteen or twenty years. He in fact gave rise to all our Peace Congresses, and by his proposition of STIPULATED ARBITRATION, opened a method by which disputes, in every case, may be settled between contending nations without the last mad resort of war, which makes the world a hell on earth in every respect of sin, except its penal inflictions.

Judge Jay’s special interest in this cause began at an early period, and was manifested, in his connection with this society, not only by the performance of official duty, but by various able addresses and

publications of a practical and masterly character, on the subject of Peace and War. His abhorrence of War, and his earnestness in behalf of Peace, were the result of heartfelt principle and conscience, guided by the Word of God. One of the earliest of his productions on this subject was the admirable "Essay on War and Peace; the Evils of the first, and a Plea for preserving the last," published in 1812. He developed, in a powerful manner, the unmitigated wantonness and wickedness of War, its unalleviated miseries, its perpetuated evil consequences, its failure ever to accomplish any pretended good result paraded as its object or excuse. He examined the wars of this century, from that of our Revolution to the French, with those of the vast and tremendous career of Napoleon, to the last of the wars of Great Britain then on record, the unprincipled and inhuman war upon China for the protection and enforcement of the trade in opium. He exposed the pretence of the necessity of maintaining the national honor even by war. "Alas for Great Britain; for at the very time these words were uttered, she was waging against China one of the most dishonorable and detestable wars that has ever stained her annals. Indeed, it is difficult to point to a war recorded in history, waged more directly against the health, morals and happiness of a numerous people, or from motives more basely sordid, than the British opium war; and yet, he who is now the prime agent and director of this war, talks of the safety of Great Britain as resting on the maintenance of her honor!"

"Would to heaven this rant about national honor was confined to those who are now at the point of the bayonet easing the Chinese of their purses. But we also have politicians who are far more concerned for the *honor* than for the morality of the nation; and these gentlemen have just made the extraordinary discovery that the honor of the Republic requires that her flag shall prove an *ægis* to villains of all nations who may think proper to traffic in human flesh."

"Perhaps the most sublimated wickedness and baseness in degree, although limited in extent, perpetrated by any civilized government at the present day, is practiced in the city of Washington. There, in the boasted citadel of American liberty, native-born American

citizens are seized and imprisoned on *suspicion* of being fugitives from bondage; and when the suspicion is disproved by the non-appearance of a claimant, the prisoners are sold as slaves for life to raise money to pay their jail fees!!”

Judge Jay presented in this volume some impressive and humiliating statistics as the basis of an appeal to Christians in regard to the awful prevalence of war, and the duty of laboring for its suppression. From the year 1700 to the general peace in 1815, taking the three leading formidable powers of Europe, Great Britain, France, and Russia, along with three of the minor States, and measuring the proportion of time in which each of these countries had been engaged in war during that period, the catalogue is as follows:

Great Britain,	- - - -	69 years.
Russia,	- - - -	68 “
France,	- - - -	63 “
Holland,	- - - -	43 “
Portugal,	- - - -	40 “
Denmark,	- - - -	28 “

No comment could be more terrible upon the moral character of our race than these statistics. No demonstration could be more startling, and illustrative of the necessity of united Christian effort to arrest the sweeping progress of such a habit of calamity and sin. “Can it be possible,” asks Judge Jay, “that of all the evils under which humanity groans, war is the only one which religion and civilization, and the active philanthropy of the present age, can neither remove nor mitigate?”

In this volume, Judge Jay first suggested the plan of **STIPULATED ARBITRATION**, agreed upon by treaty between nations, as the method of settling international difficulties without resort to war. This plan was afterwards defined and proposed more explicitly, and at a later day presented by the American Peace Society to the Senate of the United States, in the form of a Petition for the establishment by treaty with other nations of the proposed method, “binding the contracting parties, in the contingency of any future difference which could not be adjusted by negotiation, to refer the same to the de-

cision of an umpire selected for the purpose, and to abide by the award of such reference." The proposition of this simple and efficient substitute for war, was received and considered by successive Peace Conventions or Congresses in Europe, with admiration for its simplicity and practicability, and the adoption of the plan was recommended to the Governments of the civilized world by a Convention of the Friends of Universal Peace assembled in London in 1843. Successive Peace Congresses renewed the recommendation. It has gained an earnest and admiring consideration, till Judge Jay's confidence, in which he first proposed the plan, seems no longer chimerical, and his words may yet be fulfilled: "Nor is it the vain hope of an idle credulity, that at last a union may be formed of every Christian nation for guaranteeing the peace of Christendom, by establishing a tribunal for the adjustment of national differences, and by preventing all forcible resistance to its decrees. That such a Court, formed by a Congress of Nations in obedience to the general wish, would, next to Christianity, be the richest gift ever bestowed by heaven upon a suffering world, will scarcely be questioned by any who have impartially and candidly investigated the subject."

But after all, the reliance of Judge Jay for success in any such plan, was upon the power of truth applied to the consciences of men. "That many and formidable difficulties," he says in his volume on Peace and War, "must be encountered in inducing this or any other government to engage to submit all its future claims and grievances to arbitration, cannot be denied. But similar difficulties have been experienced and surmounted. The abolition of the slave trade, and the suppression of intemperance, were once as apparently hopeless as the cessation of war. Let us then once more recur for instruction and encouragement to the course pursued by the friends of freedom and of temperance. Had the British Abolitionists employed themselves in addressing memorials to the various Courts of Europe, soliciting them to unite in a general agreement to abandon the traffic, there can be no doubt that they would have labored in vain, and spent their strength for nought. They adopted the wiser plan of awakening the consciences, and informing the un-