

## A GENERAL DEFEATED.

BY AN OLD TIME QUAKER.

In the latter part of the year 1812: Joseph Hoag in traveling south, came to Knoxville Tenn. The Indians having made an invasion on the frontier the citizens were called upon to do military duty.

J. H. being at the Military headquarters, was present when the sergeants reported to the commanding officer, saying, that though the Quakers had been warned, not one had appeared on the ground.

The Gen. looking sharply at Friend Hoag, remarked "Well, we have lost a number of our frontier inhabitants, and some of our soldiers, — a people who would not defend the settlers when savages were destroying and scalping them, could not be considered friends to their country, and should have no favors from him. "How do you like that doctrine stranger?" Thus appealed too, Joseph remarked that as Christ had nothing to fight for in this world so his followers did not fight for any of the riches, or honors, or glory of this world.

The Gen. then said "I will bring you to the point, If an Indian was to come into your house, with his knife and tomahawk, and you knew you could kill him and save all your lives, you would kill him; if you did not you would be guilty of the death of the whole."

J. H. says, I now proposed a standard to bring the argument to, that should decide it, but he declined. I then asked him if he professed to be a Christian, a Jew, or a Mohammedan? He declined awhile. I then added, if he were a Jew, he was not prepared to fight; his men were not circumcised, he had not burned a sin offering, nor a peace offering. He exclaimed, "I profess to be a Christian; I am not a Jew or a Turk." I asked him if he believed Jesus Christ was the author of the Christian dispensation." He said "Yes." I asked him, if he believed Him sufficiently equal to the work as God himself, as he received all the works of God to do. He said, he did.

I then told him, I should keep him to the Christian platform or creed, laid down by Jesus Christ; and that he would not deny that a Christian was fit to live or die—I meant a true Christian. He said a true Christian was fit to live or die.

I then told him I would give the subject a fair statement and he might judge. I proceeded thus: "I shall state, that myself and wife are true Christians, and our children are in the minority—and thou knowest it is natural for children to believe what their parents teach them: therefore we are all true Christians as far as our several capacities enable us to be; and now the question lies here; which is the most like the precepts and example of our King—the author of the Christian religion—to lay down our lives and all go to heaven together, or kill that wicked Indian and send him to hell; for he must be in as wicked a state as he can be

for protection, as much as a wife to a husband, or children to their father. Did He, when the wicked Jews came out with staves to take him, cut off those wicked creatures, and send them to hell, when he could have the command of twelve legions of angels? He did not act without reason, He knew if he cut them off they must go to hell; He knew if He laid down His life. He was going to heaven; and neither thou nor I know but some of the poor creatures repented of their conduct and found forgiveness and are now in heaven, glorifying His name for sparing them. Now General, was He guilty of suicide? Thou wilt answer, He came into the world for this purpose. I reply that we are brought into the world to obey his commands, and to follow his example, and do likewise if called on; and, Gen. we find He had one soldier among his followers, who drew his sword and fought like a valiant for his Lord. But what then said his Lord? Did he say, thou art a good fellow, and to follow his example, and do likewise if called on; and, Gen. we find He had one soldier among his followers, who drew his sword and fought like a valiant for his Lord. But what then said his Lord? Did he say, thou art a good fellow, I will promote thee for this? Or, did he not say, "Put up thy sword into its sheath, for they that take the sword shall perish with the sword." Gen. thou wilt do well to remember that saying; it is the word of a King.

The General made no answer, but sat and hung his head for some time. One of the company at length replied, "Well, stranger, if all the world was of your mind, I would turn and follow after." I replied, "so then thou hast a mind to be the last man in the world to be good. I have a mind to be one of the first and set the rest the example."

Robert Barclay, was once attacked by a highwayman, a pistol levelled at him, and a demand made for his purse. Calm and self-possessed, he looked the robber in the face, and mildly assured him that he was his and every man's friend, and willing to relieve his wants; but free from the fear of death, he was not to be intimidated by a deadly weapon. He then appealed to him whether he could have the heart to shed the blood of one who had no other feeling or purpose but to do him good. "The robber was confounded; his eye suffused with tears; his brawny arm trembled; his pistol fell to his side; and he fled, abashed, from the hero who had dared to resist not evil."

Philanthropy is looking mournfully on fields of martial slaughter, sufferings, privations, sorrows, and countless evils of war; and it now sees that the assertion of national safety and national rights and national honor; has ever been the pretence for the perpetration of all these horrors. Domestic society has suffered more from patriot defenders than from foreign foes.

Selected.

Those who have power over their own spirits have a dominion greater than that of empires.

W. Penn.

## THE DAY-STAR.

"Forerunner of the sun, it marks the pilgrim's way:  
"I'll gaze upon it while I run, and catch the rising day."

**"Depart from evil, and do good: seek peace and pursue it."**

*THE DAY-STAR is published for free circulation: we prefer to send ten copies to each address; and desire them wisely distributed.*

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*Pray for us, and write often.*

*A. F. Foster. Mt. Vernon, Iowa.*

## THE TROUBLED STUDENT.

The room of the student was silent and still. He was thinking deep thoughts, as some students will. It seemed he had scruples regarding the "drill." His appearance was fine, for he was well dressed in a blue cadet suit, new pants, coat and vest; But his heart with a doubt was deeply distressed. His gun and its trappings, stood back of the door, And he murmured a sigh, while pacing the floor, "Lord hasten the day, when we learn war no more."  
"I am here to seek wisdom, I am searching for light; O! Teacher of teachers! show me what is right! Can a Christian be Christ-like, while learning to fight?" His manner grew earnest, he spoke solemn and slow; "Can I drill for my Master, is what I'd like to know?" Then a voice like an echo seemed to answer him "No."

A Teacher Professor then entered the door, And argued the case with such scholarly lore That Conscience was hushed, to awaken no more.

## CONSCIENTIOUS MEN.

A young Quaker in Philadelphia when drafted declared that he was opposed to taking any part in war, accordingly his friends advised that he put in a plea of disability as he was near-sighted. To this he objected, saying "Tis true I have defective eye-sight, but that is not the real ground of my objection, I believe it would be wicked for me to take any part in the work of destroying my fellow men;" thus choosing to suffer for principle than to be cleared on the ground of a physical defect.

A resident of New York during the military excitement of 1812, would pay his fine rather than train with the militia; saying he never should kill men, and there was no use in learning the trade. He was a man of deep piety and related to our informant.

John Nelson, one of Wesley's preachers, was impressed for a soldier. While at York he was put on his course of training, but when commanded to parade the Corporal who was ordered to teach him, trembled as if he had the palsy. Nelson said he would wear those things as a cross but would not fight, as it was not agreeable to his conscience, and he would not harm his conscience for any man on earth.

Richard Sellar of Yorkshire was pressed into the Royal Navy. Declining to work and refusing to eat of the ship's provisions, he was called before the Captain, who asked him the reason of his refusal to fight or partake of the ship's victuals. He replied that he was afraid of offending God, and durst not fight with carnal weapons. He was then knocked down several times and terribly abused, but stood firm in his refusal. He was then condemned to be hung, but God raised up a few who took his part, one of these went down on his knees before the Admiral, and plead in his behalf saying, "We have but one man on board out of 950, who refuses to obey your order, and he refuses for conscience sake, shall we take his life away? God forbid." This man though still refusing to do ship service was twice instrumental in saving the ship and crew from destruction and was honorably discharged by the Admiral.

Thomas Lurting—on board a British Man of War—sought the Lord. Among his comrades he was called a Quaker. Their ship was ordered to attack a castle; Thomas as well as others was for destroying it: not yet having seen it to be a sin. Accordingly he leveled the guns, but said "Fire not 'til I go out and see where the shot falls that we may level higher or lower." Suddenly as he came out of the door the thought ran through his mind "What if now thou killest a man?" This struck him as a thunderbolt and changed him from a fighting sailor to a peaceable Christian.