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# SQUALLS BEFORE WAR

## *Chapter One—The Townshend Acts, 1767*

An act for granting certain duties in the British colonies and plantations in America; for allowing a drawback of the duties of customs upon the exportation, from this kingdom, of coffee and cocoa nuts of the produce of the said colonies or plantations; for discontinuing the drawbacks payable on china earthen ware exported to America; and for more effectually preventing the clandestine running of goods in the colonies and plantations.

WHEREAS it is expedient that a revenue should be raised in your Majesty's dominions in America, for making a more certain and adequate provision for defraying the charge of the administration of justice, and the support of civil government, in such provinces where it shall be found necessary; and towards further defraying the expenses of defending, protecting, and securing, the said dominions; we, your Majesty's most dutiful and loyal subjects, the commons of Great Britain, in parliament assembled, have therefore resolved to give and grant unto your Majesty the several rates and duties herein after mentioned; and do most humbly beseech your Majesty that it may be enacted, and be it enacted by the King's most excellent majesty, by and with the advice of the lords spiritual and temporal, and commons, in this present parliament assembled, and by the authority of the same, That from and after the twentieth day of November, one thousand seven hundred and sixty seven, there shall be raised, levied, collected, and paid, unto his Majesty, his heirs, and successors, for and upon the respective goods herein after mentioned, which shall be imported from Great Britain into any colony or plantation in America which now is, or hereafter may be, under the dominion of his Majesty, his heirs, or

successors, the several rates and duties following; that is to say,

For every hundred weight avoirdupois of crown, plate, flint, and white glass, four shillings and eight pence.

For every hundred weight avoirdupois of green glass, one shilling and two pence.

For every hundred weight avoirdupois of red lead, two shillings.

For every hundred weight avoirdupois of white lead, two shillings.

For every hundred weight avoirdupois of painters colours, two shillings.

For every pound weight avoirdupois of tea, three pence.

For every ream of paper, usually called or known by the name of Atlas Fine, twelve shillings.

For every ream of paper called Atlas Ordinary, six shillings.

For every ream of paper called Bastard, or Double Copy, one shilling and six pence.

For every single ream of blue paper for sugar bakers, ten pence halfpenny

For every ream of paper called Blue Royal, one shilling and six pence.

For every bundle of brown paper containing forty quires, not made in Great Britain, six pence.

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For every ream of paper called Brown Cap, not made in Great Britain, nine pence.

For every ream of paper called Brown Large Cap, made in Great Britain, four pence halfpenny.

For every ream of paper called Small Ordinary Brown, made in Great Britain, three pence.

For every bundle, containing forty quires, of paper called Whited Brown, made in Great Britain, four pence halfpenny.

For every ream of cartridge paper, one shilling and one penny halfpenny.

For every ream of paper called Chancery Double, one shilling and six pence.

For every ream of paper called Genoa Crown Fine, on shilling and one penny halfpenny.

For every ream of paper called Genoa Crown Second, nine pence.

For every ream of paper called German Crown, nine pence.

For every ream of paper called Fine Printing Crown, nine pence.

For every ream of paper called Second Ordinary Printing Crown, six pence three farthings.

For every ream of paper called Crown Fine, made in Great Britain, nine pence.

For every ream of paper called Crown Second, made in Great Britain, six pence three farthings.

For every ream of paper called Demy Fine, not made in Great Britain, three shillings.

For every ream of paper called Demy Second, not made in Great Britain, one shilling and four pence halfpenny.

For every ream of paper called Demy Fine, made in Great Britain, one shilling and one penny halfpenny.

For every ream of paper called Demy Second, made in Great Britain, nine pence.

For every ream of paper called Demy Printing, one shilling and three pence.

For every ream of paper called Genoa Demy Fine, one shilling and six pence.

For every ream of paper called Genoa Demy Second, one shilling and one penny halfpenny.

For every ream of paper called German Demy, one shilling and one penny halfpenny.

For every ream of paper called Elephant Fine, six shillings.

For every ream of paper called Elephant Ordinary, two shillings and five pence farthing.

For every ream of paper called Genoa Fools Cap Fine, one shilling and one penny halfpenny.

For every ream of paper called Genoa Fools Cap Second, nine pence.

For every ream of paper called German

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Fools Cap, nine pence.

For every ream of paper called Fine Printing Fools Cap, nine pence.

For every ream of paper called Second Ordinary Printing Fools Cap, six pence three farthings.

For every ream of any other paper called Fools Cap Fine, not made in Great Britain, one shilling and ten pence halfpenny.

For every ream of any other paper called Fools Cap Fine Second, not made in Great Britain, one shilling and six pence.

For every ream of paper Fools Cap Fine, made in Great Britain, nine pence.

For every ream of paper called Fools Cap Second, made in Great Britain, six pence three farthings.

For every ream of paper called Imperial Fine, twelve shillings.

For every ream of paper called Second Writing Imperial, eight shillings and three pence.

For every ream of paper called German Lombard, nine pence.

For every ream of paper called Medium Fine, four shillings and six pence.

For every ream of paper called Genoa Medium, one shilling and ten pence halfpenny.

For every ream of paper called Second Writing Medium, three shillings.

For every ream of painted paper, not made in Great Britain, six shillings.

For every ream of paper called Fine Large Post, one shilling and ten pence halfpenny.

For every ream of paper called Small Post, one shilling and one penny halfpenny.

For every ream of paper called Fine Genoa Pot, six pence three farthings.

For every ream of paper called Second Genoa Pot, six pence three farthings.

For every ream of other paper called Superfine Pot, not made in Great Britain, one shilling and six pence.

For every ream of other paper called Second Fine Pot, not made in Great Britain, one shilling and one penny halfpenny.

For every ream of paper called Ordinary Pot, not made in Great Britain, six pence three farthings.

For every ream of paper called Fine Pot, made in Great Britain, nine pence.

For every ream of paper called Second Pot, made in Great Britain, four pence halfpenny.

For every ream of paper called Super Royal Fine, nine shillings.

For every ream of paper called Royal Fine, six shillings.

For every ream of paper called Fine Holland Royal, two shillings and five pence farthing.

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For every ream of paper called Fine Holland Second, one shilling and six pence.

For every ream of paper called Second Fine Holland Royal, one shilling and six pence.

For every ream of paper called Ordinary Royal, nine pence.

For every ream of paper called Genoa Royal, two shillings and five pence farthing.

For every ream of paper called Second Writing Royal, four shillings and one penny halfpenny.

For every ream of paper called Second Writing Super Royal, six shillings.

For every hundred weight avoirdupois of paste-boards, mill-boards, and scale-boards, not made in Great Britain, three shillings and nine pence.

For every hundred weight avoirdupois of paste-boards, mill-boards, and scale-boards, made in Great Britain, two shillings and three pence.

And for and upon all paper which shall be printed, painted, or stained, in Great Britain, to serve for hangings or other uses, three farthings for every yard square, over and above the duties payable for such paper by this act, if the same had not been printed, painted, or stained; and after those rates respectively for any greater or less quantity.

II. And it is hereby further enacted by the authority aforesaid, That all other paper (not being particularly rated and charged in this act) shall pay the several and respective duties that are charged by this act, upon such

paper as is nearest above in size and goodness to such unrated paper.

III. And be it declared and enacted by the authority aforesaid, That a ream of paper, chargeable by this act, shall be understood to consist of twenty quires, and each quire of twenty four sheets.

IV. And it is hereby further enacted by the authority aforesaid, That the said rates and duties, charged by this act upon goods imported into any British American colony or plantation, shall be deemed, and are hereby declared to be, sterling money of Great Britain; and shall be collected, recovered, and paid to the amount of the value which such nominal sums bear in Great Britain; and that such monies may be received and taken, according to the proportion and value of five shillings and six pence the ounce in silver; and shall be raised, levied, collected, paid, and recovered, in the same manner and form, and by such rules, ways, and means, and under such penalties and forfeitures, as any other duties, now payable to his Majesty upon goods imported into the said colonies or plantations, may be raised, levied, collected, paid, and recovered, by any act or acts of parliament now in force, as fully and effectually, to all intents and purposes, as if the several clauses, powers, directions, penalties, and forfeitures, relating thereto, were particularly repeated, and again enacted, in the body of this present act: and that all the monies that shall arise by the said duties (except the necessary charges of raising, collecting, levying, recovering, answering, paying, and accounting for the same) shall be applied, in the first place, in such manner as is herein after mentioned, in making a more certain and adequate provision for the charge of the administration of justice, and

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the support of civil government, in such of the said colonies and plantations where it shall be found necessary; and that the residue of such duties shall be paid into the receipt of his Majesty's exchequer, and shall be entered separate and apart from all other monies paid or payable to his Majesty, his heirs, or successors; and shall be there reserved, to be from time to time disposed of by parliament towards defraying the necessary expences of defending, protecting, and securing, the British colonies and plantations in America .

V. And be it further enacted by the authority aforesaid, That his Majesty and his successors shall be, and are hereby, impowered, from time to time, by any warrant or warrants under his or their royal sign manual or sign manuals, countersigned by the high treasurer, or any three or more of the commissioners of the treasury for the time being, to cause such monies to be applied, out of the produce of the duties granted by this act, as his Majesty, or his successors, shall think proper or necessary, for defraying the charges of the administration of justice, and the support of the civil government, within all or any of the said colonies or plantations.

VI. And whereas the allowing a drawback of all the duties of customs upon the exportation, from this kingdom, of coffee and cocoa nuts, the growth of the British dominions in America, may be a means of encouraging the growth of coffee and cocoa in the said dominions; be it therefore enacted by the authority aforesaid, That from and after the said twentieth day of November, one thousand seven hundred and sixty seven, upon the exportation of any coffee or cocoa nuts, of the growth or produce of any British colony or plantation in America, from this

kingdom as merchandize, the whole duties of customs, payable upon the importation of such coffee or cocoa nuts, shall be drawn back and repaid; in such manner, and under such rules, regulations, penalties, and forfeitures, as any drawback or allowance, payable out of the duties of customs upon the exportation of such coffee or cocoa nuts, was, could, or might be paid, before the passing of this act; any law, custom, or usage, to the contrary notwithstanding.

VII. And it is hereby further enacted by the authority aforesaid, That no drawback shall be allowed for any china earthen ware sold, after the passing of this act, at the sale of the united company of merchants of England trading to the East Indies, which shall be entered for exportation from Great Britain to any part of America; any law, custom, or usage, to the contrary notwithstanding.

VIII. And it is hereby further enacted by the authority aforesaid, That if any china earthen ware sold, after the passing of this act, at the sale of the said united company, shall be entered for exportation to any part of America as china earthen ware that had been sold at the sale of the said company before that time; or, if any china earthen ware shall be entered for exportation to any parts beyond the seas, other than to some part of America, in order to obtain any drawback thereon, and the said china earthen ware shall nevertheless be carried to any part of America, and landed there contrary to the true intent and meaning of this act; that then, in each and every such case, the drawback shall be forfeited; and the merchant or other person making such entry, and the master or person taking the charge of the ship or vessel on board which the said goods shall be laden for exportation, shall

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forfeit double the amount of the drawback paid, or to be paid, for the same, and also treble the value of the said goods; one moiety to and for the use of his Majesty, his heirs, and successors; and the other moiety to such officer of the customs as shall sue for the same; to be prosecuted, sued for, and recovered, in such manner and form, and by the same rules and regulations, as other penalties inflicted for offences against any laws relating to the customs may be prosecuted, sued for, and recovered, by any act or acts of parliament now in force.

IX. And for the more effectual preventing the clandestine running of goods in the British dominions in America, be it further enacted by the authority aforesaid, That from and after the said twentieth day of November, one thousand seven hundred and sixty seven, the master or other person having or taking the charge or command of every ship or vessel arriving in any British colony or plantation in America shall, before he proceeds with his vessel to the place of unloading, come directly to the custom house for the port or district where he arrives, and make a just and true entry, upon oath, before the collector and comptroller, or other principal officer of the customs there, of the burthen, contents, and lading of such ship or vessel, with the particular marks, numbers, qualities, and contents, of every parcel of goods therein laden, to the best of his knowledge; also where and in what port she took in her lading; of what country built; how manned; who was master during the voyage, and who are owners thereof; and whether any, and what goods, during the course of such voyage, had or had not been discharged out of such ship or vessel, and where: and the master or other person having or taking the charge or command of every ship or ves-

sel, going out from any British colony or plantation in America, before he shall take in, or suffer to be taken into or laden on board any such ship or vessel, any goods, wares, or merchadizes, to be exported, shall, in like manner, enter and report outwards such ship or vessel, with her name and burthen, of what country built, and how manned, with the names of the master and owners thereof, and to what port or place he intends to pass or sail: and before he shall depart with such ship or vessel out of any such colony or plantation, he shall also bring and deliver unto the collector and comptroller, or other principal officer of the customs at the port or place where he shall lade, a content in writing, under his hand, of the name of every merchant, or other person who shall have laden, or put on board any such ship or vessel, any goods or merchandize, together with the marks and numbers of such goods or merchandize: and such master or person having or taking the charge or command of every such ship or vessel, either coming into, or going out of, any British colony or plantation as aforesaid, whether such ship or vessel shall be laden or in ballast, or otherwise, shall likewise publickly, in the open custom house, to the best of his knowledge, answer upon oath to such questions as shall be demanded of him by the collector and comptroller, or other principal officer of the customs for such port or place, concerning such ship or vessel, and the destination of her voyage, or concerning any goods or merchandize that shall or may be laden on board her, upon forfeiture of one hundred pound sterling money of Great Britain, for each and every default or neglect; to be sued for, prosecuted, recovered, and divided, in the same manner and form, by the same rules and regulations in all respects, as other pecuniary penalties, for

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offences against the laws relating to the customs or trade of his Majesty's colonies in America, may, by any act or acts of parliament now in force, be prosecuted, sued for, recovered, and divided.

X. And whereas by an act of parliament made in the fourteenth year of the reign of King Charles the Second, intituled, An act for preventing frauds, and regulating abuses, in his Majesty's customs, and several other acts now in force, it is lawful for any officer of his Majesty's customs, authorized by writ of assistance under the seal of his majesty's court or exchequer, to take a constable, headborough, or other public officer inhabiting near unto the place, and in the day-time to enter and go into any house, shop, cellar, warehouse, or room or other place, and, in case of resistance, to break open doors, chests, trunks, and other package there, to seize, and from thence to bring, any kinds of goods or merchandize whatsoever prohibited or uncustomed, and to put and secure the same in his Majesty's store-house next to the place where such seizure shall be made: and whereas by an act made in the seventh and eighth years of the reign of King William the Third, intituled, An act for preventing frauds, and regulating abuses, in the plantation trade, it is, amongst other things, enacted, that the officers for collecting and managing his Majesty's revenue, and inspecting the plantation trade, in America, shall have the same powers and authorities to enter houses or warehouses, to search for and seize goods prohibited to be imported or exported into or out of any of the said plantations, or for which any duties are payable, or ought to have been paid; and that the like assistance shall be given to the said officers in the execution of their office, as, by the said recited act of the fourteenth year of King Charles

the Second, is provided for the officers in England: but, no authority being expressly given by the said act, made in the seventh and eighth years of the reign of King William the Third, to any particular court to grant such writs of assistance for the officers of the customs in the said plantations, it is doubted whether such officers can legally enter houses and other places on land, to search for and seize goods, in the manner directed by the said recited acts : To obviate which doubts for the future, and in order to carry the intention of the said recited acts into effectual execution, be it enacted, and it is hereby enacted by the authority aforesaid, That from and after the said twentieth day of November, one thousand seven hundred and sixty seven, such writs of assistance, to authorize and impower the officer of his Majesty's customs to enter and go into any house, warehouse, shop, cellar, or other place, in the British colonies of plantations of America, to search for and seize prohibited or uncustomed goods, in the manner directed by the said recited acts, shall and may be granted by the said superior or supreme courts of justice having jurisdiction within such colony or plantation respectively.

XI. And be it further enacted by the authority aforesaid, That if any action or suit shall be commenced either in Great Britain or America, against any person or persons for any thing done in pursuance of this act, the defendant or defendants in such action or suit may plead the general issue, and give this act, and the special matter, in evidence at any trial to be had thereupon; and that the same was done in pursuance and by the authority of this act: and if it shall appear so to have been done, the jury shall find for the defendant or defendants: and if the plaintiff shall be nonsuited, or discontinue his action

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after the defendant or defendants shall have appeared, or if judgement shall be given upon any verdict or demurrer against the plaintiff; the defendant or defendants shall recover treble costs, and have the like remedy for the same as defendants have in other cases by law.

### CAP. XLVII.

An act for discontinuing the duties on logwood exported; for taking off the duties on Succus Liquoritiæ imported, and for granting other duties in lieu thereof; for explaining such parts of two acts made in the tenth and twelfth years of the reign of Queen Anne, as relate to certain duties on silks, printed, painted, or stained, in Great Britain; for granting a duty upon the exportation of such rice as shall have been imported duty-free, in pursuance of an act made in this session of parliament: and for more effectually preventing the wear of foreign lace and needle work which are prohibited to be imported into this kingdom,

WHEREAS the discontinuing the duty payable upon the exportation of logwood from this kingdom, may be a means of encouraging the importation thereof; May it please your Majesty that it may be enacted, and be it enacted by the King's most excellent majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present parliament assembled, and by the authority of the same, That from and after the twentieth day of July, one thousand seven hundred and sixty seven, the duty now payable upon logwood, exported from this kingdom to any parts beyond the seas, shall cease, determine, and be no longer paid or payable; any law, custom or usage, to the contrary notwithstanding.

II. Provided always, and it is hereby further enacted by the authority aforesaid, That due entries shall be made at the custom-house of all such logwood, upon which the duty is taken off by this act; and such logwood shall be shipped outwards in the presence of the proper officers of the customs appointed for that purpose; and the exportation thereof shall be in British built ships or vessels, navigated according to law; and the said logwood shall be liable to the same duty as if this act had never been made; any thing herein before contained to the contrary notwithstanding.

III. And whereas Succus Liquoritiæ is rated in the book of rates made in the twelfth year of the reign of King Charles the Second, at one shilling per pound weight; according to which value, the duties now payable upon Succus Liquoritiæ, imported into this kingdom, amount to seven pounds, two shillings, and six pence, for every hundred weight thereof: and whereas it has been found, by experience, that the said duties are too high; which has induced many persons to import clandestinely great quantities of such Succus Liquoritiæ, to the prejudice of the revenue and the fair trader: For remedy whereof, be it enacted by the authority aforesaid, That from and after the twentieth day of July, one thousand seven hundred and sixty seven, the several duties payable upon the importation of Succus Liquoritiæ shall cease, determine, and be no longer paid; and in lieu thereof, there shall be paid and payable to his Majesty, his heirs, and successors, for every hundred weight avoirdupois of Succus Liquoritiæ, which from and after the said twentieth day of July, one thousand seven hundred and sixty seven, shall be imported into Great Britain, the sum of thirty shillings.



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IV. And it is hereby further enacted by the authority aforesaid, That the said duty by this act granted shall be paid down in ready money, without any discount or allowance; and shall not be afterwards drawn back or repaid upon the exportation of the same goods; and shall be raised, levied, collected, and paid, in the same manner and form, and by such rules, ways, and means, and under such penalties and forfeitures, as the duties upon *Succus Liquoritiae* hereby determined, or any of them, might have been raised, levied, recovered, and paid, if the same, or any of them, had continued.

V. And it is hereby enacted by the authority aforesaid, That the duties to arise upon the importation of *Succus Liquoritiae* pursuant to this act (the necessary charges of management excepted) shall be appropriated and applied, as near as may be, to the same uses and purposes as the present duties upon drugs, rated by the book of rates made in the twelfth year of the reign of King Charles the Second, are applicable, or ought to be applied.

VI . And whereas by an act passed in the tenth year of the reign of her late majesty Queen Anne, intituled, An act for laying several duties upon all sope and paper made in Great Britain, or imported into the same; and upon chequered and striped linen imported; and upon certain silks, callicoes, linens, and stuffs, printed, painted, or stained; and upon several kinds of stamp vellum, parchment, and paper, and upon certain printed papers, pamphlets, and advertisements; for raising the sum of one million eight hundred thousand pounds, by way of a lottery, towards her Majesty's supply; and for licensing an additional number of hackney chairs; and for charging certain stocks of cards and dice; and for better securing her Majesty's duties

to arise in the office of stamp duties by licences for marriages, and otherwise; and for relief of persons who have not claimed their lottery tickets in due time, or have lost exchequer bills or lottery tickets; and for borrowing money upon stock (part of the capital of the South Sea company) for the use of the public; it is, amongst other things, enacted, that there should be raised, levied, collected, and paid, to and for the use of her Majesty her heirs, and successors, for and upon all silks, calicoes, linens, and stuffs, of what kind soever, which, at any time or times, within or during the term of thirty two years, to be reckoned from the twentieth day of July, one thousand seven hundred and twelve, should be printed, stained, painted, or dyed, in Great Britain (such calicoes, linens, and fustians, as should be dyed throughout of one colour only; and stuffs made of woollen, or whereof the greatest part in value should be woollen; always excepted) the several and respective rates and duties herein after expressed (over and above the duties payable upon the importation of them, or any of them) that is to say,

For and upon all silks so printed, stained, or painted, in Great Britain (silk handkerchiefs excepted) the sum of six pence for every yard in length, reckoning half a yard for the breadth.

And for all silk handkerchiefs so printed, stained, or painted, in Great Britain, the sum of three pence for every yard square; and in those proportions for wider or narrower silks.

And whereas by an act passed in the third year of the reign of his late majesty King George the First, intituled, And act for redeeming the duties and revenues which

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were settled to pay off principal and interest on the orders made forth at four lottery acts passed in the ninth and tenth years of her late Majesty's reign; and for redeeming certain annuities payable on orders out of the hereditary excise, according to a former act in that behalf; and for establishing a general yearly fund, not only for the future payment of annuities at several rates, to be payable and transferrable at the bank of England, and redeemable by parliament, but also to raise monies for such proprietors of the said orders as shall choose to be paid their principal and arrears of interest in ready money; and for making good such other deficiencies and payments as in this act are mentioned; and for taking off the duties on linseed imported, and British linen exported; the said several rates and duties are made perpetual: And whereas by an act of parliament made in the twelfth year of the reign of her said late majesty Queen Anne, intituled, An act for laying additional duties on sope and paper; and upon certain linens, silks, callicoes, and stuffs; and upon starch, and exported coals; and upon stampt vellum, parchment, and paper, for raising one million four hundred thousand pounds, by way of a lottery, for her Majesty's supply; and for allowances on exporting made wares of leather, sheep skins, and lamb skins; and for distribution of four thousand pounds due to the officers and seamen for gun money; and to adjust the property of tickets in former lotteries; and touching certain shares of stock in the capital of the South Sea company; and for appropriating the monies granted to her Majesty; it is, amongst other things, enacted, That there should be raised, levied, collected, and paid, to and for the use of her Majesty, her heirs, and successors, for and upon all silks, callicoes, linens, and stuffs, of what kind soever, which, at any time or

times within or during the term of thirty two years, to be reckoned from the second day of August, one thousand seven hundred and fourteen, should be printed, stained, painted, or dyed, in Great Britain (such callicoes, linens, and fustians, as shall be dyed throughout of one colour only; and stuffs made of woollen, or whereof the greatest parts in value shall be woollen; always excepted) the several and respective rates and duties therein and herein after expressed (over and above all other duties payable for the same, or any of them) that is to say,

For and upon all silks so printed, stained, or painted, within or during the term aforesaid, in Great Britain (silk handkerchiefs excepted) the sum of six pence for every yard in length, reckoning half a yard for the breadth.

And for all silk handkerchiefs so printed, stained, or painted, within or during the term aforesaid, in Great Britain, the sum of one penny for every yard square; and in those proportions for wider or narrower silks.

And whereas by an act of parliament made in the sixth year of the reign of his said late majesty King George the First, intituled, An act for enabling the South Sea company to encrease their present capital and fund, by redeeming such publick debts and and incumbrances as are therein mentioned; and for raising money, to be applied for lessening several of the publick debts and incumbrances; and for calling in the present exchequer bills remaining uncanceled; and for making forth new bills in lieu thereof, to be circulated and exchanged upon demand at or near the exchequer; the said several rates and duties last mentioned are made perpetu-

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al: And whereas some doubts have arisen, whether ribbands and silks so printed, stained, or painted, being less than half a yard in breadth, are within the meaning of the said recited acts, and liable to the said several rates and duties by the said acts imposed : Now, for obviating all such doubts, be it declared by the authority aforesaid, That all ribbands and silks printed, stained, or painted, in Great Britain, though less than half a yard in breadth, are, within the true intent and meaning of the said acts, liable to the several rates and duties by the said two first mentioned acts imposed, according to the proportions in which such ribbands or silks are or shall be made.

VII. And whereas by an act made in this present session of parliament, intituled, An act for allowing the free importation of rice, sago powder, and vermicelli, into this kingdom, from his Majesty's colonies in North America, for a limited time, it is, amongst other things, enacted, That it shall and may be lawful for any person or persons to import into Great Britain, from any of his Majesty's colonies in North America, at any time or times before the first day of December, one thousand seven hundred and sixty seven, any rice, without the payment of any subsidy, custom, duty, or imposition whatsoever : Now, to the end the advantage intended to this kingdom, by the said recited act, may not be evaded by the exportation of such rice into foreign parts; we your Majesty's most dutiful and loyal subjects the commons of Great Britain, in parliament assembled, do give and grant unto your Majesty, and do humbly beseech your Majesty that it may be enacted; and be it enacted by the authority aforesaid, That for and upon all rice which hath been or shall be, imported into this kingdom duty-free, by virtue of the said recited act, and which shall be again

exported thereout, there shall be paid and answered to his Majesty, his heirs, and successors, a subsidy of poundage of six pence in the pound, according to the value or rate set upon rice imported, in the book of rates referred to by the act of the twelfth year of King Charles the Second; which said subsidy of six pence in the pound upon such rice so exported, shall be raised, levied, collected, and recovered, by such ways and means, and under such rules, regulations, penalties, and forfeitures, as the subsidy or poundage for any goods or merchandizes exported from Great Britain may be raised, levied, collected, or recovered, by any act of parliament now in force, as fully and effectually, to all intents and purposes, as if the several clauses, powers, directions, penalties, and forfeitures, relating thereto, were particularly repeated and again enacted into the body of this present act.

VIII. And be it further enacted by the authority aforesaid, That the said duties granted by this act upon rice exported shall (the necessary charges of management excepted) be paid into the receipt of his Majesty's exchequer, and be there reserved for the disposition of parliament.

IX. And whereas the permitting foreign lace made of silk or thread and foreign needlework, to be worn or used in Great Britain, after the same had been seized and condemned, gives the unfair dealer in those commodities, opportunity to secure from seizures great quantities thereof, which are clandestinely imported : Now to prevent a practice so very prejudicial to the publick revenue, and the manufacturers of such goods in this kingdom; be it therefore enacted by the authority aforesaid, That from and after the seventh day of July, one thousand

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# SQUALLS BEFORE WAR

## *Chapter One—The Townshend Acts, 1767*

seven hundred and sixty seven, no foreign lace made of silk or thread, or foreign needle-work, which shall have been, or shall be, seized and condemned in Great Britain, for any cause of forfeiture, shall be sold or delivered out of any custom-house warehouse wherein the same shall be secured, otherwise than on condition to be exported under the like securities, regulations, and restrictions, penalties, and forfeitures, as are prescribed by law, for the due exportation of East India goods prohibited to be worn or used in Great Britain; any law, custom, or usage to the contrary notwithstanding.

X. And be it further enacted by the authority aforesaid, That if any action or suit shall be commenced against any person or persons

for any thing done in pursuance of this act, the defendant or defendants, in any such action or suit, may plead the general issue, and give this act, and the special matter, in evidence, at any trial to be had thereupon; and that the same was done in pursuance and by the authority of this act; and if it shall appear so to have been done, the jury shall find for the defendant or defendants; and if the plaintiff shall be nonsuited, or discontinue his action after the defendant or defendants shall have appeared; or if judgement shall be given upon any verdict or demurrer against the plaintiff; the defendant or defendants shall recover treble costs, and have the like remedy for the same, as any defendant or defendants hath or have in other cases by law.

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# SQUALLS BEFORE WAR

## *Chapter Two—The Articles of War*

1. All commanders, captains, and officers, in or belonging to any of His Majesty's ships or vessels of war, shall cause the public worship of Almighty God, according to the liturgy of the Church of England established by law, to be solemnly, orderly and reverently performed in their respective ships; and shall take care that prayers and preaching, by the chaplains in holy orders of the respective ships, be performed diligently; and that the Lord's day be observed according to law.

2. All flag officers, and all persons in or belonging to His Majesty's ships or vessels of war, being guilty of profane oaths, cursings, execrations, drunkenness, uncleanness, or other scandalous actions, in derogation of God's honour, and corruption of good manners, shall incur such punishment as a court martial shall think fit to impose, and as the nature and degree of their offence shall deserve.

3. If any officer, mariner, soldier, or other person of the fleet, shall give, hold, or entertain intelligence to or with any enemy or rebel, without leave from the king's majesty, or the lord high admiral, or the commissioners for executing the office of lord high admiral, commander in chief, or his commanding officer, every such person so offending, and being thereof convicted by the sentence of a court martial, shall be punished with death.

4. If any letter of message from any enemy or rebel, be conveyed to any officer, mariner, or soldier or other in the fleet, and the said officer, mariner, or soldier, or other as aforesaid, shall not, within twelve hours, having opportunity so to do, acquaint his superior or a commanding officer, or if any superior officer being acquainted therewith, shall not in convenient time reveal the same to the commander in chief of the squadron,

every such person so offending, and being convicted thereof by the sentence of the court martial, shall be punished with death, or such other punishment as the nature and degree of the offense shall deserve, and the court martial shall impose.

5. All spies, and all persons whatsoever, who shall come, or be found, in the nature of spies, to bring or deliver any seducing letters or messages from any enemy or rebel, or endeavor to corrupt any captain, officer, mariner, or other in the fleet, to betray his trust, being convicted of any such offense by the sentence of the court martial, shall be punished with death, or such other punishment, as the nature and degree of the offence shall deserve, and the court martial shall impose.

6. No person in the fleet shall receive an enemy or rebel with money, victuals, powder, shot, arms, ammunition, or any other supplies whatsoever, directly or indirectly, upon pain of death, or such other punishment as the court martial shall think fit to impose, and as the nature and degree of the crime shall deserve.

7. All the papers, charter parties, bills of lading, passports, and other writings whatsoever, that shall be taken, seized, or found aboard any ship or ships which shall be surprized or taken as prize, shall be duly preserved, and the very originals shall by the commanding officer of the ship which shall take such prize, be sent entirely, and without fraud, to the court of the admiralty, or such other court of commissioners, as shall be authorized to determine whether such prize be lawful capture, there to be viewed, made use of, and proceeded upon according to law, upon pain that every person offending herein, shall forfeit and lose his share of the capture, and shall suffer such further punish-

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# SQUALLS BEFORE WAR

## *Chapter Two—The Articles of War*

ment, as the nature and degree of his offense shall be found to deserve, and the court martial shall impose.

8. No person in or belonging to the fleet shall take out of any prize, or ship seized for prize, any money, plate, or goods, unless it shall be necessary for the better securing thereof, or for the necessary use and service of any of His Majesty's ships or vessels of war, before the same be adjudged lawful prize in some admiralty court; but the full and entire account of the whole, without embezzlement, shall be brought in, and judgement passed entirely upon the whole without fraud, upon pain that every person offending herein shall forfeit and lose his share of the capture, and suffer such further punishment as shall be imposed by a court martial, or such court of admiralty, according to the nature and degree of the offense.

9. If any ship or vessel be taken as prize, none of the officers, mariners, or other persons on board her, shall be stripped of their clothes, or in any sort pillaged, beaten, or evil-intreated, upon the pain that the person or persons so offending, shall be liable to such punishment as a court martial shall think fit to inflict.

10. Every flag officer, captain and commander in the fleet, who, upon signal or order of fight, or sight of any ship or ships which it may be his duty to engage, or who, upon likelihood of engagement, shall not make the necessary preparations for fight, and shall not in his own person, and according to his place, encourage the inferior officers and men to fight courageously, shall suffer death, or such other punishment, as from the nature and degree of the offence a court martial shall deem him to deserve; and if any person in the fleet shall treacherously or cowardly yield or cry for quarter, every person so offending, and being convicted there-

of by the sentence of a court martial, shall suffer death.

11. Every person in the fleet, who shall not duly observe the orders of the admiral, flag officer, commander of any squadron or division, or other his superior officer, for assailing, joining battle with, or making defense against any fleet, squadron, or ship, or shall not obey the orders of his superior officer as aforesaid in the time of action, to the best of his power, or shall not use all possible endeavours to put the same effectually into execution, every person so offending, and being convicted thereof by the sentence of the court martial, shall suffer death, or such other punishment, as from the nature and degree of the offence a court martial shall deem him to deserve.

12. Every person in the fleet, who through cowardice, negligence, or disaffection, shall in time of action withdraw or keep back, or not come into the fight or engagement, or shall not do his utmost to take or destroy every ship which it shall be his duty to engage, and to assist and relieve all and every of His Majesty's ships, or those of his allies, which it shall be his duty to assist and relieve, every such person so offending, and being convicted thereof by the sentence of a court martial, shall suffer death.

13. Every person in the fleet, who though cowardice, negligence, or disaffection, shall forbear to pursue the chase of any enemy, pirate or rebel, beaten or flying; or shall not relieve or assist a known friend in view to the utmost of his power; being convicted of any such offense by the sentence of a court martial, shall suffer death.

14. If when action, or any service shall be commanded, any person in the fleet shall presume or to delay or discourage the said action or service, upon pretence of arrears of wages, or upon any pretence whatsoever,

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# SQUALLS BEFORE WAR

## *Chapter Two—The Articles of War*

every person so offending, being convicted thereof by the sentence of the court martial, shall suffer death, or such other punishment, as from the nature and degree of the offense a court martial shall deem him to deserve.

15. Every person in or belonging to the fleet, who shall desert to the enemy, pirate, or rebel, or run away with any of His Majesty's ships or vessels of war, or any ordnance, ammunition, stores, or provision belonging thereto, to the weakening of the service, or yield up the same cowardly or treacherously to the enemy, pirate, or rebel, being convicted of any such offence by the sentence of the court martial, shall suffer death.

16. Every person in or belonging to the fleet, who shall desert or entice others so to do, shall suffer death, or such other punishment as the circumstances of the offense shall deserve, and a court martial shall judge fit: and if any commanding officer of any of His Majesty's ships or vessels of war shall receive or entertain a deserter from any other of His Majesty's ships or vessels, after discovering him to be such deserter, and shall not with all convenient speed give notice to the captain of the ship or vessel to which such deserter belongs; or if the said ships or vessels are at any considerable distance from each other, to the secretary of the admiralty, or to the commander in chief; every person so offending, and being convicted thereof by the sentence of the court martial, shall be cashiered.

17. The officers and seamen of all ships appointed for convoy and guard of merchant ships, or of any other, shall diligently attend upon that charge, without delay, according to their instructions in that behalf; and whosoever shall be faulty therein, and shall not faithfully perform their duty, and defend the ships and goods in their convoy, without

either diverting to other parts or occasions, or refusing or neglecting to fight in their defence, if they be assailed, or running away cowardly, and submitting the ships in their convoy to peril and hazard; or shall demand or exact any money or other reward from any merchant or master for convoying any ships or vessels entrusted to their care, or shall misuse the masters or mariners thereof; shall be condemned to make reparation of the damage to the merchants, owners, and others, as the court of admiralty shall adjudge, and also be punished criminally according to the quality of their offences, be it by pains of death, or other punishment, according as shall be adjudged fit by the court martial.

18. If any captain, commander, or other officer of any of His Majesty's ships or vessels, shall receive on board, or permit to be received on board such ship or vessel, any goods or merchandizes whatsoever, other than for the sole use of the ship or vessel, except gold, silver, or jewels, and except the goods and merchandizes belonging to any merchant, or other ship or vessel which may be shipwrecked, or in imminent danger of being shipwrecked, either on the high seas, or in any port, creek, or harbour, in order to the preserving them for their proper owners, and except such goods or merchandizes as he shall at any time be ordered to take or receive on board by order of the lord high admiral of Great Britain, or the commissioners for executing the office of lord high admiral for the time being; every person so offending, being convicted thereof by the sentence of the court martial shall be cashiered, and be for ever afterwards rendered incapable to serve in any place or office in the naval service of His Majesty, his heirs and successors.

19. If any person in or belonging to the

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# SQUALLS BEFORE WAR

## *Chapter Two—The Articles of War*

fleet shall make or endeavor to make any mutinous assembly upon any pretence whatsoever, every person offending herein, and being convicted thereof by the sentence of the court martial, shall suffer death: and if any person in or belonging to the fleet shall utter any words of sedition or mutiny, he shall suffer death, or such other punishment as a court martial shall deem him to deserve: and if any officer, mariner, or soldier on or belonging to the fleet, shall behave himself with contempt to his superior officer, being in the execution of his office, he shall be punished according to the nature of his offence by the judgement of a court martial.

20. If any person in the fleet shall conceal any traitorous or mutinous practice or design, being convicted thereof by the sentence of a court martial, he shall suffer death, or any other punishment as a court martial shall think fit; and if any person, in or belonging to the fleet, shall conceal any traitorous or mutinous words spoken by any, to the prejudice of His Majesty or government, or any words, practice, or design, tending to the hindrance of the service, and shall not forthwith reveal the same to the commanding officer, or being present at any mutiny or sedition, shall not use his utmost endeavours to suppress the same, he shall be punished as a court martial shall think he deserves.

21. If any person in the fleet shall find cause of complaint of the unwholesomeness of the victual, or upon other just ground, he shall quietly make the same known to his superior, or captain, or commander in chief, as the occasion may deserve, that such present remedy may be had as the matter may require; and the said superior, captain, or commander in chief, shall, as far as he is able, cause the same to be presently remedied; and no person in the fleet, upon any

such or other pretence, shall attempt to stir up any disturbance, upon pain of such punishment, as a court martial shall think fit to inflict, according to the degree of the offence.

22. If any officer, mariner, soldier or other person in the fleet, shall strike any of his superior officers, or draw, or offer to draw, or lift up any weapon against him, being in the execution of his office, on any pretence whatsoever, every such person being convicted of any such offense, by the sentence of a court martial, shall suffer death; and if any officer, mariner, soldier or other person in the fleet, shall presume to quarrel with any of his superior officers, being in the execution of his office, or shall disobey any lawful command of any of his superior officers; every such person being convicted of any such offence, by the sentence of a court martial, shall suffer death, or such other punishment, as shall, according to the nature and degree of his offence, be inflicted upon him by the sentence of a court martial.

23. If any person in the fleet shall quarrel or fight with any other person in the fleet, or use reproachful or provoking speeches or gestures, tending to make any quarrel or disturbance, he shall, upon being convicted thereof, suffer such punishment as the offence shall deserve, and a court martial shall impose.

24. There shall be no wasteful expence of any powder, shot, ammunition, or other stores in the fleet, nor any embezzlement thereof, but the stores and provisions shall be careful preserved, upon pain of such punishment to be inflicted upon the offenders, abettors, buyers and receivers (being persons subject to naval discipline) as shall be by a court martial found just in that behalf.

25. Every person in the fleet, who shall



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# SQUALLS BEFORE WAR

## *Chapter Two—The Articles of War*

unlawfully burn or set fire to any magazine or store of powder, or ship, boat, ketch, hoy or vessel, or tackle or furniture thereunto belonging, not then appertaining to an enemy, pirate, or rebel, being convicted of any such offence, by the sentence of a court martial, shall suffer death.

26. Care shall be taken in the conducting and steering of any of His Majesty's ships, that through wilfulness, negligence, or other defaults, no ship be stranded, or run upon any rocks or sands, or split or hazarded, upon pain, that such as shall be found guilty therein, be punished by death, or such other punishment, as the offence by a court martial shall be judged to deserve.

27. No person in or belonging to the fleet shall sleep upon his watch, or negligently perform the duty imposed on him, or forsake his station, upon pain of death, or such other punishment as a court martial shall think fit to impose, and as the circumstances of the case shall require.

28. All murders committed by any person in the fleet, shall be punished with death by the sentence of a court martial.

29. If any person in the fleet shall commit the unnatural and detestable sin of buggery and sodomy with man or beast, he shall be punished with death by the sentence of a court martial.

30. All robbery committed by any person in the fleet, shall be punished with death, or otherwise, as a court martial, upon consideration of the circumstances, shall find meet.

31. Every officer or other person in the fleet, who shall knowingly make or sign a false muster or muster book, or who shall command, counsel, or procure the making or signing thereof, or who shall aid or abet any other person in the making or signing thereof, shall, upon proof of any such offence being made before a court martial, be

cashiered, and rendered incapable of further employment in His Majesty's naval service.

32. No provost martial belonging to the fleet shall refuse to apprehend any criminal, whom he shall be authorized by legal warrant to apprehend, or to receive or keep any prisoner committed to his charge, or wilfully suffer him to escape, being once in his custody, or dismiss him without lawful order, upon pain of such punishment as a court martial shall deem him fit to deserve; and all captains, officers, and others in the fleet, shall do their endeavour to detect, apprehend, and bring to punishment all offenders, and shall assist the officers appointed for that purpose therein, upon pain of being proceeded against, and punished by a court martial, according to the nature and degree of the offence.

33. If any flag officer, captain, or commander, or lieutenant belonging to the fleet, shall be convicted before a court martial of behaving in a scandalous, infamous, cruel, oppressive, or fraudulent manner, unbecoming the character of an officer, he shall be dismissed from His Majesty's service.

34. Every person being in actual service and full pay, and part of the crew in or belonging to any of His Majesty's ships or vessels of war, who shall be guilty of mutiny, desertion, or disobedience to any lawful command, in any part of His Majesty's dominions on shore, when in actual service relative to the fleet, shall be liable to be tried by a court martial, and suffer the like punishment for every such offence, as if the same had been committed at sea on board any of His Majesty's ships or vessels of war.

35. If any person who shall be in the actual service and full pay of His Majesty's ships and vessels of war, shall commit upon the shore, in any place or places out of His Majesty's dominions, any of the crimes pun-

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# SQUALLS BEFORE WAR

## *Chapter Two—The Articles of War*

ishable by these articles and orders, the person so offending shall be liable to be tried and punished for the same, in like manner, to all intents and purposes, as if the same crimes had been committed at sea, on board any of His Majesty's ships or vessels of war.

36. All other crimes not capital committed by any person or persons in the fleet, which are not mentioned in this act, or for which no punishment is hereby directed to be inflicted, shall be punished by the laws and customs in such cases used at sea.

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# SQUALLS BEFORE WAR

## *Chapter Eight—Whitefield's Sermon*

### THE METHOD OF GRACE

JEREMIAH 6:14 — "THEY HAVE HEALED ALSO THE HURT OF THE DAUGHTER OF MY PEOPLE SLIGHTLY, SAYING, PEACE, PEACE, WHEN THERE IS NO PEACE.

As God can send a nation or people no greater blessing than to give them faithful, sincere, and upright ministers, so the greatest curse that God can possibly send upon a people in this world, is to give them over to blind, unregenerate, carnal, lukewarm, and unskilled guides. And yet, in all ages, we find that there have been many wolves in sheep's clothing, many that daubed with untempered mortar, that prophesied smoother things than God did allow. As it was formerly, so it is now; there are many that corrupt the Word of God and deal deceitfully with it. It was so in a special manner in the prophet

Jeremiah's time; and he, faithful to his Lord, faithful to that God who employed him, did not fail from time to time to open his mouth against them, and to bear a noble testimony to the honor of that God in whose name he from time to time spake. If you will read this prophecy, you will find that none spake more against such ministers than Jeremiah, and here especially in the chapter out of which the text is taken, he speaks very severely against them—he charges them with several crimes; particularly, he charges them with covetousness: 'For,' says he in the 13th verse, 'from the least of them even to the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth false.' And then, in the words of the text, in a more special manner, he exemplifies how they had dealt falsely,



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# SQUALLS BEFORE WAR

## *Chapter Eight—Whitefield's Sermon*

how they had behaved treacherously to poor souls: says he, 'They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.' The prophet, in the name of God, had been denouncing war against the people, he had been telling them that their house should be left desolate, and that the Lord would certainly visit the land with war. 'Therefore,' says he, in the 11th verse, 'I am full of the fury of the Lord; I am weary with holding in; I will pour it out upon the children abroad, and upon the assembly of young men together; for even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together; for I will stretch out my hand upon the inhabitants of the land, saith the Lord.' The prophet gives a thundering message, that they might be terrified and have some convictions and inclinations to repent; but it seems that the false prophets, the false priests, went about stifling people's convictions, and when they were hurt or a little terrified, they were for daubing over the wound, telling them that Jeremiah was but an enthusiastic preacher, that there could be no such thing as war among them, and saying to people, Peace, peace, be still, when the prophet told them there was no peace. The words, then, refer primarily unto outward things, but I verily believe have also a further reference to the soul, and are to be referred to those false teachers, who, when people were under conviction of sin, when people were beginning to look towards heaven, were for stifling their convictions and telling them they were good enough before. And, indeed, people generally love to have it so; our hearts are exceedingly deceitful, and desperately wicked; none but the eternal God knows how treacherous they are. How many

of us cry, Peace, peace, to our souls, when there is no peace! How many are there who are now settled upon their lees, that now think they are Christians, that now flatter themselves that they have an interest in Jesus Christ; whereas if we come to examine their experiences, we shall find that their peace is but a peace of the devil's making—it is not a peace of God's giving—it is not a peace that passeth human understanding. It is matter, therefore, of great importance, my dear hearers, to know whether we may speak peace to our hearts. We are all desirous of peace; peace is an unspeakable blessing; how can we live without peace? And, therefore, people from time to time must be taught how far they must go, and what must be wrought in them, before they can speak peace to their hearts. This is what I design at present, that I may deliver my soul, that I may be free from the blood of those to whom I preach—that I may not fail to declare the whole counsel of God. I shall, from the words of the text, endeavor to show you what you must undergo, and what must be wrought in you before you can speak peace to your hearts.

But before I come directly to this, give me leave to premise a caution or two. And the first is, that I take it for granted you believe religion to be an inward thing; you believe it to be a work in the heart, a work wrought in the soul by the power of the Spirit of God. If you do not believe this, you do not believe your Bibles. If you do not believe this, though you have got your Bibles in your hand, you hate the Lord Jesus Christ in your heart; for religion is everywhere represented in Scripture as the work of God in the heart. 'The kingdom of God is within us,' says our Lord; and, 'He is not a Christian who is one outwardly; but he is a Christian who is one inwardly.' If any of you place religion in out-

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# SQUALLS BEFORE WAR

## *Chapter Eight—Whitefield's Sermon*

ward things, I shall not perhaps please you this morning; you will understand me no more when I speak of the work of God upon a poor sinner's heart, than if I were talking in an unknown tongue. I would further premise a caution, that I would by no means confine God to one way of acting. I would by no means say, that all persons, before they come to have a settled peace in their hearts, are obliged to undergo the same degrees of conviction. No; God has various ways of bringing his children home; his sacred Spirit bloweth when, and where, and how it listeth. But, however, I will venture to affirm this, that before ever you can speak peace to your heart, whether by shorter or longer continuance of your convictions, whether in a more pungent or in a more gentle way, you must undergo what I shall hereafter lay down in the following discourse.

First, then, before you can speak peace to your hearts, you must be made to see, made to feel, made to weep over, made to bewail, your actual transgressions against the law of God. According to the covenant of works, 'The soul that sinneth it shall die;' cursed is that man, be he what he may, that continueth not in all things that are written in the book of the law to do them. We are not only to do some things, but we are to do all things, and we are to continue so to do; so that the least deviation from the moral law, according to the covenant of works, whether in thought, word, or deed, deserves eternal death at the hand of God. And if one evil thought, if one evil word, if one evil action, deserves eternal damnation, how many hells, my friends, do every one of us deserve, whose whole lives have been one continued rebellion against God! Before ever, therefore, you can speak peace to your hearts, you must be brought to see, brought to believe, what a dreadful thing it is to depart from the living

God. And now, my dear friends, examine your hearts, for I hope you came hither with a design to have your souls made better. Give me leave to ask you, in the presence of God, whether you know the time, and if you do not know exactly the time, do you know there was a time, when God wrote bitter things against you, when the arrows of the Almighty were within you? Was ever the remembrance of your sins grievous to you? Was the burden of your sins intolerable to your thoughts? Did you ever see that God's wrath might justly fall upon you, on account of your actual transgressions against God? Were you ever in all your life sorry for your sins? Could you ever say, My sins are gone over my head as a burden too heavy for me to bear? Did you ever experience any such thing as this? Did ever any such thing as this pass between God and your soul? If not, for Jesus Christ's sake, do not call yourselves Christians; you may speak peace to your hearts, but there is no peace. May the Lord awaken you, may the Lord convert you, may the Lord give you peace, if it be his will, before you go home!

But further: you may be convinced of your actual sins, so as to be made to tremble, and yet you may be strangers to Jesus Christ, you may have no true work of grace upon your hearts. Before ever, therefore, you can speak peace to your hearts, conviction must go deeper; you must not only be convinced of your actual transgressions against the law of God, but likewise of the foundation of all your transgressions. And what is that? I mean original sin, that original corruption each of us brings into the world with us, which renders us liable to God's wrath and damnation. There are many poor souls that think themselves fine reasoners, yet they pretend to say there is no such thing as original sin; they will charge God with injustice in imputing

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# SQUALLS BEFORE WAR

## *Chapter Eight—Whitefield's Sermon*

Adam's sin to us; although we have got the mark of the beast and of the devil upon us, yet they tell us we are not born in sin. Let them look abroad into the world and see the disorders in it, and think, if they can, if this is the paradise in which God did put man. No! everything in the world is out of order. I have often thought, when I was abroad, that if there were no other argument to prove original sin, the rising of wolves and tigers against man, nay, the barking of a dog against us, is a proof of original sin. Tigers and lions durst not rise against us, if it were not for Adam's first sin; for when the creatures rise up against us, it is as much as to say, You have sinned against God, and we take up our Master's quarrel. If we look inwardly, we shall see enough of lusts, and man's temper contrary to the temper of God. There is pride, malice, and revenge, in all our hearts; and this temper cannot come from God; it comes from our first parent, Adam, who, after he fell from God, fell out of God into the devil. However, therefore, some people may deny this, yet when conviction comes, all carnal reasonings are battered down immediately and the poor soul begins to feel and see the fountain from which all the polluted streams do flow. When the sinner is first awakened, he begins to wonder—How came I to be so wicked? The Spirit of God then strikes in, and shows that he has no good thing in him by nature; then he sees that he is altogether gone out of the way, that he is altogether become abominable, and the poor creature is made to live down at the foot of the throne of God, and to acknowledge that God would be just to damn him, just to cut him off, though he never had committed one actual sin in his life. Did you ever feel and experience this, any of you—to justify God in your damnation—to own that you are by nature children of wrath, and

that God may justly cut you off, though you never actually had offended him in all your life? If you were ever truly convicted, if your hearts were ever truly cut, if self were truly taken out of you, you would be made to see and feel this. And if you have never felt the weight of original sin, do not call yourselves Christians. I am verily persuaded original sin is the greatest burden of a true convert; this ever grieves the regenerate soul, the sanctified soul. The indwelling of sin in the heart is the burden of a converted person; it is the burden of a true Christian. He continually cries out, "O! who will deliver me from this body of death," this indwelling corruption in my heart? This is that which disturbs a poor soul most. And, therefore, if you never felt this inward corruption, if you never saw that God might justly curse you for it, indeed, my dear friends, you may speak peace to your hearts, but I fear, nay, I know, there is no true peace.

Further: before you can speak peace to your hearts, you must not only be troubled for the sins of your life, the sin of your nature, but likewise for the sins of your best duties and performances. When a poor soul is somewhat awakened by the terrors of the Lord, then the poor creature, being born under the covenant of works, flies directly to a covenant of works again. And as Adam and Eve hid themselves among the trees of the garden, and sewed fig leaves together to cover their nakedness, so the poor sinner, when awakened, flies to his duties and to his performances, to hide himself from God, and goes to patch up a righteousness of his own. Says he, I will be mighty good now—I will reform—I will do all I can; and then certainly Jesus Christ will have mercy on me. But before you can speak peace to your heart, you must be brought to see that God may damn you for the best prayer you ever put

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up; you must be brought to see that all your duties—all your righteousness—as the prophet elegantly expresses it—put them all together, are so far from recommending you to God, are so far from being any motive and inducement to God to have mercy on your poor soul, that he will see them to be filthy rags, a menstruous cloth—that God hates them, and cannot away with them, if you bring them to him in order to recommend you to his favor. My dear friends, what is there in our performances to recommend us unto God? Our persons are in an unjustified state by nature, we deserve to be damned ten thousand times over; and what must our performances be? We can do no good thing by nature: 'They that are in the flesh cannot please God.' You may do many things materially good, but you cannot do a thing formally and rightly good; because nature cannot act above itself. It is impossible that a man who is unconverted can act for the glory of God; he cannot do anything in faith, and 'whatsoever is not of faith is sin.' After we are renewed, yet we are renewed but in part, indwelling sin continues in us, there is a mixture of corruption in every one of our duties; so that after we are converted, were Jesus Christ only to accept us according to our works, our works would damn us, for we cannot put up a prayer but it is far from that perfection which the moral law requireth. I do not know what you may think, but I can say that I cannot pray but I sin—I cannot preach to you or any others but I sin—I can do nothing without sin; and, as one expresseth it, my repentance wants to be repented of, and my tears to be washed in the precious blood of my dear Redeemer. Our best duties are as so many splendid sins. Before you can speak peace in your heart, you must not only be made sick of your original and actual sin, but you must be made sick of your right-

eousness, of all your duties and performances. There must be a deep conviction before you can be brought out of your self-righteousness; it is the last idol taken out of our heart. The pride of our heart will not let us submit to the righteousness of Jesus Christ. But if you never felt that you had no righteousness of your own, if you never felt the deficiency of your own righteousness, you cannot come to Jesus Christ. There are a great many now who may say, Well, we believe all this; but there is a great difference betwixt talking and feeling. Did you ever feel the want of a dear Redeemer? Did you ever feel the want of Jesus Christ, upon the account of the deficiency of your own righteousness? And can you now say from your heart, Lord, thou mayst justly damn me for the best duties that ever I did perform? If you are not thus brought out of self, you may speak peace to yourselves, but yet there is no peace.

But then, before you can speak peace to your souls, there is one particular sin you must be greatly troubled for, and yet I fear there are few of you think what it is; it is the reigning, the damning sin of the Christian world, and yet the Christian world seldom or never think of it. And pray what is that? It is what most of you think you are not guilty of—and that is, the sin of unbelief. Before you can speak peace to your heart, you must be troubled for the unbelief of your heart. But, can it be supposed that any of you are unbelievers here in this church-yard, that are born in Scotland, in a reformed country, that go to church every Sabbath? Can any of you that receive the sacrament once a year—O that it were administered oftener!—can it be supposed that you who had tokens for the sacrament, that you who keep up family prayer, that any of you do not believe in the Lord Jesus Christ? I appeal to your own

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hearts, if you would not think me uncharitable, if I doubted whether any of you believed in Christ; and yet, I fear upon examination, we should find that most of you have not so much faith in the Lord Jesus Christ as the devil himself. I am persuaded the devil believes more of the Bible than most of us do. He believes the divinity of Jesus Christ; that is more than many who call themselves Christians do; nay, he believes and trembles, and that is more than thousands amongst us do. My friends, we mistake a historical faith for a true faith, wrought in the heart by the Spirit of God. You fancy you believe, because you believe there is such a book as we call the Bible—because you go to church; all this you may do, and have no true faith in Christ. Merely to believe there was such a person as Christ, merely to believe there is a book called the Bible, will do you no good, more than to believe there was such a man a Caesar or Alexander the Great. The Bible is a sacred depository. What thanks have we to give to God for these lively oracles! But yet we may have these, and not believe in the Lord Jesus Christ. My dear friends, there must be a principle wrought in the heart by the Spirit of the living God. Did I ask you how long it is since you believed in Jesus Christ, I suppose most of you would tell me, you believed in Jesus Christ as long as ever you remember—you never did misbelieve. Then, you could not give me a better proof that you never yet believed in Jesus Christ, unless you were sanctified early, as from the womb; for, they that otherwise believe in Christ know there was a time when they did not believe in Jesus Christ. You say you love God with all your heart, soul, and strength. If I were to ask you how long it is since you loved God, you would say, As long as you can remember; you never hated God, you know no time when there was enmity in your heart against

God. Then, unless you were sanctified very early, you never loved God in your life. My dear friends, I am more particular in this, because it is a most deceitful delusion, whereby so many people are carried away, that they believe already. Therefore, it is remarked of Mr. Marshall, giving account of his experiences, that he had been working for life, and he had ranged all his sins under the ten commandments, and then coming to a minister, asked him the reason why he could not get peace. The minister looked at his catalogue, Away, says he, I do not find one word of the sin of unbelief in all your catalogue. It is the peculiar work of the Spirit of God to convince us of our unbelief—that we have got no faith. Says Jesus Christ, 'I will send the Comforter; and when he is come, he will reprove the world' of the sin of unbelief; 'of sin,' says Christ, 'because they believe not on me.' Now, my dear friends, did God ever show you that you had no faith? Were you ever made to bewail a hard heart of unbelief? Was it ever the language of your heart, Lord, give me faith; Lord, enable me to lay hold on thee; Lord, enable me to call thee MY Lord and MY God? Did Jesus Christ ever convince you in this manner? Did he ever convince you of your inability to close with Christ, and make you to cry out to God to give you faith? If not, do not speak peace to your heart. May the Lord awaken you, and give you true, solid peace before you go hence and be no more!

Once more then: before you can speak peace to your heart, you must not only be convinced of your actual and original sin, the sins of your own righteousness, the sin of unbelief, but you must be enabled to lay hold upon the perfect righteousness, the all-sufficient righteousness, of the Lord Jesus Christ; you must lay hold by faith on the righteousness of Jesus Christ, and then you shall have



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peace. 'Come,' says Jesus, 'unto me, all ye that are weary and heavy laden, and I will give you rest.' This speaks encouragement to all that are weary and heavy laden; but the promise of rest is made to them only upon their coming and believing, and taking him to be their God and their all. Before we can ever have peace with God, we must be justified by faith through our Lord Jesus Christ, we must be enabled to apply Christ to our hearts, we must have Christ brought home to our souls, so as his righteousness may be made our righteousness, so as his merits may be imputed to our souls. My dear friends, were you ever married to Jesus Christ? Did Jesus Christ ever give himself to you? Did you ever close with Christ by a lively faith, so as to feel Christ in your hearts, so as to hear him speaking peace to your souls? Did peace ever flow in upon your hearts like a river? Did you ever feel that peace that Christ spoke to his disciples? I pray God he may come and speak peace to you. These things you must experience. I am not talking of the invisible realities of another world, of inward religion, of the work of God upon a poor sinner's heart. I am not talking of a matter of great importance, my dear hearers; you are all concerned in it, your souls are concerned in it, your eternal salvation is concerned in it. You may be all at peace, but perhaps the devil has lulled you asleep into a carnal lethargy and security, and will endeavor to keep you there, till he get you to hell, and there you will be awakened; but it will be dreadful to be awakened and find yourselves so fearfully mistaken, when the great gulf is fixed, when you will be calling to all eternity for a drop of water to cool your tongue, and shall not obtain it.

Give me leave, then, to address myself to several sorts of persons; and O may God, of his infinite mercy, bless the application!

There are some of you perhaps can say, Through grace we can go along with you. Blessed be God, we have been convinced of our actual sins, we have been convinced of original sin, we have been convinced of self-righteousness, we have felt the bitterness of unbelief, and through grace we have closed with Jesus Christ; we can speak peace to our hearts, because God hath spoken peace to us. Can you say so? Then I will salute you, as the angels did the women the first day of the week, All hail! Fear not ye, my dear brethren, you are happy souls; you may lie down and be at peace indeed, for God hath given you peace; you may be content under all the dispensations of providence, for nothing can happen to you now, but what shall be the effect of God's love to your soul; you need not fear what sightings may be without, seeing there is peace within. Have you closed with Christ? Is God your friend? Is Christ your friend? Then, look up with comfort; all is yours, and you are Christ's, and Christ is God's. Everything shall work together for your good; the very hairs of your head are numbered; he that toucheth you, toucheth the apple of God's eye. But then, my dear friends, beware of resting on your first conversion. You that are young believers in Christ, you should be looking out for fresh discoveries of the Lord Jesus Christ every moment; you must not build upon your past experiences, you must not build upon a work within you, but always come out of yourselves to the righteousness of Jesus Christ without you; you must be always coming as poor sinners to draw water out of the wells of salvation; you must be forgetting the things that are behind, and be continually pressing forward to the things that are before. My dear friends, you must keep up a tender, close walk with the Lord Jesus Christ. There are many of us who lose our peace by

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our untender walk; something or other gets in betwixt Christ and us, and we fall into darkness; something or other steals our hearts from God, and this grieves the Holy Ghost, and the Holy Ghost leaves us to ourselves. Let me, therefore, exhort you that have got peace with God, to take care that you do not lose this peace. It is true, if you are once in Christ, you cannot finally fall from God: 'There is no condemnation to them that are in Christ Jesus;' but if you cannot fall finally, you may fall foully, and may go with broken bones all your days. Take care of backslidings; for Jesus Christ's sake, do not grieve the Holy Ghost—you may never recover your comfort while you live. O take care of going a gadding and wandering from God, after you have closed with Jesus Christ. My dear friends, I have paid dear for backsliding. Our hearts are so cursedly wicked, that if you take not care, if you do not keep up a constant watch, your wicked hearts will deceive you, and draw you aside. It will be sad to be under the scourge of a correcting Father; witness the visitation of Job, David, and other saints in Scripture. Let me, therefore, exhort you that have got peace to keep a close walk with Christ. I am grieved with the loose walk of those that are Christians, that have had discoveries of Jesus Christ; there is so little difference betwixt them and other people, that I scarce know which is the true Christian. Christians are afraid to speak of God—they run down with the stream; if they come into worldly company, they will talk of the world as if they were in their element; this you would not do when you had the first discoveries of Christ's love; you could talk then of Christ's love for ever, when the candle of the Lord shined upon your soul. That time has been when you had something to say for your dear Lord; but now you can go into company and hear others

speaking about the world bold enough, and you are afraid of being laughed at if you speak for Jesus Christ. A great many people have grown conformists now in the worst sense of the word; they will cry out against the ceremonies of the church, as they may justly do; but then you are mighty fond of ceremonies in your behavior; you will conform to the world, which is a great deal worse. Many will stay till the devil bring up new fashions. Take care, then, not to be conformed to the world. What have Christians to do with the world? Christians should be singularly good, bold for their Lord, that all who are with you may take notice that you have been with Jesus. I would exhort you to come to a settlement in Jesus Christ, so as to have a continual abiding of God in your heart. We go a-building on our faith of adherence, and lost our comfort; but we should be growing up to a faith of assurance, to know that we are God's, and so walk in the comfort of the Holy Ghost and be edified. Jesus Christ is now much wounded in the house of his friends. Excuse me in being particular; for, my friends, it grieves me more that Jesus Christ should be wounded by his friends than by his enemies. We cannot expect anything else from Deists; but for such as have felt his power, to fall away, for them not to walk agreeably to the vocation wherewith they are called—by these means we bring our Lord's religion into contempt, to be a byword among the heathen. For Christ's sake, if you know Christ keep close by him; if God have spoken peace, O keep that peace by looking up to Jesus Christ every moment. Such as have got peace with God, if you are under trials, fear not, all things shall work for your good; if you are under temptations, fear not, if he has spoken peace to your hearts, all these things shall be for your good.

But what shall I say to you that have got

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o peace with God? — and these are, perhaps, the most of this congregation: it makes me weep to think of it. Most of you, if you examine your hearts, must confess that God never yet spoke peace to you; you are children of the devil, if Christ is not in you, if God has not spoken peace to your heart. Poor soul! What a cursed condition are you in. I would not be in your case for ten thousand, thousand worlds. Why? You are just hanging over hell. What peace can you have when God is your enemy, when the wrath of God is abiding upon your poor soul? Awake, then, you that are sleeping in a false peace, awake, ye carnal professors, ye hypocrites that go to church, receive the sacrament, read your Bibles, and never felt the power of God upon your hearts; you that are formal professors, you that are baptized heathens; awake, awake, and do not rest on a false bottom. Blame me not for addressing myself to you; indeed, it is out of love to your souls. I see you are lingering in your Sodom, and wanting to stay there; but I come to you as the angel did to Lot, to take you by the hand. Come away, my dear brethren—fly, fly, fly for your lives to Jesus Christ, fly to a bleeding God, fly to a throne of grace; and beg of God to break your hearts, beg of God to convince you of your actual sins, beg of God to convince you of your original sin, beg of God to convince you of your self-righteousness—beg of God to give you faith, and to enable you to close with Jesus Christ. O you that are secure, I must be a son of thunder to you, and O that God may awaken you, though it be with thunder; it is out of love, indeed, that I speak to you. I know by sad experience what it is to be lulled asleep with a false peace; long was I lulled asleep, long did I think myself a Christian, when I knew nothing of the Lord Jesus Christ. I went perhaps farther than many of you do; I used to fast twice a

week, I used to pray sometimes none times a day, I used to receive the sacrament constantly every Lord's-day; and yet I knew nothing of Jesus Christ in my heart, I knew not that I must be a new creature—I knew nothing of inward religion in my soul. And perhaps, many of you may be deceived as I, poor creature, was; and, therefore, it is out of love to you indeed, that I speak to you. O if you do not take care, a form of religion will destroy your soul; you will rest in it, and will not come to Jesus Christ at all; whereas, these things are only the means, and not the end of religion; Christ is the end of the law for righteousness to all that believe. O, then, awake, you that are settled on your lees; awake you Church professors; awake you that have got a name to live, that are rich and think you want nothing, not considering that you are poor, and blind, and naked; I counsel you to come and buy of Jesus Christ gold, white raiment, and eye-salve. But I hope there are some that are a little wounded; I hope God does not intend to let me preach in vain; I hope God will reach some of your precious souls, and awaken some of you out of your carnal security; I hope there are some who are willing to come to Christ, and beginning to think that they have been building upon a false foundation. Perhaps the devil may strike in, and bid you despair of mercy; but fear not, what I have been speaking to you is only out of love to you—is only to awaken you, and let you see your danger. If any of you are willing to be reconciled to God, God the Father, Son, and Holy Ghost, is willing to be reconciled to you. O then, though you have no peace as yet, come away to Jesus Christ; he is our peace, he is our peace-maker—he has made peace betwixt God and offending man. Would you have peace with God? Away, then, to God through Jesus Christ, who has purchased peace; the

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Lord Jesus has shed his heart's blood for this. He died for this; he rose again for this; he ascended into the highest heaven, and is now interceding at the right hand of God. Perhaps you think there will be no peace for you. Why so? Because you are sinners? Because you have crucified Christ—you have put him to open shame—you have trampled under foot the blood of the Son of God? What of all this? Yet there is peace for you. Pray, what did Jesus Christ say of his disciples, when he came to them the first day of the week? The first word he said was, 'Peace be unto you;' he showed them his hands and his side, and said, 'Peace be unto you.' It is as much as if he had said, Fear not, my disciples; see my hands and my feet how they have been pierced for your sake; therefore fear not. How did Christ speak to his disciples? 'Go tell my brethren, and tell broken-hearted Peter in particular, that Christ is risen, that he is ascended unto his Father and your Father, to his God and your God.' And after Christ rose from the dead, he came preaching peace, with an olive branch of peace, like Noah's dove; 'My peace I leave with you.' Who were they? They were enemies of Christ as well as we, they were deniers of Christ once as well as we. Perhaps some of you have backslidden and lost your peace, and you think you deserve no peace; and no more you do. But, then, God will heal your backslidings, he will love you freely. As for you that are wounded, if you are made willing to come to Christ, come away. Perhaps some of you want to dress yourselves in your duties, that are but rotten rags. No, you had better come naked as you are, for you must throw aside your rags, and come in your blood. Some of you may say, We would come, but we have got a hard heart. But you will never get it made soft till ye come to Christ; he will take away the heart of stone, and give you an heart of

flesh; he will speak peace to your souls; though ye have betrayed him, yet he will be your peace. Shall I prevail upon any of you this morning to come to Jesus Christ? There is a great multitude of souls here; how shortly must you all die, and go to judgment! Even before night, or to-morrow's night, some of you may be laid out for this kirk-yard. And how will you do if you be not at peace with God—if the Lord Jesus Christ has not spoken peace to your heart? If God speak not peace to you here, you will be damned for ever. I must not flatter you, my dear friends; I will deal sincerely with your souls. Some of you may think I carry things too far. But, indeed, when you come to judgment, you will find what I say is true, either to your eternal damnation or comfort. May God influence your hearts to come to him! I am not willing to go away without persuading you. I cannot be persuaded but God may make use of me as a means of persuading some of you to come to the Lord Jesus Christ. O did you but feel the peace which they have that love the Lord Jesus Christ! 'Great peace have they,' say the psalmist, 'that love they law; nothing shall offend them.' But there is no peace to the wicked. I know what it is to live a life of sin; I was obliged to sin in order to stifle conviction. And I am sure this is the way many of you take; If you get into company, you drive off conviction. But you had better go to the bottom at once; it must be done—your wound must be searched, or you must be damned. If it were a matter of indifference, I would not speak one word about it. But you will be damned without Christ. He is the way, he is the truth, and the life. I cannot think you should go to hell without Christ. How can you dwell with everlasting burnings? How can you abide the thought of living with the devil for ever? Is it not better to have some soul-trouble here, than to be sent

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to hell by Jesus Christ hereafter? What is hell, but to be absent from Christ? If there were no other hell, that would be hell enough. It will be hell to be tormented with the devil for ever. Get acquaintance with God, then, and be at peace. I beseech you, as a poor worthless ambassador of Jesus Christ, that you would be reconciled to God. My business this morning, the first day of the week, is to tell you that Christ is willing to be reconciled to you. Will any of you be reconciled to Jesus Christ? Then, he will forgive you all your sins, he will blot out all your transgressions. But if you will go on and rebel against Christ, and stab him daily—if you will go on and abuse Jesus Christ, the wrath of God you must expect will fall upon you. God will not be mocked; that which a man soweth, that shall he also reap. And if you will not be at peace with God, God will not be at peace with you. Who can stand before God when he is angry? It is a dreadful thing to fall into the hands of an angry God. When the people came to apprehend Christ, they fell to the ground when Jesus said, 'I am he.' And if they could not bear the sight of Christ when clothed with the rags of mortality, how will they hear the sight of him when he is on his Father's throne? Methinks I see the poor wretches dragged out of their graves by the devil; methinks I see them trembling, crying out to the hills and rocks to cover them. But the devil will say, Come, I will take you away; and then they shall

stand trembling before the judgment-seat of Christ. They shall appear before him to see him once, and hear him pronounce that irrevocable sentence, 'Depart from me, ye cursed.' Methinks I hear the poor creatures saying, Lord, if we must be damned, let some angel pronounce the sentence. No, the God of love, Jesus Christ, will pronounce it. Will ye not believe this? Do not think I am talking at random, but agreeably to the Scriptures of truth. If you do not, then show yourselves men, and this morning go away with full resolution, in the strength of God, to cleave to Christ. And may you have no rest in your souls till you rest in Jesus Christ! I could still go on, for it is sweet to talk of Christ. Do you not long for the time when you shall have new bodies—when they shall be immortal, and made like Christ's glorious body? And then they will talk of Jesus Christ for evermore. But it is time, perhaps, for you to go and prepare for your respective worship, and I would not hinder any of you. My design is, to bring poor sinners to Jesus Christ. O that God may bring some of you to himself! May the Lord Jesus now dismiss you with his blessing, and may the dear Redeemer convince you that are unawakened, and turn the wicked from the evil of their way! And may the love of God, that passeth all understanding, fill your hearts. Grant this, O Father, for Christ's sake; to whom, with thee and the blessed Spirit, be all honor and glory, now and for evermore. Amen.