

The RELIGIOUS SOLDIER :
OR, THE
MILITARY CHARACTER
OF
KING. DAVID,

Display'd and Enforced,

IN A
S E R M O N,

PREACHED MARCH 8, 1759,

To the REGULAR OFFICERS and *Soldiers*

IN
ELIZABETH-TOWN.

By the Revd. Mr. ABRAHAM KETeltas, A. M.

Dulce et Decorum est pro Patria Mori, HOR.

Hereby perceive we the Love of GOD, because he laid down his Life for us, and we ought to lay down our Lives for the Brethren, 1 *John* iii. 16. If I forget thee, O Jerusalem, let my right Hand forget her Cunning, *Psalms* cxxxvii. 5.

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To His Excellency *General AMHERST*,
 Commander in Chief of His Majesty's
 Forces in NORTH-AMERICA.

S I R,

AS the Subject of the following Discourse, is the military Character of the greatest General in sacred History, I imagined there would be a peculiar Propriety in the Inscription of it to Your Excellency.

The Sphere in which divine Providence, and the Wisdom of the Nation, have placed You, is very honourable and important; of this the unbounded Expence of the present Operations, committed to your Management; the large Army under your Command, and the vigorous Efforts of these Colonies to strengthen Your Hands, are the most incontestible Demonstrations. The Eyes of anxious Multitudes are fixed upon your Excellency; as under God, the Guardian of their Lives, Privileges and Estates. By Your Wisdom, Valour and military Skill, together with the Assistance of the brave Troops under your Command, they hope to see the Encroachments of the Enemy entirely removed, and the Peace, Liberty and Happiness of these Colonies, establish'd on a glorious and permanent Foundation.

The Welfare of the Church of Christ, which he has redeemed by his Blood, and the Welfare of a populous, fertile and extensive Country, very much depend on the Success of those Measures, of which your Excellency is the CHIEF PROJECTOR and PRIME MOVER: Nay, let me add, the Glory of the British Name, the Felicity of Nations yet unborn, and all that is valuable in Life, to an English American, are deeply concerned in the Prosperity of GENERAL AMHERST.

If ever Wisdom, Magnanimity, and great Abilities (and what ever else is good and valuable in human Nature) were required

quired in any Office, it must doubtless be such an one, as that which Your Excellency sustains.

You will not then (I trust) be offended with me, for recommending to Your Excellency, an Imitation of that celebrated Monarch, whose Character I have briefly hinted at, in the following Pages; and especially with Regard to his undertaking and executing all his Schemes in a humble Dependance on the Blessing of God, and his earnest Application to the Throne of Grace, for Courage, Direction and Assistance.

It is recorded of Alexander the Great, "that he held the Iliads of Homer in great Admiration; laid them under his Pillow when he slept, and read in them on all Leisure Opportunities; and that, finding Achilles to be the great Hero of that Poem, he endeavoured to emulate his Actions, and follow his Steps, as the best Way to Glory and to Fame:" But I dare venture to affirm, that your Excellency would act a much wiser Part than Alexander, should you give that Preference to the Bible, which he gave to the Iliad, and instead of taking an Achilles, propose the Jewish Monarch for the Model of your Conduct.

The Example of David, as a religious General, has this to recommend itself above all others, that he was a Person under the immediate and unerring Direction of Heaven; he was a glorious King, an eminent Prophet, of singular Endowments and exalted Piety; he is distinguish'd in the Scriptures of eternal Truth, by that most honourable of all Titles, the Man after God's own Heart: Your Excellency therefore cannot copy after a more finish'd Pattern.

In perusing the History and Writings of King David, Your Excellency will find, that tho' few Heroes have been more successful and accomplish'd than this illustrious Monarch, he constantly acted with the utmost Diffidence of himself, and the most cordial Reliance upon Heaven.

All Events are under the Controul of the supreme Ruler of the Universe; he can turn the best concerted Schemes into Foolishness, and baffle the Attempts of the strongest earthly or angelic Power; 'tis therefore exceeding just and proper, that in all

our Enterprizes (especially those in which Thousands are concern'd) we should with David, strive to secure the Favour and Assistance of this All-wise, this Omnipotent, this tremendous Being.

YOUR EXCELLENCY very justly receives the universal Applause of a grateful People, for the signal Service you have done your Country : Yet we hope this will not divert you, from seeking the Blessing of that Providence, to the Smiles of which the Succets of all Events, are primarily to be ascrib'd.

The Inhabitants of the British Colonies, (I doubt not) rejoice in the Appointment of a Gentleman of your Excellency's Merit and Abilities, to the Chief Command of His Majesty's Forces in America. They reflect on the successful Expedition against CAPE-BRETON, in which your Excellency had the Chief Command, with Sentiments of Gratitude too big to be utter'd : And they ardently wish, that all Your future Operations may be thus attended with Victory and Joy, with Honour and Safety to yourself, and Glory to his Majesty's Arms.

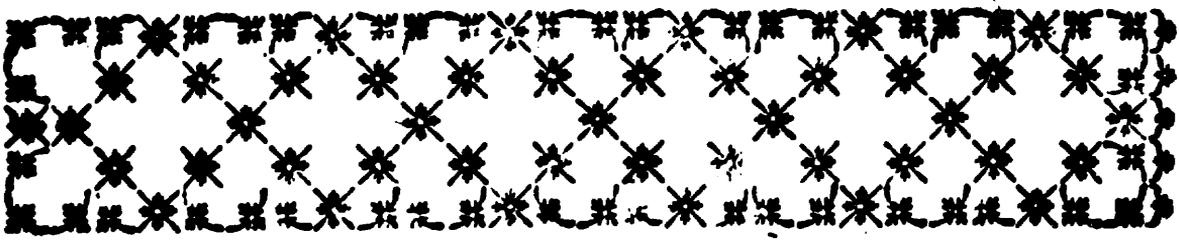
May the LORD OF HOSTS, inspire your Excellency, with Valour, Prudence and Intrepidity, and animate your Breast with the Love of your Country, and a disinterested Zeal to promote her Happiness! May he give you Health of Body, and Vigour of Mind ; be your Guide and Support under all the weighty and important Concerns of your Station ; prosper all your Measures for the public Welfare ; protect your Person in the Day of Battle ; direct your Counsels, and deliver the Enemy into your Hands ; may your Name be glorious in the British Annals, and your Memory precious to the latest Generations : These, may it please your Excellency, are the unfeigned Desires,

Of your

most obedient humble Servant,

ABRAHAM KETELTAS,

The



The RELIGIOUS SOLDIER:

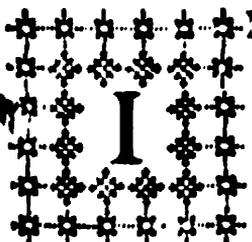
O R,

THE MILITARY CHARACTER OF

K I N G D A V I D,

D I S P L A Y ' D.

2 Sam. xvii. 8. For said Hushai, Thou knowest thy Father and his Men, that they be mighty Men, and they be changed in their Minds, as a Bear robbed of her Whelps in the Field; and thy Father is a Man of War, and will not lodge with the People. Especially these Words, **THY FATHER IS A MAN OF WAR.**



IN order to discover the occasion upon which these words were spoken, and thus enter more fully into their meaning and energy; It may not, perhaps, be improper, briefly to relate the preceding part of the history, to which they belong. *Absalom*, the beautiful and ambitious son of King *David*, aspiring at his father's throne, endeavoured, by an artful address, and the most graceful, courteous, and condescending behaviour, to insinuate himself into the affections of the *Jewish* people; which point, he in a great measure accomplished: For the sacred historian informs us, that *Absalom* stole the hearts of the men of *Israel*, and even entic'd *Ahitophel*, one of his father's most eminent statesmen and bosom friends, to join with him in the conspiracy. — The rebellion was kept a profound secret from *David*, till it was ready to burst on his head, and then he was inform'd of it by a messenger, who let him know that the rebels were very strong and numerous, and probably would soon put themselves in motion: Whereupon, the hoary monarch, in order to prevent his being surpriz'd, immediately march'd from *Jerusalem* with his trusty servants, and retir'd with the utmost speed into the country; where he hoped to gain time, collect an army to withstand the rebels, and defeat their ambitious designs. Whilst the King was retreating from his capital, many who entertained an unshaken regard for him, pitied his misfortunes, and followed after him; amongst these was a very celebrated counsellor, and cordial friend to King *David*, whose name was *Hushai*: His interview with his royal master, was very tender and affectionate; for when he overtook

overtook him on the way, and beheld the mournful and distress'd condition, to which he was reduced, by the unnatural rebellion of his son, he could not contain his inward grief, but rent his cloaths, and put earth on his head; professing at the same time, his design to continue with him in his adversity, and spend the last drop of blood in his cause. — *David* thank'd him for his loyalty, but withal told him, that the best service he could do for him, in his present circumstances, was to go over to his son *Abjalom*, and pretend a desire to join with him in the conspiracy, that so the prince receiving him into his council, as a man of prime parts, he i. e. *Hushai* might defeat the schemes of the famous *Ahitophel*; whose wisdom *David* seem'd to dread more, than the united power of all the other rebels. — Accordingly *Hushai*, willing to do his utmost for his royal master, went over to *Abjalom*, with a determination to counteract the advice of the sage *Ahitophel*, and to inform *David* privately of all the measures taken by the enemy. When he was come into the presence of *Abjalom* and had profess'd his desires of serving him, he was readily receiv'd by the unsuspecting prince, and because of his superior knowledge in state affairs, presently admitted to be one of his privy council. Now it must be observ'd, that *David* had no sooner fled from his *Metropolis*, than *Abjalom* and his men, immediately took possession of it, and the prince having so far obtain'd his end, without delay, summon'd his council, to know what should be done next: The opinion of *Ahitophel* was first requir'd, which he gave in the following manner. *Let me now choose out 12,000 men, and I will arise, and pursue after David this night, and I will come upon him, while he is weary and weak handed, and will make him afraid: And all the people that are with him shall see, and I will smite the King only.* This advice of a sudden attack, and pursuit after *David* and his men, whilst they were yet in confusion, weary and weak handed, seem'd, as it really was, exceeding reasonable, and therefore was approv'd of without hesitation, by *Abjalom* and his party; yet before he would put it into practice, according to *David's* conjecture, he demanded the opinion of *Hushai*: This faithful minister, well knowing how much the life of his sovereign, would be endanger'd by the execution of *Ahitophel's* project, endeavour'd to discourage it as much as possible, and with this view he told *Abjalom*, *That the counsel which Ahitophel had given, was not good at that time,* and as an argument to overturn it, he urg'd the extraordinary skill of *David* in military affairs, and his undaunted courage and bravery. — This was the purport of his address; *Ahitophel* has advis'd an immediate attack upon your father's forces and a direct pursuit after him; but consider how desperate the king and his men will fight, at this critical juncture, even like a bear rob'd of her whelps, which may occasion a total defeat of your army. Besides it will be in vain to attempt to find him now, for he is so well vers'd in the stratagema of war, that he will elude your strictest search; this you must know from what you have heard of his repeatedly escaping the hand of *Saul*. He is so well acquainted with caves and hiding places, that he will conceal himself in some retirement, where he cannot be found, and he will not expose his person to the first onset; but when his brave, trusty and experienc'd veterans,

veterans, whose martial prowess is so universally celebrated, shall make a breach upon your advanc'd guards, as surely they will do, from their advantageous situation, and uncommon vigilance; then they will make a warlike shout and say, *There is a slaughter amongst the people that follow Absalom: And when this report is heard by our men, he who is valiant among us, whose heart is as the heart of a lion, will utterly melt with fear; the bravest soldier in our army will be struck with a panic, and all our troops, even all Israel, will be affrighted at the remembrance of his undaunted valour, and that of his brave soldiers, and flee before them: For all Israel knoweth that thy father is valiant; they have had the most undoubted proofs of it, and they know that, those which are with him are valiant men.* Since then this is the case, and we should run a dreadful risque, to attack such a brave body of desperate and warlike men, with an army only of 12,000, and in the night, *I therefore counsel that all Israel be generally gathered together, from Dan even to Beersheba, as the sand that is by the sea, for multitude, and that thou go to battle in thine own person; and by having such numbers on our side, we shall make sure of victory.* — This counsel pleas'd *Absalom* and his men, and was prefer'd to that of *Ahitophel*. The argument which moved them to it, was the extraordinary valour of *David* and his soldiers, set forth in the most striking colours; they were particularly intimidated by the representation, which *Hushai* made of the warlike and intrepid disposition of *David*, and his skill and experience in military affairs.—This point *Hushai* particularly press'd upon *Absalom*, when he told him in the words of my text, *Thy father is a man of war; that is, a brave, watchful, experienc'd, good and hardy soldier, and therefore it will be no easy matter to subdue him, or take him by surprise.*

These words naturally lead me,

1st. To enquire into the military character of King *David*, and then to urge the soldiers to the imitation of it.

First, Then I am to enquire into the military character of King *David*. This will be equivalent to shewing what is necessary to constitute a good soldier.

In the first place then, *David was endued with natural courage and valour.* His heart was as the heart of a lion, bold, intrepid and dauntless; he was an enterprising and fearless man from his youth; this is evident from many particulars recorded by the sacred historian; before he was introduced to *Saul*, whilst he was yet a youth, he bore the character of a mighty valiant man, and a man of war. When he tended his father's sheep, a lion rush'd among the flock and seiz'd a lamb; whereupon he boldly assaulted the furious beast, slew him, and deliver'd the lamb out of his mouth; he slew a bear also upon a similar occasion, 1 Sam. 17. When *Goliath* of *Gath*, the Philistine champion, a person of a gigantic stature, and formidable appearance, had defied the whole army of *Israel*, and none of them dared contend with him in single combat, but fled from before his face; *David*, tho' a youth, was concern'd at the reproach of his countrymen, and said; *who is this uncircumcised Philistine, that he should defy the armies of the living God?* He thus address'd King *Saul*, when he beheld
him

him dejected at the cowardice of his troops, *Let no man's heart fail, because of him, thy servant, will go and fight with this Philistine.* After this he went out, slew *Goliath*, be trode his dead body, and cut off his head with the giant's own sword. This was a signal proof of a brave and undaunted spirit, thus to face and contend with a man, the terror of whose voice and aspect had made all *Israel* afraid : After *David* had thus slain and beheaded the champion of the Philistines, he was promoted by King *Saul*, to be general of his forces, or (as the scriptures express it) *he was set over the men of war.* In that station he behaved very gallantly, and grew so fast into reputation, that he was esteem'd and extol'd above his royal master ; he distinguish'd himself by repeated victories over the Philistines, and perform'd such glorious exploits, that the women publicly sang his praises, saying, *Saul hath slain his thousands, but David his ten thousands.* When *Saul* became envious of *David's* increasing popularity, and sought to kill him ; he devis'd this expedient to execute his purpose.—He propos'd to give his daughter in marriage to *David*, upon this condition, that he should procure him the foreskins of an hundred Philistines ; hoping he would fall by their hands : *David* was well pleas'd with and readily assented to the proposal : He went out, and instead of an hundred, he obtain'd the foreskins of two hundred Philistines. When the *Amalaites*, with a considerable army, had burnt *Ziklag*, and carried away the women and children captives, he with a band consisting only of 400 men, pursu'd after them, gave them a total defeat, and recover'd the prisoners and the spoil out of their hands. From all these, and sundry other passages of sacred writ, it appears, that *David* was naturally a man of undaunted courage ; he was not afraid of plunging into the thickest fight ; he was not intimidated by the most warlike appearance, or the haughtiest species, but cheerfully and eagerly assaulted the bravest adversary : He never discover'd a timorous disposition, but remain'd unruffled and unaw'd, amidst the most dreadful scenes of slaughter. Now every good soldier ought to resemble *David* in this, for 'tis a shame for a soldier to be a coward. Those who are destitute of courage, do great injury in the day of battle, to the army, to which they belong, disheartning others by their scandalous example.—They dare not fight themselves ; but by their *timorous conduct*, they terrify others ; such persons had better be removed from an army, than continued in it ; For many battles have been lost by means of the panic and confusion introduc'd by a number of fearful men ; which, the braver part of the army would have gain'd, had the cowards been absent. A soldier's breast should glow with martial fire ; his soul should be daring and fearless. *David's* heart (as before observ'd) was like the heart of a lion ; and when he rush'd to attack the foe, it was fill'd with inexorable ardor. This ardor of the heart can only be well understood by men of courage, who know it by experience. There is a certain enthusiasm which animates brave minds, when they are in battle, which 'tis impossible by words minutely to describe ; without something of this in his disposition, I think a man should not devote himself to a military life ; yet if he has, he should endeavour to acquire it by prayer to God, and meditation on the bold and glorious exploits of others.

Secondly,

Secondly, David was entirely acquainted with every branch of knowledge that related to his duty as a soldier. Saul informed the Ziphites, *It had been told him, that David dealt very subtilly.* David was the most celebrated general of his age, for his skill in military affairs; he knew full well how to exercise the bow and the shield, and to handle the sword and the spear; he knew when to advance, attack and pursue, and when to avoid a battle or make a retreat: he knew how to maintain his ground, and post his troops to the best advantage. The Scriptures relate, that when David went out, whithersoever Saul sent him, he behaved so wisely, that the King, on the account of his skill, *set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants,* 1 Sam. xviii. 5. The sacred historian informs us, that he was prudent in matters, *i. e.* a skilful officer; he was advanced for the sake of his Dexterity in the art of war, to be captain over a thousand, 1 Sam. xviii. 13. And when he was a general, he discovered his skill in military affairs and characters, by causing the best men to serve under him, who observed the strictest discipline, and *were most expert in war.* We read concerning the men that came to David, that *they were among the mighty men, helpers of the war; they were armed with bows, and could use both the right hand, and the left, in hurling stones, and shooting arrows out of a bow,* 1 Chron. 11th and 12th Chapters.

DAVID was well versed in the stratagems of war; knew how to thwart and disconcert the schemes of the enemy, and kept his spies to inspect their conduct, and give him intelligence of their proceedings. Thus he sent *Hushai* to watch the motions of the rebels, and baffle the measures urged by *Ahitophel*; which he accordingly did, and privately sent messengers to acquaint his royal master of it. *David* secretly came on the back of the Philistines, and by the suddenness of his attack, gave them a total defeat, pursued after them, and took all their baggage and spoil, 2 Sam. v. 25. He was wary, and upon his guard, against the contrivances of his foes, and always eluded, or frustrated their designs, 2 Sam. xvii. 9. &c. He was well acquainted with caves, lurking places, and inaccessible retreats, where he frequently concealed himself, and from which he often attack'd the enemy to great advantage, and surprized them on a sudden, 1 Sam. xxvi. He was acquainted with the art of fortification; *for he took the city of Jebus, repaired the fortress Millo, and built round about, from Millo and inward:* He understood the method of defending a Place, scalling a high wall, or taking a strong hold by assault, 2 Sam. v. 7, 8. Thus, then, *David* was not only a brave, but a skillful hero; he was well acquainted with military affairs; and so should every good soldier be. I don't pretend to delineate precisely, the particulars of knowledge in the art of war; which ought to be studied and attained, by one who would make a figure in that profession; this is out of my province: I only assert, that these particulars, be they what they will, should be familiar to a good officer or soldier; for without the knowledge of them, their characters would be very incomplete. This is very evident from the Difference betwixt a veteran, or regular, and a raw provincial; he who would become an accomplish'd soldier,

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should

should learn to be dexterous and active, in the use of the sword and shielok; be acquainted with every branch of his duty, serve under an experienced general, and learn the art of war from him: He should read such books as treat on the subject of his occupation, the descriptions of sieges and fortification, the histories of all preceeding battles, stratagems, victories; and the ways whereby they were obtained, or lost, should be carefully perused by him; none should be preferred in an army, who are ignorant of military affairs: The placing of raw and unexperienced men, in any important post, has often proved fatal to a warlike enterprize. *David* chose skillful men for his commanders; he studied the art of war himself, and *had his officers teach the children of Judah the use of the bow, 2 Sam. i. 18.* Modern officers should be emulous to imitate the royal monarch in this; instructing the men committed to their care, and their men should readily submit to their instructions.

Thirdly, *David was a regular and obedient soldier*; he obey'd command, and follow'd the direction of his superiors, without the least hesitation; and to the great peril of his life, the sacred historian informs us, That *David went out whithersoever Saul sent him*; and when the King signified his desire to have him go on a scouting party, and procure him an hundred foreskins of an hundred Philistines: The thing pleased *David*, he immediately went out, and instead of an hundred foreskins, he obtained double that number. Thus every soldier should, with the utmost readiness, obey the will and direction of his superiors. If soldiers desert their post, fly from their colours, or refuse to obey command, defeat and loss of victory must needs ensue: 'Tis their indispensable duty to submit to their leaders, without murmuring or mutiny: Stubbornness in soldiers, wears a dark and threatening aspect, with regard to the success of any warlike enterprize. I wou'd therefore strongly urge it upon them, to propose the obedience of the jewish king for a model of their conduct.

Fourthly. *David's breast was animated with a fervent love to his country*; he was deeply concerned for its honour; and more especially as the true church of God, as pure and undefil'd religion, existed in it. When *Goliath of Gath*, had challenged his countrymen, and they were afraid to engage with him; *David* was concern'd at the reproach of *Israel*, indignation was enkindled in his bosom, against his cowardly brethren; his heart burnt to fight the Philistine, and roll away the reproach from *Israel*. When he beheld the giant, striding with haughty steps, before the jewish armies, and heard him defying the bravest of them, and challenging them to single combat, his soul was all on fire to meet him. He cried out with the utmost ardour, *Who is this uncircumcised Philistine, that he should defy the armies of the living God?* And he ran to meet the Philistine, and quickly put an end to his proud and confident boasting. When the Israelites were routed by the Philistines, and *Saul* and *Jonathan* were slain on mount Gilboa, *David* lamented over them, saying, *The beauty of Israel is slain upon the high places; how are the mighty fallen! tell it not in Gath, publish it not in the streets of Ascalon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.* This admirable elegy discovers what a tender

tender sense he had of the honour of his country, and how ardently he wished its welfare and prosperity: That he loved his countrymen, is also evident from the following pathetic speech, which created him a strong interest in their hearts, *Ye are my brethren, ye are my bones and my flesh,* 2 Sam. xix. 12. When he lived amongst the Philistines he could not forget his dear Country, but fought valiantly against her enemies. *Israel* always lay near his heart, and he was ready to plunge himself in the greatest dangers for her defence: Tho' his Country sometimes treated him with base ingratitude, yet they could not destroy his natural affection, or abate the ardour of his publick spirit: He was a distinguished patriot, and preferred the welfare of his nation, to his own life; of this you may behold a most striking demonstration, 1 Chron. xxi. Chap. 17th Verse, when the destroying angel brandish'd the sword of divine vengeance over Jerusalem, and slew multitudes of her inhabitants; *David* fell on his face before God, and said, *I have sinned, and done evil in thy fight; but as for these sheep, what have they done? Let thine hand, I pray thee, O lord my God, be on me and my father's house; but not on thy people that they should be plagued.* *David* loved the church, as well as the state; he pray'd earnestly, and fought bravely in her behalf. The consideration that true religion might suffer, if the Israelites were defeated, made him exert himself with redoubled vigour, against the enemies of both. Now, you, my brethren, to whom this Discourse is directed, should strive to have your hearts influenced by the same generous motives, which so intensely warmed the breast of this Hebrew champion: You should consider that in the present war with France, the true protestant religion, the lives and properties of your countrymen, and all that is near and dear to them, lies at stake: If the enemy should prevail, then farewell to liberty of conscience, the free enjoyment of our civil and sacred Privileges, and every thing else that is valuable in human life: If the enemy should prevail, then your friends, brethren and fellow subjects, must die, or suffer the greatest extremities; therefore, if you have any regard for these endearing objects, the protestant interest, and a bleeding country; let these tender considerations excite you to exert yourselves with the utmost vigour in the day of battle; like *David*, reflect upon the reproach brought upon the british arms, by the cowardice, neglect, or treachery of some of its unworthy sons; and let your hearts be sensibly touch'd by the reflection: Endeavour to wipe away the shame and disgrace which they have so plentifully heaped on the nation, and let your bosoms beat in your country's cause. A Heathen could say, *Dulce et decorum est pro patria mori; it is pleasant and honourable to die for our country;* but how much greater reason has a christian to say so: "Our children are dear to us, our wives are dear to us, so are our Parents, our kinsmen, our friends and Acquaintance:" But especially the church of Christ, and the privileges of our most holy religion; but our country contains within it all these objects of endearment, therefore every good soldier, every real christian, should be ready to lay down his life for his COUNTRY.

5thly. *DAVID* was a loyal soldier, and true to his king. Tho' *Saul* treated him with the blackest ingratitude, defrauded him of his promised reward,

and

and several times made attempts upon his life; yet he could not be induced by this ungenerous treatment, to rebel against his king: Nay, whilst Saul was pursuing after him, and thirsting for his blood, and an opportunity offered of slaying him, in the Cave of Engeddi, he could not be prevailed upon to do any thing more than barely to cut off the skirt of his garment. In the wilderness of Ziph, where Saul had designs upon his life, he came to his tent whilst he was asleep, and took away his spear only, when he might as easily have taken away his life. This, as well as his expressions to Abishai, and his other officers, shew'd how much he revered the Lord's anointed. When Abishai said unto him, in the wilderness of Ziph, *God hath delivered thine enemy into thine hand: Now, therefore, let me smite him, I pray thee, with the spear:* He replied, *Destroy him not, for who can stretch forth his hand against the Lord's anointed, and be guiltless?* Immediately after, when Saul awoke out of his Sleep, he called him, his Lord and his King, and acknowledged himself his subject and servant, saying, *Wherefore doth my Lord thus pursue after his servant? for what have I done, or what evil is in me?* In the Cave of Engeddi, when David's men advis'd him to slay Saul, he said unto them, the Lord forbid that I should do this thing unto my master, the Lord's anointed; peruse also his address to Saul, 1 Sam. xxiv. from 8 to the 15th Verse. After Saul was slain on mount Gilboa, David discovered his loyalty to him, by commanding the messenger to be executed, who declared he had put him to death; and by composing that pathetic elegy, wherein he bewails the fall of his royal master, in the most plaintiff and melancholly strains. Now a good soldier like David, should be loyal to his King, and ready to spend the last drop of blood in his cause. If the jewish Hero was so strongly attached to a cruel and oppressive monarch, who thirsted for his blood, and treated him with the basest ingratitude; surely you, my brethren, who have the honour of serving *the best of Kings*, are under superior obligations, to promote the glory of his arms, with all your abilities, and fight for his dominions, which have been most unjustly invaded: So gracious a sovereign as his *present Majesty*, has the strongest claim to the love and affections of every true Briton: And all who enjoy the benefits of his *royal favour*, should be ready to support his measures with their lives and estates. KING GEORGE THE SECOND, is the FATHER of his people; the present grand and expensive preparations to protect his American subjects, from the bloody Designs of cruel and perfidious enemies, and remove their unjust encroachments, and all the former blessing of his majesty's benign government, are the most convincing evidences of his paternal regard; he therefore would not deserve the name of a Briton, who would not fight and die, for such a GRACIOUS KING.

But, Sixthly. *David, tho' a brave soldier, was not of a violent disposition; he was not inclined to take away the property of his countrymen by force of arms, without asking their consent, and contrary to reason and law: Of this his conduct in sending his young men, civilly to ask provision of the surly Nabal, is a plain proof; the history of the affair is to this purpose: David and his troops abode for some Time in the neighbourhood of Mount Carmel*

Carmel, in which *Nabal* lived; during this time they defended the flocks and servants of *Nabal*, both by night and day: They used the latter with the utmost civility, and took not a single lamb from the former; and therefore one of *Nabal's* young men gave this character of *David's*, to *Abigail*; *the Men were very good to us, and we were not hurt, neither missed we any thing as long as we were conversant with them.* Thus did *David* train up his men to the greatest order, and he set them a very good example himself; as I hinted at before; for when his army was in great want of Provision, instead of detaching an armed body to seize *Nabal's* flocks, he sent him the kindest Message, desiring a little refreshment for himself and his small band: *David sent out ten men* (says the sacred historian) *and he said unto the young men, get ye up to Carmel and go to Nabal, and greet him in my name, and thus shall ye say to him that li-veth in prosperity, peace be both to thee and thine house, and peace unto all that thou hast, and now I have heard that thou hast shear-ers; now thy shepherds that were with us, we hurt them not, neither was there aught missing unto them, all the while they were in Carmel: Ask thy young men, and they will shew thee; wherefore let the young men find favour in thine eyes; give I pray thee, whatsoever cometh to thy hand, unto thy servant and thy son David.* Thus gently did *David* and his men deal with the people amongst whom they resided; and every good soldier should imitate their example. To seize violently upon the property of others, without leave or consent; to insult, strike and abuse the innocent; to rush into an house, with an armed mob, and take away the substance of the poor and helpless; to trample upon the laws and liberties of the Nation, and defraud the honest man of his due: All this is contrary, extremely contrary, to the genius of the gospel, and the dictates of reason and humanity, and is the very reverse of that prudent conduct of the jewish monarch, which I have just now described.

Seventhly. *David was an hardy, watchful and active soldier.* The schemes which he had concerted, he immediately put into execution; witness his pursuit of the *Amalikites*, who had taken, burnt and plundered *Ziklag*, and carried away its inhabitants prisoners; amongst whom were *David's* wives: He came upon them by forced marches, overtook them before they were aware of it, put them totally to the rout, and recovered his wives, the rest of the captives, and the spoil, out of their hands. The activity of *David*, his expedition, and dispatch in the execution of his designs, should excite gentlemen of the military character, to vigorous measures; the advantages that will redound from them, will be unspeakably great. Vigour and dispatch in the execution, are sometimes essentially necessary to render a project successful. The conduct of that ILLUSTRIOUS HERO, of the present age, the KING OF PRUSSIA, and his uncommon successes, are the plainest proofs of the truth of these remarks: *David* (I observ'd was an hardy soldier) he frequently underwent the greatest toils and fatigues, he very often slept in caves, rocks and dens of the earth; as any one may see who will peruse his history; he suffered hunger and thirst, and the greatest extremities in the high places of the field. At a certain time when he was in the cave of *Adullam*, and was ready to faint for water,

three

three of his worthies, at the peril of their lives, broke thro' the host of the Philistines and fetcht him water; but notwithstanding *David's* extremity, he would not drink it, but poured it out to the Lord, and said, *My God, forbid it me, that I should do this thing: Shall I drink the blood of these men, that have put their lives in jeopardy? For with the jeopardy of their lives they brought it.* What a standing reproach is this conduct of the *King of Israel*, to those Persons who sacrifice the INTERESTS OF A NATION to their luxury, effeminacy and ease: He that devotes himself to a military life, should learn to endure hardness, to mortify his appetites, and deny himself, when the interests of his country call him, to it; otherwise he will prove but a very indifferent soldier. A handful of hardy Macedonians, under the command of *Alexander the Great*, could subdue a united kingdom of effeminate Persians: And this will always be the case; tender, delicate and pamper'd constitutions, unused to labour and fatigue, can never stand before the hardy and robust. *David* was also watchful, he observ'd all the motions of the enemy, he maintain'd a constant guard, and thought it a crime worthy of death, for a soldier to sleep when he was set to keep watch. Thus, when *Abner* and all the guards of king *Saul* slept about him, *David* said unto *Abner*, *wherefore hast thou not kept thy Lord the king; ye are worthy to die, because ye have not kept your master, the Lord's anointed.* He manifested an extraordinary spirit of vigilance, in repeatedly escaping the hands of *Saul*, and avoiding the designs of his son *Abjolom*; compare 1 *Sam.* xxii. xxiii. and xxiv. chapters. Now every good soldier must tread in *David's* steps; be watchful, and always upon his guard against the enemy; he should be exceeding cautious not to be surprized and taken unawares.

Eighthly. *David* was a compassionate and humane soldier; he was averse to cruelty and revenge; as such, he treated his enemies with a great deal of generosity and a forgiving temper: This we have partly seen from his conduct to *Saul*; he forgave *Shimei*, tho' he cursed him most bitterly, and cast stones and dirt at him, in the day of his trouble; he kindly received and entertained *Abner*, his rival's general; and after *Jacob* had basely murdered him, he with tears, lamented his death, and attended upon his Funeral. *David's* conduct to the rebels, who had joined with his son *Abjolom* against him, manifested a gracious and merciful disposition: And herein, so far as he acted consistent with *Christianity*, I would propose him, my brethren, as a pattern for your imitation. I would not have you be of a cruel and revengful disposition; but if you have an opportunity, I hope you will treat your enemies with tenderness and compassion. I have observed in reading history, that the bravest men have generally been remarkable for their humanity, and generous disposition towards their enemies; and you are in particular bound to exercise such a temper, as you are *Christians* and enjoy the glorious light of the *gospel*, which is a *system* of the most sublime, disinterested and extensive *benevolence*.

Lastly. And to finish the military character of king *David*; he was a virtuous and religious soldier; he loved and feared God, and cheerfully obey'd his commandments; he was eminent for the purity of his heart, the warmth of

of his devotion, and the holiness of his life ; he undertook and executed all his warlike operations, in a humble dependance on the divine power and Assistance ; he put no trust in an arm of flesh, abstract from his creator's blessing. When GOLIATH beheld *David*, he disdain'd and cursed him, and said, *come to me, and I will give thy flesh unto the fowls of the air, and the beasts of the field. David* was not at all intimidated by these haughty words, but boldly answered the Giant, *Thou comest to me with a sword, and with a spear, and with a shield ; but I come to thee in the name of the LORD OF HOSTS, the God of the armies of Israel, whom thou hast defy'd : This day will the Lord deliver thee into mine hand, and I will smite thee, and take thine head from thee, and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth ; that all the earth may know there is a God in Israel ; and all this assembly shall know, that the Lord saveth not with sword and spear ; for the battle is the Lord's, and he will give you into our hands : Some trusted in chariots, and some in horses, but David remembered the name of the Lord his God, Psalm xx. 7. He ascribed all his courage, success and skill, in military affairs, to God : By thee (says he) I have run thro' a troop, and by my God, have I leaped over a wall ; it is God that girdeth me with strength, and maketh my way perfect, he maketh my feet like Hinds feet, and setteth me upon my high places, he teaches my hands to war, so that a bow of steel is broken by my arm, Psalm xviii. He disclaims all dependance on human power, in the xxxiii. Psalm, 16 and 17 Verses ; there is no king saved by the multitude of an host, an horse is a vain thing for safety ; neither shall he deliver any by his great strength. Sensible of his dependance upon God, he always prayed for the divine blessing before he engaged : This was his supplication, *Thou art my king, O God ! command deliverance for Jacob. Through thee will we push down our enemies, through thy name will we tread them under, that rise up against us. For I will not trust in my bow, neither shall my sword save me ; give us help from trouble, for vain is the help of man. Thro' God we shall do valiantly ; for he it is that shall tread down our enemies, Psalm xlvi. and lx. When Ahitophel, that eminent statesman, had gone over to Absalom, he cried out, O Lord, I pray thee, turn the counsel of Ahitophel into foolishness. When he was ready to be destroyed by the hands of Saul, he prayed unto the Lord for deliverance, compare lvii. and lix. Psalms. When David had obtained a victory, he acknowledged the agency of God in it, and gave thanks to his great and glorious name ; as may be seen in the xviii. and xxi. Psalms : Where he expresses himself in the following manner, *I have pursued mine enemies and overtaken them ; neither did I turn again 'till they were consumed. I have wounded them that they were not able to rise : For thou hast girded me with strength unto battle ; thou hast subdued under me, those that rose up against me, thou hast also given me the necks of mine enemies. David* was very constant in prayer to God ; morning, evening, and at noon, he made his supplication to the most high ; he loved the house of God, and the place where his honour dwelt : He affirms, he would rather be a door-keeper in the house of the Lord, than dwell in the tents of wickedness ; and cries out, *how amiable are thy tabernacles, O Lord of hosts ! One thing have I desired of the***

Lord

Lord, and that will I seek after, that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord, and enquire in his temple. David took a sacred delight in the contemplation of the law of God, and the reading of his word: *His delight was in the law of the Lord, and in his law did he meditate both day and night.* The practise of piety was so far from being his burthen, that it was his greatest pleasure; accordingly, he sings in the xix. Psalm, *The statutes of the Lord are right, rejoicing the heart: More are they to be desired than gold; yea, than much fine gold: Sweeter also than honey, or the honey comb.* He heartily approved of the duties of religion, and habitually hated all kinds of sin; he esteemed God's precepts, concerning all things, to be right, and he hated every false way. His piety was not only external, but his heart delighted in it. *O! how I love thy law,* (is his language) *'tis my meditation all the day long:* He ardently desired to make progress in holiness, and be more conformable to the divine image, he aspired after perfection, and panted after immortality. *As the hart pants* (says he) *after the water brooks, so panteth my soul, after thee, O God! My soul thirsteth for God, the living God; when shall I come and appear before God.* His breast was enflamed with the most lively and cordial gratitude to his heavenly father; of this his numerous affectionate thanksgivings, in the psalms, are an ample testimony. David was anxious about the renovation and sanctification of his nature, and endeavoured to cultivate inward purity and holiness; he truly repented of all his Sins, and offered to God the sacrifices of a broken spirit, a broken and contrite heart: He trusted in the righteousness and merits of a future Messiah, for pardon and justification: He confessed his original and actual sins, with the lowest humility, and sought salvation in a way of free and unmerited grace, accounting that man happy whose transgression was forgiven, and to whom the Lord imputed not iniquity; he renounced all dependance upon his own goodness, in the sight of God, saying, *Not unto us, not unto us, but unto thy name, let the honour and glory:* He hated the congregation of evil doers, and abstained from the company of the wicked. *He walked not in the counsel of the ungodly; nor stood in the way of sinners, nor sat in the seat of the scornful: He kept his tongue as with a bridle, whilst the wicked were before him.* He rejoiced, and delighted in God, and entertained a solemn and affecting sense of his omnipresence, power, glory, majesty, wisdom, holiness, goodness, mercy and truth; he was a person of the greatest integrity, abhorred falsehood, and maintained a sacred regard for the truth; he thus addressed the heart searching God, *O Lord! if there be iniquity in my hands, if I have rewarded evil unto him that was at peace with me; yea, have delivered him who without cause is mine enemy; let the enemy persecute my soul and take it.* He presents us with the following description of the good man, whilst he gave an example of it in his own life and conversation. *Lord, who shall dwell in thy tabernacle? Who shall abide in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour, in whose eyes a vile person is contemptible: But he honoureth them that fear the Lord; he that hath clean hands and a pure*

Heart, who bath not lift up his soul to vanity, nor sworn deceitfully. David was convinced of the necessity of this character, in order to obtain future happiness : He knew that the wicked would be turned into hell, and all the nations that forget God ; he knew that Jehovah hated all the workers of iniquity, and would finally rain upon them snares, fire and brimstone, and an horrible tempest : Therefore he walked in the ways of holiness, and kept the commandments of his God ; knowing it was the only way to secure his blessing here, and eternal felicity hereafter : He endeavoured to live in a state of reconciliation with God, that in case he was slain in battle, he might be translated to those HAPPY ABODES, where there is fullness, an everlasting fullness of joy. A sense of his integrity, and the favour of God, made him bold and intrepid in the day of battle ; he could look beyond the scenes of slaughter, and behold the heavenly Canaan as his infallible reward ; he knew how infinitely dangerous it would be, to risk his life in the high places of the field, if God was his enemy, and he remained in a unpardoned and unsatisfied condition ; he knew that in such a case, the mortal blow that depriv'd him of his life, would dispatch him to the regions of never-ending misery and despair ; he therefore lived in the practise of universal virtue, and in a constant preparation for his great and last change : He chose God for the portion of his soul, and maintained a life of communion with him in providences and ordinances ; in short he denied all ungodliness and every worldly lust, and lived soberly, rightcouly and godly in this present evil world.

Thus, my brethren, I have described THE MILITARY CHARACTER OF KING DAVID ; I now proceed to urge you to an imitation of it.

And, in the first place, I beg leave to address THE GENTLEMEN OFFICERS, under a view of the preceeding particulars.

GENTLEMEN,

Let me exhort you to copy after that GREAT AND EMINENT scripture HERO, whose piety, martial exploits, and endowments, I have just now briefly set before you ; let the same zeal to vindicate the rights and liberties of your fellow subjects ; let the same loyalty to your KING, and love to your COUNTRY, warm your breasts, which animatèd his ; exercise the same benevolence and regard to the men placed under your command ; be watchful over their morals and behaviour, and remember you are accountable to God for all those mis-steps in their conduct, which by your influence, authority and example you, may prevent ; suffer them not to curse, swear, get drunk, pillage, beat one another, and insult the innocent with impunity ; yet remember, that in their punishment, you treat them as fellow creatures, who partake of the same common nature with yourselves, and are entitled to your pity and tenderness. Discipline, considering the universal corruption of mankind, is necessary in an army ; yet it should be conducted with humanity, and according to the genius and spirit of the gospel.

GENTLEMEN, You have observ'd in the preceeding discourse, that king David always went to battle in a humble dependance on the blessing of God, and with earnest prayers of success from his almighty arm. I hope there-

therefore, you will not be ashamed to imitate the JEWISH MONARCH, in this important part of his conduct; and to implore the assistance of the Lord of Hosts, in every branch of your duty. Think not GENTLEMEN, that the great God is inattentive to the concerns of this lower world; for he rules the UNIVERSE by his PROVIDENCE, and makes the scale of victory incline to whatever side he pleases. We have positive assurances, in the sacred scripture, that he interposed in favour of particular armies, who sought his assistance by prayer, and destroyed others who despised it; and is he not the same God now, that he was then? Is he not as much concerned in the management of events in the present conjuncture of affairs, as he was in former ages? Has not the present war furnished us with the most striking proofs of his SUPERINTENDENCY, and doth it not seem, GENTLEMEN, that considering the superior number of british troops at MONONGAHELA and TICONDEROGA; their defeat was owing to the frowns of that PROVIDENCE, which we did not sufficiently acknowledge.

Gentlemen, don't suffer the successes with which his majesty's arms have been lately crown'd, to beget in you, a high opinion of yourselves, or a disregard to that God, to the smiles of whose favour we are principally indebted, for all the eminent advantages which our troops have obtained.

God himself has declared in his word, those that honour me, will I honour; but he that despiseth me shall be lightly esteemed. Oh! therefore look unto him for VICTORY, and expect it from no other quarter.

God is a being of infinite power and wisdom; he created and sustains the UNIVERSE, and whenever he pleases, he makes a WRECK OF MATTER AND A CRUSH OF WORLDS: Be then persuaded to seek the assistance of his OMNIPOTENT ARM; least, if you despise it, it fall upon you, and grind you to powder; least it scatter his majesty's troops, and strike terror thro' the stoutest british heart.

Finally, GENTLEMEN, we take this public opportunity, gratefully to acknowledge the signal services done, in part by yourselves and the brave troops under your command, in the reduction of the important fortresses of LOUISBOURG, and the islands of CAPE-BRETON and ST. JOHN'S: We confess ourselves much obliged to you, for the dangers and fatigues to which you have exposed yourselves, for the british nation in general, and this part of his majesty's dominions in particular. Gentlemen, we ardently wish and pray, that your former success may be the happy prelude of more IMPORTANT VICTORIES; and may God improve you as instruments in his hand, to chastise our cruel and perfidious enemies, and restore an honourable peace to your country. May the Lord of hosts prosper your arms, protect your persons, and make you great and distinguish'd blessings: These are the sincere wishes of my heart, and I am persuaded not only of mine, but every person in this assembly.

I now pass on to make an application of my discourse to the SOLDIERS who are here present. Brethren, I have proposed, for your imitation, the example of a very religious and accomplish'd soldier, a man of distinguish'd piety, and under the infallible direction of God's holy spirit: Therefore let there be an emulation amongst you, who shall resemble it most; let there

there

there be a generous strife, who shall make the nearest approaches to **THE MILITARY CHARACTER OF KING DAVID.** *Be of good courage, and play the men for your people, and the cities of your God; and the Lord do that which seemeth him good.* Let the WELFARE of so many of your fellow subjects, the welfare of the PROTESTANT INTEREST, the welfare of the CHURCH OF CHRIST, animate your hearts, and inspire you with martial ardour and intrepidity. Let the blood of innocent babes and helpless women, which has been shed by barbarous hands; let the captivity and death of so many brave soldiers, the loss of important garrisons, the groans of distressed multitudes, the eminent danger which threatens the lives and properties of your countrymen, and their invaluable liberties, both civil and sacred; let these united and affecting considerations, stir you up to great and glorious deeds. Behold the bones of slaughtered britons, bleaching on the banks of MONONGAHELA; review TICONDEROGA'S BLOODY FIELD, covered with the bodies of your poor brethren: There the dastard *French* shrunk into the ground from BRITISH VALOUR; and hardly secure in their deep, inaccessible intrenchments, with trembling hearts, slew the heroes whom they durst not face. Oh BRITAIN! O my COUNTRY! how did thy VALIANT SONS fall in battle; how were thy MIGHTY slain by hostile hands: There HOWE, the HERO, and the PATRIOT fell, there fell a list of WORTHIES, exposed to an unequal chance, and cut off by an untimely stroke. O! let these tender reflections, my brethren, arouse up all the man and the briton, and exert you to attack the enemy with redoubled ardour and fury. Let a sense of BRITANNIA'S WRONGS, and the dishonour which her arms have suffered; let the glorious victories of your renowned ancestors, and all that is great and noble, warm you breasts, and make you dauntless like lions. Endeavour, by the most gallant exploits, to wipe of the disgrace which has been cast on the british arms, and retrieve the glory of the English name. Consider how *David* was concerned to take away the reproach from *Israel*, and what indignation glow'd in his breast against the Philistine; and let the same passion be in you, let your arms, *let your swords, be like the bow of Jonathan, which turned not back; and the sword of Saul, which turned not empty from the blood of the slain, from the fat of the mighty: Desert not your post, fly not from your duty in the day of battle, but bravely face the adversary, and rush on to the bold attack; fight manfully, plunge into the midst of the enemy, and turn not again 'till they are fallen under your feet, 'till you have beat them small as the dust before the wind.* But here let me caution you, not to venture in your own strength, not to trust in an arm of flesh; but, like *David*, go forth in the name of the Lord; exert yourselves in a humble dependance on his blessing and assistance; pray earnestly to him for direction, courage, and success; apply to God to strengthen your hands, and cover you heads, in the day of battle. Without the divine assistance you can do nothing; thus we read, 2 Chron. xxvi. 5. *That when king Uzziah fought the Lord, God made him to prosper; but the contrary happened when he neglected it: And when the children of Judah, in Abijah's reign, relied upon the Lord God of their fathers, they prevailed against the children of Israel.* Therefore trust

trust in the LORD, and make the most high your habitation: And rest persuaded, that numbers, courage and military skill, will avail you nothing, if God should frown upon you; this we all know by melancholly experience, the battle is not to the strong, nor the race to the swift; For God destroys the proud and mighty, in the imagination of their hearts; and exalts the humble and the weak: He doth according to his sovereign will and pleasure, in the armies of heaven above, and amongst the inhabitants of the earth below; and there is none that can controul him, stay his hand, or dare say unto him, what dost thou?

In the next place, my brethren, let me tell you, if you desire success to attend your arms; 'tis necessary, absolutely necessary, that you, as well as we, should abstain from sinful practices; for God hates, and is angry with the wicked every day, and will baffle the designs of those that despise his authority, and trample his laws under foot; he will frown upon their measures, and cause them to fall by the hands of their enemies. We are told, Deut. xxii. 9. That when the host goeth against the enemy, then the people should keep themselves from every wicked thing. We are also informed in the 7th of Joshua, that the Israelites could not prevail against the children of Ai, 'till they had put away the evil and accursed thing, from among them. Now let me ask you, brethren, do you make any attempts to eradicate vicious habits, and lay aside the practice of iniquity? Are there not on the contrary, many amongst you who commit the grossest abominations? who delight in drunkenness, fornication, violence, riotous living, prophane swearing, and other detestable vices? Now, how can you reasonably expect the blessing of God, as long as you are guilty of such base actions? Blessing of God; no, his wrath will come upon such transgressors to the uttermost. Let me tell you, if you fall in battle, you will, without doubt, be cast into HELL, where the smoak of your torments will ascend for ever and ever. Let me therefore urge you to forsake your sins, and turn to God with all your hearts; be chaste and temperate; wrong no man; do violence to no man, neither accuse any falsely, and be content with your wages; obey your officers; behave in a sober, regular and discreet manner: In short, imitate the character of KING DAVID, and thus you will obtain the love of your fellow creatures, and there will be a much greater probability of your success in the day of battle.

Let me advise all the soldiers indiscriminately, to search into their spiritual state: See to it, my brethren, whether you are prepar'd to meet death, the king of terrors; examine yourselves, whether ye be in the faith, prove your own selves; do you live as probationers for eternity? And are you qualified for the kingdom of Christ and of God? Have you, with holy David, heartily renounced, and sincerely repented of all your Sins? do you live a life of faith in a saviour's merits, and of obedience to his divine commandments? Do you, with the royal Psalmist, delight in prayer, in praise, in going to the house of god, and reading, and meditating upon his word? Do you, with him, avoid the company of the wicked, hate sin with perfect hatred, and delight in the law of the Lord, after the inner man? Are the corruptions of your heart and the follies of your life,

life, your greatest burthen ? and do you, with the *King of Israel*, pray earnestly for the pardon of your sins, and the sanctification of your natures ? Are you anxious to cultivate inward purity, maintain communion with God, and make advances in the divine life ? Have you been convinced of your lost and ruin'd condition by nature, and your exposedness, whilst in that condition, to divine wrath and justice ? And have you, in consequence of this conviction, by faith, fled to Jesus, the only city of refuge ? If you have not, you are in a very unsafe and dismal situation ; for God out of Christ is a *consuming fire* ; and sinners out of Christ, are exposed, not only to temporal, but **ETERNAL DEATH** : Let me therefore exhort you, before you go to the field of battle, to make God your trust, your buckler, your shield and your high tower ; lean not upon yourselves, your own valour, your own strength, or your own righteousness ; trust not in horses or chariots, but trust in the name of the *Lord of hosts, the God of the armies of Israel* ; flee to Christ immediately, without any delay, secure an interest in his favour, and then neither death nor life, neither France nor hell, can separate you from his love. But like good *Josiah*, if slain in battle, you will be carried by angels from blood and carnage, from tumult and slaughter, to the regions of everlasting and undisturb'd repose. I exhort you all to attend to these serious considerations ; I warn you all as a friend, who is anxious for your present and future welfare, to avoid those sins and abominations, which are, alas ! too common in an army : Avoid every kind of profaneness and immorality ; shun, as much as possible, the company of the wicked, and in the time of leisure, meditate on religious subjects, and let it be a matter of the highest concern to your souls, to prepare for death, judgment and eternity. Now is the only accepted time, now is the day of salvation ; therefore in God's name, for Christ's sake, and as you would not be forever miserable ; let me beseech and intreat you, with the utmost importunity, to consider these things which belong to your peace, before they are everlastingly hid from your eyes.

Believe me, my brethren, when I reflect that there are so many poor souls among you, going very soon to the field of battle, from whence 'tis probable that some of you will never return ; and when I consider that they are not yet reconciled to god, thro' the blood of his son, and therefore must perish forever, if slain by the enemy.—I say, when I consider these things, my heart bleeds for you : Unhappy creatures, whom the sword of the adversary may send to the shades of hell : Repent of all your sins betimes ; in the day of action you will have no opportunity for this important purpose, therefore now embrace the **GOLDEN MOMENTS**, and seek the pardon of your sins, and an interest in the **MERITS** of **CHRIST**, before you go hence to be here no more.

Brethren, you have resided for some time amongst us, and I hope and believe you have been, in the main, well treated by the inhabitants of this town ; we have always wished you well, and therefore are unwilling you should part from us, without expressing that our hearts are toward you. We wish you a blessing from the house of the Lord. **GOD ALMIGHTY** bless you, protect and prosper you ! *Teach your hands to war and your fingers*

gers to fight; give you courage and conduct, make you the terror of your enemies, and the defence of your country! *God be your refuge and strength, a very present help in time of trouble: The LORD OF HOSTS be with you; the God of Jacob be your refuge!* may he render you successful, make bare his EVERLASTING ARM in your behalf, give you the necks of your enemies, render your expedition safe, honourable and victorious; make you good and faithful soldiers of the Lord Jesus Christ, and at last confer upon you, a CROWN of unfading glory, a CROWN of EVER BLOOMING AND TRIUMPHANT LAURELS: That this may be the happy portion of every soul in this assembly, may God of his infinite mercy grant, for the sake of our dear redeemer, to whom, with the father and the holy spirit, be, rendered and ascrib'd, the kingdom, power and glory, for ever and ever. AMEN.

C I N I U.

