

A  
S E R M O N

P R E A C H E D

In the 2d Precinct in *Pembroke, N. E.*

B E F O R E

A Company voluntarily formed,

F O R

The Revival of Military Skill, &c.

*October 10, 1757.*

By *Gad Hitchcock, A. M.*

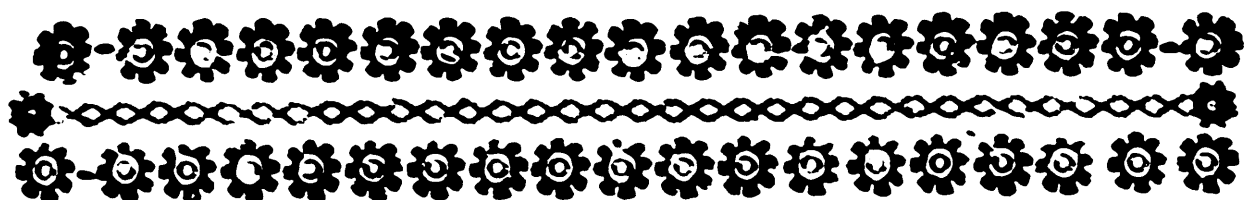
Pastor of the Second Church in *Pembroke.*

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*B O S T O N, N. E.*

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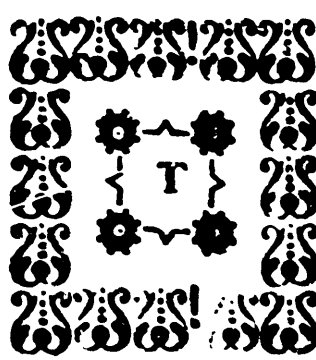
## Sermon, &c.



1 CHRON. Chap. XII. Ver. 23, and 32.

*These are the Numbers of the Bands that were ready armed to the War, and came to David, to Hebron, to turn the Kingdom of Saul to him, according to the Word of the Lord.—*

*Of Zebulon such as went forth to Battle, expert in War, with all Instruments of War, Fifty Thousand, which could keep Rank, they were not of double Heart.*

 HE grand Controversy which had arisen between the House of *Saul*, and the House of *David*, on the Account of the Translation of the Kingdom from the former to the latter, and which had occasioned many Jealousies, and disorderly Factions in *Saul's* Life-time, was adopted and warmly pursued by his Son and Successor *Ishbosheth*, after his Death. And to this Controversy betwixt the  
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two Houses, with Regard to their respective Rights to the Throne, may be attributed those various Dissensions, and even bloody Wars, which now took Place among the several Tribes of *Israel*, and indeed, among Brethren of the same Tribe; for they were not always divided by Tribes, in the Part they acted, but each one judging for himself, adhered to the House of *Saul*, or *David*, either according as he thought their Claims to be just, or his own Interest best served.

AFTER the Death of *Saul*, *David* by Direction from the Lord, goes with his Adherents to *Hebron*; and the Men of *Judea*, who were chiefly, if not universally, in his Interest, came and appointed him King over them; some other Tribes came also, whilst he was there, and made their Submission to him; and because it was a Day of general Uneasiness and Danger, it appears that the Warriors of those Tribes put themselves into Bands, or distinct military Companies, prepared for Battle, when they came to *David* to make him their King. So the Text declares, *These are the Number of the Bands that were ready armed to the War, and came to David at Hebron; to turn the Kingdom of Saul to him, &c.* Warlike and valiant Men out of the several Tribes, afterwards named, came to *David*, with a true and honest Design to throw off their Allegiance from the House of *Saul*, and to submit to him in the Exercise of his regal Authority; prepared with Instruments of War, and disposed in Order of Battle, to defend his Person and Government. It follows: *According to the Word of the Lord: Agreeable to what God, by the Prophet, had declared should happen for Saul's Disobedience, in not executing his fierce Wrath upon Amalek.* These Warriors pursued their own Inclination; but the grand Affair which they came to accomplish, was prædetermined by the great Monarch of the Universe, by whom Kings Reign, and Princes decree Justice:— *Of Zebulon such as went forth to Battle, expert in War, with all Instruments of War,*

*War, Fifty Thousand, which could keep Rank, they were not of double Heart—Of those who went over to David, there were no less than Fifty Thousand out of the single Tribe of Zebulun, who were all of them Men of War—dextrous in Battle—furnished with the necessary Implements of War—expert and skilful in using them—not only expeditious and wise to form into Order of Battle, at the Command of their Leader, according to the Custom of ancient Time ; but able also to hold their respective Situation and Posts, or with military Wisdom and Valor urge home upon the Enemy—who, likewise, were honest and true-hearted, who did not dissemble an Affection for the House of David, whilst they were really attached to that of Saul ; but were faithful and loyal to their new King. This Part of their Character is confirmed by the Context: *All these Men of War that could keep Rank, came with a perfect Heart to Hebron, to make David King, &c.*—It hath been observed by some, that this is added with Regard to the Tribe of Zebulun—They were not of double Heart—to remove the Suspicion which this Tribe, especially had fallen under, respecting their Loyalty to King David. However, they were now heartily engaged in his Interest, and willing to become his Subjects. And being Men of War, endowed with every martial Accomplishment, they were fit Instruments, and accordingly improved to answer the wise Purposes of Heaven, in bringing the important Controversy to a good Issue, and in establishing and defending the Throne of David, not only against the disaffected *Israelites*, who still preserved their Attachments to the House of Saul ; but also against the Nations with which they were surrounded, who, for a long Time had been, and now were, implacable Enemies to the *Jews*.*

FROM the Words thus descanted on, we may be led with Propriety enough—to consider the Accomplishments of the Soldier—and the Expediency and Fitness of those Accomplishments, to answer the wise and good Ends of  
divine

divine Providence in the World, either for the Preservation of the Peace of that Community which already enjoys it, or the restoring it in a Time of War.

**FIRST,** We will consider the Accomplishment of the Soldier.— But as we are now proceeding upon the Supposition of the Legality or Equity of a War, which may perhaps be tho't by some, to want Proof; it will not be impertinent previously to suggest a few Arguments for the Confirmation of it.—For if a War be utterly unlawful and wrong, under any Circumstances whatever, it is then, not barely an idle, but a criminal Waste of Time, to talk of military Endowments. In this Case, the Soldier with his Weapons of War, ought to be entirely banished from the Earth, and not suffered any more to grow up, or appear among Men: Whereas, if a War, on the contrary, may not only be lawful, but sometimes even necessary, as perhaps it is, in such a World as ours, and among such Inhabitants, we may very properly recall the Soldier from his Banishment, praise his Accomplishments, and own his Usefulness.

To make it appear that a War may, possibly, be equitable and lawful, in some Circumstances, (for no one pretends it is so in all) I shall briefly offer the following Considerations, and leave every Man to judge of their Weight.

**I.** UNDER the Jewish Polity, which was of divine Institution, God himself expressly directed to War, gave Encouragement, and afforded various Assurances in the Conduct of it.—Which, tho' it may be no Proof of the Lawfulness of a War under the Christian Dispensation, yet it evidently is so under the Jewish; and it shews further, that War is not in its own Nature morally unfit and wrong, for were it so, it could not have had the Countenance and Approbation of an all-perfect Being, who cannot contradict his own eternal, most righteous Constitution of Things, by making that Right under any Dispensation, Jewish or Christian, which in Consequence

sequence of this Constitution, is naturally wrong. This being the greatest Absurdity imaginable, no other than that of God's denying himself.

2. ALL Nations, Jewish, Christian, and Pagan, have judged that their own Property and Welfare, as political Bodies, may be protected even by armed Force, against unpeaceable and unreasonable Men, who, not content in their own Limits, or with their own Rights, are for invading those of their Neighbours—Tis true all Men may possibly judge wrong, but as this is the joint Voice of Nations, not of the rude and barbarous only, but of the more grave and civil, and even Christian, there may be some Argument in it, not altogether unlike that of universal Consent, and ought to be allowed its proper Weight in the present Case.

3. THE Principle of Self-Preservation, and the natural Rights of Mankind, fall in with other Arguments to prove the Point in View.—If a particular Community, or Society of Men, incorporated for their mutual Comfort and Prosperity, have a Right to enjoy unmolested, Life, Property, and every civil Privilege; another distinct Society hath no Right to disturb them, especially not to destroy them, this being a Contradiction. And if the latter unrighteously invade, why may not the former justly withstand them? Why doth not the Principle of Self-Preservation, which is the Law of Nature, the Law of God, justify them in defending their Rights, and resisting even to Blood, where more human and friendly Methods have been first tryed and found ineffectual? Why should they tamely submit and yield up Life and Property, and every valuable Enjoyment, to each wicked and ungodly Cut-Throat? *Whoso sheddeth Man's Blood, by Man shall his Blood be shed,* saith the Scripture: And if this be not a Declaration only, of what the murtherous Person may expect, who is hated by Mankind, and probably e're long will be met with, and dispatched out of the Way; but a Command, or at least, a Licence given to

the supreme Magistrate to punish some Offenders, viz. Murderers by Death; it then, in the Reason of it, quite as fully authorises Common-Wealths and States to inflict the same Punishment upon foreign Murderers, as upon those at Home; an Attempt to ruin a whole People being a Transgression of the highest Law.

4. THAT a War may possibly be lawful even under the Christian Dispensation, may be pretty fairly argued from the Answer *John* Baptist gave to the Soldiers, and his Silence with Regard to the Unlawfulness of their Profession. — When *John* had said, *Now the Ax is laid unto the Root of the Trees, &c.* the People, and among the rest, the Soldiers, demanded of him saying, What shall we do then? His Reply to the Soldiers is this; Do Violence to no Man, neither accuse any falsely, and be content with your Wages. He doth not advise them to relinquish their Employment, as he had a fair Occasion, and doubtless would have done, had it been unwarrantable, and not in any Case to be tolerated under the Kingdom of the Redeemer, which was now creating among Men; but only cautions them against some Vices to which Soldiers are too much addicted, and regulates their Behaviour in their Business: And the Admonition, be content with your Wages, seems to be a tacit Allowance of the Employment whereby they became due; for tis not supposable, that so rigid a Preacher of Repentance as *John*, the Tenor of whose Preaching was, *Bring forth Fruits meet for Repentance*, would advise them to be easy with the Wages of Unrighteousness. And as they were Roman Soldiers, stationed in *Judea* to hold the conquest Lands, and as the great Desolation which was afterwards to be brought upon the *Jews*, by the *Romans*, was intended (as good Expositors say) by the Ax laid to the Root of the Trees, which was the Occasion of the Soldiers enquiring with Regard to their Duty; As this was the Case, I say, 'tis evident that *John's* Advice reached until after the Kingdom of the Messiah was set up; and so  
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may be looked on as an Approbation of the Soldiers Profession under it.

BUT it is not the main Design of this Discourse to prove the Equity of a War.—We therefore go on, as was proposed, to consider the Accomplishments of the Soldier, taking it for granted, proved or no, that his Profession is not unwarrantable.

FIRST, Besides natural Vigor and Activity, he should be compleatly fixt, with all necessary Materials and Accoutrements of War.—

IT is observed of the mighty Men of War, who came to *David* at *Ziklag*, while he kept himself close for Fear of *Saul*, that they were armed with Bows, a noted and ancient military Weapon, and now in Use among some of the Aborigines of this Continent; and of the Fifty Thousand of the Tribe of *Zebulon*, that they were furnished with all Instruments of War, destitute of no Weapon necessary to prepare them for a hot Engagement, or to pursue it with Advantage. And accordingly it is as necessary for the Soldier, in the present, as it was in former Days, to be compleat in Arms, well fixt and furnished, when he is called forth into the Field of Battle. Otherwise, he will not honor his Profession, nor save his Country from Ruin; but become the Scorn and By-Word of the insulting Foe, and deservedly contemptible in his Eyes.

2. HE should be expert in War,—not only thro'ly accomplished with the Weapons of War, but agile and dextrous in the Management of them, understand their respective Ends and Uses, and know how to apply them. According, as 'tis said of the Helpers of the War who were with *David*—they could use both the right Hand and the Left in hurling Stones, and shooting Arrows out of the Bow; and being Men of War, fit for the Battle, could handle Shield and Buckler.

THE Soldier should be trained up to the Use of Arms, and disciplined in the Art of War: For this Art,



like all others, is perfectly acquired only by Practice : This Arms the Soldier, furnishes with military Skill, and Discretion, and prepares him against the Day of Battle. He should be instructed in the various Motions, and Postures of Body, Disposition and Order into which Armies are drawn, for the more successful Management of the Battle; and able also to diversify, according as Time, Circumstance, or different Manner of the Enemy's combating may require.— Agreeably, 'tis observed of the noble Warriors in the Text, that they could keep Rank, which whether it intends their preserving Order, Rank; and File, without Confusion, in a warm Engagement, any Way similar to a regular well-disciplined European Body, it matters not; since 'tis evident this was spoken in their Commendation, as accomplish'd Soldiers, and as an Instance of their military Skill.— Of some others it is said, they helped *David* against the Band of Rovers; by which, I suppose, the *Amalakites* are intended, who had burnt *Ziklag*, and carried the Women and Children into Captivity: whom *David* and his Men eagerly pursued, attacked them, and recovered all. And this Battle, very probably, was conducted in a different Manner from many others, not much unlike the Wilderness Skirmishes of our Indians: for it appears, *David* took them on Surprise, and made the On-set while they were spread abroad on all the Earth, eating and drinking, and merrily regaling on the Spoil they had taken, and he smote them from the Twilight even unto the Evening of the next Day. And accordingly the Soldier should not be unacquainted with the Methods of War that are practised by the Enemy, nor unable to join the Man, and fight skillfully, either in the Wilderness or in the Field.— The Regular Method of Fighting, is, indeed, only, or chiefly practised among the civilized Nations of Europe, and accordingly this only need be taught there; but 'tis far otherwise with us on this Continent: We have here to encounter both Regular

lar Bodies, who can keep Rank, with their horrid Artillery, in the open Field, and the Irregular Salvages, with their peevish treacherous Musquetry in the Wilderness. 'Tis therefore necessary for the *American* Soldier, to be so variously accomplished, as that he may dare to face either the one or the other.

4. HE should be courageous, and have a bold and magnanimous Spirit, which will lead him on with a noble Ardor to perform warlike and valiant Exploits.—Such a brave, intrepid Spirit had some of *David's* Warriors; their Faces were like the Faces of Lions; they were as swift as the Roes upon the Mountains: One of the least of them was over an Hundred, and the greatest over a Thousand; or as 'tis render'd in the Margin of some Impressions, one that was least could resist an Hundred, and the greatest a Thousand.—They were fired with martial Ardor,—pressed hard upon the Enemy, and greatly distinguished themselves in the Day of Battle.—Fortitude is a masterly Stroke in the Character of a Soldier; other Accomplishments, tho' excellent and useful, when joined with it, become vain and insignificant without it: This will prompt him to run Hazards, and face Dangers, and conquer Difficulties—This will animate him to remove every Obstacle, and endure Hardships—This will spirit him even to displace Rocks, and pass Mountains, and interposing Lakes and Seas, when his Country calls him to subdue her Enemies, as 'tis observed of the mighty Men of *David*, who were fit for Battle: *These are they who went over Jordan in the first Month, when it had overflown all its Banks, and put to Flight all them of the Vallies, both toward the East, and toward the West.*—The Coward trembles to go forward; his Fears every Moment shiver him over the Brink of Destruction; he fears where no Fear is, and flees when no Man pursues—but the brave Soldier is as bold as a Lion; he courageously encounters the Enemy, unmoved at the confused Noise of War, or at the more frightful Images of Garments roll'd in Blood.

5. ANOTHER necessary Qualification of the Soldier is, Loyalty and Fidelity to his Prince, under whose Banner he hath enlisted—They were not of double Heart, says the Text, they did not either thro' mere Necessity, as a conquer'd Tribe, or from mercenary Views, come over to *David* to fight his Battles for him; but they bore him a hearty Affection, and were sincerely loyal in Opposition to any Regards to the House of *Saul*: And this important Circumstance rendered them much fitter for *David's* Use, for being in a Controversy, and his Kingdom not quite established: He stood in Need of true and faithful Soldiers, such as he could securely confide in, and depend upon, in the Management of his military Affairs.—Had they been disaffected or designing, and come only to betray him, it would have been most unsafe, to admit so grand a Body of disciplined Troops into his Camp.—And *David*, who was a Man of War, a great and prudent General, as well as a very good King, seemed to be sufficiently aware of this: Accordingly, when the Children of *Benjamin* and *Judah* came to one of his strong Holds, he said first unto them, *If ye come peaceably to help me, mine Heart shall be knit unto you; but if ye become to betray me to mine Enemies, seeing there is no Wrong in my Hands, the God of our Fathers look thereon, and rebuke it*: This was a wise Precaution in the new King; and to his great Joy, he found them, upon Trial, to be his good and trusty Friends. The Spirit came upon *Amasai*, their chief Captain, who said, *Thine are we David, and on thy Side, thou Son of Jesse: Peace, Peace be to thee, and Peace be to thine Helpers, for thy God helpeth thee*; then *David* received them, and made them Captains of the Band.—To admit disaffected Troops into the Camp, especially if well disciplined, and expert in War, may be attended with the worst of Consequences. This *Joab* suggested with Regard to *Abner*, that brave General, who had been to make Terms with *David*, and gone away in Peace, in Order to bring  
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over all *Israel* to him ; and accordingly he slew him. And if his Suggestion had been just, his Conduct would not have been blamed. However it appears, that *Abner* had formed no ill Design against *David*, but was heartily brought over to his Interest ; and had he survived the bloody Tragedy, would probably have greatly served him both in the Cabinet and in the Field. Nor indeed, did *Joab* suspect any Treachery in him, but only made a Handle of it and meanly slew him, because *Abner* in his own Defence, and when in Truth he could not help it, had slain his Brother *Asabel*, which is one of the most dishonourable Actions of *Joab's* Life.—Even *David* himself, when he was going with the Philistines against *Saul* to Battle, was greatly suspected of Deceit : The Princes and Lords of *Philistia* grew jealous, lest he should prove an Adversary in Time of Battle, and take this Opportunity to reconcile himself to his Master *Saul*, with the Price of their Heads ; and accordingly they dismissed him. And all wise Kings have been cautious how they receive suspected Troops into their Army. A Spirit of Disloyalty there, is most unluckily placed, and it will be like to work all Manner of Mischief to the State.

THE Soldier, therefore, should be true and loyal ; he should love his King, and love his Country ; and then, he will be ready at their Call to fight bravely in the Defence of both.—Loyalty is a Qualification so necessary that it is not by any Means to be dispensed with ; for the Reason of the Thing, and frequent Experience, conspire to shew, that the Soldier who is endowed with it, will keep his Post, prolong the Fight, and even force the Victory ; while the treacherous, mercenary or pusillanimous, will meanly yield the Battle.—Having considered some of the Accomplishments of the Soldier, we now pass,

Secondly, To consider the Fitness of those Accomplishments to answer the wise and righteous Purposes of divine Providence in the World.

As the Providence of God is minutely concerned in human Affairs; and as the Soldiers Employment is no illegal Profession, he is pleased to make Use of it in bringing about some of his Designs among Men. God usually works by Means and Instruments; at least this seems to be very much the Method of the divine Operation in our World: And he does not please to exert, always, his own Omnipotence, in those Cases, wherein inferior Means, angelic or human, are sufficient. And as there are many Ends for the Accomplishment whereof the Soldier and his Weapons are naturally suitable and fit Instruments, God improves them for those Purposes.—Such are—the Protection of a Country against foreign Invaders—the Preservation of the Peace of a Commonwealth or Republick—the Recovery of Peace when broke in upon, and disturbed—the erecting of States and Kingdoms—or the Overthrow of them.—the chastising of wicked and idolatrous Nations, and the like.—The Soldier, in the Course of divine Providence, is a fit Instrument to effect these grand Purposes; and his Fitness therefor is too easily perceived, at first View, to need much said to make it plainer. — For—

If it be the Design of Providence to defend a Country against unrighteous Invaders, who, unprovok'd, commit various Hostilities, and meditate its Ruin; what Instrument fitter to accomplish this than the Soldier? to resist armed Violence, to repel Force with Force, and beat back the Enemy?

If the Peace of a Nation is to be preserved, or when lost, regained, What, under God, is able to do this more effectually than the Soldier, whose military Skill and Accomplishments, transfuse Terror into distant Nations, — whose Valor can humble the proud Heart of the insolent Disturber, stop his Progress, and compel him to Conditions of Peace?

If States and Kingdoms are to be set up, and pulled down, or wicked Nations chastised, What Instrument in  
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the Hand of Providence, fitter for these Purposes, than the Soldier? God hath often made use of him for these Ends, as is plain both from sacred and profane History, as well as daily Observation. Thus did God, who worketh all in all, make use of the Jewish Soldiers to chastise and drive out the Canaanitish Nations, and of those Nations in their Turn, to grieve and harrass the Jews, to be Pricks in their Eyes, and Thorns in their Sides; and by the same Means did he once erect and afterwards destroy, the Persian, Grecian and Roman Empires: And he is now making use of the Soldier, his Valor, his military Skill, and Weapons of War in *Europe*, in *America*, and in other Parts, for what Purposes, the Event will reveal.—Whatever are the Views of Men herein, what Unrighteousness, what Inhumanity, what various Arts of Fraud and Designs of Ambition, and lawless Gain are practised by them; the Designs of God are certainly holy, wise and grand: He is just and righteous in all his Ways, who doth marvellous Things past finding out, and Wonders without Number.

WE shall now close the Subject with a few Reflections.

1. IF the accomplished Soldier is, in the Hand of Providence, an adequate and fit Instrument to answer the Ends above-mentioned; it is then the Interest of every Republick, or Political Body, to furnish themselves with a Militia.—What Method is the best and most effectual to reach the Intention, this or that, is not for me to determine; it would be acting out of Character, and perhaps, be censured as an Encroachment upon the Rights of others, to meddle in such a Case as this. I shall therefore, as I ought, leave the Regulation of this Matter to those to whom it of Right belongs, and content myself with only saying in general; that as it is the Interest of every State to provide for its best Defence; and as the Militia, both in the Nature of the Thing, and in the Hand of Providence, is such a Defence; it is their Wisdom to become sufficiently supply'd with one.

THEY should take such Methods for it as will be the most effectual, and really and truly answer the Design—Such Methods as will teach their Hands to War, and their Fingers to fight,—such as will cherish military Skill, Order and Discipline, or revive them when gone to decay ; such as will instruct in the Art of War, in the Use of the Sword and Bow, and every other warlike Instrument ; and so become expert in War.

2. THE Subject points us both to the Interest and Duty of our own Country ; in particular, under the present Menaces and growing Dangers of a formidable Enemy ; and under all those public Perplexities and Embarrassments which arise from that Quarter.

THE best expedient, under God, to emerge out of our Difficulties, to avert impending Dangers, and to repel the horrid Approaches of a daring ambitious Foe, is, to revive the military Spirit of our renowned Forefathers, and prepare against the Day of Battle and War.—What God may do for us in this Day of Darkness and Danger is one Thing ; but what we have any Reason to expect he will do, is quite another : And we can have no Reason to hope for his Blessing in any of our Enterprises, if we ourselves are unprepared for the Business,—if destitute of the Soldiers Accomplishments—if defective in Point of Valor, Skill or loyal Affection—For God worketh with such Instruments as are naturally fit to answer the Purpose, in the Reason of the Thing ; therefore, we may as well attempt to plow with the Musket, to reap with the Trumpet, or to build our Houses by the Beat of the Drum, as to conquer an Enemy in Arms, without martial Accomplishments.—And we have all the Motives which this World can afford, to stimulate us to the most speedy, effectual, and comprehensive Acquisition of the Art of War, in its various Forms, for our Lives, our Property, our Religion, and every Thing precious, and worth the having, are evidently struck at, and in Danger : most valuable Enjoyments all, and richly worth

worth the saving.—But what is Life, What is Liberty, under papal Tyranny, and lawless Domination? Life is lingering Death, Liberty a cruel Vassallage. Arise then, My Brethren—**To Arms, to Arms**—let all the Men of War draw near,—your **Country** calls you—tis the Voice of God—Beat your Plowshares into **Swords**, and your Pruning-Hooks into Spears; take the **Bow**, the **Shield**, and the **Battle-Ax**, and prepare for War—prepare—while you may.—While you are free Men, while you are at Liberty to defend your own dear Country, which you can no longer call your own, than you keep those at a Distance who are aiming to become your Matters.—’Tis more than Time already that we take the Alarm—look about us—and begin to do our utmost—Our ancient and irreconcilable Enemy the *French*, with their *Indian* Allies, imagine Mischief in their **Hearts**, and are continually gathered together for War—they envy us this good Land, they seek our **Hurt**, and are certainly meditating a fatal Blow; and unless we collect our Forces—unite our Measures—establish **Oeconomy**, **Order** and **Discipline**, we must in a little Time become a **Prey** to those violent and unreasonable Men.—It is true, our most gracious Sovereign King *GEORGE*, in his Royal Goodness, hath afforded for our Protection, a good Body of disciplined Troops, upon which Occasion, we pray with all dutiful and loyal Affection, *Let the King live for ever*.——But it is not generous to be too sparing of our own Valor, and leave them to fight all our Battles for us, lest we incur the Rebuke which *Isa* once fell under, who rely’d on the King of *Syria*; Herein thou hast done foolishly; therefore from henceforth thou shalt have Wars.

3. From what hath been said we may be admonished to engage the good Providence of God in our Favour, His Blessing upon our military Affairs—upon every laudable Attempt to prepare ourselves fit Instruments for his Purpose, and upon all our Enterprizes against our  
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Enemy.--



Enemy.—Vain are those Schemes of Man, either for private or publick Utility, out of which, God the Disposer of all Things is left. He is the supreme Governor of all, He sits at Helm, sole Arbitrer of the Fate of Nations, and orders and directs according to his sovereign Pleasure : To him therefore should we look, the great and only Potentate of the Universe, and acknowledge Him in all our Ways.—The Soldier is but the Instrument, tho' a fit one, God the Manager.—Those several Bands of valiant Men who came to *David* to establish him in the Kingdom, whatever Views they had of their own, were only Instruments to fulfil the righteous Purposes of divine Providence : 'Twas all done, as the Text expresses it, according to the Word of the Lord.

AGREABLY we read in another Place, the Horse is prepared against the Day of Battie, but Safety or Victory is from the Lord. If then we would hope for Success in our Affairs, we must implore the divine Blessing and Influence ; must repent and grow better.—This is the only sure Method to engage the Providence of God on our Side, and become happy either here or hereafter : And yet if we will soberly attend to the present gloomy State of our Land—the Issue of past Enterprizes—our Disappointments and Losses—the growing Number of our Enemy, by assiduous Importations—the Advantages they have gained already—their Fortresses, and strong Holds, which are equally our Dread and our Reproach.—If, I say, we consider these Things, have we not too much Reason to fear we have sadly failed, with Regard to the best Expedient to procure the divine Blessing upon us, viz. the Reformation of our Lives.—Were we a holy, we might hope to be a happy People ; were we such as God would have us to be, our Hearts and Lives right in His Sight, His good Providence would be concerned for us ; for the Eyes of the Lord are in every Place, beholding the  
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Evil and the Good,—the Eyes of the Lord run to and fro' thro' all the Earth, to shew himself strong in the Behalf of them, whose Heart is perfect towards Him.—

LET each one then be concerned to perform his Part, in a general Reformation.—Let us forsake those Sins and Vices which have provoked a holy God to lift up the Rod of Correction, and suffer our Enemy so greatly to triumph over us; and, in all Things, by Prayer and Supplication make known our Requests unto God,—which Requests, with Regard to our publick Distresses, may well be expressed in the Words of the Psalmist, *Wilt not thou, O God, who hast cast us off, will not thou, O God, go forth with our Hosts,—— give us Help from Trouble, for vain is the Help of Man.*

4. What has been said of the Soldiers Profession, his Accomplishments and Uses, may naturally remind us of the Christian Warfare, and our Obligations to become expert in it.

IN this Warfare we must personally engage, each one for himself, and not for another; the Prince and the Subject, High and Low, Rich and Poor: It admits of no Substitute, no Proxy: Favour is vain here, Money will not buy us off. The Warning runs to all, without Exception: put on the whole Armour of God.—All are required under the Penalty of eternal Death, to become good Soldiers of Jesus Christ, and flee from the Wrath to come.—

IN this Warfare our Enemies will muster all their Forces, and try our Valor; and if we hope to conquer, we must be strong in the Lord and in the Power of his Might. Be well fix'd and furnished with the several Parts of the Christian Armour, and know the Use of every Weapon—then only shall we be able to withstand in the evil Day, and having done all, to stand; then only shall we be able to resist the Devil, and subvert our Lusts, and bravely oppose the spiritual Wickednesses

Wickednesses of unreasonable Men. Those, I mean, who lord it over God's Heritage, who would fetter our Understandings, and enslave our Consciences—We are not yet (Heaven be thanked) fallen under this spiritual Tyranny and Usurpation.—We have Liberty to follow the Light of our own Consciences, and that of the Holy Scripture, without Danger from the Inquisition:—After the Way which some Men call Heresy, so worship we yet the God of our Fathers, believing all Things that are written in the Law and the Prophets. However, in the great Uncertainty of human Affairs, especially in the present Concurrence of many Things in *North-America*, we cannot be assured this will always be our happy Case.—If the Bigotry of *Rome* should take Possession of our *English* Colonies—O Liberty!—dear Liberty—religious Liberty! Thou must sculk and hide thy Head. The Apostolic Precept prove all Things; hold fast that which is good: which is now no less our Privilege than Duty, would then become our Crime.—Seeing these Things are so, How necessary the Christian Armour? How necessary both the carnal (if it should be called so) and the spiritual Weapon?—How should we all be established in the Faith of the Gospel, rooted and grounded in the Love of it? Holding fast the Profession of our Faith without Wavering, as knowing that He is faithful who hath promised.—And this is the Promise,—*He that endures to the End shall be saved.*

### TO CONCLUDE,

LET us all remember, our great, our last Enemy Death, that King of Terrors, before whom we must one Day fall.—

By the unalterable Decree of Heaven it is appointed unto all Men once to die; there is no Discharge in this War.—O that Men were wise, that they understood this, that they would consider their latter End.

That

That they would prepare for Death, and patiently submit to its stroke when it comes ; believing firmly that Jesus Christ is the Resurrection and the Life ; and that, tho' we die, yet, shall we live, and finally become triumphant Conquerors even over Death itself, thro' Him, who must reign 'till he hath put all Enemies under his Feet.—Thanks be to God who giveth us the Victory thro' our Lord Jesus Christ.

*A M E N.*

