
Mr. *Stillman's*

ARTILLERY-ELECTION

SERMON.

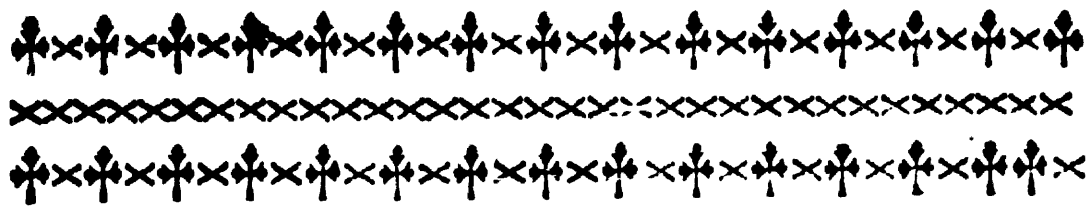
John Clough
Book,

A
S E R M O N
P R E A C H E D
TO THE ANCIENT AND HONORABLE
ARTILLERY COMPANY
I N
BOSTON, NEW-ENGLAND,
J U N E 4, 1770.
BEING THE ANNIVERSARY OF THEIR
ELECTION OF OFFICERS.

B Y
SAMUEL STILLMAN, A. M.
Pastor of the First Baptist Church in Boston.

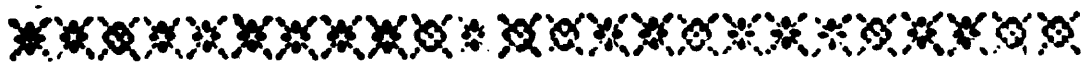
B O S T O N : N. B.

**Printed and Sold by EDES and GILL, in Queen-
Street. M,DCC,LXX.**



A N

ARTILLERY-SERMON.



2 TIMOTHY II. 3.

*Thou therefore endure Hardness, as
a good Soldier of Jesus Christ.*

THE subject suitable to this anniversary is determined by its occasion ;
— a subject that has long since been
| T | exhausted, if not exhausted, many
— times repeated ; consequently is
now become like a story often told.
But seeing it cannot claim your attention from its
novelty, of which the human mind is ever fond,
doubtless it may demand it from its *importance*,
which cannot be questioned by any : For if LIFE,
LIBERTY, and PROPERTY are important blessings,
and in continual danger from the rampant lusts of
men, it follows, that that art by which we are en-
abled

abled to secure them, is itself important. Thus it was viewed by a wise Legislature, soon after the settlement of this country, who, with a design of encouraging a military spirit, incorporated this *provincial* Company. Since which it has successively been countenanced by persons of the first rank among us. And to day receives the approbation and patronage of His Honor the Lieutenant-Governor and Commander in Chief ; with many other Gentlemen, who fill the principal seats of Government in the province. Why ? because of its real utility and importance.—At the same time it is to be lamented, that the encouragement afforded to this necessary institution, is not more general.

THE character of a good soldier is undoubtedly respectable, and he who sustains it an useful member of the community. Let us therefore attend a little to the character itself—then suggest some things that may tend to revive the spirit of our Militia—and finally shew the absolute necessity of it.

THE passage before us is *St. Paul's* exhortation to *Timothy*, who was then engaged in the propagation of the gospel, a most hazardous service. For as its doctrines were new, and directly opposite to the established notions of *Jews* and *Greeks*, he might reasonably have expected, what he afterwards found in the course of his ministry, namely, To make his way through danger and opposition. The apostle therefore reminds him of the good soldier, like whom he would have him act ; who having sworn allegiance to his Prince, and embarked in his interest, was ready to encounter any hardships,

ships, and determined either to conquer, or to die, when called to action. From hence it would be natural to remark, That boldness, fidelity, and a readiness to endure hardness, are absolutely necessary in the ministers of Christ. But as more agreeable to our present purpose, the propositions already laid down shall be considered.

I. THE character of a *good soldier*. This term is applied both to him who commands, and to those who obey. Thus we say of a renowned General, who at the head of his army had fought valiantly, that he was a good soldier. One of whose prime qualifications

1. Is *loyalty* to his Prince. Him he reveres under the august title of Sovereign, and loves under the endearing character of the father of his people : who will neither injure them himself, nor willingly suffer others to do it. And if at any time an injury is offered, he will rather attribute it to the mistake of the servants of the Crown, whom it is no treason to suppose fallible, than entertain any unbecoming thoughts of his King. So firm is he in his affection, that you may as well move the *Alps* as shake his fidelity, while the Prince appears to make the good of his subjects the grand end of his government.—Such a conduct has a natural tendency to render the Prince beloved by the people, who, in these circumstances, have nothing too dear to part with, if need be, in his service. Is interest wanted ? they stand ready to offer it, only let them have the privilege of GIVING it themselves.—Is it expedient to take the field ?
stimulated

stimulated by unshaken loyalty to a Prince, whose reign is distinguished by equity and moderation, they will not hesitate to offer Him their assistance.—When this is the case, happy the King, and no less happy the people.

BUT should a suspicion take place, be it well or ill founded, that the Sovereign is inclined to favour oppression, it will at once tend to lessen that affection. And should such suspicion become a confident persuasion supported by facts, the greatest indifference, if not aversion, succeeds that loyalty which formerly had warmed their hearts. This remark was exemplified in the tyrannical reign of *James II.* whose subjects were so far from justifying his conduct, that it became intolerable; hence they received the Prince of *Orange* with open arms, and readily assisted Him when He came to free them from the yoke. What could the unhappy King do when deserted by the people, and justly obnoxious to their resentment? Conscious of his mal-treatment of them, and fearing the consequences, He made his escape to *France*. An event this that ought ever to be remembered with gratitude to God, and affection to that brave Prince, who under Him delivered the British nation from impending ruin; and established the royal succession in the illustrious house of *HANOVER*.—Which may God long preserve, as the bulwark of the Protestant interest, and the security of our happy constitution.—And let all the people say, Amen.

FROM hence it is apparent, that the happiness and safety of a Prince, depend on the loyalty and affection

affection of the people : and loyalty, a necessary qualification in a good soldier, can only be secured by moderation and justice. It is therefore in the power of a Sovereign, either to alienate the affections of the people from Him ; or to attach them to his interest. If He consults their good, and is tender of their rights and privileges, they love and honour Him ; but if He appears tyrannic, and does not regard them, they become averse to Him : mutual confidence is entirely destroyed. This is a most lamentable condition for a kingdom to be in ; *divided against itself*, inspiration assures us, *it cannot stand*. In such a situation *blessed are the peace makers*, who exert all their influence ; and make use of every probable method to heal the breaches and restore union to the nation. Their names will be had in perpetual remembrance. Ages yet unborn shall call them blessed. While the men who love to stir up strife by sowing the seeds of discord, shall be remembered with reproach.

2. I PASS to observe that another essential part of the character under consideration, is *fortitude*. The sacred writers repeatedly describe the men of the sword by saying, that they were *mighty men of valour*.—Fortitude is a moral virtue, by which a man is enabled to keep possession of himself in a time of threatening difficulty, and to act according to the dictates of reason. Of all men in the world, none stand more in need of this virtue than those who are called to the field of battle ; for *every battle of the warrior is with confused noise, and garments rolled in blood*.

Let us suppose ourselves on an eminence, observing the conduct of two armies. They form in order of battle ; every officer takes his post. Thus formed they march towards each other ready for engaging, with drums beating, and colours flying, while their burnished arms dazzle the sight.— Now death stares them in the face. What shall that man do who is devoid of this important virtue ? for this is the hour to try his courage. The pusillanimous will quake with fear, his face gather paleness, his knees smite one against another, and supremely anxious for his own safety,

—Feels a thousand deaths in fearing one.—*

But the men of fortitude, a perfect contrast to the former, in hope of victory begin the fight, and stand like brazen walls against the fiercest onsets of the enemy ; and with undaunted bravery maintain the contest, until they either conquer, or die.

WHEN *Pyrrhus* had obtained a victory over the *Roman* army, under the command of *Publius Valerius Lævinus*, he walked among the slain, whom when he saw with sternness in their countenances, although dead, is said to have held up his hands to heaven crying out, “ I could have been master of the world, if such soldiers had fallen to my share.” A noble character !——

FORTITUDE is especially necessary in those who command. They are not only to lay the plan of operation, but to see it executed. They are to head the troops, and lead them forth to the fight ; taking a part in the hardships and dangers themselves. And much depends on the conduct of the commanding

commanding officers. If they appear intrepid, and on any hazardous enterprize push forward, the troops are ashamed to be tardy ; the fire kindles, and presently runs through the whole body like a shock of electricity. It was enough with the *Roman* soldiers that *Cæsar* was in sight ; they then stretched every nerve, each man was anxious to signalize himself in the presence of his General, that he might obtain his plaudit. Death was forgotten ; *Cæsar's* praise was all.

AT the time of action, example in this respect, as in many others, has a powerful influence ; especially the example of officers who are happy enough to be beloved by the men. On them they fix their eyes, and are ready to follow or to defend them.—But should the Gentlemen who command, be destitute of this important virtue, and in a time of danger act the despicable part of coward ; they stain their character with indelible infamy, lose the day on which, perhaps, the present all depends ; and leave the field the place of triumph for their enemies. Not so the men of valour. They discharge the trust reposed in them with fidelity ; and choose rather to die lamented, than to live and bear the load of universal contempt. * How died the celebrated General WOLFE, whom it would be a crime to forget. The impression made on our minds by his sad catastrophe, is not yet defaced. Some of us, was it practicable, would be ready to go to his grave and weep there. We are informed,

B 2

“ That

* Dulce & decorum est pro patriâ mori.
Mors & fugacem persequitur virum ;
Nec parcat imbellis juveniæ
Poplitibus, timidove tergo.

“ That he first received a wound in the wrist ;
 “ but that he might not discourage his troops, he
 “ wrapped it up in his handkerchief, and encourag-
 “ ed his men to advance ; soon after he received a-
 “ nother ball in his belly ; this also he dissembled,
 “ and exerted himself as before ; when he received
 “ a third in his breast, under which he at last sunk,
 “ and suffered himself, unwillingly, to be carried
 “ behind the ranks. As he lay struggling with the
 “ anguish and weakness of three grievous wounds,
 “ he seemed only solicitous about the fortune of
 “ the battle. He begged one who attended, to
 “ support him to view the field ; but as he found that
 “ the approach of death had dimmed, and confused
 “ his sight, he desired an officer, who was by him,
 “ to give him an account of what he saw. The
 “ officer answered, that the enemy seemed broken ;
 “ he repeated his question a few minutes after, with
 “ much anxiety, when he was told that the enemy
 “ was totally routed, and that they fled in all parts.
 “ Then said he, I am satisfied ; and immediately
 “ expired.” *——This, to speak in military lan-
 guage, is to die in the bed of honour.

In horrid pomp of war the soldier dies.

3. But what advantage could arise from the most
 unfeigned loyalty, and undaunted bravery, without
 a competent *knowledge* of the art of war ? These
 alone would be no security to the Prince or to our-
 selves. The former would lead us to relent every
 indignity offered to his royal person or govern-
 ment ; the latter would be attended with eagerness
 to defend Him and ourselves, and to chastize the
 common

common enemy: but without a proper acquaintance with the best methods of defence, we should be likely to fall an easy prey to the men, whom justice calls us to oppose.

A GREAT degree of boldness will be productive of rash actions, if the persons are not at the same time well acquainted with the military art. It is a matter of importance *when, where, and in what manner* to attack an enemy. These things must be determined by the judgment of experienced officers. Hundreds of lives have been sacrificed, and the battle lost through the rashness of some, who have had more resolution than knowledge. On the other hand, victories have been gained in the midst of many improbabilities, and doubtful circumstances, by means of the skill of the troops. This was the case of the *Roman* army when suddenly attacked by the people of *Hainault*, who were brave soldiers. The *Romans* had not even time to fix their standards, to put on their helmets, uncover their targets, or make any necessary preparations for engaging: yet so great was their skill and experience in the art of war, that a historian assures us, they could as easily tell what ought to be done, as if they had been commanded by an experienced officer.

WE find by the sacred history, that *Abraham* not only taught his domestics the fear of God, but the art of war. For when *Lot* his brother's son was led away captive by the Kings who had plundered *Sodom* and *Gomorrhah*, he armed his trained servants born in his house, three hundred and eighteen, and pursued them, and rescued *Lot*. Observe that *Abraham* had a small army of well-disciplined troops

troops in his own house. He knew that he was in danger from his enemies ; and concluded that it was perfectly compatible with the character of a good man, to put himself into the best posture of defence, and if called to it, to repel force by force.

THIS preparation he had made in his family long before the captivity of *Lot* : hence when that event happened, he could immediately collect his servants into a body, who had been trained to martial exercises, and pursue his enemies. They were not, when a pressing emergency called for their speedy and resolute assistance, to be initiated in the art of war ; no, this they had been taught before ; and therefore were ready to accompany their leader, and to *venture their lives in the high places of the field*.—A man of *Abraham's* amiable character is worthy of imitation !

IN what a respectable condition was the militia at the time of *David's* accession to the throne of *Israel* ; a narrative of which we have 1 *Chron.* 12. Of the *Gadites* it is said to their lasting honour, that *they were men of might, and men of war fit for the battle, who could handle shield and buckler, whose faces were like the faces of lions, and were swift as roes upon the mountains*. And the general character of those who went up to *Hebron* to *David* to make him King, is, that they were *expert in war* ; without which it is impossible to be a *good soldier*.

4. To the preceding qualifications must be added, an *ability* and *readiness* to endure hardships. *St. Paul* particularly mentions this part of the military

litary character, and exhorts *Timothy* to learn it, seeing he was called to fight the good fight of faith.

SOLDIERS will be inevitably called to pass thro' a scene of difficulties. How can it be otherwise, when the cause of their country renders it necessary for them to leave their comfortable habitations, and agreeable connections, and take the field?—Sometimes, in order to obtain an advantage of the enemy, they are obliged to make forced marches; to travel day and night; by which means they are not only subjected to great fatigues, but the loss of sleep; and have no time to attend to their regular meals, but are glad to catch the coarse morsels as they can. At other times, when apprehensive of immediate danger, it becomes necessary for their own safety to lie all night on their arms; and to be ready at a moment's warning to engage in battle. And when the engagement proves long and obstinate, their fatigues are greater than can well be imagined, occasioned by want of refreshment and continual action. Besides which they are unavoidably exposed to all the inclemencies of the weather.—From this imperfect account of the hardships of a military life, it is manifest that men can no more be good soldiers, without learning *to endure hardness*, than without valour or skill in arms.

5. It may be proper also to observe, that there is a due *subordination* in *military*, as well as in *civil* establishments. Some are called to command; others are bound in duty to obey. And without such subordination, neither the state nor the militia could ever be in reputable circumstances. Were there

there no persons clothed with authority, there would be none to call delinquents to an account ; consequently every one would do what seemeth right in his own eyes.

REGULARITY in the militia is allowed to be absolutely necessary : but how shall it be attained, if the soldiers do not pay a proper regard to the authority of their officers ? Who, it is taken for granted, will command nothing that is incompatible with reason, or the laws of God. If they should, obedience instantly becomes a *crime* instead of a *duty*.

I MAY therefore with propriety on this occasion, remind my brethren who are called to bear arms in their respective companies, that obedience to their officers is an important part of their duty, and essential to the character of a good soldier.—It is mentioned to the praise of the children of *Issachar*, that *they had understanding to know what Israel ought to do : the heads of them were two hundred*, and ALL THEIR BRETHREN WERE AT THEIR COMMAND. * May the same thing ever be predicated of the numerous militia of the *Massachusetts*. †

THE Gentlemen who sustain commissions are our brethren ; these they have accepted, not from any prospect of personal emolument ; on the contrary, they are at a considerable expence ; but it is to be presumed, with a design of encouraging a martial spirit. Let us, my fellow-soldiers, concur with them in the usual design, by yielding that
obedience

* 1 Chron. 12. 32.

† The Militia of this Province consists of 85000.

obedience they have a right to require, and which is of great importance in forming the character now under consideration. To which add,

6. **SECRECY** and *dispatch*. These have been found to facilitate many military achievements. The plan hath been laid, and the enemy attacked before they have had the least intimation of the design, and thereby the conquest hath been easy, and with the loss of but few lives. Whereas had they been previously informed of their danger, they would no doubt have been in readiness, and the attempt either frustrated, or attended with the most horrid slaughter. Witness the siege of *Louisbourg*, in 1745, of which the enemy were intirely ignorant, until the fleet from this place arrived at *Gabaron-Bay*, which is within four miles of the rampart of that city.

7. It also belongs to good soldiers, carefully to avoid the methods of cruelty. *And the soldiers demanded of John the baptist, saying, and what shall we do? And he said unto them, Do violence to no man.*—It was observed near 70 years ago in this place, on a similar occasion, that “This order of
“men are too much devoted to blood, plunder,
“and rapine: too many of which chuse to fight
“in satan’s camp; to march in his *foriorn* in the
“way to destruction; as if they were resolved to
“storm the kingdom of darkness, and to take it
“by violence.”* We, alas, have seen the truth of this remark exemplified in the tragical affair of

C

March

* Rev. Mr. Pemberton’s Artillery-Election Sermon, preached 1701.

March 5th ; * on account of which we have wept fore, our tears are still on our cheeks : which doubtless will be a mournful anniversary in years to come. And it is but entertaining such an opinion of his Majesty's paternal regards for his subjects, as they ought ever to cherish, to suppose that He has wept, or will weep with us over the *Five* unhappy men, who fell on that gloomy night.—What heart is hard enough to refuse a tear ?

MEN cool and dispassionate, however differing in political principles, will allow, as a dictate of reason, humanity and religion, that these things ought not to be so. The men of the sword are to defend, not to destroy their fellow-subjects ; to secure, not waste their property.

8. AFTER all that has been said, the character would remain incomplete, were we not to call in the aids of religion ; by which we are taught as an important preliminary, to seek direction of heaven when about to engage in war. And when satisfied that there is just cause of taking up arms, instead of rushing

* The 5th of *March*, like the 5th of *November*, will be remembred in *America* as long as the sun and moon shall endure. However well a wound may be healed, a scar always remains. So, however satisfactorily to the Colonists the present disputes may terminate, they will not forget the names of those, who were the cause of troops being quartered in this Metropolis in a time of peace ; nor the errand on which they came : but above all the horrid Massacre of so many of our brethren. Their blood like *Abel's* is vocal ; it crieth from the ground for justice to HIM who *sancteth in the congregation of the mighty* ; and who *judgeth among the gods* : and who cannot be diverted from making the strictest inquisition for blood.

rushing forth to meet the armed men under the influence of self-confidence, to obtain a character, or from a thirst for blood and spoil ; it shews us that the glory of God should be the ultimate end of all our actions. And that we should go to the field as *David*, that pious warrior, went to meet *Goliath*. *I come to thee*, said he, *in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied*. He did not trust in himself, but in HIM who had delivered him from the paw of the lion, and from the paw of the bear.

ABOVE all, of how great importance is it that soldiers should have something to remove their fears of death, seeing they are called to the most perilous enterprizes. When they face an enemy, they cannot tell but that the next discharge will number their bodies with the slain, and send their immortal souls to the world of spirits.—Here then religion is *the one thing needful*.—Are there any in the camp under awful apprehensions of the wrath of God for sin ; who fear their enemy lest they should be cut down in unbelief ? The religion of Jesus, a glorious reality, sets before them a method in which God can be just, and the justifier of them who believe in his dear Son. And at the same time opens to the faithful a transporting prospect beyond the grave, of an infinitely happier state of being, in which the nations will learn war no more. They who believe these divine sentiments, and are interested in them, may go to the field of battle, saying, *To live is Christ ; and to die is gain*. For *they know that if the earthly house of this tabernacle were dissolved, they have a building of God, an*
C 2 *house*

house not made with hands, eternal in the heavens. Verily there are no sentiments so immediately calculated to make them who believe them *wax valiant in fight.*

ON the contrary, if the soldiers are in a state of impenitence, and have no part, or lot in this matter ; they may well tremble at the sound of the trumpet and the alarm of war ; not barely with fear of losing present existence, but of being engulfed in future misery.

II. I now beg leave to suggest some things with a design of reviving the spirit of our militia.

THE founding this Ancient and Honourable Company by the Legislature, the encouragement they have continually given it, and the many laws that have been passed respecting the military, convince us, as before observed, that it hath at every period, since the first settlement of the province, appeared a matter of importance to our wisest men, that the militia should be kept in a respectable condition. After all something seems to be still wanting——We have degenerated in a great degree from,

I. THE noble spirit of our ancestors. They, under the influence of love to God, and his divine religion, sought an asylum in these wilds of *America* from every species of oppression. They left their native land, and many delights of life, and came to these shores in order to enjoy that liberty wherewith Christ had made them free. Here they had to encounter with all the unavoidable hardships of a new
and

and uncultivated country : and what was still worse, with the tribes of barbarous Indians, whose tender mercies were cruelty. Many and bloody were the wars they had with these inhuman foes. They were called to endure hardness as good soldiers ; and like *Nebemiah's* workmen, to hold a weapon in one hand, while they wrought with the other. Every man had his sword on his thigh because of fear in the night.—While they discovered a tender concern for the honour of God, and appeared to have religion at heart, they fought bravely on many hazardous occasions : thereby making it evident, that they thought the character of a *good soldier*, was not repugnant to that of a *real christian*.

To particularize all the instances of their fortitude would be unnecessary ; seeing it may be taken for granted that you are not ignorant of a history, in which you are so immediately concerned.

THAT the art of war was taught, and a military spirit promoted from time to time by our predecessors, our appearance in the house of God this day, is an evidence. And on many occasions, when his Majesty's service required it, *they have jeoparded their lives unto the death in the high places of the field*.—To whom, under God, will you attribute the important conquest of *Louisbourg* in 1745 ? To a body of troops collected from the provinces of *New-England*. They were *militia* ; men who voluntarily left their various occupations, to encounter the hardships and dangers of a campaign ; not exceeding 4000 in number. This handful of brave men, with the smiles of heaven on their arms, conquered a city, which, says one, in the opinion of its Governor

vernor and citizens, as well officers as soldiers, civil and military, could never be reduced by less than 30000 men.

THE sense the British Parliament had of this conquest, and of those who obtained it, is apparent in the promotion of General *Pepperrell*, to the dignity of a Baronet; and Commodore *Warren*, to be Admiral of the Blue. Also in reimbursing the people of *New-England* the expences they had been at in the expedition. *

THE readiness of this people to take the field was discovered in 1746, when apprehensive of an invasion by the *French*. The alarm having spread through the country, our brethren from various parts in great multitudes, ready for the fight, crowded this Metropolis.—And as a recent instance of the loyalty, and military spirit of our inhabitants, we may remember, that this province alone furnished his Majesty with 7000 men annually, for three years † successively, to assist in carrying on the war in *America*. Brave men have lived in *New-England*; brave men no doubt still live.—May every breast be fired with emulation to maintain the same martial spirit. And as *Cæsar* said to his army in a very critical situation, not having time to address

	£.	s.	d.
* The Massachusetts, - - - - -	183,649	2	7
New-Hampshire, - - - - -	16,335	13	4
Connecticut, - - - - -	28,863	19	1
Rhode-Island, - - - - -	6,322	12	10
Captain Gibson, a Volunteer. - - -	547	15	0

† The years 1758; 1759, 1760.

dress them as usual, "Forget not your former bravery;" so might it be said with propriety to our militia, if they were assembled in this place to day, Forget not the bravery of your ancestors, but diligently labour to cultivate the same spirit. Blessed be God we are not called to unsheath the sword, and to take the field at present; but a time may come, when his Majesty's service, and the cause of our country may demand our help.

2. It behoves us therefore, as we wish to see the militia raised to its former glory, to be punctilious in our attendance on the stated days of training. Four times a year, as required by law, can never be deemed a hardship. Instead of being *less*, would it not be for our advantage to appear *more* frequently in the field? And when there, to spend more time in going through the various exercises? Practice makes perfect. How can it be supposed, that a regiment that meets but once a quarter, and when they do meet, stay no longer than to answer the law and save their fines, will ever make a proficiency in the military art? It was the custom formerly for the troops to spend the whole, or the greatest part of the day in the field; allowing themselves a short time only for necessary refreshment. The revival, and continuance of this practice would, in all probability, have a useful tendency.

CONTINUING so many hours in the field, it may be alledged, is *fatiguing*. Puny soldiers, if any such there be, who have not yet learned to endure hardness. He who makes such an objection, if it is possible any among us should make it, will blush when he considers what fatigues and hardships his progenitors

progenitors endured, in their long and bloody wars with Savages ; and on other occasions when called to the field of battle. If we cannot endure the fatigues of one day's campaign in the sight of our very habitations, what would be the consequence, if we should be called to march miles from home, every man with his knap-sack on his back, and there to fight an enemy ? Let us inure ourselves to these fatigues now, that we may be prepared for greater, if called to endure them.

THE prospect would be truly encouraging, if our brethren in general were ambitious to appear in the field on these occasions, well accoutred, their arms in order, and nothing wanting ; each man anxious to rival his brother soldier. A laudable ambition this, and of great utility in the militia. How far it prevails every one may judge for himself.—The Honorable Company who have called us to the house of the Lord, to sanctify their arms by the word of God and prayer, merit the praises of their brethren ; together with the respectable *Train of Artillery*. * Besides these, there are a few Companies in some of the towns in the Province, commanded by Gentlemen who possess the true martial spirit, which are an honour to themselves, and their officers. From hence we learn what they all might be, if equal pains were taken by those who are appointed to the command.

3. To which indeed must be added as indispensably necessary, the *concurrence* of the troops. For however ready the commanding officers may be to attend

* A Company in this Town commanded by Captain ADINO PADDOCK,

attend to their duty, if the troops do not chearfully concur with them, it is impossible that they should ever make a reputable appearance in the field. The want of which at present, may, with all becoming deference to this venerable Assembly, be deemed one grand cause of the present declining state of the militia.

IN this town there are above 2000 men able to bear arms ; many of whom are excused from duty, except in cases of alarm : others, inattentive to the importance of a well disciplined militia, chuse rather to pay their fines than appear in the field. Permit me with modesty to ask, How it is possible, things continuing thus, that the regiment should appear either complete or respectable ?—Whereas, would gentlemen of reputation among us, set the good example, it would render our militia reputable, and tend to increase the number of volunteers in the service. Hence it is in their power in a great degree, to strengthen the things which remain in this respect, and seem ready to die. This among other things, would be an evidence of a truly public spirit, and an honour to those who should lead the way.

4. I WILL only add under this particular, That it is absolutely necessary to exclude *luxury* from the camp. The plainness and simplicity of our ancestors with respect to their manner of living, may reasonably be supposed to have contributed much, to that greatness of mind which they often discovered. Luxury tends to enervate the body, to fill it with disease, to render men effeminate, and unfit them for every manly enterprize.

IN what a miserable condition did *Albinus* deliver up the army to *Metellus*, upon his receiving the command, after the shameful treaty of *Aulus* with

Jugurtha. They had been spoiled by the methods of indulgence ; and were not disposed for action. Before that brave Commander could attack *Jugurtha*, he was obliged to break them of old customs, and to inure them to hardships. For this purpose, *Salust* informs us, he ordered out of the camp all the supports of idleness—He also marched his army daily to the right and left ; obliged them to fortify the camp with a rampart and ditch, just as if an enemy was near, &c. Thus in a little time they became fit for service. Like causes will produce like effects. Luxury is a soldier's greatest enemy—And even should we never be called to the field, the banishment of this vice from among us, would be attended with great advantages to us as citizens.

III. It remains that we advert a little to the necessity of these warlike preparations, even in a time of peace.

SELF-DEFENCE is an established law of our nature, and a first dictate of common sense ; which has never been superseded by any written law of God, or by the religion of Jesus. During the old testament dispensation, wars were entered into and carried on by divine authority and direction ; which appears in many instances. And some of the best of men were the greatest soldiers, as *Abraham*, *Joshua*, *David*, &c. And even in the New-Testament, we learn by implication, though not by any positive precept, that what we understand by *defensive war* is lawful.

WHEN the soldiers asked *John*, what they should do ? he did not take the opportunity, which was very favourable, to inform them that their employment was unlawful ; but rather directs them to *do violence to no man* : meaning that they should not be ready, upon every little, insufficient pro-

provocation to draw the sword and wound a fellow subject. And farther exhorts them *to be content with their wages*; which plainly implies a continuance in their employment.

WHEN *Peter* went to *Cornelius*, a devout centurion, or captain of an hundred men by divine command, * we do not read that he made any attempt to convince him, that the military character was incompatible with the gospel of Christ. Sure we are that this inspired apostle, would not have left the pious centurion under the influence of a single error. His silence therefore in this matter, implies that a man may be at the same time a real disciple of Christ and a good soldier. •

THE same thing is taught us by Christ himself. *If my kingdom were of this world, then would my disciples fight, that I should not be delivered to the Jews.* † The reason why they were not suffered to defend their master, was, his kingdom was spiritual • but he declares, had it been temporal, they would have fought in his defence, agreeable to the maxims of earthly Potentates. Therein teaching us, that to defend ourselves is lawful. And to be in readiness to do it,

I. BECOMES necessary from this single consideration, *That those lusts which are the grand source of wars and fightings still remain.* Fallen human nature is the same now it ever was.—Different men may indeed be under the influence of different vicious passions, such as ambition, revenge, avarice, &c. Yet these various lusts when indulged, naturally tend to disturb the repose of others, and to bring on acts of hostility; either between members of the same community, or neighbouring states. An *ambitious* Prince, thinking his dominions too contracted,

D 2

may

* Acts 10.

† John 18. 36.

may enter into a war with his neighbours in order to acquire a greater extent of territory. Another under the influence of *avarice* may take up arms in expectation of filling his coffers.—A third having tried his fortune in war, and been repeatedly defeated, concludes a peace with the conquerors only with a view of repairing his losses, and of augmenting his navy and army ; that at some future period he may have it in his power to be avenged on them. This we have abundant reason to believe is the case with our natural enemies the *French* and *Spaniards* ; over whom, through the blessing of the Lord of Hosts on our arms, we have *triumphed gloriously*. Witness the series of victories obtained by the British forces during the last war. Their hearts glow with revenge ; in peace they prepare for war ; and no doubt will endeavour to take an advantage of us. It is possible therefore, that we may be invaded, though at present some may think it a remote, and an uncertain event : consequently it becomes us to be ready to make a vigorous, and a skilful opposition.

If we may judge from the common conduct of too many in our own nation, two pernicious maxims seem to be adopted. The first is, *That all attention to the art of war may be laid aside in time of peace*. The other is, *That our dependance in a time of war is to be on the standing army*. Both ought to be exploded, as they tend in their influence to prevent the militia of the kingdom from ever becoming respectable. Besides, we have reason to expect that our state of tranquility will sooner or later be disturbed. Thus it has been in days past ; thus it may be again. Let us only suppose that the enemy should attack us in the beginning of a war ; in what a defenceless condition should we be, if our fortifi-

fortifications are suffered to crumble to pieces, and the use of arms is neglected ?

A STATE of security is both shameful and hazardous ; of this we have a striking instance in the case of *Laiſh*. *They dwelt careleſs—quirt and ſecure, and there was no magiſtrate in the land to put them to ſhame in any thing.* The conſequence was, that they fell an eaſy prey to their enemies.

To depend wholly on a ſtanding army, is alſo prepoſterous. For however uſeful they have been in time of war, and may be again ; we will ſuppoſe that any part of his Majeſty's dominions ſhould be invaded at a juncture, when the army was at too great a diſtance to come to their aſſiſtance ; or when their united force was neceſſary elſewhere : what would be the conſequence ? Doubtleſs the Prince muſt ſuffer the loſs of that part of his dominions, through the want of a well diſciplined militia.—Beſides, the inhabitants of a country have every thing dear to fight for. They have lives, liberties, eſtates, wives, children, &c. If they will not labour to defend theſe, they cannot be poſſeſſed of the ſpirit of men.

2. I MAY farther obſerve, that whatever renders us *formidable* to our enemies, and tends to prevent an invasion is neceſſary. And nothing will do this more effectually, than to keep our fortifications and militia in good order.

If a Prince meditates a blow againſt a city or country, the firſt inquiries generally are, How is it as to natural ſituation ? What the condition of its fortifications ? What the number of its militia ? Are they a ſecure effeminate people, or bold and enterprizing ? Ignorant of, or well acquainted with the uſe of arms ? Theſe circumſtances, of which he can eaſily gain intelligence, determine him whether

or no to attack it ; and if he does, what force will be sufficient ? If upon the whole, it is found to be well fortified, and inhabited by a people of a martial spirit, these considerations may happily prevent their being disturbed.—But should they be invaded notwithstanding, they will be in a condition to defend themselves. A well-disciplined militia is the beauty, and under God, the security of a country.

1. THE PREMISES naturally lead us to reflect on, and bewail the miserable condition of this apostate world. How is human nature fallen from its pristine glory ! *God made man upright, but he hath sought out many inventions.* In his state of innocence he sustained the moral image of his God, enjoyed peace with HIM, composure in his mind, and possessed a most friendly temper. Benevolence was written on his heart as with the point of a diamond. He knew not what it was to be tormented with ambition, covetousness, or any other of the vicious passions. But the crown has fallen from his head ! He has passed, horrid transition ! into a state of rebellion against heaven ; and is sadly influenced by that tyrant *lust* ; from whence come wars and fightings. And the scriptures speak of this revolt in terms of universality—*The WHOLE WORLD lie in wickedness—ALL have sinned.* And this horrid thing which extends to *ALL*, hath changed a paradise into a field of blood. And man who once appeared in dignity is intirely despoiled of it : to secure ourselves against the effects of whose malevolence, we are reduced to the necessity of having every man his sword on his thigh.

2. It follows, that whatever is calculated to subdue this evil and bitter thing, has a tendency to preserve peace amongst men. May I be permitted to suggest, that this matter more immediately belongeth

to my Reverend Fathers and Brethren, whom the great Head of the Church hath entrusted with his gospel, which is the only effectual remedy against the dominion of lust. It is theirs especially as good soldiers of Jesus Christ, to *wrestle against flesh and blood, against principalities, against powers, against the rulers of the darkness of this world, and all spiritual wickedness*; knowing that *the weapons of their warfare are not carnal, but mighty through God, to the pulling down strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ*. It is theirs to propagate the doctrines of the cross, which are the wisdom and power of God; and so far as they are really believed, they become influential in preventing animosities and contentions. *The wisdom that is from above, is first pure, then peaceable, gentle, and easy to be intreated, full of mercy, and good fruits*. If all men were under the influence of the religion of the New-Testament, wars would cease to the ends of the earth. But we know by sorrowful experience that this is not the case, in the present state of the world.

3. THEREFORE the art of war is still necessary; and consequently the *continuance* of this *Antient and Honorable Artillery-Company*, is as expedient as its *original institution*. It was founded we know in the infancy of the province, when infested by cruel Indians, as a school to train up officers for the militia; some of whom have played the man for the people and the cities of their God, and though now numbered with the dead, they are remembered with affection. The appearances of this day convince us, that the spirit with which they were animated is not extinct; it lives in a degree in their posterity, who breathe

breathe in the same air, and have drank deep into the same principles ; though alas it has too much decayed. Nevertheless, thus approved and encouraged by His Honor our Commander in Chief, in whose hands the power of the militia is, we hope for its abundant prosperity. And that the Gentlemen of this important institution, will persevere with unremitting diligence in their laudable endeavours to promote military knowledge. May they go on and prosper, and the Lord be with them.

THEY will particularly remember while thus employed, that religion is the grand accomplishment. The *christian* and the *good soldier* are not inconsistent with each other. It is of the last importance that they *have on the whole armour of God : having the loins girt about with truth, and having on the breast plate of righteousness, the feet shod with the preparation of the gospel ; above all taking the shield of faith, that they may be able to quench all the fiery darts of the wicked ; also the helmet of salvation, and the sword of the spirit, which is the word of God—thus will they be able to withstand in the evil day.*

How fine. We have cause of rejoicing, that however wars and fightings may be expected in the present state of things, that a period will come, when peace shall flow down like a river. Then *the people shall beat their swords into plough-shares, and their spears into pruning hooks : nation shall not lift up sword against nation, neither shall they learn war any more. And the kingdoms of this world shall become the kingdoms of our God and of his Christ ; and He shall reign forever.* To whom be glory and dominion world without end. AMEN.

