

T H E  
D U T Y *and* C H A R A C T E R  
O F A  
N A T I O N A L S O L D I E R,

R E P R E S E N T E D I N A  
S E R M O N

P R E A C H E D, J A N U A R Y 2, 1779.

*At the High Church in Hull,*

B E F O R E T H E  
N o t t i n g h a m s h i r e M i l i t i a,

C O M M A N D E D B Y  
L o r d G e o r g e S u t t o n,

*On the Delivery of the* C O L O U R S *to*  
*the* R E G I M E N T.

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L O N D O N:  
P R I N T E D for J. J O H N S O N, No. 72,  
S t. P A U L ' S C H U R C H - Y A R D.

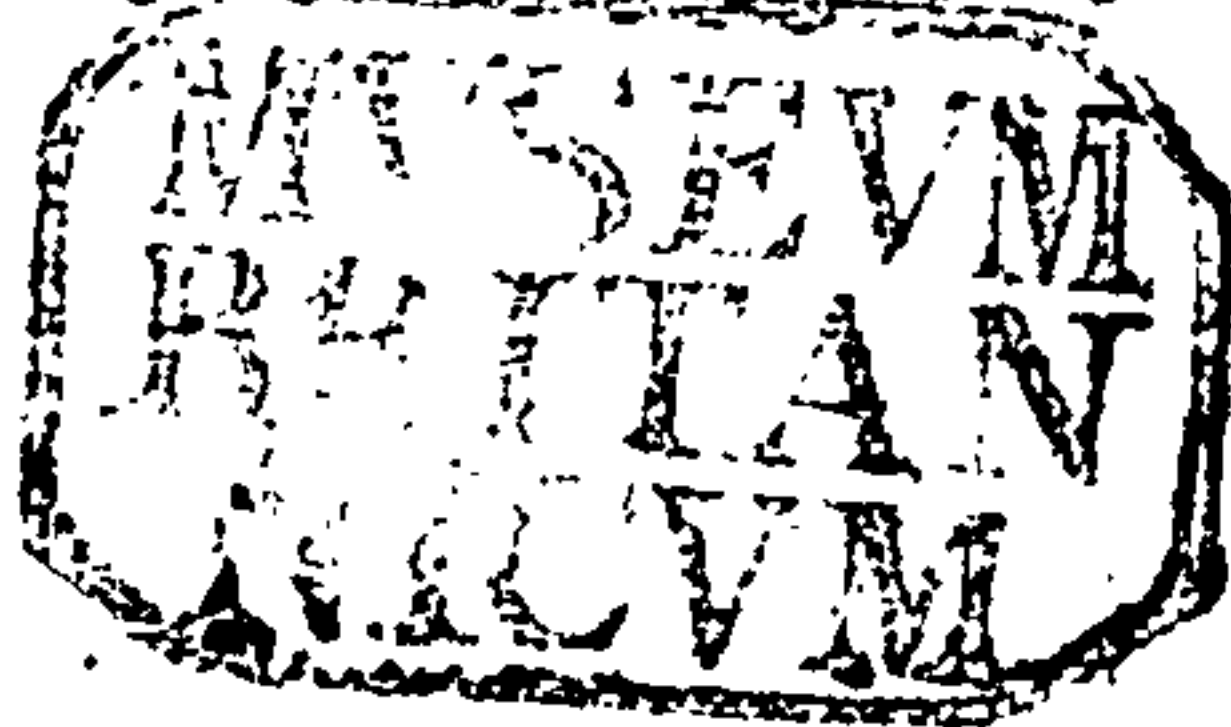
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M, D C C, L X X I X.



## N O T E.

*The Judicial decision mentioned Page 28, was furnished to the Author by the memory of a Friend, and agreed with his own recollection. But as he is just informed that the Officer was not Joyce, but Hacker or Axtel, he intreats the Reader to excuse this mistake, and the rather as it is the Fact, and not the Man, which is of importance to the argument.*



**NEHEM. VI. 11.**

*And I said, should such a Man as I flee?  
And who is there, as being as I am, would  
go into the temple to save his life? I will  
not go in.*

— *Should such a Man as I flee?*

**A** Noble example, revered by all, imitated by few; at least in a luxurious and enfeebled age, which cannot bear the awful calls of virtue, honour, magnanimity. But whether few or many, it is to such examples that society is indebted for all that it has known of happiness; these are its avengers and saviours; these wake the sleeping virtue of a nation, and knowing no retreat themselves from duty, strike fear into the unprincipled and vicious. Yes! it is an Intrepidity, resting like that of Nehemiah on a faith in God, a sense of virtuous honour, and

and a generous love of Country, that lifts a man above the weakneses and dependencies of his nature, inspires his soul to dare, and enables him to perform up to the full height of his daring ; and if called to act from a superior station, gives him to walk like a God amidst his fellow-creatures, a God in power, as in blessing. Shall such a Man as I see ? is the quick indignant reply of every gallant spirit ; it is what every British Citizen and Soldier should find to say in every moment of conflict, difficulty and danger. I cannot address you therefore from words, more happily suited to the occasion on which you are met, more pointedly expressive of the character which it becomes every one of you to sustain.

I could wish to preface my address with a particular review of this great man's life, that you might yourselves collect the principles from which his magnanimity was derived, and which  
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it behoves you to cultivate, if you hope to act up to his example. But I have no time unless for the application of such a review ; and it is the less necessary, as the materials from which it must be drawn, are in the hands, I trust, of every one of you, and obvious to him who reads. His history presents to our view a mind, in which Piety and Public Spirit were predominant, which invited him in the fairest road of duty, which repelled fear from his heart, and forbade him to think of security but in a virtuous and undaunted perseverance. Other principles might be suggested as co-operating to the same effect ; but these two are the originating ones, sufficient to account for the magnanimity of his character, and sufficient to produce the same spirit in every breast, in which God and Country have obtained an equal interest. You are Englishmen, and in that word ought to find every provocative to what is manly and generous : great as is the example of  
this

this noble Jew, every Englishman should blush to find in himself a soul less honest, less determined. His high rank in life gave him not so much advantage over the meanest of you, as you may derive from that better religion, and better country, which is your singular possession ; and which he is unworthy of, who in their defence does not feel himself more than man. The national militia of the kingdom are the honoured, the chosen guardians of all that is dear to it ; and to you, as one division of this respectable Corps, are this day confided the standards of your regiment, the pledge of your military union, which you are not to part from but with disgrace or death ; but they are only the emblem of that religion and liberty, which are the great standard of England. These deserted or lost, your Colours are but the Toy of Children and Fools, not worth the exertion of an Englishman to preserve, or of an Enemy to win. That you  
may



may never act therefore beneath the expectations of your Country, permit me to press upon you the two great essentials of that noble fortitude, which this Jewish Heroe found from within himself in the hour of treachery and danger. Shall such a Man as I flee ?

Of the two requisites to the supporting such a character as that of Nehemiah, to be able to stand upon the same high ground, and with the same generous scorn, say to every cowardly temptation, shall such a man as I flee ? Piety is the FIRST. I hope there is no irreligious smile in this assembly at the mention of this demand ; that no one thinks I am in this speaking merely from my profession, as if it became me only of all who are present to lay the foundation of a good Citizen, a good Patriot, and a good Soldier, in piety to his God. I own, I do respect myself and my profession, but I speak this more from a respect to you, and you would have reason to resent the indignity if I thought  
otherwise

otherwise of you. For every one of you has the same interest in religion that I have, owes the same duty to his God, has the same to hope and fear from him, and will find the same noble support to every virtuous propensity from having God habitually in view. Piety is the consummation of every virtue, it is the finishing of every character; and as this vast and wonderful universe rests upon God, so the integrity of the human mind can rest firm and immoveable upon no other basis. History in it's long catalogue of Princes, Statesmen, Heroes, Citizens and Soldiers never exhibits a thoroughly great man without it. The Roman Empire, the greatest that this world ever knew, or perhaps ever will know, was founded in Piety ; and though the Gods of that admired People had no existence but in their deluded minds, yet were they Gods to them, and had a similar influence on the Roman Commonalty, as the One God whom we adore, ought to have upon the mind of every one of us.

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These Gods, the object of veneration to a Roman Soldier, the supposed witnesses of his faith to his country, to his commander, to his military duty, were officiously held up to him by the policy of the state ; he beheld them in the Temples, in the Highways, in his House, and in the military Standards; and as he hoped for protection here, and favour hereafter at their hands, he dreaded to offend them in every action. But the God of a Christian Soldier is in every object he looks upon ; He is without him and within him ; His eye is upon the movements of his heart, as well as of his life ; and every honest and virtuous hope which he entertains from him will be answered ; his expectations are derived from the promises of God, they rest upon that throne on which ten thousand Worlds are fixed. A British Soldier actuated with a well-informed Piety would be as much superior to the Roman in his highest glory, as the God of Jesus Christ is above the pictured and chissel'd Gods  
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of the deluded Heathen. And the British Empire, if it had wrought the piety of the New Testament into its political constitution with as much care as the Romans did their mistaken superstition, would've this have darken'd the Roman splendour ; by a valour irresistible, by a justice incorruptible, by a humanity that embraced all, it would have conquered and blest the world; conquered the mind, by diffusing the lights of true religion and the divine principles of free government, wherever its commerce should have extended, or its arms made impression; and blessed a world, by holding forth and participating the best interests of man to every nation of the earth. It is a notion as impolitic as it is vicious, that Religion is not to be looked for in a British Soldier; in him, who of all others ought to have the most, because he would have the best; because what he would learn of it in this enlightened land, would do him the most honour, surround his heart with the most generous,

generous chearfulness, and lift him to the noblest deeds.

With these Colours therefore which are delivered to your charge, remember the God, in whose presence you receive them ; and if the continual sight of them may assist you to recollect the impressions of the present moment, never may they fail to recal to your minds the idea of him, whose soldiers in the highest sense you are ; in a much higher sense than you can belong to any of your respected Officers before you, or even to your Sovereign himself ; all of whom are but as Men in his eye, who have no more to hope for from him than the meanest of you, whose temporary dignity and elevation is or ought to be the instrument of his glory, and for which, naked and stripped of every outward trapping, they must answer with you all at his righteous tribunal. The great duty which this God asks of you, and which

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you

you are always to bear in your minds, is above every other law to obey the laws of his Son, the sacred laws of the New Testament, nor ever to separate from the character of a Soldier, that of a good Man, of an honest, faithful Citizen.

You are supposed to be taken from the better and soberer classes of the People, with no brand of infamy, nor cast forth by society as unworthy to serve it in a more honourable line. It is yours to redeem the honour of a soldier, which ought never to have been disgraced by the allowed character of impiety ; it is yours to carry back with you into the walks of peaceable life, the decent, the sober man, the conscientious christian ; without which Society will give you no welcome when your term of military service shall be expired. For is it forsooth the privilege of a soldier to be set above his God ? of him more than others to be turned loose

loose from the duties of religion ? of him with a singular impunity to blaspheme the name, and sport with the terrors of the great King of Kings ? Disgraceful privilege ! which a Soldier ought to throw back with an honest scorn, and claim to himself equally with the best of men, the glory of serving his God, and looking up to him with hope and comfort. He, whose profession may the next hour call him to the generous sacrifice of life, ought above all to be at constant peace with his Maker, be prepared every moment to pass into his presence ; and not by abandoning himself to all profligacy, by a renunciation of the duties and hopes of Christianity, and by horrid imprecations be hurling defiance against that being, who hath life and death and eternity at his disposal.

But know further that you of the national militia are the military defenders of your Country's Religion : and



can you safely be trusted if you have no religion of your own ; if you have no sense of that purer Christianity which is your Country's boast, for which your noble Fathers bled, which with your Civil Liberty was so hardly earned, and which your Children hope to receive from you as the best inheritance you can transmit them. Be assured also that a Soldier's valour never was lessened by taking God and the interests of another world with him into the Field, but that many have been rendered invincible thereby. Piety and a zeal for manly liberty was all the distinction which the Soldiers of the Long Parliament enjoyed above the Cavaliers of Charles I. ; when that deluded Prince endeavoured to make his arbitrary will the law to parliament and the people, and collected under his standard all who had dispositions similar to his own ; and yet, with this distinction, they gave law almost to the whole world ; and revived, surpassed  
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the Roman glory. Let me persuade you then, as your first civil, and your first military duty, to obey God, to cultivate a faith in him, to respect his presence, to act with a regard to his favour, and stand firm in every trial from the hope of having him for your friend. Fear God, if you would rid your minds of every other fear; dishonour him not with your lips nor with your lives; and if no religious conversation introduce the reverent mention of his name, it would be well if he were never appealed to but in your devotions; or with one solemn voice of invocation in the day of your Country's battle, as the witnesses of that gallant conduct which you mean to shew, in which you mean to approve yourselves as the lovers of your country, of it's religion and laws, as the guardians of your Prince's throne, and the protectors of your fellow-subjects.

II. Another ingredient in the character

raſter of Nehemiah was Public Spirit, and muſt be an ingredient in the character of every man, who in all the trials of public life, would wiſh to ſay with the ſame unſhaken fortitude, “ Shall ſuch a Man as I flee ? The love of country has operated with ſuch force in all ages and nations, has been found united with ſo many excellent and amiable qualities, has been productive of ſo many bleſſings to ſociety, has been mentioned with ſuch applauſe by the wiſeſt of men, that we may well conceive it to belong to human nature, and be intended by God to ſpring up in the human mind. It is that affection which comprehends all the charities and endearing bonds of ſocial life ; the love of Parent, Wife, Child, Brother, Friend and Fellow-Creature ; the love of truth, order, decency, peace, juſtice, property, law, religion, and God unite to form the upright patriot, the man who with an honeſt  
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and benevolent warmth loves his country, the community in which God has placed him, in which he is to act his part as a rational, moral and benevolent Fellow-Creature. Men of the world, whose little and abject souls can feel no charity but that of self, nor taste any joy beyond the gratification of their own pampered lusts, may laugh at this romantic virtue, begotten forsooth upon some idle dreamer in his closet, and having no existence in active life, but as the unmeaning decoration of a popular harangue : but history lies, or greater men by far than they have acted from it in the most perilous encounters ; the very elevation and power which they abuse, sprung from the patriotism of their dishonoured ancestors ; their Country's greatness, in whose spoils they riot, issued from this fairy dream ; their falling country still subsists by no other bond ; and when the spirit shall be generally gone, themselves and their  
dissolved

dissolved country shall sink into insignificance, disorder, and ruin. Half taught Philosophers, and half made Christians, in whom a life of private and public profligacy has stifled this generous expansion of soul, may reprobate it as the narrower of a christian's heart, as unfriendly to that equal and universal good-will which the New Testament would inspire ; but while Jesus Christ, who came from the Father of the Universe, bids us love all mankind, God who has assigned to us our place amongst men, has left to most of us no wider expression of a christian benevolence than the ardent and affectionate love of country. Our country is the whole world to us ; we meet with our fellow-citizens, and our fellow-citizens only in all our walk through life ; and if not to them, to no other shall we exercise the enlarged charity of the gospel. This is permitted to us, and he who cheerfully answers to this humanity will find no reluctance

luciance in extending it to a fellow-creature, from whatever land he comes to him. No ! it is no vision of the closet, it is no narrower of the heart ; it is the spirit of the friendly God in us, it is the Gravity of the Moral World, and if it were not found in the bulk of the community, every political building would tumble like a baseless fabric to the ground.

I trust I speak to Englishmen, who feel for their country's honour, and as they love their fellow creature, their families and their God, love their Country, with whose prosperity all these endearing interests are interwoven. But you will say, the love of country is common to the rude as well as to the civilized ; to the slave of a lawless despot, as to him who has been nursed in the mild lap of English Liberty. Yes ! it is, but by no means to an equal degree, nor so as to inspire the soul with the same kindly warmth,



nor animate to the same heroic deeds ; because country is not of equal value to all. The wretch whose mind is lowered and debased by slavery, has nothing that he can ballance against life ; and this in trying encounters he will preserve by every base compliance, and cowardly retreat. But he who has known the blessing of free and equal law, if this must perish, with a manly indignation will toss life into the bargain ; he will face death in every ugly form, if he may but repel the tyrant's blow, and leave to his children that boon, without which they had better not been born. Hence the better soul which animates an English Soldier and Seaman, which has furnished to them for ages, under Princes weak and timid, as well as wise and brave, that intrepid, that enterprising, that unyielding spirit, which no nation besides has shewn in every encounter, because not drawing from the same liberal source. Every Englishman feels that his



his property, his home, his thought, his speech are his own, controuled by no lordly superior ; that he can walk on God's earth with as erect a countenance as the proudest man that breathes ; that he bows only to the law, to which the greatest bow ; that he enjoys an equal protection from injury, and if he but doffs his hat to title and wealth, it is a matter of grace and favour. This is the consequence which lifts a Briton above other men ; he feels himself to be a Man, with all the rights and dignities of a Man, such as God made him, and not degraded by human violence and wicked policy ; he feels with Nehemiah that it were a shame for such a man as him to flee, and 'till he meet an enemy who stands upon the same ground, who is of the same consequence in the world of God, a British Army and a British Navy is, and must be, unconquerable.

But to maintain this heroism, an

Englishman must know the blessing of that constitution which he partakes of, he must have some general but clear notion of the rank he holds amongst men. This is peculiarly necessary to a Soldier, and most of all to one who bears arms in the Militia of the kingdom. How shall a Soldier act with the spirit of an Englishman, if he know not what it is to be an Englishman ; with what security shall the offensive and defensive power of the kingdom be confided with men, who have no sense of the invaluable deposit which their Country has put into their hands. Know then that the actuating soul and principle of the English Constitution is public good, universal and individual good ; that with a distinction of rank, it knows no distinction of right ; owns no partialities, but embraces all under an equal protection ; that all orders from the King to the lowest Magistrate are mere expedients of public utility, and in this view but  
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the servants of the People, for whose happiness, not their own aggrandisement they are separated from their equal Fellow-Creatures. Men by nature equal, Englishmen who know and are in possession of this equality, do not lift fellow-men to a seeming height above themselves, as if it were a pleasure to contemplate an invidious spectacle, but as a sacrifice to the public security and welfare, as a generous trust, a sacred deposit of dignity and power to be returned with blessing to them all. That to guard therefore, if it be possible, against the abuse of power, that abuse which has ever been found to spring, from the rule of One, the factions of the Great, and the wild tumults of the headless Multitude ; the three Forms of Human Government, of a King, of the Nobles, and of the People, are united and blended into one ; that each have their distinct and separate privileges ; but that the supreme power of enacting laws, of declaring

claring what is right and what is wrong, of affigning the punishment of this wrong, of levying taxes, and other high matters of government, is lodged in no one of these separately, but in all conjointly for the universal welfare; that to this purpose the consent of each of these three estates is necessary to bind the community; and that in binding the lowest citizen, they bind all, and bind themselves. That as the excellence therefore of the British Constitution consists in the freedom of each of these Orders to consult and to consent to every provision for the public happiness, so the preservation of the Constitution and all the singular blessings which thence issue to every individual, depends upon the nice ballance of power in each; so as no one of the three Orders may be able to destroy, to infringe, or to command the power of the others. When this is done, the British Constitution is gone; it is gone, if one of the three Estates be abolished;

abolished ; it is gone, if either of the three, though existing in name and form, be through violence or corruption made subservient to the will of one or both of the other two. The attention of Englishmen therefore should be continually upon each of these Three Orders, who are the depositaries of a power originating from themselves, entrusted every moment for their benefit, and resumable at their pleasure, when the trust is wickedly and dangerously violated. They should watch with a jealous eye every encroachment of power in each of them and be assured that if the smallest encroachments do not meet a timely redress, the evil will increase, the glory and the blessing of Englishmen will pass away, and they will soon be numbered with the slaves of other nations, who crawl upon the earth, and hold life and every sacred property at the insolent and cruel will of an usurping Superior.

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This is the duty of every Citizen at large, it is within the knowledge of the most unlearned to distinguish such encroachments, it is within his power to repel, and punish the invader. To this end impress upon your minds this serious truth, that the little All of the humblest Citizen is of more worth to him than the large possessions of the highest. If the Liberty of their Country should fall, these have titles and wealth and power, they have the flatteries and luxuries of life to console them : but with liberty, the charm that welcomes toil and poverty to the useful Commoner is gone, that which in his own idea sets him on a level with Princes. I say this is the duty of every Citizen ; and remember that whether you act as the Troops of a permanent Army, or as a temporary Militia you cease not to be Citizens, to be, equally with every fellow subject, interested in impartial laws and all the securities of freedom ; and  
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know that if in any character or station you indolently, cowardly or wickedly abet those who stab your Country, with your own hands you stab your Children ; you destroy the noblest building which by the providence of God was ever erected amongst Men ; the curses of your day and of Posterity will be upon your heads, and you will have treasured up a load of crime to answer for at the bar of God.

But as Militia you will soon return into the great mass of your fellow-citizens, and in your own persons must suffer the punishment of your own negligence and wickedness. You are called forth to the defence of your country in a peculiar character, not in the general description of Soldiers, but as Britons, with whom arms may be confided, on whom in the most dangerous trust your fellow-citizens may repose without fear, as assured that you can never use them but for their good,

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that

that you will ever be their faithful guardians against foreign invasion and domestic villainy. From you is expected all the discipline, all the courage of a British Soldier, without the jealousy that awaits a standing army. You are the Soldiers of the People, more than of the Crown. Such indeed ought to be the idea of every Soldier, and of every citizen, for there is no ultimate sovereign in these kingdoms, but the Law, and Law is for the Public Good. When we speak of Loyalty and Obedience to the Prince, we mean in consistence with the Constitution and the Law ; in opposition to these Loyalty is Perfidy, Obedience is Treason, and have been so determined in solemn trial by the Judges of the Land. When Joyce a Cornet of Horse in the service of the Long Parliament was tried at the Restoration for guarding with his troops the execution of Charles the I. he pleaded that he acted only in the character of a Soldier, obey-  
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ing his military superior, and that if he had refused obedience, he must have suffered death by the sentence of a Court Martial. But his plea was overruled : it was answered that the act of his Superior, who commanded, and of himself who obeyed, was alike treason by the law of the land, that no authority whatever could justify his obedience, and he suffered death as a Traitor. While the Constitution and the Laws are not offended, obedience to a military superior is the orderly line of a Soldier's duty, but it is in the breast of a Soldier to judge both of what is constitutional and what is legal; in such an alternative a truly British Army will refuse obedience even to the Monarch on his throne ; and in ordinary cases they will find their security in their appeal to the law, and in cases of greater and more universal concern, they will find it in the preservation of their country

try. To the neglect of this mainly, this important distinction, which preserves the Christian and the Patriot even in the Soldier's breast, and marks to him the limit, where his Military obedience ends, and the Higher Duty to his God and to his Country supercedes every other claim ; to the neglect of this it has been owing, that the armies of every Monarchy in the world except our own, those armies that were originally but the Militias of those Monarchies, have been made the accursed instruments of overturning the Liberties of their respective Countries. The wretched, the crouching Slavery of France, of Spain, of Prussia, Germany, Turkey and Morocco, of which an Englishman cannot speak but with indignation and horror, hath all been owing to the fervile and treacherous obedience o it's armed Citizens, of those who had been trained to Military discipline for a wholly different end, that of protecting the common weal, of  
defending

defending the common liberty. But in our own more happy island, the arms of the State have been truly consecrated to the preservation of the State; and there is on record in English Story one glorious and decisive example of the Patriot conduct now recommended to you, which has immortalized the character of a British Soldier, and marked the line of his fidelity. It is so recent, and was so important in its consequences, as perhaps already to have presented itself to the minds of each of you. In the reign of James II. when the passive and unreserved obedience, not of a soldier only but of every subject, was the Courtly doctrine, and on this base theme the very Pulpits preached what disgraced the New Testament as much as Human Nature, an English Army laid down their arms as one man in the presence of their King, rather than obey in what was forbidden by the Religion and Laws of their Country. And on the conduct of this  
army



army in all probability turned the future fate of England ; James from that moment distrusted his very army : Those in whom his last confidence was placed, knew the limit of obedience even to their king ; loyalty to the laws and to their country was their first concern, and with decency but firmness they took back their faith from a Prince who hoped by their hands to enslave three kingdoms. At the head of twenty thousand men of this temper, the guilty soul of James shrunk from the face of William with twelve thousand foreigners. All the glories of the Revolution, the triumphs over France in Anne's and George the Second's days sprung from the patriotism of this English Army, from there being found in the breast of each of them the union of the citizen and the soldier. The Revolution has sanctified their example to every



every future British Army ; their conduct has not, cannot, dare not be arraigned ; the constitution, the laws, the government under which at this moment you serve, rest upon the ground on which they stood ; and this constitution, these laws order every British Soldier, what to do in any similar occasion, if such alafs ! should ever be presented to him. On any such melancholy occasion his sword is his Country's, nor to be drawn but against his Country's Foe.

There is, I fear, an obedience of a baser kind, in which some comprehend the whole of a soldier's duty ; but in this they reduce an English soldier to a mere machine ; they rid his mind at once of every principle but the will of another, and ingloriously level him with the Turkish Janifary, the Huffar of Austria, and the Musquetaire of France. Yet I confess that Obedience is the fovercign duty of a soldier ; but  
obedience

obedience to whom,——first, to his God ; then to his Country ; next to the Laws ; and last of all to his King. No duty calls, no obedience is due where God forbids ; the Constitution, that unwritten rule of government, which is lodged in every Englishman's breast, and which more than any written compacts, or coronation oaths has preserved the equal liberty of England, is superior to law, for law by a corrupt administration may be turned against the people for whom it was provided ; and while all goes well, not the Great Seal of England will shelter him who violates the Law, he must answer with his life as if he had acted from his own wicked will.

It is possible that to some these Sentiments may appear strange. But it is strange indeed, if any Englishman find a novelty in such sentiments, strange ! if he revolt from them as foreign to the temper of his mind, and habit of his education.

education. Alas ! it is too true, there is a proneness to servility, which the humiliating distinction of ranks insinuates by degrees into the most liberal communities, that makes us shrink from such sentiments ; and there is a malignancy in power, however acquired, that is ever ready to frown upon such sentiments, and with all the grimace of prudence, whisper that they are dangerous, invidious, and hardly to be brought forth in the last extremities. But it will be too late to seek for this manly tone of mind when extremity calls, if it has not been fostered and made familiar to us in all the days of seeming security. Nor is there any danger in such sentiments, but to those who wish their utter extinction, nor any thing invidious but to the everlasting objects of a Freeman's fears. Your Fathers knew no other sentiments, they woke with them every morning, they carried them thro' all the business of the day, nor parted with them but in the oblivion of sleep.

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Yet do I not mean to point to any present occasion, unless perhaps to that forgetfulness of danger, that good-natured credulity, that courtly pliancy, and those groveling notions of unreserved obedience in an armed Citizen, which seem to be creeping over the minds of Englishmen, and certainly bode no good to our beloved constitution. Peace and Good-Will thro' all the orders of the community, as well as security, are bound up with these sentiments, and the more you are known to be actuated by them, the less occasion will you ever find to exert them. For if an Englishman cease to fear, he ceases to be an object of fear, and invites the invader's hand. Then the spirit which has actuated the soul of every Englishman, and guarded every thing that is dear to you will be gone ; and your Laws, and Charters, and Bills of Rights, and Parchment Securities will be like the Sibyl's leaves, to be blown away by a Courtier's breath.

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I will hope then that I have spoken to the generous feelings of every Englishman around me, and that I have not deemed more honourably of the Soldier's character, of what belongs to the military defenders of our common Country, than ye each of you deem of yourselves. Should such Men as ye see? Christians, Protestants, and Britons, should any thing but what is handsome, liberal and manly find a moment's welcome to your minds? Under these characters your Country salutes you, with this expectation from you your Country commits these Colours to your care. Receive them into your ranks, and think that in them you constantly behold the Genius of England calling you to every gallant, high-spirited and worthy deed. The Orders of your Regiment speak the lesson of decency, sobriety and virtue in better terms than I can cloathe it ; and well does it become you to lay this lesson to your hearts. But if a British  
Soldier



Soldier will, alas ! still think that some irregularities are pardonable in his profession ; I pray you, add not public to private crime : make the best atonement by a patriot character, by venerating the religion which at least you wish you could live up to, by guarding it for your Countrymen and for your Children ; by cherishing an unextinguished love of that Country which is your dearest blessing on this side of Heaven ; and against every danger, against every Foe transmitting this Country inviolate to your Posterity, with not less glory of Liberty and Law than your Ancestors committed her to you.—In one word, receive your Colours with this solemn charge, For your Religion, for your Country, for your Laws, and for your King.

F I N I S.