

A

**DISCOURSE**

DELIVERED IN THE

**FIRST PRESBYTERIAN CHURCH,**  
IN THE CITY OF BALTIMORE,

*LORD'S DAY MORNING, OCTOBER 2, 1814.*

BEFORE THE

**Lieutenant-Colonel, the Officers and Soldiers**

OF THE

FIRST REGIMENT OF ARTILLERY, 3D B. M. M.

AND PUBLISHED AT THEIR REQUEST.

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By *JAMES INGLIS, D. D.*

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BALTIMORE

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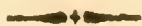
## REGIMENTAL ORDERS.

### *1st REGIMENT ARTILLERY.*

THE Reverend Dr. INGLIS having, in compliance with the request of the Officers, politely offered the use of his Church, and consented to deliver a Sermon to the 1st Regiment of Artillery on Sunday; and, as it is the duty of all men, but more particularly of the Citizen Soldiers of Baltimore, to offer, whenever opportunities present themselves, their humble adoration and thanks to that beneficent Being, who on a late occasion hath in so signal a manner protected them,--- Therefore ordered, that the 1st Regiment of Artillery parade on Washington Square, in full uniform, on Sunday next, at 10 o'clock, A. M. precisely, in order to march to the 1st Presbyterian Church. It is further ordered, that the Commissioned Officers of the 1st Regiment of Artillery, wear crape on the left arm for ten days, in testimony of respect for the memories of the gallant Officers and Men of the Regiment, who lately fell in defence of their Country.

By order of the Lieut. Colonel,  
U. S. HEATH, Adj't.

*September 23d, 1814.*



## REGIMENTAL ORDER.

THE Lieut. Colonel commanding the 1st Regiment of Artillery, returns his thanks to the Field and other Officers, who politely joined his Regiment on Sunday last. To the Rev. Dr. Inglis he presents, on behalf of himself and Regiment, his grateful acknowledgments for the use of his Church upon that occasion. He finds difficulty in expressing the pleasure he derived from his appropriate, and eloquent Sermon.

By order of the Lieut. Colonel,  
U. S. HEATH, Adj't.

BALTIMORE:

Printed by J. Robinson,  
For Neal, Wills and Cole.  
1814.

*“The God in whose hand thy breath is, and whose are all thy ways,  
hast thou not glorified.”*

THAT the race of men were created for some particular end, none of them will deny who believe that God does nothing in vain. This end, whatever it be, the voice of reason affirms, must be commensurate in dignity with the noble powers imparted to them. And from the inspired records of truth we learn that the end for which we were brought into existence is not to indulge our own ease, pursue our own pleasures, gratify our own propensities, or seek our own temporal elevation ; but to advance the glory of the eternal God. How much is it to be regretted that we fall so far short of this honourable end of our being ? that we are all more or less chargeable with the delinquency imputed to the conspicuous and powerful individual to whom the text alludes ? This was Belshazzar, king of Babylon ; a prince vain, luxurious, and impious ; who, forgetting, or not regarding, the awful dispensation of calamity and rebuke with which just heaven had visited his father Nebuchadnezzar, “ humbled not his heart, but lifted himself up against the Lord of heaven.” The holy vessels which had been taken from the temple of Jerusalem, and carried to Babylon, at the commencement of the captivity, were brought on a certain occasion into his banqueting-house to



serve the purposes of his debauchery and idolatry. For this, and for his general impiety and vice, he received the bold, but merited, reprehension of the prophet: "The God in whose hand," &c.

Passing by the original and individual application of the words, however, it is my intention, if it please God, to present to you the instruction and counsel deducible from them for men of all times, circumstances, and descriptions.

The doctrine embraced by the text, turns upon two points, which shall be considered in the order in which they occur.

"Our breath is in the hand of God, and all our ways are his." This is the first point.—It is our duty to glorify God. This is the second point.—May the spirit of God enlighten our minds to know the truth, and incline our hearts and wills to do that which is right in all things, to the honour of his holy name.

In the first place—"Our breath is in the hand of God, and all our ways are his."

"The spirit of God hath made us, and the breath of the Almighty hath given us life." (Job 33.) "Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2.) "He that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; giveth breath unto the people upon it, and spirit to them that walk therein." (Is. 42.) "He giveth to all life and breath and all things." (Acts 17.) "Thou," O Jehovah! "hast possessed my

reins ; thou hast covered me in my mother's womb. I will praise thee ; for I am fearfully and wonderfully made : marvellous are thy works ; and that my soul knoweth right well. My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect ; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." (Ps. 139.) Such is the account which revelation gives of the origin of man. The first two individuals of our species derived their formation more immediately from the hand of God : but as the laws by which the species is continued in a succession and multiplication of individuals are of his appointment, and as the operation of these laws depends upon his will and is subjected to his unintermitted controul, he was not more the author of existence to Adam and to Eve, than he is to their descendants one and all. And, indeed, to what other source than infinite wisdom, power, and benevolence, can the formation of our material frame be traced ? But, especially, from what original can we suppose the thinking and reasoning power within us to emanate inferior to the uncreated mind—the Father of Spirits ? We are, then, creatures of God. His hands have formed us. The vital spark is kindled by his breath. " Our breath is in the hand of God, and all our ways are his."

Further. The living principle is not essentially indestructible. What has a beginning may have an end. We are perpetually exposed to casualties, as



the language of the world denominates them ; i. e. to calamitous events, to dispensations of perilous and mortal aspect ; for which no human providence can prepare ; from which no skill or alertness can work an escape ; against which no unassisted powers of body or of mind can oppose themselves in conflict with any hope of success. Our conservation is of God. His sure defence prolongs that life which his breath at first inspired. “ He holdeth our soul in life.” (Ps. 66.) He furnishes the aliment which feeds existence. He “ gives us day by day our daily bread.” All creatures “ wait upon him, that he may give them their meat in due season. What he gives them they gather : he opens his hand, they are filled with good. He hides his face, and they are troubled ; he takes away their breath, they die, and return to their dust. He sends forth his spirit, they are created ; and he renews the face of the earth.” (Ps. 104.) Since his gracious promise to Noah, when that eminent believer came with his family out of the ark, “ seed-time and harvest, and cold and heat, and summer and winter, and day and night, have not ceased” to revolve in regular and useful alternation. (Gen. 8.) “ The earth is satisfied with the fruit of” God’s “ works. He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth : and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man’s heart.” (Ps. 104.) He preserves us in the capacity of receiving nutriment from our food, and health from our needful medicines,

and warmth from our covering, and pleasure from our industry, our activity, and our labour: “All the hairs of our head are numbered” by *him* against whose will, or independently of whose counsel, “not a sparrow falleth to the ground.” Our conservation, then, is of God. “He holdeth our soul in life.” “Our breath is in the hand of God and all our ways are his.”

“When king Jeroboam heard the saying of the man of God who had cried against the” idolatrous “altar in Bethel, he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. And the king said to the man of God, Entreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king’s hand was restored him again, and it became as it was before.” This piece of history presents us with another consideration illustrative of our doctrine. We are indebted to God for the continued possession, enjoyment, and use, of all our faculties. A word from him can instantaneously suspend their ordinary operations. A word from him can instantaneously reduce the bloom and pride of health; mutilate the body; arrest the process of ratiocination; darken the lights of the mind; disqualify us for customary exertion; weaken our strength in the midst of our pilgrimage, and make the light and gentle grasshopper a burden. It is in his-power, at whatever moment he may be so pleased, to cut off that intercourse which we are habituated to maintain



with surrounding objects, by locking up some one, or more, of the avenues of the senses. And it is only his blessing that imparts efficacy to the means employed whether by the skill of the scientifick, or by the affectionate vigilance of friends, to call back departed health, intelligence, and energy. Still more evident is it that, in the religious life—in those concerns which belong to us as expectants of an eternal destiny—“without” God “we can do nothing.” (John 15, 5.) Such, doubtless, was the impression on an Apostle’s mind, when he affirmed that the Creator “is not far from any of us; for in him we live, and move, and have our being.” (Acts 17.) “Our breath,” then, “is in the hand of God and all our ways are his.”

Another consideration illustrative of our doctrine is, that the successful result of all our enterprises and resolutions depends on the will of God. It is only this that “establishes the work of our hands upon us.” “A man’s heart deviseth his way: but the Lord directeth his steps.” (Prov. 16. 9.) “Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain:” except the Lord add his enriching benediction,” it is vain for you to rise up early, to sit up late,” and “to eat the bread of” anxiety. (Ps. 127.) Dark clouds of doubt hang upon futurity, and conceal from us the issues of our best concerted schemes. We “know not what a day may bring forth.” (Prov. 27.) We can not tell what shall be; and what shall be after us, who can tell us? (Eccles. 10. 14.) Here the wisdom of the wisest

fails them, and the foresight of the most accomplished politician is baffled. In the affairs of this world there is usually a sufficiency of correspondence between the means and the end to invite industry and exertion; but not to justify us in calculating with certainty upon the invariable attainment of a particular end in consequence of the means previously used, independently of the occurrence of counsel and purpose from above. "The race is to the swift; the battle to the strong; bread to the wise; riches to men of understanding; favour to men of skill;" if heaven be so pleased, but not otherwise. (Eccl. 9. 11.) "Our breath is in the hand of God, and all our ways are his."

Again. "The earth is the Lord's; and the fulness thereof; the world; and they that dwell therein." (Ps. 24.) He portions it out among the children of men. He appoints our temporal lot; gives us our heritage; marks the lines of our habitation; assigns us our several stations and offices; and orders all our concerns. If the light of prosperity shine upon your tabernacle; if peace, plenty, health, reputation, accompany your progress through life; if the lines have fallen to you in pleasant places, and thornless roses lie scattered over the path in which you travel to eternity; know that it is by his wise and gracious order whose "kingdom ruleth over all." (Ps. 103.) If you "enjoy the good of all your labour," know that "it is the gift of God." (Eccl. 3.) Vicissitude characterizes all temporal things. The world is mutable, and the fashion of it passeth away. Often is the brightness of a morning sun crossed in



its glorious march by mists and vapours, and succeeded by a night in which neither moon nor star is visible. The days of rejoicing retire into the grave of departed time ; and the days of sorrow take their place. But all this is not fortuitous. Although man may seem to himself to be devoted “to trouble as the sparks fly upward,” yet let him remember that “affliction cometh not forth of the dust, neither doth trouble spring out of the ground.” It is the allotment of *him* whose understanding is infinite ; whose benevolence is inexhaustible ; whose throne is established in justice and in judgment, while mercy and truth go before his face. All conditions, and every circumstance and appendage, of life, whether they be prosperous or adverse are ordained by him. “Our breath is in the hand of God, and all our ways are his.”

Once more. When “we die and return to the dust” from which we sprang, it is because God “taketh away our breath.” With him are the issues of life and of death. He “bringeth down to the grave, and bringeth up again.” He who preserves some even to hoary hairs, removes others in the full promise of reputation and usefulness, and often recalls the spirit which has scarce warmed the infant clay. It is not for man to take man’s life, in unprescribed cases, though both should be consenting to the deed : neither can any defence exculpate the self-murderer : Duelling, therefore, and suicide would be unjustifiable, if for no other reason, yet for this, that we are not the authors of our own existence. But, in “taking away our breath,” God takes but what he gave.



And may he not do what he wills with his own? Since death is unavoidable; since it is the tendency of nature, and the ordinance of God, that our spirits must return to him who gave them, and our bodies be dissolved in the corruption of the grave; who so wise as he to discern; who so powerful and so merciful to order; the period when we shall have lived long enough? Thus, then,

Our breath is in the hand of God; and all our ways are his. He is the Author and First Cause of our being: His preservation holdeth our soul in life: To him we owe the continued possession, enjoyment, and use, of all our faculties, bodily and mental: On his will depends the successful result of all our enterprizes and resolutions: By him is ordained our condition in life, with all its circumstances and appendages, whether prosperous, or adverse: At his command, our spirits take their departure, and our bodies fall into dust and ashes.

The first point of doctrine embraced by the text has been considered.

In the 2nd place: It is our duty to glorify that God "in whose hand our breath is, and whose are all our ways." Our obligation to do this is plain to the perception of every mind that possesses correct views of the nature of the duty. What, then, is meant by glorifying God, as this duty stands connected with the doctrine expressed in the former number of the text?

To glorify God, in this connection, is to recognize his superintendence of human life and its concerns: to maintain a grateful sense of his good guar-

dianship and protection exercised over us : to confide in him with unqualified submission : habitually to conduct ourselves under the lively impression of this most important truth, that our breath is in his hand, and all our ways are his.

A brief illustration of these particulars will leave us without excuse, if we do not learn and perform our duty.

1. To glorify God in this connection, is to recognize his superintendence of human life, and its concerns. Among the inhabitants of earth, as in the armies of heaven, God's will is absolute—his pleasure irresistible—his dominion without bounds. "Forever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations ; thou hast established the earth, and it abideth. They continue this day according to thine ordinances : for all are thy servants." (Ps. 119. 89, 91.) The everlasting God—who created the ends of the earth—is never wearied by sustaining what he has made, or by protecting and providing for his creatures. Nothing is without the sphere of his control : No being independent on his government : None beneath his attention and his care. This universal and particular providence constitutes the chief honour of his name ; and we glorify him when we do him homage as that sovereign who is Almighty, Most Holy, Infinitely wise, just, and good ; and whose kingdom ruleth over all. Some men have presumed to talk of him with a plausible veneration as the Creator, while they refuse to acknowledge him as the Governor, of the Universe ; or, if they do not deny him this title in a



certain general, vague, and indefinite application of it, they, at least, do all they can to render it a title destitute of any considerable force or meaning by circumscribing within very contracted limits the operations which they would have it to imply. If these men be wiser than the Spirit which searcheth the deep things of God ; then, my brethen, admit the correctness of their sentiments : but if the scriptural representation of the name and character of God have a claim on your confidence which no other authority can rival, then believe that his Providential guidance and control is co-extensive with his works, and particular to the smallest conceivable point of minuteness : then, glorify God by recognizing his superintendence of human life with all its indescribably diversified concerns.

2. To glorify him, in the view of the text, is to maintain a grateful sense of his good guardianship and protection exercised over us. No man, in looking back upon the departed periods of his life, can fail to remember many deliverances wrought for him ; many perplexities unravelled ; and many instances of unexpected help in difficulty and distress. And no man, who is apprized of his own feebleness or of the inadequacy and vanity of the help of man, can fail to discover, in his experience of past escapes, in his ascent from the lowest point of depression to which reversed fortunes had reduced him, or in his restoration from irreligious and immoral habits or practices, the arm of an interposing God. My brethen, when you revolve the past with seriousness ; when you trace the vestiges of Divine goodness in its



dispensations towards yourselves and those who are dear to you as self can be ; I persuade myself you will call upon every thing that hath breath to praise the Lord : You will esteem it a duty not more imperious than pleasurable to adore the Author and Preserver of your being in the glowing language of his prophet, “ Bless the Lord,” &c. (Ps. 103. v. 1, 2, 3, 4.)

3. To glorify God is to confide in him with unqualified submission as to all the events and contingencies of the time which is to come. Reflection upon the past must necessarily encourage such a state of mind with reference to the future. Should you not be resigned to the determinations of that Benignant Power who has hitherto watched over your ways ? who has unto this very moment guided, assisted, defended, and established you ? who has kept you alive from going down into the pit, and given his own Son to be a ransom for you ? Heaven has a right to exact your unmixed acquiescence in its will. Withhold this acquiescence, and you dishonour him in whom you live and move and have your being. Withhold this acquiescence, and you virtually proclaim that his will is not under the government of infinite wisdom, justice and benevolence. Acquiescence in the Divine will is the principal duty of the Christian life ; as it was the principal ornament of the spotless life of Christ himself.

4. To glorify God is habitually to conduct ourselves under the lively impression of this most important truth, that our breath is in his hand, and all our ways are his. Consider him as the Author,

Lord, and Proprietor, of your existence. Consider that the end for which he gave you existence is, that you should serve him in this world, and be happy in his presence in the world which is to come. “If he be a Father, where is his honour? If he be a Master, where is his fear?” If there be a truth so evident that, to attempt its demonstration would be to obscure it, *this* is that truth; that it is incumbent on man to consecrate to Almighty God *himself* and his possessions, his mind, his body, his estate, and his life: that it is incumbent on the Christian to have no will but God’s; to be “fervent in spirit, serving the Lord;” to deny himself; to die unto sin; to live unto holiness; to crucify the world; to have his conversation in heaven; and to place upon the altar of his Maker, Preserver, Benefactor, and Redeemer, the free-will offering of his heart, his life, his talents, his influence, and his property.

If the illustration, which has now been given of the nature of the duty of glorifying God, as it is implied by the text, be founded in truth, there is no need of farther words to convince you of your obligation to perform it. Surely, if you draw your very being from God; if you hold life and breath, and all things at his Sovereign pleasure; if his goodness have followed you from the first beating pulse to the present moment; if he has sent his Son to redeem you from guilt and misery; if his mercies be new every morning and repeated every evening; you can have no admissible plea; you cannot even urge any plausible extenuation; for the folly, the ingratitude, the impiety, of neglecting to glorify God.



I will conclude by endeavouring practically to apply what has been said.

The Lord and Giver of life may resume it at his pleasure, and the period of his pleasure is known only to himself. No art, no skill, no entreaties, can arrest the spirit in her flight, or resist the sword of the grim destroyer when it is commissioned to strike. The worker of iniquity; the man of pleasure; the worldly-minded woman, cannot cling so closely to life that the angel shall not sever their grasp. "There is no man that hath power over the spirit to retain the spirit: neither hath he power in the day of death: there is no discharge in that war: neither shall wickedness deliver those that are given to it." (Eccles. viii. 8.) If this be so, "see that ye walk circumspectly, redeeming the time." Prepare to meet your God. So live as if every day on which you are permitted to enter were to be your closing day. The termination of a well-spent life cannot be premature. The last enemy cannot come too soon if he find you armed for the conflict. Many of those who hear me have passed middle age. Some are approaching the verge of the grave. Yet even these, bending as they do under the weight of years, may follow the reliques of their last progeny to nature's resting place, and see youth, valour, and manly beauty, fall into mouldering ruins before their eyes. In the midst of life, we are in death. O brethren! learn wisdom from the tomb; and you shall live again when death shall die.

Again. Let the consideration that all your ways are in the same divine hand in which your breath is,



induce you to commit yourselves and your concerns to God. Neither presume venturously upon to-morrow, nor be too anxious respecting its events. “Who knoweth what is good for man all the days of his vain life which he spendeth as a shadow?” This is a knowledge which no wisdom on earth can communicate. But the Omniscient God—he knows, and he can impart, the highest good: he knows, also, and he can avert, what we ought most to deprecate. “Trust” then “in the Lord, and do good; for his eyes are open upon the righteous, and his ears attend to their cry.” March forward in the path of duty, with form erect, and steady step, fearless of consequences. Leave events to God; and welcome, with eyes fixed on heaven, every occurrence that meets you, as an appointment of God.

Finally. That I may give to what has been said a more special direction, I will close by addressing a few words to the military part of my audience.

My brethren, as you have done us the honour to unite with us this day in the solemnities of our worship, you will indulge me with the opportunity of reminding you that to none do the truths which have been delivered offer themselves with a more serious claim to consideration than to *you*. From day to day your lives are professionally exposed to what the language of the world is content with denominating a state of perpetual hazard. It is not so; if, by hazard, be meant *chance*. Listen to the doctrine of our text. It will instruct you better. Your “breath is in the hand of God.” As you derive existence from him, so to him you owe its continuance. He

has an unequivocal right to resumè it at his pleasure ; but, until the predestined moment when that good pleasure of his takes effect, no violence, no surprize, no peril, can prove mortal. Recent events have displayed, in your favour and that of your brave brethren in arms, the richness of his tender mercy, and the power and glory of his arm. It was he who covered your head in the day of battle, and planted your feet in proud security on the heights of honour.

The schemes of military enterprize, like all other human devisings, owe their success to a controuling Providence. Not only is your breath in the hand of God, but “ all your ways are his.” Your best concerted plans would prove abortive were it not for his blessing and countenance. The skill and discipline of scientific officers, of long-practised engineers and veteran legions, avail not an enemy, whom heaven’s succours fail. Hence your spirits were steeled to breast the shock of battle : your nerves were strung for the charge : the mingled and well-attempered valour and discretion of your commanders gave to your energies a firm, an impressive, and a successful direction. Hence the field remains your own ; and long may it remain so ! Hence so little mortality from the showers of hostile explosion. Hence so many a gallant spirit survives to be the pride and future defence of his country. Hence the safety of our city ; no flames enwrapping its edifices ; no pillage desolating its fair and once prosperous avenues. Hence, after a night of awful darkness, interrupted by the yet more awful fires of bombard-



ment, while the thunder of hostile squadrons poured its long and terrific echo from hill to hill around our altars and our homes, our wives and our children, the flag of the Republic waves on our ramparts; scattering from every undulation, through an atmosphere of glory, *the defiance of the free*, and the *gratitude of the delivered!*

Yes, Soldiers—yes, Countrymen—these were well-fought fields. Refuse not to give God the glory. The Republic will be just to you and your brethren as the brave instruments of her safety.

Here let grateful remembrance pause in tenderness on the grassy sod that covers the remains of our heroes. Thanks be to God, not many have fallen. But the few—how estimable in life—how memorable in death—how dear to the heart of patriotism and of friendship! Their country never will forget them. An impesishable monument stands for them in the bosoms of their fellow-citizens, who will not fail to teach their children, that by the blood of these valiant men the public safety was providentially secured. At that home, and in those walks, where the welcoming smile was met, and the generous grasp of friendship felt, and the embrace of domestic tenderness given and returned, the heroes will be sought in vain. This, at least, is our consolation: let it be the consolation of those who loved them best: they died, as the patriot soldier would desire to die, in the defence of all that is dear to freemen: a death sanctioned by HIM in whose “hands our breath is, and whose are all our ways.” May they rest in peace, each in his narrow bed, co-



vered by verdure ever-fresh, and wild-flowers ever blooming! And may the kindest dew of heaven distil upon their graves, an emblem of our tears!

But shall we forget our brethren whom the fate of battle has placed in captivity? Far from their natal soil, and the land of their adoption; far from the comforts and the blandishments of family, of friendship, and of that social intercourse on which early and long perpetuated habits stamp the most interesting value; far from the soft accents and sweet smile of home; they are cast among strangers. Their feet are doomed to press other and less friendly shores. The Son of Liberty feels that his will is no longer his own. May that God whose presence is limited to no peculiar spot, be their companion and their stay! May he soften the distresses of captivity by the consolations of his benignant Spirit! And, in his own time, may he restore them all to us, and to their Country, confirmed in the loftiest sentiments of duty, and built up in the deepest and strongest convictions of piety!

From the dead and the imprisoned I turn once more to the living and the free. Brave Countrymen! indulge me with a word or two in addition to what has been said, and your attention shall be relieved. The God "in whose hand your breath is, and whose are all your ways," fail not, in every particular of a soldier's duty to "glorify."

The most appropriate duty of the soldier you have evinced, that you well know how to discharge. And, I doubt not, you are prepared with honourable resolution to offer yourselves to the toils and the perils of future fields whenever the safety of your Country

shall be menaced by the invader. True patriotism is a Christian virtue. Our religion is the nurse of loyalty and publick spirit. It authorizes us to contend—it teaches us to die—for the sanctity of our altars, and the security of our dwellings—for the legitimate rights of our compatriots, and the tranquillity of those who shall come after us. When, therefore, with such objects in view, you take the sword, you embrace an honourable calling. You obey the high and holy behest of religion. You glorify that God at whose will you hold existence; and if you fall, you fall by his command, and with his approbation.

If, however, you would secure the Divine approbation, not of life's last solemn act alone, but of all its previous stages, allow me to remind you that there are vices peculiar to the military profession which you are bound to avoid, and virtues which you are bound to cultivate. Shall it be said that the Soldiers of Freedom—Citizens who fight not for a court or a conqueror, but for their Country—Patriots who present their breasts to the steel that flashes destruction upon the vitals of the Republick—Shall it be said that *they* resign themselves to the impulses of the same impious, libidinous, debauched, cruel, rapacious, and profligate spirit, which too commonly reigns in the camps of European and Asiatick hirelings? Of men who fight in any cause, and make a trade of carnage? I trust, beloved brethren, the solemnities, to partake of which you, this day, approach the altars of the Lord of Hosts, in concurrence with your deportment hitherto, afford a pledge that



you will not disgrace the American name by treading in the interdicted and abhorred steps of such men. I will hope that you aspire not more to be Soldiers of your Country, than Soldiers of Jesus Christ; and that, as you have renounced many comforts and encountered many privations in the service of the state, so you are ready to take up the cross, to endure hardness, to march in the arduous path of self-denial, to abjure every species of excess, and to relinquish all loose and irreligious habits, that you may serve with repute, success, and triumph, under the Son of God, the immortal Captain of Salvation.

Thus doing, you will glorify that Almighty Being "in whose hand your breath is, and whose are all your ways." Thus living, you will be rewarded with his approval. Thus faithful, alike, to Heaven and to your Country, your death, whenever it shall occur, will be *glorious to the SOLDIER*, and *eternally blessed to the MAN*.

FINIS.