

DISCOURSE
ON THE
NATURE AND DUTIES
OF THE
MILITARY PROFESSION,
DELIVERED IN
SAINT ANDREW'S CHURCH, TORONTO,
TO THE
93D HIGHLANDERS,

ON THE EVE OF THEIR DEPARTURE FROM TORONTO GARRISON,

BY THE

REV. W. T. LEACH, A. M.,

Minister of St. Andrew's Church, Toronto, and Chaplain to the 93d Highlanders

TORONTO:

PUBLISHED BY HUGH SCOBIE,
AT THE OFFICE OF THE BRITISH COLONIST.
JAS. CLELAND, PRINTER

1840.

DISCOURSE
ON THE
NATURE AND DUTIES
OF THE
MILITARY PROFESSION,

DELIVERED IN
SAINT ANDREW'S CHURCH, TORONTO,
TO THE
93D HIGHLANDERS,
ON THE EVE OF THEIR DEPARTURE FROM TORONTO GARRISON,

BY THE
REV. W. T. LEACH, A. M.,
Minister of St. Andrew's Church, Toronto, and Chaplain to the 93d Regt. there.

TORONTO:
PUBLISHED BY HUGH SCOBIE,
AT THE OFFICE OF THE BRITISH COLONIST.
JAS. CLELAND, PRINTER.

1840.

TO THE OFFICERS,
THE NON-COMMISSIONED OFFICERS,
AND MEN,
OF THE
93D HIGHLANDERS,

THIS
DISCOURSE
IS RESPECTFULLY DEDICATED,

By their

Most obedient servant,

WILLIAM T. LEACH.

DISCOURSE
ON THE
NATURE AND DUTIES
OF THE
MILITARY PROFESSION.

2 SAM. 22, 35.—“He teacheth my hands to war.”

As it is probable, that in the course of Providence, you will soon depart from this to another station in the province, I have thought proper with a view to present to you, the moral and religious bearing of the matter, to address to you, while the opportunity lasts, a few observations on the nature and the duties of your calling. It is not unknown to me, that in this country where any foolish opinion may have its advocate, that the profession of a soldier has been represented to some of you as inconsistent with the religion of Christ. There is a sort of plausibility and glittering in the arguments usually adduced, and it is desirable that you should be warned against them, that no ignorant and talking person should have any influence upon your convictions. As to the duties of your profession, you have long had the reputation of an exemplary correctness in the discharge of them—a reputation that has not diminished since the time you were quartered here, and which I trust in God *never will* be diminished by any conduct of yours, either in the sunshine of peace or in the tempest of war; and in alluding to those duties, I am moved by a warrantable jealousy of the honorable conduct of my kinsmen according to the flesh, the willing subjects and defenders of the British Crown, rather than any particular necessity, that requires your being admonished of them.

The profession of a soldier is one which the soldier has no reason to be ashamed of. He may always *give* if he pleases, a suffi-

cient reason for his adoption of the calling. He may engage in it without scruple. He may continue in it innocently and with the approbation of his conscience, and he may discharge the severest duties of it with a perfect confidence that he is acting a part honorable in the eyes of men, and well pleasing in the sight of God. There is no objection of the ignorant and disaffected, no objection of the fanatical or spuriously religious person, but may be fairly obviated and proven absurd. You may always render a reason for the faith that is in you, and proclaim with the boldness of a servant of Christ, and with the courage which naturally belongs to the race of the British islands, that your cause is unexceptionable, the cause of *mankind* and the cause of God.

But in order to proceed with some regularity in the observations I shall address to you, we may first advert to the *nature* of the military profession, and in the second place to the *duties* of it.

Now, as to the nature of the military profession, we say, it is a lawful one. We say, it is has the sanction of God. There are many cases in which war had the *command*, the positive injunction and command of God, for the undertaking of it. Moses, by the instructions of God, said to the Israelites, "Avenge the Lord of Midian, and Samuel gave orders to Saul, to smite Amelek and utterly to destroy all that they had." For the lawfulness of war, we have besides, the example of holy men, of Abraham, of Moses, of Joshua, of David, and others, all unquestionably guided in every important action and conjuncture by the Spirit of God. You remember that the approbation of the Most High was remarkably expressed, when Melchisedec, a priest of God, blessed Abraham, as he returned from the slaughter of the kings. The reign of Jehu was continued unto the fourth generation for slaying the stock of Ahab, and Nebuchadnezer was rewarded for the destruction of Tyre. And we find David, king of Israel, declaring in the text, that his hands were taught to war by the instructions of God. Cases of the same description might be multiplied without number, and some instances might be given in which the actual vengeance of God descended upon those who refused to slay the enemies that ought to have been slain.

We know in point of fact, that there was war even in heaven, and it might naturally be inferred from this, that there *would* be war

on earth. If Michael and the angels fought against the dragon; if they who formerly rebelled against the authority of God, were tumbled in the press of war from the ramparts of heaven, and if we are actually satisfied, from the closest and most extensive observation, that every lower species of created animals on earth, live in a state of occasional hostility, in a state subject to contention and war; then it certainly would be *singular* indeed, a single case in the history of angels above, and all other creatures of God's making below, if men alone were exempted from the necessity of war.

It is objected against the lawfulness of war, that Christ has declared that all they who take the sword shall perish by the sword. Yes, but that is declared in the case of those who employ it for the purpose of private revenge, and doubtless, had a special reference to the hour then present, *when*, if any one had used the sword, each and all of them who did so, would have perished. Again, it is objected against the lawfulness of war, that we are commanded to have PEACE with all men. Yes, but the precept is properly qualified and limited by St. Paul, *if it be possible as much as lieth in you*, to live peaceably with all men—if it be possible, *i. e.* it may be possible and it may not be possible. Again, it is objected, that the time shall be when men shall beat their swords into ploughshares, and their spears into pruning hooks, and that nation shall not lift up a sword against nation, nor learn war any more; that time *may* come and certainly will come, but it has not yet come, and to all appearances is far enough distant. These are some of the common objections against the profession of arms, all susceptible of an answer of the clearest and flattest kind; objections against a practice, which, as was before shown, has the warrant of the command of God himself, the warrant of the practice of the holy and great men who lived in days of old, which has had the approbation and the reward of God publicly bestowed upon it.

These things may serve to show the lawfulness of your profession, but it is not only lawful—it is also necessary. The profession of a soldier is necessary to the *very* existence of mankind; *force* must be opposed to *force*, violence must be *opposed* to violence. For trace things to their consequences only a few simple steps. If every man that lives on the face of this green and breathing world, were to sell his birthright in it and come to this resolution, I will use no violence,

I will neither hurt nor destroy a single creature of God's, whether it be a beast or a bird of prey,—suppose all men were to act upon a resolution of this kind, and what might be expected as the result? Why, if man destroyed not them, they would destroy *him*. If every man made up his mind not to *fight* against them, every man must make up his mind to perish in their jaws. You must either oppose them or be devoured by them. Now, what is true with regard to man and the beasts of prey, is equally true in regard of one class of men and another. If a barbarous and savage race of men make a hostile descent upon a civilized and orderly community, is it the duty of this community to hang their useless arms by their sides, like the tuneless harps of the Jews on the willows of Babylon, and with a patient spirit of martyrdom suffer themselves to be scalped and devoured by a savage and infuriated band? No such thing, it is their duty and a matter of absolute necessity, using the better means and intelligence which God has given them, to frustrate the purposes of their enemy; to muzzle them if possible, and if *that* be impossible, unquestionably to destroy them. The same thing holds with regard to nations. If a cultivated, a prosperous and religious people, are to maintain their advantages or preserve their existence as a people, they must be able to protect themselves from the violence of others. There is no intelligible principle of duty that requires them to suffer themselves to be smashed and destroyed—that requires them to permit themselves to be insulted or plundered.

The best nations, generally speaking, are the strongest; and they ought to be so in order to fulfil the final purposes of God. The purposes of God are the present and future happiness of his intelligent creatures, and in every nation where the truth in Christ has been made known, there is certainly to be found a much greater measure of happiness than in those countries that have not been favoured with the knowledge of it, and in addition to this, the happiness that arises from the confident expectation of a future happiness even when the present life shall have been passed and over. But in order that the present possession and the future enjoyment of an eternal and heavenly blessedness may be possessed and maintained by any people, that people must have the means and the power of protecting itself from violence. In such a world as this, they can only live by opposing the force of their enemies. They can neither maintain their moral nor intellectual ascendancy by any other means. Their safety from external violence must be secured,

and if it were a law of nature that the barbarian should always in the course of time, tread down into the dust the most cultivated, holy and religious people, the stream of things would be running backwards, and all the received and acknowledged purposes of God made vain and void. As therefore it is necessary that a good man, when attacked by a murderer, must defend himself to the best of his ability; as every cultivated and intelligent *race* of human creatures are justly called upon to protect themselves against the furious invasions of rude and barbarous savages, so is every intelligent, and prosperous, and religious community required to repel the aggressions of those nations, who in the course of human passions, may act unjustly and violently against its safety and interests. It is a law of self defence. It is a necessity which God himself has established. If a good nation is to exist—to live and breathe on the face of God's earth, how *can* they *exist* unless they arm themselves with the might which lies in *you*, against the ambitious, the selfish and half-savage powers that seek to crush and destroy us, that envy and fear us. There has been war in heaven and there must be war on earth. The thing is necessary—a justifiable and proper thing, more especially when you know that in supporting the cause of the British Government you are supporting the cause of Christ among the nations of the earth. There is no doubt of this, that if this good world of God's is to be peopled with men, *men* must *fight*, if it is to be peopled with *good* men, *good* men must fight and contend for their well-being.

War is a lawful and a necessary practice, and therefore the military profession is both lawful and necessary. But more than that, it is a useful and honorable profession. It may be regarded as the executive or administration of public justice, as the means of maintaining right in a world where human passions create a constant temptation to perpetrate what is wrong. Men are not to be restrained by mere advices and persuasions, by mere threatenings or any ordinary course of law. Some are so insufferably ambitious that no power or jurisdiction will content them and some so insatiably covetous that no revenue or profit will satisfy their hungering and thirsting after wealth. Were there no strong restraint, no means of suppressing by force such men's inordinate appetites, who could live in quiet, who could possess or enjoy anything but themselves. Human iniquity creates the necessity of war, and the most pious and righteous of men may engage in it, for

the benefits arising from the correction of that iniquity; a free and quiet possession of the true faith is maintained by it, peace is settled by it, kingdoms and commonwealths are secured by it, property and inheritances are held under the shield and defence of the military profession. All lawful callings are freely exercised, good laws are put in execution, and due justice is distributed, the wicked are bridled and all the benefits of social life, preserved by the maintenance of a public power sufficient to compel what measures may have been determined upon for the public good.

It is honorable to be instrumental in procuring or preserving these benefits. The profession of a soldier may be regarded as an institution the object of which is the promotion of other men's happiness and prosperity. The vast system of commercial enterprize proceeds upon the probability and assumption that the army is sufficient and willing to defend it. But for this conviction it would break to pieces and decline in a moment. The army is the great wall of fire that protects every department of human life from the ungrateful and ignorant huckster that accumulates money under the shadow of its wings to the noble in his old and well stored palace,—yea to the Queen on Britain's majestic throne. What is it but the army that has so long prevented and that *still* prevents the flood of invading hosts, from rolling in destruction into the very heart of the Island? What is it but the devoted and disciplined forces that muster under the banners of the same royal power, that prevents the wolf from descending on the sheep-fold of Canada. Ah, men are mean and ungrateful creatures when they refuse to honour and reward the soldier. *They* would never have been what they are, if many thousands of heroic souls had not fought and died for them. Their pleasant ease, their fruitful speculations, their added heaps of gain, all the advantages of their luxurious and glorious state, have been secured for them and bought for them by the heroism and good conduct of the British Soldier. It is one consolation for the soldier to know, that there is no great and worthy man within the compass of the empire that does not honour every one that bears arms in its cause; and I trust in God that the time will never come when a scrimp, mistaken, and wretched policy will withhold from the good soldier, the honour which he deserves and the reward which is his due. There was a time in Israel when neither shield nor spear was to be found among forty thousand of the children of Israel. *Then* was the time for the

choosing of new Gods, then rolled the thunder of war against the very gates of the city, till there arose a mighty princess, a mother in Israel¹ and a Judge in Israel. "The inhabitants of the villages ceased, they ceased in Israel until that I Deborah arose, that I arose a mother in Israel." She honoured the soldier, she gave encouragement to the profession. "My heart is toward them, she said, my heart is toward the Governors (or leaders) of Israel, that offered themselves willingly among the people," and had the mother of our Israel, the Queen who wears the crown, defended by the strong hearts and willing hands of you and such as you, had her tongue the liberty of speaking the thoughts of her mind, I know not what the exact words might be, but I am sure their meaning would be that of Deborah's, "My heart is toward you that offer yourselves willingly among the people."

These observations may suffice for the present, as to the nature of the profession of arms, and we have arrived at the second, and by far the most important part of the subject, the duties that belong more particularly to that profession. It is of course only those *moral* duties that are implied in it that I can be called upon to advert to. The military *art* is no province of mine, and were I to speak of it here, I should only be acting the part of Phormio before Hannibal. The old philosopher discoursing on the duties of a commander, mixed up his discourse with observations on the art of war, to the great delight, as Cicero says, of a great part of his audience. But when Hannibal was asked his opinion of the matter, Hannibal one of the greatest generals that *ever* has appeared, "I have seen many silly old men," he said, "but a sillier old man than Phormio, I have never seen in my life." But the moral duties are quite distinct from the art, and among the first of these duties required in a soldier is an *inviolable loyalty*. He is to serve the cause which he professes to serve. To the good faith and allegiance of the British soldier, the crown and nation at large have entrusted their best interests and their very existence. The trust is a *great* one, comprehending all that is reckoned most valuable among men, all that we believe to be most holy and best pleasing in the eye of God—the religion of Christ which you hold to be sacred, to be the source of your heavenly hopes, the most rational liberty that is enjoyed by any nation on the earth, the largest measure of human happiness that is any where experienced, the security and happiness of your kindred that live and breathe in peace, beside the waters and green hills where rest their

ancient and happy habitations—the defence of these is entrusted to your faith ; and a viler treachery there cannot be imagined than for a soldier to violate that sacred trust, and invite the enemy of his country and of his country's God, to rifle the house of his fathers, and profane the sanctuary beside which their bones were laid in the dust till the day of their resurrection to the blessedness of heaven; and what do *they* do, but violate that *trust*, who like skulking hypocrites, put off the honourable ensigns of their profession, and fly in disguise under the shades of night into a strange country and beyond the reach of those laws which they have sworn to defend. Can they expect the blessing of God to follow them in the future course of their lives ? Can it be a consolation to them on the day of their death, to know that they broke the sacred obligation of an oath ? Can they be happy—can life itself be very desirable to them, carrying about within their spirits the sense of their own dishonour ? No, the dark suspicion of their unworthiness will always attend them. No just motive, no manly consideration of duty, can afterwards support them in the business and trials of life. They will know and feel that no God can vindicate their conduct, and they will probably find in their sorrowful experience that they have made a bad exchange and have found a harder service than the service they abandoned. It is out of the course of nature to suppose that the people to whom they have betaken themselves can ever respect them if they know their character. They may shake them by the hand but they will put nothing *into* it. Even though they praise them they will never *trust* them. The disloyal and unfaithful soldier go where he may, will probably have more fast days in his almanack than any church on earth ever wrote in its calendar. Before he can thrive and succeed in the business of life among a strange people, he must long borrow of his back and long borrow of his belly. He must be obedient to the will of men for whom he can have no respect, and undergo a service harder and more degrading than that of an Indian slave. It is always *best* for a man at the long run, to be honest and true. Let his conduct be open, and public and justifiable, then he may leave the consequences to God. God the preserver and guardian of the pious and faithful man, will reward him in some way. No man can be happy that does not keep within his breast the rich treasure of a clear and quiet conscience, and by this, if he possesses it, the soul of the soldier will always be soothed to rest. That *itself*, will be worth the value of his pay. What would any man not give however high his rank, to have

a soul that has made its peace with God in Christ, a soul so strongly fortified, so walled with brass and founded on such a rock? He may have the continual feast of a good conscience and may warrantably derive from the faithful discharge of his duties, the just expectation of the approval of God.

The willing and perfect obedience which the soldier is required to render to the command of those under whose authority he is placed, is obviously a duty of the greatest importance. It lies as the basis or substratum of *all* the advantages that arise from his profession. Without it there could be neither efficiency nor order. It would serve no end, because no duties would be performed. Lawful authority is the command of those whom God has set over us, and this command may reach us either *immediately* from the ruler of the people, or *mediately* from those whom he has appointed over us. "I am a man under authority," says the centurion, "and have soldiers under me, and I say to one, go and he goeth, and to another come and he cometh." If a soldier should refuse to go, if the command of his officer should be disobeyed, it is evident he is no longer a soldier, but a rebel; no longer a blameless person, but absolutely a criminal. The command of his officer is a sufficient warrant for any soldier to fight; even though the cause should be a doubtful one, he is in no way responsible for it; he has no concern in it. If there be any sin in the matter, neither the soldier nor the officer who keeps the order of civil peace, acting under the regular and received authority, has any thing to do with it. The sin, if sin there be, must lie at the door of those who have the highest, the supreme and first authority in the direction of public affairs. It must always be referred to the source and origin of the service, to the first promoters and authors of it, if we take for granted that any particular service is sinful. If the criminality is not referred to the prime movers and authors, it must be partaken of by each and all who have any part in the accomplishment of the business. Every private soldier would require to be a casuist, to decide beforehand, upon the justice of a military expedition. He would require a priest at his elbow to satisfy his every doubt, and it might be possible that even then, his doubts would remain. As there is no imaginable service, against which some objection or other might be opposed, the plea of conscience would become synonymous with the mere dictate of inclination, and therefore nothing could be done with combination and consis-

ency. Every man would think a duty to be right only when he liked it, and would always be opposed to it most conscientiously, when he happened to be averse to it. But the truth is the duty of a soldier, the duty which he owes to God in the way of his profession, is perfectly *plain*. He serves God when he obeys the commands of his officer. His course is most happily and clearly marked out to him. He can do what he is told, and is thereby saved from the trouble and anxiety of canvassing and investigating the moral relations and remote consequences of his actions professionally. He is very much mistaken, if he supposes that God requires him to be a philosopher or a political economist; that he requires from him any such thing as a condition, to the faithful and zealous discharge of his duty. There is always a naturalness about the duties which God requires. The mother, who in the devotedness of her natural affection, patiently sings to rest the soul of her child, is a shining angel in comparison to a bigotted hypocrite and narrow-minded wretch, who would send a million souls to hell, because they did not hold exactly his views and opinions of things. God does not ask us to dive into mysteries. Let a man only discharge the duties that are before his eyes. Let him mind his own garden. He has no business to seek uncommanded occupations, and roam about after the wild flowers on the mountains, unless it be his vocation. Every soldier then may know, that in discharging the duties of his profession, and in rendering a just obedience to the authority of those who have been appointed over him, he may for any thing in the nature of his profession, serve his God as truly and acceptably as if he were preaching the gospel of Christ with all the zeal and learning of a bishop. He holds not his life dear, and if his obedience is rendered with a view to the well-pleasing of God, his work is sanctified and his reward is certain. It ought to be observed too, that obedience is by no means a duty peculiar to soldiers. They require, as rigorously as others, the compliance and obedience of their children. They exact the same from the beast that carries them on its back. There is no occupation or business in the various departments of human life, in which a strict acquiescence in the received practice is not generally expected. The person whom one employs is under obligation to obey in the matter which he undertakes. It is a law of life from which there is none who can entirely escape. We seek it universally and universally stand in need of it from one another.

Again, there is the *respect* with which the soldier is called upon to regard those whom providence has placed over him. He is to say nothing and to do nothing which may injure their reputation or diminish their professional usefulness. Even where they may be defective in their duty or perverse in their manner of discharging it, there is always some proper and authorized channel through which the redress may be had if the object be deserving of any serious consideration. But to disparage them privately and behind their backs, is one of the meanest and most dishonourable practices. It is the vice of a sullen and malicious character, or of an ignorant and self-conceited person, and is generally witnessed with contempt by every sensible individual to whom such complaints are addressed.

Again, there is the necessity of a bold and vigorous discharge of his office, that is required from the soldier in the day of danger. In the actual encounter which he may be called to, he must exemplify the steadiness and courage which are proper to a devoted sense of duty. He is to have no misgivings nor suspense when commanded to act out the just end of his profession. If he encounters a danger he must make up his mind to meet it with force and determination. By restiveness and backwardness the danger will only be made greater and a calamity is only complete when it is accompanied with shame and the sense of degradation. Since the end of his profession is as lawful and as necessary as any other which men can engage in, the soldier may go forth in faith, with confidence and cheerfulness. He may justly invoke the assistance and the blessing of God, he may meet death in the charge with the sanctified courage of a christian and commend his soul with the most comfortable hope into the hands of God. A soldier who dies in the field of battle, is like a high priest struck dead upon the stairs of the altar. He is a martyr if he falls in the cause of his country's good, because the good of his country is no doubt an object most dear to God. It is there that his name is most held in reverence it is there that his will has been most plainly and most generally made known—and it is there that the hope of immortality has most deeply penetrated the souls of men. If anywhere on earth, surely in the British Isles the ancient correspondence between earth and heaven is preserved. It is not only preserved there, but in the providence of God, that land has been made the bright centre whence the light of sacred truth has been and is now most strongly radiated. Other lands have

their defence in the numbers and courage of their armies, and shall this land have no walls of fire round about it—shall it be left a prey to the boar of the woods and every wild beast that would break down its fence and destroy its pasture. Can it be the wish or desire of God, that a sacrilege should be committed on this the most glorious of his earthly temples—surely not if in a British army there be men left who are not ashamed of their country's glory, and of their father's God. If they have any delight or any love and reverence for either, they are then inspired with courage invincible, their might is sustained, we may well believe, by the providence of heaven, and while they fulfil like all other day-labourers of God, his eternal purposes, their vocation in a peculiar degree is a high and honourable one, successful in the past, and likely to be successful and triumphant in the future history of man.

Another, and perhaps the chief obligation of a soldier, is by the constant exercise of a pious spirit, to be able to commit his cause cheerfully to God, that fearing God he may have no other fear. There is no reason why the piety of a soldier should render him scrupulous in the duties required from him. That piety, though it tend to the production of a spirit of good-will to men, must be spurious indeed, and by no means adapted to the latitudes of this lower world, if it produce an indiscriminating benevolence destructive of the sense of necessary obligations. The service of a soldier is conservative of the most sacred and most valuable interests of mankind, and it will be the office of his piety to connect the end with the means, to relieve him from the suspense which might invade the mind of the weak and unthinking, and give determination to his conduct corresponding with the strength of conviction by which he holds his principles. His spiritual life may thus grow in conjunction with his natural duties. He may find pleasure in the hardest services, because he will thus be enabled to view them as the commandments of God. He will find pleasure in submitting to the disposal of his providence. He will have hopes and aspirations that will cheer him on his course of duty and trial, and when the day shall come, as come it must to all, in which the angel of death shall call him away, whether gently or violently, from his present cares and occupations, he may believe, as he has reason enough to expect, that the rod and the staff of God will support and comfort him.

Besides these, there is the duty of suppressing all private re-

venge and of abstaining from all private quarrels. One can hardly imagine any thing more destructive of the discipline of a regiment, than the love of brawling and contention.

Another special duty of the soldier is temperance. "He that striveth for masteries," says St. Paul, "must be temperate in all things." If a man had it in his power to curse his enemy, he could wish him no greater calamity—than to be the slave of a vice whose effects are nothing less pernicious, than a madness in the brain and a fever in the heart. All sins are unprofitable, but scarcely any is so unprofitable to the sinner as drunkenness. It is attended with more sorrows than could be numbered in all the tracts of all the societies in the world. The person is in possession of a terrible disease, who is afflicted with the torment of this hellish thirst. He must bid farewell to every honorable hope he has ever entertained of a useful and prosperous life. He becomes disqualified for the duties, a steady attention to which would be certain to render him a respectable member of society. More especially is he rendered unfit for a service which requires strictness of discipline, accuracy and regularity, together with a buoyant heart and the strength and metal of vigorous health.

But there are other forms of intemperance not less pernicious, perhaps, though not equally offensive, others whose silent approach is calculated to make invasion into the unguarded spirit. In this world, of trial there are various points from which the attacks of our spiritual enemies may be made, innumerable ills that beset a human soul to lead it daily astray. Even where no brutish vice can venture to go, there are others of a subtiler nature that may invade the bosom of the best, and make them mean, selfish and wicked, or render them weary and distracted. It were in vain attempting here to subject them to a minute description. Every intemperate passion would be a history, every disproportioned and immoderate virtue a volume of disturbances and sorrows. They form the annals of the book of man, who is born to trouble as the sparks fly upward. There is the less danger perhaps, to those who have already experienced and given battle to the ills and temptations of our mysterious existence, but with young, whose life and hopes have being in the future, who spread a prospect of after-life for themselves gilded and fashioned by their own imaginations, their security, their usefulness and happiness depend upon

the provision they have made for the resistance of sin and for the endurance of sorrow. Let them learn early to submit themselves to the yoke of duty, to overcome every reluctance and weariness of the flesh that indisposes them to the discharge of every acknowledged obligation. Their sense of duty will thus grow stronger with every measure of perseverance, and their capacity to perform it become firm and vigorous. Let them suppress the flight of every favourite and wandering fancy, and be sure that they will *live*, if they live at least in *this* world of God's not amidst fancies but realities that will ask fortitude and patience, constancy and some determinate principle of acting. Let them keep their spirits pure by shunning the first promptings and indications of wickedness. Let them seek strength from the sanctuary of God, and let them refer constantly to the *will* of God for the sanction and authority of their course of conduct. Let no consideration, no false shame nor persuasion induce them to abandon a course which they are certain to be right, and which they have once determined to pursue. But when an intemperate passion takes possession of the soul, its effects are always dangerous and unhappy, sometimes betraying not only into acts but into habits of sin, sometimes prostrating the power of the strongest natural conscience, and rendering the light of religious truth as dark as the shadows of night. The history of intemperate or inordinate affections would present, if drawn at full length, a melancholy picture of woes in which a natural feebleness of mind bending before the force of every new motive, in which a light wandering and ill-balanced imagination, in which obscure and ill-defined views of the path of duty, and in which the contest of rival passions would constitute the prominent individual figures of the piece.

These, and several other duties that belong more especially to the office of a soldier, it surely behooves you to contemplate with care, and in doing so, fail not to ask assistance from God who giveth to all men liberally and upbraideth not. He can inspire us with wise purposes and holy resolutions. He can shew us the way in which we ought to walk, endue us with counsel and discernment, and grant us power to pursue what is good. Let us therefore apply to him with earnestness, to support us when exposed to temptation, and amidst all the trials of life, to preserve us steadfast and immoveable in the discharge of every duty; then, though called upon in the course of

providence, to struggle and contend, while others enjoy their rest, and to encounter many difficulties which others escape from, you may have faith to believe that the grace and strength of God will not be withdrawn from you, but supplied abundantly in the day of need, enabling you to endure hardships as good soldiers of Christ in that department of human life, in which it has pleased God to assign you your share of duty and trial. And may the blessing of that God, in whom we live and dwell, be upon you in all your wanderings, and in every stage of the present life,—may His goodness and mercy follow you into the ages of eternity.