

SERMON II.

OF COURAGE.

A SERMON UNTO THE VOLUNTEERS OF THE CITY OF NORWICH, AND ALSO TO
THE VOLUNTEERS OF GREAT YARMOUTH, IN NORFOLK.

“ My heart is towards the governors of Israel that offered themselves willingly among the people. Bless ye the Lord.”—Judges v. 9.

PREACHED A. D. 1642.

“ Be of good courage, and let us play the men for our people, and for the cities of our God, and the Lord do that which seemeth him good.”—2 SAM. x. 12.

IN these words are the speech of that brave commander Joab, which he made at the head of his army, being surrounded with many enemies, as you read verse 9. He divides his army into two parts, the one led up by Abishai his brother, the rest of the forces he brings up himself, and spake thus to Abishai and to the rest of his men: “ Be of good courage, and let us play the men,” &c.

In those words you have these two parts: the braveness of his resolution: “ Be of good courage and let us play the men.” The humbleness of his submission: “ And the Lord do that which seemeth him good.” Or, if you will, thus: an exhortation to true noble valour in the former part, “ Be of good courage,” &c. ; and, secondly, an humble resignation of himself and cause and success into the hands of God; “ And the Lord do that which seemeth him good.” His exhortation is strengthened with divers arguments: “ It is for our people.” The Ammonites and Syrians are now about us, if you do not behave yourselves valiantly your people are pillaged, plundered, captived, murdered; and therefore “ be of courage, and let us play the men.” And for the cities of our God. Some think that by “ the city of our God,” is meant that city where the tabernacle was: but as Abulensis observes,* though in 1 Chron. xix. 13, it is read *city*, in this

* Omnes urbes Israel vocantur urbes Dei; quia Deus illas dederat Israelitis vel illa erat specialiter terra Dei.—Abulens. in 1 Chron. xix.

place it is read in the plural number, *cities*; and, as he saith, all their cities were the cities of God, because given by God, and because God in his worship and true religion was in their cities; and therefore, now, Joab seeing all the people were in danger, and the cities of God, the religion and worship of God, he breaks forth into this exhortation, "Be of good courage, and let us play the men for our people, and for the cities of our God."

I shall not at this time reach the second part; the humbleness of his submission and gracious resignation: only from his exhortation observe thus much:

In times of great danger, when religion is in hazard and the people of God are in danger, good courage is very requisite.

It is then good for good people to have good courage when the times are evil. This is that which Joab pitcheth upon, and is the only matter of his exhortation: "Be of good courage, and let us play the men." So David, when he was begirt and berounded with many enemies, "Wait on the Lord (saith he) and be of good courage." Some there are that do wait on the Lord but are not of good courage; some have good courage, or courage, but do not wait on the Lord. "Wait on the Lord, be of good courage," Psalm xxvii. 14; both together; "and he shall strengthen thine heart," Psalm xxxi. 24. Good courage, then, is very requisite in evil times. Some think this belongs only to soldiers; but if you look into Haggai ii. 4, you shall find this commanded to all the people: "Yet now be strong, O Zerubbabel, saith the Lord (that is the magistrates); and be strong, O Joshua, son of Josedech, the high priest (there is the ministers); and be strong, all ye people of the Lord (there is the people)." And that you read, *be strong*, in the Hebrew, is all one with the word of my text, *be of good courage*; and if you will, you may read the words so: "Be of good courage, O Zerubbabel," &c. So that it lies upon all, in evil times, men and women, to be of good courage. For my better prosecution of this point, I shall do these three things:

First, Give the description of good courage, shewing what it is.

Secondly, Confirm the point.

Thirdly, Make application of all unto ourselves.

First. For the description of good courage you may take

it thus: Good courage is that gracious disposition of heart whereby a man, being called by God unto any service, doth adventure upon difficulties either in doing good or enduring evil, and that without fear.

Here are four or five things considerable in this description. First, Good courage is a gracious disposition. There is a moral boldness, and a natural audacity, and this is not good courage, for the former is in heathens, and the latter is in brute beasts. Job describes the horse after this manner: "He rusheth into the battle, he laughs at the trumpet, and his neck is clothed with thunder," chap. xxxix. This brute beasts may have, and therefore this is not the virtue I press upon you.

Again, There is a sinful desperateness whereby men are apt and ready to rush upon all that is evil, and are sinfully bold, and they think him a fool or a child that will not drink, and be drunk, and whore, and run into all kind of evil: this is not good courage. David, he was as valiant as any one of them, as ever the earth bare, and yet, notwithstanding, in the matter of sin he was very timorous.* Surely good courage is such a flower as grows upon a good conscience: a man, in truth, hath so much good courage as he hath a good conscience; and if that a man shall desperately run upon what is evil and sinful, his courage does degenerate into a foolish desperateness. "Wait on the Lord (saith the psalmist) and be of good courage; and again, I say, wait on the Lord." Good courage is hemmed in with waiting upon the Lord.

Again, There is a vaunting, bragging, boasting cavalierism which hath no true courage.† Such a cavalier was Rabshakah, who said, "With us is valour and courage;" when he defied the hosts and servants of the living God. Good courage is the health of the mind; this vaunting, bragging, boasting is the swelling of the mind, not courage.

Again, There is a fierce, angry, revengeful disposition,

* *Fortitudo justorum est carnem vincere, propriis voluptatibus contraire delectationem vitæ præsentis extinguere, hujusmodi aspera pro æternis præmiis amare, prosperitatis blandimenta contemnere, adversitatis malum in corde superare; reproborum vero fortitudo est transitoria sine cessatione diligere, contra flagella conditionis insensibiliter perdurare, bonorum vitam non solum verbis et moribus, sed etiam gladii impugnare, in semetipsis spem ponere et iniquitatem quotidie sine ullo desiderii defectu perpetrare.*—Greg. Moral. lib. 3.

† *Tumor animi non est magnanimitas.*—Seneca.

whereby men are ready to run upon cruelties : this is no good courage. “The righteous is as bold as a lion.” The lion himself is merciful, not revengeful ; if a creature lies down before him he will spare it.* I remember a story one hath concerning Malcolm, a king of the Scots. It seems there was one of his nobles who underhand conspired his death. The king having notice of it, he chose a day to go a hunting, and called many of his nobles to go with him, and amongst the rest he calls this courtier that was working of his death ; and when they were in the field, he singles him from all the rest, bids them go on with their game, he had something to speak to him alone : saith he, I hear you are, underhand, working of my death : if you put poison into my cup, a woman may do that ; if you set upon me with a company of rascals, thieves may do that ; if you will put me to death, do it as a soldier, I will take my sword, take you your’s, we will fight it out. The man fell down before him, and the king pardoned him, and gained him ever after to be his own.† This was true courage, but a fiery, cruel disposition is no good courage ; courage is a gracious disposition.

It is a gracious disposition of heart. The heart, properly, is the natural element of courage, and therefore some do derive the word courage, so ; courage, *quasi cor agit*, it is an action or motion of the heart. The truth is, the heart of man is the artillery yard where all the thoughts of courage train continually.

Again, I say, whereby a man being called by God unto any service. God’s call is the ground of a christian’s courage. This was pretended in Rabshakah’s speech ; “Hath not the Lord sent me?” And this was, in truth, the ground of Joshua’s courage : “Be of good courage, have not I com-

* Leonum clementiæ multa indicia sunt, prostratis pareunt, in virus potius quam in fæminas sæviunt, infantes non nisi in magna fame perimunt.—Solinus.

† Si igitur animus tibi sit, si valeas, si audeas, absolve quod propofuisti, redde hostibus meis et sociis tuis quod promisisti : si me occidere stat animus, quando rectius, quando secretius, quando viriliter ? venenum parasti ? mulierculis id relinquito, tortulo insidiaris ? hoc et adulteræ possunt ? ferro ex insidiis me aggredi decrevistis ? hoc sicarii et non militis est officium, solus cum solo congregare, ut saltem prodito tua turpitudine careat, quæ per fida carere non potest. Miles autem hæc audiens mox verbis regis quasi gravi per cussus fulmine ad pedes regis cum lachrymis et tremore cucurrit : cui rex noli timere (inquit) quod nihil a me patieris ; cumque ei de cætero se fidelem amicum futurum promisisset, revertunter ad socios, nihil pænitus referentes.—Mat. Paris, p. 21, Hist. Willil. 21.

manded thee?" If a man ventures upon any design, and God's call doth not lead him to it, when he comes to make good his standing, the ground quakes under him, his heart trembles, his knees knock, his arms shake, and his heels begin to run. When a man is called to do a work by God, though the opposition and difficulty be never so great, he may encourage himself here; but I am called by God, and he will carry me through.

Again, I say, whereby a man being called by God unto any service does venture upon difficulties, either in doing good or enduring evil. One would think that it were a desperate venture, but indeed a brave venture, of the men of Jabesh Gilead which we read of 1 Sam. xxxi., which fetched away the dead body of Saul out of the hands of the Philistines. There being a great fight between the Israelites and the Philistines, the Philistines had the best of it, kept the field and buried the dead; and amongst the dead they find Saul, they cut off his head and fastened his body to the wall of Bethshan. And when the inhabitants of Jabesh Gilead heard of it, all the valiant men arose, and went and took the body of Saul from the wall of Bethshan. Here was valour, here was courage. Wherein was it seen? In venturing upon difficulties in doing good and enduring evil.

I add, All this must be done without fear: and therefore in Scripture these go together: "Be of good courage; fear not, neither be dismayed." The more a man's fears are enlarged, the more his courage is lessened; and the more a man's courage is enlarged, the more his fears are lessened. Good courage, it makes a man higher by the head and shoulders than the thing feared, though never so great: good courage lifts a man up above fear. Put all together and you have the description of good courage. It is that gracious disposition of heart whereby a man, being called by God unto any service, he does adventure upon difficulties, either in doing good or enduring evil, and that without fear. Let us now advance to the second thing, the confirmation of the point.

Secondly, In evil times, in times of danger, good courage is very requisite. In times of danger good courage is the strength of a man, it is the spirits of a man, it is the sparkling of a man's heart, it is the life of one's life. Saith Solomon, "The spirit of a man shall sustain his infirmity."

Without strength there is no bearing of burthens. Now this is the way to be strong, to stand under burthens in evil times : “ Be of good courage, and he shall strengthen thine heart.”

Again, Evil times are full of changes, and good courage will keep us from the power of those. It is a good speech Seneca hath : He is a stout man whom adversity doth not quail ; he is yet more stout whom prosperity doth not allure ; but he is most stout of all whom the change of things doth not disturb.* And in another place, saith he, He hath no great mind that can be bent by injuries.† And evil times are full of injuries. Without courage a man will easily be bent by them ; bent unto sin and bent unto what is evil. Had not the three children been men of courage, how would they have been bent to idolatry ; but being men of courage, say they, “ Our God is able to deliver us ; but if not, be it known unto thee, O king, that we will not serve thy gods,” Dan. iii. 17, 18. Oh, my beloved, in evil times good courage keeps us from evil bending, and therefore in evil times good courage is very requisite.

Again, Evil times are very expensive. Then a man shall be called to lay out much ; his estate, his house, his liberty, his body, his all : and no affection, no disposition so spending as courage ; good courage will make a man spend and be spent for God. But if a man should expend and lay out all upon other things, they will not be able to quit charges. Good courage will make a man spend all on God, and be spent for God, as Paul was. Thus you see that in evil times good courage is very requisite.

Thirdly, If this be so, you see what our duty is ; to be of “good courage, and play the men.” You all know into what evil times we are now fallen, better than I can speak : are we not berounded with many enemies, the Syrians before and the Ammonites behind ; if Joab were alive he could see the battle before and behind. In the prophet’s time, he prayed “ that God would open the eyes of his servant that he might see who were with him ;” now we had need to pray that God would open men’s eyes to see who are against them : certainly enemies are amongst us, within and without, at home and

* Fortis est quem adversa non frangunt fortier est quem prospera non alliciunt, fortissimus est quem vicissitudo rerum non deturbat.—Seneca.

† Magnus animus est quem non incurvat injuria.—Seneca.

abroad, before and behind, they are very many. Now the people of God are in danger, now the cities of God and religion is in hazard; and therefore, as Joab once, so now I may speak unto all, "Be of good courage, and let us play the men for our people, and for the cities of our God, and the Lord do that which seemeth him good." Be of good courage. That is my exhortation; notwithstanding the times be evil, yet be of good courage. Good courage now if ever is requisite; requisite for magistrates, requisite for ministers, requisite for parents and governors of families, requisite for these gentlemen that have listed their names for this great service of God and their country, requisite for all the people.

Requisite for magistrates. Good courage is always in a magistrate's commission; though times be never so peaceable they are to be men of courage, fearing God, much more in troublous times. Good courage is a virtue annexed to their place; and therefore as injustice from the hand of a judge is worse than from any other, because there is a special repugnancy between him and the sin;* so want of courage and neutralizing in a magistrate is worse than in others, because good courage is always annexed to his place.

Ministers, they must be of good courage. We read of divers valiant men, 2 Chron. xxvi. 17, 18, who withstood Uzziah the king, and said unto him, "It pertaineth not unto thee, Uzziah, to burn incense unto the Lord," &c. You may see who they were in the 17th verse: "Azariah the priest went in after him, and with him fourscore priests of the Lord that were valiant men." Wherein did their valour appear? In that they withstood the king in doing that which was unlawful. These were valiant priests indeed, and it stands upon record, and that for ever. In times nearer to ourselves, we read of Dr. Latimer, that when the men of his order were to send new year's gifts unto the king, he sent a Bible with this posey written on the outside thereof: "Whoremongers and adulterers God will judge." Was not Mr. Deering very bold with Queen Elizabeth, who told her, that though she once went, *tanquam ovis ad lanienam*, as a sheep to the slaughter; yet now, *tanquam indomiter juvenca*, as an untamed heifer. In evil times the ordnance and murdering pieces are planted against the house of the ministers,

* Peccatum majus ubi repugnantia major inter peccantem et peccatum.—Aquin.

against them especially, and therefore in them, also, good courage is very requisite.

Requisite, also, for parents and governors of families. Otherwise, if they have not good courage, they will quench the forwardness and zeal and courage of those that are under them. It is a lamentable thing that the carnal wisdom of a worldly parent should be the quench-coal of the gracious devotion of a godly child. Granatensis makes mention of a woman, that hearing her son run away in the field, she got some advantage of him, and put him to death, with these words: Runaway, thou art none of mine. And of another woman, that when her son was slain in the battle, she being at the funeral with divers friends, some wept and cried, *O durum fortunam!* O hard fortune! she cried, *O felicem fortunam!* O happy fortune! that ever I was so honoured to bear a child to die so bravely for his country. Parents must have courage; and there are these three things to move parents and governors of families unto it: the danger that is now approaching, the protestation that you have taken, the special opportunity that you have.

You that are parents and governors of families have the greater opportunity of serving the commonwealth and churches and people of God than others. Your children are your goods, nothing is so much a man's own as his child; your children are your best household stuff. One observing that it was the manner and fashion to bespangle their cupboards with plate when they made any feasts; when he was to make a feast, he got his children and set them on his cupboard's head: the guests asked the reason why he did so; saith he, These are my plate. Beloved, you have given your plate already to the service of your country; what if God will have this plate also to be given unto him?

Again, The danger that is now approaching may move you unto this. You know the greatness of the danger; how we are begirt with the Assyrians and Ammonites; and should the Ammonites prevail, I mean that malignant, jesuitical party prevail in the kingdom, what a dark and black day would it be upon England. The Lord be thanked, we know, partly, what a comfort it is to sit under our vines and fig-trees; but should they prevail, what would they do? yea, what would they not do? the honour and safety of our dear sovereign,

the liberty of the subject, the security of the parliament, the peace of the three kingdoms, the power and liberty of the ordinances; these are great mercies and much to be prized by us; and methinks every one should sit down and think with himself, What shall I give or do that my person should not be enslaved, that my wife and daughters be not abused, that my poor children be not massacred, that my house be not plundered, that my country be not betrayed? Oh, if there be any spirit, or valour and courage in any child or servant to serve God and his country, go on, O child, and prosper; do courageously.

Then, again, besides this, you may remember the protestation that you have made. You have protested before the Lord and the world, or should have done, that you will maintain and defend the person of our king, the liberty of the law and subject, the parliament, the protestant religion; and shall you not give up your children and servants, though never so dear and faithful, to make good your protestation?

But methinks I hear some say, It is a hard thing to part with my child, my only son, my only joy, the comfort and stay of mine age; oh, it is a hard thing to part with a child.

True, it is; and wouldst serve God and thy country with nothing? Is that child lost that Christ gains? I remember Origen observes, that when Abraham gave up Isaac unto God, and put the knife to his throat to offer him up as a sacrifice to him, then the Lord found him a ram, another sacrifice, and gave Isaac again unto him; and, saith he, that which you give unto God you shall receive from God: if you can give up your child, and lift up your hand with a knife to offer him up unto him, the Lord will give you that child, and that child above others shall be the father of many gracious. Methinks I hear that speech sounding in mine ears: "Happy is the man that hath his quiver full of them, they shall not be ashamed, but they shall speak with the enemies in the gate," Psalm cxxvii. 5. Your children are the arrows that the Lord hath given you into your quiver, if they be ready upon the string, will you break these arrows, or the spirits of them? They are made on purpose to meet your adversary in the gate; and now the adversary is in the gate, will you not let the arrow fly? Oh, methinks there should not be a father or master that hath a child or servant, but should say,

I will send one volunteer. What were it for such a town as this to have two or three hundred? But I know your readiness, the Lord bless it. Only I leave the exhortation of Joab with you, the words a little altered, Be of good courage, and if you cannot play the men yourselves, let your children and servants play the men.

The exhortation looks also upon them that have listed themselves in this service of God and their country in these dangerous times. Brethren, I have need for to speak to you, and my commission especially is to speak to you, I had need do it, for have not some freely offered themselves to this work, yet shamefully deserted it again? I say shamefully, for what greater shame? Marcus Crassus, amongst the Romans, caused the cowards to be let blood, giving this reason, That it was fit their blood should be shed in disgrace which they would not shed in the defence of their country. And if you look at Judges vii. 3, you shall find that when the hosts of the Midianites came against the Israelites, Gideon had gotten a good and well framed army together; but when word came from the Lord that the fearful should return, how many, think you, did return of them? Surely no less than two parts of three. The whole army consisting of thirty and two thousand. The divine story tells us that twenty-two thousand of them went back, and but ten thousand left. Twenty and two thousand not ashamed to be called cowards and fearful. So that I say, that I had need to speak to you, and to you is my commission, and if you please you may read my commission and your own duty together: Deut. xx. 2, 3, "And it shall be when ye are come nigh unto the battle, that the priest shall approach and speak unto the people;" not the captain, but the priest. What says the priest? Let not your hearts faint, fear not, and do not tremble, neither be you terrified because of them. Therefore you see what I am commanded to speak unto you. Well, good sirs, and beloved in the Lord Jesus, be you also of good courage. And I have three words of encouragement to speak unto you.

1. Your work and service you are about, it is very honourable. It is observed to my hand, that when Solomon built the temple, he did not employ the Israelites about the meaner works, carrying of stones and drawing of water; strangers were put to that work; but the Israelites were employed to

be a guard about him. So did the most wise man in the world, Solomon, count it an honourable thing to bear arms and to be a soldier. Anciently soldiers were called *latrones*, because they were *a latere regis*; and now the latin word, *miles*, for a soldier, signifies a knight. When the children of Israel went out to battle, some there were that went into the field, and some that did stay at home; concerning those that stayed at home, it is said, that "she that tarried at home divided the spoil," Psalm lxxviii. 12. As if they were only women, and the weaker sort that stayed at home; as if all that were worthy to be called men went into the field. In the triumphing psalm of Deborah, we read that some are condemned and some commended; those that were condemned, were such as came not forth, that came not forth to "help the Lord against the mighty," Judges v. 23. Those that were commended, were the volunteers that offered themselves willingly amongst the people (verses 2. 9). The truth is, that the volunteers of England, under God, are the bulwarks of England; and England, under God, the bulwark of the protestant religion. Wherefore, honoured brethren, be ye all of good courage, for your work and service is very honourable.

And as your work is honourable, so your work is safe. In times of war, the safest place is the camp, and whilst that those of poor spirits, that love only to be in their beds and in their houses, shall be pillaged and plundered, men of brave spirits, that are willing to be in the field, shall be secured. A valiant and courageous mind commandeth all things, says Seneca: he that commandeth death, commandeth all things, as the valiant man doth. Now, beloved, you see into what times we are fallen; of necessity things must either go well or ill: if things go ill, the worst is death, and what great matter is it to die for your God a little before your time; who would live when religion is dead? who would live to out-live his religion? Cicero tells us of some Indians that having many wives, when the husband died the wives strived to be burned with him, and she that was the strongest prevailed to be burned, and the rest went away very sorrowful, as having met with a great loss that they might not be burned with their husband; and do you desire to live a day after the protestant religion that you have been married to now for many years together? It is no great matter to live; the beasts, birds and

fishes live : this is truly great, to die well, honourably, freely, wisely ; as Seneca saith, It is better to die in the field, for the cause of God, than die in one's bed by the hand of a sickness. It is storied of one Bibulus, a great Roman, that having obtained many victories, he came to Rome to ride in triumph, where a tile falling off the house struck him so deeply and mortally into the head, that he died of it. Thus may you die by an unworthy tile as you walk in the streets, or by the turning of some humour in your bodies ; and is it not better, then, to die for the truth ? Can you lose too much for Christ that hath lost so much for you ? Death is the worst. And if things go well, I cannot but think it will go with the popish malignant party, as once with the Freislanders, when the Earl of Holland had overcome them ; they took up arms to resist him again : whereupon he ordered that the doors of their houses should be made so low as they should always stoop when they went in, noting their subjection ;* so, though the mercy of those that are in authority may let the houses of malignants stand, yet I make no question, but the doors of their houses shall be made so low, that they shall always stoop, as a note of their subjection ; whilst you that stand for the cause, and country, and cities of your God, shall have the doors of your houses enlarged ; and if a good cause have any interest in heaven, and the prayers of God's people hath any credit there, you shall undoubtedly in the end prevail, wherefore be of good courage, for your work is safe.

And as your work is safe, so it is also warrantable. I know it is objected, They take up arms against their king. I am persuaded there is not such a thought in the bosoms of any of you all, and God forbid there should. But there is much difference between taking up of arms against the king's person, and taking up of arms for the defence of the kingdom, without the king's command. David, though he were God's anointed, yet he was a subject unto Saul his king, and he took up arms to defend himself ; he took up arms indeed, but if you look into 1 Sam. xxvi. 19, you shall find that David does impute that unnatural war that Saul his king made against him, to those wicked malignants and wicked counsellors about him. " If the Lord hath stirred thee up against me, let him accept an offering ; but if they be the

* Hist. Nether.

children of men, cursed be they before the Lord," &c. He does not say the king had done it, but lays it upon those that were about him, and therefore took up arms to defend himself against the malignants. David's example is our practice: and certainly if the parliament should not have a power to send for those by force of arms which are accused before them for their just trial, they should no longer be a parliament. Every court of justice hath a power to send for by force, men accused to be tried before them: now the parliament as king James speaks, is the highest court of justice; therefore, according to the known privilege of parliament, they do send a serjeant at arms for those that are accused, to be tried before them; and if they have power to send out one serjeant at arms, then they have power also to send forth a hundred, and so a thousand, and so ten thousand if need require. And if the accused persons gather into an army, how can the parliament send for them but by an army? So that when you consider the law of the land, or the law of God, or the law of nature, which is for a community to defend itself, your way and course is very warrantable, your cause is good, for that must needs be good that religion maketh so; your enemies are weak, for they must needs be weak that sin makes weak; your victory is certain, which the Scripture promiseth, and first or last the victory shall be to you. Put all together: your cause is good, your enemies weak, your victory certain, your service honourable, safe, warrantable: wherefore, "Be of good courage, and play the men for the people and the cities of our God, and the Lord do with you what seemeth him good."

This exhortation looketh upon all that heareth me this day, men, women and children; be you all of good courage in these sad times, notwithstanding the evil of the times; "Fear not, neither be dismayed." Did the Lord do his work by halves when he brought the children of Israel out of Egypt? Notwithstanding for men's unbelief some fell in the way to Canaan, yet he brought them into Canaan. Beloved, you are now again coming out of Egypt, for the Romish superstition, and that partly is called Egypt, Sodom, Babylon: you are now coming out of Egypt, marching up into the promised land and promised ordinances. Nothing can make you fall in the way but unbelief; wherefore be all of good courage, and

pray unto the Lord. Be all of good courage; thereby you shall be able to set upon great things for God, though never so great; thereby you shall endure great afflictions, though never so heavy; thereby you shall be untired and unwearied in the service of God, though the opposition be never so strong; thereby you shall honour the cause; thereby you shall conquer your enemies; thereby you shall encourage others, your courage shall beget courage; your courage will have an influence upon all the towns round about you, and make them of good courage, as I make no question but the courage and valour of London have had an influence upon your hearts, to make you courageous: so your courage will have upon others. What will they say when they come into towns, and return home again? I will tell you what: I was at such a town, and there they were working and fortifying their town for their country and king; and I saw the best man's son in the town go to the work, and the best man's daughter in the town carry a basket; and, father and mother, shall we sit still? Therefore put on, let the work never die for want of money; let not such a town as we are be base, be poor and low, and want courage, when on the one side ye have the sea, on the other side the river, on the other side the walls, on the other side, I hope, friends; within abundance of good people, and and above a loving God. Oh, therefore, put on, be all of good courage. I do but add some directions, and so wind up all.

1. Be sure of this, that you make sure of God to be with you. I mean, not only in the general causes, but in your particular; clear up your propriety to God himself. When David was in a great strait, his enemies had broken in upon him, taken away his wives, and then plundered all he had, his own soldiers began to mutiny, and thought of stoning him; what did he do? It is said, "He encouraged himself in the Lord his God," 1 Sam. xxx. 6. Therefore first make sure of this, clear up this your propriety in God himself. The sight of a great God under interest will encourage your spirits though dangers be never so great.

2. Never go out upon any design without God's promise, God's promise of assistance, acceptance and success. Joshua was a valiant man and brave commander, and yet we read of him, chap. vii., when some thirty men were slain, and others

fled, he fell down upon the earth much discouraged. Why? The Lord had promised he would never leave him nor forsake him, his enemies should not be able to stand before him; but he had lost the promise that God had given to him, and therefore was discouraged; but the Lord comes to him, and saith, "What dost here?" and brings him to the view of the promise again; and then a new spirit and new life came into him. God's promise is your encouragement; keep that always in your eye.

3. Take heed of all those things that will debase your spirits. These are three things especially: idleness, worldliness, false courage.

As for idleness, saith Seneca,* it is the burying of a living man. As for worldliness, saith Aquinas, it doth effeminate and set a man below himself. And false courage is a true enemy to true courage. If courage be laid upon the sense of the second cause, when there is an ebb of the second cause there is an ebb of your courage.

There were two sorts of spies that went into the land of Canaan. As for the first, we do not read of any hard use they met withal, and yet they were much discouraged, and discouraged the people, saying, The men of the country are giants, the cities are walled up to heaven, and the inhabitants ride in chariots of iron. The other spies met with ill use, and had not Rahab hid them they had been every man cut off; and yet they returned with good courage, and so encouraged the people, saying, "The men shall be meat unto us," &c. What is the reason of this? One would think, rather, that the first sort should be encouraged and the last discouraged, but it was not so; the reason is this, the first spies, that were discouraged, looked only upon the men and walls and iron chariots; went out in the way of sense; but as for the other spies, they looked upon God, upon his promise, and upon his providence in delivering of them; and thereupon returned and said, "The men of the land are meat unto us," &c. Would you not be discouraged but encouraged, take heed how you raise or how you lay your courage upon second causes; take heed of all those things that may debase your spirits, idleness, worldliness, and courage laid upon second causes.

* Otium est vivi hominis sepultura.—Seneca.

4. Again, be sure of this, that you keep your conscience clear. A bad conscience is very timorous; the righteous are as bold as a lion, but the unrighteous, that have any conscience left, are as fearful as a doe; be sure, therefore, that you keep your conscience clear.

5. And then, again, keep and improve all the experiences of God's delivering mercy. Beloved, how many delivering mercies hath God wrought for us the last year; truly it may be said it hath been the *annus mirabilis*, year of wonders; and all the year long God hath been known to England by this name, a wonder-working God. When any temptations arise to discourage, answer, Surely if the Lord had meant to destroy us, he would never have done all this. Experienced men are most courageous. Only make use of your experience as a stirrup to get up your spirits to the promise.

6. Again, Actuate, refresh and strengthen your love. True love is very valiant. Says the apostle, "Love suffers all things, it does all things." As one observes concerning a sheep, though it be so feeble and fearful a creature, that a little dog will make a whole flock run before it, yet, notwithstanding, you shall see, that if a great mastiff comes to take away a lamb from the ewe, the ewe will stamp and run at him. Why? Love puts it on. Do you, therefore, love your country? I know you do. Do you love the people of God? I presume you do. Do you love the cities of God? I believe you do. Often actuate, refresh, and strengthen your love; this will give courage.

7. In the last place, Whenever any discouraging temptations arise, before ever you parley with those difficulties and temptations, step in to God by prayer. . Beloved, if you first parley with difficulties before you go to prayer, you will never have done; a thousand objections will be created in your minds: whereas if you first go to prayer before you parley with them: in prayer you shall have the sight of a great God, and the sight of a great God will make your spirits great. In prayer your heart shall be composed, for prayer is a soul-composing duty. In prayer you shall meet with the Captain of your salvation, and he will lead up your hearts that are ready to run away. In prayer you shall bring your souls to this frame, quietly to resign up yourselves, and cause, and success unto God; and a man is never more courageous than

in that frame, as Joab's courage and resignation went together. Are you presented with any difficulty and discouraging temptation? then say with yourselves, It is true, indeed, to attain to such an event, certainly it will be hard; notwithstanding, I know that my cause is good, my work is good, the people good; and, therefore, though the difficulties and temptations be never so great, I will give myself to prayer, and praying courage is good courage. Wherefore, my beloved, in the name of the Lord, pray, in these evil times; pray, pray, pray. And when you have done praying, then wait: "Wait on the Lord, and be of good courage; and again, I say, wait on the Lord." And what I say unto one I desire to speak unto my own soul, and so unto you all in these sad and evil times, "Be of good courage, and let us play the men for our people, and for the cities of our God, and the Lord do with us what seemeth him good."