

# THE DIGNITY OF CHIVALRY,

*Set forth in*  
A SERMON, PREACHED  
before the *Artillery Company* of  
LONDON, June xiiij. 1626.

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*The second Edition.*

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By WILLIAM GOUGE.

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EXOD. 15. 3.

יְהוָה אֱלֹהֵינוּ מֶלֶךְ

*The LORD is a Man of Warre.*

CHRY. *ad Pop. Hom.* 14.

τὸ παλαιὸν ὁ Θεὸς ἡγεσάμην τῶν πολέμων.

Antiquitus Deus Dux erat bellorum.



LONDON,

Printed by *George Miller* for *Edward Brewster*, and are to be sold  
at his Shop at the Signe of the Bible, at the great North  
doore of *Pauls.* 1631.



TO  
THE RIGHT  
WORSHIPFULL, SIR  
HUGH HAMMERSLY, Knight,  
one of the Aldermen and Coronels of the  
honourable City of LONDON, and Presi-  
dent of the Martiall Company, exercising  
Armes in the Artillery Garden.

AND,

To all the Captaines and Gentlemen of the said  
Company, *Such valour as may make them victo-  
riously stand against all sort of Enemies.*

Worthy President, Captaines, and Gentlemen,



*S* by a free Election of you all, I was  
called to preach that which is here  
presented to you, so by the first mo-  
tion and earnest solicitation of  
many of you, I am induced to pub-  
lish it. How farre mine owne pur-  
pose was from any such purpose,  
God is my witnesse. How farre your desire prevailed to  
alter that my purpose, this evidence is an apparent evi-  
dence. Among other motives mentioned by you that in

F f 3

the

*Semel, & secun-  
dò, & tertio (ni  
fallor) petijſi à  
me, ut tibi tuisq;  
commilitonibus  
ſcriberem exhor-  
tationis ſermo-  
nem, aſſerens  
vobis non parum  
fore adiutorij, ſi  
quos armis non  
paſſum, literis  
animarem. Bern  
Prolog. in Ser.  
ad Mil. Temp.*

the name of the rest were Soliciters in this businesse, this, which by some of you was alleaged, most prevailed with me, that the more common this Sermon was made, the more commodious it might be to your Company. How my poore paines may adde any advantage to your important employments, I know not. This I know, and do openly acknowledge, and publikely professe, that my heart is set upon your Artillery Company: I love it: I admire it: I honour it: I praise God for it: I will continue to pray to the Lord of Hosts for his blessing upon it: and to my poore power, I will doe what I can, for the advancement thereof. As one, though a very meane and weake prooffe thereof, I doe here dedicate to you in particular, that which by your meanes, and for your sake is divulged to all in generall. I confesse, that as the matter thereof, so the manner of handling it, is somewhat differing from my ordinary course. For, I had respect to the kind of Auditory before which I spake. Among Souldiers I endeavoured to speake Souldier-like. If offence be taken at matter or manner, I shroud my selfe under your shields for defence. Now that you have brought me forth into the open field, and set me up to be gazed on, and baited at by the differing censures of diverse censors, leave me not to shift for my selfe. Be not backward to patronize what you have beene forward to produce. I may the rather expect all just defence from you, because by appearing somewhat otherwise in your Assembly then I use to doe in my usuall Auditory, I take you, worthy President for my president, yea all you valiant Captaines, and other Gentlemen, whom I make as one Patrone, for my patterne herein. Me thinkes, O prudent President, when in a forenoone I see you sitting, and giving advice among the wise

wife Senators of our City, and in an afternoone marching before the Martiall Gentlemen of your Company, methinks the same man is not the same man. But of old, such hath beene the demeanour of those who have beene gifted for the one and the other place, to be both grave Senators and brave Souldiers. Such were Brutus, Scipio the one and the other, Camillus, Marius, Pompey, Cæsar, and many other who were both Togati and Armati, prudent Consuls, potent Captaines. The like I may say of all you Gentlemen of the Artillery Garden: You that are, wheresoever you are, in your persons the same Persons, do with that decorum observe the businesse which you are about, as in your ordinary vocation, and Military profession, you seeme to be other and other men. Hereby you manifest your prudence and providence. Prudence, by fitting your selves to that which is fit for the present. Providence, both by improving the time of peace, and making the best advantage thereof in the duties of your particular callings, and also by preparing your selves against the time of Warre, and preventing the damage which might otherwise thence ensue. So well have I ever approved this your course, as, if my coate and calling had beene answerable, long ere this, I had endeavoured to have beene of your Artillery Company. But, for those whose education appertaineth to me, I verily purpose, and openly professe, that if ever any Sonne of mine be a Citizen of London, and of sufficient ability, I will endeavour to have him a member of this your Company. Of which minde, I would more persons and parents were. If they were, and their childrens mind (when they are of age) answerable therto, both City and Kingdome would be much more honoured and secured by this and other like Societies. My desire is therefore,

Nulli qui est deputatus ad aliquod officium, licet id per quod suo officio incongruus reddatur. Unde clericis omnino non licet bella gerere, &c. Aquin. 2. 2. quæst. 40. Artic. 2.

Black-Fryers  
London. Jul.  
10. 1626.

*that this which is likely to come to the view of many more then at first heard it, may prevaile with those many, to doe as you doe, and to adde able men and availeable meanes to the advancement of your Company. To conclude, if any advancement (O noble President, Captaines, and Gentlemen of the Artillery Company) may any way by your desire to have that, which once your selves heard, lie open to the view of all, be attained, the end of yeelding to your desire is obtained. For this end therefore, humble and hearty prayer is and shall be made (to him that hath power to move the minds of all men according to his owne mind) by him that promisseth to be*

Your daily Oratour,

• WILLIAM GOUGE.



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handled in The Dignities of Chivalry.

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THE  
DIGNITIE  
OF  
CHIVALRY,

*Set forth in.*

A SERMON, Preached before  
the Artillery Company of LONDON,  
13. Iune. MDCXXVI.

§. I. *Of the Summe of Text and Sermon.*

II. CHRON. VIII. IX.

הָמָּוִי אֲנֹשִׁי מִלְחָמָה.

THEY were MEN of WARRE.

**T**HE *Dignity of Chivalry* (a point very pertinent for this present appointment) is the Pearle that is inclosed in the casket of my Text. Hereof that you may take the better view, I will fet open this casket in your sight. Be pleased therefore to take notice of the generall Scope whereat the Holy Ghost aimeth in this Chapter: thereby

thereby you may discern that the forenamed point, *The Dignity of Chivalry*, is not violently wrested, but properly ariseth out of my Text. The *Summe* of this Chapter is *A Declaration of the Magnificence of Salomon*. Among other evidences thereof this is one, that his native Subjects, *Children of Israel*, THEY WERE MEN OF WARRE. The originall expresseth none but words of weight: Circumstanti- all words, which are as bonds to knit word to word, it lea- veth to be understood. There are therefore three onely words in the originall, all which set out the *Dignity of Chi- valry*, and that by the *Persons*, their *Property*, and *Part* whereunto they were put.

The parts of  
the Text.

The first word ~~not~~ THEY, noteth out *Singular Persons*.

The second, ~~men~~ MEN, a *Speciall Property*.

The third, ~~men of~~ WARRE, a *Selectt employment*.

THEY WERE MEN OF WARRE.

§. 2. *Of such as are fit or unfit for warre.*

2 Chro. 8. 7, 8.

Who not fit  
for Warre.

2 Chron. 8. 9.

Who fit for  
Warre.

IN the two verses before my Text, it is said, that there ~~I~~ were left of the *Hittites*, and the *Amorites*, and the *Peri- zites*, and the *Hivites*, and the *Iebusites*, who were not of *Israel*: and that being left, they were so brought under, as *Salomon made them to pay tribute*. They might therefore have beene put to any office or worke that the King would: yet were not THEY MEN OF WARRE. They were too meane and unmeet persons, for a function so high and honourable. On the contrary, in the words immediately before my Text, it is said, *Of the children of Israel, did Salomon make no servants for his worke*. They being men of better note and name, were reserved for a more honourable employment, which my Text thus expresseth, THEY WERE MEN OF WARRE; which words are inferred on the former, by way of opposition, with this adversative Particle *BVT*. They were *no servants for worke*: *BVT* THEY WERE MEN OF WARRE. As the meaner and baser sort were made *servants for worke*, so the better and excellenter sort were made *Souldiers for War*.

THEY



THEY were MEN of WARRE. Nor *Hittites*, nor *Amorites*, nor *Perizites*, nor *Hivites*, nor *Iebusites*, BUT *Israelites*, THEY were MEN of WARRE. No Slaves, no Captives, no Aliens, no Forrainers, but Free-men, Freeborne, Native Subjects, Naturall Citizens, THEY were MEN of WARRE. Thus this relative particle *הֵם* THEY, as here it is used, is to be taken *καὶ ὑπερβαίνει* with an excellency, as importing some eminency of the Persons here meant. This choice then of Persons maketh much to the Dignity of Chivalry.

### §. 3. Of the property of men of Warre.

2. **A**S there was choice made of persons in regard of their outward privilege, *Israelites*, *Natives*, *Citizens*: so also in regard of their inward property. For the second word of my Text, *יְהִי מֵנִים* MEN, though it be oft used for mortal men, subject to many miseries, yet is it also put for *יְהִי* *valorous men*, and attributed to those choice men which were taken out of the twelve severall Tribes of *Israel*, and sent to spie the Land of *CANAAN*. Yea, this very word is twice used in that exhortation which the *Philistims* use to encourage one another, when they heard that the *Arke* of the *LORD* was brought into the host of the *Israelites*: and it is used to set out valour and courage in men. For thus, word for word it may be translated, *Be men*: some translate it thus, *Play the MEN*: Others thus, *Quit you like MEN*. *יְהִי* by transposition of a letter, are *יְהִי* *Men of place and power, Commanders, Captaines*. Thus the *MEN* here meant, may be distinguished from the vulgar, common sort of men. The *Hebrews* put such a difference betwixt *יְהִי* and *אִישׁ* as the *Grecians* doe betwixt *ἀνὴρ* and *ἀνθρώπος*, and the *Latines* betwixt *Vir* and *Homo*. *יְהִי* importeth such an one as hath in him *Fire*, *Life*, and *Spirit*: but *אִישׁ* a man of the earth. *Vir* by the *Latines* is so called of vertue and prowesse: but *homo* *ab humo*, as *אִישׁ* of the earth. In Greeke, they most properly are styled

*Elegit Deus ex  
fortissimis Israel  
& ad bella do-  
tissimos.* Bern.  
ad Mil. Temp.  
cap 4.

Numb. 13. 2, 3.

1 Sam. 4. 9.  
*יְהִי לְאִישִׁי*  
*estote viri.*  
*יְהִי לְאִישִׁי*  
*S. in viri.*

Πολλοὶ μὲν ἀνδρες  
 αὐτοὶ ἐκείνοι δ' ἀν-  
 δρες.  
 Hierod. in Po-  
 lym.

stiled ἀνδρες, who are ἀνδρες, virtuous, valorous, magnanimous: but all of all sorts ἀνδρες. Our English is herein penurious, it wanteth fit words to expresse this difference: We call all, whether mighty or meane, *Men*: yet sometimes this word *MEN* in our tongue hath his *Emphasis*, as in these and such like phrases, *They have played the MEN. They have shewed themselves MEN. They are MEN indeed.* Thus in the English translation of the Scripture it is used, *1 Cor. 16. 12. Quit you like MEN.* And *2 Sam. 10. 12. Let us play the MEN.* That the word here in my Text is so to be taken, is evident by comparing this with like places. Those valiant men that came out of sundry Tribes to *David* in *Hebron*, to turne the kingdome of *Saul* to him, of whose courage and prowess much is spoken, are stiled with the words here in my Text, מַנְי מַלְחָמָה *Men of Warre.* The Prophet *Isaiah* applieth these two phrases מַנְי מַלְחָמָה *Mighty Men*, and מַנְי מַלְחָמָה *Men of Warre*, to the same persons. Where the magnificence of *Iehosaphat* is set out as *Salomons* magnificence is here set out, in *Jerusalem* there are said to be מַנְי מַלְחָמָה *Men of Warre*, and by way of exposition they are further stiled מַנְי מַלְחָמָה *Mighty men of valour.* They were therefore choice *Men* of courage, *Men* of valour, that are here meant in my Text: so as their *Property* doth further set out the *Dignity of Chivalry.* In that, though *Natives* onely and *Israelites* were deputed to the imployment here mentioned, yet not all sorts of *Natives* and *Israelites*, but such as were well reputed of for virtue and valour, and fit for their imployment.

§. 4. *Of preparation for war under a Prince of Peace.*

3. **T**Hese Natives of name, select Subjects, Men of mighty minds, to what imployment were they appointed? Even to *Warre.* They were men of WARRE. What need might there then be thought to be of *Men of Warre*? Had all the Nations roundabout proclaimed Warre against *Israel*, as in *Ioshuas* time? Or was Warre within their gates,

1 Chron. 12. 23.

Isaiah 38.

Isaiah 2. 7.

Isaiah 3. 9.

2 Chron. 17. 13.

Isaiah 9. 1, 2.

gates, as before *Deborahs daies*? Or were their enemies Rulers over them, as when *Sampson* began to be a *Judge* in *Israel*? No such matter. What then? Was this the time to take revenge of *Israels* enemies for former wrongs, to secure the Land of them, and to bring them under subjection? Surely no: All that, was sufficiently done by *David*, that mighty man of *Warre*. *Salomon* now reigned. *Salomon* that *Prince of Peace*. His name proported *Peace*. For, *Salomon* had his denomination from שָׁלוֹם *Peace*. *Peace* also was promised to be in his daies. Both the forenamed Name of *Peace*, and also the promise of *Peace* are expressly mentioned by God himself, where he thus speaketh to *David*, *Behold a Sonne shall be borne to thee, who shall be a man of rest: and I will give him rest from all his enemies round about: for his name shall be Salomon: and I will give peace and quietnesse to Israel all his daies*. This *Salomon* was herein an especiall Type of the great *Prince of Peace*, *Christ Iesus*, who is *Our Peace*. In that then, where there was no feare of danger, nor any instant, urgent necessity required, in a time and place of *Peace*, under the raigne of a *Prince of Peace*, *They*, of whom you heard before, *They* were *Men of WARRE*. Surely preparation for *Warre*, Exercises thereto, Martiall discipline, Artillery tacticks, and Military trainings are matters of moment, commendable and honourable, not to be rejected or neglected, but duly to be respected, and daily practised, at all times, in all places, whether of perill or peace. This third and last branch therefore (as it is here set downe) even the *Part* which the forenamed *Persons* performed, amplifieth the *Dignity of Chivalry*. For, *They* were *Men of WARRE*.

Judg. 5. 8.  
Judg. 15. 11.

2 Sam. 8. 1, &c.

1 Chron. 22. 9.

Isa. 9. 6.  
Ephes. 2. 14.

§. 5. Of

§. 5. *Of the principall Points of the Text.*

THUS have I cleared the generall Scope of my Text, and laid open to your view this promised Pearle, the *Dignity of Chivalry*: by shewing how every word of my Text eyeth that marke, and every part and particle thereof much advanceth the same. With your good patience I purpose to dive yet more deeply into the depth of my Text. For the three Parts raised out of the three words thereof, as they have bene opened before you, (namely,

- I. The singular *Persons*, THEY,
  2. Their speciall *Property*, MEN.
  3. Their select *Employment*. WARRE.
- THEY WERE MEN OF WARRE.)

These three points (I say) afford to our heedfull consideration these three usefull Observations.

- I. \* *The Artillery profession is an honourable function.*
- II. *Military men must be of mighty minds.*
- III. *In peace to prepare for Warre, is a principall part of prudence.*

Of these in order: and first of the first.

§. 6. *Of the honour of a Souldiers function.*

THE Artillery profession is an honourable function.

To treat much of the *Artillery profession*, before this *Artillery Company*, would be to act <sup>a</sup> *Phormio* his part before so many *Annibals* as are here present. You all know that the *Artillery Profession* is a *Military Discipline*, whereby choice persons are instructed and enabled well to manage weapons of Warre, orderly to march in their due place, wisely to encampe, and skilfully to embattle. That to be trained up hereto, and well exercised herein, is an honourable function, belongeth to me, and to the matter in hand, to prove. How it appeareth by my text to be an honourable function, ye have heard. *Hittites, Amorites, Perizzites, Hivites, Jebusites*, and

\* The three principall points of the Text.

<sup>a</sup> Cum Phormio de Imperatoris officio, & omni re militari sic dixisset, ut cœuri qui illam audirent vehementer essent delectati, Annibal interrogatus quid de illo Philosopho iudicaret, respondit, multos se deliros senes sepe vidisse, sed qui magis quam Phormio deliraret, vidisse neminem. Cic. de Orat. lib. 2.

and such like servile persons comming from a base of-spring, were counted unworthy hereof. In Israel *Israelites*, Children of the ever renowned Patriarchs, *Abraham, Isaac, and Jacob*, Men of highest and greatest esteeme, THEY were *Men of Warre*. That function whereof base people were counted unworthy, and whereunto Men of best account must be deputed; is *ἀπολογούμενος*, without contradiction an honourable function. To like purpose it is noted that *Abraham* himselfe, that *Prince of God* (as he is for excellency sake stiled) *trained up* in Artillery exercises, not bond-slaves, bought with his money, but such as were *borne and brought up in his house*, whom he had in high esteeme. THEY were *Men of Warre*. Where as old *Ishai*, an understanding and wise man had eight sonnes, the three most honourable of them all, even the three eldest, were trained up in an *Artillery profession*, THEY were *Men of Warre*. And though *David*, being the youngest of all, were by his Father deputed to be a shepheard, yet his brave mind affecting more honourable employments, whereunto also he was incited by divine instinct, he would needs prove to be *a man of Warre*, and indeed proved to be an approved *Man of Warre*. *Saul* himselfe though a King, *Jonathan*, that lovely *Jonathan*, the Kings Sonne and heire, other of his brethren, all Kings Sonnes, THEY were *Men of Warre*. Of old, the best of a Nation, best in blood and birth, as Kings, Princes, Nobles, their children and kindred: best in stature and propernesse of body, as the three tall, proper sonnes of *Ishai*: best in courage, valour, and strength, as they whom *Saul* chose to follow him: best any other way, THEY were *Men of Warre*. What shall I more say? For the time would faile me to speake in particular of *Ioshua, Gedeon, Iepthah, David, Iehosaphat, Hezekiah, Iosiah*, and other like worthies, royall persons, that were trained up in the *Artillery Profession*, and thereupon waged many battels valiantly and victoriously. THEY were *Men of Warre*. We read of few battels in Scripture, wherein Kings, or other chiefe Governours had not their place and part. In *Assyria, Persia, Greece*, and  
*Rome,*

The souldiers profession, and honourable function.

Gen. 23. 6.  
 —14. 14.

1 Sam. 17. 13,  
 13.

1 Sam. 17. 32,  
 &c.

—18. 27, 30.  
 Who of old  
 were men of  
 Warre.

1 Sam. 14. 52.

Titles of honour most due to men of Warre.

*Maiores nostri summam rebus bellicis retulere gloriam. Ambr. Offic. l. 1. c. 35.*  
Things requisite to make men fit for Warre.

Rome, the foure great *Monarchies* of the World, and the most famous *States* that ever were among the Heathen, all that in any excellency surpassed others, and were chosen to high and honourable places, for the most part, THEY were *Men of Warre*. The like may be noted of other well disciplined and well governed polities. Most of our *Dignities* and *Titles of honour* have risen from Artillery exercises, and Military employments. *Imperatores* *Emperours*, were at first *Generals* of armies: *Duces* *Dukes*, were *Captaines* of bands: *Comites* *Earles*, were *Lieutenants*, or *Provoests-Marschalls*: *Milites* *Knights*, were choice *Souldiers*: *Equites* *Esquires*, were *horsemen* in Warre. These and other like honourable titles were at first given to men, because THEY were *Men of Warre*. The honour of *Knight-hood* is knowne properly to belong to such as have well deserved in Warre. Our Ancestours got their greatest renowne by warlike affaires. Can any now deny the *Artillery profession* to have been accounted an *honourable function*? Many honourable parts and endowments are requisite to make a man expert in the *Artillery profession*, as, *Soundnesse of judgement*, *Sharpnesse of wit*, *Quicknesse of conceit*, *Stoutnesse and courage of mind*, *Undauntednesse in danger*, *Discretion mixed with passion*, *Prudence*, *Patience*, *Ability and Agility of body*, and of the severall parts thereof, with the like: all which do demonstrate that the function whereunto they are required, is an *honourable function*.

Matter both of *Enducement* and also of *Encouragement* doth this first observation afford.

### §. 7. Of double honour due to such as exercise *Armes*.

**E**nducement to men of place, power, and parts, to Governours, to Nobles, to Rich men, to all that can any way add any honor to this profession, to do what they can to the advancement of that which is in it selfe so honourable (as hath been shewed) and worthy of all the honour that can be done

done unto it. The Apostle maketh mention of a *double honour*. That double honour is *Countenance* and *Maintenance*: both which are most due to this profession; and most meet it is that both be given thereto. By this double honour have all professions in all ages beene brought to that perfection whereunto in any kind they have attained. The respect and reward which of old hath beene afforded to valorous, and couragious, well exercised, and well experienced Captaines and Souldiers in the foure fore-named Monarchies, made them so abound with Men of Warre, as the whole world was made to tremble at the heare-say of them. When once a question was moved, why after *Virgils* time there were no more such excellent Poets as he was, such an answer as this was made:

*Good Poets thrive where liberall Patrons live:  
Their countries will another Virgil give.*

An answer very pertinent to the point in hand: and fitly it may be applied to Captaines and Souldiers, who undoubtedly will abound in number, and grow very expert in all warlike exercises, where they are plentifully sustained, and highly honoured. Were Artillery Gardens, and Military Fields for Martiall discipline and warlike trainings, fostered and honoured thorrow-out this land, as it is meet they should be, *Greece* could have no cause to boast before *England* of her *Achilles*, *Diomedes*, *Thewistocles*, *Pericles*, *Pyrrhus*, &c. nor *Rome* of her *Scipioes*, *Horatij*, *Fabij*, *Pompeis*, or *Cesars*. Meanes among us are more wanting then Men, or Minds. Oh that this *Enducement* might prevaile with Men of Meanes; to afford the honour of *Regard*, and honour of *Reward* to this Artillery profession which is so worthy of double honour.

1 Tim. 5. 17.

*Honos alit artes.*  
Cic. Tusc.  
quæst. lib. 1.

*Sint Mæcenates  
non deerunt  
Flacce Marones:  
Virgiliumq; tibi  
vel tuarura da-  
bunt.* Martiall.  
8. Epigr. 56.

## §. 8. Of Encouragement to Artillery Gentlemen.

THE Encouragement concerneth you, the Commanders and other Members of this commendable and honourable Company. Howsoever your Profession and practice be rejected, or neglected by such as ought most to respect it, yet it being honourable in it selfe, be encouraged to go on therein. The practice of a good thing is then most commendable, when, for the goodnesse of it, it is practised. The puissant Princess *Deborah*, that rose up a Mother in *Israel*, and a Judge therein, with admiration said, of such as offered themselves willingly, *My heart is on them*. Had your Mother *London*, or your Grand-mother *England* a tongue to expresse her mind, she would with like approbation say to you, that shew your selves not only *troups willing*, but also *troups forward* to all Martial exercises, *My heart is on you*: yea the heart of him that loveth them that do good things cheerefully and willingly, and can and will honour them that honour him, his heart is on you. He accepteth the good things which are done of the doers owne accord, without compulsion by others, or remuneration from others, he accepteth them as done for his owne sake. For \* that which is done for conscience sake, is done for the Lords sake. In this respect it is said of *Amasiah* the sonne of *Zichri* a great Captaine and Commander of two hundred thousand mighty men of valour, under King *Iehosaphat*, that he willingly offered himselfe unto the Lord: that is, he undertaking his function willingly, he did it as to the Lord. Thus of you that are of the same mind it may be said, ye offer your selves willingly to the Lord. And will not the Lord graciously accept such? *Abraham*, who in this kind nor expected nor accepted reward of man, heard God thus speaking to him, *Feare not Abraham: I am thy shield, and thine exceeding great reward*.

Judg. 5. 9.

\* Compare  
Rom. 13. 5.  
with 1 Pet. 2.

13.  
2 Chron 17. 16

Quoniam sibi  
mercedem ab  
homine non que-  
ruit, à Deo acce-  
pit, sicut legimus,  
&c. Ambr. de  
Abr Pat. l. 1. c. 3



§. 9. *Of drawing more to the Artillery Garden.*

Give me leave to extend this *Encouragement* to such as are not yet of your Fraternity, nor have yet given their names to be of your Society, I meane such as are in the floure of their age, of sufficient stature and strength, well able to afford time and meanes for Artillery exercises, to offer themselves readily and chearefully to this honourable service. The time which may be, and usually is spared from your particular callings, cannot be better spent, (*exceptis semper excipiendis*, except duties of piety and charity, whereby all other things are seasoned and sanctified) I say vacant houres cannot better be spent then in the *Artillery Garden*, and in the practice of Martiall discipline there exercised, as shall \* afterwards be more fully cleared.

But thus much of the first point, your *honourable Function*.

\* §. 164

§. 10. *Of valour requisite for Souldiers.*

THE next concerning your *Valorous Disposition*, is this.

*Military Men must be of mighty minds.* They must be *Men* indeed, and able to play the *Men*. The signe of difference betwixt such as were fit and unfit for Warre, that God caused *Gedeon* to observe for retaining some, and dismissing others, tendeth to this purpose. The signe was this: *They which lapped water with their tongues* were entertained: They which *kneeled downe to drinke* were cashiered. The Reason was this. They that kneeled downe to drinke, manifested thereby a luskish, sluggish disposition, and desire to soope up their bellies full. The other that took up water in their hands, and lapped it with their tongues, shewed that their mind was so on their worke which they had to do, as they would not tarry to kneele downe; they would onely lap and be gone, a little for present necessity,

*Tria arbitror esse necessaria preliantis: ut scil. strenuus industriusq; miles, & circumspectus sit ad se servandum, & expeditus ad discurrendum, & promptus ad feriendum.* Bern ad Mil. Temp. c. 2.

Ios. 1. 6.

—9.

Deut. 31. 7.

Deut. 20. 8.

Iudg 7. 3.

De Israelitarum  
virtute in bellis  
gerendis lege  
Aug. de Mirab.  
S. Script. l. 2.

G. 34.

Iud 20. 17.

כר ויהושע

כר ויהושע

כר ויהושע

2 Chron. 13. 3.

\* The Hebrew

is very emphaticall,

במדינת

the emphasis

whereof being

observed by

the LXX. is

thus expressed,

in duratius duratius

mightily in might.

so much as might somewhat slacke their thirst, and refresh them, was sufficient. Gods appointing such onely to be retained for Warre, proveth the point in hand. Much more the expresse precepts which by God himselfe and his Ministers, were given unto those that were set apart for Warre, to be *valiant*, and *courageous*. When God deputed *Ioshua* to be *Generall* over all *Israel*, he gave him this expresse charge, *Be strong and of a good courage*: which he further thus enforceth, *Have not I commanded thee? Be strong and of a good courage: Be not afraid, neither be thou dismayed*. The like charge did *Moses* in the name of the Lord give to all *Israel*, that were deputed to War, in these words: *Be strong and of a good courage, feare not, nor be afraid of them*. Yea, God ordained it for a perpetuall Law, that when his people were to go to Warre, this Proclamation should be made, *What man is there that is fearefull and faint-hearted? let him go and returne unto his house*. This Law God commanded *Gideon*, to proclaime before his army. The equity thereof was so clearly discerned by the very light of nature, as many of the Heathen put it in practice: by name, *Iphicrates* the *Athenian*, and *Epaminondas* the *Theban*. If such as are fearefull and faint-hearted be not fit for Warre, neither are they fit to be trained up in Martiall Exercises. Most meet it is that *Military Men* be of *mighty minds*. It is usuall with the Holy Ghost to set out such men as were trained up and set apart to Warre, to set them out by their power and prowesse. Of those foure hundred thousand men, that out of all the *Tribes of Israel* were chosen to fight against *Benjamin* and *Gibeah*, of every one of them it is said that he was *Virbelli*, a true *Man of Warre*, a valiant, a mighty man. Of those many hundred thousands which *Ioab* numbered in *Dauids* time, it is said that they were *valiant men that drew swords*, even every one of them (as the Hebrew phrase implyeth.) And of those many hundred thousands also which out of *Judah* and *Israel* were gathered together in two armies to fight one against another in *Abijahs*, and *Iero-boams* time, it is said that they were \* *valiant men of Warre*,  
mighty

*mighty men of valour* : which commendation is also given to those many troupes of trained souldiers which *Iehosaphat* maintained in *Ierusalem*, 2 *Chron.* 17. 13. When *David* purposed to take vengeance of *Ammon* for the indignity and ignominy which was offered to his Ambassadors, he sent *Ioab* and all the Host of the *Mighty men* against them. Before the good Spirit of God left *Saul*, when he saw any strong man, or any valiant man, he tooke him unto him, namely to traine him up in Martiall discipline. Of *David* himselfe, and of such as followed him, it is said, that all *Israel* knew that he was a *mighty man*, and they *valiant men*. And of those that came to him in *Ziklag*, it is said that they were *Mighty Men*, *mighty men of valour*, that could use both the right hand and the left : men of might ; men of Warre ; fit for the battell ; that could handle shield and buckler : whose faces were like the faces of *Lyons*, &c. Doth not this frequent mention of the might and valour of such as were for Warre, shew, that they that take upon them to be *Military men*, must be of *mighty minds* ; and that timorous, weake, and feeble persons are not fit for the Artillery profession ?

2 Sam 10. 7.

1 Sam. 14. 52.

2 Sam. 17. 10.

1 Chron. 12. 7.

2, 8, 21.

### §. 11. Of the damage of timorous souldiers.

**V**Here God first enacted the fore-named Law, that no fearefull persons should goe to Warre, he rendereth this Reason, *Least his brethrens heart faint like his*. Lamentable experience hath given too great evidence of the truth hereof. A few white-liverd, faint-hearted souldiers have oft beene the ruine of a great strong Army which hath beene put to rout by reason of their fainting, and yeelding, so as such men are more fit to stoope downe to a sythe, then to take vp a sword, to lift a pitchforke then to toss a pike, to handle a mattocke then to hold a musket, and to carrie a bush-bill rather then a battell-axe. But on the other side, of such use are valiant men and valorous minds, as their courage may supply the want of number : and though they be but few, not feare the face of many. It is noted that *Abraham*

Deut. 20. 8.

Numeravit 318  
*Reficiat non*  
*quantitatem nu-*  
*meris ad meri-*  
*tum electionis*  
*expresum.* Amb.  
 de Abr. Patr.  
 l. 1 c. 3.  
 2 Sam. 23. 8, 9,  
 &c.  
 1 Chron 12. 14.  
 Levit. 26. 8.

armed three hundred and eightene, to expresse not the number of many, but the worth of choice ones. Well weigh the mighty and great exploits that were atchieved by *David's* Worthies, by reason of their valour and courage, and you shall find, that a few couragious men to great armies of cowards, are as so many Lyons to whole heards of deere: *Five may chase an hundred, and an hundred put ten thousand to flight.* Is it not then most meet that *Military Men* be of *mighty minds*?

### §. 12. Of Righteousnesse making valorous.

Pro. 28. 1.

*Quis tam fortis*  
*quam sanctus*  
 Amb. Offic. l. 1  
 c. 39.  
 Who to be ac-  
 counted righ-  
 teous.  
 Psal. 14. 3.  
 Rom 3. 10.  
*Impavidus pro-*  
*fectio miles, &*  
*omnis ex parte se-*  
*curus, qui ut cor-*  
*pore ferro, sic ani-*  
*mi fidei lorica*  
*induitur, utriusq;*  
*nimirum indutus*  
*armis, nec de-*  
*monem timet, nec*  
*hominem.* Bern.  
 Serm. ad Mil.  
 Temp. c. 1.  
 \* Pro. 18. 14.

**I**N applying this point, I will give you a divine direction for attaining to that which hath beene proved to be so requisite, *valor* and *courage*. The direction is grounded on one of *Salomons* Proverbs, which is this, *The wicked flee when no man pursueth: but the righteous are bold as a lyon.* Righteousnesse then maketh men valorous, wickednesse timorous. They who know who are righteous, who wicked, cannot but acknowledge the truth of this proverbe. A righteous man cannot be here thought to be such an one as hath in every part, point, and degree fulfilled the Law of righteousness according to the exact rule thereof. So *there is none righteous: no not one.* But in Gospel-phrase he is accounted righteous, that by true Faith applying to his soule the blood of Christ, for purging away all his unrighteousnesse, and laying hold on Christs righteousness, to be justified thereby, doth his uttermost endeavour to keepe a cleare conscience before God and Man. This man of all others must needs be the most valorous, whose soule is fenced with the brest-plate of righteousness, and shield of Faith, as well as his body, with armour and weapons of steele. He feareth nor Devil nor man. His conscience will make him fight in none but a good cause. His Faith will make him couragious in that cause. If in his body he be wounded, he hath \* *a Spirit to sustain his infirmity.* No passion can so supply the want of blood and support a man, as this Spirit. Might of mind may-

may overcome the force of fire. But if the earthen vessell of his body be so broken, as it can no longer retaine this spirit, then flieth it upward to the place of rest and triumph, passage being made for that righteous soule to ascend to the society of the soules of just men made perfect: so as the supposed conquest over such an one is the cause of his triumph, and maketh him more then a Conquerour. The death of his Saints is precious in the sight of the Lord. But in Warre so much more precious it is, by how much more glorious. Get faith therefore and a good conscience, get them, and keepe them, and they will keepe you from faint-heartednesse: they will put life, and spirit, and virtue, and valour in to you: they will make you fit for the Artillery profession: they will make you men indeed, true military men, of mighty minds.

### §. 13. Of wickednesse making timorous.

ON the contrary side, A wicked man must not every one be accounted, that hath committed any sinne, (for *All have sinned:*) but such an one as loveth wickednesse, and liveth therein, and that without true repentance. Faith which is accompanied with repentance, receiveth absolution from God. Absolution from God maketh sinnes to be as not committed. For, *the blood of Christ*, which *cleanseth us from all sinne*, cleanseth all that believe and repent. But infidelity and impenitency lay all sinnes open to the wrath and vengeance of God. Knowledge and conscience thereof cannot but fill the soule with many feares and terrours: whence it commeth to passe that such wicked men feare and flie, when none pursueth them. Thus much is expresly threatened against such wicked men. *I will send*, saith God, *a faintnesse into their hearts, and the sound of a shaken lease shall chase them, and they shall flie as flying from a sword, and they shall fall when none pursueth*, &c. It was the speech of the valorous Earle of Essex, that *Sometimes in the field encountering the enemy, the weight of his sinnes lying heavy upon his conscience,*

G g 4

being

*S. Laurentius  
animi virtute  
vincebat ignis  
naturam. Amb.  
Offic. l. 1 c. 41.  
Esse hostes nos  
perimant, nullum  
tamen ad animas  
periculum mi-  
grat, &c. Chrys.  
Hom. 7. in  
1 Tim c. 2.  
Sive in seculo, sive  
in bello quis  
meritur, preciosa  
erit sine dubio in  
conspetu domini  
mors sanctorum.  
Ceterum in bello  
tandem profecto  
pretiosior, quanto  
gloriosior. Bern.  
loc. citat.*

Rom. 3. 23.

1 John 1. 7.

Lev. 26. 36.  
D. Barlow in  
his Sermon  
preached at  
Pauls Crosse,  
March 1. 1600.  
being the next  
Sunday after  
the execution  
of the late  
Earle of Essex.

being not reconciled to God, quelled his spirits, and made him the most timorous and fearefull man that might be. Take heed therefore, O yee Captaines, Commanders, and other Members of the Artillery. Company, take heed, as you would have your inward disposition fit for your outward profession, of suffering sinne to lie upon your soules. Let your function be a motive to make you trie the truth of your conversion. Be ye righteous, that you may be indeed couragious.

§. 14. *Of courage against spirituall enemies.*

AND to take occasion from your externall profession to put you in mind of your spirituall condition, which is, to be Souldiers of Christs bands, under his colours, whose Artillery Garden is the Church Militant, where your Martiall discipline in which you are daily trained up, is not for recreation and pastime, but in very good earnest, to conquer, unlesse you will be conquered, and that in a combate of great consequence, wherein no earthly, but an heavenly inheritance is fought for, and for attaining thereto, not liberty of this world, but of the world to come, not a temporall, but eternall life is in great hazard. If ye overcome, ye are free for ever, and gaine an *inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven.* If ye be overcome, ye are perpetuall slaves to Satan, that malicious enemy, who will hold you with everlasting chaines under darknesse in torture and torment endlesse and caselesse, mercilesse and remedilesse. To put you in mind, I say, of this your spirituall condition, know that if valour, and the forementioned ground thereof be so requisite, as hath beene shewed, against bodily enemies, which are but flesh and bloud, how much more against *spirituall enemies*, which are *not flesh and blond, but principalities and powers.* These especially, we ought to *resist stedfast in the Faith.* The chiefe spirituall enemy of our soules, the Devill, from whom all our other spirituall enemies receive their strength and courage, is like

like a Wolfe, and that as in fiercenesse, so in fearefulnesse. A Wolfe, if he be stoutly resisted, will flie away, but if he be fearefully shunned or yeelded unto, then he will the more fiercely assault, and more greedily deuoure. Even so the Devill: *Resist the Devill and he will flie from you.* Give place, and yeeld, and he will the more eagerly pursue, and the more easily prevaile. Neither, if he prevaile, will he any whit the more spare thee for thy yeelding to him, but rather the more proudly insult over thee. Wherefore, *my Brethren, be strong in the Lord, and in the power of his might: Put on the whole armour of GOD, that ye may be able to stand against the wiles of the Divell.* Being thus armed, *Watch ye, stand fast in the Faith, quit you like men, and be strong: stand courageously, and ye shall stand victoriously.*

#### §. 15. Of preparing for warre in peace.

**H**itherto ye have heard of the Honour of your profession, and of the Valour required by virtue thereof. The last point noteth the necessity and benefit thereof, which is this.

*In peace to prepare for Warre, is a principall part of prudence.*

The most prudent Prince that ever governed people, put in practice this point of policie: even Salomon, to whom God said, *I have given thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee that any arise like thee.* This Salomon enjoyed much peace, and had a promise to enjoy peace all his daies, and had no cause to feare any assaults or invasions of enemies, all the nations round about being brought under by his Father David: Yet this Prince of Peace, built fenced cities with walls, gates and barres, and chariot-cities, and cities of horsemen, and had his trained men of Warre, which are here noted in my Text; yea, to shew his store of warlike provision, it is expressly noted,

Iam. 4. 7.  
Libentius te in-  
sequitur adver-  
sarius fugientem,  
quam sustineat  
repugnantem &  
audacius insiliit  
à tergo, quam re-  
sistat in faciem.  
Bern. Epist. 1.  
ad Rob. Nepot.  
suum.  
Eph 6. 10, 11.  
1 Cor. 16. 13.

1 King. 3. 12.

2 Chron. 2. 5, 6  
9.

1 King. 4. 26.  
2 Chron. 1. 14.  
Abrahams  
Artillery Gar-  
den.

Gen. 14. 14.  
The number  
by Patent  
granted to the  
Artillery Com-  
pany of Lon-  
don, is 500.  
which number  
was not full at  
the time of  
preaching this  
Sermon.

Gen. 14. 18  
19. 20.  
Heb. 7. 1, 2.  
ὁ Μελχισεδεκ  
βασιλεὺς βασι-  
λεὺς δικαιοσύνης,  
ἰσχυρὰ δὲ ἐν βασι-  
λειᾷ. Σαλὼμ δὲ ἵσχυ-  
ρος ἐν βασιλείᾳ.

2 Chron. 17.  
10, 11, 13, &c.

noted, that he had 40000 stalls of horses for his chariots, 1400 chariots, and twelve thousand horsemen. The first Father of that stocke, wife *Abraham*, whose house was a place of peace, (for the feare of God fell upon all nations round about him, they honored & revered him, they accounted him a *Prince of God*) yet had this *Abraham* his *Artillery Garden*, where- in were trained up and fitted for Warre, such as were borne and brought up in his house: the number of which Company I suppose was greater then the number of your Company. For, at once on a sudden he armed and led to the War more then three hundred trained men. And it is not likely that he left his house destitute of all defence. He had questionlesse many more of that his Artillery Company. Now note the benefit hereof. On a sudden, in a time of necessity, and case of extremity, he had them ready to rescue five Kings, that were overthrowne by their enemies. To presse this pat- terne yet further for the point in hand, the Holy Ghost no- teth that *Melchizedek* King of *Salem*, whose name declar- ed him to be a *King of Righteousnesse*, whose nation shew- ed him to be a *Prince of Peace*, this *Melchizedek* King of *Salem*, met *Abraham* with his forenamed troupes, blessed him and them, gave good entertainment to them all, and congratulated their returne, giving thereby an evident de- monitration of his approbation of *Abrahams* providence and prudence in maintaining an Artillery Garden for his house. The condition of *Iehosaphats* Kingdome (who was the fourth sonne that by lineall discent came from *Salomon*, and sat on his Throne) was much like to *Salomons*. For the feare of the Lord was upon all the kingdomes of the land that were round about *Iudah*, so that they made no warre against *Iehosaphat*: But in Testimony of amity, they sent him yeare after yeare many presents: Yet he placed forces in all the fenced cities of *Iudah*, and set garrisons in the Land, and had eleven hundred and threescore thousand Men of Warre, mighty men of valour that waited on him, besides those whom he put in the fenced cities thorow out all *Iudah*. Admirable it is, and (but that the word of truth records it) incre- dible,



dible, that in so small a Kingdome as *Iudah* was, there should be so many trained, expert, valiant men of Warre, as were in *Iehosaphats* time. When *Iudah* and all *Israel* were joyned together, even all the twelve Tribes in one Kingdome, that Kingdome was nothing so spacious as England is. For, some of our Shires are larger then some of their Tribes were: and yet our Shires are in number above foure times more then their Tribes were: For, wee have \*above foure times twelve shires. How farre then do the three Kingdomes under the Dominion of our *Soveraigne, England, Scotland, and Ireland*, how farre do they exceed in spaciousnesse, the *Kingdome of Iehosaphat*? Yet question may be made, whether in these three Kingdomes, there be so many score thousands of trained Souldiers, well disciplined men of Warre, mighty men of valour, as there were hundred thousands in *Iudah*. We account twenty or thirty thousand a great Army, fifty thousand a royall Army. What then an hundred thousand? What an hundred thousand eleven times multiplied, and threescore thousand added thereto? All these were under their *Captaines*, by name, *Ready for Warre, Waiting on the King*, to be sent forth at his command: and yet all the fenced cities, which were very many, well replenished with Garrisons, over and above those 1160000. Surely they counted it an honour and safety to their land to have store of trained souldiers, men expert, and ready for Warre at all times. Therefore frequent mention is made thereof. To omit other particulars, in *David*s time, *Ioab* gave up the number and summe of *fifteene hundred and seventy thousand* men of Warre, and yet left two Tribes un-numbered. Surely there must needs be many Artillery Gardens, and they well replenished, Martiall discipline must needs be there much exercised, where were so many thousands, yea hundred thousands trained up to Warre. If the wiseman might send men to the *Ants* to learne of them to provide meat in the summer, and to gather food in the barvest, much better may men be sent to such worthy patterns as were guided and approved by God, to be alwaies provided with

\* In England  
39. in Wales  
13.

1 Chron. 21. 5.

Pro. 6. 6, &c.

with expert Souldiers trained up to Warre, even in times of peace. A maine difference is herein put betwixt wise-men and fooles. We have a proverbe that saith, *A foole will take his cloake in foule weather.* But a wise man takes it with him at all times. He knoweth that a bright sun-shine day may be soone turned into a cloudy rainy day. Peace is not like the unmoveable mountaines, but rather like to the variable skie. Wisdome teacheth men to forecast the worst, that they may be provided against the worst, yea and thereby prevent the worst. It is an old and true Motto, *Pax armis*, Peace is procured, preserved, secured by preparations and provisions for Warre.

§. 16. *Of the benefitis of Artillery Gardens.*

**W**Here are many *Artillery Gardens*, and they much frequented, and Martiall discipline therein daily and duly exercised, Amitie with such Kingdomes will be earnestly desired, and welcomely embraced: Kings of such Kingdomes will be admired of their friends, and feared of their foes: Subjects of such Kingdomes will find just and kind entertainment in forraigne parts: Natives and Allies wilbe secured: All manner of callings freely exercised: Lands and inheritances quietly enjoyed: Enemies danted: Invasions and insurrections prevented: and many, many evils avoided. They who reverence nor God nor man, where they see or heare of an over-mastering power, wilbe kept within compasse; and though conscience do not alter their inward disposition, yet constraint will order their outward conversation. But on the contrary, by fearlesse and carelesse security, by neglect of Artillery and Military exercises, by want of men meet for Warre, whole Cities and Kingdomes are oft made a booty and prey to their enemies, and suddenly ruined. Instance *Laisb*, they were a people that were at quiet and secure, and the *Danites* on a sudden smote them with the edge of the sword, and burnt their Cities with fire. For a City and Nation to be without Artillery Gardens, is as dangerous as for a traveller to be without a sword.

The damage  
of neglecting  
Armes.

Iudg. 18. 27.

If the fore-mentioned patterns of prudent Princes, and wise Statef-men, recorded and approved in Gods Word, for training up armies of men in warlike exercises, and that in times and places of peace: If the many great benefits which thereby arise and accrue to a Land and Kingdome, and the many great mischiefs which are like to follow, upon a carelesse neglect thereof, be motives of force, motives of force are not wanting to prove, that, *In peace to prepare for Warre, is a principal part of prudence.*

§. 17. *Of the commendation of Artillery Gardens.*

THE Application of this point, doth as neerly concerne this *Artillery Company*, as any of the former, both for justification, and also for approbation and commendation thereof. Were our daies more *halcyon*, more quiet and peaceable then they are, or were they more free from feare of danger then they are, yet were your Artillery exercises lawfull, needfull, usefull. True it is, that they are not in pitch fields, *pedes, & cuspide cuspis*, face to face, foot to foot, speare to speare against enemies. They are in a quiet City, in a time of peace among your selves. They are like the *Olympian games* (instituted by potent & prudent *Hercules*) and the *Isthmian sports* (ordained by *Theseus* in imitation of *Hercules*) as delightful preparations for war. They are like to the *Pyrrick dancing* which was invented by *Pyrrhus*, called *armed dancing*, because it was performed by men clad in armour, and *warlike dancing*, because it was a representation of sundry kinds of battels, and a means to make them well to weld their Armour in War. They are like those warlike sports & pastimes which were practiced by *Cyrus* when he was a youth, and by his coequals, and play-fellows. They are delightful recreations. But what then? Are they therefore not lawfull? Or not needfull? Or not usefull? He is too severe and censorious, and goeth beyond the liberty of Gods Word, that condemneth all recreations, all delightful pastimes. He is too imprudent and imprudent, that conceiveth nothing needfull or usefull, wherof there is not necessary use in that present and instant time wherin it is used.

Plutarch. in  
Vita Thesei.

ἐρχομε πυρρικήν.  
Eustat.  
ἐρχομε ἐὶ μάχην.  
Athen.  
ἐρχομε: πολεμικῶν.  
Plat.

Xenoph de  
Cyri instit l. 1.  
Idem de Cyri  
min. Exped. l. 5.

§. 18. *Of warlike recreations.*

**W**ere your Artillery exercises onely for recreation, they are the best recreations that can be used. Were there at this time no need or use of them, they may be herafter of absolute necessity. Delight in the things which men do, swalloweth up the pains that is taken about them, makes men the more diligent and constant in their exercises, and bringeth them to the greater experience & perfection therein. Not only expert souldiers, but experienced Captains also are made by Military recreations used in *Artillery Gardens*. So as if suddenly Armies were to be raised of more men then all the Military Companies can afford, yet might sufficient store of Captains, and other Commanders and Officers be taken out of your Companies to governe and guide, to instruct and encourage such as for want of former exercising were altogether inexperienced. Of the *fifty thousand* that out of *Zabulon* came to *David* in *Hebron*, by way of commendation, it is said that they could *set a battell in array, and lead an army*. This implieth, that by their practising of Artillery exercises, they were all able to lead and order armies, to set them in array, and go before them. Besides the policy of other nations and ages, our *Ancestors* well discerned the need, use, and benefit of such recreations as might fit men for War: which moved them to make such strict Statute Lawes for the exercise of shooting, as they did: For,

1. Every Master of a Family (except spirituall men, & Iustices of one Bench or other) was to exercise shooting himself.

2. He was to keep bows & arrows continually in his house.

3. He was to bring up those that were in his house in the exercise of shooting.

4. If he suffered any betwixt the age of 7 and 17, son or servant to abide in his house without bow or arrowes a moneth together, for every such default he was to pay 40 shillings.

5. If a servant took wages, his Master might buy him bow, and arrowes, and deduct the price out of his wages.

6. If any man-servant betwixt the yeares of 17 and 60, that

1 Chron. 12.  
33, 38.

9. Statute in  
33. yeare of  
Hen. 8.

that took wages, were a moneth without bow and arrowes, for every such default he forfeited 6 shillings and 8 pence.

In those daies guns (the sure and sore messengers of death) were not so in use as now they are. Strength and skill in shooting was it that made our English nation famous for War. Their exercise therof in time of peace, and that for recreation, made them so expert as they were therein, at times of War. The \*frequent mention of *bowes* and *arrowes*, in Scripture, as instruments of War, sheweth that of ancient time they have been used to that purpose: and \* *Jonathans* using his *bow* and *arrowes* for recreation, sheweth that of old among Gods people such recreations were used as might the better fit men to War. The men of *Gibeah* without question from their youth were exercised in sport, to sling stones at a marke, or els they could never have attained to such extraordinary skill, as to *b sling stones at an haires breadth and not faile*. The skill which the men of *Benjamin* (of which Tribe those *Gibeonites* were) are after this noted to have in *slinging stones with the right and left hand*, sheweth, that this was an usuall exercise of the youth and men of that Tribe.

Such recreations in peace as are preparations unto War, justly deserve to be reckoned up among those necessary vocations whereby Politie is preserved: and while you are exercising your selves therein, you are imployed in your calling, and you go on in that way, wherein God promisseth to *give his Angels charge over you, to beare you up in their hands, least you dash your feet against a stone*.

### §. 19. Of neglect of Artillery exercises.

**W**Hen I duly weigh that little which hath been said, and withall consider how much more might be said of, and for the warrant, honour, need, use, and benefit of your Artillery profession, I cannot sufficiently wonder at the blindness, carelesnes, improvidence, and security of this our age, in neglecting and dis-respecting a matter of so great consequence, so nearly concerning the glory, tranquillity, and safety of

\* Gen. 48. 22.  
Ios. 24. 12.  
1 King. 21. 34.  
2 King. 6. 22.  
— 9. 24.  
— 13. 15, &c.  
1 Chron. 5. 18.  
— 8. 40.  
— 12. 2.  
— 17. 17.  
— 26. 14.  
— 35. 23.  
Psal. 44. 6.  
— 76. 3.  
21 Sam. 20. 20.  
b Iudg. 20. 16.  
1 Chron. 12. 2.

Psal. 91. 11, 12.

of the whole land, and of all societies and severall persons therein. Me thinks that it is more then meet that every City and Corporation, if not every Towne and Village throughout the Land, should have an *Artillery Garden*: and that the great populous Cities, especially L O N D O N, should have as many *Artillery Gardens*, as it hath *Wards*: and that publique allowances should be afforded to such as willingly offer themselves to these Military exercises. I have heard of liberall legacies and bountifull donations given for making Cawties, mending High-waies, building Bridges, and other such like works, but little or nothing for purchasing and maintaining *Artillery Gardens*, and the Warlike exercises appertaining thereto. I cannot therefore much wonder that there are no more such Companies as yours is, and no more of your Company.

§. 20. *Of applying all to the present Artillery Gentlemen.*

*Quia omne varum pretiosum, gaudet de de illis esse, qui quanto rariores, tanto apparebit gloriosiores. Bern Ep i. ad Rob. nep suum.*

**B**Ut because every rare thing is precious, I rejoyce that you are of those, who, by how much the more rare they are, by so much the more glorious they appeare to be. By you it must be effected, if it be effected, that the ancient English name and Renowne for Martiall discipline be preserved (if not repaired also) and propagated to posterity. Be not therefore now slacke in prosecuting that which you have so well begun. Be diligent to keep your training daies, and to exercise your armes, that such as by much practice are well experienced, may be presidents and patterns to others: and those others by like constant practice may attaine to answerable experience. Let no discouragements dismay you. The lesse encouragement you have from others, the greater is your praise, that so willingly take such paines at your owne cost, to make your selves serviceable for the defence, security, and safety of the Land and Kingdome where you live. In you my Text is in our daies and Land verified; for of you it may be truly said, THEY WERE MEN OF WARRE.

FINIS.

Since Englands Deliverances (noted in The Churches Conquest, s. 93.) were printed, I found a remarkable one omitted, which I had rather should be here set out of place, then not set down at all. Mr Camden thus relates it:

Of the smothered fire of the rebellion in the North, there brake forth as it were out of the embers, a new flame, at *Naworth* in *Cumberland* neare the wall of *Severus*, called *Pills Wall*: kindled by *Leonard Dacres* second sonne to *William Lord Dacres of Gilsland*. This *Leonard Dacres* (when the Lord *Dacres* his Nephew by his elder brother died) stomacked much that so goodly an inheritance was come by law to his Nephew (wherein the Duke of *Norfolke* their father in law had bequeathed to his sonnes) and commenced suit against them: which, when it proceeded not according to his desire, he fell to plotting and practicing with the *Rebels*. But when they had taken up the banners of *Rebellion* sooner then he thought, and were proclaimed Enemies to their Country, whiles he was at Court, he was admitted to salute the *Queene*, tending her his best service against the *Rebels*, and in that respect was sent home againe. By the way (as was found afterwards) he imparted counsailes with them by Messengers that went betweene him and them: and encouraged them, promising great matters from the Ambassadors of forraigne Princes: and amongst other things, that he (having levied men in the *Queenes* name) would make away the Lord *Scroope* Warden of the West March, and the Bishop of *Carleole*: which when he could not effect, he sent letters of Commendations after the Earles that were flying to the *Scots*, seized upon the Castle of *Greystoke* and other houses belonging to the *Dacres*, fortified the Castle of *Naworth* as his owne inheritance, and under colour of defending his owne and resisting the *Rebels*, gathered together 3000 of the Rank-riders of the borders, and some others which were most devoted to the *Dacres*,

which in that tract was a name of great reputation. Against these marcheth the *Lord Hunsdon* with the old garrison souldiers of *Barwicke*. The *Rebels* not trusting to their strong holds, march forth to encounter him: and a three cornered battell flanked on every side with horsemen, receive him at the little river *Gelt*. The fight was maintained on both sides very sharply: and *Leonard* (though he were crook-backed) omitted nothing that could be required in a most valiant Leader: but after very many of his men were slaine, he left the victory (though with small joy) to the *Lord Hunsdon*, and withdrew himself into *Scotland* hard by: from whence shortly after he crossed the Seas into the *Low Countries*, and died a poore man at *Lovaine*: so as it seemeth his father was not much deceived, who upon his death-bed, prayed God to send him much sorrow for his disobedience.



After the forementioned defeate a letter (26. Febr. 1569.) was drawne and presented by the *Secretary* of State unto her *Majestie* to signe: which was a letter of thanks to the *Lord Hunsdon* for his good service in that overthrow: it being the very first act (as that letter intimates) that ever was executed by fight in field in her time against any rebels. With that letter, which she sent but did not signe, she wrote of her selfe and with her owne hand on the same leafe this ensuing letter, which by the helpe of a Gentleman my friend and neighbour, I came to sight of. And, because it is worthy of all memory, pertinent to the forementioned story, full of encouragement to faithfull Subjects and valiant Soldiers, and for the honour of that noble Family so nearly allied to her, and since so honoured by his Majesty, I have made bold to publish it word for word, not altering one syllable or letter therein, nor the manner of expressing or placing her name.

Your loving  
kinneswoman  
Elizabeth  
R



*Doute, muche my Harrie  
wither that the victorie gi-  
ven me more joyed me or  
that you wer by God appoin-  
ted the instrument of my glory and I as-  
sure you for my countries good the first  
might suffice but for my harts contenta-  
tion the second more pleased me It likes  
me not a litell that with a good testimony*

*H b 2*

*of*

of your faithe ther is seen a stout courage  
of your mind that more trusted to the  
goodnes of your quarell than to the weake-  
nes of your number. Well I can say no  
more beatus est ille servus quem  
cum Dominus venerit inveniet fa-  
ciendo sua mandata. And that you  
may not thinke that you have done no-  
thing for your profit thogh you have done  
much for your honor I intend to make  
this jorney somewhat to increafe your  
livelode that you may not say to your selfe  
perditur quod factum est ingrata.

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