

THE
DIGNITIE
of
CHIVALRIE;

Set forth in

A SERMON Preached
before the ARTILLERY Company
of LONDON, June xiiij.

1626.

By WILLIAM GOUGE, B. of Divinity
and Preacher of God's Word, in
Black-frier's London.

EXOD. 15.3.

יְהוָה הוּא הַיְּהוָה

The LORD is a Man of Warre.

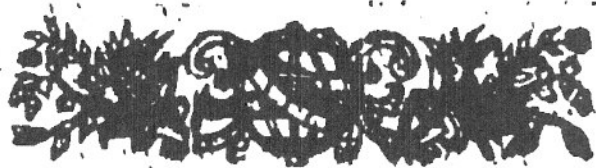
CHRYS. *ad Pop. Hom. 4.*

τὸ πλεῖστον ὁ Θεὸς ἰσχυρίζεται τῷ πολέμῳ.

Antiquitus Deus Dux erat bellorum.

LONDON,

Printed by G.M. for Ralph Mab, 1626.



TO

THE RIGHT

VVorshipfull, HUGH HAM-

MERSLY Esquire, One of the

Aldermen and Coronets of the

Honourable Citie of L O N -

D O N, and President of the

Martiall Company, ex-

ercising Armes in the drill-

loy Garden:

AND,

To all the Captaines and Gentle-

men of the said Company, Such va-

lour as may make them victoriously stand

against all sorts of Enemies.

Worthy President, Captaines, and Gentlemen,



By a free Election of you all,

I was called to preach that

which is heere presented to

you, so by the first motion &

A 2

earnest

THE EPISTLE

earnest solicitation of many of you, I am
 endured to publish it. How farre mine
 owne purpose was from any such pur-
 pose, God is my wiesse. How farre your
 desire preuailed so alter that my pur-
 pose, this euidence is an apparent eu-
 dence. Among other motives mentioned
 by you that in the name of thy selfe were
 Soliciters in this busines, this, which by
 some of you was alleaged, was preuailed
 with me, that the more common this
 Sermon was made, the more commo-
 dious it might bee to your Company.
 How my poore paines may adde any ad-
 uantage to your important employments
 I know not. This I know, and doe openly
 acknowledge, & publikely professe, that
 my heart is set upon your Artillery Com-
 pany: I loue it: I admire it: I honour it:
 I praise God for it: I wil continue to pray
 to the Lord of Hosts for his blessing up-
 on it: and to my poore power I will doe,
 what I can, for the aduancement therof.
 As one, though a very meane and weak
 prooue thereof, I doe heere dedicate to
 you in particular, that which by your
 meanes, and for your sake is divulged to
 all

DEDICATORY.

all in general. 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 kinde of Auditory before which I spake. Among Scouldiers I endeauoured to speake souldier-like. If offence bee taken at matter or manner, I shroud my selfe under your shields for defence. Now that you haue brought me forth into the open field, & set me up to be gazed on, & baited at by the differing censures of diuers censors, leaue me not to shift for my selfe. Be not backward to patronize what you haue beene forward to produce. I may the rather expect all iust defence from you, because by appearing somewhat otherwise in your Assembly then I vsed to doe in my vsual Auditory, I take you, worthy President for my president, yea all you valiant Capitaines, and other Gentlemen whom I make as one Patrone, for my patterne herein. He thinkes, o prudent President, when in a forenoone I see you sitting, & giuing aduice among the wise Senators of our Citie, and in an after-

THE EPISTLE

noone marching before the martiall
Gentlemen of your company, me thinks
the same man is not the same man. But
of old, such hath beene the demeanor of
those who haue beene gifted for the one
& the other place, to be both graue Se-
nators and braue Souldiers. Such were
Brutus, Scipio the one and the other,
Camillus, Marius, Pompey, Cesar, and
many other who were both Togati and
Armati, prudent Counsellors, potent Cap-
taines. 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, doe with
that decorum obserue the busines which
you are about, as in your ordinary voca-
tion, and Military profession, you seeme
to be either and other men. Heroby you
manifest your prudence & providence.
Prudence, by sitting your selues to that
which is fit for the present. Providence,
both by improving the time of peace, &
making the best advantage therof in the
duties of your particular callings, and
also by preparing your selues against the
time of War, & preventing the damage
which

DEDICATOR Y.

which might otherwise thence ensue. So well have I ever approved this your course, as if my coate and calling had been answerable, long ere this, I had endeavoured to have been of your Artillery Company. But for those whose education appertaineth to me, I verily purpose, and openly professe, that if ever any Son of mine be a Citizen of London, & 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 & their childrens minde, when they are of age, answerable thereto, both City & Kingdome would be much more honoured, and secured by this and other like Societies. My desire is therefore, 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 available meanes to the advancement of your company. As for you, the present President, Head & Chiefe of this truly honoured Society, who (if God, according to our desire and hope, preserve you
among

Nulli qui
est deputa-
tus ad alio-
quod officii-
um, licet id
per quod
suo officio
incongruum
reddatur.
Unde cleri-
cus omnino
non licet
bella gerere
&c. Aquin.
2. 2. quest.
40. Artic. 2

THE EPISTLE

among vs) within these two yeeres and few moneths, is to bee the President, Head, and Chiefe, under the Kings Maiesty, of this honourable City, when you come to that high honour, have this your Company in remembrance and let that double honour, which then you shall doe thereto, be to posterity a monument that in such a yeere the President of the Artillery Society was in such an honourable place, & of such an honourable minde. 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 selues 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 mindes of all men according to his owne minde) by him that promiseth to be

Your daily Oratour,

WILLIAM GONGE.

* See page
15.

Black-Fryers
London. Jul.
10. 1626.

THE
DIGNITY
OF
CHIVALRY;

*Set forth in a Sermon preached
before the Artillery Com-
pany of London, 16. June*

1626.

2 CHRON. 8. 9.

וְהָיוּ כְּחֵלְיָם

THESE MEN OF WARRE.

The Dignity of Chivalry
(a point very pertinent
for this present
appointment) is the
Pearle that is enclosed

in the casket of my Text. Hereof
that you may take the better view, I
will set open this casket in your
sight. Be pleased therefore to take
notice of the generall Scope whereat
the holy Ghost aimeth in this Chap-
ter: thereby you may discern that

B

the

The Sum
of Text, &
Sermon.

the forenamed point, *The dignity of Chinalry*, 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 expresth none but words of weight: Circumstantiall words, which are as bonds to knit word to word, it leaveth to bee vnderstood. There are therefore three onely words in the originall, all which set out the *Dignity of Chinalry*, and that by the *Persons*, their *Property*, and *Part* whereunto they were put,

The Parts
of the Text.

The first word הֵמָּה THEY noteth out *Singular Persons*,

The second, אֲנָשִׁי MEN, a *Speciall Property*.

The third, מִלְחָמָה WARRE, a *Select imployment*.

THEY were MEN of
WARRE.

2 Chron. 8.
7, 8.

In the two verses before my Text, it is said, that there were left of the *Hittites*,

Hittites, and the Amorites, and the Perizites, and the Hivites, and the Jebusites, who were not of Israel: and that being left, they were so brought vnder, as Salomon made them to pay tribute. They might therefore haue beene put to any office or worke that the King would: yet were not THEY MEN of WARRE. They were too meane and vnmeet 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 imployment, which my Text thus expresseth, THEY were MEN of WARRE: which words are inferred on the former, by way of opposition, with this aduersatiue Particle BUT. They were no servants for worke: BUT 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

*Who not fit
for Warre.*

*2 Chron.
8.9.*

*Who fit for
Warre*

for Warre. THEY were MEN of WARRE. Nor Hittites, nor Amorites, nor Perizites, nor Hivites, nor Jebusites, BUT Israelites, THEY were MEN of WARRE. No Slaves, no Captives, no Aliens, no Forrainers, but Fre men, Free-borne, Native Subjects, Naturall Citizens, THEY were MEN of WARRE. Thus this relative Particle הָיָה THEY, as here it is vied, is to be taken κατ' ἐξουσίαν with an excellency, as importing some eminency of the Persons here meant. This choice then of Persons, maketh much to the Dignity of Chivalry.

The propriety of men of warre.

2. As 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, **וְהָיוּ אֲנָשִׁים**, though it be oft vied for mortal men, subject to many miseries, yet is it also put for **וְהָיוּ אֲנָשִׁים** valourous 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.

Numb. 13:
23.

Yea!

Yea, this very word is twice vsed in that exhortation which the Philistims vse to encourage one another, when they heard that the *Arke* of the LORD was brought into the hoste of the *Israelites*: and it is vsed 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*. אִישׁ by trāspōitiō of a letter, are אֲנָשִׁים *Men of place & power, Commanders, Capitaines*. Thus the *MEN* here meant, may be distinguished from the vulgar, common sort of men. The *Hebrew* put such a difference betwixt אִישׁ and אָדָם as the *Grecians* doe betwixt *ἀνὴρ* and *ἀνθρώπος*, and the *Latines* betwixt *Vir* and *Homo*. אִישׁ importeth such an one as hath in him שֵׁן *Fire*, Life, and Spirit: but, אָדָם a man of the earth. *Vir* by the *Latines* is so called of virtue & prowesse: but *homo ab humo*, as אָדָם of the earth. In Greeke, they most properly are stiled *ἀνδρες* who are *ἀνδρείου*, virtuous, valorous, magnanimous:

1 Sam. 19.
לֹא אִישׁ
 ὅτι ἐστὶν υἱ.
 ἄνθρωπος.
לֹא אִישׁ
 Sili viri.

Πολλοὶ μὲν
 ἀνδρες,
 ὀλίγοι δ' ἀν-
 δρείς.
 Heral. in
 Polyui.

mious: but all of all sorts ἀνθρωποι. 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 vsed, 1 Cor. 16. 13. *Quit you like MEN.* And 2 Sam. 10. 12. *Let vs play the MEN.* That the word here in my Text is so to be taken, is euident by comparing this with like places.

1. Chr. 12. 23. Those valiant men that came out of sundrie Tribes to David in Hebron, to turne the Kingdome of Saul to him, of whose courage and prouesse much is spoken, are stiled with the words here in my Text, אִישׁ מִלְחָמָה *Men of Warre.* The Prophet Ioel applieth these two phrases גִּבּוֹרִים *Mighty men,* & אִישׁ מִלְחָמָה *Men of War,* to the same persons. Where the magnificence of Iehosaphat is set out as Sa-
lomons

1. Chr. 12.
23.

—Ver. 38
Ioel 2. 7.

—3. 9.

2. Chr. 17.
13.

lomon's magnificence is here set out, in *Ierusalem* there are said to bee *אנשי מלחמה* *Men of Warre*, and by way of expolition, they are further stiled *גבורי היל* *Mighty men of valour*. They were therefore choice *Men* of courage, *Men* of valour, that are here ment in my Text: so as their *Propertie* doth further set out the *Dignity* of *Chivalry*, In that, though *Nations* onely and *Israelites* were deputed to the imployment here mentioned, yet not all sorts of *Nations* and *Israelites*, but such as were well reputed of for virtue and valour, and fit for their imployment.

3. These *Natiues* of name, select *Subiects*, *Men* of mighty minds, to what imployment were they appointed? Euen to *Warre*. They were *Men* of *WARRE*. What need might there then bee thought to bee of *Men* of *Warre*? Had all the *Nations* round about proclaimed *Warre* against *Israel*, as in *Ioshuah's* time? Or was *Warre* within their gates, as before *Deborah's* daies? Or were their ene-

*Preparation
for warre
under a
Prince of
peace.*

Ios. 5. 8.

Iudg. 5. 8.

Judg 15.11.

2 Sam. 8.1.
&c.1 Chron.
22.9.Isa. 9.6.
Ephes. 2.14

mies Rulers over them, as when *Sampson* began to be a Judge in *Israel*? No such matter. What then? Was this the time to take reuenge of *Israels* enemies for former wrongs, to secure the Land of them, and to bring them vnder subiection? Surely noe: All that was sufficiently done by *Dauid*, that mighty man of War. *Salomon* now raigned. *Salomon* that *Prince of Peace*. His name propoorted 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 himselfe, where he thus speaketh to *Dauid*, *Behold a Sonne shall be borne to thee, who shall be a man of rest: and I will giue him rest from all his enemies round about: for his name shall be Salomon: and I will giue peace and quietnes to Israel all his daies.* This *Salomō* 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

of danger, nor any instant, vrgent necessity required, in a time and place of Peace, vnder 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 reiected 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) euen the *Part* which the forenamed *Persons* performed, amplifieth the *Dignity of Chivalry*. For, *They* were *Men* of WARRE.

Thus haue I cleared the generall scope of my Text, and laid open to your view this promised Pearle, the *Dignity of Chivalry*: by shewing how euery word of my Text eyeth that marke, and euery part and particle thereof much aduanceth the same. With your good patience I purpose to diue yet more deeply into the
depth

depth of my Text. For the three Parts raised out of the three words thereof, as they haue beene opened before you, (namely,

1. The singular Persons, THEY,
 2. Their speciall Property, MEN,
 3. Their select *Employment*. WAR.
- THEY were MEN of WARRE)

These three points I say, afford to our heedfull consideration these three vsfull Observations.

1. *The Artillery profession is an honorable function.*

2. *Military men must be of mighty mindes.*

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

Of these in order : And first of the first.

The Artillery profession is an honorable function.

To treat much of the *Artillery* profession, before this *Artillery* Company would be to act *Phormio* his part before so many *Anniballs* as are here present. You all know that the *Artillery* Profession is a *Military Discipline*,

* The three principall points of the Text.

2 Cui Phormio de Imperatoribus 10. Et omnes re militares sic dixerat, ut ceteri qui illum audirent vehementer essent delectati, Annibal interrogatus quid de illo Philosopho iudicaret, respondit, multos se deliros fenes sapere vidisse, sed qui magis quam Phormio deliraret, vidisse neminem. Cic. de Orat. lib. 3.

pline, 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 embattaile. That to bee trained vp hereto, and well exercised herein, is an honourable function, belongeth to me, and to the matter in hand, to proue. How it appeareth by my Text to be an honourable function yee haue heard. *Hittites, Amorites, Perizites, Hivites, Jebusites*, and such like seruile persons coming from a base offspring were counted vnworthy hereof. In Israel *Israelites*, Children of the euer renowned Patriarchs, *Abraham, Isaak, and Iaakob*, Men of highest and greatest esteeme, THEY were *Men of Warre*. That function whereof base people were counted vnworthy, and whereunto Men of best account must be deputed, is *ἀμολογία* without contradiction an honourable function. To like purpose it is noted that *Abraham* himselfe, that *Prince of God* (as hee is for excellency sake stiled) trained vp in Artillery exercises,

The souldiers profession, and honourable function.

Gen. 23.6.
—14. 14.

ses, not bond. slaues, bought with his money, but such as were borne and brought vp in his house, whom he had in high esteeme. THEY were *Men of Warre*. Where as old *Ishai*, an vnderstanding and wise man had eight sonnes, the three most honourable of them all, euen the three eldest, were trained vp in an *Artillery* profession, THEY were *Men of Warre*. And though *Dauid*, being the youngest of all, were by his Father deputed to be a shepheard, yet his braue minde affecting more honourable employments, whereunto also he was incited by diuine instinct, hee would needs proue to be a *man of War*, & indeed proued to be an approued *Man of War*. *Saul* himselfe though a King, *Jonathan*, that louely *Jonathan*, the Kings Sonne and heire, other of his brethuen, all Kings Sons, THEY were *Men of Warre*. Of old, the best of a Nation, best in blood and birth, as Kings, Princes, Nobles, their children & kindred: best in stature & propernes of body, as the three talle, proper sons of *Ishai*: best in courage, valour,

1 Sam 17.
12, 13.

1 Sam. 17.
32, &c.

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

lour, and strength, as they whom *Saul* chose to follow him: best any other way, *THEY* were *Men of War*. What shall I more say? For the time would faile mee to speake in particular of *Iosuah*, *Gedeon*, *Iepthah*, *David*, *Iehoshaphat*, *Hezekiah*, *Iosiah*, and otherlike worthies, royall persons, that were trained vp in the *Artillery* profession, and thereupon waged many battailes valiantly & victoriously. *THEY* were *Men of War*. We reade of few battails in Scripture, wherein Kings, or other chiefe Governours had not their place & part. In *Assyria*, *Persia*, *Greece* and *Rome* the foure great *Monarchies* of the World, & the most famous *States* that euer were among the Heathen, all that in any excellēcy surpassed others, & were chosen to high & honourable places, for the most part, *THEY* were *Men of Warre*. The like may be noted of other well disciplined and well gouerned polities. Most of our *Dignities* and *Titles of honour* haue risen from *Artillery* exercises; and *Military* employments. *Imperatores*, *Empe-*

1 Sam.
14.52.

Titles of honour most due to men of warre.

Maiores nostri summam rebus bellicis consulere gloriā. Amb. Offic. l. i. c. 35.

Things requisite to make men fit for War.

rors were at first Generalls of armies : *Duces* Dukes, were Captaines of bands : *Comites* Earles, were Liestenants, or Pronosts-Marshalls : *Milites*, Knights were choise Souldiers : *Equites*, Esquires were horsemen in Warre. These and other like honourable titles were at first giuen to men, because THEY were Men of Warre. The honour of Knight-hood is knowne properly to belong to such as haue well deserued in Warre. Our Ancestors got their greatest renowne by warlike affaires. Can any now denie the Artillery profession to haue beene accounted an honourable function ? Many honourable parts and endowments are requisite to make a man expert in the Artillery profession, as Soundnesse of iudgement, Sharpnesse of wit, Quicknesse of conceit, Stoutnesse and courage of minde, Vndantednesse in danger, Discretion mixed with passion, Prudence, Patience, Ability and Agility of body, and of the seuerall parts thereof, with the like : all which doe demonstrate that the

the function whereunto they are required, is an *honourable function*.

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

Enducement to men of place, power, and parts, to Gouvernours, to Nobles, to Rich men, to all that can any way adde any honour to this profession, to doe what they can to the aduancement of that which is in it selfe so honourable as hath beene shewed, and worthy of all the honour that can be done vnto 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 meete it is that both be giuen thereto.

By this double honour haue all professions in all ages beene brought to that perfection whereunto in any kinde they haue attained. The respect and reward which of old hath beene afforded to valourous, & couragious, well exercised, and well experienced Captaines and Souldiers in the foure fore-

Double honour due to such as exercise Armes.

1 Tim. 5. 17

Honos alit artes. Cic. Tusc. quest. lib. 1.

forenamed 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 moued, why after *Virgil's* 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 & 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 Marciall discipline and warlike trainings, fostered and honoyed thorow-out this land, as it is meete they should be, Greece could haue no cause to boast before England of her *Achilles*, *Diomedes*, *Themistocles*, *Pericles*, *Pyrrhus*, &c. nor Rome of her *Scipioes*,

Sine Mecæ-
nates non
decruiat

Flaccæ

Marones:

Virgilium-

que tibi vel

tuarura

dabant.

Marshall l.

8. Epigr 56.

Scipioes, Horatij, Fabij, Pompeis, or Cafars. Meanes among vs are more wanting then Men, or Minds. Oh that this *Enducement* might preuaile 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!

The *Encouragement* concerneth you, the *Commanders* and other *Members* of this commendable and honourable *Company*. Howsoever your Profession and practise bee reiect-
 eted or neglected by such as ought most to respect it, yet it being honourable in it selfe, be encouraged to goe on therein. The practise of a good thing is then most commendable, when, for the goodnesse of it, it is practised. The puissant Princessse *Deborah*, that rose vp a *Mother in Israel*, and a *Iudge* 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
 C expresse

Encouragement to Artillery Gt.

Iudg. 5.9.

* Compare
Rom 13.5
with 1 Pet.
2.13.
2Chron. 17
16.

expresse her minde, shee would with like approbation say to you, that shew your selues not onely *willing*, but all *alacot forward* to all Martiall exercises, *My heart is on you*: yea the heart of him that loueth them that doe good things cheerefully and willingly, and can and will honour them that honour him, his heart is on you. Hee accepteth the good things which are done of the doers owne accord, without compulsion by others, or remuneration from others, hee 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 Capitaine and Commander of two hundred thousand mighty men of valour, vnder King *Iehosaphat*, that he willingly offered himselfe vnto the Lord: that is, he vndertaking his function willingly, he did it as to the Lord. Thus of you that are of the same minde it may bee said, yee offer your selues willingly to the Lord. And will not the Lord gra-

graciously accept such ? *Abraham* who in this kinde nor expected nor accepted reward of man, heard God thus speaking to him, *Fear not, Abraham : I am thy shield, and thine exceeding great reward.*

Giue me leaue to extend this *Encouragement*, to such as are not yet of your Fraternity, nor haue yet giuen their names to be of your Societie, I meane such as are in the flowre of their age, of sufficient stature and strength, well able to afford time and meanes for Artillery exercises, to offer themselues readily and cheerefully to this honourable seruice. The time which may be, and vsually 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 practise of Martiall discipline there exercised, as shall * afterwards bee more fully cleared.

Quoniam sibi mercedem ab homine non quasit, à deo accepit, sicut legimus &c. Ambr. de Abr. Pat. l. 1. c. 3. Motiue to draw more to the Artillery Garden.

* Page 40.

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

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

*Valour requisite for
Souldiers.*

*Judg. 7. 5.
Expounded.*

Military Men must be of mighty mindes. They must bee Men indeed, and able to play the Men. The signe of difference betwixt such as were fit, and vnfit for Warre, that God caused Gedeon to obserue 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 lustish, sluggish disposition, and desire to loope vp their bellies full. The other that tooke vp water in their hands, and lapped it with their tongues, shewed that their minde was so on their work which they had to doe, as they would not carry to kneele downe; they would onely lap and be gone, a little for present necessity,

necessity, so much as might somewhat slacke their thirst, and refresh them, was sufficient. Gods appointing such onely to bee retained for Warre, proueth the point in hand. Much more the expresse precepts which by God himselfe and his Ministers, were giuen vnto those that were set apart for Warre, to be *valiant*, and *courageous*. When God deputed *Iothuah* to be *Generall* over all *Israel*, he gaue him this expresse charge, *Bee strong and of a good courage*: which he further thus enforceth, *Hane not I commanded thee? Be strong and of a good courage: Be not afraid, neither bee thou dismayed*. The like charge did *Moses* in the name of the Lord giue to all *Israel*, that were deputed to Warre, 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 cople were to goe to Warre, this proclamation should be made, *What man is there that is fearesfull and faint-hearted; let him goe and returne vnto*

Ios. 1. 6.

—9.

Deut 31. 7

Deut. 20. 8

Iudg. 7. 3.

De Israelitarum vir-
tute in bel-
lis gerendis
lege Aug.
de Mirab.
S. Script. l. 2
c. 34.

Iudg 20. 17

כל זה איש
מלחמה.

his house. This Law God commanded Gideon, to proclaim before his armie. The equity thereof was so clearely discerned by the very light of nature, as many of the heathen put it in practise, by name *Iphicrates* the *Athenian*, and *Epaminondas* the *Theban*. If such as are scatefull and saint-hearted be not fit for Warre, neither are they fit to bee trained vp in Martiall exercises. Most meeete it is that *Military Men* be of mighty mindes. It is vsuall with the holy Ghost to set out such men as were trained vp 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 *Beniamin* and *Gibeah*, of euery one of them it is said that he was איש מלחמה *Vir belli*, 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, euery one of them (as the

איש חיל

2 Chron.
13.3.

*The Hebrew is very emphaticall,
בְּאִישׁ בְּחַיִּל
the emphasis
whereof be-
ing obser-
ued by the
LXX. is thus
expressed,
ἰσχυρὸς
δυνατός
mighty in
might.

2 Sam, 10.

17.

1 Sam. 14.

92.

2 Sam, 17.
10.1 Chron.
12. 1. 2 8, 11

the Hebrew phrase implyeth.) And of those many hundred thousands also which out of *Judah* & *Israel* were gathered together in two armies to fight one against another in *Abijahs*, and *Ieroboams* time, it is said that they were *valiant men of Warre, mighty men of valour*: which commendation is also given to those many troopes of trained souldiers which *Iehosaphat* maintained in *Ierusalem*, 2 Chron. 17. 13. When *Dauid* purposed to take vengeance of *Ammon* for the indignity and ignominy which was offered to his Ambassadors, he sent *Ioab* and all the Hoste of the *Mighty men* against them. Before the good Spirit of God left *Saul*, when hee saw any strong man, or any valiant man, hee took him vnto him, namely to traine him vp in Martiall discipline. Of *Dauid* 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 vse 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 War, shew that they that take vpon them to bee *Military men*, must bee of *mighty mindes* : and that timorous, weake, and feeble persons are not fit for the Artillery profession ? Where GOD first enacted the fore-named Law, that no fearefull persons should goe to Warre, he rendereth this Reason, *Lest his brethrens heart faint like his*. Lamentable experience hath giuen too great euidence of the truth hereof. A few white-liuerd, faint-hearted Souldiers haue oft bene the ruine of a great strong Army, which hath bene put to rout by reason of their fainting, and yeelding. So as such men are more fit to stoop downe to a sythe then to take vp a sword, to lift a pitchfork then to tolle a picke, to handle a mattock then

Deut. 20. 8.

Damage of
timorous
Souldiers.

to hold a musket, and to carrie a bush-bill rather then a battle-axe. But on the other side, of such use are valiant men and valourous mindes, as their courage may supply the want of number : and though they bee but few, not feare the face of many. It is noted that *Abraham* armed three hundred and eightene, to expresse not the number of many, but the worth of choise ones. Well weigh the mighty and great exploits that were atchieued by *Dauids* Worthies, by reason of their valour and courage, and you shall finde, that a few courageous men to great armies of cowards are as so many Lyons to whole herds of deere : *Five* may chase an hundred, and an hundred put tenne thousand to flight. Is it not then most meete that *Military Men* bee of mighty mindes ?

In applying this point, I will giue you a diuine direction for attaining to that which hath beene proued to bee so requisite, *valour* and *courage*. The direction is grounded on one of *Salomon*

Numerauit
318. *Et sci-*
as non quā-
titatem nu-
meri sed
meritum
electionis
expressum.
Ambr. de
Abr. Patr.
1.1.c.3.
2 Sam. 23.
8,9.&c.
1 Chron.
12.14.

Leuit. 25.8

who valer-
ious who
timorous.

Pro. 28. 1.

*Quis tam
fortis quam
sanctus.*

Amb. Offic.

l. 1. c. 39.

*Who to be
accounted
righteous.*

Psal. 14. 3.

Rom 3. 10

*Impudens
profecto
miles, &*

omni ex

parte secu-

ritas, qui ut

corpus ser-

ro, sic ani-

mus si lei-

lorica in-

ditur,

utriusq; ni-

mirum in-

ditus armis,

nec de morte

timet, nec

hominem.

Bern serm.

ad Mil.

Temp. c. 1.

mons Prouerbe, which is this, *The wicked slie 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 prouerbe. A righteous man cannot be heere thought to bee such an one as hath in euery 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-phraze hee is accounted righteous, that by true Faith applying to his soule the blood of Christ, for purging away all his vnrighousnesse, and laying hold on Christs righteousness to be iustified thereby, doth his vttermost endeavour to keepe a cleere conscience before God and Man. This man of all others must needs be the most valourous, 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

He feareth nor Diuell 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, hee hath
** a Spirit to sustaine his infirmity.* No passion can so supply the want of bloud and support a man, as this Spirit. Might of minde may ouercome the force of fire. But if the earthen vessell of his body bee so broken as it can no longer retaine this spirit, then flieth it vpward to the place of rest and triumph, passage being made for that righteous soule to ascend to the society of the soules of iust men made perfect: so as the supposed conquest ouer such an one is the cause of his triumph, and maketh him more then a Conqueror. The death of his Saints is pretious in the sight of the Lord. But in Warre so much more pretious 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

*Pro. 18. 14

*S. Laurentium
 animas uisita
 te vincens
 agni uictor.
 Ambros. Offic.
 l. 1. c. 31
 Esi hostes non
 perimant, uul-
 lum tamen
 a. l. animas
 periculum
 migrat etc.
 Crys. Hom. 7.
 in 1 Tim. c. 2.
 Sive in lecto,
 sive in bello
 qui moritur,
 preciosa erit
 sine dubio in
 conspectu do-
 mini mors
 sanctorum.
 Ceterum in
 bello tanto
 profecto pre-
 stiosior quam
 in ceteris.
 Bern. Lor.
 citat.*

and virtue, and valour into you : they will make you fit for the Artillery profession : they will make you Men indeed, true military men, of mighty mindes.

*Who to be
accounted
wicked.*

Rem 3 23.

1 Ioh. 1. 7.

On the contrary side, A wicked man must not every one bee accounted, that hath committed any sin, (for *All haue sinned :*) but such an one as loueth wickednesse, and liueth therein, and that without true repentance. Faith which is accompanied with repentance, receiveth absolution from God. Absolution from God maketh sinnes to bee as not committed. For *the blood of Christ*, which *cleanseth vs from all sinne*, cleanseth all that belecue 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 terrors : whence it cometh to passe that such wicked men feare & flie, when none pursueth them. Thus much is expressly threatned against such wicked men. *I will send,*
saith

saith God, *a faintnes 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 valourous Earle of Essex, that Sometimes in the field encountering the enemy, the weight of his sinnes lying heavy upon his conscience, being not reconciled to God, quelled his spirits, and made him the most timorous and fearefull man that might bee. Take heede therefore O yee Captaines, Commanders, and other Members of the Artillery Company, take heede, as you would haue your inward disposition fit for your outward profession, of suffering sin to lie vpon your soules. Let your function bee a motiue to make you trie the truth of your conuersion. Be yee righteous, that you may bee indeede courageous.

And to take occasion from your externall profession to put you in minde of your spirituall condition, which is, to be Souldiers of Christs band,

Leu. 25. 36

D. Barlow
in his Ser-
mon prea-
ched at
Pauls
Crosse,
March 1.
1602. be-
ing the
next Sun-
day after
the execu-
tion of the
late Earle
of Essex.

Courage a-
gainst spi-
rituall ene-
mies.

bands, vnder his colours, whose Artillery Garden is the Church Militant, where your Martiall discipline in which you are daily trained vp, is not for recreation and pastime, but in very good earnest, to conquer, vnlesse 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 eternal life is in great hazard. If yee overcome, yee are free for euer, and gaine an *inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heauen.* If yee bee overcome, yee are perpetuall slaues to Satan, that malicious enemy, who will hold you with euerlasting chaines vnder darkenesse in torture and torment endlesse and easelesse, merci lesse and remediesse. To put you in minde, I say, of this your spirituall condition, know that if valour, and the fore-mentioned ground thereof be so requisite, as hath beene shewed,

1 Pet. 1. 4

shewed, against bodily enemies, which are but flesh and blood, how much more against *spirituall enemies*, which are not flesh and blood, but *principalities and powers*. These especially, wee ought to *resist stedfast in the Faith*. The chiefe spirituall enemy of our soules, the Diuell, from whom all our other spirituall enemies receiue their strength and courage, is like a Wolfe, and that as in fiercenes, so in fearefulness. A Wolfe, if he be stoutly resisted, will flie away: but if he be fearefully shunned or yeelded vnto, then hee will the more fiercely assault, and more greedily deuoure. Euen so the Diuell: *Resist the Diuell and he will flie from you*. Giue place, and yeeld, and he wil the more eagerly persue, and the more easily preuaile. Neither, if he preuaile, 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 G O D, that yee may*

Iam. 4. 7.
Libentius se
inf. & milior
aduersarius
fugientem,
quam susti-
neat repug-
nantem: Et
auertens in-
sistit à tergo
quam resistat
in faciem.
Bern. Epist. 1.
ad Rob Ne-
pot. suum.
Epho 6. 10
11.

1 Cor 16.
13.

may be able to stand against the wiles of the 'Devill. Being thus armed, Watch ye, stand fast in the Faith, quit you like men, and be strong: stand courageously and yee shall stand victoriously.

Hitherto ye haue 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 euer governed people, put in practise this point of policie: euen Salomon, to whom God said, *I haue given thee a wise & an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like thee.* This Salomon enioyed much peace, & had a promise to enioy peace all his daies, and had no cause to feare any assaults or inuasions of enemies, all the nations round about being brought vnder by his Father 'David: Yet this Prince of 'Peace built fenced cities with walles, gates and barres,

and

is more to be
prepared
for in
Peace.

1 King 3.
12.

2 Chron. 3.
5, 6, 9.

and chariot-cities, and cities of horsemen, and had his trained men of War, which are keere noted in my Text; yea, to shew his store of warlike provision, it is expressly noted, that hee had forty thousand stables of horses for his chariots, a thousand foure hundred chariots, and twelue thousand horsemen. The first Father of that stocke, wise *Abraham*, whose house was a place of peace, (for the feare of God fell vpon all nations round about him, they honoured and reuerenced him, they accounted him a Prince of God) yet had this *Abraham* his *Artillery Garden*, wherein were trained vp and fitted for Warre, such as were borne and brought vp 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 Warre more then three hundred trained men. And it is not likely that hee left his house destitute of all defence. He had questionlesse many more of that his *Artillery Company*. Now note the benefit

D hereof.

1 King 4.
26.
2 Chron. 1.
14.

*Abrahams
Artillery
Garden.*

Gen. 14. 14
The number by Patent granted to the Artillery Company of London, is 500. which number was not full at the time of preaching this Sermon.

But in testimony of amity, they sent him yeere after yeere 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 hee put in the fenced cities thorow out all *Iudah*. Admirable it is, and (but that the word of truth records it) incredible; 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 ioyned together, euen all the twelue 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 aboue foure times more then their Tribes were: For wee haue
 * aboue foure times twelue shires. How farre then doe the three Kingdomes vnder the Dominion of our Soveraigne, *England*, *Scotland* and
 D 2 *Ireland*,

* In England 39. in
 Wales 13.

Ireland, how farre doe they excede in spaciousnesse, the *Kingdome of Iehosaphat*? Yet question may bee 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 hūdred thousāds in *Iudah*. We account twenty or thirtie thousand a great Army: fiftie thousand a royall Army. What then an hundred thousand? What an hundred thousand eleuen times multiplied, and threescore thousand added thereto? All these were vnder their *Captaines*, by name, *Ready for Warre, Waiting on the King*, to bee sent forth at his command: and yet all the fenced cities, which were very many, well replenished with Garrisons, ouer and aboue those 1160000. Surely they counted it an honour and safety to their land to haue store of trained souldiers, men expert, and ready for Warre at all times. Therefore frequent mention is made thereof. To omit other particulars, in *Dauids* time, *Isaiah* gaue

1 Chron.
21.5.Pro. 6.6.
&c.

gaue vp the number and summe of
fifteene hundred and seuenie thou-
sand men of Warre, and yet left two
 Tribes vnnumbred. Surely there must
 needs be many Artillery Gardens, and
 they well replenished, Martiall disci-
 pline must needs be here much exer-
 cised, where were so many thousands,
 yea hundred thousands trained vp to
 Warre. If the wiseman might send
 men to the *Airs* to learne of them to
prouide meate in the summer, and to
gather foode in the haruest, much bet-
 ter may men be sent to such worthy
 patternes as were guided and appro-
 ved by God, to bee alwaies provided
 with expert Souldiers trained vp to
 War, euen in times of peace. A maine
 difference is herein put betwixt wise-
 men and foolles. We haue a prouerbe
 that saith, *A foole will take his cloake*
in fowle weather. But a wiseman takes
 it with him at all times. He knoweth
 that a bright sun-shine day may bee
 soone turned into a cloudy rainy day.
 Peace is not like the vnmoueable
 mountaines, but rather like to the va-

Benefits of
Artillery
Gardens.

trouble skie. Wisdomes teacherh men
to forecast the worst, that they may
be prouided against the worst, yet and
thereby prevent the worst. It is an
old and true Motto; *P. ymnus, Rezo*
is. procure, preseru, sedure by
preparations and purlisont for War.
Where are many *Artillery Gardens*,
and they much frequented, and Mar-
tiall discipline therein daily and dilly
exercised, Amicitie with such King-
domes will be earnestly desired, and
welcomely embraced: Kings of such
Kingdomes will be admired of their
friends, and feared of their foes: Sub-
iects of such Kingdomes will finde lust
and kinde entertaine ment in fortitie
parts: Natives and Allies will be suc-
ceded: All manner of callings freely ex-
ercised: Lands & inheritments quietly
enjoyed: Inuasions denied: Inuasions
and insurrections prevented and ma-
ny, many euills auoided. They who
reuerence nor God nor man, where
they see or heare of an ouer-mastering
power, will be kept within compasses
and though conscience doe not alter
their

their inward disposition, yet constraint will order their outward conversation. But on the contrary, by carelesse, and carelesse security, by neglect of Artillery and Military exercises, by want of men meete for War, whole Cities, and Kingdomes are oft made a bootie and prey to their enemies, and suddenly ruinated. Instance *Laiſh*, 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 citie and nation to bee without Artillery Gardens, is as dangerous as for a traveller to be without a sword.

The damage of neglecting Armes.

Judg. 18. 27.

If the fore-mentioned patternes of prudent Princes, and wise States-men, recorded & approued in Gods Word, for training vp 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, vpon a carelesse neglect thereof,

Justification
of Artillery
exercises.

thereof, bee motives of force, motives of force are not wanting to proue, that, *In peace to prepare for Warre, is a principall part of prudence.*

The Application of this point, doth as neerely concerne this *Artillery Company*, as any of the former, both for iustification, 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, vsfull. True it is, that they are not in pitcht fields, *pede pes, & cuspide cuspi*, face to face, foot to foot, speare to speare against enemies. They are in a quiet Citie, in a time of peace among your selues. They are like the *Olympian* games (instituted by potent and prudent *Hercules*) and the *Isthmian* sports (ordained by *Theseus* in imitation of *Hercules*) as delightfome preparations for Warre. They are like to the *Pyrrick dancing* which was invented by *Pyrrhus*, called *armed dancing*,

Plutarch,
in *Vita*
Thesei.

ὁρχαίαι πο-
ρίαι, *Eustat.*
ὁρχαίαι ὁρ-
μαίαι. *Athen.*

cing, because it was performed by men clad in armour, and *warlike dancing*, because it was a representation of sundry kindes of battailes, and a meanes to make them well to wield the Armour in Warre. They are like those Warre-like sports and pastimes which were practised by *Cyrus* when he was a youth, and by his coequalls, and play-fellowes. They are delightful recreations. But what then? Are they therefore not lawfull? Or not needfull? Or not vlesfull? Hee is too severe and censorious, and goeth beyond the liberty of Gods Word, that condemneth all recreations, all delightful pastimes. He is too improvident and imprudent, that conceiveth nothing needfull or vlesfull, whereof there is not necessary vse in that present and instant time wherein it is vsed. Were your Artillery exercises onely for recreation, they are the best recreations that can be vsed. Were there at this time no need or vse of them, they may bee hereafter of absolute necessity. Do-
light

ἑρχνοίς
ἐκδιδασκῶν.
Plat.

Xenoph. de
Cyr. instit.
lib. 2.
Idem de
Cyr. milit.
Exped. l. 5.

light in the things which men doe, swalloweth vp the paines that is taken about them, makes men the more diligent and constant in their exercises, and bringeth them to the greater experience and perfection therein. Not onely expert souldiers, but experienced Captaines also are made by Military recreations vsed in *Artillery Gardens*. So as if suddenly Armies were to be raised of more men then all the Military Companies can afford, yee might sufficient store of Captaines, and other Commanders and officers be taken out of your companies to gouerne and guide, to instruct and encourage such as for want of former exercising were altogether inexperienced. Of the *fiftie thousand* that out of *Zabulon* came to *Dauid* in *Hebron*, by way of commendation; it is said that they could *set a battell in aray, & leade an Army*. This implicitly, that by their practising of Artillery exercises, they were all able to leade, and order armies, to set them in aray, & goe before them. Besides the policy of

1 Chron.
12.33 38.

of other nations and ages, our Ancestors well discerned the neede, vse, and benefit of such recreations as might fit men for Warre: which induced 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, and Iustices of one Bench or other) was to exercise shooting himselfe.

2. He was to keepe bowes and arrowes continually in his house.

3. Hee was to bring vp those that were in his house in the exercise of shooting.

4. If hee suffered any betwixt the age of sixteen and seventene, sonne or servant to abide in his house without bow or arrowes a moneth together, for every such default hee was to pay forty shillings.

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

6. If any man-servant betwixt the
yeeres

9. Statute
1533. yeare
of Hen 8.

yeeres of seuentene and threescore, that took wages, were a moneth without bow and arrowes, for euery such default hee forfeited six shillings and eight pence.

In those daies gunnes (the sure and soare messengers of death) were not so in vse as now they are. Strength and skill in shooting was it that made our english nation famous for Warre. Their exercise therof in time of peace, and that for recreation, made them so expert, as they were, therein, at times of Warre. The ^a frequent mention of *bows* and *arrowes*, in Scripture, as instruments of Warre, sheweth that of ancient time they haue beene vsed to that purpose: and ^a *sonathans* vsing his *bow* and *arrowes* for recreation, sheweth that of old among Gods people such recreations were vsed as might the better fit men to War. The men of *Gibeab* without question from their youth were exercised in sport, to sling stones at a marke, or else they could neuer haue attained to such extraordinary skill, as to ^b *sling stones at*

*Gen 48.

22.

Ios. 24. 12.

1 King. 22.

34.

2 King. 6.

22.

—9. 24.

—13. 19.

&c.

1 Chron.

5. 18.

—8. 40.

—12. 2.

—17. 17.

—26. 14.

—35. 13.

Plal. 44. 6.

—76. 3.

1 Sam. 20

20.

bludg. 20.

16.

an haire bredth and not faile. The skill which the men of *Beniamin* (of which Tribe those *Gibeonites* were) are after this noted to haue in flinging *stones with the right and left hand*, sheweth, that this was an vnuall exercise of the youth and men of that Tribe.

1 Chron.
12 2.

Such recreations in peace as are preparations vnto Warre, iustly deserue to be reckoned vp among those necessarie vocations whereby Politie is preserved: and while you are exercising your selues therein, you are imployed in your calling, and you goe on in that way, wherein *God* promisseth to giue his *Angels* charge ouer you, to beare you vp in their hands, least you dash your feet against a stone.

Psal. 91. 11
12.

When I duely weigh that little which hath beene said, and withall consider how much more might bee said of, and for the warrant, honour, need, vse, and benefit of your Artillery profession, I cannot sufficiently wonder at the blindness, carelesnesse, improuidence, and security of this our age, in neglecting and disrespecting a
matter

matter of so great consequence, so nearely concerning the glory, tranquillity, and safety of the whole land, and of all the societies and severall persons therein. Me thinks that it is more then meete that euery Citie and Corporation, if not euery Towne and Village throughout the Land, should haue an *Artillery Garden*: and that the great populous Cities, especially L O N D O N, should haue as many *Artillery Gardens*, as it hath *Wards*: and that publique allowances should bee afforded to such as willingly offer themselves to these Militarie exercises. I haue heard of liberall legacies, & bountifull donations giuen for making Cawlsies, mending High-waies, building Bridges, and other such like workes, but little or nothing for purchasing and maintaining *Artillerie Gardens*, and the Warre-like exercises appertaining thereto. I cannot therefore much wonder that there are no more such Companies, as yours is, and no more of your company. But because euery rare thing is pretious, I reioyce

reioyce that you are of those, who, by how much the more rare they are, by so much the more glorious they appear to be. By you it must be effected, if it be effected, that the antient english name and Renowne for Martiall discipline be preserved (if not repaired also) & propagated to posterity. Be not therefore now slacke in prosecuting that which you haue so wel begun. Be diligent to keepe your training daies, & to exercise your armes, that such as by much practise are well experienced may be presidents and patternes to others: and those others by like constāt practise may attaine to answerable experience. Let no discouragements dismay you. The lesse encouragemēt you haue from others, the greater is your praise, that so willingly take such paines at your own cost to make your selues seruiceable for the defence, security, and safety of the Land & Kingdome where you liue. In you my Text is in our daies & Land verified; for of you it may be truely said, THEY were MEN OF WARRE.

F I N I S.

*Quia omne
rarum pre-
tiosum, gam-
dio se de
illis esse, qui
quanto ra-
tiores, tanto
apparet
gloriosiores.
Bern. ep. 1.
ad Rob. n. p.
sum.*