Mourning for
the dead to be
moderate.

And here by your good leaves, I will be bold to make benefit of the instant occasion, because it is very seasonably coincident with the Point; And press from that the practice of this last mortifying motive. These artificial forms of sadness, and complemental representations of sorrow in blacks and mourning weeds, are nothing for my purpose: neither do I desire to stirre up or renew in any man thoughts of heaviness, or griefe of heart, which hee might conceive and nourish by reason of some particular interest in the bounty, love, person, and worthy parts of the departed: many times men are too forward and overflowing in those tender offices, and last demonstrations of naturall affection. And therefore my counsell in such cases is; that wee should shew our selves Christians: and by the sacred rules of Religion ever prevent that unseasonablenesse and excessse, which many times with a fruitlesse torture doth tyrannize over the hopelesse hearts of meere naturall men.

The Point that I would principally press, and persuade unto, is a Christian and compassionate taking to heart, the publike losse, that every one of us may upon that occasion bee truly humbled in himselfe,
himselfe, and bettered in his own soule. And I tell you true, especially in these times, this losse is great.

He was a reverend and learned Judge, a Prince, and a great Man in Israel: nay God upon earth, for so are Judges stiled by the Spirit of God, Psal. 82.6. Though he be departed this life like a man, and fallen as one of the Princes.

But these are nothing; they are but bare titles in respect of any true worth.

He was really remarkable, and renowned for very speciall judiciary endowments, and sufficiencys; and those aided and attended with many worthy additions of morality, and subordinate abilities. As first,

1. Such calmnessse in his affections, and moderation of his passions (as I never saw) even in his ordinary carriage. He might have been a mirrour (me thinks) in this point even amongst the exactest Moralists. And they say, that appeared most eminently in his publike passages and executions of justice. And how needfull a virtue this is to a Judiciall Place, those may best conceive, who either feele, or but consider what a cruell and intolerable thing it is for an ingenuous man to stand before a Judge, who is prejudicately and passionately transported with anger, malice, or hatred against the party to be sentenced.

2. Patience to heare the basest, both parties, all they could say. And unwillingnesse to lend his care to the one, without the others presence.

3. A great and happy memory.

4. Singular sagacity in searching and diving in-
to the secretest and utmost circumstances (so far as was possible) of the causes that came before him, that he might give the more righteous judgement.

5. A marvellous renderneffe, and pitifull exactnesse in his inquisitions after bloud. Holding, on the one side, the life of a man very precious: and yet, on the other side, persuaded of the truth and terrour of that place, Numb. 35:3. For bloud, that defileth the land, and the land cannot be cleansed of the bloud that is shed therein, but by the bloud of him that shed it. But yet all these, whatsoever you apprehend, in my concep{t had not beene much worth, though good in their owne nature; neither (to tell you true) should I have so much as nam’d them, had they not beene aided (as it were) and managed with three other most noble and necessary vertues, especially in these times, which actuated them (as it were) and gave them their life and luster.

1. A love to integrity, the right and truth in all his judiciall courses, which (for anything I know, or could ever heare) no man living upon just ground can or will contradict.

2. With a constant and resolute heart-rising against bribery and corruption; the cursed bane of all goodnesse, honesty, and good conscience, wherefoe’er it comes. And to this, that high place he worthily held about the Prince, can give royall attestation: where hee qualified fees to his owne losse; and protested his resolution, and all possible opposition to all offers for offices, with this reason: hee would have them come in cleare-
handed, that they might deal honestly in their places. And his owne followers, to whom hee gave a charge at his first entrance to a judiciaall place, that they should not meddle, nor make any motions to him, that he might be secur'd from all appearance of corruption. And, as I am credibly inform'd, his ordinary reading of great letters, and rejection of gratuities after judgement given.

3. With a noble and unshaken resolution, and mighty opposition of Popery: and that without respect or feare of any greatnesse, as wee have evident demonstration. Now of this wee need no further testimony (though there be very pregnant and plentifull besides) than the present triumph of the Papists; and barbarous insultations of that bloudy and murderous generation. And especially in yonder Countrey of Lancashire, and those Northerne Parts; where hee shooke the pillars of Popery more valiantly and successfullly, than any these many yeares. Officers in those Parts observ'd, that in his two or three yeares, hee convic'ted, confin'd, and conform'd moe Papists than were in twenty yeares before. And that last charge he gave at Lancaster in his last Circuit but one, (for I meddle not with the last of all) for law-learning, earnestnesse and excellency against Popery, prophanenesse, non-residency, and other corruptions of the times, and for the extraordinary heartning and encouraging all good men and godly Ministers was such, that I am perswaded, it will be remembred with dearenesse and love, while any honest man that heard it or heard of it,
is alive in those Parts. To go no further then: and this I now say, I speake of him as he was growne in his latter time; and out of hope he would have continued: and I speake it also in compassion of mine owne countrey: which I know by too good experience how pitifully it lies bleeding under the insolency of Papists, and multitude of Priests: and then I say, the redemption of the life of such a Judge, in such times as we live, for the good of such a country, if we go no further, if that had consulted with God's pleasure, had beene worth a Kings ransom.

I lay these things thus together upon purpose to aggravate the losse, that a compassionate consideration of the greatnesse thereof in those respects I have told you, may be as powerfull in begetting a godly and profitable sorrow and taking it to heart in all truly religious and loyall hearts: as I know rejoicing in his fall will create in the insolent spirits of the enemies to God and the King, (I mean the Papists) barbarous insultations and triumph. I am perswaded, if we get as much humiliation out of the sense of a true losse, as the Papists hardning and obdura­tion by apprehension of their imaginary gaine, we shall make a good use of his death. I am a little more earnest, because I perceive the Papists begin already to calumniate and flander.

Here is yet another Point of profitable consideration from the present occasion. When any worthy man in a State, especially who takes a faithfull discharge of his place, and the publike good to heart,
heart, is cut off by the hand of God; it is in a Christian jealouſie, and out of spirituall wiſdome to be holden as a preſage of some more fearefull generall judgment to succeed. I have my ground, Isa.3. 1,2,3, &c. And therefore my counſell is, and in the present case for one, when any good Patriot which in some high place like a strong Pillar opposes the corruptions and Popery of the times: or any faithfull PafTour, which by his praiyers (like a Mofes) stands in the gap againſt the indignation of God, is taken away; that we take it to heart, as a Memento, to make our selves reaſdy againſt an evil day. And to tell you my mind, I am much afraid some heavy thing is preparing for us, our finnes are growne to such a height. I am no Prophet, nor theſe of a Prophet; yet out of a comparative contemplation of God proceeding with his owne people in all former ages, I cannot but concurre with the judgement of a great Doctor delivered in an high place: The finnes of this Land are come to that elevation, that there is scarce left any roome for the mercy of God to helpe us. They are even full ripe for His revenging Hand. To his foure reafons I add two more: his are taken, 1. From the greatnesse and crying of the finnes, which are very horrible; Atheism, whoredome, Sodomy, bloud-shed, oppreſſion, fayes he; I add pride, drunkennesse, uſury, &c. 2. From the generality of them. All farts are wrapt in them. 3. From their impi매ness; with brazen browes, and whorifh foreheads they out-face the Sun. 4. From their impi매ness
patience of admonition and reformation: they grow so upon us, that all the Pulpits in England cannot beat them downe. Add a 5th. from 2 Chron. 36.16. And a 6th. from Isa. 3. 1, 2, 3. & seq. I mean the dropping away of many worthy men; and few take it to heart, or consider that they are taken away from the evill to come. We have lost many a godly man within this few yeares. The Princes Court was not many yeares since disrobb'd and bereft of one of the noblest men that ever trod upon English mould, besides other noble ornaments, his eminency of grace made him so. For, Christian Nobility is best and truest, where God Himselfe is top of the kin, and Religion the root; in regard whereof all the rest (I mean that of riches, birth, learning, or morality) are but shadowes and shapes of noblenesse. And the other yeare, a very worthy Doctor, and triumphant Champion against the Giants of Rome. Against whom they have since sent out an illiterate libell, cal'd, White dy'd Black; fit for the soule and black mouthes of such railing Rabshakehs. And now of late, to say no more, of a Chancellour of rare and remarkable integrity in his Place. I have not yet done, and yet the time is done: onely a word or two therefore, and so I'le make an end.

And yet let no man think, that I am come hither;

1. Either to smooth and mollifie any faults or frailties; any fals or infirmities; any personall finnes or imperfections that might be in this great Man. I dare not go about to cover them; that's
not my office; I leave that to the precious blood of
the Son of God, and tender-hearted mercies of
our gracious Father. I would rather in this point
advise great men to walk warily. For, their great-
ness makes their sins greater, and their mightiness
will make them mightily tormented, except they
stand constantly on God's side. Height of Place
ever adds two wings unto sin: Example and Scan-
dall; whereby it soars higher, and flies much fur-
ther. If the Sun be eclips'd and obscur'd; a thou-
sand eyes gaze upon it: a lesser Starre may be dark-
ed, and no man take notice.

2. Or to fasten upon him any false praises in a
flattering funeral Panegyrick. I dare not dawbe
for a world of gold. Himselfe abhor'd that; And
not long before his last sickness complain'd much
against flattery, as a grievous iniquity of the times.

3. Or to make a solemn and formall narration
of all his noble commendable parts. When I un-
dertooke this business first, I studied onely, and
bethought my selfe, how I might speake most pro-
fitably, and make the best use of the present occa-
sion to my living Auditors. And had I not found
pregnant matter for that purpose, I had not beene
here this day. And therefore for conclusion, and
as the last and best service I can now doe unto him,
to whom I owed as much as any man alive: I will
labour from the occasion to worke some heavenly
good (if God so please) upon the hearts, pre-
sented here this day as a selected and choice num-
ber of his worthiest and dearest friends. And to
this end give me leave to single out, and propose
for
for imitation, some worthy and noble parts of his, and only those which I conceive may be most seasonable and suitable to the exigency of my Auditory. And I must also crave the aid of your loves unto him, & those softened thoughts of mortality which are wont to attend these times; that I may convey and commend them to your liking and practice with more success and stronger impression.

And the first I shall commend unto you, is,

1. His singular integrity and honourable purpose in disposing those Ecclesiastical Livings he had in his power. And in this Point I my selfe can say more than any, who tasted deepliest of his worthy dealing this way. When I never sought after, as it is famously knowne, nor thought upon any such thing, he sent for me, and bestowed that which I presently enjoy most freely. Which, though every Patron ought proportionably to doe, yet the horrible corruptions abroad in the world in such cases, doe (as it were) by a kind of Antiperistasis make a duty a transcendent vertue. And this was not all. Though incroachments upon the Church be like the breaches of the sea; a thousand to one never returne: yet did he restore to a farthing all that which had a long time beene detain'd from the Church; and parted with it most freely; though hee had as much wit and power as any other to have continued it so, if he had pleas'd. And I said Ecclesiastical Livings, though I instanced but in one; because I partly knew his purpose for the rest. For, hee gave me himselfe this message to as worthy and reverend a man,
man, as I know unprefer’d in this Land; that if he would come unto him, he would give him the first that fell; and for no other reason in the world, but because he heard he was a reverend and worthy man. Now lay these things to the practice of the times, wherein there is such sinfull and Simonicall packing together, compacting, secret covenanting with the party or friends for present money, or after gratifications: some part of the tithes, or his owne must be reserv’d to the Patron, or he must be the Farmer at his owne price; or pin a wife upon the sleeve of the Parson, as they contemnuously speake, (a base also and unworthy respect) or the like such wretched combinations to helpe one another towards Hell: my disacquaintance must excuse my ignorance in the tarmes: and then tell me if this was not a noble part in him worthy the imitation of the best. I am perswaded in this Point, he might be a patterne not onely to all here present whom it might concern, (though I look upon the faces of some who have dealt also very nobly this way) but to all the Patrons in England. Be pleas’d then you that lov’d him to tread in his steps herein; and the rather because your unconscionableness in so high and important a point for the glory of God, and the good of the Church, may not only bring upon your owne heads, your houses and posterity, the curse of God in the mean time: but also a company of poore soules cast away by reason of your corruption, against you at that last and great day: who will then cry out upon you before the face
face of God, Angels and men; that you were
the men who for a little bloody gaine put upon
them an ignorant, idle dissolute, non-resident, or
some way unfaithfull Minister; (For, it is too com-
mon, that those who enter corruptly, deale uncon-
scionably in their places) whereby they must now
perish everlastingly; whereas if you had been ho-
nest and uncorrupt, there had been hope they might
have liv'd in the endless joyes of Heaven. And
what a vexing cry in the eares of all sacrilegious
Church-robbers will that be of a damned wretch
in hell; when he shall complaine everlastingly,
that his soule had been savor'd, if such a man had not
been Symoniacall.

2. His forbearing travell upon the Sabbath in
his Circuit. Whereby he wan a great deale of ho-
nour to his name over all this Kingdome; pre-
vailed in the fame with others of his owne revere-
rend ranke; and by his example (as hath been ob-
serv'd) wan much encouragement, increase and re-
gard to Religion in those Countries thorow which
he past. I would I might so much prevale with
you, as that upon this occasion you would be con-
tent to take nectar to heart a more holy and hea-
venly spending of the Lords Day. Not one-
ly in forbearing sin, the workes of your calling,
idlenesse, vaine sports; this is but onely flying e-
vill, and privative good; but also to ply with con-
science and reverence all Gods holy Ordinan-
ces; prayer, reading, singing of Psalmes publicke-
ly and privately; the Word preached specially,
conference, meditation, and the like: and to feed
and satisfy your prepared and hungry souls with all that sweetness, comfort, and spiritual strength; which they are wont to convey into humble hearts upon God's holy Day; this also is doing of good and positive pietie. For, a thousand to one, a constant keeper of the Sabbath is sound-hearted towards God: and as great odds, a common Sabbath-breaker (howsoever he may deceive his owne heart) is intruth and trial a stranger to the power of grace, and life of godliness.

3. His patient yeelding, and submission to private admonition. A vertue, ordinarily as farre out with great men, as flattering is familiar. Yet in him so as I tell you. Something there was, to which his private affection was very much endear'd; and his reputation thereabout in the respect of the world was also entangled in some more publike engagement. And yet when I in zeal and love to his soule and salvation, prest upon him in private as a Minister of God, and in the humblest manner I could, tendering my reasons against his resolution; after he had well thought upon't, it never went further, all was dash'd for ever. Yet let me tell you, he had formerly given me encouragement hereunto; intreating me once in private, to deale plainly with him. And now I am grieve'd at heart, I did not more in this kind. Now I would to God, you would imitate him in this also; especially you that are great ones. Alas! You'll give the Physitian leave to tell you the diseases of your body; the Lawyer to shew you any flaw that
that is in your state: your Horse-keeper to tell you the surbits of your horse: nay, your Huntsman the surbits of your dogs: and shall onely the Minister of God not tell you your soules are bleeding to everlasting death? Now God forbid.

4. Histaking his high place to heart. I meane his extraordinary industry and indefatigablenesse in his judiciary imployments. His painefulnesse this way was wonderfull even after his last sicke-nesse had seaz'd upon him. If I should report unto you the particulars from eye witnisses, you would marvell. And I rather name and commend this unto you, because the contrary is cause of great misery in a Common-wealth. Oh it is lamentable, when men mount into high roomes only in a bravery, and vanity, and desire to be ador'd above others; or follow the execution of their places, and administration of justice, only as a Trade, with an unquenchable and unconscionable thirst of gaine; which justifies the common resemblance of the Courts of Justice to the Bush; whereunto, while the sheep flyes for defence in weather, he is sure to lose part of his fleece: when cunning heads hunt after greatnesse and promotion, purposely to execute the lufts of their owne hearts, and attaine their owne ends. Oh! this is the curse and cut-throat of worthy States; the bane and breake-neck of all honest government. Formalities of justice without a reall care and conscience to search the truth, and deale uprightly, do but serve to smother innocency and right: and that
that which was necessarily ordain'd for the common good, is through shameful abuse made the cause of common misery. I would all the Magistrates in the Countrey were my hearers in this Point; I would hence intreat them with all earnestness and contention of Spirit, as they love either God or their Countrey; that they would with all nobleness of a free spirit, and clearness of a good conscience, take their Places of Justice to heart; be active, conscionable, resolute; not only formall and cyphers; hunters after praise and plausiblestres; that they would abominate even all appearance of bribery and partiality to the pit of hell: that they would not be angry with us when we press and perswade them to found courses against the Papists, and dejection of Alehouses; upon which point His royall Majesty, and the worthy Judges so much beat; and when all's said, are the sifkes and sources of all villany, &c. otherwise, howsoever they may please themselves with the common applause: it were better the Common-wealth had never known them.

5. His resoluteness against rising by corruption and bribery. Whereupon (as I have heard) when he was first presented to that place of honour about the Prince, it pleased our gracious Sovereigne to stile him the Judge which would give no money. A blessed thing it were, were this heart in all. Then should we not have vines, olive trees, and figge trees wither away in obscurity, and brambles brave it abroad in the world. We should
should not have servants by insinuation and briberyclime on Horse-back, when Princes like servants walke upon the ground. And this worthy Part in Him, was a very convenient Companion, and necessary Consequent as that was of the former. For He never believe, that a man which purposes from his Heart to be faithfull in a publicke Charge, will ever be very forward in an ambitious pursuit of it. The illumination of Nature taught the heathens so; and therefore they condemn it by a law de ambitu, Hunting after one hie roome even morally is most unworthy a Man of honour and worth, and Hee cannot better expresse His insufficiency, and weakness of Spirit, who is transported with an impatient and impatient Humour this way. But now if to this ambitious baseness there bee an addition of bribery, it makes the matter a great deale more vile, and dishonourable. Of this hatefull Merchandizing, besides other infamies and iniquities, which mingle with it, it is commonly said, That He which liveth in grosse, selleth by retaile. And therefore if a Man would continue truly Noble and Worthy, comfortable in His conscience, and faithfull in His Place, if He be advance, that he either rise fairely, or else thanke God, and be content with His present station.

6. An easinesse of access, affableness of carriage: A faire, loving, kind deportment towards all. I never saw a man of such worth and greatness looke more mildly upon a meane Man in my life. And yet with so grave a presence, that neither the authority of his Person, nor due attributes
to His Place receiv'd any disparagement or diminution. I omit not even this, because even in this also He might have beene a notable Precedent to take downe the haughty imperious carriage of many abroad in the world of farre more inferiour Worth and Ignoble birth. For amongst all the degenerations of our gentility; (I speake not of all, we have many truly so called and worthy Gentlemen) from that true Noblenesse and Ancient Worth, which dwelt formerly in the Gentle brests of English Nobles, this is not the least: That they thinke to beare downe all before them with an artificiall affected impetuousnesse, as it were of Countenance; a disdainefull neglect and contemptuousnes in their Carriage, with a kind of outbraving and brow-beating of their Bretheren, As though brave Apparell and a big looke were demonstrations of a Noble Spirit, whereas very often they only guild over a worthlessse, weake and graceles Inside. As amongst Profeffors of Religion, Hee's the best Christian, which is most humble: so in the Schoole of Morality hee hath beene holden the truest Gentleman, which is most courteous.

7. His happinesse in having Religious Followers. Follow Him also in this. Hee tasted the fruit of it in his last extremities. For being cast by Gods Providence upon that Place in the Country where He had not such meanes, and opportunities for those last comfortable Spirituall Attendant, which a dying man would desire: They were both able, and did pray with Him to the Occasion, and present necessitie, wherewith he seemed to be much
much affected, and spoke reasonably unto Him out of the Booke of God. Whereupon I must tell you; (Let as many prophane scornefull Spirits gybe or gnash the Teeth at it, as will) Those Followers of His whosoever they were, call them Puritanes, or what you will; Howsoever they might misse in some complementall circumstances, by reason of those amazements and griefe which fate fresh upon their Hearts for the losse of their so Noble a Lord; yet they did Him in those last Agonies more true service and Honour then all the swaggering Good-fellow Serving men will doe their Masters unto the worlds end: Let them follow you, as long as you will.

8. A right conceit and commendation of profitable and conscionable Sermons. He hath bee often heard of late times reply thus or in this fence to contradictions: I cannot tell, saies He, what you call Puritanicall Sermons; they come neerest to my Conscience, and doe Mee the most good. This of all the rest, I had purpos'd to have prest most upon you. If you were but thus affected, to say the least; you would begin to looke towards Heaven. But I have already trespaft too much upon your Patience. And therefore I conclude this Point with that of Paul, Phil. 4. 8. Finally, Brethren, &c.