

(3.) We have hope, that God will take care of the beheaded family, that is most sensibly touched by this breach. He was one who blessed his household, that was every way a blessing to it, and therefore his death is killing to it, we sorrow with them, and grieve for their loss; but we depend upon the word of God, that he will be a Husband to the widow, and a Father to the fatherless children; *Jehovah-jireh—The Lord will provide; and in the mount of the Lord it shall be seen*, Gen. xxii. 14.; the orphans who are left with him, shall not be left by him, nor left comfortless, but he will come unto them, and take care of them; and let the widow trust in him, and she shall not be made ashamed of her hope. To the aged mother likewise, who has lived to see sorrow upon sorrow, God will be better than ten sons, than ten such sons.

(4.) We have hope, that God will provide well for the congregation, and that that shall not be destitute and dispersed, as sheep having no shepherd, but they and theirs shall still be led into the green pastures, and fed beside the still waters. You have been loving and respectful to your minister, and many of you have been his comfort and hope, and I trust will be his crown of rejoicing in the day of the Lord; and you have reason to expect that God will send you another faithful guide in the good ways of the Lord. I have reason to think he has a blessing in reserve for you, by which he will carry on his good work among you. St. Paul, when he was in prison, comforted himself with this, that though he was bound, the word of the Lord was not bound, and when faithful ministers are laid in their graves, this may be our comfort, though they are buried the word of the Lord is not buried. When you change your minister, you do not change your Master; you shall have another preacher, but thanks be to God, not another Bible, or another gospel.

(5.) We have hope, that though we have parted with a dear friend in sorrow, with many such in sorrow upon sorrow, yet the day is coming when we shall meet again, shall meet with them all again in

joy, in everlasting joy. The hope of this gives the strongest allay to our griefs. *If in this life only we had hope in Christ*, and were to fetch our reliefs in such cases as these, from within the confines of time, *we were of all men the most miserable*; but we have hope in Christ, that those who now sleep in him, he will shortly bring with him; and will bring us to meet them; we who remain and are left behind for a while, shall be brought to be companions with them in the kingdom, as we have been in the patience and tribulation, of Jesus Christ. *We look for the resurrection of the dead, and the life of the world to come*, and in the believing expectation thereof we comfort ourselves and one another.

Now God calls to weeping and mourning, it is a comfort to us to see so many sad countenances and wet eyes in this solemn assembly, for thus we answer God's calls; but when God calls us to joy, into his joy, what a pleasant sight will it be to see the *general assembly and church of the first-born*, and ourselves in it, and not one weeping eye, or dejected countenance, or sorrowful spirit, among all the holy myriads. There shall be no sorrow, nor any occasion for it; nay, there shall be everlasting joy, and everlasting cause for it; the streams ever running, because their springs ever full and overflowing.

Our assembly is now breaking up and scattering, and it is not likely that we should ever be all together again in this world; but this is our comfort, if we be found the faithful followers of the Lord Jesus, we shall shortly be gathered together unto him, with all the saints, and none but saints, and saints made perfect: and that assembly shall never be broken up or scattered; we shall meet and part no more. The best we can here hope for is, to go in and out with the sheep of Christ, and to find pasture; but if we can but get to heaven, we shall be pillars in the temple of our God, and shall go no more out. The Lord bring us all safe thither in due time; and in the mean time the Lord watch over us, *The Lord watch between us, when we are absent the one from the other*, Gen. xxxi. 42.

A CONCISE ACCOUNT

OF THE

LIFE OF MR. SAMUEL LAWRENCE.

HE was born in *Wem*, a little market-town in Shropshire, and, as appears by the register, was baptized Nov. 5, 1661. He was the only son of Mr. William Lawrence, and Sarah his wife. His good mother is

still living. His father was a very eminent Christian, and much respected and valued by all good people who knew him. My father preached his funeral sermon at *Wem*, Feb. 26, 1694-5, on Luke xxiii. 28.

Weep not for me, but weep for yourselves, and for your children. Whence he showed, that when a good man dies, there is no reason we should weep for him, but there is reason we should weep for ourselves. Certainly (said he) this was a good man, and is manifest in the consciences of you all, and of all who knew him, that he was so; *Weep not for him* therefore, for his death is an outlet to all the evils of this world, and an inlet to all the happiness of the other world.

Looking over my father's notes of that sermon upon this occasion, it has so affected me, that I must beg the reader's pardon, if I insert the heads of it, the subject being so near a-kin (though I little thought of it) to mine at the son's funeral.

"It is said of Abel, that *being dead he yet speaketh*. If our deceased friend and brother who is dead could be heard speaking, this is what he would say, My dear wife and children, my dear brothers and sisters, and other relations, my dear neighbours and friends, *weep not for me*, for you have something else to do with your tears, bestow them where they will turn to a better account, weep for yourselves. But why not for thee, dear husband, father, brother, friend? why not for thee? Did we not love thee? You did, and for that very reason, *weep not for me*.

"I. For, consider the evils I am freed from. I had a sickly crazy body, especially toward my latter end, wearisome days and nights were appointed to me; what would I have given many a time for an hour's rest; but now all this is at an end; I shall be no more sick, no more pained, my head shall now ache no more. And are you sorry for this?

"I had my share also of losses and crosses in my worldly affairs; I had one house burned over my head, and almost all that was in it, in a few minutes, and have had the care and trouble of building and furnishing another; but now farewell all such cares. And are you sorry for this?

"You know, that as long as I was able, I was laborious in my particular calling, I never ate the bread of idleness, but of honest diligence; but now all that toil is over, I am got to bed, where I rest from my labours, from all my labours of that kind, never to return to them again. And will you grieve for this?

"A great deal of pains I have taken in travelling and attending upon holy ordinances, on sabbath days, on week days, sometimes above and beyond strength; but I am now where I have communion with God at the spring-head, without the conduits-pipes of ordinances. And will you grieve for this?

"You, all of you have, and I doubt not but some of you feel, a body of death; I am sure I did, and many a time it made me cry out, *O wretched man that I am!* You know what I mean, the corrupt nature, the carnal mind, the sin that dwells in us, a proneness to evil, a backwardness to good; but

death has eased me of that burthen, when the breath went out of the body, that indwelling sin went out of the soul; when the house was pulled down, there was an end of the leprosy that was in the walls: what all the praying and hearing, the sabbaths and sacraments, the care and watchfulness, of forty years would not do, death has done at one blow. *Weep not for me* then.

"I had daily grief in my heart for my own sins, for the sins of others, and for the afflictions of my friends, and for the troubles of the church of God. but now all tears, even those of godly sorrow, are wiped away from mine eyes; therefore let none be in yours upon my account.

"And lastly, the bitterness of death is past with me; I have shot the gulf, that last enemy, that son of Anak, is vanquished, and I am triumphing. *O Death, where is thy sting!* And therefore, *weep not for me*.

"II. But this is not all; if you consider the happiness I am entered into, that fair palace in which death was but a dark entry, you would not weep for me, but rejoice rather.

"Would you know where I am? I am at home in my Father's house, in the mansion prepared for me there. I am where I would be, where I have long and often desired to be; no longer on a stormy sea, but in a safe and quiet harbour. My working time is done, and I am resting; my sowing time is done, and I am reaping; my joy is as the joy of harvest.

"Would you know how it is with me? I am made perfect in holiness; grace is swallowed up in glory; the top-stone of the building is brought forth.

"Would you know what I am doing? I see God, I see him as he is, not as through a glass darkly, but face to face; and the sight is transforming, it makes me like him. I am in the sweet enjoyment of my blessed Redeemer, my Head and Husband, whom my soul loved, and for whose sake I was willing to part with all; I am here bathing myself at the spring-head of heavenly pleasures and joys unutterable, and therefore weep not for me. I am here keeping a perpetual sabbath; what that is, judge by your short sabbaths; I am here singing Hallelujahs incessantly to him who sits upon the throne, and rest not day or night from praising him.

"Would you know what company I have? Blessed company, better than the best on earth; here are holy angels, and the spirits of just men made perfect; I am set down with Abraham, and Isaac, and Jacob in the kingdom of God, with blessed Paul, and Peter, and James, and John, and all the saints; and here I meet with many of my old acquaintance, that I fasted and prayed with, who got before me hither.

"And, lastly, will you consider how long this is to continue; it is a garland that never withers; a

rown of glory that fades not away ; after millions of millions of ages, it will be as fresh as it is now ; and therefore weep not for me.

“ It is true, the body must turn to rottenness and utrefaction, the worms must feed sweetly upon it ; but that also sleeps in Jesus, it still remains united to him, and shall shortly be raised again incorruptible, like the glorious body of Jesus Christ, more glorious than the noon-day sun.

“ But though you have no reason to weep for him who is gone, you have abundant reason to weep for yourselves and for your children.

Weep for your sins, the cause of this and all your other griefs ; that is the right channel for your tears to run in. O that I knew what to say, to make sin bitter to you this day ! Shall I tell you it kills your friends ; it killed your Saviour ; it threatens to kill your souls.

“ Weep for your loss, the loss of a godly neighbour ; a good member of your society, a praying member, and a profitable one ; every way useful among you. I cannot say, he loved your nation, and built you a synagogue ; but he found you one when you needed one ; his house was your synagogue, his doors, his heart, were open to you.

“ Weep for your children who are coming into a tempting troublesome world, and going abroad into it ; weep for yourselves, who are yet in the midst of it, cumbered, tempted, absent from the Lord.

“ Weep for the evil to come upon yourselves and your children, which the taking away of such men is a threatening omen of.

“ But is there not something else to be done besides weeping ? There is : we must acknowledge the hand of God in the removal of such men ; must be thankful to God that we had them so long ; must search, and try our ways, and turn again to the Lord ; weep and pray for ourselves and our children ; weep and prepare to follow ; weep and hope ; and if thus we sow in tears, we shall shortly reap in joy, everlasting joy.”

These were the heads of what my father enlarged upon in that sermon ; and the reading of it affected me the more, because it was but the year after that it became applicable to himself ; and Mr. Tallents, when he preached my father's funeral sermon, made mention of Mr. William Lawrence's death, and spoke very respectfully of him.

But to return to our subject, from which we too soon digressed ; his father's elder brother was Mr. Edward Lawrence, an eminent minister in Shropshire first, and afterwards in London. A man of great integrity, and a substantial judicious preacher ; who, to keep the peace of his conscience, left a good living, and threw himself, and his numerous family, upon divine Providence.

His book called *Christ's power over bodily diseases*, has been and will be of great use to many for

their comfort in sickness, and their improvement of it. This nephew of his in many things resembled him much, and the comfort he had in him was the more valued by him, because of the great grief he had in some of his own children, which he let the world know something of in a book he published, called *Parents' Groans over Wicked Children*. He died in November, 1695.

Having given this account of his family and relations, we come next to give some account of his childhood and youth, as we have it from those who then knew him. He was betimes inclined to learning, and was very mindless of the sports and toys that children usually are addicted to. When he was very little, his parents sent him to school, more to be out of the way of danger, than in expectation he would learn any thing ; but before they were aware he had learned his letters, and by the year's end could read very well in his Bible. So intent was he upon his book, that his parents would hire him to play for a while, but he would presently return to his book.

Much sooner than most children do, he entered upon his learning of the Latin tongue, at the Free School in Wem, under Mr. Roderick and his two ushers, at a time when that school flourished much. There he made such proficiency when he was very young, and advanced so fast, that his masters loved him, and others admired him. The time that most of his school-fellows spent in play, he spent in reading ; and was so earnest in pursuing learning, and so careful to perform the exercises of the school, that he would scarce allow time to dress himself.

His master, Mr. Roderick, removing, and another coming in his place, who did not take so much pains, our young scholar complained to his parents, that he was not forwarded in learning as he had been, and therefore desired he might be removed to Newport, where there was at that time a flourishing school under Mr. Edwards ; and he was so, and there improved very much in his learning.

His inclinations to piety were as early as his inclinations to learning ; and he was not only free from the common follies and vanities of childhood and youth, but was forward to the exercises of devotion. He began betimes to pray in secret, and would be up early to redeem time for it. So much seriousness and conscientiousness appeared in him in his childhood, that some who knew him then would say, they thought he was sanctified from the womb.

After he had got what learning was to be got at Newport school, he spent some time under the inspection of my father at Broad Oak, and some with Mr. Tallents at Shrewsbury ; and a considerable time he spent with some other hopeful young men under Mr. Malden at Alkinton near Whitchurch, where he improved himself very much in Greek and

Hebrew. He continued there till Mr. Malden's death, in June, 1681.

Soon after that he was sent up to London, where, after some little time spent with his uncle, he was put under the tuition of that famous instructor of youth, Mr. Charles Moreton, whose private academy at Newington Green flourished very much at that time, and was a nursery of many who have since done worthily, and been famous in their generation. There he went through a course of university learning, and carried himself so as to gain the respects of all who observed him.

There he staid till the iniquity of the times forced Mr. Moreton to break up his academy, and to remove himself for safety and liberty to New England, as many such men were necessitated to do in the last age.

When he left Mr. Moreton, he was recommended to Mr. Singleton, to be assistant to him in teaching a grammar school in Clerkenwell Close, and was very acceptable both to him, and to the relations of the young gentlemen who were his scholars.

After he had spent two or three years there, he was recommended to the Lady Irby, relict of Sir Anthony Irby, who lived in Dean's Yard in Westminster, to be her domestic chaplain. When she first saw him, he was so young, and looked so much younger than he was, that she asked, "What! have they sent me a child for my chaplain?" But upon trial she soon found he was no child in understanding. A great deal of love and respect he gained by his prudent and pious carriage in that family. Upon his first coming thither, when some of his friends spoke with concern for him, how he would have courage, being young and modest, to go through his work, and were afraid he would be dashed, when, as often, there were persons of quality present at their family worship; he said it did not at all affect him, for "I have a greater presence to mind than theirs."

While he was at my Lady Irby's, the liberty for dissenters commenced in 1687, and a door of opportunity was opened to them just twenty-five years after it was shut by the Act of Uniformity; and soon after the opening of it was legally confirmed upon the revolution. And it has been kept open twenty-five years, and blessed be God, no man has been able to shut it. Upon the setting up of the meetings publicly then, Mr. Lawrence began to preach, and frequently assisted Mr. Alsop, on sacrament days, and upon other occasions, his meeting lying very near to my Lady's; and his first performances in that work were very acceptable.

One thing I must here take notice of to his honour; (and it is the more so, that notwithstanding my great intimacy with him at London at that time, I do not remember ever to have known it till now, that I am acquainted with it by his surviving relations;) his

father had his house and goods burnt in that dreadful fire which consumed the whole town of Wem, in March 1676-7. The rebuilding and refurnishing of it was a great expense to him; notwithstanding which he brought up his son to learning, which the son had such a grateful sense of, that as soon as ever he came into a capacity of maintaining himself, and with a frugal management of sparing something, all he could spare before he married, he sent to his father, amounting at times to a very considerable sum. He was one who had learned, according to the apostle's rule, *to show piety at home*, and to *requite his parents*. Those who knew him well, have said they wanted words to express his respect to his parents and love to his relations.

In the year 1688 he came down into the country to see his relations, and a society of dissenters in and about Nantwich in Cheshire being then in quest of a minister, after several motions made to them had miscarried, desired Mr. Lawrence to come and spend a Lord's day with them, which he did to their great and universal satisfaction; so that they unanimously chose him to be their minister; and after some time taken to consider of it, and consult his friends, he accepted it; but went first to London to take leave of his friends there. The Lady Irby was extremely loth to part with her chaplain, and was very angry with Mr. Baxter and my father for persuading him to go to Nantwich. But thither he came in September that year. In the beginning of November following he was publicly ordained to the ministry by a class of Lancashire ministers at Warrington; six more were ordained at the same time. Mr. Crompton preached, and Mr. Risely gave the exhortation. I remember the time by a good token, for when we were at Warrington, we received the news of the Prince of Orange's landing.

He is now settled at Nantwich, and some there will remember what manner of entering in he had among them; with what wisdom, industry, and zeal, he applied himself to his work, and how many precious souls he was instrumental of good to; what a free course the word of the Lord had there, and how it was glorified. His greatest encouragement there was at first; but he continued there to his death. Though if he had had bodily strength, and a voice proportionable to his other ministerial abilities, his friends would have removed him into a larger sphere of usefulness.

He preached constantly twice every Lord's day, winter and summer, and read and expounded the Scriptures in order both parts of the day, the Old Testament in the morning, and the New in the afternoon; and catechised the children every Lord's day, winter and summer, except sacrament days.

He constantly administered the Lord's supper once a month with great solemnity and seriousness. The young people who were admitted to

that ordinance, did, before the congregation, renew their baptismal covenant in that form which my father drew up, which is in his Life, "I take God the Father to be my chief good and highest end; I take God the Son to be my Prince and Saviour; God the Holy Ghost to be my sanctifier, teacher, guide, and comforter. I take the word of God to be my rule in all my actions; and the people of God to be my people in all conditions. I do also give, devote, and dedicate my whole to God, all I am, all I have, and all I can do. And this I do deliberately, sincerely, freely, and for ever." And some he afterwards advised to write it over, and subscribe their names to it; which he said he would keep as a witness against them if they proved false to it. He lived to admit many to the Lord's Supper, whom he had himself baptized in their infancy.

He preached every Saturday about noon; it is the market-day; and so he gave an opportunity to the country people of spending an hour for their souls in the midst of their worldly business.

In baptizing children, he generally received the child from the parent's own hand, and returned it to him again, with a solemn charge to bring it up in the fear of God, and the faith of Christ; and frequently took occasion to declare, that he did not baptize into a party, but into the church of Christ.

He spent some time with the communicants on the Friday before every sacrament, to assist them in their preparation for that solemn ordinance; and was very ready to visit the sick and afflicted, and to assist the families of his friends in accommodating themselves to the providences of God that were concerning them.

He was a very solid, serious, judicious preacher; his discourses were generally short, but pithy and substantial, and well studied. His doctrine dropped as the dew, and distilled as the small rain; and he preached as one who truly aimed at the edification of those who heard him, and was in care to make them wiser and better.

When he began his ministry at Nantwich, that he might preach the more profitably, he resolved to preach in a method, that his hearers might see divine truths in their order and connexion with each other; he therefore entered upon a body of divinity, and preached it over largely, which took him up many years; when he had finished that, he preached over most, if not all, of our Saviour's parables; after that, went over many practical subjects, as the mortification of sin, living by faith, &c. And toward the latter end of his time, when most of those were dead who were his hearers when he first came, and many young ones were grown up, he began to preach over a body of divinity a second time; but studied every sermon anew; nay, not so much as looking on his old notes, saying, he would not have his Master find him idle. He was in great

care not to flag and grow remiss in his public performances; and would desire some of his hearers who were judicious, to tell him if they observed any alteration for the worse in them.

He was one who loved his work, and his heart was in it. He was forward to embrace all opportunity of doing good. He frequently preached lectures on week days in the country about; and funeral sermons many times gratis. He often preached when he laboured under bodily indispositions, which made the work very difficult, but would have served many a one for an excuse from it. When some advised him to consider his strength, and forbear preaching, he said, "I will use what strength I have in my Master's work, and do not desire to live a day longer than I may do him some service." It is not remembered that of all the time of his being at Nantwich, which was near twenty-four years, he was ever taken off from his work till the last sabbath of his life, by the sickness of which he died; and then, when he was so weak that he could scarce be helped out of his bed, he said he hoped, through the goodness of God, he should be able to do his work the next sabbath, for, said he, "it is my delight;" but before that sabbath came, he was removed to better work.

Though he was thus diligent in all the parts of his work, yet he was so far from glorying in it, that he sometimes expressed himself thus: "O what reason have I to be humbled, that so much of my time runs waste, which I can give but little account of; and that I do no more in the service of God; but it is a comfort to me, that I do any thing."

Once being much fatigued with his work upon a Lord's day, he lamentably said to those about him, "O how poorly do we serve and praise God, but it is a pleasure to think that we shall shortly do it better in heaven."

He was much concerned for the success of his ministry; and sometimes was dejected and cast down, because he saw not people so much affected with it, and wrought upon by it, as he thought they had been formerly, though it was observed, that toward the latter end of his ministry he grew rather more lively and affectionate in his performances.

The irregular walking of any of his hearers was a great grief to him, and went near his heart, and he would often sadly lament it in public, that the lives of many who are called Christians, are such a reproach to that worthy name by which they are called, and that the professors of this day came so far short of the strictness and seriousness of those he had formerly known.

He was faithful to those under his charge in giving private admonitions as there was occasion. He had an excellent faculty of giving reproof with authority and gravity, and yet with meekness and humility. He flattered none in any thing that was amiss, but where he thought it proper, freely told people of their faults,

but therein governed himself according to the rule of that scripture, which I remember he preached an excellent sermon upon above twenty years ago, at a meeting of the Cheshire ministers, (2 Tim. ii. 24.) *The servants of the Lord must not strive.*

The tendency of his preaching was to bring people to Christ and heaven; to heaven as their end, and to Christ as their way. He said to one of the lambs of his flock, "Well, I hope you learn Christ; I preach Christ as plainly and well as I can." He used this argument to persuade people to lay up their treasure in heaven, "If our treasure be on earth we are going from it, if it be in heaven we are going to it."

He discharged his duty as the master of a family conscientiously and well; where he had a tent, God had an altar, on which the morning and evening lamb were duly offered; and with the burning of the incense in prayer and praise, the lamps were lighted in the reading and expounding of the Scriptures; he was also constant in singing psalms with his family. The sermons he preached in public were repeated in his family, and a great deal of pains he took to teach his children and his household the way of the Lord, and to make religion and the service of God pleasant to them.

His whole conversation in the world was blameless, and harmless, and without rebuke, and like Demetrius, he had a *good report of all men, and of the truth itself.* He was of a peaceable spirit, bearing and forgiving; and if sometimes a provocation ruffled him a little, he soon recovered himself with such a thought as this, "What have we grace for, but to enable us to practise those duties which are most cross to flesh and blood."

He was a very good scholar, and very communicative of his knowledge, and delighted even from his youth in that communication which was good, and to the use of edifying. He was one of those wise men, who not only lay up knowledge, but use it aright, and whose lips feed many. He had a peculiar dexterity, which I have often admired in him, and been ready to envy him, in drawing on discourse with young scholars, that he might have opportunity of giving them instruction, which was always pertinent, and without affectation.

The year before he died he was providentially drawn in, as I may say, (partly by having a son of his own at home with him, after he had been some time at Glasgow, and partly to gratify two or three other very hopeful young men, who came and tabled near him in the town, for the benefit of his conversation,) to read university learning, both philology and philosophy, and he not only took great delight in it, but made it to appear, as did the proficiency of those he read to, that he was well qualified for it, as I always thought him to be. And this made his death to be sorrow upon sorrow, that we lost one

who was not only an excellent minister himself, but was just then beginning to be useful in training up ministers; and what he did he did gratis.

He constantly attended the meetings of the Cheshire ministers twice a year, and was much beloved and respected by them; was often chosen moderator, and his advice in any matter hearkened to as much as any one's.

In his non-conformity, he was considerate and conscientious; he was so far from being determined to it by custom and education, and from being prejudiced in its favour, that if he could have been satisfied with the lawfulness of conformity, he would gladly have conformed; and he was tempted to it by some good preferment offered him in the church, which would have been more than double or treble to his temporal advantage. He studied the point with the greatest impartiality imaginable, but he could not conform without wronging his conscience, and therefore chose rather to suffer than to sin. But in his nonconformity he always expressed himself with great moderation, and a truly Christian temper, and was very careful to preserve his hearers from heat and bigotry, and to possess them with principles of catholic charity.

He was much confirmed in his nonconformity by the late act against occasional conformity; and though he did not use to meddle with such things in the pulpit, yet upon occasion of that act, preaching then in course of Christ's kingly office, he said, "That was it which the dissenters were bearing their testimony to." And so it is; for they believe, that though the church has a judicial power to see that the institutions of Christ be observed, and kept pure and entire, like the power of the judges and justices in the state, yet a legislative power to decree rites and ceremonies, like that of the sovereign and parliament in the state, is the prerogative of our Lord Jesus; and that no man, or company of men, in the world has any such power.

It was but the day before he fell ill of his last sickness, that he happened in discourse to fall upon the question of nonconformity, and he expressed his admiration and lamentation, (as the learned Dr. Whitby does in his Protestant Reconciler, which he referred to,) that the peace of the church should be broken by the imposition of that which the imposers themselves acknowledge not to be necessary, nor required by Christ or his apostles; and that the imposition should be continued with an inflexible resolution not to part with those indifferent things, which they cannot but own they might lawfully do, when it would put an end to that which they call a damnable schism, and so (in their judgment) prevent the everlasting ruin of thousands; "surely," says he, "never were precious souls so undervalued."

Thus he stood fast in the Christian liberty where-with Christ has made us free, and witnessed against

mpositions in the things of God, though his constancy herein was much to the prejudice of his secular interest, and he would sometimes say, "If our cause be not just and good, surely we are the greatest fools in the world." But yet, in the things that are *Cæsar's*, no man pressed more the duty of subjects to the powers that God has set over them. He usually observed the 8th of March, the day of the Queen's accession to the crown, and took that occasion to preach of the mercy of government, and particularly of the government we are under, and to press people under it to live quiet and peaceable lives in all godliness and honesty.

The afflictions he met with he was careful to get good by; they are sent (so he wrote to a friend on occasion of a pressing trouble he was under) to soften a hard heart, to humble for sin, the procuring cause of them, to quicken us in our duty, to show us the vanity of the world, to remind us of our own death, and quicken us to prepare for it; if sanctified they are wholesome to us. O that these ends may be attained; that our griefs may have this kindly work upon us; that one affliction may fit us for another.

He lived in a lively apprehension of death approaching; and kept up such a constant expectation of it, that sudden death was no surprise or terror to him. Nay, he sometimes pleased himself with this thought, that at death he should go to see and enjoy God, and to admire him in all his works of creation, providence, and especially redemption, which, said he, "I shall then see in the light of eternity."

Many other things worthy of notice might be said of him, but I shall here add nothing more, only that he finished well. Though he had no strong consti-

tution at all, yet he enjoyed a good state of health for the most part. On the Lord's day, (April 13,) he preached on that branch of Christ's priestly office, *Seeing he ever lives making intercession*; and exerted himself with more than ordinary vigour and liveliness, so that some of his hearers took notice of it, and asked him, when he had done, how he bore that day's work, little thinking it was his last.

The Wednesday following he sickened of a fever, which at first did not seem at all threatening; on the Lord's day he said he hoped he should be able to preach by the next Lord's day. He had very good advice and assistance, but that night the distemper seized his head, and he was sometimes delirious; but when he spoke what was foreign and incoherent, yet it showed that his heart was in heaven, for in his deliriums he would pray, and sometimes in Latin.

When he had his understanding, he said he had good hope through grace that he should go to heaven. And some of the last words he was heard to say were, "I do not fear, I do not fear." He died the 9th day of his fever, on Thursday, April 24, 1712, about ten at night, in the 51st year of his age. He was buried in the chancel of Nantwich church the Monday following, and was followed to his grave by a great many true mourners.

He left behind him a sorrowful widow, and three sons by his first wife, and two daughters by his second, and a dear and tender mother, in the 80th year of her age. And many good friends he left behind in a vale of tears, but is himself gone to a world of everlasting joy.