

MEMOIRS

OF THE

REV. NATHANIEL HEYWOOD,

Minister of the Gospel

AT

ORMSKIRK, IN LANCASHIRE.



*Dedicated to the Right Honourable Hugh, Lord Willoughby,
by Sir H. Ashurst, Bart.*



IDLE :

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1827.

DEDICATION.

*To the Right Honourable Hugh, Lord Willoughby, Baron
of Parham.*

MY LORD,

I TAKE the liberty to dedicate to your Lordship, some Memoirs of the life of an excellent person, who was your countryman, and one for whom your Lordship had a just esteem. It is not to recommend to your Lordship any party of men among us, but plain christianity in legible and lively characters; and to remove a common objection against the most excellent precepts of our blessed Saviour, that they are hard sayings, and impracticable things. Here in a very plain manner is presented to your view, a minister of Jesus Christ, who had no other design in the world, but that of doing good to mankind, and is now partaking of the eternal joy of his Lord and Master, to whom he was so entirely devoted. It is your Lordship's quality, and ancient, and noble extraction that sets you above the common level of mankind, and draws the eyes of the world upon you; but there is somewhat greater, your exemplary piety and zeal for our holy religion, (in such a degenerate and licentious age,) and the countenance you give to serious piety, wherever you find it among all the different parties into which we are so unhappily broken, that makes you the ornament of your country, and highly esteemed by wise and good men, and obliges me to be with all imaginable respect,

MY LORD,

Your Lordship's most humble

And faithful servant,

H. ASHHURST.

THE
PREFACE.

THE great God is clearly seen in the smallest things ; a poor sparrow lighting on the earth, and a minute hair of men's heads, are regarded by the Omnipotent Providence. How much more doth the glorious Jehovah order the affairs of the children of men, and most of all the concerns of his church which is the *sanctum sanctorum*, the inmost circle of divine Providence ? It is congruous to the church's state in this world to be militant ; a lilly among thorns ; her husband was a man of sorrows, and it becomes not his bride to be a wife of pleasures. If the head was crowned with thorns, the members must not think much to be conformable ;* if they do these things to the green tree, what will they do to the dry ? Nay, it is necessary and salutary for this body to be purged ; this herb grows best when most trodden down ; these vessels are brightest when most scoured. There is great need that God's children should be in heaviness, to poise their spirits, and prevent sensual indulgence. The vine must be lopt or it will grow wild ; corn-bearing fields must be broken up. Afflictions never do the church hurt, but prosperity often lulls and rocks it asleep to its great prejudice, if not its utter subversion. Ministers usually stand in the front and are put upon the hottest service ; the fire is continually burning on the brazen altar ; the priests of old must first enter Jordan, and be the last standing in the midst thereof.† Satan's malice is most levelled at them, and God usually furnishes them with more magnanimity than others. He that still governs the world with infinite wisdom, hath appointed to the sons of men their peculiar office, station, and employment in the world, and qualifies them with gifts proportionably ; he manageth their work for them,

* Non oportet membra deliciari sub capite spinis coronato. † Josh. iii. 8—17.

prospereth their undertakings, accepteth their faithful service, and will give them abundant recompence; yea, their work is their wages; it comes with a supply of meat in its mouth. A gracious heaven is the prelude of a glorious heaven; there is even much of glory upon a suffering Minister or Christian; when they are loaded with aspersions and obloquy, even then the Spirit of glory and of God resteth on them.* It is no diminution, but a manifestation of God's glory, when it shines through the glass of creatures; yea, the less of the creature's worth is discovered, the more of God is illustrated. We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. King Solomon must have a thousand, if vine dressers and fruit keepers have their two hundred.† Let ministers be invisible, so Christ be illustrious. As precious Mr. Wadsworth said, if God's work be done, I am content to be withdrawn out of sight. So some interpret that text, John iii. 29; as though the friend of the bridegroom will not be seen in the treaty, but he stands behind the curtain, and hears the bridegroom's voice, and the bride's consent, and greatly rejoiceth because the match is likely to go on. But the more completely a minister is nothing in his own eyes, the more doth God magnify him; as the wife shines in the beams of her husband's honour or riches, so also doth God in some sense shine in his servants' gifts and graces; our thoughts must go beyond the gift to the giver. A clear transparent glass set in the sun renders the sun most refulgent, the crystal is scarce visible, the sun is all; yet to our eyes the radiant sunbeams are more beautiful by the transmission through the glass, than shining directly upon us; but the glass gives not splendour to the sun, it only receives all from him. Thus is Christ all in all, and as these glasses are quickly broken and rendered useless, so are ministers, but the sun remains in its motion and shines still; for the sun depends not on the glass, but the glass on the sun; yea, God sometimes thinks fit to break the glass we are admiring, that our eyes may be intent upon the Sun of Righteousness, and behold all beauties in him, who is the Lord our righteousness. God in wisdom hath thought fit to cause an eclipse in the firmament of his church in these nations, by hiding many

* 1 Peter. iv. 14.

† 2 Cor. iv. 7. Songs viii. 12.

lights under a bushel, about thirty years; and also translated most of them unto an upper region, where they shine brightest in their proper orbit, though “to us they disappear; the breaking of the shell is the brightening of the pearl; they were never so bright below as they are now above; once they saw through a glass darkly, now face to face; and laying aside this glass, face immediately they behold the glory of the Lord, and are changed into the same image from glory to glory.*

These blessed souls now with God, are exposed neither to the black mists of human ignorance, nor to the foggy vapours of sinful defects, nor do they feel or fear any bespattering from opprobrious scorners, or black-mouthed slanderers, but are received up into heaven by this cloud of death, that hath hid them out of our sight, and hindered our converse with them; yet they have dropt the mantle of good example, which still we have; and observant eyes, and diligent pens have drawn some renowned champions in lively colours, in which we may behold much of God’s image in the face of their intercourse with men, and conversation, both in their personal and public capacities: this is a petty resurrection, and much good service is thus done to succeeding ages, by which they being dead yet speak; yea, spiritual life is transfused to readers, through the lines and leaves, transmitted to them; blessed be God for these famous heroes. If the Jews mentioned illustrious men dead, with some distinguishing epithet, as Rabbi Hillel, of *blessed memory*; why should not the memory of the just still be blessed?† Certainly there is a vast difference in the ears of Protestants betwixt blessed Bradford and bloody Bonner.

Men usually say when they have interred the remains of their deceased relations, and left them in the dust, that they have done their last office to them or for them. But I judge that to be a gross mistake, for there are several offices to which we are bound on their behalf. 1. We ought to lament their death as a sad loss to the church of God, (I speak of pious and useful persons) decent funeral solemnities anciently lasted a considerable time, as we find in scripture.‡ 2. Observing and complying with the commands and the counsels of the departed, as in the case of Joseph’s brethren. 3. Giving them deserved

* 1 Cor. xiii. 12. 2 Cor. iii. 18.

† Prov. x. 7.

‡ Gen. l. 10.

commendation. 4. Vindication of their reputation according to truth. 5. Erection of monuments constructed for a memorial, as Jacob's over Rachel's grave.* 6. Composition of funeral elegies, as David's over Saul and Jonathan. 7. Owning our fathers' God and covenant; as Solomon was directed to do. 8. Manifesting evidence of the deceased's charity and piety as the widows did in reference to Dorcas. 9. An exact imitation of their praiseworthy acts.† 10. Communion with departed saints, believing that they as such are rejoicing in their glory; hoping in a short time to be with them, thinking of them, studying conformity to them, that we may do God's will on earth as it is done in heaven.‡ 11. Yea, something is also due from us, to the surviving relations of our pious deceased friends, as David shewed kindness to Jonathan's seed.|| All this, and possibly more, without the imputation of saint worship, may surviving Christians do, when their religious friends and relations disappear in this lower world; only let us not admire them, but God in them, so saith the text 2 Thess. i. 10, "When he shall come to be glorified in his saints, and to be admired in all them that believe." Mark it, God's holiest saints must not be admired but God in them, our admiration must not respect men simply, but be terminated upon God through them; creature worship is very natural to us, especially if we see more than ordinary excellence in the creature, or receive some singular benefit thereby. The great apostle John was twice guilty of angel adoration, and was twice admonished against it. But doubtless it is a good practice, and no despicable office of surviving friends to commemorate the imitable acts of departed Ministers or Christians of considerable eminence and figure in the church. This is my apology for writing this history, knowing how acceptable it will be to christian friends, natural relations, and to the church of God; indeed he was amiable to all, and very imitable in the passages of his life, and the circumstances that relate to his death; of what was praiseworthy in him, let God have the glory; and over what is defective in the copy or transcriber let charity draw a veil.

* Deut. xxxiv. 10. Gen. xxxv. 20.

† 2 Sam. i. 17. 1 Kings iii. 6. Acts ix. 39. Heb. vi. 12.

‡ Heb. xii. 22.

|| 2 Sam. ix. 1---5.

I do find that the servants of God have been very careful and particular in writing the lives of eminent men, as Camerarius wrote the life of Luther ; Junius, of Ursin ; Beza, of Calvin ; Antonius Taus, of Beza ; Josias Simlerus, of Peter Martyr ; Dr. Humphrey, of Bishop Jewell, &c. Melchior Adamus hath summed them up together, and Mr. Samuel Clark hath made a large collection ; neither the Person described, nor the Writer being on a level with those men of God, it doth make me blush to appear in this undertaking, especially in so critical an age as the present ; but this I dare say, the subject or person treated of, was full of good works, and he that treats thereon is full of good will.

Nor have I related all that might have been written, or that he himself wrote, judging it not convenient because it might be offensive. Take this in good part, live up to it, pray for the weak transcriber, and beg hard that God would raise up many masters in Israel, to make up this and other vacancies made of late by the death of eminent ministers, which seems to be a sad omen and dreadful prognostic of some desolating judgment approaching ; for our defence is departing from us ; the chariots, and horsemen of Israel are ascending in a fiery chariot ; stakes are taken out of the hedge, that wild beasts may enter ; pillars are removed, the house totters, we have lost much good blood, Jacob's face looks pale. May our dear Lord once, at last, restore his ministers to their public employments, pour out a spirit of prayer, cause sinners universally to be cast into the mould of the gospel, and revive a work of reformation, that the promise, Isa. xxix. 22, 23, may be performed, " Thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed neither shall his face now wax pale. But when he seeth his children, the work of mine hands in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel." Amen, so be it.

March 29th, 1694.

A
SHORT HISTORICAL ACCOUNT
OF THE
Life and Death
OF THE
REV. NATHANIEL HEYWOOD.

MR. NATHANIEL HEYWOOD was born in Little Lever, in the parish of Bolton-le-Moors in Lancashire. His parents, Richard and Alice Heywood, were pious and respectable ; he was baptized in the parish church, Sept. 16th, 1633. During his infancy he was exceedingly weak and sickly, he was much afflicted with fits of convulsion, and frequently under the sentence of death in the apprehension of all around him ; his tender hearted parents often gave him up for gone, but God, who quickeneth the dead, brought him from the gates of the grave, that by him he might raise sinners from a death in sin to spiritual life. Nevertheless those violent fits, did so weaken his spirits, that in his younger days it was not judged eligible that he should be trained up for the ministry, and therefore his parents frequently took him from school, and occupied him in learning to write and cast up accounts, for the purpose of sending him to London to be an apprentice. But his natural strength having been recruited, and they being encouraged by his extraordinary capacity for learning, kept him still at school, having the advantage of a

learned and diligent master near them, who advised them to educate him as a scholar ; especially from observing his inclination bent that way. At last they resolved upon it ; and when he had passed his juvenile studies at school, after making great proficiency, notwithstanding frequent interruptions, he was thought prepared for the university at fourteen years of age ; whither he went, and was admitted May 4th, 1648, into Trinity College at Cambridge ; he was well approved for his school attainments ; and devoting himself to his studies, he performed the usual exercises with applause ; he had good natural abilities, a quick apprehension, solid judgment, and tenacious memory, which seldom meet in one person ; he was qualified to manage what he undertook with great readiness and facility ; so that he profited in academical learning beyond his equals.

As for religion, as yet his heart was not seasoned with a principle of saving grace ; though he was religiously educated, united in holy exercises, loved God's people, and was not tainted with gross immorality ; yet he had not discerned the evil of sin, the malignity of his nature, or the necessity of Christ, till he was providentially brought under the ministry of Mr. Hammond, Fellow of Magdalen College, preacher at St. Giles's, through whose plain and powerful preaching, his mind became the subject of strong convictions, which cost him many sad thoughts of heart, as well as tears, but ended at last in a genuine conversion, in sincere covenanting with God, and in centring his soul by faith on Jesus Christ. Then he associated with serious Christians, and walked exemplarily ; he however complained of his backslidings, of which he repented, and his soul was healed. When he had taken his degree, he went to London, and there heard Mr. Peter Sterry ;

and was much pleased with his talents and manner of preaching.

When he came down into the country, his father judged it convenient to place him under the tuition of some reverend minister, by whose care and example he might be prepared for further service. And it pleased God, in his providence, to settle him in the family of that solid and judicious divine, Mr. Edward Gee, minister of Eccleston; where he continued two years studying hard, behaved himself orderly, and profited much: so that he often blessed God for the good he received in that family. And indeed he was moulded into the method, manners, and practice of that holy and eminent man of God, whose excellent treatises on *Prayer and Government* speak his real worth. He was a man distinguished for his learning, orthodoxy, and holiness; a most judicious, scriptural preacher; son to that famous Mr. Gee mentioned by historians in the fall at Blackfriars.

Whilst Mr. Heywood lived in Mr. Gee's family, God directed his thoughts to a young gentlewoman in the neighbourhood, Miss Elizabeth Parr, a relation to Dr. Parr, Bishop of the Isle of Man, whom in convenient time he married, and she became a pious, prudent, provident wife to him, by whom he had several children, six of whom are yet living—two sons and four daughters; his eldest son succeeded in his father's place as pastor in the newly erected meeting-house, a young man of great accomplishments and exemplary piety.

When Mr. Heywood was married, it pleased God to give him a call to a people in Yorkshire: for he had a great desire to be employed in his Lord's work, and the very day that an invitation came to him, he told the messenger, he had been spending most of it in fasting and prayer, wherein he found his heart much en-

larged, and therefore he looked upon that Call as an answer of prayer, and on that account freely embraced it, and in due time took his departure.

The place to which he was called was Illingworth chapel, in the vicarage of Halifax, Yorkshire. When he had preached a day or two with them, the people laid hold of him, and engaged him to settle with them, which he did. He continued three or four years, and was an instrument of much good in that place, having a full auditory, and some seals of his ministry. But Satan envying the success of the gospel, raised up some potent adversaries against him, who maligned and opposed him for the faithfulness of his plain admonitions. Some meetings took place about his continuance. One said to him, Mr. Heywood, you have raised differences and disturbances since you came. He answered, I have not sought the *peace* of the place, but the *good* of it. Which the man ruminated upon, but could not tell what to make of that expression; not remembering that the principal design of the gospel and its publishers, is the good of souls, but the accidental fruit of it is dissension, through the corruption of men's hearts, according to what our blessed Lord expressed: "Think not that I am come to send peace on earth; I came not to send peace but a sword."* During this controversy about his stay or removal, an earnest request was sent to him by the people of Orms-church to come among them; he hearkened to them, having several discouragements at Illingworth, which cannot here be named, notwithstanding some cordial friends in that congregation adhered closely to him, and claimed an interest in him; both parties using more than ordinary arguments and importunity, did exceedingly perplex him, and put him upon the rack of suspense. He earnestly sought

* Matt. x. 34, 35.

God about it; he begged the advice and prayers of friends, and at last was counselled to refer the business to several ministers indifferently chosen by both parties, to hear what could be said, to obtain a knowledge of circumstances, and give their decision in this weighty case: indeed a third put in an earnest plea for him, namely, Thornton, in Bradford parish, but the controversy lay chiefly between Ormskirk and Illingworth. Ministers met relative to this concern at Wigan, in Lancashire, in January, 1656, with two or three of the inhabitants of those three forementioned places: much debate there was, and some hard words passed; the business was difficult and cost many hours' discourse, both during the day and in the evening; and upon a serious view of the reasons on all hands, at last the ministers concluded, that his way was clear to leave Yorkshire and remove to Ormskirk, which being a great parish, and a considerable market-town, the people not only being destitute but very importunate, they judged that he might do God and his church more service in that great place. And, indeed his own inclinations carried him most that way, for some particular reasons. He removed with his family thither in the spring, 1657, where he was received with much respect and great solemnity: and there he laboured faithfully and diligently in the course of his public ministry, his private instructions, and his visiting of the sick, till August 24, 1662—that black doom's day, on which so many were sentenced and struck dead in law as to any public service.

The annual income of this vicarage was very small, not amounting to above £30. a-year; but there was an exhibition of £50. a-year granted by queen Elizabeth for an itinerant preacher, which exhibition had been long enjoyed by the minister of that place. There

were four of them in Lancashire, of which this was one, and £200. per annum was allowed out of the revenue for them, which was paid by several trustees at the audits.

At the return of king Charles II. one Mr. Stanninghaugh, minister of Aughton, about two miles from Ormskirk, when receiving £148. a-year, rode up to London, and by the help of friends, surreptitiously obtained the annuity of £50. to be settled upon himself; which gave occasion to some persons to reflect on a sermon Mr. Heywood preached at Ormskirk, on a day of thanksgiving for the the king's restoration from 2 Sam. xix. 30, "And Mephibosheth said unto the king, yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house:" which was indeed an excellent discourse greatly approved, and highly applauded by all; especially the gentry, who earnestly solicited him to publish it, but he refused, not out of disloyalty, but modesty; not because he durst not own his sovereign, but because he was not willing to expose himself to observation.

Mr. Heywood bore this disingenuous carriage of his neighbour and pretended friend with great equanimity and calmness, which proved a curse to the one and a blessing to the other; for though this Mr. Stanninghaugh's living was £148. a-year, and his tenement worth £30. yearly, besides the annual grant of £50. and though he had no child, yet he left nothing at his decease but debt, and his wife in poor circumstances.

But it pleased God, from that time, to bless Mr. Heywood's small income wonderfully, and it is next to a miracle to consider what great things he did. When shortly after he was turned out of all, he paid some debts and maintained his numerous family in great decorum, (for he had nine children, of whom six are yet living)

took the lease of a house and some land, for three lives, paid £60. and built a considerable portion; he also paid £30. for buying out a lease elsewhere, maintained his two sons at school at Up-Holland, which cost him £14. a-year, and sent one of them to Mr. Frankland, to be educated in university learning, besides having many severe afflictions in his family. Yet such was the blessing of God, that he passed through all without contracting any debt, but rather increasing his property out of his small income. This holy man was very sensible of this extraordinary providence, and often expressed what he felt with admiring thankfulness.

In the year 1662, Aug. 24:—That fatal day struck him civilly dead with the rest of his brethren: however he continued his public preaching in the church after that day without disturbance, till the place was filled up with a new vicar. This was a Mr. Ashworth, a schoolmaster, who lived six or eight miles from thence, taught a school, rode to Ormskirk on Saturday, and returned back on Monday morning. He was absent all the week for several years, so that Mr. Heywood still seemed to have the sole charge of that town and parish, visiting the sick, instructing the people, praying with them, and preaching privately to them as opportunity was offered. He was abundant in the work of the Lord, not only in his own parish, but at Wigan, Warrington, Liverpool, Preston, Eccleston, and on a call in more remote places.

But in his own parish, and amongst his old hearers he was in labours more abundant, he usually preached twice on a Lord's day, sometimes several times on week days, ordering his labours in different parts of the parish, both during the day and at night: even in times of great danger, he has preached at one house

the beginning of the night, and then gone two miles on foot over mosses, and preached toward morning to another company at another place.

Nor was he scant and short in his sermons, but usually long, two hours at least, often three; yea, sometimes he would even continue four or five hours, praying and preaching: his heart was so fully set upon his Master's work, that he forgot his own strength and his hearers' patience. Nor did he tediously dream over his work, but was full of zeal, vigour, tenderness, and affection, often strained his voice beyond what his natural strength could well bear, which occasioned torturing and mortal disease—like a candle he spent himself to give others light.

Neither was he *vox et præterea nihil*, a mere voice and no more, as some preachers, who like thunder make a loud noise, without any distinct or significant sound; no, his sermons abounded with solid divinity, scripture arguments, alluring similies, and heart-melting passages. He was an excellent text man, producing judicious interpretations; an experienced casuist, resolving cases of conscience with correct discrimination; a clear disputant, stating controversies accurately and distinctly, answering objections skilfully and satisfactorily, and proving the truth to a demonstration. He was a pathetic preacher, riveting the nail by faithful appeals to the consciences of his hearers, and earnest exhortations to repentance or to particular duties, and also by stating plain, undeniable, and important truths, still laying open and obviating Satan's wiles, the deceits of a bad heart, and the ensnaring insinuations of a wicked world, probing the conscience by a thorough examination, and comforting God's children with precious gospel promises.

This, this indeed was his masterpiece, and the main

scope of his preaching, to lay open the beauties and excellencies of the blessed Jesus, and the great necessity which sinners have for him—to display in lively colours the love of God in sending his Son, the love of Christ in the unparalleled work of redemption, and the undertaking, purchase, and offices of the Son of God—to unfold the covenant of grace, and to describe the operations of the Spirit in applying the merits of Christ, &c. The truth of this appears in two excellent discourses transcribed from his own notes, as he preached them the same year he died. The one called *Christ the choicest Gift*, which was grounded on John iv. 10. The other entitled *Christ the best Master*, a discourse on John xiii. 13. They form two excellent treatises, and are bound up together: they were printed after his death, (for he could never be persuaded to publish any thing,) though doubtless they would have been more accurate, if he had supposed they would ever see the light; but such as they are, they have proved very acceptable and profitable to the church of God; many have read them with pleasure, and some good divines have made extracts from them.

His labours in the ministry were so exceedingly welcome, that the loss of his public services was greatly lamented by the whole town and parish, he was beloved of all, good and bad. A poor ignorant man came to him when he was turned out; saying, ah, Mr. Heywood, we would gladly have you preach again in the church; yes, said he, I would as gladly preach as you desire it, if I could do it with a safe conscience by conforming. The man replied, oh sir, *many a man now-a-days makes a great gash in his conscience, cannot you make a little nick in yours?*

That was a remarkable disaster which happened at Ormskirk on July 30th, 1662; which Mr. Heywood,

thus describes in a letter to a friend: "About four o'clock in the afternoon, there was a storm of dreadful thunder and lightning for a long time together; and in the town of Ormskirk, and about it, fell a great shower of hail in a terrible tempest, hailstones were as big as ordinary apples, some say, nine inches in circumference; one stone that I took up was above four inches, after it had thawed in my hand. The hail broke all our glass windows westward; we have not one square whole at the back of our house, so it is with most of the houses in and about the town; it hath cut off all the ears of our standing corn, so that most fields which were full of excellent barley and other grain, are not worth reaping. It hath shaken the apple-trees, and in some places bruised the apples in pieces: the hail cut boughs from trees, and some say there have been strange appearances in the air, of which I shall give you a further account. All, especially the ignorant, were much terrified, thinking it to be the day of judgment; certainly it was a sad sign and effect of God's heavy displeasure with us, and I wish it be not a presage of more abiding judgments; they tell me that my small share of loss will amount to £10. at least; in half an hour all this hurt was done. The Lord sanctify this sudden stroke to me and my poor people." Mr. Clark in his *Examples* hath this story, and mentions Mr. Heywood's attestation of it, which however I thought proper to relate here, partly because this is a fuller account than he gives, and partly to shew how observant this holy man was of the remarkable providences of God. It was his observation that this natural storm, was a sad presage of a moral storm on ministers and churches, which fell the very month after, which rooted up so many useful fruit-bearing trees, marred so much good fruit, and shattered the glass by which

the light of saving truth is conveyed into the house of God. This good man was so endeared to his people, that he was resolved never to part from them till death made the divorce: of them he thus writes, "I have an affectionate though poor, a docile though ignorant people, they flock in very great numbers to the ordinances, and I have hopes of doing some good, (it may be already begun) amongst them, I have some solicitation to conform, but I will not change on any account whatsoever, let me have your prayers, help me for this poor people, whom I love as my own children, and long after in the bowels of Christ."

He had frequent disorders in his body which much promoted God's work upon his heart. In the year 1667, he had a violent distemper, which in a fortnight's time brought his bodily frame very low, and by the time he was recovered, his dear wife fell into a sad languishing disease, which threatened death, besides grievous afflictions in her spirit, and sad apprehensions of death for above a month together. A swelling also commenced in her throat, which increased to a hard tumour in the inside, and which inevitably in the eye of reason threatened death, but beyond all expectation, God did graciously remove that cause of complaint, and raised her up again in mercy to the family. In the year 1670, his son Nathaniel was in an extraordinary manner seized with convulsion fits, which acutely pained and distorted his face, limbs, and every part of his body, but God also at last restored him. These providences however found Mr. Heywood work for, and quickened his spirit in, prayer.

In October 1671, Mr. Heywood fell into a malignant fever, which (as his two doctors, Dr. Fife and Dr. Grundy said) had seized the nerves, and spirit, and brain; he was not in extremity of pain, because, (as

the physicians said) the disease lay not so much in the blood. Upon the thirteenth day after he began, it was judged that all was over with him. Dr. Fife, a boisterous man, and Justice of the peace in the Fylde country near Garstang, called for a candle and bade him open his mouth, which when he had inspected, he swore a great oath, and said, "his tongue is as black as a coal, call the mistress of the house," said he, "let him set all things in order, and make his will, for he is a gone man;" these words astonished his family, but his own and only surviving sister, being present, and hearing these confident expressions, gathered encouragement, and thought within herself, "this is but a man and may be deceived, God is God, and can make his words false." Thus Dr. Fife left him as hopeless, and said it was in vain to give him any thing. But before he came to his own house at Houghton Tower, a fever violently seized the doctor himself, and in a few days brought him to his end, so he never returned home alive; but from that very day the fever abating, Mr. Heywood began to amend. There was probably at that time a crisis when the disease was at its height, for it was a dreadful day and night, he had all the symptoms of death upon him, but God had mercy upon him, as upon sick Epaphroditus,* God had much work for him to do. He however continued under weakness, and some disorder in his head, for he could not be persuaded that he was at home, confidently affirming he was at Bickerstaff, where indeed he was immediately before he began his distemper, on a visit to Sir Edward Stanley, who had begun in a fever, and died shortly after. Mr. Heywood would needs be helped to the window to see the funeral pass by to the church.

This sore sickness was in the year 1671; and the

* Phil. ii. 27.

king's licenses came out in the year following, 1672; but indeed hitherto he had very little or no disturbance in his work of preaching, God was preparing him both for service and suffering. This sickness preceded service, God laid the foundation low, designing to build high, and often he thinks fit to lay the fairest colours upon a sable bottom; God passed the sentence of death upon him immediately before a petty resurrection, for in the spring following came out the liberty to preach. Mr. Heywood cordially embraced it, and had two chapels licensed, namely, Bickerstaff, adjoining to Lady Stanley's house, two miles south from Ormskirk, the other was Scarisbrick, two miles north from the parish church, both in Ormskirk parish; these he supplied constantly, preaching at the one chapel one Lord's day, at the other the next, of which he thus writes, "I bless God my congregation is numerous and attentive, oh that they were as fruitful; my family is healthful, oh that they were more holy."

He continued two years in these two chapels, but about April 9th, 1674, he thus writes, "I have had more trouble and opposition in my ministerial employment, these four months last past than ever I had in all my life, yet am not taken off to this day. Archers have sorely grieved us and shot at us thirty-four arrows, (I mean warrants,) but our bow abides in strength, by the hands of the mighty God of Jacob; officers have come eighteen Lord's days together, but have not as yet scattered us. How easy it is for God to save us while we serve him, if we could believe; I am encouraged to hope that some good is done, or may be done, by my poor labours in this season, and it is no bad sign, when Satan rageth so violently against us. God can work without, or against means, and can work by improbable means to accomplish great ends.

I was never more inwardly borne up under storms, nor strengthened against difficulties at any period of my life, it may be my time is but short, and my work near an end. Oh, that I may live and die in God's work and way, and be faithful unto death. Dear brother, let my condition have a deeper impression on your heart than ordinary. Two warrants, one for £20. the other for £40. have been out against me these seven weeks, but we keep our doors fast barred, and the officers are very civil to us. Oh that I could see you! I have no horse, but go all my journeys on foot."

November 13, 1674. He thus writes, "I bless God my liberty, notwithstanding all my troubles, is not wholly lost, but sometimes disturbed; we meet in fear, yet we meet in both chapels; no warrant has been sent for a month or more, and my auditory increaseth again. O that I had a heart to improve late experiences and present opportunities, and do my duty, leaving the issue to him that judgeth righteously."

But his excessive pains, though refreshing to his spirit, were wasting to his bodily frame, for about that time, thus he writes: "I am still at work in both chapels, but I am much brought down, with pains and weakness of body, having overdone my strength, and wasted myself in these intervals of liberty, which God hath given us. But I have no reason to repent any thing I could ever do for so good a Master. O that I had done more and better.

About the same time, he writes thus: "Some assaults Satan hath made upon me, with a right hand temptation; the whole parish of Aughton have been importunate with me, to put myself into a capacity for their parsonage, worth seven or eight score pounds per annum, the bishop, (that is, Dr. Wilkins) promiseth favour to me in it; but God did not leave me so much,

as to have any serious thoughts of yielding to that temptation. I do preach still, but not so constantly, nor in so full a congregation as formerly. Dear brother, I beseech you for the Lord's sake, and for the love of the spirit, strive together with me in your prayers to God for me, you know for what, &c."

At last after many strugglings, threats, alarms, people's withdrawing, and rallying again, a stratagem was contrived to knock all dead at a blow. Some deputy lieutenants sent a party of soldiers to take Mr. Heywood in the pulpit, and though it was known, yet they met in Bickerstaff chapel: Lady Stanley came out of her gallery, and placed herself near the pulpit door, hoping to overawe their spirits, and obstruct their designs; the soldiers stood without, while Mr. Heywood was at prayer, but when he had prayed, they rushed in, and required him to come down and go along with them, he mildly desired the favour that they would give him leave to preach, and he would go along with them, but they rudely pushed towards the pulpit; the Lady would have stopped them, but they pressed forwards, opened the pulpit door, got hold of his coat and tore it, and forcing him out, took him away with them straight to Up-Holland, nor could the Lady's mediation prevail to procure him a little refreshment; only on the road he grew faint, and desired them to call with him at an alehouse, which they did, and the landlady, though he had no acquaintance with her, was exceeding kind to him, and said he should have any thing she had in the house; but "those rogues," said she, "shall not have a morsel that took him," so they carried him away to an alehouse in Up-Holland, where he lodged that night, from whence he thus wrote to his wife:—

"I am very well, I bless God, and never in greater

honour or so highly advanced in all my life, I was dragged out of the pulpit with a pistol lifted up to my head, and a G—d—d—m—me in my ears, but the man repents of his rashness, and wishes he had let me preach, for he never heard a better prayer, &c. But he not troubled, God hath shewed me more mercy than I can be thankful for ; O help me to praise him, O what cause have we to rejoice in suffering on this account, God will have glory, and his church the benefit ; but I fear it must be an imprisonment, or promise not to preach, which is my very life.”

But God in his gracious providence did also scatter this cloud, for the day after when it was noised abroad that Mr. Heywood was taken, a multitude of people, and many considerable gentlemen, and some that were no friends to his cause, yet out of respect to his person, mediated for him ; even several of good report, and intimate with the Justices, offered to be bound for his appearance, and to give any security that should be required ; the Justices then tendered him the Oxford oath, he was in a strait, and peremptorily refused it ; they had some advantage against him, he told them that persons must swear conscientiously and with judgment, and therefore he desired some time to consider of it, which was granted ; and seeing such an appearance of persons of all ranks for him, they gave him respite, and liberty to go home, till the next Quarter Sessions, which were to be held at Wigan a month after, and they bound him to appear at the Sessions.

Thus he was delivered out of that snare and went home, and wrote the following letter that day, dated Jan. 28th, 1674. “Pray help me to praise God, and in your prayers remember a poor sufferer for the gospel. People do so throng in to see me, now I am

come home again, that I have not time to write fully to you, but commit you to God and his protection, that you may long enjoy, and usefully improve that sweet liberty in God's vineyard which I doubt I have lost ;" and indeed so it proved.

The Sessions at Wigan came on, he attended there according to his bonds ; several Justices appeared for him, and his friends came to see the issue, and to mediate for him ; old Lady Stanley came herself with her husband ; Mr. Henry Houghton, a Justice of the peace ; Mr. Christopher Banister of Bank, and several others spoke much on his behalf ; another Justice then upon the bench, said, if Mr. Heywood was sent to Lancaster jail, he should be as comfortably maintained, and as honourably released, as ever any prisoner was. Some of his adversaries, seeing which way the Court inclined, stole away in discontent, took horse and rode home. Thus the snare was again broken, and Mr. Heywood was dismissed to the joy of his friends, vexation of his enemies, and surprise of all.

Other snares were laid to entrap him on the Five Mile Act, but so generally was he beloved, no one could be brought to swear that he lived in the town, though he was usually at home, and conversed openly among the inhabitants. A warrant was issued out to distrain upon Mr. Heywood's goods for £20 ; but the officers said the doors were shut, and they had no orders to break them, yet they might have taken advantage, if they had been severe ; but indeed they were generally very favourable. It is true, the doors were kept fast for half a year together, till things wore off ; and they never got a pennyworth of his goods, which was looked upon as a very wonderful providencé, for children and others were frequently passing and repassing through the out doors, in front and behind. God took him off

his work by men's rigour, and also impeded his former diligence, by his own immediate hand, upon his body, much about the same time. Thus he writes :

"May 7th, 1675. I am glad your precious liberty is continued. I have nothing to do now at home, and am much abroad, which is a heavy burden to me, pray, continue, increase your fervent prayers for me ; riding is very painful to me."

Jan. 1st, 1676, he writes thus : "I am now very busy, blessed be God ; and these holy days, (so called) when others play, I work, having preached oftener here in a few days, than I did in the whole year preceding. I was lately at Chester, being forcibly drawn thither by the importunity of friends, where I preached thrice, and had great encouragement ; God hath much people I believe in that place, they would have persuaded me to live with them ; but I am resolved to remain here yet, where providence hath so visibly settled me, preserved and provided for me. My lads seem to be inclined to the ministry—who knows but God may be fitting instruments for his work in the next age ? for my part I can see no reason to look for any thing but trials in this."

He was always a zealous impugner of, and a notable champion against papists, of whom there are great numbers in those parts. When Mr. Heywood had been sent for to visit sick persons, in which work he was constant, careful, and sometimes successful ; popish friends or neighbours would often procure some popish priest, or one of their religion, to come also to them, and if they had but the least pretence to give it out that the party died in their faith, they would wonderfully exult over the Protestants. One person died, with whom Mr. Heywood took great pains, and a popish priest also frequented that house, who was so

vexed because he could not prevail with the party, that he wrote some queries for Mr. Heywood to answer ; these he did so judiciously and solidly refute, that the ignorant priest was nettled and puzzled, and sent to one of their more learned advocates to support their desperate and falling cause ; this man made a large rejoinder, with abundance of quotations out of ancient writers, to which Mr. Heywood made a learned and sufficient reply ; only he was deficient, because he had not by him the authors quoted, therefore he sent the papers to Mr. Illingworth, an excellent scholar, and at that time much conversant with the College library at Manchester, who took abundance of pains to search out and read over some large volumes, to answer a quotation which referred not to book, chapter, or page ; however by their joint efforts, that work was incomparably executed, worthy of an impression, but to this day they heard no more of that gentleman.

Another passage he wrote in a letter dated June 12, 1675, to this purpose : “ I do just nothing almost, either publicly or privately ; it is much worse with me than before the indulgence, yet God hath of late employed me another way, not however so delightful or congenial as preaching. A gentlewoman inclined to marry a Popish gentleman, would not marry till she had satisfaction that it was lawful, from some divine, and pitched on me to resolve the case, which I did very freely and plainly to her once or twice : I never dealt so plainly with any person in my life, and yet she took all well, whereas she differed with her nearest relations and best friends for speaking but a little against it : she would needs have my reasons in writing, and having got them in a large dissuasive letter, she shewed it to the gentleman, and he carried it to a priest. Twelve days after, she brought me a long and subtle answer,

to which I made a large and, I think, satisfactory reply. In the meantime we endeavoured to divert her to other matches, but all in vain, her affections were too strong for her judgment. Though she seemed to approve and consent to my reply, yet she kept up her connection with the gentleman, and was just on the point of marriage, so that I could expect no other fruit of my labour in it, than my own satisfaction that I had done my duty, leaving the event to God: God appeared in the mount. One Mr. D. a hopeful young gentleman of religious parents in Cheshire, coming very accidentally to A. and finding this lady there, was attracted by her, paid his addresses to her, and married her in eight days' time. Such a providence must not pass without particular notice, and special praise to God. The young gentleman came thither also for a diversion, yet knowing nothing of her but designing another place, was persuaded by a minister in his company to take a night's lodgings at A. This circumstance has become a subject of conversation throughout the whole country, has caused shame and confusion to the Papists, who had a design upon that family and were confident it was their own; and has been a source of joy to all good Protestants, and all friends of that worshipful family. I want and crave your help, to give due praise to God for answering prayers so wonderfully."

Another thing which greatly exasperated the Popish party, was a severe and pointed sermon Mr. Heywood preached on Nov. 5, 1673. at Scarisbrick chapel, from Rev. xviii. 4, a very learned, judicious discourse against the Papists; which, together with the forementioned provocations, did so offend them, that though they could not take full revenge on him themselves, yet they prevailed with some Justices to prosecute him; and this is thought to be the true reason of all that unparalleled

rage which some displayed against Mr. Heywood, whereas several others in the same circumstances as culpable, were suffered to enjoy their meetings quietly.

In the midst of these employments and oppositions, God was pleased to lay a very afflictive distemper upon him, which for a long time was judged to be the gravel; certainly it was exceedingly acute and painful, yet it is disputable whether his loss of gospel liberties, or his violent bodily disorder, was the greater affliction on him. His being on horseback about six or seven miles, in the year 1675, rendered his pain scarcely tolerable. Thus he writes: "Want of health and liberty (believe me) are two sore evils; I hope you will particularly help me with your prayers for direction as to health, but more especially as to the restoration of liberty in my beloved work, the loss of which is a greater grief, than the want of health and ease." In another letter dated July 15, 1676, he saith, "I have endured extreme pain and torment a month together, nearly the whole of which time the passages of nature affected by my complaint, were almost entirely obstructed, which caused inexpressible agony, and so enfeebled my frame that I began to apprehend death was approaching. The good Lord fit and prepare me for it, and account me worthy to find mercy in that time of need. My pain was occasioned by the sultriness of the weather, and preaching in that hot season oftener and longer than I was well able to bear. I am sure I have greatest reason to submit to his holy will, and even to be thankful also, that though he hath afflicted me very sore, yet he hath not given me over to death, whereas I hear of many that have of late been carried off by my disorder, (Bishop Wilkins, cousin John Crompton, and several in this quarter within these two

months.) I beg your prayers that, if God spare my life, he would also give health and liberty to improve it in his service, more publicly and usefully; or if death come, (which will be less unwelcome because of my restraints, pangs, and troubles in this world, only my wife and children make the thoughts of it burthensome) may God be glorified, I hope it will be my advantage. I wish neither you nor any other faithful minister, that minds and loves his work, may ever know what I have felt in the want of my stated charge and accustomed employment. Other afflictions are light, compared to a dumb mouth and silent sabbaths."

Yet, notwithstanding all this affliction, he had a very great desire, once again, if it were the will of God, to visit his friends in Yorkshire, and God was pleased to grant his request, for he gave him some mitigation of his pain, which was an encouragement to undertake that journey; accordingly himself, his wife, and his two sons, travelled into Yorkshire, April 20, 1677; there he preached the sermons that have been since printed, and another most excellent and pathetic sermon on Rom. v. 8. From thence he sent his eldest son to be trained up in academical learning with Mr. Frankland at Natland in Westmoreland. But O what affectionate parting was there, as if they must never see one another's faces again, (and indeed so it proved) they could not speak to one another for weeping and excessive emotion, he desired another to pray, for he could not refrain. In that journey, he was carried out beyond himself in praying, preaching, and discoursing to the admiration and edification of all his former friends in that district, though he had frequent returns of his wonted pain. He was as a man coming down from heaven to tell what is done there, or as one ripe for heaven,

too great for earth, upon the wing to take his flight into the mansions above, as happened to be the case.

After he had done what he designed, he left Yorkshire, May 1, 1677, but could travel that day only ten miles ; the next morning he went to Rochdale, but was forcibly detained by the importunity of christian friends, and preached there that evening, though greatly to his prejudice as to health ; the day following he reached Bolton, and, as he said, with great difficulty and hard struggles they got home on Friday night. Thus God carried him abroad in mercy, and brought him seasonably back to his own house in safety.

How much he was satisfied with this journey (though his pains were extreme several days after his return home) his letter, May 14, 1677, testifies : “ The great mercy,” saith he, “ in my late journey to you, comforts with you, and safe return home, where we found all well, I hope I shall never forget ; pray help me to be grateful for them. I do heartily thank you for all your pulpit, table, house, and country kindness. I am sorry and ashamed I made no better improvement of them, not knowing that ever I shall again enjoy such opportunities of doing myself and others good in your quarter, but an indisposed body and a bad heart mar duties and waste mercies.” His distemper still continued and prevailed upon him all that summer. In a letter dated September 20, 1677, he saith, “ I am far from being well, and as the church once complained, she forgot prosperity, so I health, and am ready sometimes to add, as she did, ‘ My strength and my hope is perished from the Lord.’ This day five weeks, I came from the exercise at Toxteth Park, where I had preached twice, and oftener than my strength could well bear. Since that day I have never been on horseback, nor preached except once near home ; but all this time God hath

been preaching to me, with a terrible thundering voice. O that I could hear the rod, and him who hath appointed it. So sharp and so long a fit of pain I never had, since this disorder seized me. God alone knows what may be the issue of it, but for my part, though I find it no easy matter to look death in the face, and to conquer the difficulties that precede and attend it, yet I have no great reason to love life, or to desire my long stay in this wicked, weary world; my agonizing days and wearisome nights make thoughts of death and the grave less terrible, and apprehensions of rest with Christ most welcome and pleasant. But I feel natural inclinations working towards life, and fondly hold up to myself the fair glass of doing God more and better service in his church. I am best resolved and most at anchor, when I can say, (but oh how seldom, how coldly!) The will of the Lord be done. Dear brother, pray for me, (as I would do for myself) that to me to live may be Christ, and to die gain. Yesterday for some hours I was in extreme torment, but am much easier, I bless God, to-day; but my pain is not in the same manner as formerly, but like an ulcer in the bladder, which makes my disease more dangerous as well as painful. It is the Lord's mercy that I am not utterly consumed, that I can sit thus long to write to you, which many a time I cannot, but I am now weary."

The last letter, so far as I can find, was by him dated Oct. 23rd, 1677; which I shall for the most part transcribe.

"My dear Brother, this evening I received yours, for which I thank you, it breathes nothing but love and comfort to me. Oh, how sweet, how seasonable your expressions of love! Oh, how tender! especially I thank you for your prayers, and the prayers of others by your means. I account them a precious treasure,

and the surest and speediest remedy in all troubles. Oh! pray again, who knows but that may prevail when nothing else can? I have been sensibly better since that day on which you shed so many tears over my case with such breathings of soul. But who am I, that any should be concerned for me? a poor, weak, useless creature, nothing and less than nothing; I have been long, with respect to usefulness in God's vineyard, a withered branch, a dry stick, and now my body is withered like the grass, my skin parched, my moisture dried up through extremity of pain, which hath continued nine or ten weeks, day and night. About a month ago, friends seeing death in my face, they prevailed with me to send for Dr. Grundy, who found me in a languishing condition, yet not without some hope. He told me my distemper was a dysuria, my blood was vitiated, my moisture sour, and there wanted due separation of the serum from the blood, that it would require much time and patience to bring the body to a good state, &c. Since, I have been taking one sort or other of physic; still however my pain continues, though not altogether so acute, as at the first, but I have very weary, restless nights; many times I am constrained to get up and walk two or three hours, but God supports, his word comforts in all and over all, his ways are mercy and truth, it is his mercy that I am not consumed, yea, it is in mercy and faithfulness, that I am afflicted. I would not have been without this trial for an earthly kingdom; if God please to spare my life, and restore strength, I hope others will find that I have gained considerably by this sea-adventure.—I am your indebted and endeared brother, N. Heywood.

His disorders growing thus upon him, gradually weakened his frame, and took out the pins and pulled

down the stakes of his frail tabernacle ; he wore away insensibly ; his friends seeing he had strength to walk, did not apprehend his end so near, as indeed it proved. On Thursday, December 13, 1677, they perceived him to alter, and grow something worse than he had been, not so much in the violence of pain, as in the decay of spirits, and falling into drowsiness and slumbering ; that very day, he said with tears running down his face, that he could willingly die if it were the next hour, but for the good of the church, and his poor wife and children, and with them he could be content to live, were it in prison. That night being ready to go to bed, he sat down in his chair and looking up towards heaven, moved his eyes very much, his wife asked him how he did, but he could not answer, as she supposed, but soon after he said he would go to bed, he fell into a similar trance, and lay for a while speechless ; being better, he looked about him, and saw them weeping, and said, if you knew Christ better, this carnal affection would cease, and natural affection would be sanctified, and run in a spiritual channel : oh ! learn to know Christ more ; for my own part, I have preached Christ all my life, and, I bless God, with good success. It is common with many now-a-days, to have mean and low thoughts of Christ and his imputed righteousness, but if I had twenty lives to live, I would spend them all in that work.

On Friday, a kinsman who had come from London visited him, but he was so weak and listless, that he was very unfit for discourse ; and indeed at the best, he was sparing in conversation ; he used to speak little, but what he did speak was very pithy, pertinent, and sententious.

On Saturday night, Mr. Starkey, a reverend and pious minister, visited him ; he asked him, whether it

was any trouble to him that he did not conform? He answered, "No, it is a great comfort to me:" this he spake with much cheerfulness, adding more words to evidence his satisfaction, in what he had done and suffered: Mr. Starkey asked him, what promises he could now rely upon, or what scripture passages supported him? He answered, "For me to live is Christ, and to die is gain,"—"Christ hath loved me, and given himself for me."* He was frequently repeating those words, "Come, Lord Jesus, come quickly."

About four hours before he died, being asked how he did? he answered, "very well." The last words he was heard to utter, were, "Come away, Lord, come, come;" and so he breathed out his blessed soul, on the Lord's day morning, Dec. 16, 1677, about nine o'clock: thus God made the day of his hard labour, the day of his entrance into his eternal rest.

And it is worthy of observation, that God hath taken off many eminent ministers, and excellent Christians from the stage of this world, near or upon that day. This holy day of heavenly rest hath commenced with them the everlasting day of rest in heaven. Christ's resurrection day hath been their ascension day. They parted with jarring music on earth to mingle with the celestial choir above. Our brother departed, though not very tuneable in his voice, often made melody in his heart below; now the high praises of God are sounded by him, and at the great day, soul and body shall make a melodious concert in blessed harmony.

And now this holy, learned, and industrious man of God is advanced above guilt, corruption, temptation, and persecution, pains of body, fears of spirit, disturbances in God's worship, imprisonments, confis-

* Phil. i. 21. Gal. ii. 20.

cations, banishments. Oh, what a blessed state have those above taken possession of; happy souls! that are safely lodged in the arms of their dear Redeemer. It were worth while to stand still, and take a view of the spirits made perfect in the other world.*

Let us glance a little on their privative and positive happiness, described Rev. xxii. 3—5. 1. *There shall be no more curse*: that is, no more effects of God's displeasure upon man for Adam's sin, nor causeless curse by man's unjust censures. 2. *But the throne of God and the Lamb shall be in it*: this is the beatific vision, which secures souls from sin and suffering, and who dare presume to arrest or annoy the king's favourites in his presence? 3. *And his servants shall serve him*: whether devils or men will or not, these blessed attendants on the King of glory, shall never be interrupted in their delightful service. 4. *And they shall see his face*: that is, they shall not behold him in a glass darkly, as now they see God in ordinances, but then face to face, yea, they shall see him as he is, (which is a riddle to us here below,) immediately though not comprehensively. 5. *And his name shall be in their foreheads*: that is, they shall openly profess whose they are, and to whom they belong, as distinguished visibly from wicked men and hypocrites. They shall no more skulk in corners, or be thrust out of public places, but shall openly avow their Master. 6. *And there shall be no night there*: no works of darkness to lament or conflict with, no beasts of prey to creep forth and worry the saints, no secret plots against them, no ignorance amongst christian societies to create differences, jealousies, and animosities. 7. *They need no candle, neither light of the sun*: no need of ordinances, such as are used and useful here

* Heb. xii. 23.

below; preachers shall study or preach no more, people need not hear sermons; neither preachers nor hearers shall stand in need of seals, the substance is present, shadows flee away. 8. *The Lord God giveth them light*: their enjoyment of God is immediate, uninterrupted and satisfying, in his light they see light; as the object will be clearer to be seen, so their eyes will be perfectly illuminated to behold him. 9. *And they shall reign*: though his servants shall serve him, yet it shall be no troublesome bondage, but a liberty and dominion; they shall sit with Christ in his throne as assessors, judge the world, and (it may be) judge their judges, approving the righteous sentence of their royal Master, the blessed Jesus, King of kings, and Lord of lords.* And if all this be meant of some glorious state of the church on earth, (as some will needs have it) yet, that is but a faint resemblance of a more happy state in heaven. And further, for the duration of it, it is added:—10. *And they shall reign for ever and ever*: earthly monarchs are but short-lived, kingdoms have their periods, but kings are of shorter continuance; of Christ's kingdom there is no end, and the reign of his subjects runs parallel with the life of God, and line of eternity. O blessed souls! O happy saints! that shall for ever be with the Lord: and here we leave the soul of our dear brother, singing triumphantly the song of Moses and the Lamb on the heights of Zion, whilst we poor mortals are glad if we can only sing the song of degrees.

As for the solemn interment of that casket, once the receptacle, now the relict of a precious pearl; it was judged meet that the solemnity should be put off till Wednesday, Dec. 19, 1677; that distant friends might have seasonable notice; and on that day Mr. Starkey,

* Rev. iii. 21. 1 Cor. vi. 2.

a Nonconformist minister, preached an excellent sermon in the parish church at Ormskirk, (no man forbidding him; nay, all that were any way concerned, consenting) on Col. iii. 4, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." There was a vast confluence of all descriptions of people at his funeral, great lamentation was made, and many signal demonstrations of universal love and respect he had, from the whole country; his body was laid in the chancel, in a burying place, which belongs to the ancient family of the Stanleys of Bickerstaff, knights and baronets; it was with their free consent and desire. The reverend minister that preached, after he had judiciously, learnedly, and profitably handled his text, gave a short but full account of the deceased, in his several capacities, as minister, husband, father, friend, and especially Godwards as a Christian; and the hearers in accordance with his discourse, gave testimony to the truth of what was spoken, while they discovered the sense they entertained of their irreparable loss. All the people of the town, in their different circumstances, doing him honour in their peculiar way: Mr. Constable, the chief officer in the town, of considerable authority, carried the staff, (like a mace) before the corpse, and the rest walked in due and decent order.

Now, although this was insignificant to the dead, and not much edifying to the living; yet decent burials have always amongst civilized nations been considered incumbent on the living, and an honour to the dead; and there is a special remembrance of this in scripture; for it is said of Hezekiah, that all Judah, and the inhabitants of Jerusalem, did him honour at his death. On the contrary, it is recorded as a perpetual disgrace to Jehoram, the wicked son of good Jehoshaphat, that he

departed without being desired ; and of another wicked son of a good king, Jehoiakim, the son of Josiah, it is said, they shall not lament for him, saying, “ Ah my brother ;” but he shall be “ buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.”* But this good man honoured God whilst living, and God honoured him at his death ; and advanced his soul to better, and eternal honour.

Mr. Heywood went to his grave in peace, after all his violent tossings upon the tempestuous sea of this world ; he died in the forty-fourth year of his age, having lived long in a little time ; and I find several excellent men taken out of the world about that age. So among the German divines, Strigelius died forty-four years of age, and six months ; Flinschpach, forty-four ; Simlerus died in his forty-fifth year ; so we find Erpenius died at forty years of age ; Mr. Robert Rollock died in the forty-third year of his age ; the famous Dr. Whitaker in his forty-seventh ; but to mention no more, our celebrated Mr. William Perkins lived but forty-four years.

And indeed we have frequently observed, that laborious ministers are short-lived ; some are of weak constitutions, and spend their lungs with speaking ; or by a sedentary life contract diseases, or are afflicted by the untowardness of their people ; or God in judgment takes them away as a punishment to a wicked world ; however, like a candle, they spend themselves to give light to others. Many gracious young men are very zealous, and make haste with their work ; they get it quickly despatched out of their hands, and go to bed betimes ; and God is not willing to be too long without having them in his immediate presence. Oh how many fine promising plants have been plucked

* 2 Chron. xxxii. 33. xxi. 20 Jer. xxii. 18, 19.

up of late years, heavy laden with choice fruits ; whilst some old withered trees, barren and fruitless, still stand cumbering the ground ! But the sovereign Jehovah knows what is best, and does all things well.

A little while before Mr. Heywood died, he said to a friend, "I think this turning out of our licensed places will cost Mr. Yates and myself our lives. Oh this goes heavily ! our casting out of our great places was not so much as casting us out of our little places ;" and indeed Mr. Yates of Warrington died shortly after.

Having thus nakedly given a brief account of Mr. Heywood's birth, life, employment, and death, and what is worthy of remark on these ; I shall select some features of his character, pleasing to trace, and imitable by his surviving brethren, friends, and hearers : for the memory of the just is blessed. Possibly generations yet to come may reap benefit by what they find recorded of him ; and I dare appeal to the God of truth, who searcheth the heart, that the description I shall give of him is true, which I have by personal knowledge, or creditable testimony.

1. As to his figure, physiognomy, and constitution, which is the case, or shell, that was engaging enough, no part lacking, crooked or deformed ; tall and straight, with dark curled hair ; not corpulent nor very thin, yet stouter in his body than might be supposed from his face ; of a healthful constitution, after he was past his childhood ; which might have continued long, had not the vessel been shattered by impetuous dashings, inflamed with the love of God and zeal for souls, which made inroads upon his frame faster than nature could keep pace ; and this over-driving took off the chariot wheels ; for all agreed, that his excessive pains laid the foundation of those diseases, which at last wasted his spirits. He was an excellent footman, and could walk

both fast and far, and in his last disorder walked much, and found most ease in that exercise; though when he went beyond his strength, it cost him dear. In his best health he was subject to extraordinary perspiration, especially in his preaching; and perhaps that perspiration was some advantage to him; but when he could not exert himself to produce that effect, and thereby to cause the acrid humours to evaporate, they might settle, and occasion his acute diseases, or otherwise when in a state of perspiration he might be prejudiced by cooling too rapidly. Once old Mr. Woods and he preached in a chapel on a hot summer's day, the number of people was too great to come within hearing; Mr. Heywood having preached first, Mr. Woods withdrew the large assembly, from that citadel in which they were cooped up, into the champaign of a fair large field, where that excellent, solid, laborious man of God preached under a shady tree; Mr. Heywood sitting in a chair, got an extreme cold, which made him suffer much afterwards.

2. With respect to his disposition, he was naturally choleric, being of a sanguine complexion; but such was the predominance of grace, that it did very little appear in him, being regulated and rectified by that sovereign corrective the fear of God; which turned his natural disposition into a spiritual channel, and gave it a due bias to move God-wards. He was much under the influence of tender affections, where reason discovered the amiableness of the object. In his younger days he was judged to be inclined to melancholy, sitting sometimes silent, and poring on something; and so he was in his last distemper. Yet at times he was very cheerful and facetious, throwing out harmless jests with much advantage, for his own and his friends' amusement; and this, (with recreating himself with his chil-

dren) was all the recreation that he used for many years. He was indeed very witty and ingenious, when he slacked the strings and unbent himself a little, which was very rarely; his mind being ordinarily intent upon more important things in his study, or soul concerns.

3. As to his entrance into the ministry, and his judgment in ecclesiastical points, he was (according to his education) a strict Presbyterian, avoiding both the extremes of prelatical tyranny on the one hand, and congregational democracy on the other. Upon his first settling at Ormskirk, he presently applied himself to the ministers of the class in that division where God had cast his lot; and after probation and approbation of his ministerial abilities, learning, and fitness for the pastoral office at that place, and after the consent of the people had been expressed, he was solemnly set apart by fasting and prayer, and imposition of hands, to the work of the ministry, in a public congregation, to the great satisfaction of all that were concerned. The reverend, grave ministers that laid hands on him, were Mr. Thomas Johnson, of Halsall; Mr. Thompson, of Sefton; Mr. Edward Gee, of Eccleston; Mr. Bell, of Highton; all worthy, eminent men; and some others.

4. In reference to his ministerial labours, I shall add little to what hath been said. He willingly did spend, and was spent in the service of his Lord and Master; he prayed and wept, preached and laboured in public and private, in season and out of season; he constantly preached twice a-day, catechised, exhorting, admonishing with all long-suffering: he spent much time in solemn fasting and prayer with christian friends in his parish, and elsewhere. He loved and delighted in the communion of saints, so that those few Christians, with

whom he had been accustomed to hold intercourse, mournfully bewail the loss of him as their pastor and leader, their prompter to, and supporter in their spiritual exercises. His heart was set to do good unto all, but his delight was in God's children. He refused not to come and visit the poorest and most wicked, that either sent for him, or that he judged would make him welcome, or where he had any hopes of doing good. He was diligent in visiting the sick, and took great pains with the ignorant, procuring catechisms for them that were willing to learn, instructing them, and using ingenious artifices to bring them into a love of religion, and engaging young people to learn.

5. He was exceedingly meek and patient, not only in bearing his bodily pains with an invincible spirit, but in enduring the affronts, reproaches, and various indignities that were offered him, with heroic cheerfulness; yea, he gloried in them as the afflictions of Christ. Notwithstanding all the forementioned opposition, yet, his spirit was so sweetly calmed, that none ever heard him revile or speak evil of the instruments, but many have heard him pray for them; it is true, his spirit was sometimes so disturbed, that he would dream of them, and mention them in his sleep; but still he bore a compassionate heart towards them, and would often bewail their condition. Though some of the townsmen and others, thought some prosecutions were malicious and unreasonable, not fit to be named, yet he freely forgave all as an offence against himself, and affectionately prayed for their repentance and the pardon of their sin against God; oft saying, "If this or that be the worse they can do, we shall shift well enough." He had in some considerable degree, learned that hard lesson our Lord teacheth, Matt. v. 44, "But I say unto you, love your enemies, bless them that

curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." This, this is a great height of true christianity, to do good, and endure evil; bear our cross, and follow Christ with patience and self-denial.

6. He was very faithful to his friends, and looked upon the bond of friendship as sacred, and not to be violated, whether in the business of counselling, or keeping secrets, or preserving and discharging the trust reposed in him; nor was this unimportant, or from persons inconsiderable. He would put himself to much cost, many troubles, and some inconveniences, rather than seem by negligence to falsify his word, or in any respect to fail of his duty; as many instances might prove. It was conscience of his duty towards God, that awed his spirit in those cases, wherein no mortal could detect or punish him for neglect. He was extremely obliging in his deportment, very engaging in his discourse among those with whom he could be free, instructing the ignorant, indulging the weak, by words or carriage manifesting his dislike of sin, but encouraging those that discovered any spark of true piety, however they might differ from him in some things; for he was of a catholic spirit.

7. He was very humble and self-denying, which was the fine ornament of all his other graces and eminent qualifications; this indeed was his master-piece, he had always very mean thoughts of himself and his own undertakings, disrelishing others' commendations of him; which indeed were to him *instar fulminis*, like a thunderbolt, as a German divine said of men's praises; yea, he would even cover his face with shame, and modestly blush, when any spoke well of him; his maxim was rather to be, than seem good; not affecting triumphs (as Pompey did) but approving his

heart to God ; being more pleased with God's gracious acceptance, and the consciousness of his own integrity, than aspiring at the favour of the great or the applause of the vulgar ; though scarcely any had such general approbation or flocking after them ; yet his spirit was not elated or lifted therewith. In him was verified that observation, " That honour is like a shadow, which being pursued, flies away ; but the more a man flies from it, the more it follows him." He could never be persuaded to print any of his productions, though he was often solicited to do this ; for he judged nothing that he did worthy of being exposed to public view ; he so far disliked the humour of ostentation, that he abstained from doing that which might have been profitable to the church. Though his sermons were elaborate and judicious, yet they were full of pathos, which he desired to be conveyed only to the ears and hearts of his hearers. His modesty even locked up his lips in company, unless he had a just call to speak ; and he spoke with great discretion, and as much humility and submission to better judgments, but always with great advantage to his hearers. He was mild in his censure, and spoke well of the humble and well-meaning undertakings of others ; he commended all who in any thing were praiseworthy, and envied them not that honour which was due to them.

8. He was much and mighty in prayer ; he had an excellent gift in confessing sin, petitioning for mercy, and thankfulness to God for mercies received. He did with applicable and proper scripture expressions wrestle with God in prayer : oh ! how frequently and fervently did he pour out his supplications before the Lord with sighs and tears and throbbings of heart. He had a large measure of the spirit of adoption, and was usually copious in the duty of prayer, especially upon extra-

ordinary occasions. Though he had long used to go to God alone, yet in his last sickness he was more constant in closet prayer. His wife and children coming to him, have often found him upon his knees : and the Lord gave him many signal impressions upon his spirit, and remarkable returns of his prayers. Many years ago, when his wife was dangerously sick at Godley, in Yorkshire, nigh to death, he told her she must not die at that time ; she demanded of him, why he thought so ? He answered, “ because my heart is much enlarged in prayer to beg for thy life ; ” accordingly God raised her up at that period. And he hath oft taken notice of the frame of his spirit in prayer for sick persons ; and hath formed his opinions of the issue from his straitness, or his enlargedness, and it hath often proved according to his presages.

9. He had a great measure of faith, both as to soul concerns, and temporal affairs. As to the former, God hath helped him in spiritual troubles to trust him in the way of a promise, and at last elevated his faith into a *plerophory*, or full assurance. As to the latter, he was trained up in the life of faith many years ; having a wife, and nine small children, being turned out of all, having nothing before hand, and knowing not in an ordinary rational way, where his subsistence must arise ; all this put his faith hard to it : yet committing himself and his family into God’s hand, he was wonderfully supplied, as if he had been fed with ravens, or like Israel in the wilderness. O man ! great was thy faith ! O Lord ! great was thy bounty ! It is true, he was often afraid of being chargeable with discontent and murmuring ; but he summoned up his spirits, saying to his wife, “ Let us pray and wait on God, he never failed us yet, come let us trust him ; ” this he spake with great alacrity ; and he oft took

notice, that in extremities God sent a seasonable supply by unexpected means ; help came in so strangely, that he resolved to set down punctually what he received, and of whom. He said once to a friend, "I cannot but wonder how God sends in money just as I need it, he drops it into my hand by sixpences and shillings most seasonably ; and the review of these circumstances much strengthens my faith, and engages me to thankfulness." This course he had followed for above twelve years, and advised his friends to do the same. From multiplied providential interpositions he gathered great encouragement, he often wondered at the unaccountable provision God made for him and his.

10. He was of an amiable temper, much disposed to peace, both in sacred and civil things. He was not willing to fall out with any, and it was strange if any fell out with him, for he gave no just occasion at any time. Testimonies and instances might be produced wherein he complied to the utmost extent of what he judged lawful, to avoid giving any offence, and sometimes receded from his right for the sake of peace. If is true he was a man of contention, as the prophet Jeremiah was, but it was his grief and made him cry, Woe is me ! And besides, it was rather passively than actively that he was so ; men contended with him, rather than he with them, and it was in the matters of his God and conscience ; and he was resolved to obey and please God rather than men. In this he was as a sturdy oak, in other matters, a bending ozier. If any time he was angry at others, yet anger did not ferment into malice, or long rest in his bosom ; he sought reconciliation with them ; and if any had taken offence at him, he sought to win them by conciliatory means and methods of kindness ; yea, he was not only a peace-keeper, but a peace-maker to his power, recon-

ciling neighbours that were at variance; not by sitting with them in the alehouse, (as the manner of some is) but by christian advice, counsel, and prayers, healing differences in God's way. He preached an excellent sermon upon mutual love, from Ephes. v. 2, an excellent duty, having an excellent pattern. In the management of this subject he discovered an admirable spirit, full of gentleness, sobriety, and moderation; he sought to calm men's minds, and lay the the storm of passion, that the word might take place, for "the fruit of righteousness is sown in peace of them that make peace," James iii. 18.

11. But though he was of a peaceable spirit, condescending to any thing lawful for the sake of peace, yet not so facile, flexible, and wire-like as to be drawn a hair's breadth from truth, or well-fixed principles; he was *magnes et adamas*, an attractive loadstone, yet an impenetrable adamant in the cause of God. He well understood his own latitude, and as he would not groundlessly withdraw under the influence of a volatile spirit, so he would not be led aside into sin to please a friend, or prostitute his conscience to men's fancies. Others might perhaps judge it a needless preciseness, perverseness, or obstinacy; but he could not turn his sails to their wind, or dance after their pipes, though he had many temptations on all hands from great and small; but he was of blessed Paul's mind and practice, Gal. ii. 5, "To whom we gave place by subjection, no not for an hour; that the truth of the gospel might continue with you." And if he died not a martyr for, yet a confessor of, and witness to, the truths that concern Christ's kingly office over his church, and especially his right to appoint what laws, order, officers, and ordinances he pleaseth, as one of his last sermons abundantly demonstrates: he was faithful unto death,

and now receives a crown of life. It might be said of this man of God, as was said of Erasmus Sarcerius: “Lucebat in hoc viro commemorabilis gravitas et constantia, non minas, non exilia, non ullam ullius hominis potentiam aut vim pertimescebat. Pene dixerim, solem facilius de cursu dimoveri potuisse, quam Erasmum a veritatis professione.*—*Melch. Ad. Vit. Sarc. p. 326.*

12. He made daily great proficiency in learning, grace, and holiness; having laid a low foundation, he built a stately, visible superstructure. It might be said of him as the apostle said of the Thessalonians, “That his faith did grow exceedingly, and his love to Christians abounded.”† The pearl grew too large for the shell; his head soared above the clouds, and his heart mounted heavenwards. And as he grew in faith, love, meekness, zeal for God, endearedness to souls; so above all, in humility, self-denial, and contempt of the world; as he travelled up and down to do good, so he travailed in birth over poor perishing sinners. Possibly some may think Mr. Heywood took too much upon him, and was too sedulous in his indefatigable labours, both in the face of danger, and to the hazard of his health; but as to the one, Calvin’s apology was his, *Would you have me found idle when my Lord cometh?* As to the former, his proceedings and conduct were sanctioned by a like instance in the life of Olevian, who asked the people, Whether he must suspend, or supersede his preaching at that time for fear of danger? Or, whether they desired to hear him as formerly? All the people with hands lifted up, and loud voices cried out, *Imo hoc, imo hoc, et per Deum te oramus, ut pergas concionari.*‡ We

* There appeared in this man an admirable steadiness and constancy which dreaded neither threats nor exile, nor any power or violence of man. I may almost say, that the sun might more easily be diverted from his course, than Erasmus from a declaration of the truth.

† 2 Thess. i. 3.

‡ *Melch. Ad. Vit. Oliv. p. 600.*

beseech thee to preach. Thus the necessities and importunity of the people extorted work from the subject of these memoirs; his heart was upon it, and being engaged, he regarded not any plausible arguments deduced from flesh and blood, or self-preservation. His last sermon preached at a friend's house in the parish, was a swan-like song, pithy and sententious, ardent and affectionate; so that as before, he had exceeded others, he then exceeded himself; as if he previously knew that it was the last. Thus his last was more than his first; and the nearer the centre, the quicker was his motion. He abounded in matter, as if he was at a loss for time for the remainder of his work, that he might despatch it all and be at rest.

13. He was very charitable to the poor, and such as were in real necessity. And though his small revenue, and constant charge, did somewhat bind his hands, yet he could not restrain his spirit; he drew out his soul to the hungry. And indeed true charity is seated rather in an expansive heart, than a liberal hand; the imprimis of a willing mind finds acceptance, when the items of alms run but shallow. And to his power, many will bear record; yea, beyond his power he was willing;* freely welcoming objects of pity, stirring up his hearers to free contributions, especially on behalf of the pious poor, whereby the bowels of many were refreshed by this brother. And hence it was, that as he had sowed bountifully, he did then, and much more doth now, reap bountifully; "For the liberal soul shall be made fat; and he that watereth, shall be watered also himself."†

14. He was a great admirer, and an able preacher of the glorious gospel design, especially in the giving of Christ. And indeed this he made his τὸ ἔργον, the

* 2 Cor. viii. 12, 3.

† 2 Cor. ix. 6. Prov. xi. 25.

main scope of all his preaching. It is true, he did often preach law and terror to awaken men's consciences, and drive them out of themselves to Christ. He did often press duty in a circumspect, exact, and holy walking; and urged a spiritual, and diligent worshipping of God; but still demonstrating, that Christ is the end of the law for righteousness to every one that believeth.* It was his element, and most agreeable to his evangelical spirit to know and preach nothing but a crucified and glorified Redeemer. He enlarged much on the gospel mode of justifying a sinner, by the imputation of Christ's perfect righteousness through faith.† His active thoughts ran still upon this theme, sleeping, and waking; so that once, many years ago, he was heard in his dream to say, *there are vast heaps of free grace*. His heart was greatly enamoured with the love of God in sending Christ; as appeared to the satisfaction, profit, and wonder of many, from a sermon he preached the year in which he died, on Rom. v. 8. This was the proper sphere in which he moved; and few dived so deep into that unfathomable ocean of love which passeth knowledge, as he did.‡

15. He was a zealous defender of truth, and impugner of errors; he strenuously "contended for the faith once delivered to the saints."|| He much delighted in the form of wholesome words, and loved not new coined phrases, which are apt to amuse men's minds, and instil into them poisonous principles. He loved and used sound speech that cannot be condemned, as well as sound orthodox truth; standing at an equal distance from Arminians on the one hand, and Antinomians on the other. He had a wonderful sagacity in discerning persons, things, and doctrines that swerved from, or agreed not with the scripture dialect. He

* Rom. x. 4. † 1 Cor. ii. 2. ‡ Eph. iii. 19. || Jude, 3.

kept close to the analogy of faith; yet he was not against proficiency, or cautious extension of knowledge. He had well studied the Arminian controversy, and told some friends, that if the Lord should recover him, and lengthen out his life, he had a design to write something on that subject, which might, perhaps, have given further light in the controversy. For as his genius led him that way, so he had the advantage of many years' intimate converse with that aged and learned divine, Mr. Thos. Johnson, of Halsall, a man of great ability, and unwearied application to study, a non-such on those points; but he told Mr. Heywood his intimate friend, that it much repented him, because he had spent so much time in reading books, and studying controversies, which might have been more profitably employed in conversing with, and instructing his ignorant and worldly minded neighbours. Let ministers think of this, for one soul won to God by personal conference, will tend more to God's glory, and a minister's comfort, than a thousand notions obtained by reading. Howbeit, a due mixture of a contemplative and active life, must needs be the best.

16. He was exemplary in his relative connections. He was an obedient child, an exceedingly kind husband, an indulgent tender-hearted father, an affectionate master, a faithful friend. He maintained a paternal awe, authority, gravity, mixed with gentleness and lenity, and both with incredible prudence, so that those connected with him, had not occasion either to slight him, or to be discouraged by him. He instructed them with faithfulness; admonished them with tenderness; prayed for them with faith and fervency, and walked before them with a holy exemplariness and sincerity. As God had made him a Nathaniel, Godwards; so he was a Joshua, resolving that "he and his house should

serve the Lord.”* It is a true maxim, that he who is not relatively good, is not really good; but he was faithful in the discharge of duty in every relation. He kept his children much at home, being very jealous lest they should meet with temptations abroad, which occasioned many cares and prayers about their disposal.

17. He attained to a considerable measure of assurance. Though he had walked in darkness, and saw no light in his first convictions; yet staying himself on the Lord his God, he at last shone upon his soul with the light of his countenance, and he walked many days through much darkness with the candle of God shining upon his head.† How frequently in prayer did he express his joy and gratitude for everlasting consolation and good hopes through grace relative to his own salvation! But the infinitely wise God, after he had enjoyed many delightful days, thought fit to withdraw his wonted religious enjoyments, and left him under some doubts and dissatisfaction. For, about two months before he died, one Lord’s day, as he and his family were sitting together, he told his wife with tears in his eyes, that he had great trouble concerning his spiritual state, and some doubts about his condition, desiring her to pray for him. Yet the Lord dispelled those dark clouds, and in due time did graciously shine into his soul with the beams of his love. Thus God is a free agent, and doth not always entail comfort upon sincerity, but sometimes the best of God’s children suffer eclipses: such sad days, however, lead to self-searching and deeper humiliation, and such shakings tend to firmer establishment; yea, such discouragements are often attended with more enlargement, such dark spots in a Christian’s evidences produce

* Josh. xxiv. 15.

† Isa. l. 10. Job xxix. 3.

more clearing of them up. God hereby hath more glory, and heaven will be sweeter.

18. He had a strong persuasion of God's care of his numerous family, both in point of education and provision. As God had mercifully looked after them in his lifetime, so he conceived great hopes of their supply after his decease. It is true, he had some temptations, and sad thoughts of heart concerning them ; but at last faith gained the victory over unbelief, and having left his mournful partner with her better husband, and his fatherless children with their heavenly parent, he was tranquil, and these thoughts did not prevent his cordial welcome of his dearest Lord, when he summoned him by death. He had by faith and prayer devolved the care of them upon the Lord, and he freely acquiesced in his good providence about himself and them. On Tuesday before he died, getting into his bed, his breath being very short, his wife broke out into sore weeping ; to whom he said, "Be not troubled, God will provide necessaries for thee and thy posterity for ever : " which brings to mind the anecdote of Bucer, who dying, stretched out his hand, with his eyes lift up to heaven, saying, *Ille, ille regit et moderatur omnia*—"He, he alone rules and governs all things : " and the event in the present instance hath abundantly answered the good man's prediction and expectation.

19. It is remarkable that he had his desire in a leisurely, lingering death. He had often expressed his willingness (if that were God's will) that death might come on gradually, and not surprize him ; he even prayed that he might be long in his sickness, and also that he might be sensible to the last : the Lord condescended to hear him in both these things. He had been long habitually prepared, but he desired to be actually ready : for it is an important concern to die

and go into another world, a world of spirits. This good man had frequent warnings, and continued strong in his intellect all the time of his illness. On Friday night, his brother-in-law coming to him, asked him if he had made his will; he answered, no: he desired to have his son Nathaniel at home when he did that. But he perceiving that he was weakening apace, and that his time would not be long, being urged again, he willingly consented, and sent for a clerk, and despatched that worldly concern the same night; then he was in perfect composedness of mind, there being but one night more intervening before his death.

20. As he was highly qualified with personal accomplishments, christian graces, and ministerial abilities, so God gave him favour in the sight of all with whom he had intercourse. It is true, he had adversaries, but it was for the matters of his God, wherein his principles led him to act differently from them; yet even those commended him for his abilities and preaching. At death, some that had been bitter enemies to him, were well reconciled to him; one instance was very remarkable, a Mr. Brownlow, an old gentleman, that lived in the town, had conceived a bitter grudge against Mr. Heywood, after king Charles's return, because he would not read the common prayer; but on his death-bed he sent for Mr. Heywood, and entreated him to go to prayer with him; and when Mr. A. the vicar, would have come to read the common prayer, he would not suffer him; but would not part with Mr. Heywood while he lived.

Thus I have given a brief narrative of what was memorable in this holy man of God, and imitable by us; I may say to every one, "Go thou and do likewise." Let Christians pray that God would send forth

many such labourers into his harvest and succeed their labours, and let them learn to improve such advantages, that they may give a good account of them at last.

A Letter sent by Mr. Nathaniel Heywood to a Christian Friend, on the Death of his pious Wife.

Dear Friend,

May 1st, 1675.

I received yours of Jan. 30th, long since, and would have answered it much sooner, but that I had some intentions, and was not without hopes, of accomplishing them, not by writing, but by coming to you at your appointed time in March last; but being prevented, and now having such pains of body, through my old disorder, which makes me very incapable of riding far, that I am not certain of seeing you this summer, though I propose and shall endeavour after it; I can now forbear writing no longer, nor can I further delay that which I account my duty, till I come over; I give you hearty thanks for your kind and valuable letter, whereby I was much refreshed in those my late troubles, which indeed were many and heavy; yet in such a cause, and for such a Master did I suffer, that I must needs say, they were light and easy. Oh! that God may have the glory, and others be encouraged! As sufferings for Christ did abound, so consolations abounded by Christ. Let the world know, that suffering for Christ is the very element in which love liveth and exerciseth itself and his choicest cordials are reserved for such a time. I was in a great measure a stranger to the comforts and sweetness of

christianity, till I was singled out to bear the cross ; but am now well satisfied, that what I have suffered and still do suffer for, is Christ's truth ; because he was pleased to seal my sufferings with the sweet sense and experience of unspeakable joy and peace ; and I know he will not put his seal to a blank paper, nor will he be a witness to a falsehood. Had not some great persons interposed by their interest and authority, I had certainly gone to prison at that time when I was taken by soldiers : and at the sessions shortly after, had not God raised up other friends, (some of them Justices) to frustrate the purpose and design of my cruel enemies, who would have sent me six months to prison the sessions before, for living within five miles of this town ; yea, would have convicted me among recusants, for not coming to this church—my lot would have been imprisonment ; but it pleased God by a special providence, to prevent that also. But, alas ! all these troubles are nothing to what I am now mourning under, the loss of public liberty ; to have a closed mouth, dumb and silent sabbaths ; to be cast out of the vineyard as a dry and withered branch, and to be laid aside as a broken vessel, in which there is no pleasure—is a sore burden which I know not how to bear, my heart bleeds under it as giving a sting and edge to my other troubles and afflictions. This exercise of my ministry, next to Christ, is dearer to me than any thing in the world. It was my heaven, till I reach home, even to spend this life in gathering souls to Christ ; but I must lay even that down at Christ's feet, and be dumb and silent before the Lord, because he has done it who can do no wrong, and whose judgments are past finding out. I am sure I have reason to conclude with the prophet, " I will bear the indignation of the Lord, because I have sinned against him."

Dear Brother,

I hear that it hath pleased God to remove from you the desire of your eyes, and my dear friend. I am heartily sorry for that sore breach in your family, and desire to suffer with you in the loss of your loving and good wife, now gone before (according to the method and order he hath appointed, whose understanding is infinite) whither you are shortly to follow. He that made yesterday to go before this day, and the former generation in birth and life to have been before this generation, and hath made some flowers to grow, and to wither, and to die in May, and others in June—cannot be challenged in the order he observes with us, that one bury another. You know who said, “I was dumb and opened not my mouth, because thou, Lord, didst it.” All things are ordered in wisdom and judgment by your Father; at whose feet your own soul and your heaven lieth, and so the days of your wife. You had her as long as your lease lasted, and seeing her term was come, and your lease run out, you can no more justly quarrel with the great Sovereign for taking his own at his just term-day, than a poor farmer can complain that his master takes a portion of his own land to himself when the lease is expired. And is not he an ill debtor who payeth that which he hath borrowed, with a grudge? Certainly the long loan of such a good wife, an heir of grace, and member of Christ, (as verily I believe) serveth thanks rather than grief and murmuring, when he calleth back his own. I believe you would judge them to be but unthankful neighbours, who would pay you back a sum of money after this manner. I know you would be sorry either to be or to be esteemed any thing like an atheist; and yet not I, but the apostle (1 Thess. iv. 13.) thinks those to be hopeless atheists, who mourn exces-

sively for the dead. But this is not a charge on my part ; some jealousy I have, lest you be overmuch grieved for the loss of such a help-meet ; but you have reason to rejoice, that when a part of you is on earth, another part of you is glorified in heaven, sleeping in the bosom of the Almighty : follow her, but envy her not. For indeed it is self-love in us that maketh us mourn for them that die in the Lord ; because *for them* we cannot mourn, since they are never happy till they be dead, therefore we mourn *for our own private loss*. Take heed then, that in pretending your affection in mourning for your wife, you act out of self-affection ; consider what the Lord is doing in it ; she is plucked out of the fire, and resteth from her labours ; and the Lord in that is trying you, and casting you into the fire, beholding your faith and patience, and delighting to see you in the burning bush and not consumed ; but sending Satan away frustrate of his design. The Lord is laying in one scale of the balance, your making conscience of submission to his gracious will ; and in the other, your affection for your wife : which of the two will you then make to preponderate ? I wish you may come out of the Lord's school wiser and more experienced in the ways of God. It is our happiness that when Christ openeth a vein, he taketh nothing but ill blood from his sick patients ; and when he puts them into the furnace of affliction (and stands by the melting of the metal) he takes away the dross and scum that remained in nature. But it is a sad thing when the rod is cursed, that never fruit shall grow on it ; and except Christ's dew fall down with his summer sunshine, and his grace follow afflictions, to make them to bring forth fruit unto God, they are so bewithered to us, that our bad ground (rank and fertile enough for briars) produceth a crop of noisome weeds.

I am persuaded your losses, cares, sicknesses, &c. are but summer showers that will wet your garments for an hour or two, and the sun of the new Jerusalem shall quickly dry your wet clothes, especially since the rain of affliction cannot stain the image of God, nor cause grace to cast its colour. Oh! learn heavenly wisdom, self-denial, and mortification by this sad loss. I know it is not for nothing, (except you deny God to be wise in all that he doth) that you have lost your partner on the earth. It may be, there hath been too little of your heart and love in heaven; and therefore the jealousy of Christ hath done this; it is a mercy that he contendeth with you; it may be, he hath either been out of his place, or in a place inferior to his worth. O let Christ have the room of you wife; she hath now no need of you, or your love; she enjoyeth as much of the love of Christ as her heart can be capable of. I know it is a dear bought experience to teach you to undervalue the creature; yet it is not too dear if Christ think so. Let me entreat you to consider one thing more (which hath helped me in such like cases more than once,) and I have done: you are hasting after your wife, and shall shortly be with her; it is but a little while, a few days longer, and you must follow her into eternity. By her death take occasion to love the world less, out of which she was taken, and heaven more, whither she is gone before you, and where you shall for ever enjoy her society, and be with Christ, which is best of all. If the place she hath left were any other than a prison of sin, and the home she is gone to were any other than a palace of glory, your grief would be the more rational. But, I hope, your faith in the resurrection of the dead in Christ to glory and immortality, will lead you to dry up your tears, and suspend your longing for her, till

the morning of that day, when the Archangel shall descend with a shout, to gather all his prisoners out of their graves up to himself in heaven.—Dear love to, and fervent prayers for, you and your children.

I am,

Your most affectionate,

And sympathizing Friend,

NATH. HEYWOOD.

PEDIGREE OF THE HEYWOOD FAMILY,

FROM THE TIME OF EDWARD THE SIXTH, TO THE YEAR MDCCCXXVI.

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A

GENERAL TABULAR VIEW

OF THE

PRINCIPAL BRANCHES OF THE FAMILY.



JOHN HEYWOOD, See page 507.

Oliver Heywood.

Richard Heywood,*a* See page 508.

Oliver Heywood,*b* See page 509.

Nathaniel Heywood,*e* See page 512.

John Heywood, Page 509.

Eliezer Heywood,*c* Page 510.

Eliezer Heywood,

Nathaniel Heywood.

Benjamin Heywood.

Samuel Heywood,*d* Page 511.

Isaac Heywood,*d* Page 511.

Arthur Heywood,*f* Page 513.

Benj. Heywood,*f* Page 514.

Nath. Heywood,*f* Page 514.

The Genealogy given in Detail, to which References are made in the preceding Epitome.

JOHN HEYWOOD, of Heywood Mill, Waterside, = daughter
in the parish of Bolton-le-Moors, living there in the of — Seddon of Prestalee.
time of Edward VI.

Oliver Heywood, = Alice, daughter of — Hulton of Breightmet, in the parish of Little Lever, in the parish of Bolton-le-Moors, Bolton; sister to Adam Hulton, of Northampton, V.D.M. Nath. Hulton of Newington Green, and where he had a small estate. He lived to about the Judith wife of Heavard, were children of the said Adam Hulton.
age of 70 years, and died in or about 1623.

Rd. HEYWOOD. John Heywood, Ths. Heywood Isabella, 1st wife, = John Heywood, of = Joan, 2d wife, sis. = James Horrocks Mary Heywood,
wood, born died young, sister of Roger Chapel-house Lit- ter of James Ma- of —, in the born Ap. 1601, &
1592, died Feb. 20th, Barlow; married the Lever; died son, died Dec. 13, parish of Dean, died unmarried in
1600. 1627; died, *sine* July 30, 1630, 1691. 2d husband. 1635.
young. *pueris*, 1667. aged 77; buried at Bolton.

John Heywood, born Dec. 22, 1678; baptized 24th: Nathaniel Heywood, baptized June 22. 1630; died
his father being 75 and his mother 34 years of age. young, buried at Bolton.

Alice Critchlaw, = RICHARD HEYWOOD a of Little Lever, yeoman; = Margaret, 2d wife, daughter of — Brereton; only daughter of — Critchlaw of Longworth, in the parish of Bolton. She had 4 brothers. The eldest, Wm. Critchlaw, died of wounds received at Wigan in the Civil Wars. The names of the 2d and 3d were Francis & Hugh. The youngest, Rph. Critchlaw, Esq. acquired a fortune in trade and became a justice of the peace. She was the first wife of Richard Heywood; born in 1593; marrd. in 1615; died at her son's house at Northowram, April 22, 1637; and was buried in Holdsworth's chapel, south side of Halifax church.

Richard Heywood, of —, only = Alice, daughter surviving son and heir; died of Robt. Crompton of Darcey March 25, 1675, aged about 24. Lever.

John Heywood, only child, died an infant, June 1, 1675, 2 months after his father; he was the last male descendant of John Heywood, elder brother to Oliver and Nathaniel.

Thomas Heywood of Virginia. He went thither with Capt. Langden in 1679.

Nathan Heywood. Died at Little Lever, sine pueris, 1685.

John Heywood, Thos. Crompton, = Hannah Heywood, married in 1643; had 14 children, but she only left 4 living. She died Dec. 4, 1673.

Nicholas Hunt, = Mary Heywood; of Horwich; he died 1648, leaving only 1 daughter, who married Jas. Worsley of Rivington.

John Heywood, = Mary Ramsbottom, eldest surviving son; went to the West Indies, and died at Barbadoes in Sept. 1664, aged about 40.

List of Rich. Heywood's children continued.

Wm. Whitehead = Esth. Heywood, daughter of Bent-hall, in Lothersdale in Craven; died in Nov. 15, 1671. * dren.

Samuel Bradley = Alice Heywood, daughter of Ainsworth, died May 9th, 1677; had six children.

Alice Heywood, = Josiah Heywood, youngest son, died in Barbadoes without issue, in 1664, aged 26.

Peter Rothwell, = Mary Heywood, sister & co-heir of Darcey Lever, was buried at Bolton, July 14, 1719, aged 68. * 1728, aged 68.

James Lomax, = Esther Heywood, sister and co-heir of Richard Heywood; born in 1661, married Jan. 21, 1680, * had 7 children.

Elizabeth, 1st wife, daughter of John=OLIVER HEYWOOD, of Coley and Northowram, in the parish=Abigail, 2d wife, daughter of Jas. Crompton Angter, who was ejected from the living of Halifax, V.D.M. the second surviving son. Born at Little of Denton in Lancashire, by the Act of Lever, March 1629; baptized at Bolton, the 15th; of Trinity Coll. Uniformity, 1662; married April 25, 1655; died May 26, 1661, about 27 years of age.

Curate of Coley chapel, whence he was ejected by the Uniformity Act, 1662. After having done and suffered much in the cause of Nonconformity, he died at his house at Northowram on the 4th of May, 1702, and was buried in Holdsworth's chapel, south side of Halifax church. His Will bears date, April 28, preceding.

JOHN HEYWOOD, eldest son,=Elizabeth, daughter ELIEZER HEYWOOD Nathaniel Heywood, born at Northowram, April 18, 1636; entered as a student for the ministry among the Nonconformists, at Mr. Frankland's academy at Natland, May 26, 1674; ordained Aug. 24, 1681; tutor to Thos. Westby, of Ravenfield, Esq. Nov. 18, 1684; minister at Rotherham, March 14, 1693, still residing at Ravenfield; removed thence to Pontefract, where he exercised his ministry many years, and died at Balfield, near Sheffield, and was buried at Hansworth, Sept. 6, 1704, aged 48.

of — Stacey of Sheffield, married at Darton, Oct. 2, 1694; died a widow, April 15, 1721.

3d and youngest son; born at Northowram, Aug. 7, 1659, and died there in his infancy.

Timothy Heywood, of Sheffield,=Hannah, daughter of=William Marsden, of Elizabeth Heywood, Bridget Heywood, apothecary; born Dec. 13, 1695; she had her Sheffield, attorney-at-law, 2nd husband. 21, 1718, aged 22. baptized by Mr. Tim. Jollie, of thirds on the Lever Estate. Sheffield, Jan. 1, 1696; died s.p. Sept. 25, 1718; and was buried at Hansworth, near Sheffield: had been married only six days.

born at Northowram, April 18, 1657; entered as a student for the ministry at Mr. Frankland's academy, along with his brother John, May 26, 1674; ordained at Attercliffe, April 21, 1687; minister at Walling-Wells, 1691; died minister of Dronfield, in Derbyshire, May 20, 1730, and lies buried in Dronfield church.

1	2	3	7	4	5	6	8		
Oliver Heywood, born at Dronfield, 8th March, baptized 14th, died 16th, 1701.	Bridget Heywood, born 7th of June 1702, baptized by Mr. Prime, 16th; died 5 weeks before her mother, in her 11th year.	Isaac Wyld, apothecary — brother to Dr. Wyld, master of the grammar school in that town, died May, 1760.	Elizabeth Heywood, born at Carlton, July 15, 1703; baptized by Mr. Denton; died Aug. 31, 1758; had 8 children.	Eliezer Heywood, only surviving son and heir; born at Dronfield, Oct. 8, 1710; was many years minister at Mansfield, in Nottinghamshire; and died there July 22, 1783.	Jane, daughter of Sam. Shaw, of Dronfield and Mansfield, V.D.M. born at Darley, Jan. 15, 1730; married Nov. 6, 1751.	John Heywood, born at Carlton, Sept. 2, 1704; baptized by Mr. Prime; died 15, 1730; married Nov. 6, 1751.	Helen Heywood, born 1707; died in her infancy.	Hannah Heywood, born 1708; died unmarried in 1740.	Oliver Heywood, born 1711; died in 1712.

SAMUEL HEYWOOD, d	Eliezer Heywood, 2d son, born June 10, 1756; baptized by Dr. S. Eaton, 26th; settled in North America.	Mary Heywood, born August 14, 1758; baptized by Dr. Eaton, 13; living unmarried at Mansfield, 1817.	Bridget Heywood, born August 14, 1758; baptized by Dr. Eaton, Sept. 3; living unmarried at Mansfield, May 10, 1784.	Charlotte Heywood, born May 6, 1762; baptized by Dr. Eaton, June 30, by Dr. Eaton; living unmarried at Mansfield, 1817.	William Paulson, surgeon.	Jane Heywood, born 11th of July, 1765; baptized by Dr. Eaton, Aug. 14; married 1803; living 1817.	ISAAC HEYWOOD, d
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William Heywood Paulson, eldest son, born June 1, 1805; baptized by Mr. Bull, August 9th.

Eliezer Heywood Paulson, born Nov. 8, 1806; baptized by Mr. Bull, Dec. 12.

SAMUEL HEYWOOD, *d*=Ann, daughter of Jn. Smith, mayor of Newark, 1763; born Dec. 7, 1752; married June 12, 1780; died a widow at her son-in-law's, Rev. R. Astley, Halifax, Feb. 5, 1825, aged 72. Mar. 4; died July 25, 1789.

Mary Anne Rice, 1st wife, = Isc. HEYWOOD, *d* youngest son, = Maria, 2d wife, daughter of Henry Hollings, of Nottingham, Esq. married in 1806; went to the East Indies, but returned, & was residing at Mansfield, 1817. died Feb. 11, 1814.

Oliver Heywood, born at Nottingham, May 14th, 1781; baptized by Mr. Walker; died March 1, 1782.

Samuel Shaw Heywood, born 25th Oct. 1786; baptized by Mr. Walker; died Jan. 9, 1787.

Eliezer Heywood, Gent. = only surviving son and heir. The eldest male descendant of John Heywood, of Heywood Mill, temp. Edward VI. born April 26, 1788; married August 25, 1814; and living at Caldecott, 1817.

Mary Butler, daughter of late of Halifax, now of Gloucester, 1789; baptized by gent. of Caldecott, Cambridgeshire. = Richard Astley, = Ann Heywood, born at Nottingham, Sept. 10th, 1789; baptized by Mr. Walker, 23d, and married Feb. 11, 1812. V.D.M.

Mary Heywood born at Caldecott, October 5th, 1815.

Samuel Heywood, eldest son, born Sept. 9, 1807; at Mansfield; baptized Oct. 9, by Mr. Bull; died April 30, 1815.

Maria Heywood, born Aug. 31, 1809, living in 1817.

Isaac Heywood, born Feb. 19, 1812, living in 1817.

Henry Heywood, born Oct. 5, 1813; died in his infancy.

son of Richard and Alice Heywood, of Little Lever, born Sept. 16, 1633; Vicar of Ormskirk, Lancashire, of Wood, in Eccleston. from which he was ejected in 1662. Died at Ormskirk, Dec. 16, 1677; and was buried in the chancel of the church at Ormskirk.

NATHANIEL HEYWOOD, = Elizabeth, daughter of — Parr.

Nathaniel = Isabel, 1st wife, = Rebecca, 2d wife, = Mary, 3rd wife, Rich. Heywood, Elizth. Heywood, = Saml. Park. Ann Heywood, = — Cryer.
 Heywood. daughter of — daughter of — daughter of — of Liverpool, 2nd born at Godley, —
 Lynford of Brinscaves, of War- Freeman, of Li- son, born August parish of Halifax.
 caves, nr. Black- ington, died 28th 25, 1661; died without issue, in
 burn; died in before 1693; bu- verpool, died 28th Nov. 12, 1702.
 childbirth of her ried April 30th, Nathanial Park.
 only son, 1695.

Benj. Heywood, = Ann, daughter of General Ar- William Heywood Elizabeth & Mary
 of Drogheda, in thur Heywood, died an infant; Heywood died un-
 Ireland, only sur- Graham, only child buried May 13th, married.
 viving son, born county of Ar- by 2d wife, 1708.
 at Ormskirk, in magh; survived died young
 1692. He was a her husband ma- ny years.
 merchant and land-steward to several gentle-
 men. He died men. He died
 aged about 30.

List of Nathaniel Heywood's Children continued.

Catherine Hey- = Shardley. Dorothy Heywood. Mary & two other
 wood. died without issue, children died in in-
 fancy.

ARTHUR Charles Caldwell, = Elizabeth Wm. Stewart, = Mary BEX. HEY- Isabella Heywood, Ann Heywood, Charity & Sidney NATH. HEY-
 Heywood of Dublin. Heywood. Cty. Tyrone. Heywood. wood.f
 wife of Richard Digsoin, Dublin. Heywood, and an- wood.f
 Fisher, of Stane, other Daughter, died unmarried.
 County of Dublin.

ARTHUR HEYWOOD, *f*=Sarah, 1st wife, daughter of Samuel Ogden, of Liverpool, = Hannah, 2nd wife, daughter of Richard Milnes, of Wakefield, merchant, by Penelope his wife, daughter of John Pemberton, of the same place, and co-heir with Bridget Pemberton, his wife; born at Wakefield, August 3, 1723, married there, April 26th, 1750.

James Mason, of Shrewsbury = Sarah Heywood, only issue of the first marriage.

James Mason, unmarried.

Sarah Mason, wife 1st of General Blundell, 2nd, of the Count de Mesnard.

Mary Mason, wife of Fran. Trench, of Goswell, Esq. brother & heir presumptive of Lord Ashtown. — *

Richard Heywood, = Mary, daughter of Lark-hall & Liverpool, of Wm. Earle, of Stanley-hall, near Wakefield, Esq; died *s. n.* May 3, 1800, aged 59, buried in her husband's church Liverpool.

Benj. Heywood, of = Elizabeth, 2d daughter & co-heir of Jas. Hobson, York, gent. and widow of Wm. Sergeantson, of Hanlith, in Craven, Esq.

Arthur Heywood, of Liverpool, born there, 1753.

John Pemberton = Heywood, Wakefield, Esq. Barrister-at-law, & one of his Majesty's Justices of the Peace, living, aged 73.

Margaret, daughter of Pet. Drinkwater, of Irwell - House, parish of Prestwick, Lancash. Esq.

Anna Maria,

& Bridget Heywood, both died unmarried.

Eliz. Heywood, Mary Heywood, Arthur Heywood, Hannah Heywood, born at Wakefield, born at Wakefield, born at Wakefield, married to the Rev. Edw. Hawke of Brookshank, Vicar of Tickhill. King's own reg. of dragoons.

Margaret Peter Heywood, wood, born at Wakefield, Oct. 18, 1799.

Rich. Heywood, born wood, Dec. 21st, 1801.

Oliver Heywood, born July 24, 1804.

Anna Maria, wife of the Rev. Henry Gylby Lonsdale, Rector of Bolton. juxta Bolland.

BENJAMIN HEYWOOD, *f* of Liverpool, merchant, = Phebe, daughter of Samuel Ogden, of Liverpool, merchant, sister to Sarah, 2nd son; born at Drogheda; died at Liverpool, 1795.

Samuel Heywood, = Susannah, Ben. Arthur Heywood, Ann Natlaniel = Ann, daughter Sarah Heywood, Phebe Sarah & Ed-
of London, Esq. daughter of Heywood, of Heywood, of T. Percival, wife of Rd. Bright, Heywood, wood & Hey-
Sergeant-at-law, J. Cornwall, Manchester, Birch, of the Haz- Liverpool, and of Manchester, of Bristol, mercht. wood died in
& a Welch Judge, of London, merchant. les, Lancashire, M.D; married died lately at an infancy.
eldest son & heir. Esq. M.P. —* June 24, 1791. advanced age.—*

Phebe Heywood. Ann Heywood. Isabella Heywood. Benjamin Elizabeth Nathaniel Thomas Richard Ann Heywood, born Dec. 21st,
Heywood. Heywood. Heywood. Heywood. Heywood. Heywood. Heywood. 1801; died Feb. 14th, 1802.

NATHANIEL HEYWOOD, *f* = Anna Maria, 1st wife, = Mary, 2nd wife, daughter of Sir Richard Hughes, Bart. Capt. of Southampton, Esq. Lieut. Colonel in the Army; Gent. of the daughter of Gen. Bowles. in the Navy, widow of Thomas Collingwood, Captain and Bedchamber to the Duke of Gloucester. Admiral in the Royal Navy.

Rev. Wm. Heywood, = —, Daughter of William Peter Heywood died un- George Stanley Heywood, = —, Daughter of — Mor-
in the established church; born Reynolds, of Mitford, Hants. married. George Heywood born at Anna Maria Heywood.
at Cuffnells, in the New Forest, Esq. Lymington.

William Heywood, son and Henry Heywood, born at Edmund Heywood, born George Heywood, Clergyman. Anna Maria Heywood, wife
heir, Capt. in the Lancashire Mitford, Capt. in the Hants Navy. at Mitford, Capt. in the of Edgewcombe, Rector
Militia; born at Chelsea. Militia. of Backland, Devonshire.

ERRATA:—Page 504, Line 15, for 'you' read 'your.' Bottom of page 512, for 'Stane, county of Dublin,' read 'Slane, county of Meath,' and for 'Digsoin,' read 'Aigoin.'