# MEMOIR OF SAMUEL WARD.

THE writer whose sermons and treatises I have undertaken to preface by a historical memoir, is one comparatively unknown to most readers of English theology. This is easily accounted for. He wrote but little, and what he wrote has hitherto never been reprinted. Owen, Baxter, Gurnal, Charnock, Goodwin, Adams, Brooks, Watson, Greenhill, Sibbes, Jenkyn, Manton, Burroughs, Bolton, and others, have been reprinted, either wholly or partially. Of Samuel Ward, so far as I can ascertain, not a word has been reprinted for more than two hundred years.

How far Samuel Ward's sermons have deserved this neglect, I am content to leave to the judgment of all impartial students of divinity into whose hands this volume may fall. But I venture the opinion, that it reflects little credit on the discretion of republishers of old divinity that such a writer as Samuel Ward has been hitherto passed over. His case, however, does not stand alone. When such works as those of Swinnock, Arrowsmith on John i., Gouge on Hebrews, Airay on Philippians, John Rogers on 1 Peter, Hardy on 1 John, Daniel Rogers on Naaman the Syrian (to say nothing of some of the best works of Manton and Brooks), have not been thought worthy of republication, we must not be surprised at the treatment which Ward has received.

As a Suffolk minister, and a thorough lover of Puritan theology, I should have been especially pleased, if it had been in my power to supply full information about Samuel Ward. I regret, however, to be obliged to say that the materials from which any account of him can be compiled are exceedingly scanty, and the facts known about him are comparatively few. Nor yet, unhappily, is this difficulty the only one with which I have had to contend. It is an unfortunate circumstance, that no less than three divines named

"S. Ward" lived in the first half of the seventeenth century, and were all members of Sydney College, Cambridge. These three were, Dr Samuel Ward, master of Sydney College, who was one of the English commissioners at the Synod of Dort, and a correspondent of Archbishop Usher;—Seth Ward, who was successively Bishop of Exeter and Salisbury;—and Samuel Ward of Ipswich, whose sermons are now reprinted. Of these three, the two "Samuels" were undoubtedly the most remarkable men; but the similarity of their names has hitherto involved their biographies in much confusion. I can only say that I have done my best, in the face of these accumulated difficulties, to unravel a tangled skein, and to supply the reader with accurate information.

The story of Samuel Ward's life is soon told. He was born at Haverhill, in Suffolk, in the year 1577, and was eldest son of the Rev. John Ward, minister of the gospel in that town.* He was admitted a scholar of St John's College, Cambridge, on Lady Margaret's foundation, on Lord Burghley's nomination, November 6. 1594, and went out B.A. of that house in 1596. He was appointed one of the first fellows of Sydney Sussex College in 1599, commenced M.A. 1600, vacated his fellowship on his marriage in 1604, and proceeded B.D. in 1607.

* John Ward, the father of Samuel Ward, appears to have been a man of considerable eminence as a minister and preacher. Fuller (in his Worthies of Suffolk) says that the three sons together would not make up the abilities of their father. The following inscription on his tomb in Haverhill church is well worth reading:—

JOHANNES WARDE.

Quo si quis scivit scitius,
Aut si quis docuit doctius,
At rarus vixit sanctius,
Et nullus tonuit fortius.

Son of thunder, son of ye dove,
Full of hot zeal, full of true love;
In preaching truth, in living right,—
A burning lampe, a shining light.

LIGHT HERE. STARS HEREAFTER.

John Ward, after he with great evidence
and power of ye Spirite, and with much fruit,
preached ye gospel at Haverill and Bury in
Suff. 25 yeares, was heere gathered to his fathers.

WATCH. Susan, his widdowe, married Rogers, that WARDE.
worthy Pastor of Wethersfielde. He left 3 sonnes,
Samuel, Nathaniel, John, Preachers, who for
them and theirs, wish no greater blessing
than that they may continue in beleeving
and preaching the same gospel till ye coming
of Christ. Come, Lord Jesus, come quicklye.

WATCH. Death is our entrance into life. WARDE.

Nothing is known of Ward's boyhood and youth. His entrance on the work of the ministry, the name of the bishop by whom he was ordained, the date of his ordination, the place where he first began to do Christ's work as a preacher, are all things of which apparently there is no record. His first appearance as a public character is in the capacity of lecturer at his native town of Haverhill. Of his success at Haverhill, Samuel Clark (in his 'Lives of Eminent Persons,' p. 154, ed. 1683), gives the following interesting example, in his life of Samuel Fairclough, a famous minister of Kedington, in Suffolk. :—

'God was pleased to begin a work of grace in the heart of Samuel Fairclough very early and betimes, by awakening his conscience by the terror of the law, and by bestowing a sincere repentance upon him thereby, and by working an effectual faith in him; and all this was done by the ministry of the word preached by Mr Samuel Ward, then lecturer of Haverhill. Mr Ward had answered for him in baptism, and had always a hearty love to him. Preaching one day on the conversion of Zaccheus, and discoursing upon his fourfold restitution in cases of rapine and extortion, Mr Ward used that frequent expression, that no man can expect pardon from God of the wrong done to another's estate, except he make full restitution to the wronged person, if it may possibly be done. This was as a dart directed by the hand of God to the heart of young Fairclough, who, together with one John Trigg, afterwards a famous physician in London, had the very week before robbed the orchard of one Goodman Jude of that town, and had filled their pockets as well as their bellies with the fruit of a mellow pear tree.

'At and after sermon, young Fairclough mourned much, and had not any sleep all the night following; and, rising on the Monday morning, he went to his companion Trigg and told him that he was going to Goodman Jude's, to carry him twelve pence by way of restitution for three pennyworth of pears of which he had wronged him. Trigg, fearing that if the thing were confessed to Jude, he would acquaint Robotham their master therewith, and that corporal correction would follow, did earnestly strive to divert the poor child from his purpose of restitution. But Fairclough replied that God would not pardon the sin except restitution were made. To which Trigg answered thus: "Thou talkest like a fool, Sam; God will forgive us ten times, sooner than old Jude will forgive us once." But our Samuel was of another mind, and therefore he goes on to Jude's house, and there told him his errand, and offered him a shilling, which Jude refusing (though he declared his for-

giveness of the wrong), the youth's wound smarted so, that he could get no rest till he went to his spiritual father Mr Ward, and opened to him the whole state of his soul, both on account of this particular sin and many others, and most especially the sin of sins, the original sin and depravation of his nature. Mr Ward received him with great affection and tenderness, and proved the good Samaritan to him, pouring wine and oil into his wounds, answering all his questions, satisfying his fears, and preaching Jesus to him so fully and effectually that he became a true and sincere convert, and dedicated and devoted himself to his Saviour and Redeemer all the days of his life after.'*

From Haverhill, Samuel Ward was removed, in 1603, at the early age of twenty-six, to a position of great importance in those days. He was appointed by the Corporation of Ipswich to the office of town preacher at Ipswich, and filled the pulpit of St Mary-le-Tower, in that town, with little intermission, for about thirty years. Ipswich and Norwich, it must be remembered, were places of far more importance two hundred and fifty years ago, than they are at the present day. They were the capital towns of two of the wealthiest and most thickly peopled counties in England. Suffolk, in particular, was a county in which the Protestant and evangelical principles of the Reformation had taken particularly deep root. Some of the most eminent Puritans were Suffolk ministers. To be chosen town preacher of a place like Ipswich, two hundred and fifty years ago, was a very great honour, and shews the high estimate which was set on Samuel Ward's ministerial character, even when he was so young as twenty-six. It deserves to be remarked that Matthew Lawrence and Stephen Marshall, who were among his successors, were both foremost men among the divines of the seventeenth century.

The influence which Ward possessed in Ipswich appears to have been very considerable. Fuller says, 'He was preferred minister *in*, or rather *of*, Ipswich, having a care over, and a love from, all the parishes in that populous place. Indeed, he had a magnetic virtue (as if he had learned it from the loadstone, in whose quali-

* I think it right to remark that Clark, in all probability, has erred in his *dates* in telling this story. He says that Fairclough was born in 1594, and that the event he has recorded took place when he was thirteen years old. Now, in 1607 Ward had ceased to be lecturer of Haverhill. Whether the explanation of this discrepancy is that Fairclough was born before 1594, or that he was only nine years old when he stole the pears, or that Ward was visiting at Haverhill in 1607 and preached during his visit, or that Fairclough was at school at Ipswich and not Haverhill, is a point that we have no means of deciding.

ties he was so knowing,) to attract people's affections.'* The history of his thirty years' ministry in the town of Ipswich, would doubtless prove full of interesting particulars, if we could only discover them. Unhappily, I can only supply the reader with the following dry facts, which I have found in an antiquarian publication of considerable value, entitled, 'Wodderspoon's Memorials of Ipswich.' They are evidently compiled from ancient records, and throw some useful light on certain points of Ward's history.

Wodderspoon says—'In the year 1603, on All-Saints' day, a man of considerable eminence was elected as preacher, Mr Samuel Ward. The corporation appear to have treated him with great liberality, appointing an hundred marks as his stipend, and also allowing him £6 : 13 : 4 quarterly in addition, for house rent.

'The municipal authorities (possibly, because of obtaining so able a divine) declare very minutely the terms of Mr Ward's engagement. In his sickness or absence he is to provide for the supply of a minister at the usual place three times a week, 'as usual hath been." "He shall not be absent out of town above forty days in one year, without leave; and if he shall take a pastoral charge, his retainer by the corporation is to be void. The pension granted to him is not to be charged on the foundation or hospital lands."

'In the seventh year of James I., the corporation purchased a house for the preacher, or rather for Mr Ward. This house was bought by the town contributing £120, and the rest of the money was made up by free contributions, on the understanding that, when Mr Ward ceased to be preacher, the building was to be re-sold, and the various sums collected returned to those who contributed, as well as the money advanced by the corporation.'

'In the eighth year of James I., the corporation increased the salary of Mr Ward to £90 per annum, "on account of the charges he is at by abiding here."'

'In the fourteenth year of James I., Mr Samuel Ward's pension increased from £90 to £100 yearly.'

'The preaching of this divine being, of so free and puritanic a character, did not long escape the notice of the talebearers of the court; and after a short period, spent in negotiation, Mr Ward was restrained from officiating in his office. In 1623, August 6th, a

* I suspect that Fuller's remarks about the loadstone refer to a book, called 'Magnetis Reductorium Theologium,' which is sometimes attributed to Samuel Ward of Ipswich. But it is more than doubtful whether the authorship of this book does not belong to Dr Samuel Ward, the principal of Sydney College, of whom mention has already been made.

record appears in the town books, to the effect that "a letter from the king, to inhibit Mr Ward from preaching, is referred to the council of the town."'

About the remaining portion of Ward's life, Wodderspoon supplies no information. The little that we know about it is gleaned from other sources.

It is clear, from Hackett's life of the Lord Keeper Bishop Williams (p. 95, ed. 1693), that though prosecuted by Bishop Harsnet for nonconformity in 1623, Ward was only suspended temporarily, if at all, from his office as preacher. Brook (in his 'Lives of the Puritans,' vol. ii. p. 452), following Hackett, says, that 'upon his prosecution in the consistory of Norwich, he appealed from the bishop to the king, who committed the articles exhibited against him to the examination of the Lord Keeper Williams. The Lord Keeper reported that Mr Ward was not altogether blameless, but a man easily to be won by fair dealing; and persuaded Bishop Harsnet to take his submission, and not remove him from Ipswich. The truth is, the Lord Keeper found that Mr Ward possessed so much candour, and was so ready to promote the interests of the church, that he could do no less than compound the troubles of so learned and industrious a divine. He was therefore released from the prosecution, and most probably continued for some time, without molestation, in the peaceable exercise of his ministry.' Brook might here have added a fact, recorded by Hackett, that Ward was so good a friend to the Church of England, that he was the means of retaining several persons who were wavering about conformity, within the pale of the Episcopal communion.

After eleven years of comparative quiet, Ward was prosecuted again for alleged nonconformity, at the instigation of Archbishop Laud. Prynne, in his account of Laud's trial (p. 361), tells us that, in the year 1635, he was impeached in the High Commission Court for preaching against bowing at the name of Jesus, and against the Book of Sports, and for having said 'that the Church of England was ready to ring changes in religion,' and 'that the gospel stood on tiptoe ready to be gone.' He was found guilty, was enjoined to make a public recantation in such form as the Court should appoint, and condemned in costs of the suit. Upon his refusal to recant, he was committed to prison, where he remained a long time.

In a note to Brook's account of this disgraceful transaction, which he appears to have gathered out of Rushworth's Collections and Wharton's Troubles of Laud, he mentions a remarkable fact about Ward at this juncture of his life, which shews the high

esteem in which he was held at Ipswich. It appears that after his suspension the Bishop of Norwich would have allowed his people another minister in his place; but 'they would have Mr Ward, or none!'

The last four years of Ward's life are a subject on which I find it very difficult to discover the truth. Brook says that, after his release from prison, he retired to Holland, and became a colleague of William Bridge, the famous Independent minister of Yarmouth, who had settled at Rotterdam. He also mentions a report that he and Mr Bridge renounced their Episcopal ordination, and were reordained,—'Mr Bridge ordaining Mr Ward, and Mr Ward returning the compliment.' He adds another report, that Ward was unjustly deposed from his pastoral office at Rotterdam, and after a short interval restored.

I venture to think that this account must be regarded with some suspicion. At any rate, I doubt whether we are in possession of all the facts in the transaction which Brook records. That Ward retired to Holland after his release from prison, is highly probable. It was a step which many were constrained to take for the sake of peace and liberty of conscience, in the days of the Stuarts. That he was pastor of a church at Rotterdam, in conjunction with Bridge, —that differences arose between him and his colleague,—that he was temporarily deposed from his office and afterward restored,—are things which I think very likely. His reordination is a point which I think questionable. For one thing it seems to me exceedingly improbable, that a man of Ward's age and standing would first be reordained by Bridge, who was twenty-three years younger than himself, and afterward reordain Bridge. For another thing, it appears very strange that a man who had renounced his episcopal orders, should have afterwards received an honourable burial in the aisle of an Ipswich church, in the year 1639. One thing only is clear. Ward's stay at Rotterdam could not have been very lengthy. He was not committed to prison till 1635, and was buried in 1639. He 'lay in prison long,' according to Prynne. At any rate, he lay there long enough to write a Latin work, called 'A Rapture,' of which it is expressly stated that it was composed during his imprisonment 'in the Gate House.' In 1638, we find him buying a house in Ipswich. It is plain, at this rate, that he could not have been very long in Holland. However, the whole of the transactions at Rotterdam, so far as Ward is concerned, are involved in some obscurity. Stories against eminent Puritans were easily fabricated and greedily swallowed in the seventeenth century. Brook's assertion that Ward died in Holland, about 1640, is so entirely desti-

tute of foundation, that it rather damages the value of his account of Ward's latter days.

Granting, however, that after his release from prison Ward retired to Holland, there seems every reason to believe that he returned to Ipswich early in 1638. It appears from the town books of Ipswich (according to Wodderspoon), that, in April 1638, he purchased the house provided for him by the town for £140, repaying the contributors the sum contributed by them. He died in the month of March 1639, aged 62; and was buried in St Mary-le-Tower, Ipswich, on the 8th of that month. A certified copy of the entry of his burial, in the parish register, is in my possession. On a stone which was laid in his lifetime in the middle aisle of the church, the following words (according to Clarke's History of Ipswich) are still extant—

'Watch, Ward! yet a little while,
And he that shall come will come.'

Under this stone it is supposed the bones of the good old Puritan preacher were laid; and to this day he is spoken of by those who know his name in Ipswich as

'Watch Ward.'

It only remains to add, that Ward married, in 1604, a widow named Deborah Bolton, of Isleham in Cambridge, and had by her a family.* It is an interesting fact, recorded in the town-books of Ipswich, that after his death, as a mark of respect, his widow and his eldest son Samuel were allowed for their lives the stipend enjoyed by their father, viz., £100 annually. It is also worthy of remark, that he had two brothers who were ministers, John and Nathaniel. John Ward lived and died rector of St Clement's, Ipswich; and there is a tablet and short inscription about him in that church. Nathaniel Ward was minister of Stardon, Herts, went to America in 1634, returned to England in 1646, and died at Shenfield, in Essex, 1653.

There is an excellent portrait of Ward still extant in Ipswich, in the possession of Mr Hunt, solicitor. He is represented with an open book in his right hand, a ruff round his neck, a peaked beard and moustaches. On one side is a coast beacon lighted; and there is an inscription—

'Watche Ward. Ætatis suæ 43. 1620.'

The following extract, from a rare volume called 'The Tombstone; or, a notice and imperfect monument of that worthy

* For this fact, and the facts about Ward's degrees at Cambridge, I am indebted to a well-informed writer in 'Notes and Queries' for October 1861.

man Mr John Carter, Pastor of Bramford and Belstead in Suffolk' (1653), will probably be thought to deserve insertion as an incidental evidence of the high esteem in which Ward was held in the neighbourhood of Ipswich. The work was written by Mr Carter's son; and the extract describes what occurred at his father's funeral. He says (at pages 26, 27), 'In the afternoon, February 4. 1634, at my father's interring, there was a great confluence of people from all parts thereabout, ministers and others taking up the word of Joash King of Israel, "O my father! my father! the chariots of Israel and the horsemen thereof!" Old Mr Samuel Ward, *that famous divine, and the glory of Ipswich* came to the funeral, brought a mourning gown with him, and offered very respectfully to preach the funeral sermon, seeing that such a congregation was gathered together, and upon such an occasion. But my sister and I durst not give way to it; for our father had often charged us in his lifetime, and upon his blessing, that no service should be at his burial. For, said he, "it will give occasion to speak some good things of me that I deserve not, and so false things will be uttered in this pulpit." Mr Ward rested satisfied, and did forbear. But the next Friday, at Ipswich, he turned his whole lecture into a funeral sermon for my father, in which he did lament and honour him, to the great satisfaction of the whole auditory.'

I have now brought together all that I can discover about Samuel Ward's history. I heartily regret that the whole amount is so small, and that the facts recorded about him are so few. But we must not forget that the best part of Ward's life was spent in Suffolk, and that he seldom left his own beloved pulpit in St Mary-le-Tower, Ipswich.* That he was well known by reputation beyond the borders of his own county, there can be no doubt. His selection to be a preacher at St Paul's Cross, in 1616, is a proof of this. But it is vain to suppose that the reputation of a preacher, however eminent, who lives and dies in a provincial town, will long survive him. In order to become the subject of biographies, and have the facts of his life continually noted down, a man must live in a metropolis. This was not Ward's lot; and, consequently, at the end of two hundred years, we seem to know little about him.

It only remains to say something about the Sermons and Treatises, which are now for the first time reprinted, and made accessible to the modern reader of theology. It must be distinctly un-

* It seems that he expounded half the Bible during his ministry in Ipswich! See his preface to 'The Happiness of Practice.'

derstood that they do not comprise the whole of Ward's writings. Beside these Sermons and Treatises, he wrote, in conjunction with Yates, a reply to Montague's famous book, 'Appello Cæsarem.' There is also reason to think that he published one or two other detached sermons beside those which are now reprinted. I think, however, there can be little doubt that the nine Sermons and Treatises which are now republished are the only works of Samuel Ward which it would have been worth while to reprint, and in all probability the only works which he would have wished himself to be reproduced.

Of the merits of these sermons, the public will now be able to form an opinion. They were thought highly of in time past, and have received the commendation of very competent judges. Fuller testifies that Ward 'had a sanctified fancy, dexterous in designing expressive pictures, representing much matter in a little model.' Doddridge says that Ward's 'writings are worthy to be read through. His language is generally proper, elegant, and nervous. His thoughts are well digested, and happily illustrated. He has many remarkable veins of wit. Many of the boldest figures of speech are to be found in him, beyond any English writer, especially apostrophes, prosopopœias, dialogisms, and allegories.'* This praise may at first sight seem extravagant. I shall, however, be disappointed if those who take the trouble to read Ward's writings do not think it well deserved.

It is only fair to Samuel Ward to remind the readers of his works, that at least three of the nine Sermons and Treatises now reprinted, were not originally composed with a view to publication. The sermons entitled 'A Coal from the Altar,' 'Balm from Gilead to Recover Conscience,' and 'Jethro's Justice of the Peace,' would appear to have been carried through the press by friends and relatives. They have all the characteristics of compositions intended for ears rather than for eyes, for hearers rather than for readers. Yet I venture to say that they are three of the most striking examples of Ward's gifts and powers, out of the whole nine. The peroration of the sermon on Conscience, in particular, appears to me one of the most powerful and effective conclusions to a sermon which I have ever read in the English language.†

* How Doddridge could possibly have made the mistake of supposing that Ward died at the age of 28, is perfectly inexplicable!

† The engraved title-pages of two of the nine Sermons, in the edition of 1636, are great curiosities in their way. The one which is prefixed to the 'Woe to Drunkards,' is intended to be a hit at the degeneracy of the times in which Ward lived. If it was really designed by Ward himself, it supplies some foundation for the rumour that he had a genius for caricaturing.

The *doctrine* of Ward's sermons is always thoroughly evangelical. He never falls into the extravagant language about repentance, which disfigures the writings of some of the Puritans. He never wearies us with the long supra-scriptural, systematic statements of theology, which darken the pages of others. He is always to the point, always about the main things in divinity, and generally sticks to his text. To exalt the Lord Jesus Christ as high as possible, to cast down man's pride, to expose the sinfulness of sin, to spread out broadly and fully the remedy of the gospel, to awaken the unconverted sinner and alarm him, to build up the true Christian and comfort him,—these seem to have been objects which Ward proposed to himself in every sermon. And was he not right? Well would it be for the Churches if we had more preachers like him!

The *style* of Ward's sermons is always eminently simple. Singularly rich in illustration,—bringing every day life to bear continually on his subject,—pressing into his Master's service the whole circle of human learning,—borrowing figures and similes from everything in creation,—not afraid to use familiar language such as all could understand,—framing his sentences in such a way that an ignorant man could easily follow him,—bold, direct, fiery, dramatic, and speaking as if he feared none but God, he was just the man to arrest attention, and to keep it when arrested, to set men thinking, and to make them anxious to hear him again. Quaint he is undoubtedly in many of his sayings. But he preached in an age when all were quaint, and his quaintness probably struck no one as remarkable. Faulty in taste he is no doubt. But there never was the popular preacher against whom the same charge was not laid. His faults, however, were as nothing compared to his excellencies. Once more I say, Well would it be for the churches if we had more preachers like him!

The *language* of Ward's sermons ought not to be passed over without remark. I venture to say that, in few writings of the seventeenth century, will there be found so many curious, old-fashioned, and forcible words as in Ward's sermons. Some of these words are unhappily obsolete and unintelligible to the multitude, to the grievous loss of English literature. Many of them will require explanatory foot-notes, in order to make them understood by the majority of readers.

I now conclude by expressing my earnest hope that the scheme of republication, which owes its existence to Mr Nichol, may meet with the success which it deserves, and that the writings of men like Samuel Ward may be read and circulated throughout the land.

I wish it for the sake of the Puritan divines. We owe them a debt, in Great Britain, which has never yet been fully paid. They are not valued as they deserve, I firmly believe, because they are so little known.*

I wish it for the sake of the Protestant Churches of my own country, of every name and denomination. It is vain to deny that we have fallen on trying times for Christianity. Heresies of the most appalling kind are broached in quarters where they might have been least expected. Principles in theology which were once regarded as thoroughly established are now spoken of as doubtful matters. In a time like this, I believe that the study of some of the great Puritan divines is eminently calculated, under God, to do good and stay the plague. I commend the study especially to all young ministers. If they want to know how powerful minds and mighty intellects can think out deep theological subjects, arrive at decided conclusions, and yet give implicit reverence to the Bible, let them read Puritan divinity.

I fear it is not a reading age. Large books, especially, have but little chance of a perusal. Hurry, superficiality, and bustle are the characteristics of our times. Meagreness, leanness, and shallowness are too often the main features of modern sermons. Nevertheless, something must be attempted in order to check existing evils. The churches must be reminded that there can be no really powerful preaching without deep thinking, and little deep thinking without hard reading. The republication of our best Puritan divines I regard as a positive boon to the Church and the world, and I heartily wish it God speed.

* To regard the Puritans of the seventeenth century, as some appear to do, as mere ranting enthusiasts, is nothing better than melancholy ignorance. Fellows and heads of colleges, as many of them were, they were equal, in point of learning, to any divines of their day. To say that they were mistaken in some of their opinions, is one thing; to speak of them as 'unlearned and ignorant men,' is simply absurd, and flatly contrary to facts.