

her strength failed, her colour changed, and, as we thought, she was near expiring. We called my father Angier hastily to her, who prayed with her. He asked her, "if she understood;" she answered, "yes, very well;" he told her, "he must leave her;" "I am sorry for that," she said; he replied, "I have committed you into the hands of our Father, and must go, having stayed here beyond my intentions." Thus they parted, with sweet expressions of mutual affection and submission to God's will, and confident expectation of meeting in glory. She continued, as it were, slumbering without any great pain, that we could perceive, and, being carried up into the chamber, lay quietly on the bed an hour or two, and at last breathed out her precious soul into the hands of God, and took possession of that glory which Christ went to prepare for her.

She died at my house in Northowram, April 22, 1657, about one o'clock in the afternoon, aged sixty-three. She was interred in Dr. Holdsworth's chapel, on the south side of Halifax church, April 24th, in the same grave, in which Mr. Boys, a celebrated minister, and some time lecturer at Halifax, was long since buried; on either side of whom were laid two excellent men, who had been ministers at Coley, Messrs. Hurst and Clayton. Mr. Bentley preached her funeral sermon on Cant. ii. 16.

Memoir

OF

MR. JOHN HEYWOOD,

ELDEST SON OF THE

REV. OLIVER HEYWOOD.



MR. JOHN HEYWOOD, eldest son of Oliver Heywood, was born at Northowram, April 18th, 1656, and was called John, after his maternal grandfather, the Rev. John Angier, of Denton. He was early the subject of religious convictions, and encouraged his father to hope for his usefulness in the church of God. Both he and his brother Eliezer received the rudiments of their education in the neighbouring schools, and in May, 1672, were placed under the care and instruction of Mr. David Noble, of Morley, at which time Mr. Heywood made the fol-

lowing remarks: "Though for the present I am deprived of the pleasant society of my dear sons in this house, yet I freely deny myself for their good, and hope and pray that my God will furnish them with learning in their heads, and grace in their hearts, for his work and service in after times. This was the place in which I first received them of my God, and here I resign them up again to him. Here they drew their first breath, and here my soul hath breathed out many a prayer and shed many a tear for their good. In this house their dear grandmother, my esteemed mother, breathed her last a few days after she had seen the younger born; and from hence it may be, they may bury their father. Lord, grant that they may inherit their ancestors' blessings, prayers, and covenant, as well as house and lands. Lord, they are devoted to thee; accept of them, speak to them, and meet with them when from their father's house, that they may not bring guilt but grace and learning home at their return." After they had been at Morley, they were a short time with Mr. Henry Hickman, who was ejected from the University at Oxford, and afterwards received pupils at his house near Stourbridge.

Mr. Heywood, perceiving, as he imagined, the beginning of the work of grace in the hearts of his two sons, and finding that their inclinations led them to prefer the work of the ministry, he appointed a solemn private fast to be held at his house, May 15th, 1673, at which time, in the presence of a few friends assembled on the occasion, they expressed their desire to be employed in the service of Christ, in the ministry of the gospel. The next week they entered as students in divinity at Mr. Frankland's academy, who had opened a private seminary at Rathmell, in Craven, and were among the earliest scholars received by that eminent Nonconformist tutor. They continued with Mr. Frankland at Rathmell, and afterwards at Natland, in Westmoreland, nearly three years, and then entered the University at Edinburgh. On their return from Scotland, April 18th, 1677, Mr. Heywood says: "Behold a Gad, a troop, comes of preventing and favouring mercies, all matter for praise. My sons were once in great danger, being at a conventicle, they were let down by a sheet through a window three stories high, and so escaped: "This was the Lord's doing and marvellous in our eyes." May 18th, I had a letter from their Regent in Scotland, informing me that their lives were irreproachable while there; a good hearing and a fruit of God's great kindness. At their Laureation, when the oath of supremacy was enjoined to be taken by them, they, with their companions fifty-eight in number, abandoned their degrees ra-

ther than submit to it, except they might put their own construction upon it, which was not allowed. It was God's grace that helped them to be sufferers betimes for conscience' sake; this was extraordinary in youths naturally so eager for honour. Since their return home I find them religiously inclined, which is evinced by their sober conduct, their willingness to go to days of fasting and prayer, the feelings they manifest in the duty, their serious conversation, and their love of good company."

July 15th, 1677, Mr. John Heywood was admitted a member of the church at Northowram, of which his father was the pastor. He remained at home from the time of his return from Scotland, preaching occasionally as opportunities offered. He is said to have taught at a school in Kirkheaton, but it must have been during only a few months. He went to reside at John Hey's in Gisburn parish, Sept. 20, 1678, to preach to a few persons who assembled for worship in that retired neighbourhood as circumstances permitted; "to a people," says Mr. O. Heywood, "to whom I have a special relation." How long he continued in this situation is not certain, but probably only a short time. Afterwards he went to be chaplain to Lady Wilbraham in Cheshire, but on account of her death which took place a short time after his entrance on his office, he returned to his father's house. Here he followed his studies under his father's direction, preaching in various places as he had opportunity, to the great satisfaction of many of God's people.

Having expressed an earnest desire to be set apart to the work of the ministry in a regular manner by ordination, it was agreed that several ministers should meet for this purpose at John Hey's, being the place at which he had most frequently preached. Mr. O. Heywood has left the following account of the service: "Aug. 23, 1681, we went to John Hey's in Craven. Mr. Jessot began with prayer and continued about an hour. Then we appointed my son John to preach, who gave us a handsome, well compacted discourse on Matt. v. 14, "Ye are the light of the world." He prayed sensibly, and having gone through that service, Mr. Frankland examined him; first demanding his testimonials. He produced five. One from our christian friends at Coley, (of which church he is a member) subscribed by nine or ten hands. Another from Morley, by as many. Another from Warley, by as many. A fourth from Lidget, sent by James Armitage. Another from Nath. Bottomley: in all which places he had conversed and frequently preached, testifying his ministerial abilities, soundness of faith, pious conversation, and therewith signifying their desires that he might be set apart to the work of the ministry; which Mr.

Frankland and all the rest judged to be full and satisfactory. I asked J. Hey and R. Mitchell what they had to object, and they told me they were well satisfied. It was thought fit that the testimonials should be left in J. Hey's hands. Mr. F. then proceeded to examine him in logic, philosophy, history, chronology, &c. and then ordered him to read his thesis in Latin on this question: *An Episcopus sit qui Presbyter?* (Whether a bishop be the same as a presbyter?) He read a long discourse affirming it. Messrs. Dawson and Jessot framed arguments against it. This work continued till five o'clock, then we refreshed ourselves and parted. We appointed to begin again at eight o'clock next morning, when we met to consummate and solemnize the work. Mr. Dawson began with prayer for about an hour, and God did graciously help him to bewail his own and ministers' sins, which had thrust us out of public work that day nineteen years ago, and which have kept us out so long. God wonderfully drew out his heart in pleading for our restoration, for the church and nation, and for my children particularly. Then I went to prayer, and God did surprisingly enlarge my heart in all these concerns for about an hour and a half. O what a melting season it was! I told the Lord he was welcome to me and all that I had, to use as he pleased, so that we might be to his glory. I told him I had given my sons to him in baptism in their infancy, and many times on my knees since, tendered them to him in his special service, and never yet repented of the loan; yea, I had given them to the Lord, and judged it a greater honour that they should convert souls, than to be princes to rule over men; and I hope God has accepted this deed of gift, because he enlarged my heart and influenced me with love and tenderness. After this, Mr. F. desired my son to make a confession of his faith, which he did according to the method in the creed, with much accuracy and brevity. Then he asked him concerning his end in undertaking the ministry, his resolution to adhere to it, &c. proceeding next to the imposition of hands; my son kneeling down and Mr. F. praying about half an hour with much seriousness, after which we gave him the right hand of fellowship. Then Mr. Dawson, in room of an exhortation to him, preached us an honest sermon, suitable to the occasion from 2 Tim. ii. 15; it was a very plain, pertinent, and profitable discourse. After that he went to prayer, sung a psalm, and pronounced a blessing. We finished this exercise about two o'clock, because Mr. Frankland was to go away that night. When we had dined other people came, and from four to six o'clock I preached to them on Psalm xlv. 17; God helped. Mr. Jessot drew up a paper, to which we four subscribed our hands, that on Aug.

24, 1681, we, having received satisfaction concerning John Heywood by testimonials, and having taken a proof of his abilities by preaching, praying, and various parts of learning, have solemnly set him apart with fasting, and prayer, and imposition of hands to the work of the ministry. Thus far in this affair, and he is the eighth person on whom I have laid hands in this dark and dead period: blessed be God. May Aaron's rod further blossom and produce still more fruit. Lord, grant a supply and a full restitution."

During the greater part of the following winter, Mr. J. Heywood preached in Craven, but not meeting with sufficient encouragement in his work he returned home May 26, 1682. In June this year he accompanied his brother Eliezer to London, where he had many opportunities of preaching. On one of these occasions a gentleman who had heard him was so much pleased with his discourse, that he followed him to his lodgings and asked him if he would become chaplain to his brother-in-law, who resided a short distance in the country. This led to his accepting the office of chaplain to Mr. Marsh of Garson, four miles from St. Alban's, Hertfordshire.

He entered on his work in this place, Aug. 17, 1682, and when he had been there a few weeks, he thus addressed his father in a letter: "Dearest Father, at my coming to London yesterday with our gentlefolks, I found your letter ready to give me a good welcome to town, and I can only in requital testify my grateful acceptance, and give you a brief yet as full an answer to its contents, as my short stay in town and the subject admit of. The all-wise Governor and our covenanted God and guide, hath graciously, in answer to prayers, found out some employ in this country for a worthless worm, and given me (which I highly prize) room in the hearts and affections of his praying servants. He has helped me, by faith and prayer, to commit my concerns to him, and almost beyond hopes found me out a godly, well-ordered family to be in, and inclined their hearts, beyond my deserts, to give me kind entertainment and respect, in-somuch that though I had some intention to have given you a visit before my fixing here, yet they seem with a kind of backward willingness to speak of it, lest (as they express it) something should obviate my return. As winter is drawing on, the roads being bad, and the journey chargeable, I shall with your leave defer it, and order my brother to send up some things for me. We have resolved, God willing, to spend a year together. I shall have sufficient work: I am to preach twice on the Lord's day, catechize the servants, and, now that nights are growing long, expound and analyze a part of scripture every night. We

have a pretty company on Lord's days, and our number increases daily, the doors being open to all. We have able, good old Christians, and we had a very sweet, heart-melting opportunity at a private day (so called) on public and private accounts last Thursday; God mercifully helped me in prayer and preaching, and some three or four private Christians in prayer. Bless God on our behalf, I mean, let God alone have the glory, and beg for me a suitable and profiting heart. My work is likely to increase; pray hard that divine grace and strength may be multiplied."

On the receipt of this letter, his grateful father thus expressed his feelings: "Who or what am I that my child, after all his tossings and temptations, should be so comfortably settled? Who am I that I should have a son of such parts? But because he hath such notable gifts, God hath taken strange ways to humble him and bring him low. He needed, and I needed these humbling providences. God hath thereby awakened conscience, and stirred up strong cries and tears in both. He hath spent whole nights in humbling his soul, and wrestling with God. It may be, all his dejections, temptations, and afflictions are to prepare him for mercy. I have given up myself and children to the Lord; let him use me and mine where and how he pleaseth. If God may be glorified, his church edified, and souls converted and saved by me and them, I have all and enough. Who knows what use God may make of my child in the south? If I never see him again in this world I am content; may he but serve his generation according to the will of God, and may I meet him in heaven with a train of souls brought to God by his faithful labours!"

In a letter received by his father about six or seven weeks after the preceding, Mr. John Heywood says: "We, through mercy, are yet quiet though threatened. God hath been pleased to settle me in a retired place, where I have great conveniency for private meditation and study. My work is fully as much or more than I shall be able to continue to go through, though God is able to strengthen me both inwardly and outwardly. I think it good to be free from the crowd and temptations of the world. O beg that God would give me a better heart, willing to improve advantages in order to future services. Let me have the help of your prayers, that our breathings one for another may often meet before the Lord. God hath and doth help me to lie before him and look back into my life. O the sweet hours I have had in secret with my best friend! God help me to maintain communion with himself, and I shall do well: he will not fail."

Whilst at Garson, Mr. J. Heywood occasionally preached for Mr. Grew at St. Alban's, to whose congregation his services were acceptable. On one of these occasions, three Justices, three constables, and four soldiers came to disturb the congregation. They attempted to gain admission at the front gate, but not being able, went round to a back part of the building in which the people were assembled. In the meantime, Mr. H. was let down by a trap-door to a place of concealment, and the people rushed out at the front and made their escape. He received a visit from his father in December this year, who was much pleased with his son's situation.

July 14, 1683, his father received a letter from him, in which he thus writes: "Dearest father, since by the decree of heaven our personal absence is continued, I cannot but be frequently sending to you (as by heaven's way) in prayer for a blessing upon you and your incessant labours, so also by these paper messengers. Here I am yet, though I almost long to be with you, unless Providence find me out some work; as who knows what God may do? He hath raised me up many friends that are very desirous of my settlement here, and are using all their interest, that if it be the will of God, I may continue near them. I cannot but with tenderness take notice how solicitous some are, whom I never knew before, far above my deserts or expectations. I desire to be at the disposal of a wise and gracious God. I preached last Lord's day for Mr. Grew, and we were quiet; blessed be God. I am to preach for him also next Lord's day. Men threaten and are highly incensed; what their rage may do and how it may vent itself, God knows. God help me to bear my witness, and to keep the word of his patience."

The above extract contains an intimation that there was some probability of his removal, which soon afterwards happened. Mr. Marsh, declining housekeeping, no longer needed Mr. Heywood's services, so that he remained at Garson not much more than a year, and in November 1683 became chaplain to Lady Hatton of London, a member of Mr. T. Watson's church. Mr. Rich. Stretton, who at this time was a prisoner in Newgate for preaching the gospel, earnestly recommended Mr. H. to accept this invitation. Several interesting letters passed between Lady Hatton and O. Heywood, concerning his son's settlement in her family, in one of which she says: "I find you are willing to have your son in my family. I must conclude with you, and believe there is more than an ordinary providence in it, because I am sure I have been offered twenty, and could never fix till now. All I have to desire of you is,

that you will add your good counsel and prayers that God may make him a blessing to me and mine, which I am sure is your hearty desire and ever shall be the earnest prayer of your loving friend,

LUCY HATTON."

Mr. John Heywood entered Lady Hatton's family, Nov. 6, 1683. He was much respected by her, as appears from the following extract of a letter she wrote to his father, when he had been with her about three or four months: "Your great acknowledgments of my respect for your son, I thank you for; but you may be assured that his prudent deportment and good conversation merit respect both from me and mine. That large share which he hath in the affections of my children, is a great contentment to my mind; for indeed I have no greater joy than to find my children walking in the truth, and following the examples of wise and good men in the midst of this perverse and wicked generation. I hope the longer he continues in my family, the more experience I shall have of the benefit of his prayers and good advice." His continuance, however, in this family was only about nine months, for attending her Ladyship on a visit to her son's in Cambridgeshire, where he was much exposed to company, he was on one occasion overcome by liquor. Having by this fall injured his character and influence, it was deemed most proper that he should leave the family. He returned home to his father for a few weeks, who became satisfied of the sincerity of his repentance.

Mr. Westby of Ravenfield near Rotherham, being in want of a tutor for his son, applied to Mr. John Heywood, who entered on his office Nov. 18, 1684, having been committed to the care and blessing of God, with many prayers and tears, by his father the evening before. In this family he acted not only as a tutor but chaplain, and occasionally preached in neighbouring places. When accompanying Mr. Westby to attend the high sheriff at York, in the March assizes 1692, he was taken so alarmingly ill that for a few days he was considered in a very dangerous state, but at length God blessed the means, and he returned to Ravenfield.

When the Dissenters at Rotherham, encouraged by the liberty of worship enjoyed under the Toleration Act, had taken a convenient place for their meetings, they united in an invitation to Mr. J. Heywood to become their minister, which he accepted in March 1693. During his ministry the congregation increased, and, as Ravenfield was only three miles from Rotherham, he continued to reside at Mr. Westby's till his marriage with Miss Elizabeth Stacey, Oct. 3, 1694.