

buried in the middle of Bolton churchyard, with a handsome tombstone over him, and this inscription :

Here lyeth the Body of  
RICHARD HEYWOOD,  
of Little Lever,

Who had followed the Lord 64 years, in Christian Profession and Practice,  
through various Conditions.

At last fell asleep March 1, 1677, in the 81 Year of his Age.  
There the weary be at rest.

## Particulars

OF THE

LIFE OF MRS. ALICE HEYWOOD,

OBSERVED AND COLLECTED

BY HER SON, O. HEYWOOD.

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ALICE HEYWOOD was born at Longworth, near Walmsley-chapel, in Bolton parish, Lancashire, about the year 1594. She was the only daughter of her father, and had four brothers—William, Francis, Hugh, and Ralph Critchlaw. Most of these having been brought to a saving knowledge of the truth while she was young, she wondered at their zeal, and the frequency of their attendance on religious duties, yet she became more attached to them for their forwardness in the ways of God, though she had little sense of such things as yet upon her own heart. She has often told me, “she was as careless, worldly, and froward as any till about nineteen years of age, at which time it pleased God to take to himself her gracious mother, whom she tenderly loved, and for whose death she felt excessive sorrow.” This heart-breaking providence was seconded by a heart-convincing ordinance and God’s blessing. At that time, there lived a pious young minister at the place, Mr. Joshua Hill, whom the Lord used as an instrument to open her blind eyes, to convince her of her dangerous state by nature, and of the dreadful guilt attending the commission of every actual sin ; so that her heart was overwhelmed under sad apprehensions of divine wrath. She was brought next door to despair, and continued two full years suffering God’s terrors

and refusing to be comforted, thinking her condition without parallel, and that there was no hope of mercy for so vile a sinner. That which lay so very heavy upon her heart was, that she had not been careful to follow her dear departed mother's example and instructions in spiritual things, though she had been very observant to please her in other things. It affected her heart exceedingly, that her mother was gone to the grave with tears for her, and had not seen the return of her prayers, and the success of her endeavours for her conversion. There were many concentrating causes of her excessive grief, as, the depravity of her nature, the vileness of her sins, her dishonouring of God, crucifying Christ, grieving the Spirit, and ruining her soul, with many aggravating circumstances; these brought her soul to the gates of hell, and her body nigh to the grave. One circumstance I have often heard her relate, that upon that day in which she used to go to Bolton, and be most jocund with her companions, she afterwards withdrew into a little out-house near her father's, took her bible with her, and spent the whole day in reading and praying and self-examining exercises. There she took her fill of the bitterness of godly sorrow, and uttered importunate cries for pardoning mercy; her fasting and solitariness being intended as a holy revenge for her former mirth and vanity. Though she had not been addicted to gross profaneness, yet youthful volatileness was her bitter affliction; for a wounded spirit hath a fruitful fancy to multiply and magnify the smallest circumstances and render them intolerable. When her brothers perceived her continuing too long, some of them came to bring her home, telling her she must have pity on her body, and that God will have mercy and not sacrifice. She answered, "she cared not what became of her body, so that her heart might be brought low enough on account of sin."

Her soul-troubles were so great and her doubts so many, that several experienced persons took great pains to comfort her, but almost in vain. Mr. Hill, who was the means of her being cast down, laboured much to raise her up, lest she should be swallowed up with over-much sorrow. He had a tender regard for her, and sometimes, in company, would have pointed to her, and said, "this is one of my lambs," which expression wrought wonderfully on her. Ah! thought she, what am I, that any of God's messengers should own such an unworthy wretch, and that I should be called a lamb, who am more like a wolf, and deserve not to come into Christ's fold among his people? She had many self-abasing and self-condemning thoughts, and was as nothing in her own eyes. If she per-

ceived that any thought or spoke well of her, it rather humbled her than lifted her up, because she thought she was not so good as they took her to be, and that if they knew how vile she was they would not praise her, for none had so bad a heart as she supposed she was burdened with. Among her spiritual helpers, her brothers contributed much, especially the youngest, who was more endeared to her because of being nearer her own age, but especially because of having experienced similar distress of mind.

When God had thus betrothed my dear mother to himself in righteousness, judgment, loving-kindness, and mercies, he provided for her a suitable partner, my dear and honoured father, of whose piety and sincerity she had undoubted evidence. She has often said, "that was the principal object of her choice, and that her heart was more endeared to him as an heir of the same grace of life, than for any other endowments." They were first contracted, and then married (as I remember having heard them say) by good old Mr. Horrocks, that celebrated light and precious instrument of good, to whom she had a strong attachment. No sooner was she engaged in that relation and in the world, but behold a Gad, a troop, yea, an army of troubles assaulted her, the Lord seeing good to cast her down first that he might raise her up; as he had dealt with her in spiritual, so in outward things. One of the first trials she had was the death of her first-born son, the greatness of which affliction, scripture, and experience may testify. Yet this was but the beginning of troubles, for the Lord exercised them with embarrassment from debt, occasioned by my father's suretyship for others;\* at the same time there was a very grievous famine in the country. She often pathetically related those troubles and kept a due sense of them all her days, that her soul might be humbled in her prosperity. In these straits, the Lord raised them up many christian friends who were very tender and affectionate, and were instrumental in giving them comfort and encouragement, amongst whom I have often heard her mention her own father-in-law, (after whose name I was called) as a special means of their support. He was indeed eminent for piety, and as amiable for natural disposition. He often spake affectionately to her, and acted the part of a faithful friend in strengthening her hands in God, and helping her as if she had been his only child, he told her that they should be equal sharers in comforts and crosses, and that whilst he had any thing she should not want. But at length the Lord removed this stay also, taking him by death to himself, who was so great

\* See the Life of Mr. Richard Heywood.

a help to her; yet about the same time, God graciously delivered them out of their pecuniary difficulties. These are but left-hand blessings, yet they are to be observed and recorded to the glory of God, and the encouragement of those that fear God. O how good are these mercies with a blessing!

She was a woman of sorrows, which she bore with unshaken fortitude, and incredible patience, cheerfulness, and self-denial, for she had a speedy remedy for every malady—that was prayer. Oftentimes when her heart was as full of anxieties and fears as it could be, and she ready to be swallowed up, she was wont to go to the Lord, open her case, and state it to him in secret prayer, and thereby found present relief and future success. She was very conversant with the Lord alone, in humble retirement she practised self-conference, meditation, and the recollecting of sermons she had heard, whereby she had obtained a notable facility in remembering; for though, from age, her natural memory had decayed, yet she had the spirit of remembrance, and would mention much of what she had heard many years before. It was her constant course in the night when she lay awake, to revolve them in her mind, and rivet them there, so that in her I have often observed the truth of that maxim, “a good heart helps a bad memory.”

Her earnest desire, and constant care were, to wait at the posts of wisdom. She had taken great pains to hear sermons. She was, (as it were) the centre of intelligence for knowing the time and place of week-day sermons. She thought it a great affliction to miss any opportunity for the good of her soul. She moved in religious duties and ordinances as in her proper element, and hath often said, “she was never right but when she was reading, hearing, praying, meditating, or conferring.” She loved to breathe in a religious air, and thought she could never be weary of God’s service. There was scarcely a week wherein she spent not one day or more in the communion of the saints, especially among her own sex who kept up seasons of conference and private fasts. She was conversant with saints, not only about home, but in adjacent parishes, where she had many intimate associates who dearly loved her. She might truly say, she was a companion to all that feared God; for she had the right hand of fellowship in many churches, and her praise was in the gospel far and near.

She was exceedingly pitiful and tender-hearted to the poor, and used not only to deal out her bread to the hungry, but pour out her soul for them. Many a time hath she given money, clothes, and victuals to such as were in want, and often prevailed with my father to employ poor persons in a time of scarcity,

when others cast them off, though to his disadvantage. How generally she was beloved by the poor, was witnessed by that bitter lamentation which spread from house to house at the news of her death. Besides mercy to their bodies she had great compassion for their souls, and examined, instructed, and admonished poor ignorant creatures. It was her usual practice to help many poor children to learning, by buying them books, sending them to school and paying masters for teaching, whereby many a parent blessed God for help by their children's reading, who were formerly deprived of that benefit.

She laid to heart very heavily the sins and sufferings of others. The dishonour of God was the burden of her soul; she beheld transgressors and was grieved. In those cases wherein she hath been concerned, she has been more grieved for the faults of professors than her own loss, pitying such as had cozened her, and begging the pardon of their sin. She put her shoulder under to bear the burdens of the afflicted. O her sympathizing groans and importunate prayers for those that were under desertions, temptations, and discouragements! She made every person's condition her own, and put on such as were able to help those who were suffering. She was the poor man's purveyor, and begged relief of others when the case required. Tempted souls she would bring to an acquaintance with ministers or able Christians, that they might be edified and satisfied.

She was wonderfully carried out in endeavouring the good of the church. She was exceedingly desirous and sedulous to procure the settlement of pious ministers in adjacent places. The very last day she was at Bolton, and the last work she did in Lancashire, was actively exerting herself to bring a good man to Cockey chapel, for which end she procured a meeting of ministers and some of the people to consult about it, which was the only means to accomplish that end; for good designs often prove ineffectual for want of mutual harmony, though individuals are forward enough if taken separately. This mutual concurrence was her great object, either for reconciling differing parties, or for accomplishing public undertakings. She was very useful in healing breaches, and took much pains and great delight in that work, often repeating, "Blessed are the peacemakers." She had so much interest in the affections of good people, and did so evince that she minded not self, that there were few but would have been prevailed on by her; besides, she used to speak with such plain, downright, homely rhetoric, and scriptural reasons, that few I believe had power to deny her request. She was so much for peace, that she would roll away every stone to effect it, and if it was any thing that concerned

herself, she would abate her right in the pursuit, and lose much to purchase it.

The love she bore to her children, though natural was spiritualized, but especially the regard she had for our souls, (which is the soul of love,) was highly elevated. I may say, she travailed in birth again for us, till Christ was formed in us; and the latter was more severe than the former. O with what tears and entreaties did she plead for us at the throne of grace! What heart-breaking words of endeared affection hath she expressed for our souls! What heart-awakening instructions hath she constantly inculcated upon us! She used to press upon our consciences the undeniable truths of christianity, such as: our fall in Adam—the corruption of our nature—our subjection to the curse—redemption by Christ—the necessity of regeneration—the immortality and worth of the soul—the weighty concerns of eternity, and other truths of similar importance, which might at once inform our judgments, rouse our affections, awaken our consciences, and, through God's blessing, prevail on our wills. I may say, I owe much to her as the instrument under God, of that saving good I at first received; and I hope I shall never forget the instructions of a mother. She was continually putting us on reading the scriptures and good books, and instructed us how to pray. It was her custom, when my father was gone to London, to make all her children pray, beginning at the youngest, exhorting us to say what we could before the Lord. We spent at least one evening in this manner during his absence, which certainly was not in vain, if it only encouraged and emboldened us for the future. Though she was very indulgent to us, yet she was very sharp and severe against sin, especially such as she saw we were most inclined to. O how did she reprobate sinful ways, and endeavour to prevent our running into them, or into any bad custom! She would never suffer us to use idle words, not even some that others, (even good people) thought were not wrong, her conscience being so tender that she durst not indulge either herself or us in any thing she suspected to be sin. She often urged us to learn, but principally that we should seek for grace: for though she prized other things in their place, yet she often said, "if God would but give us grace, she cared not so much what else we had."

She loved true religion, and the power of godliness wherever she saw it, and accounted sincere Christians the most excellent of the earth, esteemed them her dearest friends, and made them her choicest companions though ever so poor; when she met with a christian friend it was not easy to part them. She laid

deeply to heart the death of a faithful minister or gracious Christian, fearing it was a presage of some approaching evil. It troubled her much to hear of the misconduct of the children of pious parents, and she would pray earnestly for them, reckoning that somebody perhaps would pray for her wandering children, when she was dead and gone.

She was always engaged actively in the works of her general or particular calling, and could not endure idleness. Her heart was mounting heavenwards while her hands were busy in this work, making some spiritual use of all passages of her life. I have heard her often say, "she was never right except she could get some good thing into her mind, whether lying in bed or walking in the way, or engaged in employment." She took much pleasure in that scripture, John iv. 34, "My meat is to do the will of him that sent me." She would often say, "we must be like Christ or Mary, the first was always doing good, the latter always receiving good."

She had a very low opinion of the world and its glory, profits, pleasures, and honours, and was much taken with a sermon preached on 1 John ii. 17. She was often repeating instances of the vanity and instability of the world, and drew good conclusions from thence to distrust it, to be weaned from it, and to lay up better treasures in heaven, where moth cannot corrupt nor thieves break in to steal. Her usual expressions were, "O what is this world good for! How little will these things do for us at death! What will it profit a man if he gain the whole world, and lose his own soul? Alas, what matter is it what becomes of the world, so that we have an interest in Christ!" She was weary of employments and enjoyments here below, and said "She did her domestic work rather from the sense of her duty than any delight therein, and she cared not how little she had to do in the world."

At last this choice piece of God's twofold workmanship of nature and grace was to be taken down; her tottering tabernacle was to be levelled with the ground, and her precious soul released that it might take its flight to eternal mansions. She that had been dying daily found it no strange thing to surrender her soul into the hands of him that gave it, and who had given himself to redeem it. The sting of death was plucked out, and this debt to nature became a sweet refreshing sleep. Solomon saith of the labouring man, "that his sleep is sweet;" so weary steps through this tedious wilderness made Canaan more delightful. The exhausting of her spirits by fasting and prayer rendered her dissolution more easy, so that it was not a violent extrusion, but a composed resignation of her soul.

She had been weakly a considerable time, yet her body was a little recovered, and her strength recruited beyond expectation, and hearing of a distemper that was upon me she was desirous to come and see me. Before she came, (as she told a neighbour of ours) she dreamed she must go into Yorkshire, and die there: and, indeed, the Lord seemed to say to her, as he once did to Aaron, that she must go up to mount Hor and be gathered to her people. As soon as she came hither, she complained she was not well, and had violent pain in her head, though towards the last she became very drowsy, having a lightness and dizziness in her head. About two days before she died, we were at dinner, and though she could not eat any thing with us, she came and sat down with us, and began to discourse feelingly on the things of God, which were as meat and drink to her, and which might prove food to our souls. She gave us a distinct account of her conversion and conversation, and of several observable passages in her life, which she accompanied with expressions of admiration of God's free grace, and what an indulgent God she had found the Lord to be all her days, and did not question but we should find him to be the same to us if we walked in his ways.

On Tuesday, which was the day before she died, she rode to the chapel, and heard my father Angier preach at the baptism of my son Eliezer, his text was 2 Pet. i. 15, "Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance." His excellent sermon seemed to be, as it were, her funeral sermon, being a clear description of her life. It was her great care, not only to be helpful to the church of God while she was living, but to leave behind her something that might benefit it when she was gone, by her laying hold on the covenant for herself and children, furthering God's public worship, holy education of children, dedicating them to the Lord, and pouring out many prayers both for them and the church, by beating out an exemplary track for posterity to walk in, helping others' memories, transcribing the word and works of God for future generations, by frequently discoursing and making suitable applications; all which were applicable to her, as they that knew her can abundantly testify. This sermon and her life had the same aspect, and were coincident. That night she slept but little, yet in the morning she arose and would needs be going home towards Lancashire; before which time she would not be persuaded to return. She put on her riding clothes and prepared for her journey, but we saw she was in no fit posture for travelling, and that she was going apace to her long home. Her phlegm suddenly stopped,



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.

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## 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-