

SOME PURITAN DIVINES



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Some Puritan Divines

by

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Contents

Introduction	5
John Owen (1616-1683)	12
Thomas Goodwin (1600-1679).....	19
Richard Sibbes (1577-1635)	28
Stephen Charnock (1628-1680)	35
John Flavel (1628-1691).....	42
John Bunyan (1628-1688).....	49
Samuel Rutherford (1600-1661).....	57
William Gurnall (1616-1679).....	65
William Kiffin (1616-1701).....	73
Thomas Manton (1620-1677)	82
William Gouge (1575-1653) & Thomas Gouge (1605- 1681)	86
Thomas Brooks (1608-1680).....	93

Introduction

The 1550's saw the birth of Puritanism, born on the Continent among the English Exiles in the reign of Queen Mary having fled from the persecution and fires of this Roman Catholic monarch. During the five years of their exile in Geneva the Puritans came under the influence of the Reformed divine, John Calvin. The name "Puritan" was not applied to them until the late sixteenth century. But the basic tenets of Puritanism returned to England with the exiles in the reign of Queen Elizabeth I. Though remaining in the Church of England, they renounced the authority of the Prayer Book and placed all authority in the Scriptures, laying emphasis on the sanctity of the human conscience and the doctrines of grace. Puritans clearly saw truth and error, good and evil. French Huguenots and Scots Presbyterians formed National Churches on their return home. But in England there was already a partly reformed National Church and the English exiles stayed within it and set about reforming it.

They refused to wear the surplice, questioned the authority of bishops and eventually the authority of the Crown. Queen Elizabeth was well aware of the situation. Puritan Professors were removed from both Oxford and Cambridge Universities. The Puritans attached great importance to preaching and aimed to

Some Puritan Divines

replace bishops with elders and deacons. They wanted a Presbyterian system in the National Church, a church which lived by the rule of the Scriptures. They had brought back with them their Geneva translation of the Bible and this was used by them as late as 1640. The Universities became a great stronghold of the Puritans; they also exerted a very strong influence in the House of Commons. Queen Elizabeth fought a constant battle with them in Parliament sometimes removing members of the Commons to the Tower of London. In the Church of England she tried to get Archbishop Grindal to control them and when he refused she suspended him from office for five years. On his death in 1583 she appointed John Whitgift as Archbishop, a known opponent of the Puritans. He pursued them through the inquisitional court of the High Commission. Many were arrested, some executed, some died in prison. But Elizabeth failed to stop Puritanism. It became a strong separatist movement within the Church of England.

At the time of the accession of Queen Elizabeth, the Church Settlement had been a compromise. Many of the bishops that produced it had been in exile in Geneva during the reign of Mary. On their return in the Elizabethan Church Settlement under the Act of Uniformity, they introduced the *Book of Common Prayer* and drew up the *Thirty-Nine Articles of Faith*. The Articles were thoroughly Calvinistic, but the Book of Common Prayer contained some ambiguities which could be interpreted in the Communion Service in an

Introduction

unreformed manner. This allowed clergy who still retained Roman Catholic traditions leeway to stay in the National Church. But the Calvinistic system had with more or less completeness penetrated the hearts of the great majority of English Protestants. The Act of Uniformity appointed the Queen as Supreme Governor of the Church of England but not its Head. Thus within the Church, led by some Calvinistic bishops, Puritanism spread, while there remained a diversity of interpretation of the *Thirty-Nine Articles* and the *Book of Common Prayer*. This has ever been the situation in the Church of England down to the present day.

In the seventeenth century there was no such thing as a Puritan Party, yet the influence of Puritanism was extensive in the National Church, the Universities and the House of Commons. Queen Elizabeth had resisted the Puritan influence but failed to silence it. In 1611 King James I authorised a new translation of the Bible because he disliked some of the marginal notes in the Geneva Bible, which advocated the removal of a monarch who did not respect freedom of conscience. His version retained the use of such words as 'bishop' to which the Puritans objected. But this move had little effect on the Puritan movement in the Church of England and gradually Puritan ministers in the National Church came to accept the Authorised Version and use it in their services, while the Geneva Bible went out of print. The Puritans continued to believe in the individual right of Christians to interpret the Bible, they opposed any mystical interpretation of

Some Puritan Divines

the Communion Service, they disliked the institution of bishops, and opposed all Catholic ceremonies and ecclesiastical dress as being idolatrous. No priest was to come between a Christian and his God. They were mocked for their simple dress and their lives. They stood out in the Church of England from the general run of clergymen, not being in a majority but having a strong influence through their preaching, writings and leaders in Parliament.

The new ideas of freedom of speech and religion which found their expression in the House of Commons soon brought controversy between King Charles I, his Archbishop William Laud and many with Puritan views in the National Church and in Parliament. Charles I tried to govern without Parliament but eventually the situation led to the Civil War, the execution of Charles I and William Laud and the establishment of the Protectorate Government under Oliver Cromwell. Parliament called together the Westminster Assembly of Divines in 1643, which produced the *Westminster Confession of Faith*. While the Assembly was dominated by Presbyterian divines such as Samuel Rutherford, it also contained a strong minority of Independents led by such men as Thomas Goodwin and a group of divines with whom he had been in exile in the Netherlands in the reign of Queen Mary, which included such men as Nye, Burroughs, Bridge and Sympson. Goodwin was chosen to present the final version of the *Confession* to Parliament in 1644. In 1658 John Owen, Thomas Goodwin and

Introduction

others produced the *Savoy Declaration* which was a statement of the beliefs of the Independents. Its preparation was greatly influenced by the *Westminster Confession*. At the end of the century in 1689 the Particular Baptists, led by William Kiffin produced their *Confession*, again strongly influenced by the *Westminster Confession of Faith*. These three Confessions epitomised the beliefs and various Church Orders of the Puritans.

During the period of the Protectorate Government until Cromwell's death in 1658 the Puritans came into great prominence, especially in the Universities. John Owen was appointed Dean of Christ Church College in 1651 and Vice-Chancellor of the University in 1652 while Oliver Cromwell was Chancellor. He relinquished both offices on the death of Cromwell. Thomas Goodwin was appointed President of Magdalene College Oxford. Richard Sibbes had been appointed Master of Catherine Hall Cambridge in 1626 and Samuel Rutherford was appointed Professor of Theology at St Andrew's University in Scotland in 1639 and Rector of the University from 1641 till 1651. Many of the Puritans had been students at Emmanuel College Cambridge, which was a stronghold of Puritan teaching, the University having been greatly influenced by the preaching of William Perkins at the end of the reign of Queen Elizabeth and the beginning of the seventeenth century. William Gurnall was at Emmanuel from 1631-39 and was a contemporary of Thomas Watson,

Some Puritan Divines

Stephen Charnock, Matthew Poole, John Preston and Jeremiah Burroughs. A decade previously Thomas Brooks had been a student there, and his fellow students had included John Milton and Thomas Shepard, the New England Divine. Several of the Puritans were called to preach before Parliament. John Owen preached in April 1646 at the age of thirty. Thomas Goodwin preached there in 1645, 1649 and before the Protectorate Parliament in September 1653. Some of the Puritan Divines were chaplains to Oliver Cromwell and travelled with his Army. These included John Owen and Thomas Manton.

With the death of Cromwell in 1658 things changed for the Puritans. In 1660 Charles II was called back to govern the country and religious persecution returned. Two thousand Puritans were quickly ejected from the Church of England and many were imprisoned, such as John Bunyan who spent the best part of ten years in prison where he wrote his classic *The Pilgrim's Progress*. He was not alone in writing and publishing. Many preached secretly although they were always open to arrest. Others were driven into exile in the Netherlands and the New England Colonies. When the last Stuart monarch, James II fled the country in 1688 and William and Mary came to the throne, religious liberty returned for the Puritans, though not equality, as only members of the Church of England were accepted for entry at Oxford and Cambridge Universities. But by this time Puritanism was a spent force. A generation of godly men had passed away and

Introduction

had not been replaced. Thomas Manton had died in 1677, Thomas Goodwin and William Gurnall in 1679, Stephen Charnock and Thomas Brooks in 1680, Thomas Gouge in 1681, John Owen in 1683, John Flavel in 1691 and William Kiffin in 1701. The great days of Puritan publishing passed, but the country was left with a vast library of theological works and commentaries which have been republished in many generations since, including our own, and books like Bunyan's *Pilgrim's Progress* have become world famous and been translated into many languages. No revival of truth appeared in England for another fifty years until the Great Awakening in the middle of the eighteenth century under the ministry of men like George Whitefield. But the influence of Puritanism has pervaded our society ever since. This book contains accounts of the lives of a few of these godly men.

John Owen (1616-1683)

John Owen D.D. was born at Stadham in Oxfordshire in 1616. His father was the vicar of the parish. John Owen was a brilliant boy, who gained entrance to Queen's College,



Oxford, at the age of twelve, and completed his Master of Arts Degree in 1635 at the age of nineteen. He was a keen student, and almost ruined his health by only allowing himself four hours' sleep a night for several years. His principal object in life was to raise himself to some distinguished career in the Church or the State.

Later in life, he was willing to confess that at this time he had no desire to know the will of God for his life. He stayed at Queen's College until he was twenty-one. In these years, momentous events were taking place in the nation. William Laud had become Archbishop of Canterbury in August, 1633. He was a High Churchman, and with the permission of King Charles I, he began to force his High Church views on the nation, the enforcement being done with judicial persecution, which, together with other factors, brought about the

situation which sparked off the Civil War which began on the 22nd August, 1642. In the years from 1635 onwards, John Owen had begun to receive impressions of God upon his soul. We know nothing about how this happened, or exactly when. What is clear is that, when Archbishop Laud, through the Chancellor of Oxford University, began to impose High Church Rites upon the University under pain of expulsion, John Owen had by then received such light that his conscience would not allow him to submit to these impositions. When this became obvious, many of his friends left him, branded him as a Puritan (a man who desired a purer and simpler form of worship without ritual), and he was forced to leave Queen's College.

This happened about 1637. Together with the anxiety of having to give up his University career, he was also brought into great concern about his soul. For three months he avoided all conversation, and was in great darkness of mind. Although the extremity of this lessened, it was nearly five years before he felt to obtain any settled peace in his soul. It was a time of trial and temptation to him, which no doubt, later on, he was able to look back on as those years in the wilderness in which the Lord was preparing him for the work of the ministry.

When the Wars broke out in England, he joined the Parliamentary side. Before the commencement of the War, he had been Chaplain to a Royalist. When this man joined the Royalist Army, John Owen left his

Some Puritan Divines

service and went to London, and took lodgings there in Charterhouse Yard. While staying here, he went one Sunday to Aldermanbury Church, hoping to hear Mr Calamy preach. This eminent minister was unable to be present, whereupon many of the congregation went elsewhere. Owen, however, stayed in his seat, until a country minister came to take the service. He prayed very fervently, and took for his text, "Why are ye fearful, O ye of little faith?" (Matthew 8. 26). The very reading of the word surprised John Owen, who secretly put up a prayer to God that He would be pleased to speak to his condition, and the Lord was pleased to hear his prayer for in that sermon the minister was directed to answer those very objections which Owen had commonly formed against himself; and though he had previously given the same answers to himself without any effect, yet now the time had come when God designed to speak peace to his soul; and this sermon was blessed for the removing of all his doubts, and laid the foundation of that solid peace and good hope, which he afterwards enjoyed." (*Biographia Evangelica* E. Middleton). It is remarkable that John Owen was never able to find out who this minister was, though he made many enquiries. While staying at Charterhouse Yard, he wrote a book called, *A Display of Arminianism*. This was published in 1642 at a time when the error of free-will was spreading itself in the nation, it being the doctrine of the High Church party led by Laud. It brought Owen to the notice of the Committee, which at the time was purging the Church of England of

John Owen

unsuitable ministers, and as a result, he was offered the living of Fordham in Essex, where he stayed for about a year and a half. His ministry was made a blessing to many in the neighbourhood who came to hear him from other parishes, and through the hand of the Lord, many were converted. Soon after coming to Fordham he married, and had several children. In 1644, he published a book entitled *The Duty of Pastors and People*.

About the same time, he gave up the living at Fordham, and became vicar at Coggeshall, a market town about five miles away, where he had a large congregation, frequently as many as two thousand. Gradually he became well-known in the nation. On April 29th, 1646, he was called to preach before Parliament. He preached from Acts 16 verse 11, and pleaded with the members to grant liberty of conscience in the nation, and show moderation towards men of different religious beliefs. In 1643 he had published his well-known book entitled *The Death of Death in the Death of Christ*. He says in the preface that this book was the result of more than seven years' serious enquiry into the mind of God about these things. About this time Colchester was besieged by the Parliamentary Army, and the General, Lord Fairfax, became acquainted with Owen. He also met Oliver Cromwell, who heard him preach, and enjoyed his ministry. In 1649, when Cromwell went to Ireland to put down the rebellion there, he asked Owen to accompany him, but he refused, saying he must stay to look after his Church at Coggeshall. Cromwell then

Some Puritan Divines

commanded him to go, whereupon Owen, after consulting several brother ministers, who advised him to comply, went out to Dublin, where he stayed about six months, and then returned to England to Coggeshall.

He had not been home long when he was called to preach in Whitehall. In September, 1650, Cromwell asked him to accompany him on his expedition to Scotland. Again he refused, but Cromwell procured a Parliamentary order, and he had to go. He stayed in Edinburgh about six months, and then returned to his people at Coggeshall again. He hoped now to spend the rest of his days amongst his people, but by the express wish of Parliament, in 1651, he was appointed Dean of Christ Church College, Oxford, and then in 1652 was chosen to be Vice-Chancellor of Oxford University, a position he held for about five years. Also in the year 1652, he was granted the Degree of Doctor of Divinity. His influence as Vice-Chancellor over the University was considerable. He allowed Presbyterians, Independents and Anglicans to worship in their own way, kept good discipline and order in the University, and was very moderate in his exercise of power. He preached every Sunday at St. Mary's, and often at Stadham, and other places in the country. He also wrote a number of books in this period, including *The Saint's Perseverance* (1654), and *The Mystery of the Gospel Vindicated* (1655).

John Owen

He gave up his position as Vice-Chancellor in 1657, and his position as Dean of Christchurch in 1659. The times were now serious for him, as Cromwell had died in 1658 and in 1660 Charles II was to return to the throne. He retired to Stadham, his birthplace, where he possessed some property, and lived quietly there for a while until the persecution increased, and he was forced to move from place to place, until at last he came to London to settle. Even in this period, he published some tracts. In 1665, in the face of constant persecution, he made plans to go to America, where the New England Colonists had invited him to come out to preach to them, but in the providence of God, he was diverted from this, and stayed to witness the awful judgment of God on the nation in the Great Plague and the Great Fire of 1665 and 1666. After these solemn events, he preached to large congregations of people who had been awakened to eternal issues through them, and the persecutions tended to lessen for some time.

In 1668, he published an exposition of Psalm 130. In the same year also, he published the first volume of his exposition on *The Epistle to the Hebrews*, and three other volumes followed, the last coming out in 1684. Persecution increased again in the 1670s. In 1678, Owen published his work on *The Holy Spirit*. In the previous year, he had published a book on *The Doctrine of Justification by Faith through the Imputation of the Righteousness of Christ*. Towards the end of his life, on one occasion he was called into the presence of the King, who told him how conscious he was of the

Some Puritan Divines

injustice which had been done to Non-Conformists during his reign, and gave him a thousand guineas to distribute among those who had suffered in the persecutions. Owen must have wondered what was in the King's mind in this strange behaviour, but did as he was asked, and distributed the money.

In the last few years of his life he was often ill, and frequently could not preach, but he continued to write. In 1679, he published *A Declaration of the Glorious Mystery of the Person of Christ, God and Man*. As his health grew weaker, he was forced to retire into the country. He lived at Kensington for some time, and then went to Ealing, where he had a house of his own, and where he died at the age of sixty-seven on the 24th August, 1683. On the day of his death, his last great work *On the Glory of Christ* went to the press. When told by a friend that it was being printed, he replied, "O brother, the long looked for day has come at last, in which I shall see that glory in another manner than I have ever done yet, or was capable of doing in this world." He was buried in Bunhill Fields just off Moorgate in the Dissenters' Burying Ground, and lies there along with other of his contemporaries such as Thomas Goodwin and John Bunyan.

Thomas Goodwin (1600-1679)

Thomas Goodwin was born at Rollesby, near Yarmouth in Norfolk on the 5th October, 1600. Queen Elizabeth was still on the throne of England, the last of the Tudor Monarchs. She was to be succeeded by the

time Goodwin was three by the first of the Stuarts, James VI of Scotland, who became James I of England.

Goodwin was thus born in this momentous century, which was to witness the Civil Wars, and the rapid development of Puritanism in this country. Little is known about his early life.



From his own writings we

learn that as a child he suffered ill-health. His parents brought him up from an early age with a knowledge of the Bible, though it does not appear that they belonged to the Puritan party. When quite young, about the age of seven, he mentions times when he wept over his sins. His parents obtained for him a good education; he entered Christ's College, Cambridge at the age of thirteen and was about the youngest in the University at the time. Cambridge in

Some Puritan Divines

1613 was said to be “a nest of Puritans”, and Goodwin says, “The whole town was filled with the discourse of the power of Mr. Perkins’ ministry.” Perkins was a Fellow of Christ’s College, was Vicar of St. Andrew’s Church, and his ministry was made a great blessing to many students, though he died at the early age of forty-four. While at College, at the age of fourteen, Goodwin began to attend the Communion Service, hoping that it might prove a strength to prevent him falling away from God. But when he was about to go a second time, his tutor stopped him on the grounds that he was too young. This he felt to be a great humiliation, and caused him to become indifferent to religion. He gave up going to hear Richard Sibbes preach, and made the comment, “They talk of their powerful Puritan preachers, and of Mr Rogers of Dedham, and such others, but I would gladly see the man who could trouble my conscience”. During his remaining six years at Cambridge, he seems to have continued very much in this same state of mind. His main ambition was to become a great popular preacher, and while his proud spirit would not allow him to become a Puritan preacher, his secret conviction was that the Puritans were doing God’s work. While at College, he went on one occasion to Dedham in Essex to hear the Puritan, Mr Rogers, preach. The subject was the Scriptures, and the minister expostulated with his hearers over their neglect of the Bible. The Holy Spirit so blessed this discourse to many of the hearers that they broke out into unconcealed weeping, and Goodwin says, that

before he left Dedham, he wept for a quarter of an hour on the neck of his horse before he had power to mount. Goodwin took his Degree of Bachelor of Arts in 1619, and then left Christ's College for Catherine Hall. Here at the age of twenty, he took his M.A. and was chosen a Fellow and lecturer at this college.

The year 1620 was to him the most memorable of his life. Soon after being elected Fellow of Catherine Hall, on the 2nd October, while passing St. Edmund's Church, on his way to a party at his old College, he heard a funeral bell tolling, and was persuaded by a friend to stop and hear the funeral sermon. Having taken his seat among several scholars, he felt a great unwillingness to remain, but was ashamed to get up and leave. The text of the sermon was Luke 19 verses 41 and 42. As the minister spoke of the importance of seeking God, while it was called today, a great impression was made on Goodwin. Instead of going to the party at Christ's College, he returned to his own room in Catherine Hall, refusing to spend the evening with his friends. There alone, he felt struck down by a mighty power. The hand of God took hold of him, and his sins were brought to his remembrance. This was the beginning of nearly seven years of conviction. In it he was turned from his ambition to be a great preacher with great gifts of oratory, to now openly join with the Puritan party in the University, and to enter into correspondence with some of the godly Puritan ministers, one of whom, Mr Price of King's Lynn, was the means of bringing him, in the Lord's hands, to a

Some Puritan Divines

knowledge of forgiveness. In 1625, he was licenced as a preacher in the University, and was appointed lecturer of Trinity Church. He obtained his Degree of Bachelor of Divinity in 1630, and was appointed Vicar of Trinity in 1632.

These were the years in which the High Anglican, Archbishop Laud, governed the Church of England, and persecuted men of evangelical belief. Working with Charles I, Laud was trying to introduce High Church practices into the Church of England, and had asked his Bishops to keep a strict eye on the clergy, and report to him any whose beliefs were evangelical. The Bishop of Ely, Bishop White, was one of the most zealous supporters of the Archbishop. As Goodwin felt constrained to preach the truth out of a felt acquaintance with it in his own heart, he found himself constantly interfered with by the Bishop of Ely, and growing dissatisfied with the restrictions imposed upon preaching the truth, which he had found to be the life of his own soul, he resigned the living of Trinity Church in 1633, and his lectureship there in 1634, as well as his fellowship at Catherine Hall, and finally left Cambridge. Little is known about him during the next five years, except that in 1638, he was married to Elizabeth Prescott, a daughter of one of the Aldermen of London. It is probable that in this period, he was in London, preaching among congregations of Separatists (people who found they could not worship in the Church of England), and frequently incurring the risk of fines and imprisonment. Many persecuted men had

already fled to Europe and some to America. It was only a few years before in 1620 that the Pilgrim Fathers had crossed the Atlantic. They had come from a persecuted group of Puritans, who had gathered together at Leyden in Holland under the ministry of John Robinson. Sometime about 1638, Goodwin himself left this country to seek freedom in Holland. At first he settled in Amsterdam with other English refugees, such as Nye, Burroughs, Bridge and Sympson, who later worked with him in the famous Westminster Assembly of Divines in the years 1643-4. Eventually he left Amsterdam, and went to Arnhem, where he ministered with Philip Nye to an English congregation of about one hundred. Here in Holland these men excluded by persecution from the Anglican Church, said: "We had nothing else to do but simply and singly to consider how to worship God acceptably, and most according to His word." They were led to see that there was no need of an organisation of Bishops, and Archbishops, but that Scripture pointed to independent congregations.

While he was abroad, Archbishop Laud so suppressed civil and religious liberty in England that he roused the whole nation against himself and the King, and forced Parliament to act in defence of national liberties. Laud was eventually arrested by Parliament, while those who had fled abroad were invited to return home. Goodwin came back to London, where he gathered an Independent Church in a meeting house near Thames Street in the Parish of St. Dunstan's-in-

Some Puritan Divines

the-East, London. Here he was pastor for ten years, that is through the whole time of the Civil War, until in 1650, he was selected as President of Magdalene College, Oxford. In this pastorate, he became an eminent London minister, and on the occasion of the solemn national fast on the 27th April, 1642, he was selected to preach before the House of Commons. In this sermon, he exhorted the Members to work for further reformation in the Church in England. In 1643 the Assembly of Divines met at Westminster, and Goodwin was appointed a member. He led the group known as "The Dissenting Brethren", which included his four companions from his Dutch exile, in strong opposition to the majority of the Assembly who held Presbyterian views. The Scottish Commissioners who wished to see Presbyterianism established in England, found Goodwin's opposition especially frustrating. Among their number were such men as Samuel Rutherford. They had to admit, however, that for all his opposition, Goodwin's spirit was gentle, reasonable and free from anger or animosity. As a recognised leader of the Independents, he was even approached by King Charles I in January, 1644, when the King was trying to take advantage of the difference between the Presbyterians and the Independents. In December, 1644, together with others he presented the completed work of the Assembly to Parliament, and in February 1645 was asked again to preach before Parliament. In June, 1649, he and John Owen preached before Cromwell and Parliament at Christ Church, Oxford,

Thomas Goodwin

and shortly afterwards he was appointed President of Magdalene College. His great desire in accepting this office was that he might assist godly young men in their studies for the ministry. In 1647 he had been invited to go to Boston, New England, and actually loaded many of his books on board ship, but was persuaded by his friends and members of his church in London to stay in this country. Now he finally gave up his pastorate and went to live at Oxford. He had been a widower for some time, but about this period he married again, a young woman by whom he had four children. He was also in his years at Oxford pastor of a church, and had many godly men in his congregation, amongst whom was the Puritan, Stephen Charnock. In December 1653, he had conferred on him the Degree of Doctor of Divinity. On the 4th September, 1653, he preached on the occasion of the State Opening of Cromwell's Second Parliament, Cromwell, the Lord Protector, "being seated over against the pulpit, and the members of Parliament on both sides." Later in the day, speaking to the House of Commons, Cromwell made several references to this sermon, and concluded his speech with the words, "I do therefore persuade you to a sweet, gracious and holy understanding of one another, and of your business, concerning which you have so good counsel this day, which, as it rejoiced my heart to hear, so I hope the Lord will imprint it upon your spirits." Goodwin was a favourite minister of the Protector.

Some Puritan Divines

In June 1658, the Independents, led by Goodwin and Owen, held an official Assembly at which they drew up a statement of their faith, known as *The Savoy Declaration*. But the days of their prosperity were coming to a close. On the 3rd September, 1658, Cromwell died. Goodwin was with him at his end, and comforted him in his dying hours. He preached in Westminster Abbey in January 1659, before the Parliament of the new Protector, Richard Cromwell. On the Restoration of the Monarchy in 1660, he gave up his work at Oxford, and moved to London, where many members of his church followed him. Their meeting house was in Fetter Lane in a building later occupied by the Moravians, and subsequently in another building erected on the opposite side of the street. He spent the rest of his life quietly out of the current of public eye, labouring among his people through the dangers of persecution, and the awful year of the Plague (1665) and later as a resident in the Parish of St. Bartholomew-the-Greater, when in 1666 the Fire of London threatened his home. He moved a large part of his library to the house of a friend, hoping to save it. but the fire spread in that direction, and the books were destroyed while his own home was saved. As a result of this loss, he wrote a work entitled, *Patience and its Perfect Work under Sudden and Sore Trials*. In the days of the Conventicle and Five Mile Acts, he was allowed to preach unmolested by the authorities. He died in the eightieth year of his age on the 23rd February, 1679. Among his last words were, "I could not have imagined

Thomas Goodwin

I should have had such a measure of faith in this hour; no, I could never have imagined it. My bow abides in strength." He was buried in Bunhill Fields where other Puritans, such as Bunyan and Owen now lie with him.