

University honours; but he was a companion of them who "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," and his name deserves to be enrolled among "the noble army of martyrs." Convinced that adult baptism by immersion was the duty of all believers in the Son of God, he submitted to that rite A. D. 1648, and made a good profession before many witnesses. The church of which he became a member was at that time without a pastor, and entertaining a favourable opinion of his mental and moral qualifications for that office, invited Cheave to undertake it, which he did the following year. From authentic documents recording some of the principal events of his life, he appears to have been an eminent Christian—a laborious minister—and a patient sufferer.

The restoration of Charles II. A.D. 1660, was followed by royal profligacy—arbitrary principles—national degeneracy—the violation of oaths—the collision of parties—and the oppression of non-conformists. Soon after this calamitous event, Mr. Cheave was sent to Exeter gaol for holding religious assemblies, contrary to ecclesiastical canons and intolerant laws then in force; but at the end of three months he was liberated with many companions in tribulation, in all probability owing to the coronation of the king. This liberty, however, was of short duration, for the king and his rulers took counsel together against all who asserted the rights of conscience, and refused to fall down and worship the idol of Uniformity which the bishops had set up. Spies and informers, "certain lewd fellows of the baser sort," were dispersed through the kingdom "with authority and commission from the chief priests, that if they found any of this way, whether they were men or women, they might bring them bound"

to the Star Chamber, or Court of High Commission.

Cheave saw the gathering storm, and in a letter written to his friends A. D. 1662, thus expressed his fears: "Some from our neighbourhood are sent to the ancient place of confinement, and I expect every day the same lot." That very year the Act of Uniformity drove from the Established Church 2000 of her most learned and useful ministers, after whose expulsion little remained but deserted temples—pompous rites—drunken priests—imperial strumpets—and a licentious monarch. Cheave was sent a second time to Exeter gaol, for holding unlawful conventicles, and obeying God rather than man. During his confinement he wrote letters to his friends, exhorting them to patience and constancy in suffering for the truth, and expressing his sympathy towards those "who (in his own words) have been visited by the constables again and again, summoned before the mayor, and fined for not coming to church." At the end of three years permission was granted him to visit Plymouth, but his enemies finding him at liberty, sent him to the Guildhall, and procured an order for his perpetual banishment to the Island of St. Nicholas. In his "Patmos," affliction was added to his bands by the prohibition of intercourse with his friends—soldiers kept him a close prisoner—confinement and sickness undermined his constitution—and after passing through "great tribulation," he died in his place of banishment, March 5, 1668, a martyr to the rights of conscience, and a victim to religious intolerance. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration." T. P.

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"Blessed are they who are persecuted for righteousness' sake."