

house was built in 1658, and two years later Philip Henry married Miss Matthews, daughter of Daniel Matthews, Esq., of Broad Oak. He had a good deal of trouble with his father-in-law, who was unwilling to let him have his daughter. He urged that nobody knew anything about Philip Henry. He was, no doubt, a gentleman, a scholar, and an excellent preacher, but where did he come from? Miss Matthews is reported to have answered this objection by saying, that though she did not know where he had come from, she knew where he was going, and she would like to go with him. They were married in 1660, and the same year events happened which threatened to upset their tranquillity. King Charles was restored. The former rector of Bangor returned to take possession, and as Worthenbury had formerly been a chapelry in that parish, he claimed authority in it also. Then came the question of conformity, which involved re-ordination and many other things to which Henry could not reconcile his conscience. Like all the Presbyterians at this time, he was for the restoration of the King; but when that came, he was soon alarmed by the consequences that followed it. He went out with the two thousand confessors of 1662. The rector of Bangor, who was a liberal man, gave him permission to preach occasionally in the church; but Henry, who was also a man of peace, declined, lest he might be the means of raising a division in the parish. The same spirit he manifested through all the years of his life which he passed as a Nonconformist. He went to the parish church, that he might not encourage separation or break the established order, though he felt that to be silent was a great cross. He wished his occasional conformity to be the means of removing the obstacles in the way of union between the separated parties; and when he did preach, taking advantage of the King's

indulgence or in private houses, he wished his ministrations always to be regarded as those of an assistant to the incumbent of the parish. 'Wherever he preached,' his biographers says, 'he prayed for the parish minister and for a blessing on his parish.'

Philip Henry lived at Broad Oak, an estate which he bought from his father-in-law. Here he was a pattern to all his neighbors for religion, benevolence, and moderation. Sometimes he was in prison for preaching when it was forbidden by law; and when the royal indulgences gave all parties freedom to exercise the liberty of worship, he gladly accepted the liberty, though not ignorant of the object for which it was given. Churchmen charged him with taking the people away from church, and separatists blamed him for frequenting the Church services and advising others to do the same.

It was in his private life that Philip Henry's biographer finds most to admire. His family was pre-eminently a devout family. He had the satisfaction of seeing them all do well, and of living to be surrounded by his children's children. He never aimed at high things in the world for them, but sought first the Kingdom of God and His righteousness. He used to mention the saying of a pious lady who had many daughters. "The care of most people is how to get good husbands for their daughters, but my care is to fit my daughters to be good wives, and then let God provide for them." All his four daughters were married at Whitewell Chapel, and he preached a wedding sermon for each of them in his own home after. On the marriage of his youngest daughter he wrote in his diary that the same day of the week, and in the same place, twenty-eight years before, he was married to his dear wife. "I cannot," he continues, 'desire for them that they should receive more from God than