

EDMUND CALAMY

AN ACCOUNT OF THE Ministers, Lecturers,
Masters and Fellows of Colleges and Schoolmasters,
who were Ejected or Silenced after the Restoration
in 1660. By, or before, the ACT for
UNIFORMITY.

1713



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This is a proof-reading draft of this volume. When all five volumes have an accurate text we will import the biographical material of the jected ministers into a database for collation and sorting and will then output the information in a variety of ways, some for electronic publication and some for print publication.

1713 EDITION VOLUME 2

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Design'd for the preserving to Posterity, the Memory of their Names,
Characters, Writings and Sufferings.

The Second Edition: In Two Volumes. Vol. II.

By *EDMUND CALAMY, D.D.*

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THE PREFACE.

To Write of Nonconformists and Dissenters, is in the Esteem of some Men, to write of Schismaticks and Rebels: To commend them is little better than to write in the Praise of Nero. They have been represented in such a manner, as if no Words could be bad enough to describe them. But it is no new Thing for Persons of great real Worth and Eminence to be thus treated. Away with such Fellows from the Earth, for it is not fit they should live, is Language that the first spreaders of Christianity in the World were us'd to. It is therefore the less to be wondred at, if they who are desirous to tread in their Steps, have been us'd in the same manner. The Dissenters in England have had a great share in this sort of usage. They have born all the Obloquy that the Stage, the Tavern, the Press, or the Pulpit could well vent against them. Preachers and Poets have made merry with them: Wit and Malice, Interest and Power have jointly conspir'd against them: And yet they have some Footing, and some Credit still left. This is an Argument in their favour, to such as consider it. There is something more than Human in it.

If they that Suffer'd for their Nonconformity in 62, whatever mistakes they might labour under, did not do it out of a Principle of Conscience, they were the weakest People in the World. They were active in their own Ruin: And might easily have avoided Misery, by a compliance, which nothing could reasonably suppos'd capable of keeping them from, they had not been afraid of Sinning against GOD.

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But when that check'd them, we need not wonder that GOD should own them and appear for them: Or that tho' they suffer'd much, they should be considerably supported. The very Conduct of Divine Providence towards them is a confirming Evidence, that there is a reality in Religion, and therefore ought to be consider'd with Observation. To let the Memory of these Men Dye is injurious to Posterity; by depriving them of what might contribute to promote their steadiness to their Principles, under Hardships and Severities.

To recover a tolerable List however, of those who were Silenc'd after the Restoration of Charles II. was at this distance no easy thing; and to recover Characters of a number of them yet harder. I look upon it as the more needful that this should have been endeavour'd, because Dr. Sam. Parker and some others, have taken a Liberty so strangely to diminish their Number, whereby they have in effect charged those who have reported them to have been about Two Thousand, with falsifying in their own Favour; which had a tendency to blacken their Memory, if they were not clear'd by a just Representation.

A Catalogue of them was Printed in 1663, but it was cult to come by,, and very scarce. I could not obtain a sight of it, till my first Edition of this Work was got through the Press; and when I look'd into it, I found it very deficient. It mentions the Names of those who were Ejected in London and Essex, and Eight Counties more, but has not a word of a all the rest, and yet it bears the Title of an exact Catalogue. What must the next Age have thought of the Dissenting Ministers, to find them asserting with so much assurance, that the Number of the Ejected amounted to Two Thousand, when an exact Catalogue cannot reckon up above Five or Six Hundred? I cou'd not but think the future Reputation of many, concern'd in the clearing of this matter, by Publishing a List that might much better deserve

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the Name of exact, than one that contains the Names of little more than a Quarter part of them. Accordingly, I fought out every where for Assistance, and after some time obtain'd Four written Catalogues. One was Collected with great Industry and Application by the Reverend Mr. William Taylor, late of Newbery, who while Chaplain to the late Lord Wharton, had a Correspondence in most parts of England, in pursuit of this Design; and many of the Letters that he receiv'd upon this occasion, were put into my Hands, and are yet by me. Two I receiv'd from the laborious Mr. Roger Morrice, who was for collecting every thing that was Curious, and had taken a great deal of pains its order to the compleating such a Design. The fourth I receiv'd from another Hand. I collated them together, and drew one Lift out of all of them, emitting none where they were all agreed; and where they differ'd, I sometimes follow'd one Copy, and sometimes another, with respect to the several Counties, according to the Information and Advice of such at I consulted in Person, and by Letter, for the Places with which they were best Acquainted: Hoping that tho' my List did not presently prove exact, it might pave the way for one at length that might as much deserve that Character, as could reasonably be expected, at so many Years distance.

Several things concur to make Exactness in this Case difficult. There were two Ejections of Ministers in the beginning of the Reign of King Charles II: One out of the Livings that had been Sequestred, and another by the Act for Uniformity. I observ'd in my Preface to my first Edition, that the Lists I had met with, had not made that Distinction in this respect I could have wish'd for. There were some few, (and as far as my Information reaches, they were but very few) of those cast of the sequestred Livings, who still kept in the Church after the Act took place. I own'd that here and there one of

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these might be still nam'd as Ejected. But then there were others who lost their Ecclesiastical Preferments soon after the Restauration, whom the Act of Uniformity found unpossess'd of any Benefice, and others who were Chaplains to Persons of Quality, without any other Preferments, against whom the Church Doors were by the Act shut and barr'd, for all time to come. I intimated, that having my self observ'd and inserted some such, I thought my List might be as defective in those of this latter, as it could be reduntant in those of the former sort. Some were Ejected twice: First out of sequestred Livings, and afterwards out of some other place, in which they were fix'd, before the Act took place, by which they were totally Silenc'd. I signify'd that I had noted some such, and that it was not unlikely but several others might have escap'd my notice. But then there were others just enter'd upon the Ministry, tho' not fully fix'd in any certain Place, who were as much Silenc'd by that Act, as if they had been Ejected out of Livings, of which they for some time had had Possession. And I added, that as many of these might perhaps upon search be found omitted, as there were of the others that were mention'd twice, and at two several places. However, any thing of this kind either way, being inconsistent with the exactness I aim'd at. I made it my Request to all that should cast their Eyes on what I publish'd, that they would so far favour and oblige me, as to give me notice of any mistakes they observ'd of either sort. And I must now own my self oblig'd to many, both Ministers and Gentlemen, upon this Account.

At the end of each County, I added the Names of such as I could obtain the Knowledge of, who tho' Nonconformists at first, did afterwards comply with the National Establishment. I therefore did it, that it might be seen, how few, under all the Hardships and Disadvantages which Nonconformity was attended with, were prevail'd on by any opposite prospect,

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to desert their Principles, compar'd with such as were firm in adhering to them. I intimated, that I herein follow'd the foremention'd Lists, and should be sorry for any mistakes; but upon intimation given, would readily Correct them: And I have accordingly done it, as far as any have been so kind to assist me, by giving me Infirmation.

Lives and Characters are very entertaining. Hardly any part of Mr. Baxter's Narrative was more generally agreeable, than his Brief Account of the Ministers of Worcestershire, and the parts adjoining. That my List therefore might not be a dull heap of Names only, I added the Characters of many, which I thought a just Debt to the Memory of those who had deserv'd so well of Mankind, who suffer'd so bravely to maintain their Integrity; and rather exposed themselves and their Families to no small Hardships, than they would strain their Consciences. I took the pains to consult the printed Lives, and scatter'd Characters, and Funeral Sermons, of as many as I could, meet with, Collecting thence what appear'd suitable to my purpose. I added an Account of some few, my own Acquaintance with whom, put me into a Capacity of giving their full Character. And had Memoirs concerning several others, (of whom no Account was ever Printed before) communicated to me, by divers Friends in City and Country, who were best able to do them justice. That was a Work of much Time and Pains, and it is now considerably augmented: And from a Chapter in another Volume, is become a Volume by it self, and I am ready to own by what Assistance it is thus improv'd.

Some Angry Persons have taken no little Pleasure in bespattering these worthy Men, whose Names rather deserv'd Embalming: But none hath more signaliz'd his Rancour and Bitterness, in ill-natur'd particular Reflections, than Mr. Antony a Wood, the Oxford Historiographer; who hath been taken to task by several for his other failures, while no one

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that I know of, hath been so charitable as to wipe off the foul Aspersions he hath cast on those of our denomination, who, to say the least, deserv'd much better Treatment. What must those who come after as think of our supine Neglect, should such Malignant Insinuations as his, which so blacken the whole Body of our Ministers, and the most leading Men amongst them (very few only excepted) be suffer'd to pass uncontradicted? If any think Innocence needs no Apology, they would do well to consider, whether such as rise up among us, and are strangers to their Characters, may not suppose there was something of Truth in his spiteful Reflections, if none had the Courage publicly to confront them.

The first Specimen of this Authors Abilities, was his Antiquitates Universitatis Oxon, in which (they are the words of a learned Bishop) there is not only false Latin, but false English too, and many bad Characters cast on good Men, especially on the Anti-Arminians, who are all, (especially Dr. Trideaux) made Seditious Persons, and Schismaticks, if not Hereticks. Nay, our first Reformers (out of Peter Heylins angry, and (to our Church and Truth) scandalous Writings) are made Fanaticks. The Truth is, not only the Latin, but also the matter of those Antiquities, being Erroneous in several Things, may prove Scandalous, and give our Adversaries some occasion to censure, not only the University, but the Church of England, and our Reformation. And that truly great Man, Archbishop Tillotson, found it necessary to vindicate the Memory of that Excellent Person, Bishop Wilkins, from this Author's Aspersions, in his Preface to a Volume of that Bishop's Sermons; And after a mild Censure, concludes (in his wonted manner) with this soft Reflection; That there is no readier way for a Man to bring his own worth into Question, than by endeavouring to detract from the worth of other Men.*

* Bp. Barlow's Genuine Remains. pag. 181, 394.

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His next Work was his Athenæ Oxonienses, with an Eye to which Bishop Burnet Stiles him a Scribler, and hath this remarkable Passage. That poor Writer has thrown together such a Tumultuary mixture of Stuff and Tattle, and has been so visibly a Tool of some of the Church of Rome, to reproach all the greatest Men of our Church that no Man who takes care of his own Reputation, will take any thing upon Trust, that is said by one that has no Reputation to lose. He has together all that the malice of Missionaries could furnish him with, to blemish the Work of one of the greatest Men of our Church, Bishop JEWEL; and he hath Barbarously attack'd the Memory of Bishop WARD, who was in so many respects one of the greatest Men of his Age, but that he had appear'd with too much Zeal against Popery, to be spar'd by one of their Faction.*

The Truth of it is, the Athenæ Oxonienses, Historically reckoning up the Writers of that Famous University, with their several Works, was a very noble Design: But the Canker'd Spirit of the Author, has spoil'd that which otherwise had been one of the best Books that a lover of Biography could easily have met with. His Reflections, which are many times as void of judgment as Charity, are intolerable. He spares none. Many of the most eminent Conformists, and some that were the Glory of the Establish'd Church, are severely lash'd as well as the Poor Nonconformists. Nay the very Martyrs do again suffer under him. With him Bishop Farrars Answer to the Papists was insufficient. The loss of excellent Bishop Hooper (who with great constancy endur'd the Flames, to attest the Truth of his Religion in opposition to Popery) he says, was lamented by such as pretended to Reformation. And indeed, whoever will take the pains to pursue the Comparison with Observation, will generally find

* *The Lord Bishop of Sarums Letter to the Bishop of Coventry and Litchfield, p. 9, 10.*

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better Characters given of the Papists, than of Protestants. He could not spare the Famous John Fox, and his Book of Martyrs, which he declares to be too bitter against the Papists. And as for the Learned Bishop Bale, he is with him a meer Wiffler, and to be run down upon all Occasions: And there was good reason for it; for he was an Irreconcilable Enemy to all the Relicks of Popery.

He not only inveighs against Dean Sampson of Christ-Church, as one in Perpetual motion for carrying on the Holy Cause, but respects with freedom on Dr. George Abbot Arch-Bishop of Canterbury, as shewing more respect to a Cloak than a Cassock. He gives a strange Character of Dr. Holland, who he says had more than a Sip of Learning. He adds, he was esteem'd by the Precise Men of his Times, and after, as a Man mighty in the Scriptures: But for his part, he had not one word to add in his Favour, tho' he was Doctor of the Chair. Dr. Cracanthorp is insinuated to be a foul mouth'd Writer against the Papists. Bishop Reynolds is recorded for a Man given to Change, to please a Covetous and Politick Consort: And Bishop Wilkins for a Man of unsettled Principles; with this Addition, that he was malign'd by the Arch-Bishops Sheldon and Dolben, and Bishop Fell, for his wavering and inconstant Mind in Religion. If this be True, he might very well have forbore to mention it, for their sakes, whole Memory is thereby like to Suffer with impartial Posterity; who, in all probability, will prefer the Moderation, of Bishop Wilkins, which is falsly stil'd Inconstancy, to the Stiffness and Rigour of the other Three.

What is there that should make this Book Admir'd, by any that love either Truth or Candour? Instead of being an Ornament to the Famous University of Oxford, 'tis really a Blemish to it; and so will remain as long as 'tis Uncorrected. Its not capable of

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being purg'd by Flames. It cannot indeed be suppos'd, but it was a Mortification to the Author, to live to see his Book Censur'd and Burnt, and himself Expell'd the University. Justice was hereby done to many worthy Persons, tho' undesignedly: For 'twas upon a particular Complaint, that the Chancellors Court of the University proceeded to that Severity, which was due for the Injury he had done to the Memory of many. But the Book is still an Instrument of lasting Mischief, by conveying ill Impressions, which sometimes are never rectify'd afterwards. And what greater injury can there be, than to perpetuate the Sufferings of deserving Persons!

It cannot indeed be much wondred, that he who treated some of the greatest Men of the Church of England, with so much Contempt, should give himself a Liberty in aspersing the Nonconformists: And yet is it not a Hardship, if they are the only Persons with reference to whom he must be credited? He gives sufficient warning in his Preface to all that have, any thing of an ingenuous Temper, or are for dealing with others, as they would be dealt by themselves. For he declares, that the Nonconformists were as usually, so little Friends to the carrying on of a publick Design, that very few, and those very unfatisfactory Relations could be obtained from them; and that therefore no very favourable Account of their Writings was to be expected from him. This is a singular Instance of his fairness to let them know what they must expect. They must look for no favour. The Truth of it is, they never expected it from a Man of his Character; no nor Justice neither, which comes a degree below it: And that was the true Reason, why so many of them thought it to no purpose, to hold any Correspondence with him, about the Design he had in Hand. But some there were that were free and open in communicating Memoirs to him, to whom he refus'd what no candid Writer would

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have denied, I had it from a Person of Note and Worth, (who is since Dead) that when he observ'd a considerable Mistake in this Author's Account of his own Father, who was a worthy Nonconforming Minister, he offer'd him to have been at the Charge of Re-printing that Sheet, that so that mistake might be rectify'd: But so true was he to his Word, that he had given in the Case, that no Favour was to be expected from him, that this could by no means be obtain'd. Let any then judge, what Regard his Characters of them may deserve. He is a Writer that pretends to great Exactness, and yet runs into a great many gross Mistakes in matters of Fact; which had hardly been censurable in one that touches on so great a variety of Particulars, had he but allow'd for slips and oversights, and other Marks of human Fallibility; and been ready to correct upon better Information. But that was a thing below him. Dr. Walter Pope, who wrote the Life of his Friend Bishop Ward, vindicating his Memory from this Author's Reflections, charges him home. I'll add his words. Here (says he) I should dismiss Mr. Wood, and close this Chapter, had I not just cause for quarrelling with him upon my own Account, for having endeavour'd to rob me of my deserved Praise, and to obscure the most glorious Action of my Life; in not mentioning that famous Contestation concerning Formalities (meaning the Academical Habits) which I have describ'd at large in the Fifth Chapter, or my being Proctor, which cannot but be either out of Ignorance or Design, either of which is sufficient to ruin the Credit of an Historian. He has satisfy'd the History: Having made the Proctor's *Byfield* and *Conant*, serve for the Years 1657, and 1658, which is not only notoriously untrue, but also it thrusts my College, and my self out of the *Fasti*, or the University Chronicles; which is an intolerable Grievance to Persons*

* The Learned Dr. *Nehemiah Grew*.

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thirsty of Fame, and Ambitious of Honour: But for our Comfort, whoever consults the University Register, or the Convocation Books, will be easily and clearly convinc'd of the Truth of what I have here asserted. Hence (*says he*) I so conclude, if he may not be credited in a matter so notoriously known, and of such importance to his History, we may, with good reason, suspect the Character he gives of a Person, with whom I firmly believe he never had any Conversation. *But notwithstanding all this, I have sometimes borrow'd from some of his Characters, and perhaps some may think too much. I have also taken from him the Degrees of several Persons, and some other Particulars, where I saw no reason to suspect a wrong byass, and wish he mayn't have sometimes misguided me. I think I have some reason to suspect and fear it, because in one particular he led me into an Error. For he more than once asserts, that Dr. Manton was Son-in-Law to Mr. Obadiah Sedgwick. I was not apprehensive of any Danger that could attend my crediting his Report in a particular of this Nature: But was afterwards inform'd by those who knew very well, that this was an absolute Fiction, that had not the least ground. And I the rather mention this, that others may thence judge, how little Credit is to be given to that Doughty Author.*

I added also some other Hints in my Preface to my first Edition, to obviate Objections that I thought some might be apt to start against this part of my Work, which it way not be amiss here to repeat. Thus I own'd my inability in many cases, to do Justice to these worthy Men, as to their Degrees. I intimated, that where any Printed Books of their own that I had seen, or had by me, or the Accounts given of them by others, or the Information of their surviving Friends, satisfy'd me as to the Degrees of any of the silenc'd Ministers, I took notice of them:

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But where I had no Light any of these ways, I thought it was fitter to be silent, than to pretend to guess. And I desir'd People would not take it for granted, that such as had no Degrees mention'd were not Graduates, for fear of wronging them and me too: Them, in supposing them to want an Ornament, which they might really be possess'd of: And me, in taking that as my denial, which might be only the fruit of my Ignorance, or uncertainty about the matter. And whereas I was sensible my Account of the Works of these Ejected Ministers was very Defective, I signify'd my readiness to supply those Defects afterwards, as I should be better inform'd, and have farther Oportunity.

And because some might think it unseasonable, to revive the Memory of these good Men, I desir'd it might be consider'd, that there was a great deal of Curiosity in the Age we live in, which inclines Men of Sense and Thought, to be inquisitive into the Notions, the Conduct and Fate, of those of a different Stamp from themselves, as well as of those who stand upon the Square with them; that they way have the better understanding of Human Nature, as well as of their own Country, under its several different Faces. And if others are Strangers to such a sort of, Curiosity, 'tis not in my Power to help it.

Because some might complain of my omitting the Characters of many Persons who were as considerable as most of those whom I mention'd; I pleaded my want of information, and that such an Undertaking was fit to be a work by it self: And added, that having several Memoirs by me, some of which were too long, and others came too late, to be then inserted, it was my intention to cast them into a separate Account of these Ministers; in which I promis'd to insert such Particulars concerning their Friends and Acquaintance then omitted,

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as any should think fit to Communicate, that were well attested; and at the same time to do what I could to rectifie such Mistakes as I fell into in my first Essay: And this Promise I have here discharg'd.

And because some might be surpriz'd that I kept in the Names of several, In the Extremities of Wales, who were of a different Stamp from those Ejected in other Parts; I mov'd it might be consider'd, that pretending to publish a List of those who were Ejected or Silenc'd, I could not apprehend it would look so well for we to pretend to pick and chuse. These, as well as others, were of that number, which was all that was intended to be intimated by the naming them. 'Tis well known that they who had the Ascendant in those Parts between 1650 and 1660, made it their endeavour to bring in an Illiterate Ministry; and therefore 'tis not at all to be wondred, if some illiterate Mechanicks, were of the number of those who were there Ejected. But however, their Case admits of the same Plea, as was us'd with reference to some of the Ministers whose Livings were sequestred in the Parliament Times. They were as freely charg'd with Immoralities, as these Persons could be with any other Defects: But it was urg'd on their behalf, that while such Charges were not fairly prov'd they could not be alledg'd as the Cause of their Ejection. It seems to me, to be much the same here. Had any such Persons is these, upon fair Trial, been Ejected as incompetent, their Names might have remain'd buried in Oblivion for me: But when they were cast out in a Heat, without any Difference, whether they were qualify'd or unqualify'd, they stand all fair in view as under an Hardship in their Ejection, and had the Honour confer'd upon them to be Sufferers in a good Cause.

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Upon the coming out of my first Edition, which was soon bought up and generally read, and for which I had the Thanks of several Persons of Quality, and Gentlemen and Divines of the Church of England, as well as of the Dissenters from all Parts of the Nation; many were incens'd to that Degree, that they knew not how to keep their indignation within any tolerable Bounds. One publish'd his Animadversions, and Bedialogu'd me, transferring the Scene from Stepney to Hampstead: But his Language was so Foul, and his Spirit so Exulcerated, that his own Party was asham'd of him. Another came out with a Rebuke to me; and he falls on Mr. Baxter in his wonted way; and adds some Reflections upon Dr. Owen, Mr. John Goodwin, and Dr. Cornelius Burgess, and some others, and then bids me Try my skill in washing Blackamoors 'till they are White. But tho' I'm inclin'd to believe the Persons mention'd, would have been esteem'd White enough by that Author, had they fallen in with the Establish'd Church, yet its hard to suppose I should be under any Obligation, to attempt to vindicate them or any others, in all that ever they laid or did. A third sent forth a Pamphlet, which be call'd, Seditious Preachers, ungodly Teachers; exemplify'd in the Case of the Ministers Ejected in 1662, oppos'd chiefly to my Abridgment; where he says I have Canoniz'd them for so many Saints and Confessors. He says, I wont allow of any Blemish or Miscarriage in any one Instance. Whereas any Man that reads my Book, will find I own several; without pleading for an ill Thing, or pretending it to be ever the better, or ever the more excusable, because done by one, for whom I, upon some Accounts, have a Respect. He's exceeding angry that I speak so well of Dr. Owen, and represent him as an Ornament of the Age; whereas others have

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Evil to persecute for such Trifles) and there is a Sanction upon it, *Psal.* 15.3. He that doth, shall not stand on GOD's holy Hill. We are to give no Offence to, nor to destroy the Weak, &c. Can the Church (as they call it) absolve us from these Duties?

“VI. 'Tis against the Peace of our Neighbourhoods. For the Court is made the common Sink, into which all malicious Persons, having a Spite against their Neighbours, do disgorge themselves, as I have often known. As it is a Truth, that without Law there could be no living, so were these Laws prosecuted to the utmost, there could be no living neither.

“VII. How much it is against Piety, take from the Pen of a Conformist. A Curse is denounced against them that remove the Land-Marks, *Deut.* 27.17. And it falleth most heavy on them that remove the Limits in GOD's Worship (as being Boundaries of the highest Consequence) and turn *may* into *must*; and *convenient* into *necessary*.

“*Obj.* The Church does not pretend to make *Necessaries*. *Answ.* She pretends to have Power to impose such Things, and then they are necessary. For Imposition destroys their Indifference.

“VIII. And Lastly, I appeal to all Men of Judgment, whether this High-Conformity does not look like a subtle Design of some cunning Men, to advance and enrich themselves, and impoverish the Country, enslave the Subject, supplant the Civil Magistrate, and engross all Power to themselves; for to such base Ends it serves, and not at all to the Publick Good. At present few or none, if wrong'd by the Court, dare to appeal to the Common-Law, knowing their extravagant Power; And if any does, they can easily pick out of the vast Body of their Law, some Matter against him, and so Cite him to the Court, and there keep him Ten or Twenty Years (as they did me) till they have weary'd him, and made him glad to submit and pay what they list.

“I have oft sought Peace, but could not have it. I appeal'd first to Bishop *Sanderson*: And he told me,

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that he would speak to his Son about my Business; But this was a meer Evasion: Next to Bp. *Fuller*; but he told me as a great Secret, that the Chancellor, Sir *Edward Lake*, had so large a Patent, as that in a manner, the whole Episcopal Power was taken away from him. Then to Bishop *Barlow*: But he was a Man too reserv'd, and never visited in all his Time, and so left the Court to do as they would. Then to Dean *Brevint*: And he told me, I was in a Mistake about *Canon 122*. For tho' the Bishop was not there in Person, yet he was in Power, and what the Court did he did. And then to *Bishop Gardiner* for the last Wrong: But his Answer was, that if I was wrong'd I might right my self at the Common-Law, and so turn'd away from me! And now I appeal to all the World, if our Religion, Ministry, Property, &c. be not in Danger under, such a Conformity.

William Quipp

I shall make but one Reflection upon this Matter, which is this; that I the rather publish this Account for the sake of Mr. *Olyffe* and Mr. *Hoadly*: And that I am very inclinable to believe, had either of them met with such Treatment as Mr. *Quipp*, it would have a little alter'd, their Apprehension, as to the Oath of Canonical Obedience, the Force of the Canons, the Constitution and Discipline of the Church, and the Necessity of a farther Reformation; and their Stile in the Debate about these Matters.

N.B. I have omitted in this County, Mr. *Seth Wood* at *Levington*, supposing he is the same Person as I have taken notice of among the City Ministers, p. 39. And Mr. *Matthew Thompson*, because he is mention'd at *Alkering* in *Northamptonshire*.

In the County of MIDDLESEX.

Sheparton: Mr. *John Dodderidge*. He was an ingenious Man, and a Scholar; of the University of *Oxon*: An acceptable Preacher, and a very peaceable Divine. His Rectory was worth 150*l. per Annum*.

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Acton: Mr. *Thomas Elford*. A grave Divine of considerable Parts and Learning; a moderate *Independent*. A Guide and Friend unto Dr. *Thomas Manton*, when he first entred into the Ministry. His Living was worth 200*l. per Annum*.

Eling: Mr. *Thomas Gilbert*. A *Scottish* Divine, of useful Abilities for the Ministry, and of great Zeal against Error and Prophaneness. He dy'd in *New-England*, where at *Charles Town* he hath this *Epitaph* upon his Tombstone.

★ See Coton Mather's Hist. or *New Eng. Lib.* 3. Ch. 6. Pag. 221.

Here is interr'd the Body of that reverend, sincere, zealous, devout and faithful Minister of JESUS CHRIST, Mr. Thomas Gilbert, sometime Pastor of the Church of CHRIST at Chedle in Cheshire: Also sometime Pastor of the Church of CHRIST at Eling in Old England: Who was the Protomartyr, the first of the Ministers that suffer'd Deprivation in the Cause of Nonconformity in England: And after betaking himself to New-England became Pastor of the Church of CHRIST in Topsfield; and at 63 Years of Age departed this Life. Inter'd Octob. 28. 1673.

Uxbridge Mr. *Godbolt*. An aged Divines of great Sobriety and Moderation.

Finchley: Mr. *Thomas Goulfion*. Sometime of Queens Colledge in *Cambridge*. A good Scholar, and of great Modesty and Humility: A constant, diligent Preacher, and bless'd with good Success.

Fulham: Mr. *Isaac Knight*. B.D. A Godly Man, and of a good Temper: But he wanted Academical Learning, and yet had the Honour of his Degree confer'd upon him for the Sake of the General.

North-Hall: Mr. *Malthurst*. An Ancient Divine Contemporary with Mr. *William Pemble*, at *Magdalen Hall* in *Oxford*. A Man of strong Reason, and mighty in the Scriptures: Of great Eloquence and Fervour: Only Defective in Elocution. His Nonconformity cost him 300*l. per Annum*.

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Enfield: Mr. Daniel Manning. An excellent Scholar and Preacher: Much admir'd and follow'd both for his natural Wit, and good Learning, and serious Godliness. He was educated in *Catharine Hall* in *Cambridge*, and noted there as Eminent in his Improvements for his Time.

Harrow on the Hill: Mr. Thomas Pakeman M.A. of Clare-Hall in Cambridge. He was first Minister at *Hadham* in *Essex*, from whence he was Ejected in 61, with 10 Children. He was in great Esteem with Sr. *Gilbert Gerrard*, and indeed with the whole Parish for his diligent Preaching, and great Charity; he sometimes giving Money where he had a Right to take it. His Benefice was about an 100*l. per Annum*. Being eminent for his Integrity, and for Ruling well his own House, he soon after his Ejection had the Instruction and Boarding of several Children of Persons of Quality and Figure: And preached as he had Opportunity. He afterwards remov'd to *Old Brentford*, and continu'd to keep Boarders there, and they were instructed by Mr *Button* who liv'd next Door. There he preach'd constantly and administer'd the Sacrament. Mr. *Button* was at length taken up, and imprison'd Six Months upon the five Mile Act, but Mr. *Pakeman* escap'd, tho' he for a Time kept private. Afterwards he liv'd and preach'd constantly at Mrs. *Methwolds* in *Brumpton* near *Knights-Bridge*: And thence he remov'd into the Family of *Erasmus Smith* Esq, where he continu'd some Years. In 1685, he liv'd with his Children in the City, attended on Dr. *Kidders* Ministry, and sometimes receiv'd the Sacrament from him, and preach'd himself occasionally at his Childrens Houses. When he was once doing so at his Sons House, (there not being above three or four Neighbours present,) the City Marshal seiz'd him and his Son, and carried them before Sir *Henry Tulse* then Lord Mayor: And they were forc'd to pay a Fine, for the Fathers praying with, and Instructing his Children. In 1697. He remov'd to *Stratford*, where he had an Opportunity of some Service. He was an acceptable Preacher to the Neighbours, there, and administred the Sacraments. He procur'd one to teach the poor Peoples Children to read, and himself gave Money to encourage it. This he continued above three Years. He died in *June* 1691 (after about

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a Weeks Sickness of a Fever, which appear'd not very Violent) In the 78th Year of his Age. During his Sickness he said, he thank'd GOD it had been his Design to glorify him. He was eminent for his great Reverence of GOD, especially in the Pulpit; his aptness to awaken and affect young People, and his readiness for edifying Discourse. He was much in pressing Persons to come to the Sacrament of the Lord's-Supper; often laying, that he thought all Adult Persons that came to hear, ought to receive. He was a strict Observer of Family-Order, and conscientious in redeeming Time. His Funeral Sermon was preach'd by Bishop *Kidder*, from *Rev.* 14.13. He was a grave, sound, pious, sober and peaceable Divine.

Willesden: Mr. *Edward Perkins*. A great Man. A very ready and well study'd Divine, especially in School-Divinity. A great Tutor in *Magdalen-Hall* in *Oxon*: And particularly famous for his giving Mr. *John Corbet* his Education, and Direction in his Studies.

Staines: Mr. *Gabriel Price*. An honest plain Preacher, and of blameless Life and Conversation.

Kingsbury: Mr. *James Prince*. A Gentleman born, and of a good Family. In good Repute both for Learning and Piety, but young when ejected. He liv'd and dy'd Pastor of a Congregation at *Ockingham* in *Berkshire*.

Pinnar: Mr. *John Poll*. A grave and very pious Man, and very useful in his Place: Tho' he never administred the Sacraments; being in a Chappel of Ease belonging to *Harrow on the Hill*, and there he dy'd, several Years since.

Hampstead: Mr. *Sprint*. A Man well reported of, both for his Doctrine and Life. He was the Son of the Author of that celebrated Book, *Cassander Anglicanus*: And elder Brother of Mr. *Samuel Sprint* of *Hampshire*, by another Venter.

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Stanmore-Mag: Mr. *Samuel Standliff*, M.A. of *St. Johns College* in *Cambridge*. An eminent Divine, of no Party. His Rectory was worth better than 150*l. per Annum*. He was Pastor of a Congregation at *Rotherhith*, and there he dy'd. He had an admirable Gift in Prayer.

Edgworth: Mr. *Swift*. A pious Man; but led away by the *Fifth Monarchy* Notions. He was imprison'd a long time in *Newgate*, for keeping a Conventicle in his House, and at last enlarg'd: And being much decay'd and impoverish'd, dy'd at *Hendon*.

Hillingdon: Mr. *Philip Taverner*. A grave peaceable Divine, of an unblamed Life; but who chose to live retir'd. His Rectory was reputed worth 100*l. per Annum*. He, in Conjunction with Mr. *Richard Goodgroom*, and Mr. *H. Hall* (who were also Ministers) had a publick Discourse with some Quakers, at the Meeting-place of *West-Drayton* in this County, on *Jan. 18, 1657*, upon several Heads: And he afterwards publish'd an Account of it in Print, in 1658.

Sunberry: Mr. *John Turner*. A Man of great Sincerity, extraordinary Humility, and profitable Labours and Industry: Belov'd by all that knew him. He settled in *London*, after he was silenc'd; and had a considerable Meeting, first in *Fetter-Lane*, and afterwards in *Hatton-Garden*: And was succeeded by Mr. *Bures*.

Hendon: Mr. *Francis Wareham*, of *Bennet-College* in *Cambridge*. A Man of great Natural Wit, of genteel Learning, of great Pleasantness in Conversation, and a very practical and profitable Preacher, but unsuccessful, His Vicaridge was worth 100*l. per Annum*.

Twickenham: Mr. *Thomas Willis*, A good Scholar: Like his Father the famous School-Matter of *Twickenham*. A grave Divine, a solid Preacher, of a very good Presence, and a Man zealous for Truth and Order in the Churches of Christ: Of great Hounds of Life, of a Publick Spirit, and much Fervour in his Work, and great Usefulness the County of *Middlesex*.

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Hackney, Dr. William Spurstow.* Who had before been turn'd out of his Master-ship of *Katharine Hall* in *Cambridge* for refusing the *Engagement*. The two first Letters of his Name, are the two last in the Word and Name *SMECTYMNUUS*; In which he had an Hand jointly with Mr. *Stephen Marshall*, Mr. *Edmund Calamy*, Mr. *Thomas Young*, and Mr. *Mathew Newcomen*; the two first Letters of whose Names made up the rest of that startling Word. He was one of the Assembly of Divines; and afterwards one of the Commissioners at the *Savoy*. A Man of great Humility and Meekness; and great Charity both in giving and forgiving. He always had an innocent and grateful Chearfulness in his Converse, which render'd it very acceptable. He was of a very peaceable Disposition. He was preserv'd in the Pestilential Sickness; but Dy'd not long after.

* *He was one of the Authors of Smectymnuus. And hath publish'd besides, a Treatise the promises.* 8vo. 1659. *And, The Spiritual Chymist in Six Decades of Meditations,* 8vo. 1666. *The Wiles of Satan: In a Discourse on 2 Cor. 2.11. And some Sermons preach'd upon Publick Occasions.*

Stepney: Mr. *Greenhil*, and Mr. *Matthew Mead*. Mr. *Greenhil*,* was one of the Assembly of Divines; and one of the Dissenting Brethren in that Assembly. But a Worthy Man, and much valued, for his great Learning, and unwearied Labours. He was the Man that was pitch'd upon to be Chaplain to the King's Children, the Dukes of *York* and *Glocestr*, and the Lady *Henrietta Maria*.

* *He hath left behind him, An Exposition of the Prophecie of Ezekiel; in 5 Vol. 4to. And a Discourse, Intituled, the Sound-hearted Christian.*

Mr. *Mead*, (*) Was a Man of great Prudences and an excellent useful Preacher. He had a large Congregation after he was Ejected, at *Stepney*; and no Man was more follow'd when he preach'd in the City. He Dy'd. Oct. 16. 1699. His Funeral Sermon was Preach-by Mr. *Howe*; to which the Reader is Referr'd for his Character.

* *He hath printed, The Almost Christian try'd and cast,* 8vo. *The Good of early Obedience,* 8vo. *A Sermon to the United Brethren, upon their agreement about Ezekiel's Wheels. And Funeral Sermon: for Mr. Roswell, and Mr. Cruso, &c.*

Newington: Mr. *Bull*. A good Scholar, and very agreeable Preacher. As to what remains, I desire leave to draw a Vail; Requesting such as from his single

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Instance, give themselves a Liberty to pass their Censure upon others of the same Denomination with him, to take the Pains to peruse a short but excellent Discourse upon *Charity with Reference to other Mens Sins*; which was first Preach'd, and afterwards Printed by Mr. *Howe*, with whom he was for some time Fellow-Labourer.

To this which was contain'd in my last Edition, I shall add what was written by Mr. *Stancliff* (now at rest) in the Margen of his Book, (which he kindly lent me for my Use in a second Edition) which was in these Words. *His last Hours and dying Prayers and Tears, with the chearful Resignation of his Soul to Christ, as offer'd to the worst and cheifest of Sinners in the Gospel, spake him both a Penitent Sinner and a returning Backslider. He gave up the Ghost in his Closet, craving any Place where Christ was, tho' it was but eternally to lie at his Footstool.*

Greenford: Mr. *Edward Terry*, M.A. Fellow of *University Colledge* in *Oxon*. He was many Years useful there in Instructing and Governing Young Gentlemen and Scholars: And of great Fame for his many Exercise in the Colledge and Schools; and particularly for his Funeral Oration at the Interment of Dr. *Joshua Hoyle* Master of that Colledge, and *Regius* Professor of Divinity in that University. This Dr. *Hoyle*, was a Member of great Esteem and Honour in the Assembly of Divines, as a Master of all the ancient Learning or the *Greek* and *Latin* Fathers, and one who reign'd both in his Chair, and in the Pulpit. Mr. *Terry's* Living at *Greenford*, was worth to him better than 100*l. per Annum*. And he was much honour'd for his Work's sake, and as a Lover of Truth and Peace. He is yet living.

Hanwell: Mr. *Ambrose*. *Paddington*: Mr. *Arn-*

Afford: Mr. *Catch. hall*, or *Arnold*.

Ickenham: Mr. *Nicolas*. *Littleton*: Mr. *Edmund*

Taylor.

Farnham: Mr. *Goodman*, and Mr. *Sandford*, whose Place is uncertain.

Of those who stood our at first in this County, there were but Three that I can hear of who afterwards

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conform'd, viz. Mr. *Ezekiel Hopkins*, Lecturer at Hackney, an excellent and learned Person, afterwards Bishop of *London-derry* in *Ireland*: Whose Works have since his Death been printed together in a Folio. Mr. *Timothy Hall*, of *Norwood* and *Southam*; who was by King *James II.* preferr'd to the Bishoprick of *Oxon*, for reading his Declaration of Indulgence to *Dissenters*: And Mr. *Polls of Thistleworth* who was driven into Conformity by his Sufferings after his Ejection.

In the County of *MONMOUTH.*

MONMOUTH: Mr. *Nicholas Cary*. After his Ejection he came up to *London*, and gave himself up to the practice and study of Physick, and had Success in curing ill affected Eyes and Ears more than many: And dy'd in *Hatton-Garden* in *Holbourn*.

Magor: Mr. *Thomas Barnes*. He was sent from the Church of *Alhallows* in *London*, to preach the Gospel in *Wales*. He did so upon hard Terms, tho' he was tempted by considerable Offers in *London*, after Doctor *Owen* dy'd. When he was silenc'd for his Nonconformity he liv'd near *Magor* in *Caerlion*, and was Pastor of a Church thereabouts, that met in divers Places for their Convenience. He was honoured by the Gentry and Clergy for refusing to Petition King *James* against the *Test*, &c. He was a Man of good Sense and great Integrity and Self-denial. There he dy'd about 1703.

ABERGAVENNY: Mr. *Abbot*.

Trelock: Mr. *Simms*. *Tyntarne*: Mr. *Milmaye*.

Caierwent: Mr. *Rogers* *Caerlion*. Mr. *Robinson*.

Llanafering: Mr. *Owen* *Llangattock*: Mr. *Robins*.

Morgan. *Trednock*: Mr. *Walter*.

Llanvapley: Mr. *Williams*. *Prosser*.

Newport: Mr. *Hen. Walter*.

In the County of *NORFOLK.*

In the City of *Norwich* were silenc'd, Mr. *John Collings*, D.D.* of *St. Stephen's*: Mr. *Thomas Allen* of *St. George's*: Mr. *Benjamin Snowdon*, of *St. Giles's*: Mr. *Windress* of *St. Faiths*: Mr. *Francis English*,* of *St. Nicolas*: Mr. *Enoch Woodward*, of *St. George's*: And, Mr. *John Hashart*,

* He publish'd a *Treatise* entit. *The Saints Ebenezer*.

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John Collings D.D.* was a Man of great *Worth* and Reputation. He was born in *Essex*, and brought up in *Emmanuel-College* in *Cambridge*. One of general Learning, and signal Piety, and eminent Ministerial Abilities. A Blessing to the City of *Norwich* for above Forty Years. One Mighty in the Scriptures, excellent Casuist, an unwearied Preacher, and a patient Sufferer. He was one of the Commissioners at the *Savoy*, and very desirous with his Brethren of an Accommodation, but in vain. He had an Interest in many Persons of Note and Figure, notwithstanding his Nonconformity. He was of a very candid and peaceable Spirit; and an Admirer of true Goodness, wheresoever any of it was discernable. He dy'd much lamented, in *January* 1690, in the 67th Year of his Age.

* *His Works are many*. A Caveat for old and new Prophane-ness; about keeping the *Festival of our Saviour's Birth*, 4to. 1653. Cordials for fainting Souls, or Essays for Satisfaction of wounded Spirits, 3 Vol. 1649, 4to. Five Lessons, 8vo. 1650. An Exercitation whether it is lawful to act contrary to ones own Conscience, 4to. 1675. *Vindiciæ Ministerii Evangelici revindicatæ; against Lay-Preachers*. Intercourse of Divine Love between Christ and his Church, 4to. 1676. Discourses of the actual Providences of God, 4to. 1679. *Par nobile*; the excellent Woman, representing the Lady *Howard*. Faith and Experience in the holy Life of Mrs. *Mary Simpson*, A modest Plea for the Lord's-Day, as the Christian Sabbath, 8vo. 1669. A short Discourse against *Transubstantiation*, 1675. A Word in Season. Defensive Armour against 4 of Satan's most Fiery Darts, 8vo. 1680. *English* Presbytery; or an Account of the main Opinions of those Ministers and People in England who go under the Name of *Presbyterians*, 4to. 1680. The Case and Cure of Persons Excommunicated, according to. the present Law of *England*, 4to. 1682. The History of Conformity; or a Proof of the Mischief of Impositions, from the Experience of more than an Hundred Years, 4to. 1681. The Weavers Pocket-Book, or Weaving Spiritualiz'd, 8vo. 1675. Sermons upon the whole first and second Chapters of *Canticles*. Thirteen Sermons upon several useful Subjects. A Plea for the *Nonconformists*, justifying them from the Charge of *Schism*, 8vo. 1674. A reasonable Account of the judgment of the Nonconforming Ministers as to prescribed Forms of Prayer; with a Supplement in Answer to Dr. *Falconer* of *Liturgies*, 8vo. 1679. The Vindication of *Liturgies*, lately publish'd by Dr. *Falconer* prov'd no Vindication, &c. 1681. And he had also a Hand in the Supplement to *Pool's English Annotations*.

His Funeral Sermon was preach'd by Mr. *Martin Fynch*, I shall here add his *Epitaph*.

יָדָהּ, שִׁיר

*Hoc in Busto
Mortalitatis fac Exuvias,
Spe Resurrectionis lætæ,
Lætus deposuit*

JOHANNES COLLINGES S. Theologiæ Professor,

*Qui Boxtetedæ in agro Essexiensi natus,
Cantabrigiæ in Collegio Emanuelis educatus,
Norvici sacro Ministerio, XLIV annis sanctus,
Illic et defunctus,*

*Gregem, Concives, Omnesq; Pietatem verè amentes,
Summo in luctu reliquit:
Gregis sui Pastor Vigilantissimis,
Evangelii Præco Indefessus,
Veritatis Pugil,
Errorum Malleus,*

*Theologiam fanam Morum Integritate Illustravit,
Eruditionem Multiplicem Vitæ Simplicitate ornavit,
Humilitatis et Humanitatis
Exemplar non Vulgare;
In rebus secundis Modestus,
In adversis Erectus,
Utriusq; fortunæ Victor;*

*Qui cùm verum Dei ministrum, per samam et infamiam
Illam merendo, Hanc ferendo,
Se diu approba verat,
Tandem*

*Secu'um hoc (heu! tanto Hospite indignum!) deseruit,
Cœlumque, ubi diu antea versatus est.*

*Lubens immigravit
XV. Calend: Februar:*

Anno

Salutis MDCXC

Ætatis LXVII

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Mr. *Themas Allen* was also a valuable and worthy Man.* He was born and baptiz'd in the City of *Norwich* in 1608; Was educated in *Caius* College in *Cambridge*, where he took the Degree of M.A. He was afterwards Minister of *St. Edmonds* in she same City; but together with Mr. *Bridge* and several others, he was silenc'd by Bishop *Wren* about the Year 1636, for refusing to read the *Book of Sports*, and conform to other *Innovations* then impos'd in that Diocese. *An.* 1638, he fled into *New England*, and continu'd there till about 1651, and then return'd to *Norwich*, where he continu'd the Exercise of his Ministry till 1662. But he afterwards preach'd upon all Occasions that offer'd, in a Congregational Church there, till the time of his Death, which was in *Sept.* 1673. *Etat.* 65. He was a Religious, Able, Practical, Preacher. See Mr. *Cotton Mather's* History of *New England*, Book iii. p. 215.

* *He hath some Treatises in Print*, viz. The Way of the spirit in bringing Souls to Christ: And, The Glory of Christ set forth, with the necessity of Faith, in several Sermons: Besides which, he publish'd also, A Chain of Scripture Chronology, from the Creation of the World, to the Death of Jesus Christ, in Seven Periods. *Lond.* 1659.

As to Mr. *Benjamin Snowdon*, M.A. He was a Man of a most amiable Temper. Ingenuous Learning illustrated his Mind; Love of GOD and Man possess'd his Heart; purity of Doctine, nearness of Style, and Exemplary Holiness, adorn'd and enliven'd his Ministry: Constant Serenity, sweet Affability, and an unclouded Alacrity shone in his Countenance. Humility and Meekness adorn'd his Life. His whole Conversation spake Quietness and Peace; in every Condition he shew'd a just Æquanimity: And in a Word, he pass'd so inoffensively thro' this World, as scarce to have an Enemy (if he had needed one) to help him towards a Better. *Norwich* gave him his Birth; *Emanuel* College in *Cambridge* his Education; Bishop *Hall* his Orders; the Great Bishop of Souls the Gift of good Acceptance, and that in his own Native City, which enjoy'd and rejoyc'd in the Light of his Ministry, first in the Publick Churches, till Black *Bartholomew* hid it (with so many more) under his dark Mantle: Afterwards in Private, or less Publick Assmblies, until she Lamented its total remove to an higher Orb, April 8. 1696. *Ætat.* 70.

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Great Yarmouth: Mr. John Brinsley, M.A He was born at *Ashby de la Zouch* an *Leicestershire*, An. 1600. His Father was a Worthy Minister, whose Name he bore. His Mother was Sister to Bishop *Hall*, as appears by an, Epistle written to her, (*Decad. 2. Ep. 4.*) He was brought up by his Father, who took upon him the Care of the Publick School of *Ashby*. He was admitted of *Emanuel* College in *Cambridge* at the Age of Thirteen and an half; and having resided there about Three or Four Years, waited upon his Reverend Uncle Dr. *Hall*, then Dean of *Worcester* as his *Amanuensis* to the Synod of *Dort*. After his return, he continu'd constant in his Studies, and being Elected Scholar of the House, resided there till he took his Degrees. Being Ordain'd, he Preachd at *Prestons* near *Chelmsford*: and was afterwards call'd to *Yarmouth*. But being Elected by the Township contrary to the good liking of Bishop *Harsnet* of *Norwich*, he met with no small Trouble and Vexation. At his coming to the Town or soon after, the Plague broke out violently, and the Bills of Mortality rose to near a 100 a Week, and yet thro' the Goodness of God he was preserved, tho' he constantly attended his Charge. After some time, by the Means of Sir *John Wentworth*, a Door was open'd for the Exercise of his Ministry on the Week Day, at a Country Village in the Island of *Loving-land*. Hither the People of *Yarmouth* and other Places resorted, God blessing his Labours, and making them more than ordinarily effectual for Good. The Long Parliament coming on, the Township apply'd themselves to his Majesty for his License for Mr. *Brinsley* to Preach again in *Yarmouth*, which he had been debarr'd of; and the King readily granted it: Upon which, he wholly devoted himself to the Service of their Souls. He continu'd Industrious and Diligent in his Work till the Fatal Bartholomew: And tho' tempted with the Offers of Preferment at the King's Return, yet he clos'd with none; desiring no higher Honour than to serve his Saviour in the Ministry, in that Place where he had been so useful, with a safe Conscience. When the *Uniformity Act* took place, he desisted from the Publick Exercise of his Ministry: Tho' he had no Writ of Ease;

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for his constant Labour in Reading and Writing was the same as formerly.

As for his Carriage it was highly Civil tho' Grave. His Discourse was facetious, especially in suitable Company. In the Pulpit none had a more Reverend Aspect, and Compos'd to an higher Pitch of Gravity. Nothing dropp'd from him that had the least shew of Levity. He had many Afflictions, (among the rest, he lost Two hopeful Sons, when they were arriv'd to Manhood) which somewhat clouded his Spirit, tho' they never created any Moroseness or Sharpness. He was of an even Temper, rarely ruffled into a Passion; scarce ever, unless the Cause of God or Goodness requir'd it. The World was not a little contemn'd by him; for he never fought after more than a Competency to enable him to be servicable in his Work. He was very well skill'd in sacred Criticks, and spent a considerable Part of his Time in studying the Holy Scriptures thoroughly. And if he handled any difficult Text, he would make it as clear as the abstruseness of the Subject would permit. In a Word, He liv'd Exemplarily, and by the Assistance of the Almighty, bore up against all the Opposition he met with in the Way of his Duty; and at last with great Calmness resign'd his Soul to God,* *Jan. 22. 1664/5. Ætat. 65.*

* *He hath Printed sundry Tracts.* The being of *Israel's* Breaches. *An.* 1642. Church Remedy. 1644. A Looking-Glass for good Women, *4to.* 1645. The Doctrine and Practice of Pædo-Baptism asserted and vindicated. *4to.* 1645. The Arraignment of the Present Schism, or new Separation in Old England, *4to.* 1646. His Bridle for the Times, *4to.* 1647. Christ's Mediatorship: And the Mystical Implantation, *8vo.* 1651. The Mystical Brazen Serpent, or Christ exalted on the Cross, *8vo.* 1653. The Saints Communion with Christ, Sacramental, Spiritual, and Celestial, *8vo.* 1654. Groans for *Israel*, or the Church's Salvation, *Æc.* *8vo.* 1655. Three sacred Emblems; and Tears for *Jerusalem*, *8vo.* 1656. Gospel Marrow, or the Mystery of Redemption, *8vo.* 1659. *Æc.*

At the same Place was silenc'd Mr. *William Bridge*, M.A. who was a Student in *Cambridge* about Thirteen Years, and was there for several Years Fellow of *Emanuel* Colledge. He was a Minister in *Essex* for Five Years, and then call'd to the City of *Norwich*, where he settled in the Parish of *St. Georges Tomland*, where

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he held on his Ministry for several Years; but as at last silenc'd by Bishop *Wren*, An. 1637; as not being a thorough Conformist. He continu'd in the City, some time after his Suspension, until he was Excommunicated, and the *Writ de Capiendo* came forth against him: Upon which he withdrew into *Holland* and settled at *Rotterdam*; where he was chosen Pastor to a Congregational Church of which Mr. *Jer. Burroughs* was Teacher. He return'd into *England*, in 1641) in the Time of the Long Parliament, before whom he Preach'd frequently. He was one of the Dissenting Brethren in the Assembly of Divines. He fix'd at *Yarmouth*, and there continu'd his Labours, till the *Bartholomew* Act took Place.

The *Friendly Debate* was very severe upon him: But how easie had a Retaliation been, could it have been thought that the exposing those whose aim it was to do Good, had been likely to do any Service to Religion!

One to whom he was well known, gives this *Account* of him; that he was no mean Scholar, had a Library well furnish'd with Fathers, Schoolmen, Criticks, and most Authors of worth; that he was a very hard Student, and rose at Four a Clock in the Morning Winter and Summer, and continu'd in his Study till Eleven; and that many Souls heartily blessed God for his Labours.

One Thing must not be omitted. Tho' he was strictly Congregational, yet he heartily respected his Brethren that had other Sentiments. There is good Proof of this, in his Carriage to his Fellow Minister at *Yarmouth*, Worthy Mr. *Brinsley*, who was of another, Stamp and Character. When the Government was in the Hands of those, who openly befriended such as were of Mr. *Bridges's* Persuasion, Mr. *Brinsley* had many Enemies, and was much oppos'd; and there were strenuous Endeavours used to get him removed, as an Enemy to the Powers that then were: But Mr. *Bridge* stood up for him, and us'd all his Interest to continue him peaceably in his Place:★ And they Liv'd and

★ *One and Twenty of his Treatises are collected into 2 Volumes, in 4to. 1657. Besides which, and several Sermons before the Parliament, he hath sundry Tracts Extant. 10 Sermons of God's return to the Sermons on Christ and the Covenant. Eight Sermons of Good and Bad Company. Seasonable Truths in Evil Times. The Freeness of the Grace and Love of God to Believers. The Sinfulness of Sin and Fulness of Christ. A Word to the aged. His Remains, &c.*

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Convers'd together very comfortably for many Years. He dy'd *March* 12. 1670. Ætat. 70.

Mr. *Job Tookey* was also silenc'd at *Yarmouth*.

Feltwell: Mr. *John Butler*. A Man of a sound Judgment, an unblameable Life, and most healthful Constitution. His Living was worth by Repute 200*l. per Annum*. After his Ejectment, he for some Years preach'd but seldom; and was prevail'd with to travel to *Smyrna*. At his Return he preach'd oftner: Within some time more stately at *Harwich*, whence he remov'd to *Ipswich*, where he preach'd occasionally, and in the Country round. He dy'd *Anno* 1696, in the 84th Year of his Age. His Funeral Sermon was preach'd by Mr. *Fairfax*, upon these Words of the Apostle, *I have fought the good Fight, I have finish'd my Course, &c.* Mr. *Stancliff* here added in the Margin, *Desiderantur Quamplurima*: But the worst of it is, that is a Defect that I know not how to supply.

N. Walsham: Mr. *Nat. Mitchell*.

Drayton: Mr. *Richard Vin*.

Stalham: Mr. *John Lucas*. He liv'd afterwards in the City of *Norwich*, and preach'd much at *Tunsted* and *Bradfield*, and other Places as he had Opportunity. He was one of extraordinary Humility, exemplary Piety, and great Industry.

S. Reppes: Mr. *Edmund Broome*, or *Burroughs*.

N. Reppes: Mr. *Edward Corbet*.

Hardingham: Mr. *Nathanael Josceline*.

Roughton: Mr. *John Rennolds*, who after his Ejectment came to the City of *London*, where he liv'd and dy'd: Being universally esteem'd an *Israelite indeed, in whom was no Guile*. His Funeral Sermon was preach'd by Mr. *Slater*.

I

AN
ACCOUNT
OF THE
MINISTERS, LECTURERS,
MASTERS and FELLOWS of COLLEGES,
and SCHOOL-MASTERS.

WHO
Were EJECTED or SILENCED,
after the RESTAURATION, in 1660,
By, or Before,
The ACT of UNIFORMITY,

I Shall first begin with those who were Ejec'ted or Silenc'd in the Two Cities
of LONDON, and WESTMINSTER and the Borough of SOUTHWARK.

FROM *St. Austins*, good old Mr. *Simeon Ash*. He went seasonably to
Heaven, at the very Time when he was cast our of the Church. He
was bury'd the very Even of *Bartholomew-Day*. He had his Education in
Emmanuel College in Cambridge. His first Employment in the Ministry
was in *Staffordshire*, in the Neighbourhood of those Eminent Persons,
Mr. *John Ball*, Mr. *Robert Nicolls* and Mr. *Langley*, with all of whom he
had a particular

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and intimate Acquaintance. But for his Nonconformity to the Ceremonies, and refusing to read the *Book of Sports*, he was soon displaced from his Living. He gain'd however a little Liberty in an exempt Church at *Wroxhal*, under the Cover of Sir John *Burgoyne*, and elsewhere under the Lord *Brook* in *Warwickshire*. He was a Christian of the Primitive Simplicity; and a *Nonconformist* of the Old Stamp. He was Eminent for a Holy Life, a Cheerful Mind, and a fluent Elegancy in Prayer. He had a good Estate, and was inclin'd to Entertainments and Liberality; his House was much frequented, and he was universally belov'd. He was Chaplain to the Earl of *Manchester* in the Wars, and fell under the Obloquy of the *Cromwellians* for crossing their Designs, and Particularly for his vehement opposing the *Engagement*. He had a considerable Hand in bringing in King *Charles II.* He dy'd as he liv'd, in great Consolation and cheerful Exercise of Faith, molested with no Fears nor Doubts. He was one of the *Cornhill* Lecturers.* He publish'd his Sermons at the Funerals of Mr. *Whitaker* and Mr. *Gataker*; and hath not left any thing in Print besides, except some Sermons preach'd before the Parliament, and upon some other particular Occasions. Mr. *Calamy* preach'd his Funeral Sermon, and give him but his deserved Character.

* *The Famous Old Nonconformist Mr. John Ball Committed to him all his Manuscripts and he publish'd several of his Treatises in one Vol. in Fol. 1657, Intituled, The Power of Godliness; To which he has prefix'd an Introduction in the first Chapter: He publish'd, also his Treatise of the Covenant of Grace, in 4to, 1645.*

From St. *Leonards Foster-Lane*, Mr. *James NaIton*. Who, was also one of the Primitive Sincerity. A good Linguist, a zealous excellent Preacher, commonly called the *Weeping Prophet*, because his Seriousness oft express'd itself by Tears: Of a most holy blameless Life; tho' Learned, yet greatly averse to Controversies and Disputes. In almost all things like Mr. *Ash*, except his Natural Temper, and the Influence it had upon his Soul. Both of them were so compos'd of Humility, Piety and Innocence, that no Enemy of Godliness that knew them, durst almost say any Thing against them. But as one was Cheerful, so the other was from his Youth surpriz'd with, violent Fits of Melancholy once

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in a few Years, which tho' it did nor disract him, yet kept him 'till it was over in a most despondent Case, and next to Despair. Less than a Year before he dy'd, he fell into a grievous Fit, in which he was so confident of his Gracelessness, that he usually cry'd out, *O not one spark of Grace, not one good Desire or Thought! I can no more Pray than a Post! If an Angel from Heaven would tell me I have true Grace, I would not believe him,* &c. And tho' other Ministers could demonstrate his Sincerity to him so as to silence him, lit was continually harping on the same String; and was not to be persuaded he was Melancholy. He had been but a little while reover'd when the *Bartholomew Act* came out, wich cast him out with his Brethren: And his Heart being troubled with the sad Estate of the Church, the Multitude of silenc'd Minsters, and his own Unserviceableness, his Melancholy return'd, and he consum'd to Death. A Sermon was preach'd at his Funeral *Jan. 1. 1662/3.* by Dr. Thomas Horton, who gave him a considerable Character; to which the Reader is refer'd. He printed a few Occasional Discourses in his Life-time; and a few Practical Sermons of his have been publish'd since his Death.

From *St. Faiths*, Mr. *Arthur Jackson*.† One of unweary'd Industry and Diligence; who study'd 14 or 16 Hours a Day at the University, and constanly rose at 3 or 4 of the Clock in the Morning, Summer and Winter, to redeem his Time; and held it to the Age of 73. He was Minister of *St. Michael's Woodstreet*, *An. 1624*, when a Pestilential Sickness, rag'd in the City; and continu'd all the time of it, discharging all the Offices and Duties of a Faithful Pastor to his Flock; visiting infected Persons without fear, tho' to the hazarding of his own Life, for the Good of Souls in the Service of his MASTER, who preserv'd him from all Infection, when Thousands felt on either hand of him. He was very successful in his Ministry, and exceeding useful by his profitable and familiar way of Catechizing. He was Fin'd 500*l.* for refusing to give in Evidence against Mr. *Love*, and committed Prisoner to the Fleet, where he continu'd about 17 Weeks. After the Restauration he was chosen by the Provincial Assembly of London, to Present the Bible to King *Charles*, in his Triumphal

† See the Account of his Life & Death prefix'd to his Annotations on Isaiah.

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Progress through the City. And he did actually present it, at the Head of the City Ministers in *St. Paul's Church-yard*, over against the School. The King thanked them for it, and promis'd, To make that Book the Rule of his Government and Life. He was afterwards one of the Commissioners at the *Savoy*: And finding all their Endeavours there fruitless, he, when the severe Act took place, retir'd to a private Life. In his last Sickness, he discover'd great Serenity and Composure, and express'd much Satisfaction in his Spirit as to his *Nonconformity*; professing, *He had many times ask'd God Forgiveness on his Knees, for his complying too much with unwarrantable Impositions in former Times.* He dy'd *Aug. 5. 1666.* He left behind him *Annotations* on several parts of the *Bible*, in 3 Volumes 4to.

From Aldermanbury, Mr. *Edmund Calamy*, B. D. He was the Son of a Citizen of *London*, and bred in *Pembroke-Hall* in *Cambridge*. He was born in *February 1599/1600.* and admitted into the University at 15. His Inclination to the *Anti-Arminian* Party, hindering his Preferment there at that time, Bp. *Felton* of *Ely*, took notice of him, and made him his Chaplain. And he was ever after a thankful Imitator of the Piety, and Charity, and Diligence of that good Bishop; and would often mention him, with Honour. And well he might; for the Bishop did not only direct him in his younger Studies, but allow'd him Time for them; giving strict Charge to his Domesticks nor to call him down to Family Prayers, or upon other Occasions, unless he had half an Hour's Warning, that so his Studies might not be broken off abruptly. Here he Study'd at the rate of 16 Hours a Day; He read over the Controversies of *Bellarmino* intirely, with all his Answerers; viz. *Chamier, Whitaker, Raynolds*, and others, who by Parts undertook that *Goliah* of the *Romish* Church. He also read many of the Schoolmen; especially, *Thomas Aquinas* in whom he was most exactly vers'd, being able to manage most of his numerous Distinctions. He read over *St. Augustine's* Works five times; and many other eminent Authors Ancient and Modern, beside his Daily Study of the Holy Scriptures, and Perusal of Commentators upon them. After the Bishop's Death, which was in 1626, his first Place of Charge, was it *Bury*

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St. *Edmunds*, in *Suffolk*, where he had Mr. *Burroughs* for his Fellow Labourer: And there he continu'd for above Ten Years, 'till Bp. *Wren's* Articles, and the *Book of Sports*, drove him and 30 more worthy Ministers out of the Diocese. After Mr. *Fenner's* Death, he was presented by the Noble Earl of *Warwick*, to the Rectory of *Rochford* in *Essex*, and he accepted it, hoping under the Wings of such a Patron, and a quieter Bishop, to have more repose: And so he had for his Ministry; but his Body felt the Hardhip of his removal from one of the pleasantest, to one of the most unhealthful Airs in *England*. When he was in the strength of his Years, he was seiz'd with a tedious *Quartan Ague*, which brought upon him a Dizziness in his Head, that he complain'd of all his Life after; which was the Cause of his avoiding the Pulpit, and chusing rather to Preach in the Desk. Upon the Death of Dr. *Stoughton*, he was chosen at *Aldermanbury*. He came thither in 1639, and his Patron did not loose him, but follow'd him to *London*. He was one of those Divines, who An. 1641. met by order of Parliament in the *Jerusalem Chamber*, with several Bishops and Doctors, in order to the *Accommodating Ecclesiastical Matters*: In which Meeting, by mutual Concessions, Things were brought into a very hopeful Posture; but the whole Design was spoil'd by the bringing into the House the Bill against Bishops, &c. He was afterwards an active Member of the *Assembly*. He was a great Enemy to the Sectaries, who afterwards grew so Rampant. He was in his judgment for the *Presbyterian Discipline*; but of known Moderation towards those of other Sentiments: No Minister in the City was more follow'd; nor hath there ever been a Week-day Lecture so frequented as his; which was attended not only by his own Parish, but by other Eminent Citizens, and many Persons of the Greatest Quality, and that constantly for 20 Years together; for there seldom were so few as 60 Coaches. in *Oliver's* Time he kept himself as private as he could: But had a considerable Hand in causing Things afterwards to return into their proper Channel. He preach'd before the Parliament the Day before they voted the King Home, and was one of these Divines who were sent over to him into *Holland*. He was reckon'd to have the

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greatest Interest in Court, City and Country, of any of the Ministers, and therefore extremely caress'd at first; but soon saw whither Things were tending: Among other Evidences of it, this is one; That having General *Monk* for his Auditor in his own Church, a little after the Restauration, on a Sacrament-Day, he had Occasion to speak of *filthy Lucre*, "And why, said he, is it call'd *filthy*, but because it makes Men do base and *filthy* things? Some Men, said he, will betray Three Kingdoms for *filthy Lucre's* sake". Saying which, he threw his Handkerchief, which be usually wav'd up and down while he was preaching towards the General's Pew. He was very Active in order to an Accommodation; but in vain. He generally had the Chair among the City Ministers in their Meetings, and was much esteem'd for his Prudence and Conduct. He was one of the *Cornhill* Lecturers: He refus'd a Bishoprick, because he could not have it upon the Terms of the King's Declaration; but kept his Temper and Moderation after he was ejected. I have been credibly inform'd, that Bp. *Wilkins* had such an Opinion of his Insight: into the Controversy about Church Government, that he heartily wish'd he could have conform'd, thar he might have confronted the bold and confident Assertors of the *Jus Divinum* of Episcopacy in the Convocation, in which he was not allow'd to sit, tho' he was chosen one of the Clerks for the City. And yet the Author of the *Modern Pleas for Comprehension*, &c. consider'd, says p. 12. *I have been credibly informed, (not to say that I am able to make it good) That Mr. Calamy, did before Majesty and divers Lords of the Counsel, profess, that there was not any thing in the Constitution of the Church, to which he could not Conform, were it not for the scandalising of others.* But Mr. *Baxter* (in his *Apology for Nonconformity*, p. 152.) answers, we must testify, some of us that were in his Company from first to last, we heard him over and over protest, That he took several things in Conformity to be intolerable Sins. And (says he) he wrote the Preface to our Reply; he may be judg'd of by that. He was Imprison'd *in terrorem*, for Preaching Occasionally after *Bartholomew* Day; but soon releas'd, when it was seen what a Resort of Persons of all Qualities there was to him in *Newgate*, and how generally the Severity was resented. Our late

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Historian† represents his Preaching at that time as *seditions* But it was purely occasion'd by a Disappointment as to the Preacher expected; and, the Discourse (as I have been informed by those that very well knew it to be true) was unpremeditated. That hard Word therefore might have been spar'd. As Circumstan'ces then were, there might well be a Concern stirring for Serious Religion, which was in no small Danger. And had this Author way'd that Reflection his Work would not have left any of its Beauty.

He liv'd to see London in Ashes, the sight of which broke his Heart: He was driven thro' the Ruins in a Coach and seeing the desolate Condition of so flourishing a City, for which he had so great an Affection, his tender Spirit receiv'd such Impressions, as he could never come out of his Chamber more; but dy'd within a Month. He hath not left so much in Print. He was one of the Authors of *Smectymnuus*, which was a Celebrated Book before the Civil War. He had a Hand in drawing up the *Vindication of the Presbiterial Government and Ministry*, Printed An. 1650. and the *Jus Divinum Ministerii Evangelici, & Anglicani*, Printed An. 1654. He hath several Sermons in Print, which he Preach'd before the two Houses of Lords and Commons, and the Magistrates of the City; and at the Funerals of Dr. *Sam. Bolton*, the Earl of *Warwick*, Mr. *Sim. Ash*, &c. Besides which, he publish'd nothing but a Vindication of himself from the Calumnies of Mr. *Burton*; and a small Tract call'd *The Godly Man's Ark, or City of Refuge, in the Day of his Distress*. And since his Death there was a *Treatise of Meditation*, printed in a Clandestine way; not by his Son, or from his Manuscript, but from some imperfect Notes taken by an Auditor.

From St. *Magnus*, Mr. *Joseph Caryl*. He was Educated in *Exeter College Oxen*, where *Wood*, who seldom speaks truth of such Men, confesses, he was a Noted Disputant. When he came to *London*, he was Preacher to the Honourable Society of *Lincolns-inn*, where he continued several Years with Good-liking and Applause. He was a Member of the Assembly of Divines: And in 1653, he was appointed one of the *Triers* for the

† *The Compleat Hist. of England in Fol. Vol. 3, p. 243.*

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Approbation of Ministers; and had universally the Character of a Learned Man. Besides his Fast and Thanksgiving Sermons before the Parliament, he also publish'd an *Exposition with Practical Observations on the Book of Job*, in 11 Vol. in 4to. (since put into two *Folios*) some have very unworthily represented this Work of his, as a Commentary on *Pineda*; or a Translation of it: But he that will but be at the pains to compare them a little together, by reading a Dozen Leaves in Each, will find this a gross Mistake. He had also an hand in a Book entitul'd, *An English Greek Lexicon, containing the Derivations and various Significations of all the Words in the New Testament, &c.* Oct. 1661. And after his Death, was publish'd *The Nature and Principles of Love as the End of the Commandment*; being some of his last Sermons. October 1674. He dy'd in February 1672.

From St. *Sepulchres*, Mr. *Thomas Gouge*. He was Son to the Eminent Dr. *Gouge* of *Black-Fryars*. He was a Wonder of Charity, Humility, Sincerity and Moderation. Mr. *Baxter* says, *That he never heard any one Person, of what rank, Sort, or Sect soever, speak one Word to his dishonour, or name any Fault that they charg'd on his Life or Doctrine; no not the highest Prelatists themselves, save only that he conform'd not to their Impositions.* God blessed him with a good Estate, and he liberally us'd it in Works of Charity, which he made indeed the Great Business of his Life. When he had lost much by the Fire, and had settled his Children, and had his Wife taken from him by Death, he had but 150l. a Year left, and he gave a Hundred of it to Charitable Uses. It was his daily Work to do all the Good he could, with as great Diligence and Constancy as other Men labour at their Trades. He visited the Poor, and stirr'd up the Rich, in whom he had any Interest, to devote at least the 10th Part of their Estates to Works of Charity. When he was between 60 and 70 Years old, he us'd to Travel into *Wales*, and disperse what Money he could spare himself, or collect from others, among the poor labouring persecuted Ministers there. He settled in the chief Towns of *Wales* a great many Schools, to the number of 3 or 400, for Women to teach Children to read, having himself undertaken to pay them for many hundred

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Children. He preach'd himself in *Wales* 'till they drove him from Place to Place by Persecution. He went constantly to the Parish Churches, and some-times Communicated with them, and was authoriz'd by an Old University License to Preach Occasionally, and yet for so doing was Excommunicated even in *Wales*, and that while he was doing all this Good. He procur'd a very fair Impression of the Bible in the *Welch* Tongue, to the number of 8000; 1000 of which were freely given to the Poor, and the rest sent to the Principal Cities and Towns in *Wales*, to be sold to the Rich at Reasonable Rates, *viz.* at 4 Shillings a Piece well Bound and Clasp'd. He was us'd to say often with Pleasure, *That he had two Livings, which he would not exchange for two of the Greatest in England, meaning Wales, where he us'd to Travel every Year to spread Knowledge, Piety, and Charity; and Christ's Hospital, where he us'd freely to Catchize the Poor Children, in order to the well-laying the Foundations of Religion in them, in their tender Years.*

A late *Author* insinuates as if his Charities in *Wales*, were only to serve a Party, and that the visible Effect of them is, *the Increase of the Dissenters in that Country.* This Reflection on his Memory is as false as it is invidious. For he was so far from that narrowness of Spirit or Bigotry to the Interest of the Dissenters, that he procur'd *the Church Catechism*, with a Practical Exposition of it, and *the Common-Prayer*, to be printed in *Welch*, and freely given to the poorer sort, with the *Welch Bible*, *The whole Duty of Man*, *The Practice of Piety*, and other Practical Books. I shall here subjoin an Account of his Charities in *Wales*, for one Year, by which some judgment may be made, as to the rest. It was in the Year 1674, before his excellent Impression of the *British Bible*; it was Printed about that time in a single Sheet, which is apt to be lost: Where as tis Pity but it should be preserv'd to Posterity. It was in these Words; *An Account of what hath been done in Wales, this Last Year, from Midsummer 1674, to Lady-Day 1675, in pursuance of the abovesaid Trust, upon the Encouragement of divers worthy Persons, to this Pious and Charitable Design.*

* *Mr. Wynnes Edit. of Dr. Powels Hist. of Wales, vers. fin.*

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1. In 51 of the Chief Towns of *Wales*, 812 Poor Children have been and are put to School, to learn *English*, over and above the 500 put to School the last Year, by the Charity of others before this Trust began.

2. There have been bought and Distributed in several Families, 32 *Welch* Bibles, which were all that could be had in *Wales* or *London*.

3. 240 New Testaments in *Welch* to be given away to Poor People that can read *Welch*.

4. 500 *Whole Duty's of Man* in *Welch*, to be Distributed in like manner.

Which Pious and Charitable undertaking hath already provok'd divers of the better Sort of the *Welch*, to put above 500 of the poorest *Welch* Children to School, upon their account. So that about 1850 in all, are already put to School to learn to read *English*. Attested by us,

John Tillotson. William Durham. Thamos Gouge.

Benja Whitchcot. Edward Stillingfleet. Matthew Pool.

Simon Ford. John Meriton. Thomas Firmin.

It's easier to traduce than imitate so Divine a Charity; whose Tendency is to make good Christians, and usefull Members of the Common-Wealth. Mr. *Gouge* gave to the Poor *Welch*, other good Books which he procur'd to be Translated and Printed in *Welch* of which there is not one that persuades People to *Nonconformity*, but they contain such Practical Duties as all good Christians are and must be agreed in.

If the Growth of Dissenters in *Wales* be an effect of the Increase of Knowledge there, we can't help that. They whose Consciences are enlighten'd and mov'd by the Word of GOD, will be always dispos'd to pay a greater Veneration to Divine Truths and Ordinance's than to such Ways and Usages as are meerly humane; and will be naturallly apt to scruple those things that want the sacred Impress of Divine Authority. And if this Gentleman thinks the best Expedient to prevent this is to keep the People in the same State of Ignorance they were in, during the *Period*, of which his History treats, he has the *Papists* on his side, but I hope none that understand Protestant Principles. He Dy'd

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suddenly in the 77th Year of his Age, without any Sickness or Pain, or Fear of Death; he was heard to give a Groan in his Sleep, and he was gone. Mr. *Baxter* says, *He never saw him Sad, but Cheerful*. His Funeral Sermon was preach'd by Dr. *Tillotson*, afterwards Arch Bishop of Canterbury, to whose Account of him the Reader is referr'd. In giving his Character, he hath these Words among others;—*So that all things consider'd, there have not since the Primitive Times of Christianity, bin many among the Sons of Men, to whom that Glorious Character of the Son of God might be better apply'd, that He went about doing Good*. And he ascribes to him the first Foundation of that Charitable Design of Employing the Poor at, Work, which Mr. *Thomas Firmin* afterwards improv'd, and which met, with such General Applause. He hath nor left much behind him. His Book stil'd the *Principles of Religion explain'd* is as valuable as most of the kind.---He hath publish'd also, *A Word to Sinners*; and *A Sermon of Good-Works*; both in 8vo, together with Christian Directions to walk with God. 1661. 4to. and surest and safest way of thriving viz. by Charity to the Poor. 1673. 4to. *The Young Man's Guide*. 8vo. and some Sermons exciting England to Gratitude, for the Discovery of the *Popish Plot* 12s.

From *Bennet Fink*, Mr Samuel Clark.* He had bin an useful Preacher many Years in the Country, in *Cheshire* and *Warwickshire*, where he had met with, Trouble on the Account of the *Etcætera Oath*, &c. before he came to London; but here he liv'd Comfortably and Usefully, 'till the *Uniformity Act* stop'd his Mouth. He was one of the Commissioners at the Treaty at the *Savoy*. A Man of great Plainheartedness and Sincerity. The Words were but few (but sroken from his Heart, and expressive of the Strife of many) which he us'd to His Majesty when he presented the Address to him, in the Name of the Ministers, *Novemb. 16. 1660.*--*Your Majesty's Loyal Subjects* (saith he) *the Ministers in and about the City of London, have commanded us humbly to present this their Gratulatory Acknowledgment to Your Royal Majesty, for Your Gracious Condescensions in your Majesty's late Declaration concerning Ecclesiastical Affairs*. For he was

* See his own Account of himself before his last Vol. of *Lives*.

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abundantly sensible, with many others, that that Declaration would have made the Nation Happy. And tho' he was not satisfy'd afterwards to Conform to the Terms requir'd by Law for the Exercise of his Ministry, he yet frequented the Church both as an Hearer and Communicant. He Dy'd Dec. 25. 1692. His Works† that he hath left behind him are many, of which a List is here added: And tho' it must be own'd they are not calculated for the Nice and Curious, yet this cannot be deny'd, that they have bin very useful to Persons of a Middle Rank; who by the Help of his Industrious Pains, have got much Profitable Knowledge, they could not otherwise have had an Opportunity of Gaining.

† *His Works are these, A Martyrology with the Lives of 22 Divines. Fol. 165?. The Lives of sundry Eminent Persons in this latter Age. Fol. 1683. The Marrow of Ecclesiastical History: With Cuts. Fol. The Marrow of Divinity; containing sundry cases of Conscience. Fol. 1659. His Examples. Fol. The Life of our Blessed Saviour.—A Discourse against Toleration—A Sheet in Defence of Tythes.—Some Sermons preach'd on Particular Occosions. A Description of Germany. The History of Hungary.—A Description of the 17 Provinces of the Netherlands—Lives of our English Warriours.—The Duty of every one that intends to be Sav'd.—An English Dictionary.—A President for Princes.—A Book of Apophthegms, &c.*

Mr. *Thomas Case** Son of Mr. *George Case*, Minister of *BexIey* in *Kent*. He was of *Christ-Church Oxon*. His first pastoral Charge was at *Erpingham* in *Norfolk*, out of which Place he was forc'd by Bishop *Wren*'s Severity. He was summon'd to the high Commission Court; and bail'd; But before Answer could be given to the Articles profer'd against him, the Court was taken away

* *His Works are:*

Several Sermons preach'd before the Lords and Commons.—Several Sermons at Milkstreet about God's waiting to be Gracious to his People,—Sermons on the Covenant.—And some other Sermons on Particular occasions,—Imitation of the Saints open'd in Practical Meditations. Qu. 1666. Mount Pisgah: Or, A Prospect of Heaven.—Correction, Instruction, or, A Treatise of Afflictions.—The First and Last Sermon in the Morning Exercise at St. Giles's, 1659. And another Sermon on the Sanctification of the Sabbath, in the Supplement to the Morning-Exercise at Cripplegate; and a Funeral Sermon for Mr. Gualter Rosewell minister of the Gospel at Chatham in Kent, Intituled Elijah's abatement, or Corruption in the Saints.

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by Act of Parliament. He afterwards settled in the City at St. *Mary Magdalen Milkstreet*, and was very laborious and faithful there in his Ministerial Work. He first set up the *Morning-Exercise*, which (to the Benefit of Multitudes; hath been kept up in this City from Place to Place, ever since, except when the Rigour of the Times prevented it. He was one of the Assembly of Divines. He was turn'd our of *Milkstreet*, for refusing the Engagement: He was afterwards Lecturer at *Aldermanbury*, and St. *Giles Cripplegate*. He was Imprison'd 6 Months in the Tower, for his Concern with Mr. *Love*, together with Mr. *Jenkyn*, Dr. *Drake*, Mr. *Watson* and others. When they who were then in Power, had taken away Mr. *Love's* Life, and had had that large Confession from Mr. *Jenkyn*, which gave them satisfaction, they became more supple to the rest, acquiescing in lesser Submissions from them. Dr. *Drake* was call'd in next, who submitted to the Mercy of the Court, and so did the rest. And it had been a Weakness in them to have done otherwise, since had they come to a Tryal, Overt-Acts would have been as fully prov'd upon them, as upon Mr. *Love*. Hereupon, they were all releas'd, and restor'd to their Ministry, and most of them to their own Places. Mr. *Case* made the best Use he could of his Imprisonment, falling then into the Meditation which he afterwards Preach'd and Printed, under the Title of *Correction, Instruction*. He was afterwards Rector of St. *Giles in the Fields*. In 1660, he was one of the Ministers deputed to wait upon the King at the *Hague*, to Congratulate his Restauration: And in 1661, one of the Commisioners at the Savoy. When his Publick Ministry was at an end, he ceas'd not in Private to be doing all the Good he could. He was one of a quick and warm Spirit; an open plain Hearted Man; a hearty Lover of GOD, Goodness, and all Good Men; He was a Scripture Preacher; a Great Man in Prayer, and one that brought borne many Souls of GOD. He dy'd May 30. 1691. Aged 54 Years. His Funeral Sermon was preach'd by Dr. *Thomas Jacomb*, in which his Character may be seen at large.

From *Black Fryars*, Mr. *John Gibbons*, Sometime Fellow of Emanuel College, and Proctor of the University

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of Cambridge: A very Learned and Judicious Man; but withal of great Modesty, who dy'd of a Consumption not long after being Silenc'd and put out. I know not that he hath left any thing behind him as a Specimen of his Abilities, except a Sermon upon the Nature of Justification, in the Morning Exercise at St. Giles: (Which is since Printed by itself.) And, another about *Checking the first Risings of Sin*, in the Morning Exercise at *Cripplegate*. But he that peruses these, will hardly forbear Regret, that no more of his Works should be publish'd.

From St. *Michaels Quern*, Mr. *Matthew Pool*.* M. A. Son of *Francis Pool* Esq; born in the City of *York*. *Richard* the Grandfather of this *Matthew Pool*, was descended of the Ancient Family of the *Pools* of *Sprinkhill* in *Derbyshire*; and being driven thence upon occasion of his Inclination to the Reformation, he liv'd at *Sike-House*, and afterwards at *Drax Abbey* in *Yorkshire*, near which place Mr. *Matthew Pool* had 100*l. per An.* left him by his Father, who marry'd Alderman *Toppins* Daughter of *York*. This was the Providential Occasion of Mr. *Matthew Pool's* Birth in *York*. He had his Education in *Emanuel-College*, under Dr. *Worthington*, Universally acknowledg'd a very Learned Man. He was very facetious in his Conversation, very true to his Friend, very strict in his Piety, and universal in his Charity. He set on foot a great Project for maintaining Youths of great Parts, Studiousness and Piety, and hopeful Proficiency, at the Universities. He had the Approbation of the Heads of Houses in both of them, and nominated such Excellent Persons for Trustees, and sollicitated so earnestly that in a little Time, about 900*l. per An.* was procur'd for that purpose. He that afterwards the Great *Sherlock*, Dean of St. *Paul's* I am inform'd was one of them. But this Design was quash'd by the Restauration. He with 10 Years indefatigable Study finish'd his *Synopsis Criticorum*. He dy'd at *Amsterdam* in Holland, in *October* 1679; leaving behind him (says *Wood*, the *Oxford* Critick, without any Cavil, at which we may well wonder) the Character of *Clarissimus Criticas & Casuista*; a Celebrated Critick and Casuist, It was generally suspected that he was poyson'd.

* *He compil'd the Synopsis Criticorum Bibliorum, in five Volumes in Folio which soure Mr. Wood (who can hardly ever see any thing Tolerable where a despicable Nonconformist had any hand) owns to be admirable and Useful Books: For which we are bound to Con him Thanks. He having condescended to speak Favourably we may*

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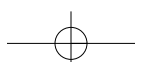
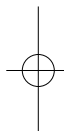
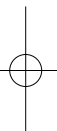
well enough be secure as to other Censurers—He hath also publish'd, *The Blasphemer slain with the Sword of the Spirit: Proving the Deity of the Holy Ghost, against Biddle, a Tract in 12^{vo}. A Model for the maintaining of Students of choice Abilities in the University, and principally in order to the Ministry* Qu. 1658. *A Letter to the Lord Charles Fleetwood.* Qu. 1659 *Quo Warranto: Or, a Moderate Debate about the Preaching of Unordain'd Persons, &c. in Vindication of the Jus Divinum Ministerii. Written by the Appointment of the Provincial Assembly at London. Evangelical Worship: A Sermon before the Lord Mayor, Aug. 26.* 1660. *Vox Clamantis in Deserto. A Latin Piece with respect to the Ejection of the Ministers at Bartholomew-Day. The Nullity of the Romish Faith: Oxon.* 1666. Octavo. *Dialogues between a Popish Priest and an English Protestant. Wherein the principal Points and Arguments of both Religions are truly Propos'd, and fully Examin'd: Oct.* Lond. 1667. And several times after in *Twelves. A Seasonable Apology for Religion, on Matth. 11.19.* Lond. 1673. Qu. &c. There are also some Sermons of his in the Volumes of the *Morning-Exercise: One upon The Satisfaction of CHRIST, in that at St. Giles's.* Another *about the Right Method of Application to the Sick, for their Good, on the Part both of Ministers and people; in that at Cripplegate.* Another upon *Detraction, in the Supplement to the Morning Exercise at Cripplegate.* And another *Against an External Infallible Judge in the Church of God, in that against Popery.* He also wrote a Volume of English) Annotations on the Holy Scripture; intending to have gone thro' it, if GOD had spar'd his Life: But he went no farther than the 58th Chapter of *Isaiah.* Others undertook to compleat his Work. But the Oxford Collectour hath mistaken their Names. For he mentions Dr. Bates, Dr. Jacomb, Mr. Clarkson, and Mr. Alsop, as Persons concern'd in it, without any Ground in the World. He says, He did not doubt but Dr. Owen also had his Share in the Work. But they who are to be influenc'd by his Positive Assertions, and much more by his Doubts, are in fair Danger of being bewilder'd. In opposition to his Doubtful one, I'll here add a true List of the Compleaters of that Useful Work. The 59th and 60th Chapters of *Isaiah, were done by Mr. Jackson of Moulsey. The Notes on the rest of Isaiah, and on Jeremiah, and Lamentations, were drawn up by Dr. Collins. Ezekiel by Mr. Hurst. Daniel by Mr. Cooper. The Minor Prophets by Mr. Hurst. The 4 Evangelists by Dr. Collins. The Acts by Mr. Vinke. The Epistle to the Romans by Mr. Mayo. The two Epistles to the Corinthians, and that to the Galatians, by Dr. Collins. That to the Ephesians by Mr. Veal. The Epistles to the Philippians and Colossians, by Mr. Adams. The two Epistles*

to the Thessalonians, by Mr. Parker. *The Epistles to Timothy, Titus, and Philemon*, by Dr. Collins. *That to the Hebrews*, by Mr. Obadiah Hughes. *The Epistle to James, two Epistles of St. Peter, and the Epistle of St. Jude*, by Mr. Veal. *The three Epistles of St. John*, by Mr. Howe. *And the Book of the Revelation*, by Dr. Collins.

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From St. *Mary Steyning*, Dr. Nathanael Holmes. A Man well skill'd in the Tongues, particularly the Hebrew. His Works are many; the most noted are, *The Resurrection reveal'd*, Fol. 1654. in which Book, tho' the Author shows himself a Millenarian, yet he doth not contend for a carnal, sensual, gross and worldly Liberty to be enjoy'd by the Saints before the General Resurrection, but for a spiritual, purified and refined Freedom from Sin and Corruption. He afterwards publish'd *Ten Exercitations* in another Folio, in Vindication of this Book. And another Folio, containing 16 Treatises, with the Title of His Works; with several other Tracts. He Dy'd An. 1678.

From *Alhallows Breadstreet*, Dr. Lazarus Seaman. He was born in Leicester, and bred in *Emanuel Colledge* in *Cambridge*, but as he came in mean Circumstances to the Colledge, so he was forc'd soon to leave it; and to teach School for a Lively-hood: so that his Learning Sprang from himself; and yet even the envious *Wood*, owns him to have been a Learned Man. A Sermon accidentally preach'd at *Martyn's Ludgate*, procur'd him that Lecture: and his Reparation there, brought him into *Alhallows Breadstreet*, and the Assembly, where he appear'd very active, and very skilful in managing Controversies in Divinity. He was a great Divine, thoroughly study'd in the Original. Languages; always carrying about with him a small *Plantin* Bible, without Points, for his Ordinary use. He was well study'd in the Controversy of Church Government, which was the Occasion of his being sent by the Parliament with their Commissioners, when they treated with King *Charles I.* in the Isle of *Wight*; where his Majesty took particular Notice of the Doctor's singular Ability in the Debates about Church- Government, which were afterwards Printed in the Collection of his Majesty's Works. Upon the Invitation of an Honourable Lady, who was the Head of a Noble Family, and was often sollicitated by Romish Priests to change her Religion, he engag'd two of the most able Priests they could pick out in a Dispute, in the presence of the Lord and Lady for their Satisfaction: And by silencing them upon the Head of *Transubstantiation*, was instrumental to preserve that whole Family from a Revolt,



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volt, and keep them stedfast in the Protestant Religion. While he was Master of *Peter-house* in *Cambridge*, he acquitted himself with abundant Honour. He was admirable for his Patience under great Pains. He was an excellent Casuist, a dextrous Expositor, and both a judicious and moving Preacher. In his latter Days he much study'd the Prophetick part of Scripture. He wrote some Notes on the *Revelations*, which he presented to my Lord *Wharton*; but they were never Printed. He dy'd *September* 1657. Mr. *Jenkyn* preach'd his Funeral Sermon, in which the Reader may see his Character at large. He left a very valuable Library, which was the first that *was* sold in *England* by way of Auction, and yielded Seven hundred Pounds. He hath extant a few Sermons which he preach'd before the Long Parliament, A Sermon before the Lord Mayor, *April* the 7th 1650. against Divisions. And *A Vindication of the Judgment of the Reformed Churches, Concerning Ordination, and laying on of Hands, &c.* 4to. 1647. This was in Answer to Mr. *Sydrach Simpson's* Diatribe, Concerning Unordain'd Persons Preaching.

From *Christ-Church*; Mr. *William Jenkin*. M.A. His Grandfather was a Gentleman of Considerable Estate; at *Folkstone* in *Kent*. He sent his Eldest Son (the Father of this Mr. *Jenkyn*) to *Cambridge*. designing him for some Eminent Church-Preferment: Falling there under Mr. *Perkins's* Ministry, he was brought to great Seriousness, and embark'd with the Puritans. His Father discovering this upon his return, and disliking that sort of People, was pleas'd to Disinherit his Son of the main Body of his Estate, but settled on him a small part of his Subsistence. Finding his Company disagreeable to his Father, he remov'd from his House to Mr. *Richard Rogers's* of *Wethersfield*, an old Puritan Minister and there diligently prosecuted his Studies, till being ordain'd he was fix'd Minister of *Sudbury* in *Suffolk*, where he was signally useful to many, by Preaching and Catechising, and adorn'd all by a holy Conversation. Here he marry'd the Granddaughter of Mr. *John Rogers* the Proto-martyr in the *Marian* Days; by whom his eldest Child was this Mr. *William Jenkin*, born: at *Sudbury, An.* 1612.

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His Father Dy'd when he was very Young. The Grandfather before-mention'd, still alive at *Folkstone*, seem'd extremely softned upon his Son's Death, and fit for his Grandson, promising to take care of his Education. He liv'd with him much belov'd till Nine Years Old, when his Mother fearing he should want a Religious Education there, recall'd him Home to the great Displeasure of the Old Gentleman. She and a second Husband the marry'd, were very careful to train him up in serious Piety: And he made such quick Advances in School-Learning, that he was sent to *Cambridge* in the Fourteenth Year of his Age, to *St. Johns* College, and plac'd under the Tuition of Mr. *Anthony Burgess*, afterwards the Rector of *Sutton-Coldfield*. He pursu'd the Course of his Studies with great Success, and his Progress in Piety was as Eminent as in Learning. His Company was earnestly courted by some Young Wits of the University, for his sprightly Genius; but perceiving their Looseness, he absolutely wav'd an Intimacy with them. He took his Degrees with great Applause, and began not to Preach of a considerable time after he had commenc'd *Master of Arts*.

Soon after he appear'd in Publick, he was chosen Lecturer of *St. Nicholas Acons, London*: And call'd thence to *Hithe* near *CoIchester* in *Essex*, where he First marry'd. The Aguishness of that Place, and the Solicitation of his *London* Friends, brought him back to this City, about the Year 1641. where he was chosen Minister of *Christ-Church*, and some Months after, Lecturer of *St. Anne Black-friars*. He continu'd to fill up this double Station with great Diligence and Acceptance, till upon the Destruction of the Monarchy, he, with others of his Brethren, refus'd to observe the publick Thanksgivings appointed by the Parliament. For this, he was suspended from his Ministry, and, had his Benefice of *Christ-Church* sequestred. This induc'd him to retire to *BillERICA* in *Essex*. Upon his return to *London* at about six Months end, he was sent to the *Tower* for that which is commonly call'd *Love's Plot*. Some have censur'd him for the Petition he presented on that Occasion for his Life to the Powers then in being, wherein he acknowledg'd them under all the Titles they assum'd to themselves, as if he deserted the Cause and betray'd Mr. *Love*. For the latter, he solemnly assur'd an intimate

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friend of his Mr. *Quick*, (from whose *Memoirs* all this Account is extracted,) That he us'd his Endeavours as much for saving Mr. *Love's* Life as his own. And as to the Petition, he long scrupled such an Acknowledgment of that Government, till he was satisfy'd to submit to it by Dr. *Lazarus Seaman*, and Dr. *Arthur*, Minister of *Clapham*. It was Dr. *Arthur* that drew up the Petition for him, and with great difficulty prevail'd on him to sign it. He was blam'd by his Brethren that he had not conceiv'd it in more general Terms, as others had done. However, upon that Petition, the Parliament voted him a Pardon, and an immediate discharge from Prison and his Sequestration. The like was done by other *Presbyterian* Ministers upon their several Petitions. Mr. *Feak*, the noted *Fifth-Monarchy* Man, was then possess'd of *Christ-Church*, being put in by the Government upon Mr. *Jenkyn's* Sequestration. He forbore therefore to eject him, for fear of giving new offence. But his Parishoners being earnest to enjoy his Labours, fit up a Lecture for him on *Lords-Day* Mornings at Seven a Clock, and rais'd him a considerable Subscription for it. In this and his lecture at *Black-friars* (out of which he had not been ejected) he continu'd till Dr. *Gouge's* Death, when he was chosen Pastor of that Church. But a variety of Distempers coming upon him there, which were imputed to the unhealthiness of the Parsonage-house, he gladly embrac'd an Opportunity of returning to *Christ-Church*. Mr. *Feak* becoming obnoxious to the Government was remov'd, and two others successively not fixing there, upon a Vacancy, the Governors of St. *Bartholomews* Hospital, (in whose Gift *Christ-church* then was) presented Mr. *Jenkyn* to it afresh: Which he readily accepted. Here he exercis'd his Ministry Morning and Afternoon to a croud'd Congregation, with eminent Success upon many, and particularly upon several that drop'd in occasionally. He was very cautious of touching upon any thing that might give umbrage to the Government, when he knew so many Eyes were upon him; but wholly apply'd himself to *Preach Christ, and him crucified*. In this Course he was some Years upon the Names given to CHRIST in Scripture, and preach'd over the *Epistle of Jude*, which he afterwards printed. This he remain'd till he was cast out with his Brethren

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He could not be satisfy'd to desist from the Exercise of his Ministry upon the *Act of Unifomity*; but still preach'd in private as he had Opportunity. Upon the *Oxford Act* (not being free to take the Oath prescrib'd in it) he retir'd to his own House at *Langley* in *Hertfordshire*, and preach'd there every *Lord's-Day*, to such as were willing to hear him; where thro' the good Providence of GOD, he met with little disturbance.

Upon the *Indulgence* 1671. he return'd to *London* where he had a new Meeting-place erected for him in *Jewen-street*. Tho' the *Plague* had swept off many of his old Congregation, and many had fix'd themselves under other Ministers; yet he soon rais'd a numerous Auditory. He was chosen by the Merchants to their Leisure at *Pinner's-Hall*. And after revoking that *indulgence*, there was so far a connivance, that his Exercise on *Lord's-Days* continu'd undisturb'd, till that terrible Storm broke out against the *Nonconformists* in 1682. Then he continu'd to preach from place to place, where they could meet most secretly, and out of the reach of the vile Informers. But at length, on *Sept.* 1684, being with Three other Ministers, Mr. *Reynolds*, Mr. *John Flavel* and Mr. *Keeling*, spending the Day in Prayer with many of his Friends, in a place where they thought themselves out of danger; the Soldiers broke in upon them in the midst of the Exercise. All the Ministers made their escape except Mr. *Jenkin*, who was carry'd before two Aldermen, Sir *James Edwards* and Sir *James Smith*, who treated him very rudely, well knowing it would be acceptable above. Upon his refusing the *Oxford* oath, they committed him to *Newgate*, refusing his offer of 40*l.* Fine, which the Law impowr'd them to take, tho' it was urg'd that the Air of *Newgate* would infallibly suffocate him. He petition'd the King for a Release, which was back'd by an Assurance from his Physicians, That *his Life was in danger from his close Imprisonment*. But no other Answer could be obtain'd but this: *Jenkin shall be a Prisoner as long as he lives*. The Keepers were order'd not to let him pray with any Visitants; even when his Daughter came to ask his Blessing, he was not allow'd to pray with her.

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He soon began upon his Confinement to decline in his Bodily Health; but continu'd all along in the utmost Joy and Comfort of Soul. He said to one of his Friends, *What vast difference is there between this and my first Imprisonment! Then I was full of Doubts and Fears, of Grief and Anguish: And well I might for going out of God's way and my Calling, to meddle with Things that did not belong to me. But now when I was found in the way of my Duty, in my Master's Business; tho' I suffer even to Bonds, yet I am comforted beyond measure. The LORD sheds aboard his Love sensibly in my Heart; I feel it, I have assurance of it.* And he turn'd to some that were weeping by him, *Why weep ye for me, (says he) CHRIST lives, He is my Friend, a Friend born for Adversity, a Friend that never dies: Weep not for me; but weep for yourselves and for your Children?* He departed this Life in Newgate, Jan. 19. 1684/5, when he had been a Prisoner four Months and one Week. He was bury'd by his Friends with great Honour; many eminent Persons, and some Scores of Mourning-Coaches attending his Funeral. A little before his Death, he said, *A Man might be as effectually murder'd in Newgate as at Tyburn.* He has written *An Exposition of the Epistle of Jude. The Busy Bishop: Or The Visitor Visited; in Answer to John Goodwin's Sion College Visited, 4to, 1684. And Vindication of it from his Reply.* Publishing his Funeral Sermon for Dr *Seaman*, upon occasion of some Reflections in it, there were great Heats. One wrote an Animadversion on that Sermon, intituled, *A Vindication of the Confirming Clergy, from the Unjust Aspersions of Heresy, &c. in a Letter to a Friend.* In Answer to which, he wrote his *Celeusma, seu Clamor ad Theologos Hierarchiæ Anglicanæ: 4to. 1679.* Which being answer'd in *Latin* by Dr. *Grove*, he wrote a Reply in the same Tongue, *An. 1681.* He hath also a Sermon printed in the *Supplement to the Morning Exercise at Cripplegate* upon *Improving the present Season of Grace.* And another in the *Continuation of the Morning Exercise; about Bewailing the Sins of the Places where we live.* And a 3d about Venial Sins, in the *Morning Exercise* against Popery.

From St. *Olave Southwark*, Mr. *William Cooper*. The Place where I can trace any thing of him, is at *Ringmire* in *Sussex*, where he fix'd, upon this or some

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such like Occasion. His first Wife was Daughter to a considerable *Dutch* Limner, who having in something or other given good Content to Archbishop *Laud*, begg'd the Favour of some Presentation for his Son-in-law. Hereupon, *Ringmire* being then vacant, and in the Archbishops Gift, was conferr'd on him, Mr. *Cooper* very happily disappointed the Expectation both of, his Patron and Parish; proving a Puritan: Which yet was much to the satisfaction of the more Sober and Religious. He was a Critical Linguist, no mean Philosopher, a quick Disputant, and well vers'd in Controversies; a Learned Expositor, a Celebrated Historian, and Fine Poet, especially in *Latin*, He was Chaplain to the Queen of *Bohemia*, (Mother to the Princess *Sophia* of *Hanover*, on whom the succession to the Crown of *England* is settled by Act of Parliament) for several Years: He continu'd in her Family at the Hague from 1644 to 1648. He was greatly respected by that Vertuous Princess, and by the Sober part of her Court; had free Converation (in clean *Latin*) with the Foreign Envoys that then resorted to her; and became so well vers'd in the Affairs of *Europe*, as to be reckon'd no smal Politician. He understood Men as well as Books, and was generally valu'd and respected by such as knew him: And most, by them that knew him best.*

* *I know not that he hath Printed any thing, except a Thanksgiving sermon before the Parliament, on Zach. 12.2,3,4. Some Sermons in the Morning Exercise: One in that of St. Giles's, on The Covenant of Works. Another in that at Cripplegate about Giving Thanks in all Things. And a 3d in the Continuation of the Morning Exercise Questions on that Question. What must we do to keep ourselves in the Love of GOD? A Funeral Sermon for Mr. Christopher Fowler; and some Papers of Latin Verses; together with Annotations upon Daniel, in the Continuation of Pool.*

At the same Place was Silenc'd Mr. *Ralph Venning*, M. A. who was Lecturer, and Mr. *Samuel Smith* M.A. Assitant. Mr. *Venning* was some time of *Emanuel* College in *Cambridge*. He was a popular Preacher, and much follow'd.† He was a most importunate and prevalent Pleader for the Poor, who were very numerous in that Parish. He Yearly got some Hundreds of Pounds for them; having such a way of recommending

† *He hath left 9 Treatises behind him: 1. A Warning to Backsliders. 2.*

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Charity, as has prevail'd with several to give, who have gone to Church with Resolutions to the contrary. He dy'd *March* the 10th 1673. His Funeral Sermon was preach'd Mr. *Robert Brag*.

Mr. *Samuel Smith* had before been cast out of the Sequestred Living of *Bodenham* in *Herefordshire*, but was Silenc'd here. He hath since settled at *Windosr*, where he is yet living.

The Way to Happiness 3. Mercy's Memorial. 4. *Canaan's* Flowings: Or, Milk and Honey, 5. His 43 *Orthodox and Miscellaneous Paradoxes*. 6. The New Command renew'd: Or, Love one another. 7. Mysteries and Revelations. 8. Things worth thinking on: Or, Helps to Piety. 9. Sin the Plague of Plagues: Or, Sinful Sin the worst of Evils.

From St. *Buttolphs Aldgate*. Mr. *Zachary Crofton*. A quick and warm, but upright Man. He was turn'd out from *Wrenbury* in *Cheshire* for refusing the Engagement, and appearing very zealous to dissuade others from taking it. He not long after King *Charles's* Return had a hot Contest with Bp. *Gauden* about the Obligation of the National Vow, call'd the *Solemn League and Covenant*. The Bishop was for Cancelling it intirely. Mr. *Crofton* did not plead for it as binding any Man to Rebellion, or to any thing Unlawful; but as obliging every one that took it, in his Place and Calling to endeavour Reformation; to be against Schism, Popery, Prelacy and Profaneness, and to defend the King. Many Writings pass'd on both sides: But at length they who had the upper-hand, (as hath bin usual in the like Case) back'd their Arguments with Force, to make them unanswerable. Mr. *Crofton* was sent Prisoner to the *Tower*; where when he had continu'd long, at a vast Expence and Charge, he fought to get an *Habeas Corpus*: But his Life being threaten'd, he was glad to let the Motion fall, and at last to petition for his Liberty, which with some difficulty he obtain'd. But going into his own Country of *Cheshire*, he was there again cast into Prison; And when he procur'd his Liberty, he was forc'd to set up a Grocer's Shop to get a Maintenance for his Family. While he was in the *Tower*, he went to the Chappel Service and Sermon; his Judgment being against separating from the Parish Churches, notwithstanding their Conformity, if he were not put himself to use the Common-Prayer

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as a Minister, or the Ceremonies. And this occasion'd some that tho't his Course unlawful, to write against it: To which he reply'd with Sharpness; and so divers Writings were publish'd on both Sides, about such Communion. He afterwards took a Farm at *Little Barford* in *Bedfordshire* where he ended his Life. There is extant of his, a Book of the *Vertue and Value of Baptism*, 12°. 1658. against *Simson*. And *Altar-worship: Or, bowing to the Communion-Table, consider'd*, in 12°. 1661.

From *St. Margaret Moses* in *Friday-street*, Mr. *Benjamin Needler*: A worthy Divine of *St. John's College* in *Oxford*. After he was Ejected, he liv'd and preach'd privately at *North Wamborough* in *Hampshire*, where he dy'd in 1682.*

* *He hath left behind him*, Expository Notes, with Practical Observation towards the opening the five first Chapters of the Book of *Genesis: Delivier'd by way of Exposition in several Lord's-Day Exercises*, Oct. *And there are several Sermons of his in the Morning Exercises. One in that of St. Giles's, upon the Trinity. Another in that at Cripplegate, about Discovering and Mortifying belov'd Lusts. And a 3d in that against Popery, of the Life of Images.*

From *Allhallows Lombard-street*, Mr. *Thomas Lye*, M.A. One who was eminently Useful by his excellent Art of Catechizing Young Ones, whom he by many Artifices entic'd to delight in the getting Knowledge in the best Things. Many in and about this City, to this Day recount with Pleasure his unusual Method of instructing them in the first Principles of Religion, where-

† *Besideth is Child's Delight, with an English Grammar, and a Spelling-Book; together with The Grounds of the English Tongue, in Verse, intermix'd with Moral Precepts; and his Explanation of the Assembly's shorter Catechism; he hath some sermons in print in the Morning Exercises. On in that at St. Giles's, on the Union of Believers with CHRIST. Another in that at Cripplegate, about Living by Faith on Divine Providence. And on the Supplement, on the Managing of Catechizing by Spiritual Rules. A 4th in tkac against Popery, on Works of Superogation. And a 5th in the Continuation, on that Question, What may Gracious Parents best do for the Conversion of those Children, whose Wickedness is occasion'd by their sinful Severity or Indulgence. He also publish'd a Sermon which he Preach'd at the funeral of Mrs. Eliz. Nicole) in 1660.*

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in he had a marvellous Dexterity: And I have heard of several that owe their first serious Impressions to his Pains in a Catechetical Way; in which he was nor satisfy'd with conveying a little Notional Knowledge, without doing his utmost to set things home upon the heart, according to the Capacity of his Young Auditory, to whom he always discover'd a most tender Affection. He dy'd *June* the 7th 1684.

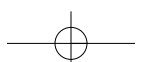
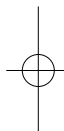
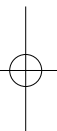
From St. *Saviours Southwark*, Mr. *Crodacott* and Mr. *Watkins*. They were joynt Pastors here and spread the Gospel very amicably and successfully. The former hath a Sermon in Print, preach'd before the Lord Mayor, &c. at the *Spittle*, April 17. 1655, concerning *The Preferableness of Heavenly to Earthly Treasures*. The latter hath a Sermon in the *Morning Exercise* at St. *Giles's*, on *The Misery of Man's Estate by Nature*. Mr. *Crodacott*, was also a Lecturer at St. *Sepulchres* on the *Lord'-Day* in the Afternoon, and on Thursdys, many Years; and much honour'd for his Work's sake.

From St. *Antholins*, Mr. *Elias Pledger*. He Preaching at his Meeting in *Lothbury*, dy'd suddenly, *An.* 1676. He hath a Sermon in the *Morning Exercise* at *Cripplegate*, on the Question, *of the Cause of inward Trouble; and how a Christian should behave himself, when inward and Outward Troubles meet?*

From St. *Peters Cheap*, Dr. *Roger Drake*. Mr. *Baxter* says, *He was a Wonder of Humility and Sincerity*. He was one of the Commissioners at the *Savoy*. He always laid by a tenth part of his worldly Incomes for the Poor, before he us'd any himself. There is a Sermon of his in the *Morning Exercise* at St. *Giles's*, on the *The Believer's Dignity and Duty*. His last Words were these; *Jesus take me, I am ready*. He wrote *A Boundary to the Holy Mount*, against Mr. *Humphreys's Free Admission to the Lords Super*, Oct. 1653. And, *The Bar fixed*, in Answer to Mr. *Humphreys's Rejoinder*, Oct. 1655.

From St. *Mary Magdalen Bermondsey* in *Southwark*, Mr. *William Whitaker* and Mr. *Torey*. The former was the Son of the famous Mr. *Jeremy Whitaker*: and was a Man of great Calmness, Moderation

* See Dr. *Annesley's preface to his Funeral Sermon, for Mr. Wittaker*.



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and Peaceableness; *sound* in Doctrine, and *exemplary* in Life. While he was at the University, his Piety, Learning, Sweetness of Disposition, Candour and Ingenuity were so Eminent, that he was Lov'd and Honour'd of all that knew him. He was particularly noted for his Great Skill in the Oriental Languages, and *Hebrew* and *Greek* Tongues. And when he launched out into the World, he was a Peace Preacher and a Peace Maker, where-ever he came. At *Horn-Church* where he was for some time Minister, He ended a Difficult Controversy of many Years standing, about which the Parties concern'd had expended above a Thousand Pounds. He hath a Sermon in the *Morning Exercise* at St. Giles's describing the *Mediator of the Covenant of Grace*. And another in that at *Cripplegate*, about *being Compleat in Christ*. He Dy'd in 1673. And Dr. *Annesley*, who was his Particular Friend, preach'd his Funeral Sermon, in which his Character may be seen at large.† As for the latter, Mr. *Torey*, he after his Silencing cross'd the Seas and became Pastour of the *English Church* at *Middleburgh* in *Zealand*, where he liv'd and Dy'd in great Respect.

† *There are 18 Sermons that were taken after him in Short-hand publish'd by his Widow since his Death, An. 1672: with an Epistle by Dr Jacomb, giving some Account of the Author.*

From *Lawrence Poultney*, Mr. *Thomas Wadsworth*.* Some time Fellow of Christ-Church in *Cambridge*. He was Lecturer of St. *John Baptist's*. He was an able judicious Man, devoted wholly to GOD and to do Good. He was at the time of the Restauration in the Sequestred Living of *Newington-Butts*, where before he was cast out, he Preach'd constantly; and zealously taught all his People also House by House. He gave Bibles to the Poor of his Parish, and expended not only his Time, but his Estate, in *Works of Charity*. When he was turn'd out there, the Lamentation of the People would have melted a Heart that had any Compassion. He afterwards remov'd into the City; and when by the *Bartholomew Act* he was Ejected there

* *He hath left several Treatises behind him a discourse of the Immortality of the Soul. A serious Exhortation to an Holy Life. Separation no Schism, &c. And after his Death were publish'd His Remains. Oct. 1680. He hath also some Sermons in the Morning Exercise. One in the Supplement to the Morning Exercise at Cripplegate upon the Indispensableness of the Duty of receiving the Lord's Supper. And another in the Morning Exercise against againft Popery; against the Mass as a Sacrifice, &c. His Life was Printed in Octavo, 1680.*

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also, he for some time thro' the Peoples Desire and Necessity) Preach'd privately, to one Congregation at *Newington*, and another at *Theobalds*, by turns; without taking any Maintenance from either: And afterwards he had a fix'd Congregation in *Southwark*, where he dy'd of the Stone, *October* the 29th 1676. His Diary (which is printed in his Life) shews him to have been an excellent Christian.

From. St. *Mary Magdalen Fish-street*, Mr. *Thomas Brooks*. He was a very Affecting Preacher, and Useful to many. And tho' he us'd many homely Phrases, and sometimes too familiar Resemblances, which to Nice Critics appear Ridiculous; yet he did more good to Souls than many of the exactest Composers: And let the Wits of the Age pass what Censures they please, *He that winneth souls is Wise*. He publish'd many Books; that of *Holiness* is the most considerable.

From St. *Martins in the Fields*, Mr. *Gabriel Sangar*, M.A. Turn'd out also from *Steple Ashton*, in *Wiltshire*. He was the Son of Mr. *Thomas Sangar*, Minister of *Sutton Mandevil* in *Wiltshire*, where he was Born in May, 1608. He was bred in *Maudlin Hall* in *Oxon*. His Father having bought the Advowson of *Sutton*, was after his Death succeeded there by his Son, who was ordain'd by Bishop *Davenant*. Refuting to read the Book of *Sports*, he was Imprison'd at *Salisbury*. After a short Confinement, he return'd to his Family and People, and continu'd there 'till 1645, when he was necessitated to remove, having been frequently Plunder'd by Parties of the Kings Soldiers, and once carried away to *Salisbury* and put into Prison. Having recover'd his Liberty, he went to *Havant* in *Hampshire*; but the Air of that place not agreeing with the Health of his Family, he return'd back again into *Wiltshire*, about 1647, and settled at *Chilmark*, a Place not many Miles from *Sutton*. Here he met with a great deal of trouble from some of his Parishioners that refus'd to pay their *Tithes*. When he had in vain tried all other Methods, he had recourse to the Law, which occasion'd his coming up to *London*. As soon as the Law-Suit was at an end he return'd to *Chilmark*; where he had not been many Weeks before he was surpriz'd with an Invitation from the

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the People of *St. Martins* in the Fields, to be their Minister he having preach'd once among them while he was at *London*. He was so far from seeking or making any Interest to obtain that place, that he had not the least knowledge or thought of it, before he receiv'd an account that the Parish had made choice of him. The Quarrelsome Temper of the People of *Chilmark* was not the least weighty consideration to determine him to accept of that place; where he continued 12 Years. Soon after the Restauration of King *Charles*, the Lord Chancellor who had been his School fellow at *Gillingham* School in *Wiltshire*, sent to Mr. *Saugar* and professing a peculiar Kindness to him on the account of their being Country Men, and well known to one another in their younger Years, endeavour'd to reconcile him to Conformity but in vain; tho' he sent for him several times, and Discours'd those Matters with him, sometimes with rear Calmness and at other times with more Heat. At length he told Mr. *Saugar* plainly, that if he would not Conform, he must leave *St. Martins*, and remove further from the Court. When 'twas known he must leave *St. Martins*, he had several places offer'd him, but his Love to his Natural Country made him accept of *Steeple Ashton*, whither he remov'd with his Family in 1661, and whence he was Ejected by the *Act of Uniformity* in the Year following. After he was turn'd out of his Living, he at the intreaty of his Friends in *St. Martins*, who desired to have him nearer them, remov'd and came to *Brampton*. Here he very narrowly escaped being Seiz'd and Imprison'd; for in the latter end of 1665 there came some Troopers to the House to apprehend him: And some of them alighting and going in to search for him, as they were running eagerly up Stairs, the Servant of a Gentleman that was sick in the House, met the first of them and desir'd they would not make such a Noise, and give such Disturbance, because one of the Family was visited with sickness. Upon hearing that, they immediately ran down, and got out of the House, and mounted their Horses and rode away with all speed, apprehending that the sick Gentleman had the Plague. Soon after this the *Oxford Act* drove him to *Eling*, and he went from thence to *Brentford*, where he continued till the King's Declaration gave him liberty to Preach;

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then at the Intreaty of several of his old Hearers. at St. *Martins*; he return'd into that Parish, and Preach'd to them as he had opportunity. He was a Grave Peaceable Divine, of great Moderation. He thought it his Duty, after he was Silenc'd, to abide in the Parish with those of his Ancient Flock who desired him, and to Visit them, especially in the time of Sickness: At which Time and Season many thought the Help of the Poor Nonconformists needful enough, who were not very fond of their Preaching while they were Well. Once going to visit a good Woman who sent for him, Dr. *Lamplugh* (who succeeded him in the Parish, and was afterwards Bishop of *Exeter*) coming after him, ask'd him with some fierceness, *what Business he had there?* And bid him leave the Room, notwithstanding that he was told, *That he came not without being sent for.* So impossible it is to please some People; who, whatever is pretended, could they have their Will, would not give a jot more Liberty in Private than in Publick. Upon the very same Day, that he was 70 Years Old he fell sick, and after a few Days Illness Dy'd in *May* 1678. He was a Person of Great Calmness of Temper. He was the Father of 10 Children, 7 Sons and Daughters: But tho' he had a numerous Family; he was given to Hospitality. He published a little Book in 12v°. entituled the *Work of Faith*; containing a Sermon of his own, and Heads of all the Sermons that were preached in the Month that the *Morning Exercise* was at St. *Martins*. He has also publish'd a short Catechism with respect to the *Lord's Supper*.

From *Bartholomew Exchange*, Mr. *Philip Nye*.* He M.A. had his Education in *Oxon*, where he was a very hard Student. He was in Orders, and Officiated (tho' 'tis uncertain in what Capacity) at St. *Michaels Cornhill*, *An.* 1630. In the Year 1633. he cross'd the Seas into *Holland*, that he might be free from impositions, with which he was disatisfy'd. He return'd at the beginning of the *Long Parliament*, and by the Earl of *Manchester's* Favour, became Minister of *Kimbolton* in *Huntingdonshire*. In 1643, he was one of the Assembly of Divines, sitting in which he succeeded Dr. *Reave*, in the Rectory of *Acton*. He was one of the Dissenting Brethren in that Assembly; the Principal Man in the Mad

* He hath written a letter from England, to his Brethren in Scotland concerning the Success of Affairs there; 4to. 1643. An Exhortation to the taking of the

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managing the Meeting of the Congregational Churches at the *Savoy* by the *Protector's* Order, where the Declaration of the Faith and Order and Practice in the Congregational Churches in *England* was agreed upon and consented unto, by their Elders and Messingers. The Meeting was Oct. 12. 1658. and it was Printed 1659. in 4to. This Declaration was in the Year following Translated into *Latin*, by Professor *Hornbeck*, and publish'd at the end of his *Epistola ad Duræm de Independentismo*. In 53, he was made one of the *Tryers of Ministers*. After his Nonconformity, he liv'd privately. He was a Man of uncommon Depth; and seldom, if ever, out-reach'd. He Dyed in *September* 1672. He had a Compleat History of the Old *Puritan* Dissenter in Manuscript, which was Burnt at Alderman *Clarksons* in the Fire of *London*.

solemn League and Covenant; 1643. *The Excellency and Lawfulness of the solemn League and Covenant in a Speech to the House of Commons* 1643. *An Epistolary Discourse about Toleration*; 1644. *The Keys of the Kingdom of Heaven, and Power thereof, according to the Word of God, &c.* 1644. Mr. Anthony Sadler examin'd: Or, *A Discovery of his got Notorious Falsehoods, in his Dealing with the Tryers of Ministers, &c.* 1654. *The Principles of Faith, presented to the Committee of Parliament for Religion*; 4to. 1654. *Beams of former Light discovering how Evil it is to impose Doubtful and Disputable Forms for Practises upon Ministers, especially under the Penalty of Ejection for Nonconformity to the same*: 1660. 4to. *Case of great and present Use, &c.* 8vo. 1677. *The lawfulness of the Oath of Supremacy, and Power of the King in Ecclesiastical Affairs, with Q Elizabeth's admonition, &c.* 1683. 4to. It was then reprinted, and in 1687 being printed again, it was dedicated by Mr. Henry Nye, the Author's Son, to K James the II. *A Vindication of the Dissenters, Proving, that their Particular Congregations are not inconsistent with the King's Supremacy in Ecclesiastical Affairs*, 1683. 4to. *Some Account of the Nature, Constitution and Power of Ecclesiastical Courts: printed with the former The Lawfulness of hearing the Publick Ministers of the Church of England*, 4to 1683. He hath also a Sermon extant, preach'd before the Citizens of London, An. 1659.

Mr. *Lowder* was Ejected from the same Place; He was a Valuable, Worthy Man.

From St. *John Evangelist*, Mr. *Robert Tatnal*. He was bred in *Ilminster-School*, and *Trinity-College, Cambridge*, where he was also Fellow. He made a start out of the College to *Coventry* for a Year, where he was entertain'd for Expounding the Scripture in Dr. *Grew's* Church, and Teaching the Free-School under Mr. *Franckland*; in both which Employes, he quitted

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himself admirably well, and had not remov'd thence had they afforded a suitable Encouragement. He was not long after chosen to this Parish, as a Successor to Mr. *Walker*. Being ejected thence, he took shelter in a School, taking great and profitable Pains in instructing Youth, whilst he could not teach Men. For the grace of his Profession, he by his Friends obtain'd his Majesty's Mandate, for the Degree of Dr. in Divinity, to the University of *Cambridge*, hoping hereby he might be excus'd from the usual Subscriptions, which his Conscience could not admit of; for he had observ'd that such as took Degrees, as an Honorary to Foreign Princes, or Ambassadors, or some of them that had the King's Letters, were not press'd to such things. But some peevish Men had their Eyes upon him: After the Grace was past, they call'd for the Book of Subscriptions, and not finding his Name there, they stop'd his Admission, and frustrated his Expectation; and he was forc'd to return *reinfecta*; not the worse Man, but upon a new Tryal the more firm to his Principles. He liv'd some while after this, tho' *sine titulo dut Phaleris*, to be useful in his School, &c. He publish'd a Discourse in 4to. about the *Fear of Death*; Or, *the sinful palpitation of the Heart*. He was a Man of great Skill in Vocal and Artificial Musick, which rendred him acceptable to many of the Gentry in and about the City.

From St. *Brides*, Mr. *Thomas White*. He was Lecturer there. One of great Humility and Sincerity; and an excellent Practical, Useful Preacher.* He was a general Scholar, and Mr. *Chillingworth's* Amanuensis: Much esteem'd, and protected at the Chappel at *Ludgate* by Bp. *Sheldon*, and often very kindly treated by him.

* *He hath Printed A Method and Instruction for the Art of Divine Meditation, In Twelves, Which is one of the best Books we have upon that useful Subject. Observation on the 5th and 6th and 7th Chapters of St. Matthew. Oct. 1658. A Treatise of the Power of Godliness Oct. 1658. A Manual for Parents, wherein is set down very particular Directions, in reference to Baptizing, Correcting, &c. A Directory to Christian Perfection, first publish'd in 4to. 1650. and then in 12^o under the Title of The Practice of Christian Perfection, Dedicated to the Universities. 1656. He hath also a Sermon in the Morning Exercise at Cripplegate, about the Faith that is necessary in an acceptable Prayer.*

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From St. *Mary Magdalen Milk-street*, Mr. *Thomas Vincent*.^{*} He was a Worthy, Humble, eminently Pious Man, of sober Principles, and great Zeal and Diligence. He had the whole *New Testament* and *Psalms* by Heart. He took that Pains, as not knowing but they (as he has often said) who took from him his Pulpit and his Cushion, might in time demand his Bible also. He continu'd in the City the whole time of the Plague in 1665. The Awfulness of that Desolating Judgment, and the numerous sudden Instances of Mortality, then every where obvious, gave a peculiar Edge to the Spirit of the Preacher and his Auditors: So that labouring constantly, and with great fervour, to set in with Divine Providence, he was an Instrument of Good to very many. Mr. *Wood* says, *He was always held in great Esteem for his Piety, by those of his Persuasion*. Which is more than can be said of many, by Persons of any Persuasion: However, as for Mr. *Vincent*, he hath a good Report unversally, and carry'd an unstain'd Reputation to his Grave: His eminent Piety and Usefulness being own'd, not only by some of a particular Party, but by all sober Persons, who had the Happiness of being acquainted with him. And 'tis out of the power of such *Niblers* to do any disservice to his Name or Memory. He dy'd at *Hoxton*, in *October* 1671. His Funeral Sermon was preach'd by Mr. *Slater*.

* He hath written, *A Spiritual Antidote for a Dying Soul* 8o. 1665. God's Terrible voice in the City by Plague and Fire *Oct.* 1667. *A Tract of Christ's certain and sudden Appearance to Judgment.* *Oct.* 1667. An Answer to the Sandy Foundation of *Will. Pen.* the Quaker. A Defence of the Trinity, Satisfaction by Christ, and the Justification of Sinners: in 12v°. 1667. Wells of Salvation open'd: or, Words whereby we may be sav'd; with Advice to Young Men, *Oct.* 1669. An Explanation of the Assemblies shorter Catechism, *Oct.* 73. The true Christians Love of the unseen Christ, *Oct.* 1677. *And several Sermons.* One in the Supplement to the Morning Exercise at *Cripplegate*, on the Blessedness of Forgiveness. Another in that against Popery, on the Wickedness of the Doctrine of the Church of *Rome*; which forbids to Marry. *And some other Sermons printed in Octavo, &c.*

From St. *Mary White-Chappel*, Mr. *Walley*. A very Pious and Peaceable Man, who afterwards went over to *New England*; where he liv'd much desir'd, and dy'd greatly lamented, on *March.* 27. 1678/9. He printed a Discourse intitul'd, *Balm in Gilead to heal Sion's Wounds*: Being a Sermon preach'd before the Colony at *New Plimouth*, *Jan.* 1. being the Day of Election

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there. See *Cotton Mather's Hist. of New England*, Lib. III. Ch. vi. p. 222.

From St. *John Zachary*, Mr. *Ralph Strethill*.

From St. *Olave Silver-street*, Mr. *Thomas Douglas*. He fell under some Scandals; and afterwards travell'd, and took the Degree of Dr. of *Physick* in Padua; return'd to *London*, and practis'd *Physick*, and ran in Debt. He afterwards went into *Ireland*, and dy'd obscurely. He wrote a Book call'd *Jerubbaal*.

From *Bridewell*, Mr. *George Fowler*. A good Man; and much esteem'd and lov'd in this City. He dy'd at his hir'd House in *Islington*.

From *Alhallows on the Wall*, Mr. *Dyer*. He was M.A. of *Peter-House* in *Cambridge*.

From the Lectureship at St. *Antholins*, Mr *Tobias Conyer*. A very Learned and Extraordinary Person.

From the Lectureship at St. *Magnus*, Mr. *Loaves*.

From St. *Mary le Bow*, Mr. *Rutten*. A Man of Excellent Parts and Learning; of which we have a Specimen in his Sermon on Eternal Judgment, Preach'd before the Lord Mayor and Aldermen.

From the *Savoy*, Mr. *William Hook*. *† A very worthy useful Man. He came to be the Protector's Chaplain from *New England*, He dy'd in *March* 1677. Aged Seventy-seven.

From *Trinity* Parish, Mr. *Matthew Haviland*. A Man mighty in Prayer, and a Savoury Preacher.

* See Mr. Cotton Mathers *Hist. of New England*, lib. 3. p. 214.

From *Wapping*, Mr. *Johnson*. An excellent useful Preacher; and of good Learning.

†. *He hath left behind him a Tract styld*, The Privileges of the Saints on Earth, above those in Heaven, 12s. *And a Sermon in the Supplement to the Morning Exercise at Cripplegate, upon Preparation for the Coming of Christ by Death and Judgment.*

From St. *Bennet Pauls-Warf*; Mr. *John Jackson*. Son

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to Mr. *Arthur Jackson*. He was noted for an *Orator* and *Philosopher*, when at *Queen's College* in *Cambridge*, and Moderator in the Schools. He was a Profitable Preacher, a pious Liver, and a sincere and useful Friend. He never refus'd any Employment in his ministerial Service. He hath a Sermon in the *Morning Exercise* at *Cripplegate*, by way of Direction to *Foreign Merchants*, about *keeping up the Life of Religion Abroad*.

From *St Michael Woodstreet*, Mr. *Thomas Parsons*. He was some time Fellow of *Pembroke-Hall* in *Cambridge*. He was much respected among the City Ministers. After his being Silenc'd, he took a great deal of pains in fitting *Gouldman's Dictionary* for the Press, I mean the first Edition of it. The Excellent Epistle before it is his, and the *Index* of Authors was drawn up by him, and he search'd and consulted them, tho' his Name is not mention'd. He hath a Sermon in the Morning Exercises at *St. Giles's*, upon *Saving Faith*.

From *St. Andrew Hubbard* in little *Eastcheap*, Mr. *William Wiggans*. He was bury'd in his own Parish in a good Old Age. He was an excellent *Hebrician* and *Grecian*, and never us'd any other Bible in his Closet or Pulpit, but the Originals.

From *St. Katherine's Tower*, Mr. *Samuel Slater*, and Mr. *Richard Kentish*. Both very worthy Men. The former of the two hath a Treatise publish'd, *Of Growth in Grace*, in several Sermons. 8vo. 1671.

From *St. Hellens*, Mr. *Arthur Barham*.

Lecturer at *St. Sepulchres*, Mr. *William Adderley*. Mention'd also in *Kent*, p. 286, in the former Edition: but whether there or here when the *Act* took place I am uncertain.

Assistants and Lecturers at *St. Giles's, Cripplegate*, Mr. *Arnold*, and Mr. *Statham*.

From *St. Anne AIdersgate*, Mr. *Daniel Batchelour*.

From *St. Bennets Sheer-hog*, Mr. *Nehemiah*

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Benson. He was M.A. of Sr. *John's* College in *Cambridge*.

From St. *Peter's* *Cornhill*. Mr. *William Blackmore*.

He was imprison'd in the *Tower* upon *Love's* Plot, was Scribe to the Provincial Assembly of *London* and a considerable Man.

From St. *Albans* *Woodstreet*. Mr. *Haslefoot* *Bridges*, or *Hafael* *Bridge*. He was a reserv'd, but admir'd and Learned Gentleman and Scholar. He liv'd at *Enfield*, till about 1680. He had but one Daughter who was badly Married; after whole Death, if she dyed Childless, (as she did in 1695) he gave his Estate to Charitable Uses: Principally to St. *John's* College where he was Educated; and to this Parish where he was Minister.

Mr. *Fisher*, his Assistant there.

From St. *Thomas* *Southwark*, Mr. *Cob*, and Mr. *Beerman*, Lecturer there. The latter was a very Pious and Sober Person, and a Good Preacher; he liv'd many Years afterwards in *Hoxton* *Square* preaching only Occasionally.

From St. *Georges* *Southwark*, Mr. *John* *Biscoe*, and Mr. *Henry* *Jessey*. The former hath publish'd some small Tracts: As *The Glorious* *Mystery* *of* *God's* *Mercy*, An. 1647. *The Grand* *Tryal* *of* *True* *Conversion*: Or, *Sanctifying* *Grace* *appearing* *and* *acting* *first* *and* *chiefly* *in* *the* *Thoughts*; being some Sermons on 2 Cor. 10:4,5. Printed, An. 1655. *The* *Mystery* *of* *Free-Grace* *in* *the* *Gospel*, *and* *of* *the* *Gospel* *in* *the* *Law*. He dy'd An. 1679

From *Pancras* *Soper-Lane*, Mr. *George* *Cockayn*. He was afterwards Pastor of a Congregational Church in this City.

From *Queenhith*, Mr. *Thomas* *Dawkes*. A very Melancholy Divine.

From *Grays-Inn*, Mr. *Caley*. Turn'd out before from *Rawley* in *Essex*. He wrote the *Glimpse* *of* *Eternity*. 8vo.

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which is a Book great in Value, tho' small in Bulk and Price.

From the Lectureship at *Aldermanbury*, Mr. *Loe*.

Lecturer at *St. John Zachary*; Mr. *Humphreys*.

From *St. Michael Crooked-Lane*; Mr. *Carter*, and Mr. *Mallory*, (mention'd also at *Deptford*, p. 286. in the former Edition.) Lecturer there. The latter of whom hath a Sermon in the *Morning Exercise at Cripplegate*, on *The Conceptions we should form of God in Duty*.

From *Ironmonger-Lane*; Mr. *John Fuller*. A most Pious Man and Practical Preacher: He had Three Sons that were Scholars and Ministers of Note. Two of them Conform'd; but his Son Mr. *Francis Fuller*, dy'd a Nonconformist in *London*.

From *Bishopsgate*, Mr. *Samuel Lee*, M.A. A Man of very considerable Learning; as will be own'd by all that will be at the Pains to read his *Latin* Tract on the *Revelation, De Excidio Antichristi*, and his Account of the Temple of *Solomon*, Printed in *Folio*, 1659. He was Fellow of *Wadham* Colledge, and a Proctor of the University, *An.* 1651. In the latter end of the Reign of K. *Charles II.* his Fears of the Return of Popery drove him into *New-England*, where he was Pastor of the Church at *Bristol*: But returning from thence towards England, after the Happy Revolution which rais'd King *William* to the Throne, he was taken Prisoner by the *French*, and carry'd into *St. Malo*, where he exchanged this for a better Life. He hath a Sermon in the *Morning Exercise at Cripplegate*, on *The Means to be us'd towards the Conversion of Carnal Relations*. And another in the *Supplement* to it, about *secret Prayer*: And another in that against *Popery*, about *Christ's being the Preserver of the visible Church*: And he hath also in Print, *The Triumph of Mercy in the Chariot of Praise; A Discourse of Mortality. The Joy of Faith*; and a *Discourse concerning the Ten Tribes*. All in *Octavo*. He hath also a Sermon of Judgement in 12s.

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From St. *Bennet's Sheerhogg*, and *Pancras Soper-Lane*; Mr. *Nicholas Lockyer*.* He had been, the Protectors Chaplain; And quickly after King *Charles's* Restauration, he was depriv'd of his Provostship of *Eaton College*, in which he succeeded Mr. *Francis Rouse*. He continu'd Preaching Occasionally till he dy'd; which was in 1685.

* *He hath several Sermons extant, which he preach'd before the Lords and Commons; and more privately upon other Occasions; Some Sermons of Sincerity, 8vo. Balm for Bleeding England and Ireland, in 20 Sermons, 8 vo. 1643. Christ's Communion with his Church Militant. Spiritual Inspection: Or, A Review of the Heart. A Memorial of God's Judgment: Spiritual and Temporal, &c.*

From St. *Stephens Wallbrook*; Mr. *Thomas Watson*.† He was of *Emanuel College* in *Cambridge*, where he was noted for being a hard Student. One so well known in the City for his Piety and Usefulness, that tho' he was singled out by the *Friendly Debate*, he yet carry'd a general Respect from all sober-Persons along with him to his Grave. A memorable Passage, which I have from good Hands, must nor be pass'd by. When Mr. *Watson* was in the Pulpit on a Lecture-Day, before the *Bartholomew Act* took place, among other Hearers, there came in that Reverend and Learned Prelate *Bishop Richardson*; who was so pleas'd with his Sermon, but especially with his Prayer after it, that he followed him home to give him Thanks, and earnestly desir'd a Copy of his Prayer. *Alas*, said Mr. *W. That is what I cannot give, for I do not use to Pen my Prayers; it was no Study'd thing, but utter'd as God enabled me, from the abundance of my heart and Affections, pro re nata.* Upon which the good Bishop went away, wondering that any Man could Pray in that manner *ex tempore*. After his Ejectment, he continued the Exercise of his Ministry in the City as Providence gave Opportunity, for many Years: But his Strength wearing away, he retired into *Essex*, and there dy'd suddenly in his Closet at Prayer.

† *He hath publish'd a Discourse on the Beattitudes 4to. 1660. The Mischief of Sin; the Privilege of such as Love God; the Art of Divine Contentment; and the Saints Delight; And some other 8vo's. And since his death hath been publish'd his Body of Divinity: Or, Course of Sermons on the whole Assembly's Catechism, in Fol.*

From St. *Margaret Westminster*; Mr. *Edward Pearse*. He was a most Affectionate and Useful Preacher; but dy'd at about 40 Years of Age. He lay for some

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time declining in a Consumption; and finding himself going off the Stage, when he had done little comparatively of that Service which his heart was so warmly inclin'd to, he made it the matter of his Hearty Prayer to God, *That something of his might be Useful after his Decease*; which Prayer was remarkably answer'd in the signal Success of his little Book, which he styl'd, *The Great Concern, or Preparation for Death*; which Book hath been Printed one and Twenty times. He hath also another Tract extant, stiled, *The best Match: Or, The Souls Espousal to Christ*, in 12s. And a 3d stiled, *Beams of Divine Glory; Or, God's Unchangeableness*, in 12s.

From *Alhallows Honey-Lane*, Mr. *John After*. By the special Favour of the Court of Aldermen, he liv'd and dy'd Ordinary of *Wood-street Compter*.

From St. *Katherne Coleman*, Mr. *Joseph Church*, A Worthy Man, of good Substance, till the Fire of *London* consum'd it: Afterwards indeed he was in Straits, and had many Children, and very little to subsist on, and had considerable Offers if he would have Conform'd; but rather chose to remain a Poor Nonconformist, than hazard the Peace of his Conscience.

From St. *Swithins*, Mr. *John Sheffield*. He was Educated in *Peter-House, Cambridge*: And from his Youth up was addicted to Piety and Seriousness. He spar'd no pains in Preaching and Praying, or Discourse that might Edify others, whilst the Times allow'd the publick Exercise of his Ministry. He made Conscience of Time, in Discoursing and Dealing with others. His Life was an Example of his Book of Conscience; and how much he pick'd up from his Conversation with Men, to warn and advise them against sinful Excuses for Sin, his facetious Book on that Subject doth testify. He was one that form'd his Sermons nor from Monastick Contemplations in his Cell, but took for a Groundwork such Things as did occur, by self Reflection, and Observation from among Men. He was also well skilled in Books, had a Genius for Witty and Divine Poetry, and many other Curious parts of Learning. After his Expulsion from *London*, he retir'd to *Enfield*, where

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he continu'd his Ministry as Opportunity offer'd. He dy'd in a good Old Age, having many youthful and vivid Parts, tho' also many Grey Hairs. There is a Briskness appears in all his Writings; and in none more, than in his *Discourse of Excuses*, Printed 1672, which was drawn up in his Old Age. He hath written some practical Treatises; as, *A good Conscience the strongest Hold. The Sun of righteousness shining upon the Sons of Unrighteousness*, &c. And a Sermon at St. Giles's *Morning Exercise*, on the *Nature and Necessity of Holiness*. And another in that at *Cripplegate*, on the *Consistency and Inconsistency of Relapses, with Grace*.

From his Lecturethip at *Buttalph Bishopsgate*, or *Aldgate*, Mr. *John Sympson*. A Great Antinomian.

From St. *Stephens Coleman-street*; Mr. *William Taylor*. He succeeded Mr. *John Goodwin*. He is styled in *Oxon* the Loyal Presbyterian.

* He hath a Sermon in the *Morning Exercise* at St. Giles's, on *Christ's Exaltation*.

From St. *Olaves Jewry*, Mr. *John Wells*, some time Student of St. *Johns, Oxon*. He wrote *The Practical Sabbatarian, or Sabbath HoIness crown'd with Happiness*; † 4to. 1668. and a *Prospect of Eternity*. He dy'd in *June* 1676. His Funeral Sermon was Preach'd by Mr. *Watson*.

† He hath also a Sermon in the *Morning Exercise* at St. Giles's, on the *Fall of Man*; and another in the *Supplement to the Morning Exercise* at *Cripplegate*, on *Singing of Psalms*.

From St. *Leonards Eastcheap*, Mr. *Seth Wood*; who had before been cast out of *Westminster-Abbey*. He was an Ingenious Schollar, and an awakening Preacher: He was call'd from *Christ-church* in *London*, to joyn with Mr. *John Rowe* of *Westminster-Abbey*.

Mr. *John Rowe*. M.A. He was the Son of that Excellent and Worthy Person Mr. *John Rowe* of *Crediton*, whose Life is publish'd, and affords great Memorandum, of Christian Piety, Industry, Constancy and Courage. His Father sent him to *New-Inn-Hall* in *Oxford* for Education, where he continu'd 'till the University became a Garrison, and then was transplanted to

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Cambridge, but return'd afterwards to Oxford, when things were settled, and was prefer'd to a Fellowship in *Corpus Christi* College. His first Publick Employment in the Gospel was at *Witney* in *Oxfordshire*, where he Preach'd a Lecture with great Advantage to the Souls of his Hearers, and good Acceptance. Here there fell out a remarkable Providence, which he mightily improv'd for the Conversion of many. Some Dissolute Persons (who could not then have the Liberty of a fixed Stage) came to the Town to Act a Play, and had an upper Room for their purpose in a Private House; where they were Acting before as many Spectators as the Place would bear, on a Market-Day. The Room being overcharg'd, first gave a terrible Crack, and then fell down; 4 or 5 Children and younger People were kill'd out-right. 10 or 12 had their Arms or Legs broken; and about 50 more were Bruised or Wounded. Mr. *Rowe*, upon this Occasion, Preach'd, and afterwards Printed, 3 Sermons, in order to the Improvement of so Teaching a Providence; which was so much the more Remarkable, because some of the Actors in their Speeches, had even Dar'd and Defy'd *Death*; and in that, the *God of Life and Death*. *Wood*, that leaves a Blot upon the Names of most Good Men could not let this Worthy Person escape. He charges him with *taking great Liberty in speaking against Plays in those Sermons*. And had he not Reason for it? When God's Judgments are abroad, ought he not to endeavour to Teach Men to learn Righteousness? Are Plays, which Dare *Almighty God and Death*, as this did, such Innocent Things that they mayn't be touch'd? He afterwards carps at him for preaching the Funeral Sermon of the Lord-President *Bradshaw*, and for speaking much in his Praise. But did he Praise him for his Speech, or judgment au ainif the King? That he durst not say. And had Pres. *Bradshaw* nothing worth Commendation? Yes certainly; and some of his Chaplains, Dr. — and others could aver it. We read of deserved Praises given to *Julian* the Apostate; yea, *Nero* had an excellent and Memorable *Quinquennium*: And they that will take the pains to read in A. a *Wood* what he writes in Commendation of many a Bloody and Traiterous Papist, will say, according to the homely Proverb. That he knew how *to give the Devil his due*.

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For some time Mr. *Rowe* was a Preacher in his Native Soyl at *Tiverton*, where he was not without Honour, tho' in his own Country. From thence, upon the Death of Mr. *Strong*, An. 1654, he became Preacher in the Abbey at *Westminster*, and Pastor of the Congregation which Mr. *Strong* had there gather'd, who were many of them Parliament Men, and Persons of Quality residing in *Westminster*; Persons of better judgment than to choose a Novice, or a Man of Noise and Words, for their Pastor. He was indeed a Man of great gravity in Conversation, of strict Piety, of diligent Researches into the Mysteries of Religion: Not contenting himself with superficial Notices of Religion, but chiefly commending such as tended to Practise. After the Return of the Ejected Choristers to the Organs and Abbey, there was no farther Place for him there. Yet after that, and the Silencing *Bartholomew Act*, he continu'd Fast and Faithful to the Church, Preaching to them often in *Bartholomew-Close*, or where else the Rigour of the Times would allow them to meet with any Safety. The Expressions with which he clos'd the last Sermon he ever Preach'd, are Remarkable. *We should not, said he, desire to continue longer in the World than to glorify God, and finish our Work; and be ready to say, Farewell Time, welcome Blessed Eternity. Even so come Lord Jesus.* He dy'd An. 1677.*

* *His Works are these, 1. Man's Duty in glorifying God's Works, A Fast Sermon before the Parliament. 2. The Saint's Temptations, and Fence, 8vo. 1674. 3. Immanuel: or Christ's Love explain'd and apply'd, in his Incarnation and Satisfaction. 1680. Heavenly-mindedness and Earthly-mindedness, 12vo. 1673. 5. The Life and Death of his Father. 6. The Love of Christ in his Intercession. 7. A Discourse concerning the Office of the Holy Spirit. 8. A Discourse of the Holy Trinity. 9. Sermons on part of the first Chapter of St. John's Gospel, and upon the whole 15th Chapter. But some of these latter have not yet been Printed.*

From *St. Matthews Friday-street*, Mr. *Henry Hurst*. He was noted for a quick, smart, and dextrous Disputant, while he was in *Merton College* in *Oxford*. He was generally accepted and respected as a Preacher in this City; he after his Nonconformity became Domestick Chaplain to the Earl of *Angelsea*, with whom he liv'd several Years. Even Mr. *Wood* himself (O strange!) gives him the Character of, *A Learned and*

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Religious Nonconformist. † He Dy'd of an Apoplexy April the 14th 1690.

† He hath Publish'd several sermons concerning the Inability of the highest improv'd Natural man to attain a sufficient and right Knowledge of indwelling Sin: Oxon. 1659. 8vo. *The Revival of Grace in the Pour and Fragrancy of it*, 8vo. 1673. And some Sermons in the Volumes of the Morning Exercise. One in that at Cripplegate, concerning Religious Vows. Another is that against Popery, on the Exemption of Princes from Subjection to the Pope, and the Non-Exemption of the Clergy from Subjection to Temporal Princes. A Third in the Continuation of the Morning Exercise 4to. *Against the Love of being flatter'd.* And another in the Fourth Volume, on Acts 17. 21.

From *Covent-Garden*, Dr. *Thomas Manton*. He was born in 1620. at *Laurence Lydiard*, in the County of *Somerset*. Both his Father and Grandfather were Ministers. He went to *Oxon* at 85 Years of Age. He was first Minister of *Culliton* in *Devon*; and afterwards of *Stoke-Newington* in *Middlesex*, before he came to *Covent-Garden*; where he succeeded Mr. *Sedgwick*. He was in great Reputation at the time of King *Charles's* Return;

* Besides some Sermons of his before the Parliament, and other Publick Occasions, we have Extant of his own Publishing, a Practical Commentary or Exposition on, the Epistle of *St. James*. 4to. 1651[???]. *An Exposition of the Epistle of Jude*. 4to. 1652. *Smectimnuus Redivivus*, being an Answer to a Book Entituled, *An Humble Remonstrance*, 1653. *The Saints Triumph over Death: Being a Funeral Sermon on Mr. Chr. Love*, 1651. And several Sermons in the Volume: of the Morning Exercises. One in that of *St. Giles's*, on *Man's Impotency to help himself out of the Misery which he is in by Nature*. Another in that at *Cripplegate*, about *Distractions in Holy Duties*. A Third in the Supplement; about *Improving our Baptism*. A Fourth in that against *Popery*, about the *Sufficiency of the Scriptures*. After his Death, there have been several Volumes of his Works published by others. *Twenty Sermons on the Psalms, Acts, &c.* 1678. 4to. *Eighteen Sermons on the 2d Chapter of the Second Epistle to the Thessalonians; containing the Description, Growth, and Fall of Anti-christ*, 8vo. 1679. *A Practical Exposition of the Lord's Prayer*, 8vo, 1684. *Several Discourses tending to promote Holines*, 8vo. 1684. And several Volumes of Sermons in Fol. The First Volume contains Sermons on the whole 119th Psalm. The Second Volume, contains 17 Sermons on *Mat. 25. 45* Sermons on the 17th of *St. John*, 24 on *Rom. 6. 45* on *Rom. 8.* and 40 on *2 Cor. 5.* The Third Volume contains 66 Sermons on *Heb. 11.* *A Treatise of the Life of Faith: A Treatise of Self-Denial, with several Sermons on the Sacrament of the Lord's Supper, &c.* The Fourth Volume, contains Select Sermons on several Texts; And so also doth the Fifth.

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one of the Savoy Commissioners; and very earnest in his Endeavours to get the Declaration for Ecclesiastical Affairs pass'd into a Law: And had it been compass'd would have accepted the Deanry that was offer'd him. He was a Man of great Learning, Judgment and Integrity; and an excellent unwearied Preacher: One of great Temper and Moderation, and respected by all that knew him, whole Spirits were not incurably canker'd. Doctor *Bates*, in his Sermon at his Funeral, gives this Account of him. *A clear Judgement, rich Fancy, strong Memory, and happy Elocution met in him, and were excellently improv'd by his diligent Study.* In Preaching he was of that Conspicuous Eminence, that none could detract from him, but from Ignorance or Envy. He abounded in the Work of the Lord and tho' a very frequent Preacher, yet was always Superiour to others and Equal to himself. Archbishop *Usher* was wont to say of him, *That he was a Voluminous Preacher:* Not as if he was tedious for length, but because he had the Art of reducing the Substance of Volumes of Divinity into a narrow Compass. And Mr. *Charnock* oft represented him as the best Collector of Sense of the Age. He was no Fomenter of Faction, but Studious of the Publick Tranquility. His Generous Constancy of Mind in resisting the Current of Popular Humour, Imprison'd for his Nonconformity, and many ways a Sufferer; and yet kept up a Considerable Interest at Court, and with Men of Note and Figure. The Noble Earl (afterwards Duke) of *Bedford*, who had for some time been his Parishioner at *Covent-Garden*, was his Cordial Friend unto his Death; and so also was my Lord *Wharton*, and many other Persons of Considerable Quality. He generally had the Chair in the Meetings of the Dissenting Ministers of the City; who found the want of his Prudence, Activity and Interest joyn'd together, when he was taken from them. He dy'd *October* the 18th 1677, leaving behind him the General Reputation of as excellent a Preacher, as this City or Nation hath produc'd.

Mr Pinchback was his Assistany and was also ejected with him. He was a Man very zealous against the Ceremonies.

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From St. *Brides*, Mr. *Herring*.

From the *Tower*, Mr. *Hodges*. A very grave and useful Man.

From St. *John Baptist*, Mr. *Peter Witham*.

From St. *Andrew Undershaft*, Mr. *Woodcock*, and Mr. *Thomas Underwood*. As for Mr. *Woodcock*,† he had the Universal Reputation of a Learned Man. He was a smart Disputant, and one of great Ability and Readiness in Academical Exercises. He had been long Fellow of *Jesus College*, and Proctor of the *University of Cambridge*; In his College gave Education to more Gentlemen Commoners than all *Jesus College* Fellows besides; and rendred it a great and flourishing Society. After his ejection he and Dr. *Tuckney* liv'd for some time together in the Country: But for the sake of his Sons he afterwards went to *Leyden*, and continu'd there a while. Returning into *England*, be settled at *Hackney*; and at first Preach'd in his own House, and afterwards with Dr. *Bates*, but always *Gratis*, having a good Estate of his own. He dy'd of a Fever in 1695.

† *He hath a Sermon on Heaven in the Morning Exercise at St. Giles's. Another in the Continuation of Morning Exercise Questions, concerning the saying Amen in Publick Worship: And another in the 4th Volume, on Rom. 14. 1*

From *Abchurch*, Mr. *Kitchin*.

From St. *Mildreds Breadstreet*, Mr. *Richard Adams*,* One of an Excellent Spirit; whose Even and Peaceful Course was eminent for Devotedness to GOD, and Benignity towards Man. He was generally respected and belov'd of all that knew him, while he was Fellow of *Brazen-Nose College* in *Oxford*; and when he settled

* *He hath left hind him some few Sermons: One in the Morning Exercise at St. Giles's, concerning Hell. Another in the Supplement to the Morning Exercise, on the Duties of Parents and Children. A Third in the Continuation of the Morning Exercise, for the Encouragement and Support of Child-bearing Women. And a Fourth in the Fourth Volume of the Morning Exercise on the Successfulness of the Means of Grace: And also a Sermon at the Funeral of Mr. Henry Hurst. He also wrote the Expositions of the Epistles to the Philippians and the Colossians, in the Supplement to Mr. Pool's English Annotations.*

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in *London*, was a very useful Preacher, and an Ornament to his Function. His Humility and Self-Denial were remarkable, in that after he was Ejected from Nonconformity, he took upon him the Care of a Poor and Small People, and continu'd with them many Years, to the damage of his own Estate, tho' he had considerable Proposals made to him to tempt him to a Removal. He Dy'd *Febr. 7. 1693.* Mr. How preach'd his Funeral Sermon; in which the Reader will meet with his Character at large.

From St. *Leonard Eastcheap*, Mr. *Matthew Barker*.† One of considerable Learning, great Piety, and universal Candour and Moderation. No Lover of Controversies, but an hearty Promoter of Practical Godliness, without laying stress on little Things; in which He was very sensible others were as much at Liberty to differ from him, as he from them. And this Apprehension discernably govern'd his Practice. One Thing I must mention to his Honour, that he discover'd a peculiar Pleasure in conversing with Younger Ministers that were entring upon Work; would cheerfully hearten and encourage them; use great Freedom with them, without Reserve, and without Regard to any different Sentiments in smaller Matters; and rejoyc'd in the Prospect of their serviceableness, when his own Parts visibly declin'd thro' Age.

† *He hath Printed a Book stil'd, Natural Theology, or the Knowledge of God. 8vo And a Discourse on Family Prayer. He hath a Sermon in the supplement to the Morning Exercise at Cripplegate, on a Religious Fast. Another in the Continuation upon uninterrupted Communion with God. And a Third in Volume the Fourth, on Mat. 11. 24. He hath also a Sermon or Two in Print, which he Preach'd upon publick Occasions.*

From St. *Martins Ludgate*, Dr. *Thomas Jacomb*. He was born at — near *Melton Mowbray* in *Leicestershire*, An, 1622. After he had been train'd up in Grammar Learning at the Country Schools, he was sent to *Magdalen-Hall* in *Oxon*, of which Dr. *Wilkinson*, the elder, was then Principal. When he had taken the Degree of Batchelour of Arts, he remov'd to *Cambridge*, and was of *Emmanuel* College. He was for some time Fellow of *Trinity*, and much esteem'd in that flourishing Society. He came to *London* in 1647. and being

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receiv'd into the Family of that Excellent, Pious, and Devout Lady, the Countess Dowager of *Exeter* as her Chaplain, he had the Opportunity of Preaching in the City; and was soon fix'd in *Ludgate* Parish, where his Ministry was both acceptable and useful. After his Settlement in *London*, his Ministry was both acceptable and useful. His Sermons were Clear, Solid, and Affectionate; and they were also Printed in a fair and lively Character in his Conversation. He was of a staid Mind, and temperate Passions, and moderate in Counsels. In the managing Affairs of Concernment, he was not vehement and confident, not imposing and over-bearing, but receptive of Advice and yielding to Reason. He was full of Compassion, Charity, and Beneficence. He was a Nonconformist upon Moderate Principles, much rather desiring to have been comprehended in the National Church, than to have separated from it.* He met with Trouble after his Ejection, but the Divine Providence secur'd him of a Screen, by disposing of him into the Family of that Right Honourable, and eminently Pious Lady, the Countess Dowager of *Exeter*, Daughter to the Earl of *Bridgewater*: To whole Memory this Acknowledgment is but a due Debt, That when the Stream ran so strong against many Suffering, Excellent, Faithful Ministers and People, as it did in the Time of King Charles the II. This Honourable Lady to the utmost of her Power was a Comfort and Support to them. Her Respects for the Doctor were Peculiar, and her Favours conferr'd upon him were Extraordinary; for which he made the best Return, by his constant Care to promote

* *He hath left behind him, a Commentary or Sermon on the four first verses of the 8th Chapter of the Epistle to the Romans 4to. A Treatise of Holy Dedication, both Personal and Demestick, written after the Fire of London, and recommended to the Citizens after their Return to their Rebuilt Habitations. A Funeral Sermon for Mr. Vines, with an Account of his Life and Death. The Life of Mr. William Whitaker. A Funeral Sermon for Mr. Matth. Martin. A Sermon at Paul's, Oct. 26. 1656. And another before the Lord Mayor, &c. at the Spittle, 1657. And Two Sermons in the Volumes of the Morning Exercise. One in that at St. Giles's, on the Covenant of Redemption. Another in the Supplement to the Morning Exercise at Cripplegate, On Christian Contentedness in every state. Mr. Wood the Oxonian adds. That there's no doubt but he did his Share in the Continuation of Pool's Annotations; with a Confidence that is usual with him.*

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Religion in her Family. In his last Sickness, his Pains were very severe, proceeding from a Cancerous Humour, that spread it self in his joints, and prey'd upon the tenderest Membranes, the most sensible Parts: But so signal was his Patience, that he never spake the least repining Word; glorifying GOD in his Death as well as in his Life; by his resign'd Submission to GOD, and admirable Patience even to the last. He dy'd at the Countess of *Exeter's*, March 27. 1687; leaving behind him an Incomparable Library of the most valuable Books, in all parts of Learning; which was afterwards sold by Auction, for Thirteen Hundred Pounds.

From *St. Giles's Cripplegate*, Dr. Samuel *Annesley*. A most Sincere, Godly, Humble Man: An *Israelite indeed*. One that may be said to be sanctify'd from the Womb; inasmuch as he was so early under Serious Impressions, that he oft declar'd, *He never knew the Time he was not Converted*. A little after his first Entrance on the Ministry, he was fix'd at *Cliff* in *Kent*, in the room of an Eject'd Minister, whose Life and Conversation was notoriously Scandalous: The Rude and Ignorant People were upon this Account extreamly fond of him, and prejudic'd against his Successour, whom they assaulted not long after his first coming among them, with Spits, Forks, and Stones; threatenng him with Death: But GOD steel'd him with such Courage, that he told them, *Let them use him how they would, he was resolv'd to continue with them, till God had fitted them by his Ministry to entertain a better, who should succeed him; but yet solemnly declar'd, that when they became so prepar'd, he would leave the Place*. In a few Years the People were greatly Reform'd, and his Labours had marvellous Success, and to keep his Word he left them; least any seeming Lightness of his might prove a Scandal to his Young Converts. And the 400*l. per Annum*, which he had there coming in, was no Temptation to him. When he came to the City, he had Two of the largest Auditories to Preach to; which were *St. Paul's* where he was Lecturer, and *Cripplegate* where he was Rector. He had a large Soul, and a flaming Zeal, and his Usefulness was very Extensive. He had the Care of all the Churches upon

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him; and was the Chief (oft the sole) Instrument in the Education and Subsistence of several Ministers, whose useful Labours the Church had otherwise wanted. He was the main Support of the *Morning Lecture*, for which so many have Cause to be thankful to GOD; and after the Death of Old Mr. *Case*, he took the Care of it upon himself. Of all Gifts, Salary and Incomes he always laid aside the Tenths for Charity, even before any Part was spent; and by this means had a Fund always at Hand, for charitable Uses; besides, what others furnish'd him with for the same Purposes, to whom he was a faithful Almoner. His Nonconformity created him Troubles; but no inward Uneasiness. GOD often remarkably appear'd for him, One dy'd signing a Warrant to apprehend him. He never scar'd any of his Enemies, or their utmost Malice; and nothing that he met with from Men, abated his Cheerfulness. He had uninterrupted Peace in his Spirit, and Assurance of GOD's Covenant Love, for the last Thirty Years of his Life.* For several Years indeed before that, he walked in Darkness, and was Discosolate; which is no unusual Thing with such as are Converted in their Childhood, whose Change being not so remarkable as that of many others, is therefore the more liable to be question'd: But in his last Sickness he was full of Comfort. *Blessed be God* (said he then) *I have been faithful in the Work of the Ministry above 55 Years.* And in 17 Weeks Pain, (which might

* *He hath not left much in Print. He Publish'd a Sermon before the House of Commons in 1648. Two sermons he Preach'd at Paul's about Communion with God, in 1655. A Sermon at Laurence Jury to the Gentlemen Natives of Wiltshire. Nov. 9. He hath a Sermon in the Morning Exercise at St. Giles's on the Covenant of Grace. He Publish'd the Morning Exercise at Cripplegate, in 1661. And hath a Sermon there which begins, the whole, upon being Universally and exactly Conscientious. He also Publish'd and Prefac'd the Supplement to the Morning Exercise at Cripplegate. Anno 1674. And begins it with a Sermon upon Loving God, with all our Hearts, and Souls, and Minds. He hath also a Sermon in the Morning Exercise against Popery, against Popish Pardons and Indulgences. He afterwards Publish'd and Prefac'd the Continuation of Morning Exercise Questions, in 1683. And begins it with a Sermon, shewing how he adherent Vanity of every Condition, is most effectually abated by Serious Godliness: And in 1690, He Publish'd and Prefac'd the Fourth Volume of Casuistical Morning Exercises; which he begins with a Sermon, shewing How we may give Christ a Satisfactory Account, why we attend upon the Ministry of Word.*

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well be suppos'd peculiarly troublesome to one, that had had such an uninterrupted Course of Health and Ease throughout his whole Life) he never discover'd the least Discontent. At length he chearfully his Soul to GOD, *December* the 31st. 1696. In the 77th Year of his Age. His Funeral Sermon was Preach'd by Dr. *Daniel Williams*, who hath added an Account of his Life and Character.

From St. *Dunstons* in the *West*, Dr. *William Bates*. He was generally reputed one of the best Orators of the Age. Was well vers'd in the Politer Parts of Learning, which so season'd his Conversation, as to render it highly entertaining to the more sensible Part of Mankind. His Apprehension was quick and clear; his Reasoning Faculty, Acute, Prompt and Expert; so as readily and aptly to produce, and urge closely, the stronger and more pregnant Arguments when he was to use them; and soon to discern the Strength of Arguments, if he was to Answer them. His Judgment penetrating and solid, stable and firm. His Wit never vain or light, but most facetious and pleasant, by the Ministry of a Fancy, both very vigorous and lively; and most obedient to his Reason; always remote both from Meanness and Enormity. His Memory was admirable, and never fail'd that any one could observe, nor was impair'd to the Last at the Age of 74. His Language was always neat and fine, but unaffected free from Starch, Lusciousness, or Intricacy. His method in all his Discourses might be expos'd to the most Critical Censurer, His Stile was inimitably Polite, and yet Easie, and his very Voice was Charming. His Conversation was much coveted by Persons of all Qualities, and that even when those of his Character were prosecuted with the utmost Rigours. The Lord Chancellour *Finch*, and his Son the Right Honourable the Earl of *Nottingham*, had a Particular Respect for Him. The Late Arch-Bishop *Tillotson* highly valu'd him, and would often even after his Advancement to that High Station, convene Privately with him, with great Freedom and Openness. Our Late Blessed Queen often entertain'd Herself in her Closet with his Writings. And tho' one King made shew of a great Respect to him to serve his own

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Purposes, yet he liv'd to see the Nation Happy under another King, who knew how to value Men according to their real Worth; to whom he was highly acceptable. If Interest would have induc'd him to Conformity, he could not have wanted a Temptation, for there was none, no not the highest Preferment in the Church, but he might have expected it, either if Merits were regarded, or thro' the Strength of his Interest. He might have been a Dean at King *Charles* his Return, but refus'd. And might afterwards have had any Bishoprick in the Kingdom, would he have deserted his Cause and Principles. And yet he was not engag'd in the Interest of any Party as such: For He had a Catholick Spirit, and was for an entire Union of all visible Christians, upon moderate Principles and Practices. He was not for farther Impositions than the Nature of Things requir'd; nor for having the Church less free than CHRIST had left it. And yet for Peace and Union's sake, he would have yielded to any Thing but Sin. He was for free Communion of all visible Christians, of whatsoever Perswasion in Extra-Essential Matters if they pleas'd. He vigorously pursu'd the Design of Peace and Union, and an hearty Comprehension, as long as there was any Hope: But at last saw there was no Hope, till God should give a more suitable Spirit to all concern'd: For that when Principles on all Hands were so easily accommodable, and yet there was found in too many, a remaining insuperable Reluctancy to the Thing itself, GOD must work the Cure and not Man. But his Moderation was great to the last; being exceedingly cherish'd by this Apprehension, which had been deeply inwrought into the Temper of his Mind; that the Things wherein only it could be possible for truly good Men to differ, must be but Trifles, in comparison of the much greater Things, wherein it was impossible for them not to agree. His Piety was very Conspicuous, and his private Conversation was so instructive, so quickning, in reference to what lay with in the Confines of Religion and Godliness, that no Man of ordinary Capacity could hear his usual, and most familiar Discourses, but either with great Negligence, or great Advantage. In his common Discourse with his Friends, tho' he was far from excluding things of Common Human Concernment, he yet still discover'd

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a temper of Mind most intent upon Divine Things. He did not look with a flight or careless Eye upon the Affairs of the Publick, but did confider and speak of them as a Man of Prospect and large Thought, with much Prudence and Temper, both as lying under the Conduct of Divine Providence, and as relating to the Interest of Religion. For the latter Part of his Life his Residence was at *Hackney*, where also he exercis'd his Ministry with great Success. And he there left this for a better Life, *Anno* 1699. His Works have since his Death been Printed all together in a large *Folio*; and he publish'd nothing but what is there Collected, except it be the Lives of several Eminent Persons in *Latin*; which being valuable, and yet scarce and difficult to come by, he put them together in one Volume, which is Entitled, *Batesii Vitæ Selectæ*. There hath also been a Posthumous Piece of his publish'd since his Death, in *8vo*, being some Sermons on the Saints Everlasting Rest. His Funeral Sermon was Preach'd by Mr. *Howe*, who hath given his Character at Large.

From the *Charter-House*, and a Week-Day Lecture at St. *Bartholomew Exchange*, Mr. *George Griffith*. He was much follow'd in his Younger Years, and reckoned a Man of great Invention and Devotion in Prayer: But when he grew Old, his Congregation declined. His usual Place of Meeting towards the close of his Life, was at *Girdlers-Hall* in *Basinghall-street*. He was very Conversible, and much a Gentleman.

From *Alhallows the Great*, Mr. *Robert Bragg*.* His Father was a Captain in the Parliament's Army. When *Oxford* was surrendered he went thither, and was admitted of *Wadham* College, where Dr. *Wilkins* was Warden. As soon as he was capable, he was chosen Fellow. Coming afterwards to *London* he settled in this Parish, and gathered a Church, of which he continu'd Pastor to the day of his Death. A Man of great Humility, and Sincerity, and a very peaceable Temper.

* I know not that he hath printed any thing, besides his Funeral Sermon for Mr. *Venning*.

From St. *Michaels Cornhil*; Mr. *Peter Vink*, B.D. He was long Fellow of *Pembroke-Hall* in *Cambridge*. A very good Scholar; of Grave Behaviour, and Moderate Principles. He spent the latter part of his Life at

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Darlston in Hackney,* where he dy'd. *Sept. 6.* His Funeral Sermon was Preach'd by Mr. *Howe*.

* *He hath some Sermons in the Volumes of the Morning Exercise. One in that of St. Giles's upon Original Sin. Another upon the Grounds of the Separation of the Protestants from the Church of Rome, in that against Popery. Another upon the Worth of the Soul, in the Continuation of Morning Exercise Questions. And another upon Gospel Grace as the best Motive to Holiness, in the Fourth Volume. A Sermon Intituled, The Reason of Faith, from Hebr. xi. 1. Preach'd at Paul's, before the Lord Mayor, An. 1658. And be also wrote on the Acts, in the Continuation of Mr. Pool's Annotations.*

From the *New Chappel in Westminster*, Mr. *Onesiphoras Rood*. He liv'd Privately in the latter part, of his Life.

From St. *Alphage*, Mr. *Thomas Doolittle*, M.A.† He was sent to the University by Mr. *Baxter*. He was a Serious, Useful, Awakening Preacher; and continu'd the Exercise of his Ministry, at a Meeting house he had erected in *Mugwel-street*, near *Cripplegate*, to the day of his Death, on *June 1. 1707*. His Funeral Sermon was preach'd by Dr. *Daniel Williams*.

† He hath several Tracts Extant. One upon the Sacrament of the Lords Last Supper. A Discourse upon the Sufferings of CHRIST. The Young Man's Instructor, and the Old Man's Remembrancer. Liberty to Captives. The Spiritual Antidote. The Mourner's Directory. A Discourse about Earthquakes; and a Call to Delaying Sinners. An Explication of the Assemblies Catechism, &c. *He hath also some Sermons in the Volumes of the Morning Exercise. One in that at Cripplegate, by way of Direction to such as are not able to discern their own Spiritual Condition. Another in the supplement concerning the management of the Duty of Family Prayer. A Third in that against Popery, upon the Novelty of the Romish Religion; which is the Last of that Volume. And a Fourth in the Continuation of the Morning Exercise Questions, upon eying Eternity, so as that it may have its due Influence upon us in all that we do.*

There were some of the *London* Ministers, who at first left their Livings, but Conform'd afterwards; such as Mr. *Thomas Wills* of St. *Buttolph Bishopsgate*; and Mr. *Samuel Smith* of *Gracechurch*; the latter of whom dy'd Ordinary of *Newgate*. And Mr. *Hutchinson* Lecturer of St. Michael Royal.

There were several Ministers in and about the City who preach'd only Occasionally, having no settl'd Place, who were made Incapable of any Settlement by

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by the Act for Uniformity, for want of Conforming: Such as Mr. *Joseph Yeates*, Mr. *Brumhal*, (who hath a Sermon in the *Morning Exercise at Cripplegate*, on the *Discovery and Cure of Hypocrisie*) Mr. *Bruce*, Mr. *Disney*, Mr. *Forster*, Mr. *May*, Mr. *Moor*, Mr. *Palmer*, Mr. *Symons*, Mr. *Thomas*, Mr. *Watts*, Mr. *Yaue*, Mr. *Gosnald*, Mr. *King*, Mr. *Spinnage*, Mr. *Stern*, and Mr. *Job Royse*. To these we may add Mr. *John Goodwin*, who having been turn'd out by the Parliament, had a Private Meeting in *Coleman-street* Parish, at the time of King *Charles's* Restauration, and not being satisfy'd with the Terms of the Uniformity Act, Iiv'd and dy'd a Nonconformist. He was a Man by himself; was against every Man, and had every Man almost against him. He was very warm and eager whatsoever he engag'd in. He had a clear Head, a fluent Tongue, a penetrating Spirit, and a marvellous Faculty in Descanting on Scripture; and with all his Faults must be own'd to have been a considerable Man, by those who will take the Pains to peruse his Writings.*

* *The Principal of them are these*, Redemption redeem'd; *Fol.* The Divine Authority of the Scriptures; *4to.* *Imputatio Fidei: Or*, A Treatise of Justification, *4to.* An Exposition on the 9th Chapter of the Epistle of *Paul* to the *Romans*, *4to.* Of being fill'd with the Spirit, *4to.* The Pagan's Debt and Dowry. *His* Catechism, or principal Heads of the Christian Religion. The Saint's Interest in God, *open'd in several Sermons.* His return of Mercies, or Saints Advantage by Losses. *Catabaptism: Or*, New Baptism Waxing Old, and ready to Vanish, *&c.* *Besides which he publish'd many other controversial Tracts and Pamphlets, upon matters disputed in those Days.*

There were also several others, who came to the City from several Parts, who not being Ejected out of any particular place at *Bartholomew-Day*, would be wholly pass'd by, if not mention'd here. The Principal of these was Dr. *John Owen*, a Great Man, and generally respected as a Scholar, a Gentleman, and a Divine. He was cast out of his Deanry of *Christ-Church* in *Oxford*, in 1659, not long after *Richard's* being made Protector; and liv'd privately afterwards at *Stadham* 'till he came to *London*. Mr. *Wood*, the *Oxonian*, after some Reflections that are as Black as the Vapours of the Infernal Cell, where they were forg'd, thinks fit to own, *That the Doctor was a Person well skill'd in the Tongues, Rabbinical Learning, and Jewish*

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Rites and Customs; That he had great Command of his English Pen, and was one of the most Genteel and Fairest Writers, that appear'd against the Church of England. But even this was more than poor *Sam. Parker* would allow him; who notwithstanding the Difference in Age, Standing and Reputation, whether with more Petulance or seeming Gravity may well be question'd, assault him with the *Ferula* in his *Ecclesiastical Policy*, and its Continuation; and treats him with that Contempt and Scorn that would be nauseated in a *Regent Master* towards a *Puny Fresh-man*. But such as were not blinded with Prejudice, have freely own'd the Eminency of the Doctor's Learning and Abilities. He was a Man of Universal Reading; and he had digested it. He was especially Covenant in those Sciences that are Assistant to Divinity; and Master of them in an Unusual Degree. He was reckon'd the Brightest Ornament of the University of *Oxford*, and for several Years successively was Vice-Chancellor there. When laid aside here, he had thoughts of going into *New-England*, where he was invited to the Government of their University; but he was stop'd by particular Orders from King *Charles*. He was also invited to be a Professor of Divinity in the United Provinces, but refus'd. He liv'd the latter part of his Life in great Reputation, in and about the City of *London*; where he had a Considerable Congregation, and was much rejected by many Persons of Note and Eminence.* He dy'd on *St. Bartholomew Day* 1683. *Wood* says he did very unwillingly lay down his Head and Die: Which he reports as confidently as if he had been with him in his last Hours. But the best of it is, no One that knew the Man will take his Word. He that can part with

* *His Works are these. In Folio.* An Exposition on the Epistle to the *Hebrews*, in 4 vol. Discourses of the Work of the Spirit, &c. which Book was Answered by *Dr. Claget*, in a *Treatise which he styl'd*, A Discourse concerning the Operations of the Holy Spirit, &c. The Doctrine of the Saints Perseverance, explain'd and confirm'd against *John Goodwin's* Redemption redeem'd. — In 4to. The Doctrine of Justification by Faith, &c. in which, there are some *Animadversions*, in a *Postscript of Mr. Tho. Hotchkins*, to his *Discourse concerning* Imputed Righteousness. 2. The Glorious Mystery of the Person of Christ, God and Man. 3. The Grace and Duty of being Spiritually-minded. 4. A Display of the Errors of the *Arminians*. 5. Death of Deaths in the Death of Christ. *Vindiciæ Evangelicæ.* Or, The Mystery

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this Life with as cheerful a Hope of a better as the Doctor did, will receive no Damage from any such *Revilers*. He hath left behind him a great many Valuable

of the Gospel Vindicated and *Socinianism* explained, &c. in Answer to John Biddle. 7. Theologoumena, five de Natura Ortu, progressu, & Studio veræ Theologiæ Libri 6. a very Learned book, much valu'd in Foreign Parts: Reprinted at Bremen in Germany. 8. An Exposition of the 130th Psalm: *Wherein there is as good an Exemplification of the Doctrine of Repentance, as is any where to be met with.* 9. An Enquiry into the true Nature, Power and Communion of Evangelical Churches; with the true Nature of a Gospel Church, and its Government: *In 2 Parts.* 10. The Duty of Pastor and People. 11. The Church of Rome no safe Guide. 12. A Vindication of the Nonconformists from the Charge of Schism, in Answer to *Stillingfleet*. — 8vos. 1. Of Communion with God, Father, Son and Spirit: *Which was written against by Dr. Sherlock.* 2. Meditations and Discourses on the Glory of Christ in his Person and Office: With the difference between Faith and Sight. 3. Of the Work of the Holy Spirit in Prayer. 4. Of Evangelical Love, Church Peace, and Unity. 5. Of the Dominion of Sin and Grace. 6. A Brief Instruction in the Worship of God. 7. Evidences of the Faith of God's Elect, &c. 8. The Nature of Apostacy from the Profession of the Gospel. 9. The Principles of the Doctrine of Christ unfolded. 10. Animadversions on *Fiat Lux: Which Book was written by John Vincent Lane, a Franciscan Fryar.* 11. A Vindication of those Animadversions. 12. A Discovery of the true Nature of Schism. 13. A Review of the true Nature of Schism, with a Vindication of Congregational Churches. 14. A Defence of *Cotton* against *Cawdry*. 15. The true Nature and Power of Temptations. 16. *Diatrebe de Justitia Divina.* 17. Of the Mortification of Sin in Believers. 18. Of the Sabbath, and the Divine Institution of the Lord's Day. 19. A brief Vindication of the Doctrine of the Trinity; and of the Person and Satisfaction of Christ. 20. Of the Divine Original of the Scriptures. 21. The Reason of Faith. 22. The Ways, Cause and Means of understanding the Mind of God in the Scriptures. 23. The Nature of Indwelling Sin. 24. Truth and Innocence vindicated; in a Survey of a discourse concerning Ecclesiastical Policy. 25. A Vindication of his Treatise of Communion with God, from the Exceptions of Dr. *Sherlock*. 26. Discourses of the Holy Spirit, *by way of addition to his Folio.* 27. A Testimony to the Goodness and Severity of God in his dealing with sinful Churches and Nations. 28. A Guide to Church Fellowship and Order, according to the Gospel Institution. 29. *Eshcol: Or Rules of Direction for the walking of the Saints in the Fellowship, according to the Order of the Gospel.* A Primer for Children, &c. *Besides all which, he publish'd several Sermons, which be preach'd upon Publick Occasions, An. 46, 48, 49, 50, 51, 52, 56, 58. And he hath also a Sermon*

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Writings and his Name will be precious when *the Memory of the Wicked shall rot*. See his *Epitaph* in *Cotton Mather's Hist. of New-England*. Book 3, p. 168, &c.

about receiving Reproof, in the Supplement the Morning Exercise at Cripplegate: And another in that against Popery, upon the Testimony of the Church; as evidencing the Scripture to be the Word of God. And another in the Cont. of the Mom. Exc. 4to. upon the practical Love of Truth, a the best Preservation against Popery.

Mr. *Stephen Charnock*, B.D. first of *Emanuel College* in *Cambridge*, and afterwards Fellow of *New-College* in *Oxford*. He was Senior Proctor of the University in 1652, and manag'd that Office with great Honour and Reputation; and was much Applauded for his Exercises at the Act. From thence he went into *Ireland*, where he liv'd in the Family of *Harry Cromwel*, and that with abundant Respect; at which time he was us'd to preach on Lord's-Days, in the Afternoon, in the City of *Dublin*; and had all the Gentry and Persons of Quality in the City for his Auditors. This continu'd 'till King *Charles's* Restauration; a little after which, he return'd into *England*, and spent 15 Years in and about *London*, following his Studies without any fixed settled Employment; taking now and then a turn beyond the Seas, into *France* or *Holland*. At length he became Pastor of a Congregation in *London*, and was much admired as a Preacher by the more Judicious part of Mankind; but not Popular or much follow'd, because of his Disadvantagious Way of Reading with the help of a Glass. He was a very considerable Scholar and an Eminent Divine. His Natural Parts were Excellent; for he had a strong Reason, a great judgment, and a curious Fancy (which rarely meet) joyn'd together. His Improvements, by Diligence and Industry, were unusual. There was no part of Learning of any moment, which he had not a good Insight into. And his Love was so large as his Knowledge; for his Benevolence was Universal, and his Love took in whatsoever Person or Thing had any thing lovely in it.

He publish'd nothing whilst he liv'd, but a Sermon of *The Sinfulness and Cure of Thoughts*, in the Supplement to the *Morning Exercise at Cripplegate*: But various things of his were Printed after his Death, in 2 Vol. in *Folio*; which are valu'd by all that are Judges of

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good Sense or Divinity. They are indeed no other than his ordinary Performances, his usual Sermons in his Common Course; and they were transcrib'd from his Notes; and cannot therefore but want that Perfection and Beauty, they would have had if he had him self sent them to the Press. And yet (to speak modestly) they are not equalld by many, but exceeded by few if any.* His Preaching was mostly Practical, yet Rational and Argumentative, to his Hearers Understandings as well as Affections; and where Controversies came in his way, he shew'd great Acuteness and judgment in discussing and determining them, and no less Skill in applying them to Praise. There is also besides the Two *Folio's* an *Octavo*, publish'd by the same Persons, containing some of his Sermons, *On our Natural Enmity against God*, &c. which are of a piece with the others He dy'd July the 27th 1680, Aged 52. His Funeral Sermon was preach'd by Mr. *John Johnson*, who had been his Fellow Collegiate at *Oxford*.

* See the Character and Account of him, given by Mr. Adams and Mr. Veal, in their Preface to his *Discourse of Divine Providence*.

Mr. *Edward Veal*. He was first of *Christ-Church* in *Oxford*, and afterwards Fellow of *Trinity-College* near *Dublin*. Coming into *England*, he became a Chaplain to Sir *William Waller*, in *Middlesex*; and afterwards settled as a Nonconformist in *Wapping*, where he liv'd to Old Age. He hath some Sermons extant in the Volumes of the *Morning Exercise*. One in the Supplements to the *Morning Exercise* at *Cripplegate*, on the *Spiritual knowledge that ought to be sought for by those who desire to be sav'd*: Another in that against Popery, against the *Meritoriousness of the good Works of Believers*. A 3d in the *Continuation of the Morning Exercise*, 4to, on the *Experiencing it in our selves, and Evidencing it to others, That serious Godliness is more than a Fancy*. And a 4th in the 4th Vol, on *The danger of a Death-Bed Repentance*.

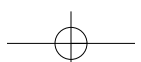
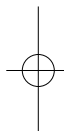
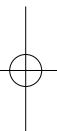
To these we may add Mr. *Grimes*, who came from *Ireland*, and sometimes went by the Name of *Chambers*, who was well known in the City.

Mr. *Jeremiah White*. Who was Fellow of *Trinity College* in *Cambridge*; and afterwards, Preacher to the Council of State, and Household Chaplain to *Oliver*



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Cromwel. He liv'd privately after the Restauration; preaching occasionally, without ever undertaking any Pastoral Charge. His Conversation was very Facetious, and much valu'd by some Persons of Rank and Figure. He dy'd *An.* 1707. *Ætat.* 78. I don't know of any thing of his that was Printed in his Life-time, but a Funeral Sermon for Mr. *Francis Fuller*, on 2 *Thess.* 4.14. And since his Death a Treatise of his has been publish'd in 8vo. Intituled, *A Persuasive to Moderation and Forbearance in Love, among the divided Forms of Christians.* More of his Works are there promis'd.

Mr. *Wavel.* Who was turn'd out (as I am inform'd) somewhere in *Hampshire*, but not knowing where, I choose to mention him here, he being well known in this City in the latter part of his Life. He was a very Worthy Man, of Congregational Principles, but an extensive Charity. He preach'd to a Society that met in *Pinners-Hall.* He dy'd in a good Old Age, being generally respect'd. ——— And I might add several others, of whom I shall say something at the latter end of my Account of the Eject'd.

N.B. I have in this Account of the City Ministers omitted Mr. *Edward West*, because I shall mention him in *Berkshire*, where he was Ejected. I have also omitted Mr. *Cave* and some others who were mention'd before, because I since understand they Conform'd.

In the University of Oxford.

Joshua Cross, LL.D. Fellow of *Magdalen-Colledge*, and Natural Philosophy Reader of the University. He was turn'd out by the Commissioners appointed by King *Charles*, for the Regulation of the University, quickly after his Restauration: And afterwards liv'd privately in *Oxford*, where he dy'd *May* 9th 1676. He was a Gentleman much Honour'd for his becoming Conversation.

Daniel Greenwood, D.D. He was Principal of *Brazen-Nose-College*, and had been Vice-Chancellor of the University. He also was turn'd out by the King's

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Commissioners: and the *Uniformity Act* coming out quickly after, he liv'd privately till his Death, which was *Jan. 29. 1673*. He was a profound Scholar and Divine, and a circumspect Governor.

Henry Langley, D.D. Master of *Pembroke-College*. Being ejected by the Visitors at the Restauration, he retir'd and liv'd Privately. After the *Act of Uniformity*, he had several in his House, whom he instructed in Academical Learning; and often preach'd in private Meetings in *Abingdon* in *Berkshire*, living at *Tubney*, a Place not far from that Town. He dy'd *Sept. 10th 1679*. He was a judicious solid Divine; not valu'd in the University according to his Worth.

Mr. *Francis Howell*, M.A. He was Moral Philosophy Reader to the University, and Principal of *Jesus College*; but turn'd out by King *Charles's* Commissioners. He afterwards liv'd in or near *London*, and was Fellow-Labourer with Mr. *Collins*, and preach'd one part of the Lord's-Day with him, with great Acceptation. He dy'd at *Bethnal-Green*, in *March 1679*.

Mr. *Thankful Owen*, M.A. President of *St. John's College*. Ejected by the Commissioners in 1660. He was a Man of Genteel Learning, and an excellent Temper. Admir'd for an uncommon fluency, and easiness, and sweetness in all, his Composures. After he was Ejected, he retired to *London*, where he Preach'd privately, and was much respected. He Dy'd at his House in *Hatton Garden*, *April* the 1st 1681. He was preparing for the Press, and had almost finish'd, a Book entituled *Imago Imaginis*: The Design of which was to shew, That *Rome* Papal was an Image of *Rome* Pagan.

Mr. *Francis Johnson*, Master of *University College*. He was one of *Oliver's* Chaplains, but had no very good Elocution. He took no Charge won him after he was Ejected, but liv'd many Years in *Grays-Inn Lane* in *London*, and Dy'd a Nonconformist in one of his Houses there, *October 9. 1677*; and his Funeral Sermon was Printed by Mr. *Parkhurst* in 1678, and was Preach'd by one Mr. *Lloyd*.

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Mr. *Ralph Burton*, B.D. Canon of *Christ-Church*, and Orator to the University. He was an excellent Scholar; a most humble Man, of a plain sincere Heart. He was a great Sufferer for Nonconformity. Besides a great Loss in his Estate, he was about 6 Months in Goal, for teaching Privately 2 Knights Sons, near *Brentford*, who persuaded him to it. He dy'd at *Islington* where he was a Tutor to Young Men in his own House) in *October*, 1680.

Thomas Goodwin, D.D.* He was born at *Rolsey* in *Norfolk*, *Oct. 5*, 1600, and was first of *Christ College* and then of *Katherine Hall* in *Cambridge*. He was in the *University* a frequent Hearer of *Dr. Preston*, and *Dr. Hill*, and afterwards himself a celebrated Preacher there and an Instrument in turning many to the Love and Practise of serious Religion. In 1628. he was chosen to Preach the Lecture to the Town of *Cambridge* at *Trinity Church*, and he held it, till 1634, when he left the *University* and his Preferments, through Dissatisfaction with the Terms of Conformity. In 1639, he went over into *Holland*, and became Pastor of a Church in the City of *Arnheim*. He returnd thence into *England*, again at the beginning of the Long-Parliament, and became Pastor of a Church in *London*, and one of the Assembly of Divines. He took a brief Account of Transactions there, in 14 or 15 Volumes in 8vo, that are yet preserv'd. He was one of the Favourites of *Oliver Cromwel*, who made him President of *Magdalen College* in *Oxon*, and one of the Triers of Ministers. In the Common Register of the *University*, he is said to be *in Scriptis in re Theologicâ quamplurimis orbi notus*. He was remov'd from his Presidentship quickly after the King's return in 1660, and afterwards retir'd to *London*, where he continu'd the Exercise of his Ministry as long as he liv'd. He was a very considerable Scholar, and an eminent Divine and had a very happy Faculty in Descanting upon Scripture, so as to

* Beside several Occasional Sermons, He in his Life-time Publish'd several Tracts: As, The Child of Light walking in Darkness. Return of Prayers. The Trial of a Christian's Growth. The Vanity of Tho'ts. The Aggravations of Sin. Christ set forth. The Heart of Christ in Heaven towards Sinners on Earth. Patience and its perfect Work under sudden and sore Trials. After his Death, *Mr. Th. Owen*, and *Mr. Barton*, Publish'd a Treatise of his, concerning, the Punishment of Sin in Hell Which was the Fore-runner of 5 Folios of his Works, that have since appear'd in the World.

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bring forth surprizing Remarks, which yet generally tended to Illustration. He dy'd *Febr.* 23d. 1679. Aged 80 Years. He that would see his Character at large may consult the Preface to the first Volume of his Works in *Folio*; Written by Mr. *Thankful Owen*, and Mr. *Barron*. And his Life that is prefix'd to the fifth Volume of his Works.

Mr. *Thomas Cole*, M.A. He was bred at Westminster School, and thence elected student of *Christ Church* in *Oxford*. In Fifty Six, he became Principal of *St. Marys Hall*, but was Ejected thence by the King's Commissioners in 1660. He afterwards instructed Youth in his House near *Nettlebed* in *Oxfordshire*, and from thence came to *London*, and took the Charge of a Congregation in the City. He was a Man of good Learning, and of a Genteel Spirit. He Printed a Discourse of Regeneration, Faith and Repentance, Preach'd at the Merchant's Lecture in *Broadstreet*, 8vo. 1689. A Sermon at the Funeral of Mr. *Edw. West*, &c. And hath some Sermons in the Volumes of the Morning Exercise; one in the Supplement to that at *Cripplegate*, shewing how we may Steer an even Course between Presumption and Despair. Another, in the Continuation of the Morning Exercise Questions, shewing How the well Discharge of our present Duty may give us Assurance of help from GOD, for the well Discharge of all future Duties. And a Third in the Fourth Volume, shewing how difficult a Thing 'tis to Believe, &c.

Henry Wilkinson, Sen. D.D.† He was a Noted Preacher in *Oxford*, in the Year 1638. He was one of the Assembly of Divines, and while they were sitting, Rector of *St. Dunstons* in the *East*: Going afterwards to *Oxford* with the Parliamentary Visitors, he was made Canon of *Christ-Church*, Senior Fellow of *Magdalen College*, and *Margaret's* Professour of the University. He was Ejected by King *Charles's* Commissioners,

† *He hath several Sermons in Print, which he Preach'd before the Long Parliament, and upon other Publick Occasions. He hath also a Sermon in the Morning Exercise at Cripplegate, concerning our Danger in things lawful. Another in the Supplement to it, about doing all things in the Name of Christ. And a Third in that against Popery; Proving the Pope to be Antichrist, or the Man of Sin.*

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missioners, and then retir'd to the City of London, in *Athallows Lombardstreet*. He liv'd in the latter part of his Life at Clapham, where he kept an open Meeting after King *Charles's* Indulgence in 1671. He dy'd there in the Month of *June*, 1675. Even Mr. *Wood* owns him to have been a good Scholar, a close Student, and an excellent Preacher; and it appears to have been so much against the Grain, when conspicuous Merit forc'd from him any such Acknowledgment concerning a Poor Nonconformist, that I think in such a Case any Man may take his Word.

Henry Wilkinson Junior,* D.D. commonly call'd *Dean Harry*, to distinguish him from the former. A celebrated Tutor in *Magdalen Hall*, of which he was afterwards Principal, till he was cast out by the *Bartholomew Act* in 1662. Upon which leaving *Oxford* he Preach'd in private, first at *Buckminster* in *Leicester-shire*, then at *Gosfield* in *Essex*, next at *Sybil Henninham*, in the same County; and lastly at *Great Connard* near *Sudbury* in *Suffolk*; where he Dy'd, *May* 13. 1690. Mr. *Wood* gives him this Character: *That he was Courteous in Speech and Carriage, Communicative of his knowledge, Generous and Charitable to the Poor; and so Publick Spirited (a rare Thing in a Presbyterian) that he always minded the common Good, more than his own Concerns.* And this is a *rare thing*, indeed among all Parties; the more's the Pity. Had they to whom King *Charles* left the Direction of Ecclesiastical Matters been of that Mind, the *Savoy Conference* had not been so fruitless; nor had so many Hundreds of Worthy

* *He Publish'd* *Conciones tres apud Academicos Oxonii nuper habitæ. Oxon. 1654. 8vo. Brevis Tractatus de Jure Divino Diei Dominici, Ib. 1654. 8vo. Conciones Sex ad Academicos Oxonien. ses. Ib. 1658. 8vo. De Impotentiâ Liberi Arbitrii ad bonum Spirituale. Epistolarum Decas. Oratio habita in Schola Moralis Philosophiæ Oxin. 1658. 8vo Conciones 2æ apud Oxon. Nuper habitæ 1659. Concio de Brevitate Opportuni Temporis Oxon. habita ad Bac. die Cinerum, 7. Mar. 1659.*

Several English Sermons. One at the Funeral of Mrs. Margaret Corbet. Three Decads of Sermons lately Preach'd at the University in St. Mary's Church in Oxon. 1660. Several Sermons concerning God's Allsufficiency and Christ's Preciousness, London, 1681. 8vo. Catalogus Librorum in Bibl. Aul. Magd. Oxon. 1661. 8vo. The Doctrine of Contentment briefly explain'd and practically Apply'd in a Treatise on 1 Tim. 6. 8. London, 1671. 8vo. Characters of a sincere Heart, 1674, 8vo.

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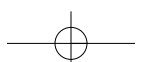
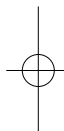
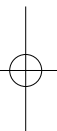
thy Men been driven out of the Church, who were willing to do any Thing their Consciences could comply with, to have continu'd in a Capacity of Publick Service; And they who will look over the Account given by Mr. *Baxter*, of the forwardness of the Ministers to make considerable Advances, upon any Proposals for a Comprehension; and the backwardness that hath still appear'd on the other side, will be led to apprehend, that there are *others* in the World besides the *Presbyterians*, among whom it is a *rare Thing* to find the *Common Good* preferr'd above their own *Concerns*. A baser Reflection can't well be made on any one, than *Wood* drops on this Worthy Person. *He was* (says he) *a jealous Man in the way he profess'd, but oversway'd more by the Principles of Education than Reason*. Had he met with any such Aspersion on a *Laudensian* Prelate, he would not have fail'd to have represented it as horridly Censorious. For that Man who takes a Course that doth not appear to himself to have Reason for it, is a Brute; and he that will expose himself to Suffering, when without any Damage to his Conscience he might have escap'd it, and been at ease, is a Fool. And therefore any Man would have thought he might have spar'd that Censure upon the Dr. when he in the same Breath tells the World, *That he suffer'd for his Nonconformity by imprisonments, Mulcts, and Loss of his Goods and Books*. For these are not such desirable Things as that any Man of Sense could be fond of them, or run the hazard of them, if he doth not seem to himself to have *Reason* to justify his Practice.

* *His Prælectiones Morales which he read in the Moral Philosophy School, while he was publick Reader of that Lecture, are yet preserv'd, in Magdalen-Hall Library.*

Christopher Rogers, D.D. Principal of *New-Inn Hall*. He was a plain Man, and a Lover of all good People. He was also Canon of *Christ-Church*. After his Ejection, he liv'd privately.

Edmund Stanton, D.D. Son of Sir *Francis Stanton*. He was Minister of *Kingston upon Thames* in *Surrey*, and one of the *Assembly* of Divines. In 1648. He was made President of *Corpus Christi College* in *Oxford*, whence he was Ejected by the Commissioners in 1660. after which he retir'd into *Hertfordshire*, where he (without any Cure of Souls) Preach'd occasionally

* See Mr. *Richard Majo's Account of his Life and Death Printed in Octavo. 1673*



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occasionally at *Rickmansworth*, till the Uniformity Act disabled him: After which he retir'd to a little Village in that County, call'd *Bovingden*, where he liv'd retir'dly, but Preach'd constantly; being afraid that his Lord should come and find him Idle. Often would he ride to St. Albans where he was useful to many; and once or twice a Year to *London* and *Kingston*, and seeing he could not Preach in a Church to many, he would Preach in a Chamber to a few. In his last Sickness, when he found his End drew near, he thus express'd himself to a Friend who stood by him: *I neither fear Death, nor desire Life, but am willing to be at God's Disposal.** He dy'd July the 14th. 1671. Mr. *Mayo* in his Printed Life, among other Passages, tells this remarkable Story of him: That Preaching once at *Warborough* not far from *Oxford*, one in the Congregation was so affected with his first Prayer, that he ran to his House (which was near) and told his Wife that she should make her ready and come Church, for there was one in the Pulpit that Pry'd like an Angel, so as he never heard the like. The Woman hasten'd away with her Husband; and GOD so order'd it, that that Sermon, prov'd a means of her Conversion, and the prov'd afterwards a serious and eminent Christian.

* *He publish'd several Sermons before the Lords and Commons: A Sermon at the Funeral of Mrs. Elizabeth Wilkinson, &c. And after his Death came out, his Dialogue between a Minister and a Stranger; and a Treatise of Christian Conference; which are both bound up with Mr. Mayo's Account of his Life and Death.*

Mr. *Thophilus Gale*,* M.A. His Father was Dr. *Theoph. Gale*, Prebendary of *Excester*. He was Fellow of *Magdalen College* in *Oxford*, and a frequent Preacher in the University. At King *Charles's* Restauration, he was cast out of his Place at *Winchester*, where he was a stated Preacher; and also our of his Fellowship, and afterwards Travell'd into Foreign Parts, as Tutor to the Sons of *Philip Lord Wharton*. Returning into *England*, he settled at *London*, and was Assistant to Mr. *John Rowe*. Even Mr. *Wood* owns him to have been a Man of great *Reading*, an exact Philologist, and Philosopher; a Learned and Industrious Person: No Man, I suppose, will offer to gainsay it, when he hath been so free as to grant it. He

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Dy'd in his. *Prime An.* 1678, Aged about 49.* He left all his Real and Personal Estate for the Education and Benefit of poor Young Scholars, to be manag'd by his Nonconforming Brethren for their use. He left his Library to the College in *New-England*, except the Philosophical Part out; which he reserv'd for the use of Young Students here at home. I have this remarkable Passage concerning him, from one who had it from himself: Going to Travel with the Lord *Wharton's* Sons, he left his Common Place Books lock'd up in a Writing desk, with a Friend in *London*, who set the Desk by in his Counting House. When he return'd back into *England*, and drew near London, he law the City in Flames, and was told by such as he met with upon the Road, that the Street in which his Friend dwelt, with whom he had left his Desk, was Burnt to the Ground. This put him to a stand: For it could not but cause some concern, to think that he should loose on a sudden the Fruit of 20 Years hard labour. But at length recollectng himself, he determin'd to submit to the Providence of GOD, and so rode on. After some time he met with his Friend, who Congratulated him upon his safe return, and acquainted

* *He hath written The Court of the Gentiles, in 4 Parts: Or, a Discourse touching the Original of Humane Literature, both of Philology and Philosophy from the Jewish Church. Of the Vanity of Pagan Philosophy; and of Reform'd Philosophy: In 2 Vol. in 4to. an Elaborate Work. There is a Laudable Account of the first Parts of it in the Philosophical Transactions, Num. 74. p. 2231. An. 1671. And ill-natur'd Mr. Wood sticks not to pass this favourable Censure; That this Work shews the Author to have been well read in, and Conversant with, the Writings of the Fathers, the Old Philosophers, and those that have given any Account of them, or their Works: As also to have been a Good Metaphysician and School Divine.*

The true Idea of Jansenism, both Historick and Domestick, 8° with a large Preface of Dr. Owen's. Theophilie: or, A Discourse of the Saint: Amity with God Christ, 8°. The Anatomy of Infidelity: Or, An Explication of the Nature, Causes, Aggravations and Punishment of Unbelief, 8vo. A Discourse of the coming of Christ, and the Influence of the Expectation of it, 8vo. Idea Theologiæ tam Contemplativæ quam Activæ ad formam S. Scripturæ delineata; London. 1673. in 12s. Philosophia Generalis in duas Partes disternitata; una de Ortu & Progressu Philosophiæ, &c. Altera, 1. De Minorum Gentium Philosophiâ. 2. De 9 Habitibus Intellectualibus. 3. De Philosophiæ Objecto; London. 1676. 8vo. A Summary of the two Covenants: Prefix a to Mr. Strong's Discourse on the same Subject. He hath also a Sermon in the Supplement to the Morning Exercise at Cripplegate, on the Inconsistency of the Love of the World with the Love of God.

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him, that removing his Goods to preserve them from the Flames, the last Cart not being full, he look'd about him in a hurry, and seeing his Desk, cast it in, to help make up a Load; which he was not a little pleas'd to hear. Had the Papers that were in the Desk been there consum'd, his *Court of the Gentiles* had never come to light.

Mr. John Milward, M.A. Fellow of *Corpus Christi College*. He was also turn'd out of the pleasant Living of *Darfield* in the *West Riding of Yorkshire*, which is reckon'd worth 300*l. per Annum*. There is a Sermon of his in the *Supplement* to the *Morning Exercise* at *Cripplegate*, on *Loving our Neighbour as ourselves*. He dy'd at *Islington*.

Mr. Thomas *Risley*, M.A. Fellow of *Pembroke-College*. There is Some Account of him in a Preface prefix'd by Mr. *Howe*, to a Treatise of his, intituled, *the Curled Family*, 8vo. 1700. In the University he pass'd his time as a Recluse; and after his Ejection, he liv'd as obscurely, in the Country, as he did before in *Oxon*. He rather aim'd at acquiring solid useful Knowledge, and Learning, than Fame: and was contented rather to shine to himself, than the World. His little Book of the *Curse* belonging to Prayerless Families, shews him to have been a valuable Man.

Mr. *Robert Wood*, Fellow of *Lincoln-College*: Who was afterwards Teacher of the Children in the Blew-Coat Hospital of *Christ-Church* in *London*, in the Art of Mathematicks and Navigation.

Mr. *Thomas Adams*, M.A. Fellow of *Brazen-Nose College*. He perform'd all his Exercises with Applause; and being generally belov'd for his Learning, Piety Good Humour, and Diligence, he pass'd through all Offices which one of his standing could be capable of. As Lecturer-Dean, &c. and he had a competent number of Pupils under his Conduct. Upon his Ejection, he settled with Sir *Samuel Jones*, then near Salop in *Shropshire*, but who afterwards liv'd near *Northampton*, and in *Oxfordshire*; and was very useful in the Family. He was afterwards Chaplain to the Right Honourable the Countess *Dowager* of *Clare*, which Station he the

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rather chose, that he might the more easily converse with his two Brothers who liv'd in *London*, of which Mr. *Richard Adams* (mention'd before as Ejected in that City) was one.† His Labours in that Honourable Family, by his Catechizing and weekly Preaching were very acceptable. He Dy'd on *Dec. 11. 1670.*

† *He hath written Protestant Union: Or, Principles of Religion, to which English Protestants agree, in 2 Sheets. the Main Principles of Christian Religion in 107 short Articles or Aphorisms; confirm'd by the Consonant Doctrine recorded in the Articles and Homilies of the Church of England; Lond. 1675. 8vo. A very Useful Work.*

Mr. *John Johnson*, M.A. Fellow of *New-College*: Who Preach'd and Published a Funeral Sermon for Mr. *Stephen Charnock*. Some call'd him *Ben Johnson* for his Poetical Fancy. He was a good Philologist, and studied much the *Egyptian Hieroglyphiks*. He dy'd in or near the City of *London*, where he affected to live retir'd.

Mr. *Henry Cornish*, B.D. Who might have been created Doctor of Divinity, but refus'd. As freely as *Wood* reflects upon him for a *Puling Preacher* at *Oxford* there were many Scholars who were very Thankful to GOD and him for his publick Sermons there, both before the War, and after that that City was surrendered to the Parliament. He was *Canon of Christ Church* but displac'd by King *Charles's* Commissioners. He afterwards liv'd with that Pious Knight Sir *Philip Harcourt*, of *Stanton-Harcourt* in *Oxfordshire*, Preaching Occasionally about the Country and in the City of *Oxford*. In 1690, He settled at *Bicester*, a Market Town in the same County. *Wood* suits his Venom very freely, saying, *Such was the Poor Spirit of the Person, that being about 80 Years old, he Preach'd there in a Barn for Profit sake, to silly Women, and other obstinate People.* But I, who had the Happiness of being at that time well acquainted with him, can attest, *That he was a Man of very Generous and Publick Spirit.* I never yet met with more Sincerity, more Eminent Piety, more Cordial Love to GOD and Man, than was discernible in him. It was the *Good of Souls*, and the *Service of his Master* he aim'd at. As for Profit, he was above it: He had

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an Estate of his own. Neither was his Income from his People great. And as for them, I found them as Intelligent, Well-temper'd, Judicious and Loving a People as a Minister need desire to live amongst. The Good Old Gentleman was as tender of them as their Common Father, and they carry'd it with the Respect and Tenderness of Children to him: And Vital Religion exceedingly flourish'd amongst them. He left this for a Better Life *Dec.* 18. 1698. in the Eighty Ninth Year of his Age. His Funeral Sermon was Preach'd by a Worthy Conforming Clergy-man Mr. *John Olyffe* Rector of *Dunton* in the County of *Bucks*. In which he declares he had always observ'd in him, *A great Kindness and Benignity of Disposition, joynd with an undissembled integrity and uprightness, whereby he plainly discover'd that he wish'd well to all Men, and rejoyc'd in all Mens Welfare and Happiness, and was glad when he could any ways promote it. He had a great Calmness in his own Temper, but was forward and fervent in Spirit in the Service his God. And his long and continu'd Labour in it, even to Extream Old Age, is a great Instance of his Delight in it, of his Pious zeal for the promoting of Religion, and his Earnest Desire of the Eternal Welfare of Men. He was one of eminent Piety, of exact Walking, of an Healing Spirit, and full of Love to God and good Men of Different Denominations. He was not for a Wrangling or Disputative Divinity, which tends to Gender Strife, but for plain Practical Godliness in its Life and Power, &c.* This Worthy Man's Candour occasion'd the Publishing of a Pamphlet, full of Angry Reflections, when yet the Truth of his Character was frankly own'd, and could not be deny'd. Mr. *Olyffe* made a very Handsome and Ingenuous Reply, in a Preface to his Sermon, which had it not been for those Reflections, had not seen the Light. However both the Sermon and Reflections on it contain a full Vindication of the Memory of Mr. *Cornish*, from the Ill-natur'd Insinuations of *Ant. a Wood*.

Mr. *John Troughton*, B.A. Fellow of *St. John's College*. After his Ejection he retir'd to *Bicester*, where he privately taught Academical Learning: And after the Indulgence in 1671, he us'd often to Preach in *Oxford*; and yet *Wood* has a good Word for him, at

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we way well be surpriz'd.* He says, *That tho' he had been Blind, which was occasion'd by the Small-Pox when he was Four Years Old; yet he was a good School Divine and Metaphysician, and was much commended while in the University for his Disputations: And that he was respected by, and maintain'd an Amicable Correspondence with, some of the Conformable Clergy, because of his great Knowledge and Moderation. He dy'd at Oxford Aug. 20. 1681, Aged 44.*

* *He hath written and publish'd, Lutherus Redivivus: Or, The Protestant Doctrine of Justification by Faith only vindicated, &c. in two Parts, 2 Vol. 8vo. A Letter to a Friend touching God's Providence about Sinful Actions; in Answer to a Letter, intituled, The Reconcilableness of God's Prescience, &c. Lond. 1678. Popery the Grand Apostacy: Being the substance of some Sermons on 2 Thess. 2. from ver. 1. to 12. An Apology for the shewing their Reasons both for their not Conforming, and for their Preaching publickly, tho' forbidden by Law. With an Answer to Dr. Stillingfleet's Sermon, and his Defence of it; 4to. 1681.*

Mr. *Humphry Gunter*, M.A. Cast out from his Fellowship in *Magdalen College*. He was one of considerable Learning, and particularly well skill'd in the Eastern Languages. He had a peculiar Talent in expounding Scripture. He never ceas'd to preach twice every Lord's Day; no not in times of the greatest danger. He was for some years very useful as a Tutor, to some young Gentlemen in private Families in *Berkshire*, and *Oxfordshire*; particularly to — Dunch of Pusey, Esq; He was a Man of great Wisdom: One who not only order'd his own Family Affairs with Discretion, but who was also very successful in preventing or making up Breaches in the Neighbourhood where he liv'd; and he was much sought to and valu'd upon that Account. His Preaching was Solid and judicious, and yet had a just mixture of the Affectionate part. He was one of moderate Principles, and an Healing Spirit in Ecclesiastical Matters. He dy'd Aug. 23d 1691.

Mr. *Henry Hickman*, B.D. Fellow of *Magdalen-College*, and a Celebrated Preacher in *Oxford*. A Smart Disputant, and a man of excellent General Learning. After he was Ejected, he liv'd for some time privately in *Worcestershire*, reaching only now and then; and

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was afterwards Minister of the English Congregation at *Leyden* in *Holland*, where he was generally much esteem'd and respect'd. He liv'd to a Good Old Age, and dy'd there about the time of the Revolution.

* *He hath written several learned Tracts.* A Justification of the Fathers and Schoolmen, *shewing that they are not self-condemn'd for denying the Positivity of Sin: Against Mr. Thomas Pierce*, 8vo. 1659. *Laudensium Apostasia: Shewing that many Divines are fallen off from the Doctrine receiv'd in the Church of England*, 4to. 1660. *Apologia pro Ministris in Anglia vulgo Nonconformists*, An. 1662. Aug. 24. die Bartholomæo dicto, ejectis, &c. 12s. 1664. *Bonasus Vapulans: Or, Some Castigations given to Mr. John Durel*, 8vo. 1672. *Animadversions on Dr. Heylin's Quinquarticular History*, 8vo. 1673. *The Believers duty towards the Spirit*, 8vo. 1655. *The Nonconformists vindicated from the abuses put upon them by Mr. Durel and Mr. Scrivener; with some Remarks upon the Celebrated Conference at Hampton-Court*, 8vo. 1679. *Speculum Sherlockianum; being some Strictures on the Books of Dr. Sherlock*.

Mr. *John Poynter*, Canon of *Christ-Church*. A Grave Preacher: esteem'd a Man of considerabl'e worth.

Mr. *William Segary*, Student of *Christ-Church*. A good Disputant. When he left *Oxford*, he retir'd into the Country, and taught School, and dy'd very Old.

Mr. *William Woodward*, of the same College: Of whom I can get no Intelligence.

Mr. *Stafford*, M.A. Of whom also I know no more than that he was Ejected from the same College.

Mr. *Cooper*, M.A. was cast out from his Fellowship of *Magdalen College*.

Mr. *George Porter*, B.D. He was Canon of *Christ-Church*, and Proctor of the University in the Second Year of Dr. *Owen's* Vice-Chancellorship: But in 62 he was cast out from his Fellowship in *Magdalen-College*. He was one of good Learning, great Gravity, Integrity, Self-denial and Charity. In the matter of Church-Government he was a sort of an Interdependent. He held a Govern'd and a Worshipping Church to be one and the same; tho' such a Church might be more or less extended. He apprehended that such a Church had a

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rightful Power to choose her own Officers; That Ministers ought to be set apart to their Sacred Office with Fasting and Prayer, and Imposition of Hands: That; Minister acts as God's Officer, when he performs Ministerial Acts beyond the bounds of his particular Charge, &c. But he could not approve that the Ruling of Church Affairs should be by popular Suffrage; or that the People should govern their Officers. And yet he held that the People had just Rights and Privileges that must not in the least be infring'd; and that therefore, the due Satisfaction of the Church would and ought to be fought by every wise and just Governor; In a word, he held that it was the Pastors or Elders part to Rule, and the Peoples part to Obey; but both to the Lord. He took notice that this was Thrice Commanded in one Chapter, *Heb.* 13. 7, 17, 24. He was greatly pleas'd with that little Pamphlet of Mr. *Giles Firmin*, Intituled, *Weighty Questions Discuss'd*. To such as thought it a discovery of their Learning, to make use of high flown Expressions in their Sermons, he would say, Learning did nor consist in hard Words but Depth of Matter. He was of a Melancholy Constitution, which sometimes prevail'd to such a Degree, that for several Years he had little Comfortable Enjoyment of his Friends, himself, or his God: But at length he had Comfort. He resided for some time *Lewes* in *Sussex*, and afterwards freely preach'd the Gospel at *East-Bourn* in the same County, near the Place of his Nativity. He was at last Pastor of a Church at *Clare* in *Suffolk*; where he dy'd in *July* 1697. in the 74th Year of his Age. He was a very Devout Man, and had a due Respect both to the Substance and Circumstances of Worship. While Publick Prayer was perform'd by others, he would not sit but stand in his Pew, or kneel on his Seat. On Fasting Days tho' he did not appear Sordid, he would not wear his Best. At Sacraments, tho' he was naturally Melancholy, he shew'd a Cheerfulness of Countenance becoming such a Feast. He would speak of a Common Sleeper at Sermons, as of a Common Swearer or Drunkard,

Mr. *James Ashurst*, M.A. was also Ejected from a Fellowship in *Magdalen-College*. He was a serious good Man, who preach'd at *Newington-Green* near *London*,

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as he had opportunity, 'till God was pleas'd to call him thence to his Eternal Rest.

Mr. *Thomas Crittendon*, M.A. was also Fellow of *Magdalen's*, He afterwards marry'd Mr. *Salmon's* Daughter at *Hackney*: where by Praying, &c. he assisted his Mother *Salmon*, in her great Boarding-School; Preaching as often as he had Opportunity. And there he dy'd several Years since.

Mr. *Kentish* was Chaplain at *Magdalen's*: But whether it was he who afterwards was Ejected in Hampshire, I don't certainly know.

Mr. *John Gipps*, M.A. The Son of Mr. *George Gipps*, one of the Assembly of Divines. He was first of *Sidney-College* in *Cambridge*, but afterwards remov'd to *Oxon*, and was one of the Chaplains in *Magdalen-College*. Upon the Restauration he was oblig'd to leave *Oxford*, and came to *London*, and resided for some time at *Sion-College*. Afterwards he went to *Montpelier* in *France* for his Health; but dy'd in *London* of an Ulcer in his Lungs, An. 1669.

Mr. *Stoughton*, Fellow of *New-College*, After his Ejectment he went to *New-England*, where he liv'd in *Boston*, in great Esteem and Reputation, being a Principal Map in the Government there.

Mr. *John Whitwick*, Fellow of *St. Johns*. He liv'd for some time on the small Stock he had left, and afterwards officiated as Chaplain in some Private Families; but was often reduc'd to great Straits.

Mr. *Conway* and Mr. *Sprint* of *Magdalen-Hall*.

Mr. *John Singleton*, M.A. was turn'd out of his Students Place in *Christ-Church* by the Commissioners in 1660, when he had continu'd there 8 Years. But afterwards he spent many Years in the City of *Coventry*, and then came to the City of *London*, where he was Pastor of a Congregation. He hath a Sermon in the Continuation of the *Morning Exercise* 4to, on *The best way to*

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prepare to meet God in the Way of his Judgments or Mercies.

Mr. *Thomas Cawton*,* Son of Mr. *Thomas Cawton*, who was Minister of St. *Bartholomews* behind the *Royal Exchange*, and was forc'd to fly into *Holland* for his Concern in that call'd *Love's Plot*. He was instructed in the Hebrew, Syriack and Arabick Tongues, at Rotterdam by Mr. *Robert Sherringham*. He was afterwards settled in the University of *Utrecht*, where he spent 3 Years in Academical Learning; and then came into *England*, and was admitted into *Merton-College*, where he was much esteem'd and respected for his admirable Knowledge in the Oriental Tongues. The Measures taken in 1662, oblig'd him to leave the University; but he was ordain'd by the Bishop of *Oxford* in 1660 or 1661; and afterwards became Chaplain in Sir *Anthony Irby's* Family at *Westminster*, where he continu'd till 1665, when the Pestilence obliging Sir *Anthony* to remove his Family to *Boston* in *Lincolnshire*, (the Air of which Place had been very disagreeable to Mr. *Cawton*, when he had been there with the Family two Years before) he was necessitated to leave them; and immediately was taken by my Lady *Armin* to be her Chaplain. He gather'd the Congregation of Dissenters in the City of *Westminster*, to whom he continu'd Preaching as long as his Strength would permit; notwithstanding that he met with much opposition. Upon his Death-Bed he told one of his People, that he could not tell of any one that he thought so proper for them after his Decease, as a certain Minister in *Northamptonshire*, that had written against Mr. *Sherlock*; meaning Mr. *Alsop*, who actually was his Successor in the Congregation. He dy'd April the 10th 1677, Aged about 40, and had two Funeral Sermons preach'd for him One by Mr. *Hurst*, and another by Mr. *Nathaniel Vincent*: Which are both publish'd; to which the Reader is referr'd for his particular Character.

* *All that he has extant is*, Dissertatio de usa Linguae Hebraicae in Philosophiâ Theoreticâ, printed at *Utrecht* And also Disputatio de Versione Syriaca Vet. & Novi Testamenti. 4to. 1657. The Life and Death of his Father Mr. *Thomas Cawton*, 8vo. 1662. *Balaam's Wish: Or, The vanity of desiring without endeavouring to obtain the death of the Upright*, 8vo. 1675.

Mr. *John Thompson*, M.A. Native of *Dorchester*, was Student of *Christ-Church* at the Return of King *Charles*. He had spent 9 Years in *Oxford*, and was well esteem'd for Learning an Vertue by his

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Contemporaries. He was as willing to have kept his Place as others, if he could but with a safe Conscience have Conform'd.* He Study'd the Points in Debate with great deliberation, convers'd freely with such as were most likely to add to his Light, and seriously look'd up for direction, and upon the whole could not be satisfy'd to comply with what was requir'd of him, for fear of offending God. Thereupon he quitted the University, and all hope of Preferment, and return'd to *Dorchester*, and apply'd himself Diligently to the Study of Divinity: After some time marrying the Daughter, of Worthy Mr. *Ben*, the ejected Minister of that Place, he often preach'd for him among his People with great Acceptance. *Anno*. 1670, upon the Call of a Congregation in Bristol, he remov'd to that City with his Family, where he laid out himself in the Discharge of his Ministerial Work, Preaching stately thrice a Week; and was harmless and unblameable in his Conversation; none being able to lay any thing to his Charge but his Nonconformity. In the Year 1674/5, he was Apprehended upon the Corporation Act, and carry'd before the Mayor, at whose House he found the Bishop of the Diocess, and several Justices, who treated him roughly, &c. which he bore with great Meekness. Refusing to take the *Oxford* Oath, he was committed to Goal. He was committed Febr. 10th, and about the 25th of the same Month, began to be indispos'd. Consulting a Physician, he seeing a Fever coming on, advised to Endeavours in order to a Removal into a convenient Chamber; that where he was, being annoy'd by a nasty Jakes, besides other Inconveniencies. Hereupon a Person of Quality vent to the Sheriffs, and offer'd a Bond of 500*l*. for Security, if his Removal might be allow'd of, into a more Commodious Place, during the continuance of his sickness. There was Applicaton also to the Bishop, but no Removal could be obtain'd. Being forc'd there to ???ly Languishing, he wanted not for any Convenience or Help the Place would afford, but continu'd till *March* the 4th, and then expir'd. He was Chearful in his Sickness, and very well satisfy'd in his Sufferings, and the Cause of them. He declar'd, *That he from his Heart forgave his Enemies; and that he should rejoyce to meet those in Heaven, who had treated him as if he were not fit to live on Earth*. A little before he

* See the Bristol Narrative: Or, A just Account of the Imprisonment and Death of *J. Thompson*, a Conventicling Preacher there: and the Reply to it. Both printed in 1675. 4to.

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dy'd he thus express'd himself: *As for my Bonds, I bless God for them: And if I had known when I came in that I should die here, I would have done no otherwise than I have done. The time will come when I shall be freed from the Aspersion of Faction.* He breath'd his Last while Mr. *Weeks* (who was Minister of another Congregation in the City of *Bristol*, and then his Fellow-Prisoner) was by Prayer commending his Soul into the Hands of Jesus Christ.

Mr. *Jonathan Godard*, Warden of *Merton*; a Physician of great Knowledge and Experience. He dy'd suddenly in *Wood-street* in *London*.

Mr. *Allen*, M.A. Fellow of *New-College*. Who some-time after his being Ejected, remov'd to his Relations in *New-England*, where he liv'd in good Reputation.

Mr. *Hitchcock*, M.A. Fellow of *Lincoln-College*: became afterwards a Counsellor at Law, and liv'd at *Hackney*, and attended the Ministry of the Nonconformists.

Mr. *Panton of All-Souls*, M.A. Soon after his Ejectment he travel'd into *France*, and afterwards practis'd Physick here in *London*, constantly adhering to the Nonconformists.

Mr. *Sayer*, M.A. of *Corpus-Christi*, subject to Melancholy. He was afterwards Chaplain to Sir *William Waller*.

Mr. *Thomas Brace* of *St. John's*, B.D. Was noted for a good Preacher in the University, and afterwards about *Westminster*; where he preach'd privately among his Friends, who had a respect for him.

Dr. *Phil Stephens*, M.D. A very serious good Man. He was reckon'd a great Herbalist; and joyn'd with Mr. *William Brown* in Publishing *Catalogus Horti Botanici Oxoniensis*, Printed at *Oxon*. 8vo. 1658.

Mr. *Richard Whiteway*, M.A. Fellow of *Exeter-College*. An accomplish'd Scholar, and of uncommon Piety.

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When the *Bartholomew* Act had Ejected him, he retir'd into *Devon* his Native Countrey, and was taken in by Sir *John Maynard* for his Domestick Chaplain, and dy'd in his Family of the Small Pox, some few weeks after,

Richard Inglet, M.A. and Fellow of *Exeter-College*. Born near *Chidley* in *Devon*. When outed of his Fellowship, he apply'd himself to the study of Physick, and Practic'd it in *Plimouth* with good Success. He broke a Vein as he was riding to visit a Patient in the Countrey, which occasion'd his Death. In his Sickness, he was at first under trouble of Mind: But by frequent Conference with a Pious Minister, it pleas'd God to recover him to a full Composure, and he dy'd with good Hope through Grace of Eternal Life.

Neither must I forget that Excellent Person *John Conant* D.D. Rector of *Exeter-College*, who having been one of the Commissioners at the Savoy, left his Place in 1662, and continu'd a Nonconformist Seven Years or thereabouts, and at last conform'd, and be came a Minister in *Northampton*. But his Temper was so like that of his Ejected Brethren, and he preach'd with that Plainness, and that Care to approve himself to the Consciences of all, that both by such as were in the Church, and such as were out of it, he was generally rank'd with the Presbyterians all his Days. He publish'd nothing in his Life-time, but his Sermons have been publish'd since his Death, in 5 Vol. in 8vo.

N.B. I here omit Mr. *Edward Terry*, Fellow of *University-College*, because I mention him in *Middlesex* where the Uniformity Act Ejected him: And Mr. *Humphrey Philips*, tho' he allows here taken notice of in the former Edition, is now omitted, because he is mention'd in *Dorsetshire*, where he was last cast out. Neither have I now taken notice here of Mr. *Hand* of *New-College*, as I did before, because I understand he afterwards Conform'd. And could I have had Intelligence that any others did so, they also had been omitted.

In the University of Cambridge.

Dr. *Anthony Tackney*,* Master of *St. John's College*, and Regius Professor of Divinity. He was the Son of Mr. *Tuckney*, Minister of *Kirton* 3 Miles from *Boston* in *Lincolnshire*: He was born in *Sept.* 1659. and bred in *Emmanuel-College* in this University. When he had taken the Degree of Master of Arts, he for a while left the College, and became Household Chaplain to the then Earl of *Lincoln*. But being afterwards chosen Fellow of his College, he return'd thither again, and continu'd there till after his commencing Batchelor in Divinity. In this time he was a most diligent and conscientious Tutor; having many for his Pupils, who afterwards prov'd eminently useful both in Church and State; among others *Henry Marquiss of Dorchester*, and his Brother Mr. *William Pierrepont* that great Statesman; and they retain'd a great Honour for him to his Dying-day. He left the University upon the invitation of the People of *Boston* in his Native Countrey, upon whose Solicitation he became Assistant there to the noted Mr. *John Cotton* with whom he continu'd in that Relation till he went into *New-England*. After Mr. *Cotton's* removal, he became Vicar of *Boston*, held on his Ministry there all the time of a sore Plague, with which it pleas'd God to visit the Town; and met with some disturbance from the Spiritual Courts.

At length, *An.* 1643, he was call'd up to *London* by the Parliament to sit in the Assembly of Divines at Westminster, he and Mr. *Coleman* being chosen Members of that Assembly, for the County of *Lincoln*: And it being then a Dangerous time in the Country, by reason of the heat of the War, he took his whole Family with him to *London*, and never return'd more to inhabit in *Boston*; tho' at the Desire of the People, he kept the Title to the Vicaridge till 1660, when King Charles the Second came in, and then he resign'd it, and Dr. *How* succeeded him. But in that time he receiv'd none of

* He publish'd himself some small Pieces: As *Death Disarm'd: Or, The Grave swallow'd up in Victory, at the Funeral of Dr. Hill.* 1654. *Balm of Gilead for the Wounds of England applyd in a Sermon,* 1654. *A good Day well improv'd, in 5 Sermons,* 1656. *And after his Death were publish'd Forty Sermons* of his upon several Occasions, 4to. 1676. *And his Prelectiones Theoloicæ; containiug all his Theological Lectures and Exercises, while he continu'd in his Publick Employment in the University.* 4to. 1679.

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the Profits of the Vicridge. In the *Assembly* he was much esteem'd and valu'd. After some time of his being at *London*, he was settl'd Minister of *Michael-Quern*, at the upper end of Cheapside, where he continu'd till 1648: Only after he was made Master of *Emanuel-College* (which was *An.* 1645,) he spent some Months in a Year at *Cambridge*. But in the Year 1648 he remov'd with his Family thither, and was that Year Vice-Chancellor. In 1653 Dr. *Thomas Hill* dying, Dr. *Arrowsmith* was chosen Master of *Trinity-College* in his stead; and thereupon Dr. *Tuckney* was chosen in his room to *St. John's*, and was himself succeeded by Dr. *Dillingham* at *Emanuel's*. Upon the Death of Dr. *Arrowsmith*, he was chosen *Regius Professor* in his room. It was said of him that he shew'd more Courage in opposing Orders sent by the higher Powers in those times, than any of the Heads of the University; nay more than all of them. He was one of very great Humility; and yet few, if any, ever kept up their Authority more than he did in the University when Vice-Chancellor, and in the College he was Master of; to which many Gentlemen and Ministers sent their Sons, meerly for his sake, and upon his account. After the Restauration of King *Charles* the Second, he was one of the Commissioners at the *Savoy*, and was out of hope of any Accommodation when he saw how things went there. Before the time for the Conferences was expir'd he receiv'd a Royal Letter, sign'd by Secretary *Nicolas*, dated *Jan.* 1. which gave him a *Supersede*a from his Publick Employment, promising him an 100*l.* *per. An.* during Life, to be paid by his Successor. The Letter ran thus,

C. R.

WHEREAS We are credibly inform'd that Dr. Anthony Tuckney Master of *St. John's* College, and one of the Professors of Divinity in our University of *Cambridge* is well stricken in Years, and by Reason of his and some infirmities of Body, may not hereafter be so well able to undergo the Burden of those two Places, We, out of our Princely Care, both of that our University, and the said Dr. Tuckney, do judge it meet that he the said Dr. Tuckney before the end of this Instant June, do recede from the aforesaid Mastership, and Professors place, with

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the Rectory of Summersham annexed thereunto by the Grace and favour of our Royal Grandfather: Which signification of Our said Pleasure if the said Dr. Tuckney shall submit unto, We shall be so well pleas'd with that his Submission, that we shall Graciously accept thereof, and will be ready to remember it for his Good, upon any just occasion. And further, taking into our Princely Consideration, the great Pains and Diligence of the said Doctor, in the discharge of the said Professors Place, without that Benefit which should have been receiv'd by him from the said Rectory of Summersham (which during the late unhappy and rapacious Times, was unjustly detained from him) upon that his Submission, Our Will and pleasure is, and We do hereby Order, that whatsoever Persons, during the Natural Life of the said Dr. Tuckney, shall, after his Cession, be Elected or promoted to the said professors Place, shall, before their respective Admissions thereunto, give sufficient Assurance in Law to the said Dr. Tuckney, for the Yearly Payment of an 100l. out of the Rectory of Summersham, to the said Dr. Tuckney, (for the Reward of his former pains) by even and equal Portions, at four usual Feasts of the Year; i.e. a the Nativity of; our Lord and Saviour, at the Annunciation of the Blessed Virgin, the Birth of St. John Baptist, and the Feast of Michael the Archangel, during the continuance of the said Professors, and the natural Life of the said Dr. Tuckney, any Grant or Statute to the contrary notwithstanding.

Given at our Court *By His Majesty's Command,*
at Whitehall, Jan. 1.
 1661.

Edw. Nicolas.

This was accompanied with a Letter from the Earl of Manchester to the Doctor, a true Copy whereof here follows.

SIR,

YOU will find by this inclosed what the King's Pleasure is, add how acceptable it will be to him, that you make a speedy quitting of your Mastership of St. John's College and the Place of *Regius Professor*. It is not out of any dislike of your Person

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or distrust of your Ability, but for those Reasons which are express'd in his own Letters. One of them I send you, that you may keep it for your Security; the other is deliver'd to the Vice-Chancellor, to be kept in the Registry of the University. And I doubt not but His Majesty will take care, that the Conditions be performed. The Profits of both Places you are to enjoy till Midsummer next, and your stay there with some convenient Rooms is allow'd you till *Sturbridge-Fair*; a conveniency being allotted for Dr. *Gunning's* use: And I hope you will find all Civilities from him. I shall upon all occasions improve my Interest for your advantage, with the Reality of,

Whitehall, Jan. 3. Your assured Friend to
1661. serve you

E. Manchester.

“Sir it is expected that in regard of the Straitness of time, you do upon the Receipt, hereof, make your Cession of both Places.

The Good Doctor thought it would be to no purpose to contend with the Court in that Juncture, and that it would not be long that he could keep his Places as things were then manag'd; and therefore upon the Receipt of these Letters he resign'd them both: And had the Annuity which was promis'd him punctually paid him for several Years, by Dr. *Gunning*, who succeeded him. leaving the University, he retir'd with his family to *London*, and liv'd in *St. Mary-Axe*, and there continu'd till the Plague in 1665, Preaching sometimes in his own House, and occasionally in the Families of Several Friends. In the time of the Sickness he liv'd at *Colwick-Hall* near *Nottingham*. There he was not long after troubled and confin'd, but it was in the House of *Francis Pierrepoint Esq*; where he was treated very civilly, and within a few Months discharg'd. After the coming out of the 5 Mile Act, he remov'd to *Oundle* in *Northamptonshire*, thence to *Warmington* in the same County, and after the fire of *London* in 1666 (in which

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his Library was burnt) he remov'd to *Stockerson* in *Leicestershire*; and thence to *Tottenham* near *London*, from whence in 1669 he remov'd to *Spittle-yard*, where he continu'd till the time of his Death, which was in February, 1669/70, in the 71 Year of his Age; and he was buried in the Church of *St. Andrew Undershaft*. And hath left behind him the Character of a *Eminently Pious and Learnd Man, a true Friend, an indefatigable Student, a Candid Disputant, and an Ernest Promoter of Truth and Godliness.*

Mr. *Joseph Hill*, B.D. He was born in *October* 1625, at *Bromley* near *Leeds* in *Yorkshire*. His Father Mr. *Joseph Hill*, being Preacher in one of the Chappels of Ease belonging to that large Parish. His Father dy'd when he was about 7 Years old, and he thereby escap'd the Hands of some, who resolving to trouble him for not wearing the Surplice, and other Acts of Nonconformity, had procur'd him to be cited to appear in the Court of the Archbishop of *York*: for he dy'd a few Hours before the Summons came. The Son gave early proofs of his being one of good Parts, by the Progress he made in School Learning: But tho' he was fit for the University before, the Troubles that began at that time, prevented his being sent to *Cambridge* till he was 18 Years old, when he was admitted into *St. John's College*. This was in 1644. Such was his Capacity, and such his Diligence, and so far did he recommend himself, and recover the time that he had lost, that he took his first Degree sooner than was usual. And being chosen Fellow of *Magdalen College*, he took the Degree of M.A. in, 1649. The number of his Pupils during his stay here, was a clear Evidence of the great Esteem Persons out of the *College* had for him: And his being promot'd to the Office of Proctor in the Year 1659, when there was another Fellow of that *College* 2 or 3 Years his Senior, was a sufficient Proof of the good Opinion the *College* had of him. And his Conduct in that Office, for the suppressing all open Immoralities, shew'd that they were no mistaken who advanc'd him to that Honour. In 1660, he kept the Batchelor of Divinity's Act at a Publick Commencement: And having declar'd his Judgment against Conformity,

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they of the *College* cut his Name out of their Books in kindness to him that he might avoid Trouble; and he retiring to *London*, Preach'd for a little while at *Alhallows Berking*. In 1663, he cross'd the Seas, And having seen several Countries, and wearied himself with Travelling, he rested at *Leyden* in which University he spent 2 or 3 Years. In 1667, he was call'd to be Pastor of the *English Church* at *Middleburgh* in *Zealand*, where he continu'd till 1673, when his too late publishing his *Defence of the Zealanders Choice*, occasion'd the Governors of that Province, to oblige him to leave that place. Whereupon he came to *England*, and waiting on King *Charles* the II. he as a Reward for writing that Book, not only gave him a *Sine Cure* worth above 80*l. per Annum*, but also off'r'd him Bishoprick if he would Conform. But being altogether dissatisfied with the Terms of Conformity, he readily accepted of a Call to the *English Church* in *Rotterdam* An. 1678. In which Post he continu'd to the Day of his Death, which was *Nov. 5. 1707. Ætat. 83.*

He was an acceptable and profitable Preacher, even his first entering the Ministry. He had been so very diligent at his first coming to the University, that when upon his being chosen Fellow of *Magdalen's*, he was solemnly set a part to the Work of the Ministry, it plainly appear'd by his publick Performances that he had laid in a considerable Stock of useful Learning. And he had as good a way of using it. For few if any had a more plain and intelligible way of Preaching: And he was peculiarly happy in a very satisfactory, and yet a very short opening of his Text, and was always very orderly and methodical in handling his Subject. And as his Sermons were very well contriv'd to profit and edify his Hearers, so they that were most intimate with him, could plainly see in him when out of the Pulpit, a no less tender Concern for Souls than when he was in it. The unprofitableness of any of his People, under the Means of Grace was his most sensible Grief; and the unsuitableness of the Lives of any of his Hearers to their Profession, was what he, did often bewail and mourn over. He was so addicted to Study, that in the latter Years of his Life, when Decays and Infirmities of Age did not divert, him from his Book. Nay even when his Memory was so impair'd,

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that he could retain very little of what he read, he spent a great many Hours every Day in Reading. And in his Library (which contain'd a, great number, and a great variety of very valuable Books) there were a great many of all sorts and sizes, in which he had written (as his way was) *Josephus Mill perlegit*: And in some of them there was *bis*; and in some *ter*. Reading was so much his Delight, that when his Fits of the *Gout* confin'd him to his Bed, he would not be thereby wholly diverted from it.

Besides his Sermon in *the Morning Exercise at Cripplegate*, upon *Moderation*; he has Printed a Dissertation on *the Antiquities of Temples*; proving that there were none, before the *Tabernacle*. 1696. And another of *Artificial Churches*, proving that there were none, in the first Centuries. 1698. Also a Sermon concerning hidden Death, at *Rotterdam*. 1685. He also publish'd a neat Edition of *Schrievelius's Greek Lexicon*.

Mr. *William Moses*, M.A. Master of *Pembroke-Hall*. He afterwards was call'd to be Serjeant at Law.

Mr. *William Dell*, M.A. Master of *Caius-College*. A very unsettled Man.

Mr. *John Sadler*, Master of *Magdalen-College*. A general Scholar, and an accomplish'd Gentleman: afterwards to Town-Clerk of *London*.

John Bond, L.L.D. Master of *Trinity-Hall*.

Mr. *John Fido*, Fellow of *Trinity-College*.

Mr. *Thomas More*, M. A. Fellow of *Magdalen-College*.

He was an excellent Philosopher, and therefore was chosen by the Proctor, Mr. *Linnet* of *Trinity-College*, to be Moderator in the Batchelors Act. And being like (his Uncle Mr. *Andrew Marvel*) a witty Man, was chosen to be *Tripes*. His temper was sedate, his carriage modest and sober, and his Principles very moderate. For the main thing that he stuck at, was the Declaration in the *Athanasian Creed*: Saying that he could not in Conscience doom all those to Hell, who were there damn'd.

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Mr. *James Illingworth*, B.D. Fellow of *Emanuel*- College. An excellent Scholar, and eminent Divine.

Mr. *George Duncombe*, M.A. Fellow of *King's*.

Mr. *John Reyner*, of *Emanuel*. Son to Mr. *Reyner* of *Lincoln*. A Man of considerable Learning, singular Modesty and eminent Piety. After he was cast out of his Fellowship in 1662. he turned from the Ministry to the practise of Physick. He was well qualified for Educating Young Men in *Academical Learning*; which after much pressing, he was prevail'd with to undertake: But had not been long engag'd in it, before that (to the great loss of the Publick) he was taken off by an untimely Death at *Nottingham*: But whosoever will take the Pains (I might rather say Pleasure,) to read his Preface to his Father's *Defence of Human Learning*; and a Chapter in that Book, about the Usefulness of the *Arabick* Tongue for the understanding the Scriptures; (which Chapter was of his drawing up:) together with his Discourse about the Nature and Counterfeits of Grace, that is prefix'd to a Posthumous Treatise of his Father's about *the Being and Well-being of a Christian*, will have such a Specimen of his Sprightliness and Abilities, as will lead him to apprehend that great things might have been justly expected from him, had it pleas'd GOD to have lent him longer to the World.

Mr. *Robert Brinsley*, M.A. He was also of *Emanuel-College*. After his being Ejected there, he took his Degrees in Physick at *Leyden*, and pratis'd at *Yarmouth*, where his Father had been many Years Minister.

Mr. *Edward Hulse*, M.A. of the same; since an Eminent Physician in the City of *London*.

Mr. *John Wood*, M.A. Fellow of *Magdalen-College*. He was a *Charter-House* Scholar, and reckon'd as great a Critick in the *Greek* and *Latin* Tongues, as any in the University. He was of long standing, and a close Student, but excessively modest, timorous, and diffident of his own Abilities: One of the most helpless shiftless Men in the World. After his Ejection he

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liv'd upon the kindness and charity of his Friends. Mr. *Henry*, in his Life gives this Account of him: *That he was a Learned Man, but wanted the Faculty of Communicating: One that feared GOD, and walked in his Integrity to the last: Had no certain Dwelling-place on Earth, but I trust (saith he) hath one in Heav'n.* He dy'd Sept. 19, 1692, at *Mitton* in *Shropshire*.

Mr. *Butler* from *Magdalen-College*.

Mr. *Alexander Green*, M.A. Fellow of *Pembroke-Hall*, An Holy but Melancholy Person.

Mr. *Henry Lampson*, M.A. Fellow of *Pembroke-Hall*. He was Son and Heir of a Religious Gentleman Mr. *William Sampson* of *South Leverton* in *Nottinghamshire*; and Nephew to those two Eminent Linguists Mr. *John* and Mr. *Samuel Vicars*, the joynt Authors of the *Decapla* on the Psalms; and Son-in-Law of Dr. *Obadiah Grew* of *Coventry*. He was Pupil to the Learned Mr. *William Moses*, then Fellow and afterwards Master of *Pembroke-Hall*, under whom his Proficiency was such that it preferred him when he was Sophister, to be the Moderator of his Year. As soon as he was of sufficient Standing he was chosen Fellow of the same Hall: And some time after had one of the best Livings that was in the gift of his College, viz. that of *Framlingham* in *Suffolk* bestow'd upon him. Here he was when he publish'd that Correct Edition of the Learned *Theses* of Mr. *Thomas Parker*, entit. *Methodus Divinæ Gratiae*, &c. A Golden Book with a Golden Epistle of his own Prefix'd to it: Both of them having a great deal of Weight in a little room. While he continu'd here, he made several Visits to *Coventry*, where he often Preach'd for the Doctor, his Father-in-Law, with great Acceptation, as well as among his own People, In both which Places his Name is as a precious Oyntment, and his Memory had in Honour to this Day, Upon the Restauration of King *Charles*, being oblig'd to leave his People; and not being satisfy'd to Conform, he apply'd himself to the Study of Physick; the rather because he had never been ordain'd. He Travell'd into *France*, and visited several Universities famous for Medicine abroad; stay'd first at *Padua*, and then at

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Leyden, for some time. In the latter of which he became well acquainted with that Eminent Person the Lord Chief-Justice *St. John*, who bore a singular Respect to him as long as he liv'd. Having taken his Degree, he return'd home, and settled in the City, where he enter'd himself of the *College of Physicians*, as Honorary Fellow; and Liv'd and Dy'd in good Repute.

Mr. *Francis Holdcraft*, M.A. Fellow of *Clare-Hall*. His Father was a Knight, who liv'd at *West-Ham* near London. He had his Education in this University, where he was *Chamber-fellow* and *Bed-fellow* to Dr. *Tillotson* afterwards Archbishop of *Canterbury* and Pupil to Mr. *David Clarkson*. He was not only turn'd out of his Fellowship, but also out of his Living of *Bassingbourn*, in *Cambridgeshire*. When he was silenc'd by the University Act, he preach'd privately in *Cambridge*, and the parts adjacent: And for so doing he was laid in a jail, in 1663. He was Indicted at the Assizes upon the 35. *Eliz.* He was Sentenc'd to abjure the Realm in 3 Months time, or else to suffer Death as a Felon. The Earl of *Angelsey* represented his Case to King *Charles*, and obtain'd a Reprieve for him. But he continu'd a Prisoner in *Cambridge-Castle* for almost 9 Years. In 1672. he had his Liberty granted him, the King declaring himself against *Saguinary Laws*. He was not sooner releas'd, than he return'd to his Preaching, and was soon seiz'd on again and Imprison'd. A like Indictment with the former being intended, a *Certiorari* was procured for him on the account of a Debt, which brought him up to the Fleet. There he lay for a while; but discharging his Debt, he was at length releas'd. But in this and his former Troubles, he had great experience of the Kindness of his old Friend Dr. *Tillotson*.

Mr. *Wildbore*, M.A. Fellow also of *Clare-Hall*. An unsettled Man.

Mr. *William Green*, M.A. and Fellow of *Katherine-Hall*. After his being Silenc'd, he Preach'd in and about *Cambridge* in private. He was a Grave, and Holy, Learned Man; but of a Melancholy Temper. He

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publish'd 2 Excellent Discourses, on *the Corruption of Nature*, and *Salvation by Faith*: in 1676. 8vo.

Mr. *John Ray*, Fellow of *Trinity*. M.A. He Preach'd Dr. *Hill's* Funeral Sermon in the College Chappel; He afterwards Travel'd with Mr. *Willoughby* and Sir *Philip Skippon* into *Italy*. He was a good Divine and an extraordinary Humanist as appears by his Works.

He Publish'd *Ornthologia* of *Fr. Willoughby* Esq; in Folio. *Lond.* 1676. in which he added the two first Books; and he Dedicated it to the Royal Society, of which he was a Member, and great Ornament.

Historia Plantarum. *Lond.* 1636. 2 Vol. Fol.

Ejusdem Tomus Tertius. 1704.

Catalogus Plantarum circa Cantabrigiam nascentium. 8vo. *Cant.* 1660.

Catalogus Plantarum Angilæ. 8vo 1670, and 1677.

Fasciculus Stirpium Britann. post. edit. Catal. predict. 1683.

Catalogus Stripium in ext. Reg. observat. 1673.

Methodus Plantarum nova cum Tabulis. 1682.

Synopsis Methodica Stirp. Britann. 1690.

Ead. Synops. multis. Stirpibus & obsevat. curiosis passim insirtis; cum Muscorum Methodo &c. 1696.

Epist. ad D. Rivinum de Methodo Plantarum. 1696.

Dissertatio de variis Plantarum Methodis. 1696.

Synops. Method. Animal. Quadrupedum & Serpentine generis. 1693.

Dictionariolum Trilingue. 1672, 1689, 1696.

Francisci Willoughbeii Hist. Piscium cum. Fig. Oxon. Fol. 1686.

Observations Topographical, Moral, and Philological, made in a Journey through several parts of Europe. 8vo. 1673.

A Collection of unusual or Local English Words; with Account of preparing English Mettals. 1674 and 1691.

A Collection of English and other Proverbs. *Camb.* 1678.

A Perswasive to an Holy Life. 1709.

The Wisdom of GOD manifested in the Works of the Creation. In two Parts.

Three Physico Theological Discourses with Practical Inferences. 1693.

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Mr. *Thomas Senior*, B.D. Fellow of *Trinity*, and Lecturer of *Trinity-Church*. He was a *Westminster* Scholar, and a great Critick in the Original Languages both *Hebrew* and *Greek*. He was an admirable Textuary, indefatigably industrious, and an useful Preacher. He liv'd in the latter part of his Life at *Hackney*, with Alderman *Bewley*: and Preach'd a Lecture many Years in the House of Alderman *Ashhurst*, with great acceptation.

He hath Publish'd a Tract, call'd *GOD, the King, and the Church*. 8vo. And hath also a Sermon in the *Supplement to the Morning Exercise* at *Cripplegate*, upon the *Hearing the Word with Profit*.

Mr. *Joseph Oddy*, Fellow of *Trinity*; who was also turn'd out of his Living at *Meldred* in *Cambridgshire*. One of an unsettled Head and Temper. He was long Imprison'd with Mr. *Holdcraft*.

Mr. *Samuel Corbin*, Conduct of the same College. A very Melancholy Man. He Publish'd a little Tract intituled, *A Call from the Living GOD to Unconverted Sinners*.

Mr. *Willoughby West*, M.A. Mr. *Edmund More* Fellow. Mr. *John Hutchinson*, B.A. Mr. *John Davis*, M.A. and Fellow. Mr. *Crossland*. B.A. and Fellow. Mr. *Alcock*, B. A. and Fellow. Mr. *Hayes*, B.A. and Fellow. Mr. *Samuel Ponder*, B.A. Mr. *Thomas Lock*, Scholar. Dr. *John Prat*, M.D. Mr. *William Disney*, M.A. and Fellow. Mr. *John Castle*, Fellow. All of *Trinity*, of all whom I can say no more than that they were Ejected.

Mr. *Robert Ekins*, B.A. Was also of *Trinity*. About a Year after his admission into the College, when he was *Junior* Batchelor, he stood for a Fellowship, by the advice of his Tutor to facilitate his Advancement upon another Ejection, rather than with any hope of Speeding at that time. But just before the next Election that followed, when he was *Senior* Batchelor, King *Charles* being restor'd, Dr. *Fern*, having taken possession of the Mastership, and just'd out Dr. *Wilkins*;

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and some. Old *Seniors* at the same time coming into the *Senate* of the College, they met, and concluded to set up Conformity in the College, and agreed upon the use of the *Liturgy*, and the Daily wearing of the Surplice in the Chappel; and order'd that such as would not comply, should withdraw and abandon the College. Hereupon about 14 Fellows and Scholars withdrew. 'But Mr. *Ekins* not being satisfied that they had in this Case as yet a Power to Eject, forbore going to the Chappel, but still went to Commons as formerly in the Hall. Hereupon they cited him 3 several times, (about 3 Weeks intervening between every Summons) before the Masters and Seniors, and argu'd the Case with him again, and again. They admonish'd him, and told him he should not stay, if he would not Conform. He told them, That if they were satisfied that by their Statutes they could justify the expelling him, and would proceed to do it, he would be gone. He continu'd half a Year after, going to Commons as before; but having no prospect of Peace or Quietness, he at length withdrew. Thus was he depriv'd of the Prospect of a Fellowship; and by the *Uniformity Act* which took place soon after, he was incapacitated for any Living, and tho' he had three offer'd him, could accept none of them, because he durst not comply with Impositions that he thought partly needless and partly sinful. Upon the same Account also he lost the Favour of his own Family, and near Relations, and so continued a Poor Nonconformist. And yet GOD wonderfully provided for him, and he had Comfort in his Ministerial Service, among an Handful of People at *Okeham* in *Rutland*, his allowance from whom could not have supported him and his Family, had not GOD taken care of him by other means.

In a Letter which I receiv'd some time since, without a Name, but which came from *Yorkshire*, among some Mistakes mention'd, which are mended, with Thanks to the Informer, it is asserted that I am mistaken in this Mr. *Ekins* of *Trinity*, The reason given, is because there is one of that Name, and about the same standing now, (or was lately) *Senior* Fellow of College. However here I think I am safe enough,

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having receiv'd the Account that I have now given from Mr. *Ekins*, himself in a Letter. He might therefore very well have spar'd his Reflection upon the Author of the *Abridgment* and his Informer, as to *Historical Verity*. That Author loves *Historical Verity* as much as any Man where he can find it; and has taken no little Pains in search of it, with respect to those who were Ejected or Silenc'd by the *Act of Uniformity*: But is fully convinc'd that all Informers are not alike exact, nor *All* that set up for judges equally Candid: For it is the way of some to lay a mighty Stress upon little things; as the Writer of that Letter did, about *Nun Appleton*, with respect to Mr. *Richard Stretton*; which, yet for his satisfaction is now altered.

Mr. *Wheeler*, M. A. Fellow of *Caius-College*.

Mr. *Jonathan Tuckney*, M.A. and Fellow of *St. John's*, who was Son to Dr. *Anthony Tuckney*. He publish'd a Volume of his Father's Sermons, and wrote a short Preface to his *Prelectione's*, and died in 1693.

Mr. *John Wood*, M.A. Born at *Chesterfield* in *Derbyshire*, and educated here at *St. John's*. He continu'd here 14 Years, and was long a Fellow; and here he was Ejected by the Act of Uniformity. He preach'd afterwards up and down in his Native County in several Churches, reading much of the Common Prayer: But he us'd to say he did not like Subscribing to Conformity. He was a Pious Peaceable Man, And of very moderate Principles. He dy'd at *Norton* in *Derbyshire*, in 1690. He wrote an Exposition on the Assemblies Catechism in *Oct.* and publish'd a Sermon on Reading the Scriptures, which is annex'd to it in, 1675.

Mr. *Fowler*, B.A. Mr. *Windress*, B.A. and Mr. *Mathum*, Fellows: and Mr. *Alden* Scholar; all of *St. John's*.

Mr. *Day*, Scholar of *Emanuel-College*.

Mr. *Abraham Clifford*, B.D. Fellow of *Pembroke-Hall*. He had been Proctor of the University. He was Ejected

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also at *Quendon* in *Essex*. He study'd Physick, and took his Degree at *Leyden*, and was Licens'd Practitioner in the City of *London*. He publish'd a Tract call'd *Methodus Evangelica*; or, *The Gospel Method of God's saving Sinners by Jesus Christ*, 8vo, 1676. to which there is a Preface prefix'd by Dr. *Manton*, and Mr. *Baxter*.

Mr. *Chapman*; M.A. Fellow of *Corpus-Christi-College*.

Mr. *Robert Whitaker*, Born in *Lancashire*, was admitted into *Magdalen-College* in 1656, under Mr. *Hill*, and took the Degree of B.A. in 1661. He settled in *Hampshire* at *Fordingbridge*, where God bless'd his Ministry to the good of many Souls.

N.B. Of those menton'd in this University in the former Edition, I have here omitted Mr. *Cromwel* of *Middleton-College*, because he is mention'd afterwards as Ejected at *Claworth* in *Nottinghamshire*: And Mr. *Hayworth* Fellow of *St. John's*; because he is taken notice of in *Hertfordshire*: And Mr. *Grandorge* of *St. John's*, because it is more proper to speak of him in *Essex*, where he was Ejected. I have also here left out some, whose Names were mention'd before, because I understand they afterwards fell in with the Establish'd Church: As Mr. *Barker* of *Katherine-Hall*, who Conform'd as Rector of *Danby* in *Yorkshire*; Mr. *Broadgate* of *St. Johns*; who Conform'd and went to *Smyrna*; Mr. *Edmund Hough*, of *Jesus-College*, who Conform'd and dy'd Vicar of *Halifax* in *Yorkshire*.

In the County of BEDFORD.

Houghton Conquest: Mr. *Sam. Fairclough* of *Ketton* in *Suffolk*. He was Fellow of *Caius College* in *Cambridge*. He was a good Scholar, an excellent Preacher, and one of an admirable Temper. He dy'd *December* the 31. 1691. His Funeral Sermon was Preach'd by a Worthy conforming Clergyman, Mr. *Parkhurst* of *Yoxford* in *Suffolk*. Who gives him this Character: *He was a*

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*Man of no common Qualifications, eminent in Parts, in Learning, and in Piety not of the Laodicean Temper, nor of the Sardinian Complexion, but strictly Holy, and having Zeal for God and Religion. Great in Wisdom, of much Moderation, abounding in Charity, Lover of God and Men, full of Faith, and of the Holy Ghost. One that had a clear Head, and a warm Heart, who understood and liv'd the Gospel; a Pattern of Goodness, a Blessing to his Acquaintance, and an Ornament to his Family. And in his Sickness, he was exemplary in Patience, and fill'd with Peace. He was Preacher of Righteousness; a clear, judicious, fervent Preacher. And in this Province he shin'd very openly, while Laws permitted him; and when that protection fail'd, this light was unhappily obscur'd from Publick View. Very unhappily, for (says he) it had been alone worth an Act of Comprehension, to have included this one so valuable a Man. Let them look to it then, who have had an hand, either in casting or keeping out of the National Establishment, Men of such a Stamp and Character. This Parsonage of *Houghton-Conquest* is valu'd at 240l. per Annum, but I am inform'd it has been let for near 300.*

*Deane: Mr. Rohert Parrot. He had 2. Strings to his Bow; but neither of them was very strong. He practis'd Physick and profess'd Divinity. He attempted first to settle at *Kettering* upon the Physick-Line and then at *Nottingham*: But the breaking out of the Plague by the coming of some Londoners in 1666 prevented the one and many inconveniences the other. Then he had an opportunity of Preaching in *Huntingdonshire* for one; Mr. *Rede* in a Publick Church, not far from *Bugden*, just under Bishop *Laney's* eye, who let him alone for 3 years, till Mr. *Rede* died. Then he came to *London* and *Hackney*, where he got some General Employ while it was safe. At last he went to *Maidstone* in *Kent*, where he us'd both his Faculties, Preaching twice, and seeping a Lecture besides. And there he dy'd some Years since, aged about Fourscore. He hath somewhat in Print, relating to *England's* present Duty.*

*WOBURN: Mr. William Blagrove. He was of great Esteem with the Family of the Earl of *Bedford*, his Neighbour to which Family from its first rising to be*

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Noble, it has been natural to have such Men as he was in Reputation, protecting them from Ecclesiastical Storms and Tempests, and favouring them in their Ministry. He was a well accomplish'd Scholar and Divine, and Mighty in the Word and Prayer both. He was seldom seen without a smiling Countenance. He dy'd at *Hackney*, near London.

Cranfield: Mr. *Wheeler*. His Parsonage was one of the best in the County; and yet he Cheerfully quitted it for the Peace of his Conscience, and his Memory is precious even to this day.

Partenhal: Mr. *John Donne*. After he was Ejected, he had a Particular Congregation in his Parish.

Arlesey: Mr. *Ashhurst*. His Case was particular. He could not comply with the new impositions in the Act of Uniformity; and therefore would have quitted his Living; but was rather advised to continue in it, and did so, without Molestation. He was old, and his Vicaridge small, even below a Competency, and he had been Episcopally Ordain'd. Judge *Brown* was his Patron, Parishioner, and great Friend. The whole Parish was well affected for his worthy Behaviour amongst them, and intirely under the influence of the Judge and another Gentleman, who also was his great Friend. And so, tho' he was legally Silenc'd, he continu'd in his Church a Nonconformist. He read part of the Morning and Evening Service; *viz.* the Confession, Scripture-Hymns, and Creed, and some of the Collects. He was a considerable Scholar, and an hard Student to take last: Greatly esteem'd and lov'd by all sober Persons, who knew him, for his extraordinary Piety, Humility, Meekness, and Self-denial and Integrity. His Contempt of the World, and Contentedness with a very small Income, much below his Worth, were very Remarkable. He took for his small Tithes just what his Parishioners were pleas'd to give him. He much bewail'd the great Degeneracy of the Age. He liv'd to be very Old. Mr. *Read* of *Henlow*, his near Neighbour and old intimate Friend, preach'd his Funeral Sermon, and gave a large Encomium of him which he well deserv'd.

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Milton: Mr. Hind. After his Ejection he went into, Suffolk and, was entertain'd in the House of Mr. *John Gourdon*, as long as either he or his Wife liv'd, which was for 20 Years. He went afterwards to: *Monk's-Ely*; and when the Liberty came out, had a Congregation at *Hadleigh*, where he liv'd in mean Circumstances, and very Melancholy.

Rokkesden: Mr. Mabison. He was a Grave and Pious Person, well fitted for the Work of the Ministry, in which he was Successful.

Charington: Mr. Millington.

Thempford: Mr. Rolt. The Living he was cast out of had been Sequestred, and he resign'd to Mr. *Hughes* the former Incumbent, but continu'd a Nonconformist all his days. After his removal from *Thempford* he liv'd at *Graffam*. He had an Estate of about 60*l. per. An.* For some time he preach'd publicly in a Church near *Bugden*, and was conniv'd at by Bishop *Laney*, (then *Bishop of Lincoln*, and under Discontent; and that it was generally thought because he had not a beter Bishoprick) having been Episcopally Ordain'd and reading a little of the *Liturgy*. He was a Man of a good Presence, and great Prudence, and much a gentle man. His Company and Converse was very delightful for he was very Free and Communicative. He dy'd about 1677.

Mr. *Willows* was also Ejected in this, County, and Mr. *Milburn*, but I can't learn at what Places. As for Mr. *Milburn* he was Brother to another Nonconformist in *Warwickshire*, and Uncle to Mr. *Luke Milburn* that is so Warm and Zealous a Presbyterian, of the Church of *England*. He was a very Honest and Laborious Man, but in great Straits. He Conform'd in part, and yet so little, (as far as I can understand) that he ought to be rank'd with the Nonconformists.

And here I think it proper to add Mr. *John Thornton*; Household Chaplain to the late First Duke of *Bedford*. Tho' he loft no Preferment by the Act of Uniformity,

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yet he was kept out of Preferment by it, and liv'd and dy'd a Nonconformist. He was Chaplain to the Earl (afterwards Duke) of *Bedford*, some Years before the Restauration of King *Charles* the Second, and continu'd in that Station during the good Old Duke's Life; and for some time after he liv'd with the Lady *Rachel Russel*: But having out-liv'd his sight, he at length retired, and liv'd privately with a Friend. He was Tutor to the young Duke of *Bedford*, who succeeded his Grandfather in his Honour and Estate, and read *Mathematacks* to the Noble Lord his Father, who dy'd a Martyr for the Liberty of his Countrey, and took great care in Educating him and his two Sisters, in Piety and Useful Knowledge. His constant course in the Duke's Chapel, both Morning and Evening, was to begin with a short Prayer, concluding it with the Lord's Prayer. Then he read a Psalm or two, and a Chapter, and concluded with a Prayer about half an hour's Length. He was much respected in the whole Family. He was an excellent Scholar, a great Mathematician, well furnish'd with Polite Learning, of an admirable Temper, and chearful in Company. And his Life was Unblamable and Exemplary.

Dr. *Fowler* of *Norhil*, was not satisfy'd with Conformity at the first, but afterwards Conform'd, and was Bishop, of *Gloucester*.

I here omit Mr. *Dell* of *Yeldon*, because he was mention'd before in the University of *Cambridge*. He was a peculiar Man and challeng'd for three Contradictions in his Life. 1. For being professedly against *Pædobaptism*, and yet he had his own Children baptiz'd. 2. For Preaching against Universities, when yet he held the Headship of a College. 3. For being against Tithes, and yet taking 200*l. per. Annum* at his Living in *Yeldon*. But it was not for these things, but his Nonconformity, that he was Ejected and Silenc'd.

In the County of BERKS.

NEWBURY: Mr. *Benjamin Woodbridge*, M.A. A great Man every way. He had a worthy Minister for his Father; and for his Grandfather on the Mothers

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side the famous Mr. *Robert Parker*; who wrote those celebrated Books *De signo Crucis de descensu Chrifit ad infetos; &. de Politeia Ecclesiasticà*. He was bred up in *Magdalen-Hall* in *Oxon*. From thence he went into *New-England*, and was the first Graduate of the College there; the lasting Glory, as well a the first Fruits of that Academy, as Bishop *Usher* was of that of *Dublin*. Returning thence, he succeeded Dr. *Twiss* at *Newberry*, where he had a mighty Reputation as a Scholar, a Preacher, a Casuist, and a Christian. By his excellent Instruction and wise Conduct he reduc'd the whole Town to a Sobriety of Opinion in Matters of Religion, and an Unity in Worship; whereas they had before been over-run with strange Opinions, and divided into many Parties. He Preach'd three times every Week, and expounded an Hour every Morning for several Years, and his Success was very great and remarkable. Before he left them there was scarce a Family in the Town, where there was not repeating, Praying, Reading, and Singing of Psalms in it. After King *Charles's* Return, he was made one of his Chaplains in Ordinary, and Preach'd once before him, while he bore that Character. He was one of the Commissioners at the *Savoy*, and very desirous of an Accomodation, and much concern'd to find the Endeavours for it so fruitless. He was offer'd a Canonry of *Windsor*, if he would have Conform'd but refus'd it. He continu'd Preaching privately at *Newberry* after he was Silenc'd; and upon King *Charles's* Indulgence in 1671, more Publickly. He suffer'd many ways for his Non-conformity, and yet was generally Respected by Men that had any Thing of Temper, or were judges of true and real Worth. He dy'd at *Inglefield* in *Berks*, Nov. 1. 1684. After he had been Minister in that Town in Publick and Private, near Forty Years. He was an universally Accomplish'd Person. One of clear and strong Reason, and of an exact and Profound Judgment. His Learning was very considerable, and he was a charming Preacher, having a most commanding Voice and Air. His Temper was staid and chearful; and his Behaviour very Genteel and Obliging. He was a Man of great Generosity, and of an exemplary Moderation: One addicted to no Faction, but of a Catholick Spirit.

* *He hath only Three Things Extant*. A Sermon of Justification. A large Defence of that Sermon against Mr. *Eyres*, 4to. 1656. A Book that deserves the Perusal of all such as would see the Point of Justification nervously and exactly handled. And, Church Members sett in Joint; against *Lay-Preachers*, 4to. 1656.

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Spirit. In short, so eminent was his Usefulness, as to cast no small Reflection on those who had a Hand in silencing and confining him.

Mr. *Henry Backaller* who was Assistant to Mr. *Woodbridge* was also Ejected with him.

I may here also mention Mr. *John Woodbridge*, who having been bred in *Oxon.* went afterwards over to *New-England*, with his Uncle Mr. *Thomas Parker*, who was the Son of the Famous Mr. *Robert Parker*. Returning into *England* in 1647, he was Chaplain to the Commissioners who Treated with the King at the *Isle of Wight*. He Statedly exercis'd his Ministry, first at *Andover* in *Hampshire*, and afterwards at *Burford St. Martins* in *Wiltshire*. From the last of these Places he was Ejected soon after the King's Return; and was afterwards also cast out of the School at *Newberry*, by the *Bartholomew Act*.^{*} Whereupon in 1663, he returned again with his Family into *New-England*, where he continu'd his Ministry many Years, till at last Differences with a narrow Spirited People about Church Discipline, caus'd him rather to choose Silence for the future. He was in the latter part of his Life a Justice of Peace. He had 3 Sons, and 2 Sons-in-Law that were Ministers; he liv'd to see 4 Grandsons also advancing in their Preparatory Studies in order to it. He was noted for a wonderful compos'd and Patient Spirit; and a great Command of his Passions. He dy'd *March 17. 1695. Ætat. 82.*

^{*} See Mr. Cotton Mather's *Hist. of New-England Book. 3. chap. 5.*

READING: Mr. *Christopher Fowler*,^{*} M.A. Born at *Marlborough* about the Year 1610, and bred up in *Oxford*, where he was for some time a Preacher after

^{*} *His Works are* *Dæmonium Meridianum: A Relation of the Proceedings if the Commissioners of Berks, against John Pordage, late Rector of Bradfield in Berks, 4to 1655. Dæmnium Meridianum: The 2d Part. Against the Calumnies of the Adherents of the said John Pordage, 4to. 1656. A Sober Answer to an Angry Epistle of Tho. Smith the Quaker of Bristol, 4to, 1656. He hath also several Sermons Extant. One in the Supplement to the Morning Exercise at Cripplegate, on 2 Pet. 1. 8. And another in the Morning Exercise against Popery, on 1 Thess. 5. 27. Proving that the Scriptures ought to be read by the Common people.*

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his first Entrance into the Ministry. Remov'd thence to *Woodhey* near *Dunnington-castle* in *Berks*. Some time after, he was Minister of *St. Margaret Lothbury* in *London*: Whence he remov'd to *Reading*, where he was Vicar of *St. Maries*, ad at length Fellow of *Eaton College* near *Windsor*. Upon King *Charles's* return he lost his Fellowship of *Eaton*, and in 61 was Ejected from *Reading*: And afterwards he retir'd to *London*, and continu'd the Exercise of his Ministry, in Private. He Dy'd in *Southwark* January 1678. His Funeral Sermon was Preach'd by Mr. *Cooper*, who, gives him the Character, *of an able, holy, faithful, indefatigable Servant of Christ; who approv'd himself such by painful Studies by patient Sufferings, by continual Prayer and Preaching. He was quick in Apprehension, solid in his Notions, clear in his Conceptions, sound in the Faith, strong and demonstrative in Arguing, mighty in Convincing, and zealous for the Truth against all Errors. He had a singular Gift in Chronology, not for curious Speculation or Ostentation, but as a Key and Measure to know the Signs of the Times, and the fulfilling of Prophecies relating to the Kingdom of Christ and Antichrist; the Exaltation of the one, and the Ruin of the other; wherein he was not rash or peremptory, but sober, walking by Line and Rule, &c.*

Hendreth: Mr. *James Baron*,* B.D. A Native of *Plymouth*, Educated at *Excester College* in *Oxon*. A Man of good Learning. He was Divinity Reader of *Magdalen-College*. After King *Charles's* Restauration he retir'd to *London*, and liv'd a Nonconformist, at *Bunhill*. He was one of the Publishers of the Works of Dr. *Goodwin*: And Dy'd *Ann. 1683*.

* *He hath not Publish'd any Thing of his own besides a little Thing, Entit. Questiones Theologicae in Usum Coll. Magd. Oxon. 1657.*

OCKINGHAM: Mr. *Rowland Stedmen*,† M.A. Born in *Shropshire*, and Educated at *Oxon*. First Minister of *Hanwell* in *Middlesex*, where he continu'd, till 1660, when he remov'd to *Ockingham*, where Two Years after he was Ejected for Nonconformity. After

† *He hath Publish'd the Mystical Union of Believers with Christ, 8vo. 1668. Sober Singularity: Or an Antidote against Infection by the Example of Multitude. 8vo. 1668.*

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he was Silenc'd, he was Chaplain to *Philip* Lord *Wharton*; with whom he Dy'd, *Sept.* 14. 1673.

Eashamsted: Mr. *John Brice*.

BURLEY: Mr. *Dan. Reyner*. He was the Son of Mr. *Reyner* of *Eggham*, he liv'd wholly upon the Charity of his Friends.

CHOLSEY: Mr. *Richard Comyns*. He was Episcopally Ordain'd. After his Ejectment he was Pastor to a Congregation at *Wallingford*, in which he officiated to the time of his Death. He had many Children, and knew what Poverty meant, and yet appear'd a Stranger to discontent or uneasiness. His Funeral Sermon was Preach'd by Mr. *Jeremy Smith*.

WALLINGFORD: Mr. *Pinkney*, and Mr. *Ireland*, Mr. *Pinkney*, was very Famous in *Magdalen-College Oxon*, for his genteel Learning, and sweet Temper. And Mr. *Ireland*, became afterwards School-Master at *Reading*.

HUNGERFORD: Mr. *John Clark*. A Grave, Serious, and Zealous Preacher; of a solid Understanding, peaceable Spirit, and blameless Life. A Sworn Enemy both to errour and profaneness. Dearly belov'd among his People. I have a Letter of Mr; *Cheesman's* in which there is this Expression concerning him. *His loss says he, was bitterly Lamented: So that if the Lawn Sleeves of all the Bishops in England were cut into Handkerchiefs, they would scarce have been sufficient to have wip'd away the Tears that were shed at his Farwell Sermon.*

BRAY: Mr. *Thomas Woodward*.

BRADFIELD: Mr. *John Smith*. This was a sequestration; and Mr. *Smith* went afterwards into *Ireland*.

Stamford Dingley: Mr. *Samuel Smith*. Vide *Hereford*; for this is the same Person as was cast out there.

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Little *Witnham*: Mr. *Edward West*. He was of *Christ-Church Oxon*. A Man of great Natural Wit and Parts, and good Learning; full of holy Zeal and fervour, and an excellent useful Preacher. He built a Meeting-House in *Rope-makers' Alley* in Moor-fields in *London*, and Preach'd there many Years. He hath a Sermon in the Supplement to the *Morning Exercise* at *Cripplegate*, on the *Government of the Tongue*. And another in that against *Popey*, or the *Doctrine of Purgatory*. He dy'd *Jan. 30. 1675*. In the 41st Year of his Age. His Funeral Sermon was Preach'd by Mr. *Cole*. After his Death was publish'd His *Legacy*; being a valuable Discourse on the *Perfect Man*, in 8vo. Grounded on *Psal. 37. 37*.

West Isley: Mr. *John Barnes*, who came afterwards to *London*. He was a Practicall Zealous Preacher.

Inken: Mr. *William Gough*.—He was Eldest Son of Mr. *Edward Gough*, Rector of *Chivrel Magna* in the County of *Wilts*, who notwithstanding he was a Royalist, being a Sober and Religious Man was continu'd in his Living, which was of considerable Value, both in the Parliament times, and under *Oliver's* Protectorship. This Son of his having gone through his School Learning, was sent to *Oxford*, and design'd for *Christ-Church*: But the disturb'd State of things there forc'd him to *Cambridge*, where he was of *Queens-College*, and Cotemporary with Mr. *Vines*: but I am at a loss as to his Degrees. After his removal from the University he kept a School, and preach'd for some time in *Warminster* in *Wilts*, and thence came to this Place, where his Benefice was worth 180*l. per Annum*. Here he continued till 61. And tho' his Father then kept in the Establish'd Church, yet he chose rather to leave his place, than act against his own Light and Conscience. He was not upon his Ejectment expos'd to such Straits and Hardships as some others of his Brethren met with, but he had what afforded him a tolerable Subsistence of his own. He continu'd in the place where he had been Minister, and where he was well belov'd, till the *Corporation Act*; upon which he remov'd to a Village call'd *Earl-Stoke*, between *Warminster*

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and the *Devizes* in *Wilts*. Here he liv'd till about two Years before his Death, and carry'd it with that Prudence, that he was generally esteem'd both by the Gentry and Clergy in the Neighbourhood. He went to his Parish Church when he did not Preach himself: But in the Afternoon when there was nothing but reading the Prayers in the Publick, he Preach'd in his own House. He exercis'd his Ministry also abroad; in private Houses and in the Fields too; and never refus'd when he was invited, and seldom escap'd for a Week together; and yet was never taken up. He was so courageous as not to be easily daunted; and yet so Courteous, and of so Gentleman-like a Behaviour, that he was generally respected.

Upon King *James's* Liberty, he was employ'd by the Ministers of the Country, to present their Address of Thanks to the King at the *Bath*: But could not by any persuasions be brought to approve of the Design then on foot, to take off the *Penal Laws*, and *Test*, and Preach'd with great freedom and boldness against *Popery*, which not a little added to his general Reputation. Besides his having a Turn in the Weekly Lecture at *Sarum*, and some other Places, he was Pastor to a Church at *Brook*, and to another at the *Devizes*; which was at that time a tolerable kind of Plurality; When Ministers were not to be found to supply all Vacancies. He afterwards succeeded Mr. *Pemberton* at *Marlborough*, where he died in the 67th Year of his Age. He left the World in a Frame that was remarkably calm and compos'd. He understood worldly Affairs so well, that his Advice was much sought in matters of difficulty. He was naturally warm in his temper, but Prudent; one of great Integrity, and Moderate in his Principles. He bred up two of his Sons Scholars and sent both of them to the University of *Oxon*. He was a very acceptable and useful Preacher; and had a considerable mixture of the Judicious with the Affectionate part. After his Decease, 4 Sermons of his were Publish'd in a small Volume. They were Preach'd on special Occasions. The first on *Mat. 5. 46, 47*. Preach'd to the People of *Marlborough*, upon occasion of their differences. The Second on 1 *Thess. 5. 12, 13* Preac'd at an Association. The Third on *Isa. 8. 20*. On a Publick Fast Day. And the Last at the Ordination

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of Mr. *Turton*; in preaching which, he fell sick of the Distemper of which he died. He had also sent a Sermon to the Press in King *Charles* the II^{ds}. time, on *Psal.* 7. 13. against Persecutors: But while it was Printing, and part of it wrought off, *Curtice* the Printer in whose hands it was, was seiz'd, and his Stock dispers'd and scatter'd, so that it could never be heard of more.

Thatcham: Mr. *Thomas Voisy*. He was born at *Newton Abbot* in *Devon*: He was a very fervent, lively, moving Preacher, and of marvellous fulness and accuracy in Prayer. His boldness in reprovng Sin cost him, dear. A neighbouring Gentleman, thinking himself affronted made him feel his resentment. He was apprehended for the *North Country Plot*, and committed to *Reading Jail* for High Treason. Being orderd to prepare for his Tryal at *Reading Assizes*, four of his Country Men of *Newton Abbot* at his request appear'd to testify, that in stead of Plotting in the *North*, he had been Preaching the Gospel of Peace in the *West*. The News of their coming hindred his Enemies from bringing on their Tryal. The Witnesses against him were overheard in the Court, discoursing of the several Sums of Money they had receiv'd, for the good Service they were to have done. From *Reading* he was remov'd to *Windsor Castle*. After 15 months Imprisonment, Sir *Thomas* (afterwards Lord) *Clifford*, whose fellow Collegiate Mr. *Voisy* had been, accidentally hearing of his hard Case at the Secretaries Office, procur'd his Release. Being at Liberty, he return'd to his Native Country, Preaching as he had oportunity: His excessive Labours at *Plymouth*, threw him into a Feaver of which he died, in 1668.

Hamsted Marshal: Mr. *Rawlins*. He was of a serious composed Spirit, discreet and reserv'd in his Converse, and yet obliging. An indefatigable Student; being old in Hours, tho' young in Years. It was hard to determine whether his Gifts or Graces did most excell.

Great Shelford: Mr. *Simon Barret*. A Man of Candid and Ingenuous Temper; modest and judicious. He was a Man much of Mr. *Baxter's* judgment in the

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point of justification. No Ecclesiastical Injunction was more offensive to him than that of the Use of the Cross in Baptism. His Parsonage was worth at least Eight Score Pounds *per Annum*, and yet he chearfully parted with it, to keep the peace of his Conscience.

Bucklebury: Mr. Smallwood.

Eastgarston: Mr. Thomas Cheesman, M.A. No sooner did he step into this World than he trod upon the Thorns of a very sharp Affliction, being depriv'd of his Eye-sight by the Small-Pox before he was four Years Old. He was bread in the School at *Tunbridge*, and went thence to *Pembroke College Oxon*; where he continu'd till he was Master of Arts, and had among others Mr. *Timothy Hall* (whom *K. James* made a Bishop) and Mr. *George Tross* for his Pupils. When he was ejected by the Act, he came up to *London* and Preach'd frequently in the Church here, and was never apprehended. He afterwards return'd into the Country, and Preach'd in his own House at *Market-Isley*, to such as would venture to hear him: And he continu'd it, till a Writ *de Excommunicato capiendo* came out against him; by Virtue of which he was a Prisoner in *Reading* for 15 Weeks, but he was Releas'd by an Order of King and Council procur'd for him by some Friends in *London*. After King *Charles's* Indulgence he Preach'd openly; and held the Exercile of his Ministry to a good Old Age. He was a good Scholar and useful Preacher.

Mr. *Richard Avery* of this County, (I cannot Learn where he was Ejected) rode about from place to place Preaching in Perilous times wherever he could have Opportunity; And he had much Comfort upon his Deathbed

Of those who were at first Ejected in this County, I before could hear of no more that Conform'd afterwards than Four *viz.* Mr. *Samuel Reyner* of *Sunning* Mr. *William Hughes* of *Hinton*; Mr. *William Lee* of *Wantage*; and Mr. *John Francis* of *East-Isley*. But of those whom I mention'd before, as *Nonconformists*, I have now wav'd Mr. *John Bateman* of *Shenfield*, Mr. *Hutchins* of *Boxford* or *Benford*, and Mr. *Robert Twiss* of *Burcot*, who I understand also Conform'd;

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I have Also here left our Dr. *Pordage*; Mr. *Smith* (before of *Horeford*) being the Person Ejected a *Stamford Dingley*. I have also omitted Mr. *Baker* of *Chisselton*, and Mr. *Wyer* as belonging to Wiltshire, and Mr. *Noah Webb* of *Chevely*, as belonging to *Hampshire*.

In the County of BUCKS.

Great *KYMBELS*: Mr. *George Swinnock*,* M.A. Born at *Maidstone* in *Kent*, and Educated in Cambridge, He remov'd thence to *Oxford*, where he was chosen Fellow of *Balliol-College*, After his Ordination, he was first Vicar of *Rickmansworth* in *Hertfordshire*, and afterwards of Great *Kymbel*, where he was Ejected for Nonconformity in 1662. Upon his Ejection, he became Chaplain to *Richard Hampden* of Great *Hampden*, Esq; but upon the coming forth of the Indulgence in 71, he remov'd to his Native Town of *Maidstone*, where he became Pastor to a considerable Congregation. He Dy'd, *Nov. 10. 1673*. He was a Man of good Abilities. A serious, warm, practical, Useful Preacher.

* *He hath Printed*; The Door of Salvation open'd by the Key of Regeneration, 8vo. 1660. The Christian Man's Calling; or a Treatise of making Religion Ones Business, 4to. 1661. The Christian Man's Calling in 4to. 3 Vol. First Part in 1662. Second Part, 1663. Third Part in 1665. Heaven and Hell Epitomiz'd, &c. 4to. 1663. The Beauty of Magistrates. 4to. 1665. A Treatise of the incomparableness of GOD in his Being, Attributes, Works, and Word. 8vo. 1672. The Sinners last Sentence to Eternal Punishment, 8vo. &c.

Chalfont St. Giles: Mr. *Tho. Valentine*, B.D. A very Popular and taking Preacher. He was Suspended by Sir *John Lamb* Dean of the Arches, for not reading *the Book of Sports*. He was afterwards one of the Assembly of Divines. He hath some Sermons Extant, Preach'd before the Long Parliament.

Langley Marsh: Mr. *Nathanael Vincent*, M.A. The Son of a Pious Minister, Mr. *John Vincent*. He was of such pregnant Parts, as to be admitted in the University of *Oxford* at Eleven, and go out Master of Arts, about Eighteen Years of Age. He Preach'd

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publicly, as a Ledturer at *Pulborow* in *Sussex* before Twenty, and at the Age of Twenty-one was Ordain'd, and siz'd as Rector of *Langley-Marsh*. * After his Ejectment, and a few Years spent in a Private Family, he came to the City of *London*, the Year after the Fire, and exercis'd his Ministry in a numerous Congregation in *Southwark*. He was try'd at *Surrey* Assizes or Sessions (I know not which) in the Year 1682, upon 25 *Eliz.* and cast; and thereupon was to have been banish'd: after a tedious Imprisonment, he was at length releas'd. He dy'd, *An.* 1697. His Funeral Sermon was preach'd by Mr. *Nath. Taylor*. He was a *serious, humble, godly Man, of sober Principles, and great zeal and Diligence.*

* *He hath publish'd divers Tracts.* The Conversion of a Sinner and the Day of Grace. Heaven or Hell upon Earth: Or, a Discourse concerning Conscience. The Conversion of the Soul, The true Touchstone, shewing both Grace and Nature. A Covert from the Storm. Worthy Walking. Of Christian Love. The Spirit of Prayer. A Short Catechism. The good of Affliction. The Cure of Distractions in attending upon God; The Love of the World Cur'd. Funeral Sermons for Mr. *Cawton*, Mr. *James Janeway*, Mr. *Richard Lawrence*, Mr. *G. Baker*, and Mrs. *Martha Thompson*. And *Three Sermons at the Morning Exercises. One in that against Popery, against Publick Prayer in an unknown Tongue. Another in the Continuation of the Practical Morning Exercise; of Growth in the Knowledge, Estimation, and making use of Christ. And a Third in the Fourth Volume of the Morning Exercise; of the imitation of Christ.*

Grendon: Mr. *Samuel Clark*, * M.A. Son of Mr. *Samuel Clark* of *Bennet Fink*. He was Educated in *Cambridge*, and for some time Fellow of *Pembroke* College, but lost his Fellowship in *Oliver's* Time for refusing to take the *Engagement*. Afterwards, he and his whole Family were considerable Loosers by their Nonconformity: For the Loss of Mr. *Sam. Clark* of *Bennet Fink*, of his Son Mr. *Samuel Clark* of *Grendon*, and his other

* *His works are,* Annotations on the Holy Bible, with Parallel scriptures, *Fol.* A Survey of the Bible, or Analytical Account of it by Chapter and Verse, *4to.* A Brief Concordance of the Holy Bible, *12o.* An Abridgment of the Historical Part of Scripture, *12o.* The Divine Authority of the Holy Scriptures Asserted, *8vo.* A Treatise of Scandal: Discussing these Three Questions, *First*, Whether Things Indifferent become Necessary, when commanded by Authority? *Secondly*, Whether Things Scandalous being enjoined, may lawfully be done *Thirdly*, How far forth we are bound in Conscience to obey Human Laws, &c. An Ordination Sermon, on *Acts* 13. 2, 3, *4to.* Scripture Justification Open'd and Explain'd.

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Son, Mr. *John Clark*, upon their quitting their Livings' amounts together, to 600*l. per Ann.* Some time after his Ejection he settled, at *Wiccomb* in the same County of *Bucks.* There he serv'd God in Patience an great Self-denial, with peaceable Prudence in an Evil Day unweariedly seeking the furtherance of his Kingdom, when it was made by many very perilous to do it. He dyd, *Feb. 24. 1700/1 Ætat. 75.* His Funeral Sermon was Preach'd by Mr. *Sam. Cox of Eling.*

I cannot forbear here: adding a particular Account of the Bible which he publish'd which is not by some valu'd as it deserves. He first form'd the Design in his younger Years in the University and made it the Work of his most retir'd leisure, and solemn Thoughts. It ripen'd with Years and Experience, and was the Result of great Reading and Consideration, both of the best Practical Writers, and the most Celebrated Criticks. 'Tis a Work of great Exactness and Judgment; commonly fixes on the true Sense of the Place; diligently observes the Connection of things; freely represents the Principal Matters that occur; and contains the fullest account of Parallel Places, of any other. Extant.

He was so happy in this Performance, as to obtain the concurring Testimony of two Great and Excellent Men who were thought to have different Sentiments of some Points of Religion; *viz. Dr. Owen,* and Mr. *Baxter,* in their respective Epistles before the 4*to.* Edition of the New Testament. The Words of the former are Remarkable: *But this I must say, that to the best of my Understanding, he has made his Choice of the Especial Sense which he gives of the Word, in all Places with great Diligence and Judgment: and 'tis evident, that in the whole, he has so Carefully and Constantly attended to the Analogy of Faith, that the reader may safely Trust to him, without fear of being led into the Snare of any Error, or unfound Opinion.* The Words of the Latter are these; *And I especially commend it as Orthodox, in explaining these Texts which meddle with Justification, remission of Sin; with Faith and Works, and such great and Practical Points of Doctrine; so that the Reader need not fear the corrupting his Understanding by any secret Insinuation of Errors, or dangerous Mixture of private and unfound Opinions.* Since both of them herein freely epress'd their proper Sentiments,

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'tis scarce conceivable how there could be any very important Difference remaining between them. But be it as it will as to that; this was in a manner the *Work of Mr. Clark's Life*, and bears the lively Signatures of his exact Learning, singular Piety, and indefatigable Industry; and has been valu'd by good judges of different Sentiments and Persuasions, considering the Brevity of the Parts and Intireness of the whole, as the best single Book upon the Bible in the World.

He was a man of very considerable Learnhg; a good Critick, especially in the Scriptures; a great Textuary, an excellent Preacher; a great Enemy of Superstition and Biggotry, yet zealous for unaffected Piety, and extensive Charity: He was one of great Moderation, both in his Principles and Temper. He liv'd usefully, and in much Esteem. He dy'd comfortably, and in his last Hours had great Peace and Serenity.

BEACONSFIELD: Mr. Hugh Butler. A solid Divine, and very grave Person.

Little Marlow: Mr. Hierom Gregory.

Burnham: Mr. Benjamin Perkins. A very practical and valuable Preacher.

Farnham-Royal: Mr. Thomas Gardener. A peat Divine, and general Scholar. This was a Sequestraton.

Cheyneys: Mr. Benjamin Agas: He wrote an handsome Sheet in Vindication of Nonconformity.

Waddesdon: Mr. Robert Bennet. There are at this Piac 3 distinct Rectories belonging to one Church, to all which, Mr. *Bennet* had the Title. But one of them had been bestow'd by the Patron, the Lord *Wharton*, upon Mr. *John Ellis*, (known in *Cambridge* by the Name of *Ellis junior*) who scrupled to take the Title upon him, and only preach'd every other Lord's-Day, in his Turn. Mr. *Bennet* perform'd all the other Duties of Baptizing, Visiting, &c. and yet freely let Mr. *Ellis* enjoy half the Profits. Bur after the King's Return Mr. *Ellis*, conform'd, and got the King's Title to all the three Portions; Mr. *Bennet* not at all contending, as not being inclin'd to conform. After some time, Mr. *Bennet* remov'd to

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Ailsbury, and preach'd there privately for some Years. And from thence he remov'd to *Abingdon*, where he dy'd *April 6. 1687.*

Drayton: Mr. *Fleetwood.*

Aston-Clinton: Mr. *Gerrard*; and Mr. *John Marriot.*

Mr. *Marriot* was a plain painful Preacher. He was indicted with some others at the Sessions, for coming within 5 Miles of a Corporation; and was fin'd 20*l.* He dy'd at *Aston*, *May 11, 1672.*

St. Leonards: Mr. *George Swinho.* He afterwards settled at *Princes Risborough*, where he had a private Congregation, and held on his Work till Age disabled him.

NEWPORT-PAGNEL: Mr. *John Gibbs.* He was Ejected some Months before the *Bartholomew Act*, for refusing to admit the whole Parish to the Lord's-Table.

AILSBURY: Mr. *John Luff.* Being in a Sequestred Living, he was turn'd out immediately upon the Restauration, and the old Incumbent (who liv'd there) had Possession again: But he being very old preach'd but Seldom; and Mr. *Luff* afterwards supply'd the Place for some time: But at length remov'd to *Southwark.* He was a Man of considerable Abilities a ready Elocution, and a very good Scholar.

Dunton: Mr. *Samuel Rolls*: Well known about *London.*

Hampden: Mr. *John Saunders*, M.A. Born in *Exeter*, of which City his Father had been Mayor. He was of *Exeter-College* in *Oxon*, whither he went at the end of the Civil Wars. He was promoted to a Fellowship there, solely for his great Merits in 1652. He had a penetrating Genius, was an accute Philosopher, a great Admirer of *Plato*, a very subtle Disputant, a hard Student, and withal a Man of singular Piety. He was much belov'd by the Rector Dr. *Conant.* As soon as he proceeded M.A. he was made Professor of *Grammar*, and the next Year of *Rhetoric* also to the University;

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and acquired a great Reputation by discharging both those Offices: And he was a famous Tutor in the College. *Ann.* 1657. he was presented to this Rectory by *John Hampden Esq;* and he continu'd in it 'till *Bartholomew-day*. After his being Silenc'd he liv'd privately, but dy'd within the compass of a Year.

Dinton: Mr. *Shirley*.

Great *MARLOW:* Mr. *Paul Sutton*. He was Lecturer there.

Hucket: Mr. *John Wilson*. After he was turn'd out, he was Chaplain to Sir *Thomas Lee*, and Sir *Richard Ingoldsby*, and then betook himself to the Practise of Physick.

COLEBOOK: Mr. *Robert Hall*.

WYCOMB: Mr. *George Townes*.

Taplow: Mr. *Edwards*.

Humbledon: Mr. *Henry Gooden*. This was a Sequestration.

Winehendon: Mr. *Thomas Gilbert*, B.D. of *St. Edmund's-Hall* in *Oxford*. He had been before turn'd out of *Ed&mand* in *Shropshire*. He was an ancient Divine; at excellent Scholar, of extraordinary Acuteness, and Conciseness of Style, and a most Scholastical Head. He had all the Schoolmen at his Fingers-ends; and which is a little unusual, took a great Delight in Poetry, and was a good *Latin* Poet himself. He spent the latter part of his time in a Private Life in *oxford*, where to the last he met with much respect from Dr. *Hall* Bishop of *Bristol*, Dr. *Bathurst*, Dr. *Jane*, and others, who were fit Judges of his real Worth. He dy'd in 1694, about the Age of Eighty.

* I know not that he hath any thing in Print, besides a small *Latin Tract* about the possibility of Pardon, without satisfaction: In answer to Dr. *Owen's* *Diatribē de Divinā Justitiā*; and a Brief *English Discourse*, on the Guilt and Pardon of Sin, and Prayer for that Pardon, 8vo. 1695; together with some Occasional *Latin Poems*, which are far from being despicable: One of them gives an account of the Revolution in 1688.

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Resbury: Mr. *William Reeves*, B.A. He was of *Pembroke-Colledge* in *Oxon*. After his Ejection he preach'd no where Statedly, but here and there Occasionally; and pretty much at *Abingdon*. He was once much Troubled on occasion of a Charge of Treasonable Words, sworn upon him in a Sermon he preach'd on *Psal. 2. 1*. But upon a Tryal he was Acquitted. He dyd, *An. 1683*.

Cholesbury. Mr. *William Dyer*.

EATON-College: Provost, Mr. *Nicolas Lockyer*; of whom before in the City of *London*.

Mr. *John Batchelor*: Vice-Provost. The Fellows were, *Thomas Goodwin*, D.D. of whom in the University of *Oxford*.

Mr. *John Bunkley*; Mr. *Richard Penwarden*.

Mr. *John Oxenbridge*, M.A. He was born in *Northhamponshire*, and educated partly in *Oxon*, and partly in *Cambridge*. Upon his being Ejected here, he retir'd to *Berwick upon Tweed*, where he held on his Ministry, till he was Silenc'd by the Fatal *Bartholomew Act*. After which, he went to the *West-Indies*, and settled first at *Syrenham*, and afterwards in *New-England*, where he dy'd at *Boston*, in 1674. See Mr. *Cotton Mather's* History of *New-England*. Book III. p. 221.

* *He hath written*, A double Watchword: Or the Duty of Watching, and Watching to Duty; both Echo'd from *Rev. 16. 5.* and *Jer. 50. 4, 5.* 1661, 8vo. A Proposition of Propagating the Gospel by Christian Colonies, in the Continent of *Guianai*; being *Gleanings of larger Discourse, the Manuscript whereof is preserv'd in New-England*. A Sermon at the Aniversary Election of Governor, &c. in *New-England*. And a Sermon about Seasonable seeking God.

Mr. *Paul Hobson*, Chaplain of the College.

They were Ejected here, presently, after King *Charles's* Restauration.

N.B. I have omitted Mr. *Stratford* of *Merrimore*, because I understand he Conform'd; and should have

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done the same by any others, of whom I could have obtain'd like Intelligence.

I have also omitted Mr. *Appleby* of *Hawridge* or *Chesham*, because he is mention'd as Ejected at *Saperton* in *Gloucestershire*; to which County, as far as I can perceive, he most properly belongs: And Mr. *John Biscoe*, who tho' he was of *Abingdon* in this County, yet was Ejected in *Southwark*, where he is mention'd.

In the County of CAMBRIDGE.

WIVLINGHAM: Mr. *Nathanael Bradshaw*, B.D. Son of Mr. *Thomas Bradshaw* of *Bradshaw* in *Lancashire*. Born at *Kedington-Hall* in *Suffolk*, *May* 29. 1619. Dedicated to the Ministry by his Parents from his Birth. Educated at *Felstel* School in *Essex*, under Mr. *Wharton*; and early admitted into *Trinity-College* in *Cambridge*, of which he was afterwards one of the Senior Fellows. He was for some Years very averse to the Work of the Ministry, till God visited him with the Small Pox, and under that Affliction inclin'd his Heart to undertake it. He was a *Boanerges*; well adapted to the People of *Wivlingham*, whom he found very Profane and Ignorant, but in a little time God was graciously pleas'd to give him numerous Seals to his Ministry among them; and he left many good People, and a living of between 3 and 400*l. per Annum*, for the Ease and Safety of his Conscience, *Aug.* 24. 62.

Some Years after he continu'd to Preach in his own and other Families. Then the Providence of God gave him the Liberty of a Pulpit in a small Village, which he us'd with so much Prudence and Moderation, that he was conniv'd at for about Five Years. When that was deny'd him, he Preah'd at *Childerly*; and after that in *London*. But as soon as the Act for Toleration came forth; he return'd to his Old People of *Wivlingham*, and preach'd amongst them to the last Sabbath of his Life: And desir'd no more of them than to pay for his Diet from Saturday Night till Monday Morning, and his Horse-hire from *St. Ives*, which was 5 Miles distant, where he liv'd with Mrs. *Mason*, his Wife's Daughter. He was eminent in Personal Holiness. A strict observer of the Sabbath: And a Laborious Catechist

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in his Family; to whom he constantly expounded the Scripture Morning and Evening. In the latter Part of his Life, he did his MASTER's Work in great Pain: And by a Scorbutick Dropsie ended his Pilgrimage, at *St Ives* in *Huntingdonshire*, Oct. 16. 1690. in the 71st Year of his Age. He was a very Considerable Man, of a Generous Temper, and undaunted Courage.

Swaffham Pryor: Mr. *Jonathan Jephcot*. Who was Born at *Ansty* Four Miles from *Coventry*, and bred up in the Free-School in that City, whither he went every Morning when a Child; and was there so early, that his Master for some Years took it for granted he Boarded in the Town. His Parents were Mean and Low, and Liv'd in a small Farm; were desirous to Educate him for the Ministry, but could contribute little to it. He however vigorously pursu'd his Learning, and 17 Years of Age, was an excellent School Scholar, and a Young Man of extraordinary Sobriety, Seriousness and Industry. He entred himself in the University of *Oxford*, and then taught a School in the Country for a Year, (being recommended by his Master) and when it was expir'd he went to reside at *Oxford*, and maintain'd himself by the Money his School had brought him in together with what his Father could allow him: And when it was gone, he went and taught School for more: And thus he held on for some Years. Notwithstanding these Difficulties, he by his Diligence made considerable Improvements, and was Thought competently qualify'd for the Ministry, by all that knew him. His Friends were very earnest for his fixing at *Shilton*, the next Parish to *Ansty*, the Living was about 10*l.* a Year; there was a Vicar in it whom the People were weary of; and as a Testimony of it, they were ready, to give him a Years Profits, if keeping still the title, he would yield to Mr. *Jephcot's* supplying his Place. Upon his Agreeing, Mr. *Jephcot*, applies himself to the Bishop of the Diocess, Bishop *Morton*, (who was counted very severe in examining Candidates) who examin'd him himself, and while he rejected several, readily ordain'd him first a *Deacon*, and afterwards *Presbyter*. Upon this he fix'd at *Shilton*,

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Preaching constantly on the Lord's Day, and often on Holidays, besides Occasional Sermons: And he went every Day Two Miles to reach School, and all brought him in but 20*l.* a Year. This Course he continu'd for a few Years; but upon the Death of the Minister of the Neighbouring Parish of *Buckinton*, (which was a better Living) the Inhabitants were mighty desirous of having Mr. *Jephcot* in his room. The Living being in the King's Gift, the People by joint Consent accommodated Mr. *Jephcot* with Two Horses, and a Man to attend upon him in Journey to *London*, in Order to his getting the Presentation; they drew up a Writing expressing their hearty Consent to his fixing amongst them as their Minister, and sent a Letter to Sir *Christopher Yelveton* (who had an Estate in the Town) begging him to use his Interest in the Lord Keeper, in order to the Accomplishment of their Desires. Mr. *Jephcot* to gratify the Peoples earnest Desire, undertook a journey to *London*, and apply'd himself to the Lord Keeper, on whom he was forc'd to wait for Seven Weeks together, and at last was disappointed; for he gave *Buckinton* to one Mr. *Eldred*, to whom he had before given the Promise of some such Living when it fell Vacant: But that Mr. *Jephcot* might not wholly lose his Labour, he gave him the Presentation of *St. Mary's* in *Swaffam* in *Cambridgeshire*. When he came to the People there, he found them uneasy because of his being an utter Stranger to them; but after no long Trial of him they were extremely pleas'd and thankful that they were so well provided for. He preach'd twice on the Lord's-Day, catechiz'd in the Afternoon, according to the Canon, and repeated at Night. When the *Book of Sports* came out, he (as I am inform'd) read it according to Order, and then preach'd for the sanctifying the Day. There were Two Parishes in this Town. When he had been there some time, the Minister of the other Parish dy'd, and left his Widow in Debt: Mr. *Jephcot*: was Assistant to her all way possible, and did her much Service, but could not keep her from dying of Grief. He that succeeded in the other Parish was Ejected, as Scandalous in the Time of the Long Parliament, and Mr. *Jephcot* (who was Marry'd for some time before) having a growing Family, was not able to live upon

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his Income in his own Parish, (which was but *30l. per. Annum*) and thereupon apprehending that both Parishes join'd together might make a competent Maintenance for him that could obtain them, he remov'd to a Free-School in *Thurlow* in *Suffolk*, offer'd him by Sir *William Soams*, intending to resign his Vicaridge in *Swaffham*, to any Worthy Man that could get the other, whom the People approv'd of. Having thus determin'd, he continu'd Preaching to them for half a Year, tho' he liv'd Eight Miles off. In the mean time, the People being exceeding desirous of his Continuance with them, made such an Interest, as that they got the other Vicaridge, united to his; (they are since united by Act of Parliament) and an Augmentation too, which if it had been paid, would have amounted in all to nigh upon *100l.* a Year: And they gave him an unanimous Call. Upon this he return'd to them, gave himself wholly to the Work of the Ministry, in which he took extraordinary Pains, both in Preaching, Repeating, Catechising, and Visiting. Neither were his Labours without Success: He was a means of Converting many, was an Instrument of much Good to several in the Family of *Roger Rant*, Esq; and useful to all the serious People of those Parts: and yet he had a sore Fatigue, thro' the Carnality and Bitterness of some, and the Giddiness of several others. He was troubled with some People that pretended to Visions and Revelations. There was one Woman in the Neighbourhood, who took upon her to foretel that the Day of Judgment would be within so many Months, on such a Day; and an honest Minister (whose Heart was better than his Head) who from thence was call'd *Doomsday Sedgwick*, was seduc'd by her; and as it fell out many were very much affrighted. For the Evening of the Night that was fix'd being very Clear, there arose on a sudden a terrible Tempest of Thunder and Lightning in the Night following: But the Fear thereby occasion'd was soon over. He was earnestly desirous of contributing to the settling some Christian Discipline in the Church, in order to the promoting Knowledge and Holiness. For the carrying on this Design, he had stated Meetings with the Neighbouring Ministers, in 1656, &c. They agreed upon many Things with joint Consent, which they were to Practise in their several

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Parishes; and promis'd to help one another by mutual Advice in any emergent Difficulties. Finding that many would not be at the Pains of learning the Assemblies Shorter Catechism, they drew up one chat was much Shorter, and Printed it for the Use of the most ignorant in their Parishes. While he continu'd at *Swaffham*, there was an unusual kind of Meteor* appear'd in the Field, in a violent hot Day, an Account of which is here added in his own Words, out of his own Papers, for the Satisfaction of the Curious.

* *Die Jovis, Maii 1646. Horâ 3 anâ, Swaffamæ Prioris, in Comit. Cantabrigiensi.*

Post aliquod Tonitru sine Pluvia, in Nube, Oppido prædicto imminente, apparuerunt duæ Luminæ Eruptiones lucide & oblongæ, quarum altera subinde evanuit, altera vero eodem temporis Articulo in Pyramidalem Fumum Crassum & sububicundum Lineatum cructatur, cujus Figura superne acuta, inferne quatuor Perticæ Crassa.

Vapor emmissus tanto impetu Fundi Seperficiem invasit, ut inde maximo sonitu in resultum rapidissimum retro ageretur, resiliendo autem Fornacis fumigantis istar præ se tulit.

Pyramide in duas Partes divisâ, vapor hâc descendere, illâc ascendere ad ventriculum nubis videbatur, in uno loco haud sistens, nunc citatiore nunc tardiore motu Turbinis instar circumvolitatus, duos Lapides ab Ortu ad Interitum semihorâ transmigravit. In cujus exitu, Tonitru rapidissimum rursus auditur, cujus fulminatione lineâ Perpendiculari terre incussæ Vapor Priori haud multum dissimilis a solo refluit, antequam ad nubem pervenisset prorsus dissipatus. Guttæ Pauculæ toto hoc tempore rarissime descenderunt.

In 1661. the former Incumbent that had been put out, came again into one of the Livings in *Swaffham Prior*, and Mr. *Jephcot* knowing that the other would not be sufficient for the Maintenance of his Family, foreseeing that he should be in danger of having his Conscience straitned by Ecclesiastical Impositions, and finding many in the Place alter'd for the worst, turning with the Tide, and swimming with the Stream, determin'd to remove at the first Opportunity. Soon after, he was recommended by Dr. *Tuckney* to the Free School of *Boston* in *Lincolnshire*, which being offer'd him, he readily accepted; and remov'd thither with his Family. Going to Bishop *Sanderson* for a License, he treated him very respectfully, told him, it was a Pity a Man of his Worth should be confin'd to the Drudgery of a School,

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offer'd him his Choice of Two small Livings which he had then to bestow, worth about 60*l.* a Year a Piece. He thank'd his Lordship, but wav'd Acceptance. His main Reason was, because as Things went at that Time, he apprehended he should quickly be turn'd out of a living; but hop'd he might have been suffer'd to continue in so small a Thing as a School. But when he had been in it about half a Year, and was just settled, he was turn'd out at *Bartholomew Tide*. Many of the chief of the Town were sensible they should have a great Loss in his quitting the School, and were thereupon Incens'd, against him who had occasion'd his being call'd on to Conform. Some of the new Aldermen urg'd him much to Conform and keep the School; but he told them, if *he could Conform, he would not do it to teach Boys*. Many considerable Persons were desirous of his staying there, after he was cast out; but he rather chose to be near his Friends in *Cambridgeshire*, and therefore settled at *Ousden* near Bury in *Suffolk*, being much induc'd to it by the Desire of a very Religious Gentleman Mr. *Mosely*, who dy'd just upon his coming thither. But he had there the Pleasure of the Consecration of Mr. *Meadows*, the Ejected Minister of the Place. Here it was his constant Practise to go to Church both Morning and Afternoon on Lord's Days, and also to the Sacrament; and he was commonly one of the first in the Church, tho' he liv'd at a Mile Distance from it: But withal, he kept up a Weekly Lecture, among a small Company of honest well-meaning people. In the latter Part of his Life he kept Boarders whom he train'd up in Learning and Piety.

He much Employ'd himself in Writing Letters to several Persons upon a Spiritual Account for the good of their Souls: And indeed his whole Heart seem'd set upon the promoting the Work of Grace in himself and others. In him it began early, under his Mother's Instruction, when he was but about 5 or 6 Years Old: So that he had the Happiness (which Mr. *Dod* was us'd to say he would Envy, if he envy'd any one's Happiness) of turning to GOD betimes.

His Abilities for the Ministry were great, and he was

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was very Laborious and Painful in it. And when he was reduc'd to a more retir'd Life, he reap'd what he had been sowing; having as much of the comfortable Pretence of GOD, and settled Assurance of his Love, as can well be suppos'd attainable in this Life. In a tedious and painful Sickness, he was marvellously supported by the Comforts of GOD's Spirit, even to his Death; which he seem'd to be above the Fear of Composing himself for it, by the most Devout Addresses upwards, and Gracious and Serious Discourses and Exhortations, to those that were about him, as long as his Strength serv'd him to speak. He dy'd in Nov. 1673. *Ætat.* 96.

He was eminent for his unusual Accuracy in the *Hebrew*, *Greek*, and *Latin* Tongues, *Philosophy* and some parts of the *Mathematicks*: And us'd often to practise *Dialling* and *Surveying*, for his Recreation.

In the City of *ELY*; Mr. *William Sedgwick*, call'd *Doomsday Sedgwick*, upon the account I mention'd before. They who knew him well, represent him as a Pious Man, with disorderd Head.

Sutton: Mr. *William Hunt*. One of great Piety, Ministerial Fidelity, and Holiness of Life.

Wentworth: Mr. *William Burchil*. He was bred in *Trinity-College* in *Cambridge*, under Dr. *Hill*. After his Ejectment he liv'd privately at *Wilsford*, a Mile distant; where he had a small Estate of about 12*l. per Annum* and did what good he could, by private Preaching and Expounding the Scriptures in his little House, and Conference with Neighbours. When the Toleration came out, he set up a Meeting at *Sutton*, where he Preach'd twice every Lord's Day, till he was disabled by his last Sickness, tho' had but little Maintenance from his Congregation. He was very amiable for his great Simplicity, Integrity, and Humility. He was a faithful Friend, and his Life was very inoffensive. He liv'd in mean Circumstances, and yet was always contented and chearful.

Little *Swaffham*; Mr *Fort* or *Foot*.

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Crawden: Mr. King.

Chippenham: Mr. Richard Parr. M.A. After his Ejectment, he liv'd in Lord Harry Cromwel's Family.

Abington: Mr. Isaac King.

Owre: Mr. Wilson, who after his Ejectment liv'd in *Cambridge*, and being a good Musician, got a comfortable Subsistence, by instructing the Scholars there, and Young Gentlemen all the Country round, in that noble Art.

East Hatly: Mr. Richard Kennet. B.D. Born in *Kent*, and bred in *Corpus-Christi-College* in *Cambridge*; where he was Fellow many Years and had a treat many Pupils, of whom he took great care. The Learned Dr. Spencer afterwards Master of that College, and Dean of *Ely*, was one of his Pupils, and shew'd great respect to him, and frequently visited him as long as he liv'd; and for his sake was kind to his Poor Widow. Soon after Mr. Kennet was Silenc'd by the *Act of Uniformity* Mr. (afterwards Doctor, and Bishop) *Stillingfleet* assisted him in taking a capacious House at *Sutton* in *Bedfordshire*, where he set up a Private School, keeping a Conformist to teach it. Many Gentlemen, (and some that were no Friends to the Nonconformists) committed their Sons to him. In some time the Schoolmaster left him, and he took the care of the School upon himself, and was conniv'd at the neighbouring Gentry having a great esteem for him: And his Wife's Son had a License and was his Usher. He was excellently qualify'd for this Office. He went to Church both Forenoon and Afternoon on the Lord's Day, and was there with the first. He dy'd of a Fever, and was buried in the *Chancel* at *Sutton*, Jan, 23. 1670. His Funeral Sermon was Preach'd by Worthy Mr. *Stephens* the Minister of the Parish, who gave him his due Character. He was very Moderate in his Principles and Practice, Generous in his Temper and free and communicative in Conversation. His Life was upright, and his End was Peace. During his last Sickness he was very

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print and submissive to the Divine Will, and was confident that his Heavenly Father who had taken care of him all his Life, would not forsake him at the last. He dy'd in low Circumstances, and his Widow was reduc'd to great straits.

Chevely or Stow: Mr. Abraham Wight.

—In the Isle of *Ely*. Mr. *Thomas Gyles*.

WISBICH: Mr. Sheldrake.

Foulmire: Mr. Ezekiah King.

Litlington: Mr. Henry Townley. Dilling: Mr. Edward Negus. And Mr. *Binshul*, he place of whose Ejection I cannot find.

I can hear but of two in this County who afterwards Conform'd; and they were Nr. *John Nye* of *Settingham*, who had the Living of *Quendon* in *Essex*, where he liv'd and dy'd in good Repute; and Mr. *Cole* of *Burwel*.

I have omitted in this County Mr. *Ball* of *Barly*, because he rather belongs to *Hertfordshire*, and Mr. *Holdcroft* of *Bassingbourne*, and Mr. *Oddy* of *Meldred*, because they are mention'd before in the University of *Cambridge*.

In the County Palatine of *CHESTER*.

In the City of *Chester*. St. *Michaels*, Mr. *William Cook*. The great Church: *Thomas Harrison*, D.D. St. *Peters*: Mr. *John Glendall*. St. *Johns*: Mr. *Peter Leigh*. Trinity. Mr. *Thomas Upton*.

Mr. *William Cook* was bred under the Famous Mr. *John Ball*. He was a Man of a most Godly Life, and unwearied Labour. One of the Primitive Stamp; who could go in poor cloathing, live on a little, travel on Foot, Preach and Pray almost all the Week when he had Opportunity; in Season and out of Season; trampling on this World as Dirt, and

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living a mortified laborious Life. He strictly adher'd to his Principles in all the turns of the Times. He was first Minister at *Wroxal* in *Warwickshire*; there he Publish'd two Treatises against the *Anabaptists*. From thence by the Advice of the *London* Ministers he was remov'd to *Ashby* in *Leicestershire*. He was Ejected there for refusing the Engagement; and afterward settled in this City; where he was an useful Minister, till he was outed by the *Act of Uniformity*. After King *Charles* the first was Beheaded, he would often pray, *That God would pull down all usurped Power, and restore the banish'd to their Rights*. He was greatly offended at the *Anabaptists*, *Separatists*, and *Sectaries*, and *Cromwel's* Army for their Disloyalty. And therefore he thought it his Duty to join with Sir *George Booth*, (afterwards Lord *Delamere*) when he made him Attempt to bring in the King, in 1659. He then persuaded the Citizens of *Chester* to deliver their City to him: For which he was brought up Prisoner to *London*, and continu'd long in Confinement in *Lambeth-House*; and had not the times turn'd, he had been try'd for his Life. But all this would not procure his Liberty to Preach the Gospel of Christ, without the Oaths, Subscriptions, Declarations, Re-ordination, and Conformity requir'd: Nay, quickly after his being Silenc'd, he was committed to the Common Jail of *Chester*, for Preaching in his own House, by the Mayor, at the Instigation of the then Bishop *Hall*. He continu'd to the time of his Death in a Pastoral Relation to a Society of many worthy and eminent Christians in that City; tho' during the heat of the *Five Mile Act* he was forc'd to withdraw to *Puddington* in *Wirral*, where (as in *Chester* till King *Charles's* Indulgence) he constantly attended on the Publick Ministry; and he himself Preach'd in the Intervals. He would say sometimes to his Friends, when he was in that Retirement, That he thought what *little Peace and Quietness there was in this World, God's People enjoy'd it in their Corners*. He was very indefatigable in his Ministerial Labours, in which he never sought anyone's Assistance or Help; tho' while he had Liberty he constantly kept a Publick Fast in his Congregation every Month, as he did also a Private Fast in his own Closet and Family every Week. He usually set a-part

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one Afternoon every Week, to visit the Families of his Congregation, and to Catechize their Children and Servants, and Discourse with them Personally about their Souls. His Visits were short and edifying; he manag'd them as one that was a great Husband of his time, and seldom or never parted without Prayer. He was not free to join in the Common-Prayer, and bore his Testimony against Prelacy and the Ceremonies with something of Zeal; but his great Piety, Integrity, Mortification and Charity, recommended him to the Respects even of many that differ'd from him. If any ask'd his Advice in a matter which might draw suffering upon them, he would be very tender, and desire them not to depend upon his judgment: But since it was a matter of suffering, to be fully persuaded in their own Minds. He was a great Scholar, and a hard Student to the last; and was far from entangling himself in the Affairs of this Life, not knowing what he had, save the Bread which he ate. In Worldly Matters he was nor very Conversable; but in Discourse of the things of GOD, none more free and affable, or more ready to do good. He liv'd and dy'd a great Example of strict and close walking with GOD, and a Heavenly Conversation; and his Memory is to this Day precious with many. He finish'd his Course with Joy, *July 1684. Ætat. 73.* When he lay on his Death-Bed, an Aged Friend of his asking him, If he had not Comfort in Reflection upon his Labours in the Work of GOD, he presently reply'd, *I have nothing to Boast of.* Tho' for sometime before he dy'd, such was the hear of the Persecution, that he durst not shew his Face in the City, yet many Considerable Persons were very forward to do him Honour at his Death.

Dr. *Thomas Harrison*, was born at *Kingston upon Hull*, and bred in *New-England*. He was a Celebrated Preacher in the City of *London*, where he succeeded Dr. *Thomas Goodwin* in his gathered Church at *St. Dunstons in the East*, and was extremely follow'd, *Anno 1651*, and 52. I know not upon what occasion he left the City, but am inform'd that before he went for *Dublin*, he liv'd for some time at *Brombro-Hall in Wirral*, and Preach'd there constantly; and afterwards

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went over with *Harry Cromwel*, when he was sent to govern *Ireland* as Lord Lieutenant. He liv'd in his Family with very great Respect, and was for several Years Preacher at *Christ-Church*, in *Dublin* with universal Applause. He continu'd there till the turn of the Times, and then came back into *England*, and fix'd in *Chester* where he was Preacher in the Great Church, and was in no want either of a large or attentive Auditory. Here he was Silenc'd by the Act of Uniformity; and therefore he cross'd the Seas to *Dublin*, where he had before met with unusual Respect, and continu'd the Exercise of his Ministry in Private, having a flourishing Congregation, and many Persons of Quality for his constant Auditors. He was extreamly Popular, and this stirr'd up much Envy. He was a most agreeable Preacher, and had a peculiar way of insinuating himself into the Affections of his Hearers; and yet us'd to write all that he deliver'd, and afterwards took great deal of Pains to impress what he had committed to Writing upon his Mind, that he might in the Pulpit deliver it *Memoriter*. He had also an extraordinary Gift in Prayer; being noted for such a marvellous Fluency, and peculiar Flights of Spiritual Rhetorick, suiting any particular Occasions and Circumstances, as were to the Admiration of all that knew him. He was a compleat Gentleman, much Courted for his Conversation: Free with the meanest, and yet fit Company for the greatest Persons. My Lord *Thomund* (who had no great Respect for Ecclesiasticks of any sort) declar'd his singular value of the Doctor, and would often discover an high Esteem of his Abilities. He often us'd to say, that he had rather hear Dr. *Harrison* say Grace over an Egg, than hear the Bishops Pray and Preach.

He was Congregational in his judgment; and tho' his People were universally of another Stamp, yet he manag'd all Matters with that Discretion, Temper and Moderation, that there never was the least Clashing or Danger of a Faction. When he dy'd, the whole City of *Dublin* seem'd to lament the loss of him, and there was a general Mourning. He had a most decent Honourable Funeral, attended by Persons of all Ranks and Qualities. The Sermon was preach'd by Mr. (now Dr.) *Daniel Williams*, at that time Pastor of another Congregation in that City.

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He left behind him a valuable Library: And among other Manuscripts, a large *Folio*, containing a whole System of Divinity. But I don't know that he hath any thing in Print, besides a Book Entitled, *Topica Sacra, or Spiritual Pleadings*, 8vo.

Mr. *John Glendal* of *St. Peter's* dy'd many Years ago.

Mr. *Peter Leigh* of *St. Johns*, afterwards liv'd a Nonconformist at *Knutsford*.

Mr. *Thomas Upton* of *Trinity*, dy'd long since.

MALPAS: Mr. *George Manwaring*. Born in *Wrenbury* Parish in this County, and supported at the University by Mr. *Cotton* of *Cambermere*, where he had the Reputation of a good Scholar. He was first Chaplain to Sir *Henry Delves*, afterwards Rector of *Baddely* and Chaplain to Sir *Thomas Manwaring*. After the Wars he was remov'd to *Malpas*, whence he was Ejected upon King *Charles's* coming in. His Conversation was Exemplary, especially for Plainness and Integrity; he was eminent for Expounding Scripture. While he was at *Malpas*, he constantly gave all the Milk which his Dairy yielded on the Lord's-Day to the Poor. He dy'd in a good Old Age, *March* 14. 1669/70.

MACCLESFIELD: Mr. *James Bradshaw*, Born in *Darcy Leaver*, of a considerable Family. His father had Three Sons whom he train'd up in *Oxon*, to the Three learned Professions, of Law, Divinity and Physick. This (who was the Second) was the Divine, a Man of incomparable Parts, and had a Body of Divinity in his Head. He was for some time Minister at *Wigan* in *Lancashire*, and liv'd in the Parsonage; but Mr. *Hotham* obtaining it, he was call'd to *Maxfield*, where the Act of Uniformity Silenc'd him. Then he liv'd in his own House of *Darcy Leaver*, and obtain'd Liberty for a while to Preach Publickly at *Haughton* Chappel in *Dean* Parish; and afterwards at *Bradshaw* Chappel, by the Connivance of Mr. *Bradshaw* of *Bradshaw-Hall*, reading some of the Prayers, without ever Subscribing. He dy'd in *May* 1683. *Ætat.* 73. A Man of quick Parts, ready Elocution, solid Learning, a very good Preacher,

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a nimble Disputant, and every way well Accomplish'd for the Ministry.

Thornton of the More: Mr. Samuel Fisher. Sometime of *Withington*, and afterwards of *Shrewsbury*: Turn'd out with Mr. *Blake*, for not taking the Engagement against the King and House of Lords; and was afterwards Rector of *Thornton*, whence he was cast out and Silenc'd. He was an ancient Divine, an able Preacher, and of a Godly Life. He liv'd many Years at *Bromicham*, and dy'd there.

Norbury: Mr. John Jollie, Brother to Mr. *Thomas Jollie of Altham in Lancashire*. Bred up in *Trinity-College near Dublin in Ireland*; Assistant for a while to Mr. *Angier of Denton*. Going to Preach one Lord's-Day Morning in the Chappel at *Norbury*, after the Act for Uniformity had taken place, he found the Doors lock'd upon him. The People being unwilling to lose the Opportunity, by some Means or other open'd the Doors, and he preach'd as usually. This was a thing that made a mighty Noise at that time; for some neighbouring Gentlemen were too officious as to acquaint the King and Council with the Matter, aggravating the Business, as if the Chappel Doors had been broken, &c. Whereupon a Pursevant was sent down, who brought up Mr. *Jollie*. Being before the King and Council, the Question was; Whether *Norbury* Chapel was a Consecrated Place? It is to be noted, that it was an inconsiderable Building in a Field near *Norbury-Hall*. Mr. *Jollie* deny'd that it was a consecrated Place; and Sir *Peter Leicester's* Historical Antiquities were brought before the King and Council, to decide the Question. The Earl of *Shaftesbury* upon the Lord *Delamere's* Letter was his Friend to help him off, and procur'd him his Discharge. He was not a Man for Common-Prayer and Ceremonies, but much approv'd the *Scotch* Presbitery. He us'd to say, a Christian's greatest Danger lay in Lawful things. He would often with Thankfulness take notice of the Goodness of God in providing for him who had so little. He was a Man much in praising God, and frequent in Ejaculations, and Remarkable for Spiritual-mindedness. He was one of pregnant Parts of resolute Spirit, and sincere

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Designs for God. He dy'd *June* 16. 1682, about the 40th Year of his Age. Leaving behind him several Children, and amongst the rest, a Son who succeeded him in the Ministry.

West-Kirby, in Wirral: Mr. John Cartwright. After his Ejection, he was Chaplain to the pious Lady *Wilbraham* at *Woodhey*. He dy'd *Febr.* 17. 1687/8. He was a Man of an excellent sedate serious Spirit; and a very judicious laud Preacher.

Nether Whitley: Mr. John Machin. * Born at *Seabridge* in *Staffordshire*, *Octob.* 1624. Educated in *Jesus College* in *Cambridge*. While at the University, he had the Benefit of the excellent Labours of *Dr. Hill*, and *Dr. Arrowsmith*, under which he receiv'd such Impressions of Seriousness, as he retain'd to his dying Day. He was ordain'd at *Whitchurch*, in *Shropshire* in 1649. In 1650, he settled at *Ashburn* in *Derbyshire*, where for the space of two Years he was a painful and laborious Preacher, and exceeding useful; not confining his Care and Concern to that particular Town, but making frequent excursions into the *Moorlands*, and other dark Corners in *Staffordshire*, where his occasional Labours were exceeding useful to many Souls. From thence he was call'd to *Atherston* in *Warwickshire*, where he spent a Year in a Lecturer's Place, and had many Converts. He afterwards remov'd to *Astbury* in this County, where he continu'd several Years. Among many other Instances of his fervent desire of the good of Souls, this was one, That he set up a Monthly Lecture, to be preach'd in several Towns of great Coucourse in those Parts, by the most eminent Ministers; as in *Newcastle, Leek, Uttoxeter, Litchfield, Tamworth, Walsal, Wolverhampton, Pentridge, Stafford, Eccleshall, Stone* and *Muckleston*: Which Lecture he set and kept up at his own Charge; and he had settled an yearly Income in his Will for the upholding it. But living to see such times as would not bear it, he was forc'd to let it fall, and dispos'd otherwise of his Land. By the coming of another Incumbent to *Astbury*, he was at Liberty every other Lord's-Day, and us'd to Preach abroad in the County, where he thought his help most needful. In 61 he remov'd to *Whitley*, where he was Silenc'd in 62. And

* See the Account of him, in the last volume of Mr. Clark's Lives.

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hardly any Man that was at that time Silenc'd, either bore his Ejectment with less Reflection upon Superiors, or with more Grief for so sad a Dispensation. And yet he continu'd in the Place of his Ejectment, labouring for the Advantage of the Peoples Souls with all his Strength, and GOD made him a great Blessing to all the Country round. And Providence so order'd it that the Neighbouring Gentry, being convinc'd of the innocence and peaceableness of his Spirit and his Integrity, gave him no Molestation. Several of his old Neighbours going to see him, he drop'd these Words: *Ah my Friends, I never liv'd since I dy'd.* His Death happening soon after, *viz. Sept. 6. 1664,* made them conclude that his being Silenc'd broke his Heart. He was not above Forty Years of Age.

He was Eminent for Holiness, and an Heavenly Mind. A hard Student, and an indefatigable Preacher. Of great Humility, and very strict in his Match. His Heart and Head was wholly taken up with the great and necessary Points of Religion, which all true Christians agree in: And making the Substance of Religion his Work and Business, he never had leisure or Pleasure to trouble himself with controverted Circumstances, nor would put his Soul out of Tune with such things as had caus'd Jarrings and Discord among Christians. And few were more Successful in their Ministerial Labours. A Pious Divine, (afterward a Dignitary in the Church of *England*) gave him this Character. *I am (said he) so well satisfy'd as to his extraordinary Piety in general, which I never yet heard or believe, that he departed from, that I wish my everlasting Portion may be with him. Concluding thus: I never knew one more Publick Spirited, more sensible of Mens Spiritual Necessities, and more ready (to his Ability) to supply them: More Zealous for God's Glory, more Delighted, Incessant, Importunate, and Successful in Prayer, and more thankfully sensible of the returns thereof, than this holy Person was; of whom this degenerate World was not worthy; and therefore having been abundant in the Work of the Lord, God hath satisfy'd him with never ending Experiences, that his Labour (from which he now rests) shall not be in vain in the Lord.*

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Backford: Mr. *John Willson*. He was of *Brazen-Nose College* in *Oxon*. His Living of *Backford* was made pretty considerable for Profit by an Augmentation which was in those times allow'd to divers Persons who upon Testimonials and Tryal were judg'd Men of Parts and Piety. He submitted to the Test, and was approv'd. Sometime after his Ejection, he took an House in *Chester*, and settled there with his Family; and had as large Meetings there as the Severity of the Times, and Prudence would permit. When Liberty was granted he preach'd in a Gentlewoman's House, and had a throng'd Congregation that fill'd the Hall and Galleries, and some part of the Court. He was a judicious profitable Preacher. The Matter of his Discourses was Solid and Searching; the Dress neither negligent nor affected, neither slovenly nor gaudy, but grave and decent; such as did very well become the Matter. He was a zealous Contender, for the Purity of God's Worship, as his Printed Works, and his Last Will, do sufficiently testify. The being confin'd to a warm Room all Day, and forc'd frequently for his Security to go out at unseasonable times of the Night in cold Weather, brought a Tenderness upon him which issu'd in so settled a Cold and Cough, as took him away in the midst of his Days. He dy'd at *Chester* about 1672. He was a Man of great Worth, and a good Scholar; which cannot but be own'd by such as will be at the Pains to peruse his Writings,* tho' they may not relish the Strictness of his Principles. The Author of the *Friendly Debate* confuted his *Nehushtan*, by causing it's Author to be Pursuivant up to the Council, rather than by anything of Moment he hath Printed against it.

* *He hath several Tracts extant*: As *The Vanity of Human Inventions*; in an Exercitation on the Ceremonies, 8vo. 1666: *Cultus Evangelicus*; or a Discourse of the Spirituality of New Testament Worship, 8vo. 1667. An Apology for the Peoples Judgment of private Discretion, 8vo. 1667. *Nehushtan*; or a sober and peaceable Discourse concerning the abolishing of things abus'd to Superstition and Idolatry, 8vo. 1668.

SANDBACH: Mr *Joseph Cope*. He was Ejected here upon the Old Incumbent's coming in, tho' he allow'd him 70l. *per Annum* before. He preach'd afterward's, at *Eccleshal*, and *Bartomley*, for the Old Incumbent

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bent that was to come in there, Mr. *Zach. Cawdrey*, a worthy moderate Conformist: And afterwards at *Biddulph* in *Staffordshire*, through the favour of Old Sir *John Bowyer*, till the Church-Doors were shut upon him. He did much Good as an Itinerent Preacher in *Cheshire*, *Shropshire*, and *Staffordshire* for many Years. Soon after the Revolution, he fix'd in the Publick Chappel at *Haslington*, by the Consent of the Gentleman to whom it belong'd, and kept up a very considerable Congregation in it while he liv'd: And he liv'd to his Eighty third Year, and thro' GOD's Goodness, enjoy'd a wonderful vigour of Body and vivacity of Spirit to the last, so that he could Travel and Preach with his usual Ease. He preach'd twice, and it was thought with more than ordinary Liveliness, the Lord's-Day before he dy'd, which was in *August*, 1674. The first Lord's-Day after his Death, the Minister of *Bartomley*, in which Parish *Haslington* is, Dr. *Egerton* who had kindly conniv'd at Mr. *Cope's* having the Chappel while he liv'd, took Possession of it himself; but was so obliging as to permit Mr. *Mat. Henry* to preach his Funeral Sermon there the Week after the Old Gentleman having desir'd it.

Acton: Mr. *Edward Bural*. He was before the War, School-master at *Banbury*, and afterwards Vicar of *Acton*, and was there eminently useful. In the time of the War and afterwards, he kept an exactt Account of all the Remarkable Occurrences of Providence in that part of the Country where he liv'd, with devout Reflections and Remarks upon them. There is a Practical Discourse of his in print. He was Minister of *Acton* Sixteen Years. He was much molested by the *Quakers*, even to the last. The very Day he preach'd his Farewel Sermon, on 2 *Cor.* 13. 11. some *Quakers* came into the Church to give him Disturbance.

Astbury; Mr. *George Moxon*, A Native of *Yorkshire* near *Wakefield*, where he went to School, and from thence he went to *Cambridge*. He was so good a *Lyrick* Poet, that he could imitate *Horace* so exactly as not to be distinguish'd without Difficulty. He was Chaplain to Sir *William Brereton*, in this County. Afterward he preach'd at St. *Hellen's* Chappel near *Warrington* in *Lancashire*,

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where he met with much Trouble from Dr. *Bridgman* Bp. of *Chester* for his Nonconformity to the Ceremonies. He staid there till about 1637, that a Citation for him was hung upon the Chappel Door, and then he rode away in a disguise for *Bristol*, where he took Shipping for *New-England*; and upon his arrival there, became Pastor to the Church at *Springfield*. He return'd to *Old England* in the Year 1653, and became Pastor to a Congregation Church at *Astbury*. Both Mr. *Machin* and he liv'd in the Parsonage House with their Families, and preach'd one the one Lord's-Day, and the other t'other. When it was Mr. *Machin's* turn to Preach at home, *Moxon* preach'd at *Rushton* on the edge of the *Moorland* Parts of *Staffordshire*. He continu'd at *Astbury* till 1660, when the Old Incumbent return'd to Possession. Then Mr. *Machin* remov'd to *Whitley*, and Mr. *Moxon* preach'd *Rushton* till August 62. After 2 or 3 removes of his Habitation, he liv'd in *Congleton* in 67, and continu'd his Pastoral Relation to his People, and preach'd privately, as he had opportunity in his on House, and elsewhere, to his own Congregation and others, till 72; and then he got a License for his House in *Congleton*, and preach'd openly as long as the Licenses were in force, and for some time after; till he was unable, by reason of Age, and some strokes of the Palsie. He was a Man of a blameless Conversation, and not of a contentious Spirit. He was very useful to Persons under Spiritual Trouble. He dy'd *Sept.* 15. 1687. *Æt.* 85. His Funeral Sermon was preach'd by Mr. *Eliezer Birch*, in the new Meeting-House in *Congleton*, which was the first Sermon that ever was preach'd there. He had the Notes of some Sermons of *Self-denial* prepar'd for the Press, but rever Printed them, nor any thing else.

Goosworth: Mr. *Thomas Edge*. He was first Minister of *Gostree*, and from thence was translated to this Place, upon the Removal of Mr. *Newcome* to *Manchester*. After his Ejection he liv'd at *Chelford*. In 1672, he preach'd at a Meeting-House that was fitted up for him at *Withington*. He had a very numerous Auditory, and no Meeting in the County was more crowded. Even such as shew'd little love to Seriousness, esteem'd him an excellent Preacher. Afterwards he preach'd more privately,

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in the Neighbourhood of *Chelford*, and in other Parts of *Cheshire* and *Staffordshire*. The Times and Places of his meeting were order'd with great Prudence, for which he was indeed Eminent in the whole of his Management. He commonly gather'd People together before their Neighbours were out of their Beds, and broke up a little before the Publick. In the Afternoon he usually heard the Publick Minister at *Chelford*. He continu'd this Course till 1678, in which Year I am inform'd he dy'd. He preach'd to the very last Lord's-Day of his Life, and rose on the Day of his Decease as at other times, and went out, and return'd: And finding himself ill, he lay down on his Bed, and call'd for his Will which lay ready drawn: He seal'd it, and dy'd soon after. He had for a good while been Preaching his own Funeral Sermon, from *2 Cor. 5, 1, 2, 3*. He was an excellent Preacher, and a kind and fast Friend; very fit to give good Advice, either for Soul or Body, and very Affable to younger Ministers. His Sermons were full of close and sound Argument, and and Similitudes: They were Close and Methodical, and deliver'd, with much Zeal. He was a great Textuary, and a very good Exositor. His Prayers were Fervent, and his Expressions Taking, Copious and Fluent. He was useful to many, and his Loss much Lamented.

Great-Neston: Mr. *Samuel Masden*.

Hargrave: Mr. *Samuel Slater*. Turn'd our before from *Cristleton*.

TARVIN: Mr. *Sabbath Clark*. He had been Constant Minister of this Parish for nigh upon 60 Years. He carry'd Puritanism in his very Name, by which his good Father intended he should bear the Memorial of GOD's Holy Day. This was a Course that some in those Times affected, Baptizing their Children *Rrformation, Discipline, &c.* as the Affections of their Parents stood engag'd. For this they have sufficiently suffer'd from Profane Wits, and this Worthy Person did so in particular. Yet his Name was not a greater Offence to such Person, than his Holy Life. He was a very grave Person. exceedingly belov'd by that *Phoenix* of his Age, Mr. *John Bruen* of *Stapleford*, who brought him

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to this Place, where he was the Spiritual Father of many, and the Natural Father of Two Excellent Preachers. He dy'd within a Year or Two after his being Silenc'd, Blessing God that he had liv'd to bear his Testimony to Nonconformity. He preach'd Mr. *Bruens* Funeral Sermon at *Tarvin*, 1625, and Printed it.

Poulford: Mr. *George Guest*. I know nothing more of him, than that he liv'd and dy'd a Nonconformist.

Dodleston: Mr. *Baker*. This was a Sequestration: But he continu'd a Nonconformist afterwards.

Burton: Mr. *Hugh Bethel*, M.A. Bred in *Magdalen*; and Fellow of *Christ's-College* in Cambridge. He was of a good Family, and very much a Gentleman in his Behaviour. A very Pious Person, and a profitable Preacher.

Thurslington: Mr. *Watts*.

Woodchurch: Mr. *Graisly*, or *Graisty*.

Daresbury, or *Runkhorn*: Mr. *Robert Eaton*; who Liv'd afterward in *Manchester*, and preach'd to a People at a Place within a few Miles of it.

Ashton upon Mersey: Mr. *Ford*.

Marple: Mr. *John Jones*. He was Born in *Wales*. He Officiated for some time in his younger Years at *Tarperly Church*, in the Way of the Church of *England*: But being afterwards dissatisfy'd with it, he was invited by Two Pious Gentlewomen, Mrs. *Jane* and Mrs. *Mary Done*, to reside with them at *Utkinton-Hall*, in the Capacity of a Chaplain. Upon their removal from thence to *Harden* on the other side of the County, he went with them: And being earnestly importun'd by the Inhabitants of the Township of *Maple* to Labour fixedly among them in their Chappel, he accepted The Invitation, liv'd in the Neighbourhood, preach'd every Lord's-Day, Catechiz'd the younger Sort in Publick, admimistred the Two Sacraments, and brought several that had been guilty of Scandalous Enormities, publickly to acknowledge their Faults, and profess their Repentance;

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and he had a vast Auditory, and his Ministeria^l Endeavours were attended with great Success. After some Years thus spent; he was forc'd to desist from Preaching there, even before the Restauration; and yet I know not what place to put his Name to better than *Marple*. He afterwards made several Removes to Chappels in that Neighbourhood, and tho' he was always content with a mean allowance from his People, and given to Hospitality, and bountiful to the Needy, yet his Estate did manifestly encrease. The last Chappel he labour'd at was *Mellor*, in the Borders of *Derbyshire*, out of which he in the Year 1660, was unkindly excluded by some leading Gentlemen, upon a groundless pretence of his being not well affected to Kingly Government. In following Years he Preach'd privately in his own House, which he enlarg'd for the better convenience of those that were inclin'd to attend his Ministry there: And he met with much opposition, and receiv'd no little damage from his Enemies, upon the account of his Nonconformity. He was Seiz'd and Imprison'd for some time in *Chester*, and his House was rifled under the pretence of seeking for Arms, and some Goods were actually taken away, tho' he had not acted against the King, or been Guilty of any Disloyalty.—Being call'd to Preach at *Manchester*, on the Lord's-Day he was suddenly taken with a Pain in his Bowels, and a continual Vomiting, and was not without difficulty brought to his own House. He gave serious Advice to his Friends and Visitors as his acute Pains would allow him, and finish'd his Course in August 1671, in the 72d Year of his Age.

He had a considerable share of Learning and Ministerial Abilities. He in his laat Will demiaed the Sum of 8*l. per Annum*, out of the Profit of his Lands in *Marple*, for the maintenance of Poor Boys of *Tarperly Town* (to be chosen by the Overseers of the Poor for the time being) 3 Years at School: Ordering that the same Sum should in the 4th Year he employ'd towards the procuring them some suitable Trades; and that this Sum should be appropriated to these Uses for ever, if his Son dy'd without lawful Issue.

He was an Affectionate Preacher, and a Zealous

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promoter of Family Worship. He would Pray admirably upon special Occasions. He was a great opposer of *Quakerism*, and undertook with some other worthy Ministers in those Parts, to Dispute with them publickly, and did so, before vast multitudes of People: The Dispute was managd closely and calmly, and, had good effects. He was a bold reprovor of Sin, tho' in case of some Offenders, he could easily foresee what he experienc'd afterwards, that it would turn to his outward Prejudice.

He was of the Congregational Persuasion, but of a Catholick Spirit, and for holding Communion with all that agreed in the main Points of Christianity, tho' they had different Sentiments about lesser Matters. He told some of his Friends that were for separating from their Brethren that were nor altogether of their Principles and Way, That for his part he would be one, with every one, that was one with CHRIST. He left a Son that was bred up to the Ministry, and is fix'd in *Chadkirk* near *Marple* where he exercices his Ministry with good Encouragement.

Church Minshull: Mr. Higginson.

Tilston: Mr. Bonniman.

Warton: Mr. Marygold.

Shocklach: Mr. John Gryffith. He was afterwards a *Nonconforming Preacher* in *Shropshire*.

Motterham: Mr. Francis Shelmodine.

Chelford: Mr. Hugh Henshaw.

Congleton: Mr. Thomas Brook. Of whom it is reported that he read the Communion-Prayer till he read all the People out of the Church, and then thought it was high time to forbear. His Enemies us'd to call him *Bawling Brook*.: But he was really an humble good Man, a great Adversary to *Pride*, and no mean Scholar, of which some Manuscripts of his give full proof. It was as true of him as of *Knox*, that he never fear'd the Face of Man. His Reproofs tho' sometimes

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blunt, were always levell'd against Sin; and often ingenious, keen and convictive. He took great pains to serve his Master. He expounded in the Publick Chappel in *Congleon* on the Lords-Day Morning by Six a Clock. He Expounded, Pray'd, and Preach'd, both forenoon and afternoon, and repeated in Publick in the Evening, and in the Winter time by Candlelight. He Preach'd also on the *Tuesdays*, and *Fridays*. On the one Day he took the Book of *Ruth*, before him; and on the other Day the Epistle of *Jude*. After that he was in 1660 turn'd out of *Congleton*, he Preach'd for some time at *Marion Chappel*. By the Favour of the Old Incumbent Mr. *Huchinson*, he Preach'd his last publick Sermon in *Astbury-Church*, on *Aug. 24. 1662*. He was of an infirm Body in his latter days, and Preach'd in much Pain. He was bury'd *Aug. 31st. 1664. Ætat. 72.*

Winslow: Mr. John Brereten.

Bartomley: Mr. Smith.

Mobberley: Mr. Barlow.

Churchholm, or Holm-Chappel: Mr. John Ravenshaw. He was a hard Student, a good Scholar, an useful Preacher, and an excellent Christian. He had a knack in Poetry, but greater Skill in Preaching. He was reckoned to want nothing but Age to recommend him as a Divine; For besides a good judgment, he was remarkable for his Diligence and Piety; and all were help'd forward with Reading, Prayer, and Meditation. He dy'd in *London* of the *Miserere* or *Black Passion*; which he indur'd till his Death, with admirable Patience.

Gostry: Mr. John Buckley.

Overpeever Mr. Robert Norbury. He was a serious humble Man, blameless in Conversation, and acceptable in his Ministry. He was brought up in the College of *Dublin*, of which when he was Senior Bachelor he was made Fellow. He was Ordain'd by some *Dublin* Ministers, and while he was in the College

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Preach'd in a Place near *Dublin* to the great Satisfaction of his Auditors. But Alterations, being made in the Kingdom and College, he (as many others about that time) was oblig'd to leave his place and Fellowship), and return to his Friends in *Cheshire*, where he Preach'd in divers Places, and particularly at *Overpeever* before *Bartholomew-Day*, 62. Going afterwards to *Ireland* with a design quickly to return again, he breaking a Vein and Vomiting Blood, fell into a Consumption on a hidden, which carry'd him off quickly. He dy'd with treat Peace and Comfort, and satisfying hope of a better Life.

Wallosee: Mr. *John Harvie*. M.A. Who was afterwards Pastor of a Dissenting Congregation in *Chester*. He was Ordain'd by Bishop *Worth* in *London*, in the Year 1660. He dy'd in 1699.

Brithworth: Mr. *Levesly*.

Rotherssam, or Rosthorn: Mr. *Adam Martendale*. After his Ejectment he was Chaplain to the Old Lord *Delamere*. He was a great Mathematician; and appears to have been a Judicious Divine, by a little Book which he publish'd, relating to the *Arminian* Controversy, Intitul'd, *Truth and Peace promoted*; in 12s. 1682.

Mr. *John Gartside*, was Preaching somewhere in *Darbyshire* when the *Uniformity Act* took place; but was best known in this County, where he liv'd most of his Days afterwards. He was an humble, plain, methodical, warm and lively Preacher, and a great Sufferer for *Nonconformity*. He was pull'd out of the Pulpit in *Borsley Chappel* by Sir *Jeffrey Shakerly* in 1660. And the next Day was carry'd to *Chester* where he suffer'd Imprisonment according to Law. Another time he was taken up in *Derbyshire*, for the same Crime of Preaching, and carry'd to *Derby*. He was bold in hazarding himself to Preach the Gospel, and fear'd no Dangers. When he found his End drew near, he declar'd, he hop'd he had done something for GOD which through CHRIST would find acceptance:

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And he bless'd GOD he was not afraid to Dye.

In my former Edition I intimated that there Conform'd afterwards in this County, Mr. *Wright of Boston*, Mr. *Dunstan of Northarden*, and Mr. *Edgly of Thornton*; to whom upon farther Information, I now add Mr. *Robert Hunter of Knottesford*, who dy'd at Liverpool; and Mr. *Edwards of Chistleton*, who afterwards fix'd in *Oswestry*; and Mr. *Hassel of Haeslynton*; and Mr. *Matthew Jenkyns*, who tho' he was Ejected from *Shotwyck* in this County in 62, (as he had been before from *Gresford* in *Denbighshire* in 60,) yet. Conform'd afterwards, and dy'd in *Wirral*: Mr. *Burroughs* also of *Harthil* who was before mention'd as a *Nonconformist* in this County, without the Name of the Place where he was Minister, I understand afterwards Conform'd at *Baddeley*.

Several in this County were brought in by Bishop *Wilkins's* soft Interpretation of the Terms of Conformity. This was particularly the Case of Mr. *Samuel Edgly* before mention'd) who was a Candidate for the Ministry when the *Bartholomew Act* took place, and continu'd several Years a Nonconformist: And also of Mr. *Colly*, who tho' several Years a Preacher among the Nonconformists, was at length brought into *Churton-heath-Chappel*. And it was the same also with same others.

I have also left out in this County Mr. *Keyes of Haselwal* because I am inform'd he remov'd from thence to *Dublin* before the Restauration: and Mr. *Andrew Barnet of Churcholm*, because he was last Ejected at *Roddington* in *Shropshire*, where he is therefore mention'd.

In the County of CORNWAL.

LANRAKE: Mr Jasper Hicks,* M.A. A Minister's Son, born in *Berkshire*, and bred up in *Trinity Colledge* in *Oxon*. He was a good Scholar, and a celebrated Preacher: He was a Member of the Assembly of Divines. Being Ejected in 62, he continu'd in those Parts, and Preach'd as he had Opportunity, meeting with much Trouble and Disturbance. He Dy'd, An. 1677. *Ætat.* 73.

* *He hath Printed some Sermons before the Long Parliament.*

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St. Tudy; Mr. *Nicholas Leverton*. He was born about the Year 1600, At *St. Wall* in *Cornwal*. His Parents were of the middle rank, but such as provided him with the means of a liberal Education at the Country Schools, and afterwards at *Exeter-College* in *Oxford*. While he was there, he was addicted rather to Youthful Diversions than to his Studies, but by the strength of his Natural Parts was capable of performing the usual Exercise for the Degree of *Bachelor of Arts*, which he took. His Relations no longer able to bear the Expence, recall him from *Oxford*. At first he kept a little School near *Padstow* for his Subsistence. But being Ordain'd, goes over to *Barbadoes*, and meets with good acceptance there; any thing of Learning being a Rarity then in those parts. Tho' he had yet little Seriousness, yet he soon grew weary of their very Profligate Morals, and leaves *Barbadoes* upon an opportunity that offer'd of his going Chaplain to a Ship's Crew that design'd to begin a Plantation at the Island of *Tobago*. By this means he met with a variety of remarkable Providences which GOD blest to awaken him to Seriousness. Some of these are certainly worth recording.

Their Company safely reach the *Island*; part Land, and make a Booth for their Accommodation, of *Poles*, *Boughs* and *Palmeto-leaves* on the Shore overagainst their Ship. Upon Search finding the Place agreeable and discovering no *Indians*, they resolve to settle there. The Captain for this end with half his Land-Company determins to walk round the Island by the Sea-Shore to discover the most convenient Place for beginning their Settlement, among whom was Mr. *Leverton*. The Captain and two more go one way, and direct the rest to March another, but meeting with difficulties the latter return to their Booth, hoping their Captain would meet them there; but he and those with him never return'd. In the Interim a double Calamity befalls those on Shore. The Long-boat by carelessness was lost upon a Rock, and thereby their Communication with the Ship; and a great Rain falling, spoil'd all the Powder they had Landed. By break of Day next Morning after their Return, some *Indians* attack'd their Booth; kill'd most of them

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with their Arrows, and wounded others; among the rest Mr. *Levorton* was wounded in the Head. But he with some others made a shift to escape into the Woods. Those in the Ship had discover'd the *Indians* the Evening before making their way to the Island in *Chanoa's*. and fir'd some Guns to give their Friends notice; But unhappily they missed hearing them, and being without apprehension of an Enemy kept no Watch; an when they discover'd them, could not use their Fire-Arms. Mr. *Levorton* in his flight losing a Shoe in the Woods, was left behind his Companions. In this condition wearying himself without Success for many Hours in endeavouring to recover sight of the Ship, his Strength fail'd him; and being without Food or Cloaths, (for he had stript himself to swim over Bay,) he laid himself down on a Grass-Plat expecting to dye there. He spent the Night without Sleep in reviewing with Sorrow his past Life, and particularly his ends in undertaking this Voyage; and that Scripture often occur'd to his minds *What makest thou here, Elijah!* The coldness of the Night benum'd his naked Bod;, and next Day the heat was more intollerable, so that he began to faint away. In these Circumstances he unexpectedly discerns a Man making towards him, which prov'd to his great joy to be one of his Companions, separated from the Company and in quest of the Ship as well as he. He assures him, he must return the way he came if he would hope to find it. Reviv'd with his Friends arrival and furnish'd with some of his Cloaths, Mr. *Levorton* and he march back. A third Straggler soon joins them, and they march together all Day. Towards Evening perceiving a Smoak, they make to it, and find it to be the remains of a fire which the *Indians* had made, where they lay before they fell upon their Booth. This fire, by which they staid all Night, was thought to save their Lives. Marching next Morning towards the Sea, thy find a fourth of their Company, but he being wounded in the knee, and unable to go with them, they were forc'd to leave him behind. At length thro' divine Goodness they spy the Ship, which made a strange alteration in them: for now their fear of the *Indians* increasing with their hope of Deliverance, tho' they had been near three Days with

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out Rest or Sleep or proper Food, and march'd along before so faintly, yet now they all run a swift pace toward the Sea. Mr. *Leverton* and one more swim, ran to their Ship. The other unable to swim, ran as far as he could into the Sea, keeping only his Head above Water for fear of the *Indians*, till those in the Ship sent and took him up in a pitiful Boat they had patched up. This wound and fatigue cost Mr. *Leverton* a dangerous fit of Sickness, wherein his Life was despair'd of for many Days. The Ship fir'd Signals to any alive on Shore to make to them, by which 6 or 8 more of their Company were recover'd. So this Adventure ended with the loss of near half their Company.

Not being able to return to *Barbadoes* or any of our *English* Plantations on that side, because of contrary Winds, they resolve to make to the *Isle of Providence*, which was 500 Leagues off near the Line. And not withstanding many Fears and Difficulties, they had a Prosperous Voyage and a welcome Reception from their Country-Men there. Most of the Inhabitants were such as upon a dissatisfaction with the *English Hierarchy* had left their Native Country, and settled there, as others did in New-England. They had but one Minister among them, Mr. *Sherwood*, who was also not satisfied with Conformity. Yet some of the Inhabitants were for the *English Ceremonies*, and upon Mr. *Leverton's* Arrival would have had him Minister to them in their own way. Hitherto he had never consider'd the Controversy; but his Impressions of Religion were such as the general Custom of his Country and Education had made. But now being made very Serious by the remarkable Providences he had met with, and finding Mr. *Sherwood* a Pious Person, he was dispos'd to hear his Reasons for Nonconformity; which induc'd him heartily to fall in with him in the same way. During his stay at *Providence*, the *Spaniards* made an Assault upon the Island, but were Repuls'd with considerable loss, Mr. *Leverton* with great Courage continuing all the while on the Shore to animate the People.

At length the Governor leaving the *Island*, a difference arose in the Colony. He Nam'd his Successor, but the People Pleading a Right by Charter to chose their own Governor, fix'd a Person of their own Nomination

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in that Station, one Captain *Lane*. But the other privately Arming some or the ruder sort, seiz'd *Lane* and both the Ministers, and sent them Prisoners to *England*, with an Information against them to Archbishop *Laud*, that they were disaffected to the *Liturgy* and *Ceremonies* of *England*. When they arrive here, the State of Things was chang'd, and *Laud*. in Custody of the *Black-Rod*: They are kindly receiv'd by the Lords-Patentees or Proprietors of the *Island*, and encourag'd to return. Mr. *Sherwood* the other Minister of a timorous Temper, chose to stay here. But Captain *Lane* and Mr. *Leverton* returned, Plentifully furnish'd for their Voyage, and Authoriz'd with a new Commission. At their approach to the *Island*, they find the *Spaniarda* had seiz'd it in their absence. However at Mr. *Leverton's* desire they ventured a brush with them, wherein they kill'd the *Spaniards* a great many Men, and forc'd their Arm'd Long-Boats ashore. After this they continu'd in those Seas for two Years and saw many of GOD's Wonders in the deep, too many to be here particularly stated. They had many preservations almost Miraculous from Famine, from the *Spaniards*, and in violent Storms. Twice they lost their Ship, and were Providentially taken up, once by a *French-Man*, and another time by a *Dutch-Man*, and both times set a-float again in a *Spanish Pink* made Prize. For these two Years Mr. *Leverton* declared he met not with one bit of Bread. At length they resolve to return home, and by the assistance of a *French Vessel* arrive safe at *St. Christophers*; and thence Captain *Lane* and some of the Men proceeded directly to *England*. Mr. *Leverton* and some others inclin'd to settle there; but finding the dissoluteness of the Place, and seeing little hope of doing good among them, after 4 or 5 Months Tryal, he took the opportunity of a *French Frigat* to return for *Europe*. But in this Voyage he met with one of his greatest dangers. A dead Calm continuing long at Sea, almost all their Victuals were spent. For many Days they had but 8 Spoonfulls of Pease and a pint of Water per Man. The Captain and Mr. *Leverton* contented themselves with the same allowance This lasted so long till they were all black with Famine, and had their Bellies shrunk to their Bark. He every Day, Morning and Evening

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call'd the *English* together, pray'd with them and instructed them, and with the more Success when they were in such Melancholy Circumstances. The *French* were most Protestants, and would joyn with them as well as they could. At length upon keeping a Day of Solemn Prayer, no sooner was it ended, but they discovered a Ship; and upon making towards it, found it an *English* Merchant bound for *Barmudas*, who took all the *English* into his Ship, and plentifully Supply'd the *French* for their Voyage Home. On Board this Ship was the Governor of *Barmudas*, who acquainted Mr. *Leverton*, upon Converse with him, that that Ship's coming there at that time was by a very uncommon Providence: *But I perceive*, says he, *Mr. Leverton*, *it was all in God's great Favour to you.*

They soon arriv'd safe at *Barmuda*; where the Governor and he went into a Long-boat, and were met at their Landing by the Governor's Lady and a young Gentlewoman of the Country, whom he soon after Marry'd. Here he preached with great Acceptance for about a Year: But having a Fit of Sickness and not perfectly recovering his Health, 'twas thought adviseable he should return to *England* and try his Native Air.

Arriving at the *Downs*, he Lands at *Sandwich*; where as he was taking Horse for *London*, the Ostler says to him, *Mr, you are somewhat like our Minister; I believe you have liv'd in the Hot Countries as well as he.* Upon enquiry he found it to be his Old Colleague Mr. *Sherwood* who was settled there: Which brought 'em to an interview again to their mutual Joy.

Coming to *London*, he was receiv'd with great Honour. and Respect, by the Lords Proprietors of the *Island of Providence*; and soon after settled Minister of *High-Henningham* in *Suffolk*; where he sent for his Wife, and had his first Child, which he call'd *Gershom*, for the same Reason that *Moses* call'd his son; for he said, *I have been a Stranger in a strange Land.* After some Years abode in *Suffolk*, Mr. *Anthony Nicols*, one of the Eleven Excluded Members, who had formerly known him in the University, took him down with him into *Cornwal*, and settled him at *St. Tudy*, the Parish wherein his own House stood. Here he liv'd Nine or Ten Years, signally useful in settling some that were inclin'd to fond Opinions, and awakening many

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our of their Carnal Security; kept up a Weekly Lecture there on *Thursdays*, with the Assistance of his Neighbouring Brethren, which was well attended by the Gentlemen thereabouts. He was subject to warm Passions, but they were speedily over. He was molested by the *Quakers*; but would not be obstructed in his Work by them.

Upon the King coining in, he was not only Ejected, but met with farther Troubles. The former Incumbent of St. *Tudy* had been Sequestred a Year or Two before Mr. *Leverton* settled there, but dy'd before the Change. My Lord *Mohun*, the Patron, was Solicited to continue Mr. *Leverton*; but in vain, for he presented his Chaplain to the Living, who treated him Harshly; and on pretence of Dilapidations would have seiz'd his Goods; but that was prevented by the kindness of the People, who bought them and carry'd them off. After this my Lord *Mobun* Prosecuted him for the main Profits, ever since he was in Possession, and would not accept of any Compensation within the compass of his Ability. This necessitated him to secure himself by absconding.

My Lord *Willoughby* of *Parham*, being appointed Governor of *Surinam*, Mr. *Oxenbridge*, a Minister at *London*, that had been acquainted with him at *Burmuda*, sent him an offer of going Minister there; which, with the Advice of his Friends, he accepted. After long expectation of a Ship at *Plimouth*, which was to convey him and his Family over, it came at length, and safely carry'd him thither. But after he had been there a few Weeks, and seemingly fix'd to his Satisfaction, he dy'd. Thus ended the troublesom and unsettled Life of this good Man.

Milar and *Mabe*: Mr. *Thomas Tregoss*. He was born of an Ancient and Genteel Family, at St. *Ives* near to the Lands end in *Cornwal*: Bred in *Exeter College*, under the Tuition of Mr. *Francis Howel*; was Preacher for Two Years in the Place of his Nativity, and in 59 remov'd thence to *Miler*, whence he was Ejeed in 62. He afterwards preach'd Twice every Lord's-Day in his own Family, many of the Neighbours coming in. For this he was Imprison'd Three Months, and yet ceased not to Preach to his Fellow Prisoners, till

* See his *Life*, print ed at London, in 8vo. 1671. with many of his Letters.

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he was Releas'd by Order from the Deputy-Lieutenant. *Ann.* 1663, he remov'd into the Parish of *Budock* near *Penryn*, and there held on Preaching privatelt. There being Preaching but once in a Fortnight at *Mabe* Church, he ventur'd to Officiate there in Publick, rather than the People should be destitute; for which he was again laid up three Months in *Launceston Goal*. He was no sooner out than he preach'd at *Mabe* Church again, and was Imprison'd afresh, in the same Place. He was very chearful in his own Spirit; and exceeding useful to many by his warm Discourses and Admonitions, Cautions and Exhortations, in all the Times of his Confinement. He was a fourth time in Custody of the Mareschal of *Bodmin*, as a dangerous and seditious Person: But very unjustly; for it could not be charg'd upon him, that either in his Preaching or Conference he so much as inveigh'd against the Discipline and Liturgy of the Church; much less did he meddle with State Affairs. But in *September* 1667, he was set at Liberty by a special Order from the King to the Mareschal. After this, he had numerous Meetings at *Penryn*, and was mighty successful in his Ministry. In 1669 he was sent to the Goal at *Exeter*, for Preaching privately in a House at *Great Torrington*, as he was Travelling in those Parts: Bur he was soon Bail'd out. From *Midsummer* 1669, to *May* 1670, he preach'd without Interruption in a Meeting-Place which he hir'd in *Mabe* Parish: Afterwards Informers were troublesome; and many Fines were laid upon him, which amounted to 220*l.* and yet Providence so order'd Things, as that nothing that he had, was seiz'd on. Afterwards keeping to the Stature-Number, he preach'd Five times every Lord's-Day, and repeated in the Evening: He preach'd every *Tuesday* and *Thursday* stately, besides Occasional *Exercices*; by which Labours he soon wore himself away. He dy'd *Jan.* 18, 1670/71.

He was one of Eminent Piety, and yet (which is Remarkable) Dated his Conversion, after he had been some time in the Ministry, nay, and a Sufferer for Nonconformity too. And it is a Circumstance that deserves a Remark, (whether the good Man was mistaken or not) that he took a Sermon compos'd and preach'd by himself to be the Means of his Conversion. The Text was *Luk.* 12. 47. *And that servant that knew his*

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Lord's Will, and prepar'd not himself, neither did according to his Will, shall be beaten with many Stripes. He was one whom God signally own'd; not only by his being instrumental in the Conversion of many Souls, but also by remarkable Judgments which befel several that were instrumental in his Troubles: For a particular Account of which, the Reader is refer'd to the Printed Narrative of his Life.

St. Breage: Mr. James Innis. Who afterwards liv'd with the Duke of *Lauderdail.*

Blisland: Mr. Charles Moreton, M.A. He was Grandson by his Mother's side to *Mr. Kestle of Pendavy* in this County, and born in his House about the Year 1626. His Father was *Mr. Nicholas Moreten*, who was forc'd to quit the very same Rectory for Nonconformity in the Reign of King *Charles I.* after which he came to be Minister of *St. Mary Overy's* in *Southwark*, where he dy'd. This *Mr. Nicholas Moreton* descended from an Ancient Family at *Morton* in *Nottinghamshire*, the Seat of *Thomas Moreton*, Secretary to King *Edward III.* about 400 Years since. *Mr. Charles Moreton* was his eldest Son; and he had Two more that were also Ministers. At about Fourteen Years of Age, his Grandfather sent him to *Wadham-College* in *Oxon*, where he was very Studious; and at the same time Zealous for the Rites and Ceremonies of the Church of *England*, after the Example of his Grandfather who was a great Royalist. When the Civil Wars came on, he observing that they who were most Debauch'd generally sided with the King, against the more Vertuous Part of the Nation, which generally Affected the Parliament Side, was much startled to find the best Men on that which he thought the worst Side, and the vilest Men on that Side which he thought the best: He thence began to apply himself Seriously to the Controversy between the Prelatist and the Puritan; and after mature Deliberation determin'd to fall in with the latter. While he was Fellow of the College, he was extremely valu'd by *Dr. Wilkins* the Warden, on the account of his Mathematical Genius. He was indeed a General Scholar, but his Eminency lay in the *Mathematicks*. When he left the College, he fix'd the Exercise of his Ministry

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in his Native Country in this Place; and here he liv'd Comfortably several Years. After his Ejectment by the Act of Uniformity, he liv'd in a small Tenement of his own in the Parish of *St. Ives*, and preach'd privately to a few People of a Neighbouring Village, till the Fire of *London*. Having sustain'd great Loss by that, he remov'd thitherto take care of his Affairs. Being there, he, by the Intreaty of several Friends, was prevail'd with to undertake the instructing of Youth, Academical Learning. He set upon this Work at *Newington-Green*, and was extraordinarily well qualify'd for it. Many of his Pupils are now very Useful Men, both in Church and State. Some Scores of young Ministers were Educated by him as well as many other good Scholars. He had indeed a Peculiar Talent, of winning Youth to the Love of Virtue and Learning, both by his Pleasant Conversation, and by a Familiar, Way he had of making difficult Subjects easily Intelligible. After about Twenty Years continuance in this Employment, he was so infested with Processes from the Bishops Court, that he was forc'd to desist. At the same time, being under great Fears as to the Publick, he, in 1685, went over to *New-England*, and was chosen Pastor of a Church at *Charlestown* over against *Boston*, where he dy'd in a good Old Ages being near Fourscore.

He was of an Healthy Constitution, of a Sweet Natural Temper, and of a Generous Publick Spirit: An Indefatigable Friend, a Pious, Learned, Ingenious Useful Man; belov'd and valu'd by all that knew him.

St. *COLUMB MAJOR*: Mr. Thomas *Travers*. Fellow of *Magdalen-College* in *Cambridge*. An Holy Active Person, and Lively Preacher; Eminent in this County, and the Neighbouring Parts. He was for some time Lecturer of *St. Andrew's* in *Plimouth*, and Assistant to Mr. *George Hughes*; and was thence call'd to this Place, where he was very Useful, till the *Bartholomew Act* Silenc'd him. Afterwards he was much Favour'd by the Noble Lord *Roberts*, who was Uncle to his Wife. His Son Mr. *Elijah Travers*, was afterwards Pastor of a Congregation in *Dublin*.

Tintagel: Mr. Thomas *Hearne*.

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Lanteglos: Mr. Jonathan Wells. He was the Son of a Pious Old Puritan Mr. *John Wills*, Rector of *Morvall* near *Loo*, in this County. That Old Gentleman was an eminent Instance of Piety and Devotion, and of the Success of his Prayers, and Endeavours for the Conversion of his People, and Children, which led him to break out in a Transport of joy upon his Death-bed: *The Blessing*, said he, *of my Father, hath prevail'd above the Blessings of my Progenitors. Of my Ten Children, Nine have a work of Grace, I hope: And for my youngest Son, I die in the Faith of a Plentiful Harvest. He shall be Converted also, after my Decease.* There was great Reason to hope this prov'd true of his youngest Son afterwards, who was a worthy Conformist Minister. His eldest Son was this Mr. *Jonathan Wells*, whose Conversion in his Fathers Lifetime was, also very Remarkable. He had been Wild and Extravagant, and had committed some Offence, for which he was forc'd to Fly from the King's Army. His Father had prevail'd with several Ministers, then at *Plimouth*, and other good People, to spend a Day in Prayer, in behalf of this Prodigal Son. While they were in this Exercise, his Son flies thither, and finds them together, actually Praying for him. As soon as they had done he dissolved into Tears, and falling on his Knees begs his Father's Pardon; and from that Day prov'd eminently Serious. After the Wars he went to *Exeter-College* in *Oxon*, where he, in a little time, obtain'd a Fellowship; and was at length Presented to this Living, where he was a Diligent and Successful Preacher in this Place, till the *Bartholomew Act*; and he held on his Ministry afterwards in Private many Years, Serving the Lord faithfully in his Generation, amidst many Temptations, and sore Tryals, till he fell asleep, *An. 1695.*

Lanivet: Mr. Henry Flammack. He had been Chaplain to Sir *Hardress Waller*, when he was Governor of *Pendennis*.

FOWY: Mr. John Tutchin, M.A. He was Son of Mr. *Robert Tutchin* of the *Isle of Wight*. That Mr. *Robert Tutchin* was one of the Primitive Simplicity, and Integrity, Purity, and Piety. He had 3 Sons; *Jolm, Robert,* and *Samuel*, and he bred them all up to the

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Ministry, which they all adorn'd; and they we're all Ejected in 1662. As for *John* he was bred in the Free-School of *Dorchester*, where by that time he was Ten Years of Age, he had made a great proficiency in Learning. Whilst he was a Scholar there, there liv'd in the Town, a Low-Country Soldier, who Taught him the Art Military, and Fortification. He went to *Cambridge* at 14. He was: made M.A. at 5 Years standing, by special Favour. The Earl of *Kent* chose him for Tutor to his Son. Afterwards he was engag'd in the Wars. Upon his being Ejected, he did not presently remove; but continu'd living in the Place where he had been Publick Minister, and was much valu'd by the sober Gentry. He was a general Scholar: A profound Critick, and a good Orator. At the beginning of King *James's* Reign he was Try'd at the Assizes at *Lankeston*, upon the 35th of *Eliz.* and resolv'd to abjure the Realm: But upon a farther hearing at the King's Bench-Bar, he was Acquitted. He has left some valuable Manuscripts behind him.

LANCESTON: Mr. *William Oliver*. M.A. His Father who was a Gentleman of this County gave him a liberal Education. He was a Critick in the *Latin* and *Greek* Tongues; for which and his other Excellencies he obtained a Fellowship in *Exeter-College* in *Oxon*, from whence he remov'd to take the Pastoral Charge of the People of this Town. He was a good Scholar and an excellent Preacher; for which he was much valu'd by the Gentry of *Cornwal* and *Devon*. Mr. Secretary *Morice* had a great esteem for him, and gave him a Yearly Pension for the support of his Family, after he was Silenc'd. He dy'd about the Year. 1675.

TRURO: Mr. *John Tincomb*.

St. *Stephens*: Mr. *William Tombs*.

St. *Winnow*: Mr. *Thomas Hancock*; who continu'd Preaching in these Parts as he had Opportunity, till extream Old Age.

Lansarllos: Mr. *Nathanael Tincomb*.

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St. Hilary: Mr. Joseph Sherwood.

Sithney: Mr. Roger Flammack.

Rednock: Mr. William Triggs. An Excellent Scholar.

Mawnam: Mr. Walter Quarum.

PENRIN: Mr. Joseph Allen.

St. Just: Mr. Edwrd Sheffield.

St. Anthony: Mr. John Cowbridge. He was Chaplain some Years to Mr. *Buscawen*. He was accus'd of Treason, because upon a Certain Occasion, he mention'd the Subject before the Object.

St. CLEMENTS: Mr. William Upcot.

St. Michael Penchivell: Mr. Joseph Halsey, M.A. He was bred in *Trinity-College* in *Cambridge*, under the Tuition of Mr. *Nathanael Bradshaw*, of *Willingham*, He was brought into this County by *Hugh Boscawen Esq;* and liv'd as Chaplain in his Family, while he preach'd in the Church in this Place. He was Ejected in 62 with the rest of his Brethren and upon the Five Mile Act, remov'd to *Fsilly* with his Family. But that Place being farther from *Tregathnan* than Mr. *Boscawen* and his Lady could be easie under, he, at their Request, remov'd to to *Merther*, the next Parish to theirs; where he continu'd Preaching on Lord's-Days in his own House; and on Saturday Evenings, and Lord's-Day. Mornings in Mr. *Boscawen's House*, as long as he liv'd. He had very valuable Ministerial Abilities. His Sermons were Rational, and very Methodical. He had a very Genteel Spirit, and was generally honour'd and lov'd by those that knew him. The want of a convenient School put him upon teaching his own Children Grammar-Learning: And this was no sooner known, than his House was throng'd with Gentlemen's Sons of the best Rank; who tho' many of them averse to Nonconformity, thought themselves happy in having their Children under his Roof. And how yell he discharg'd that Trust,

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many Gentlemen and Ministers, Conformists as well as others will readily Testify. His judgment as to Nonconformity was Moderate; he having a great Aversion to Bigotry wherever he found it. His Judgment and Practise were very like Mr. *Baxter's*. He kept up a very Friendly Correspondence with many of the Conforming Clergy. Often would he Lament the Divisions of Protestants; and he was a great Enemy to Controversies, especially when the Contest seem'd more for the sake of Victory than Truth. The whole Course of his Life was an Exact, and Regular measuring out his Time, of which he was a strict Redeemer, by one even Steddy Method, which made all his Affairs go on with Ease, and Pleasure. His Work was his Delight: And when he was past Fourscore, he would be in his Study early in the Morning. His Life tho' Laborious, was very Comfortable and Happy. His Countenance was always Serene and Chearful. He often express'd his desire that he might not outlive his Work: Tho' when the Sabbath came (which was Six Weeks before his Death) when he was unable to Preach, he freely resign'd himself to the Will of God. When his Body was low, his Mind was clear. With a steady Countenance did he look the King of Terrors in the Face. Such a Greatness, and Presence of Mind, (I use the very Words of one that was with him) in the last Moments, has been rarely seen, as was Remarkable in him; who with the greatest Ease, and Chearfulness resign'd his Spirit *Octob. 1. 1711. Ætat. 85.*

Probas: Mr. Richard Batten.

Creed: Mr. Tobias Bouchier.

St. Isy, or St. Ebal: Mr. Stephen Reuel, M.A. of Exeter-College.

Marrion by Padstow: Mr. Samuel Tapper. Afterwards Minister of a Dissenting Congregation at Exmouth in Devon.

St. Mabin: Mr. William Treis.

Little Petherwick: Mr. Opho Whitehorn.

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Stok-Climsland: Mr. John Fathers.

St. Germans: Mr. Solomon Carswill; who after his Ejectment preach'd in his own House, gratis, till about a Fortnight before his Decease. He liv'd to the Age of about 89.

St. Mallin: Mr. John Levisson.

Botel Flemming: Mr. William Vincent.

Gwynap: Mr. John Langsford.

Mullian: Mr. John Ashwood.

Maugan Meneag: Mr. Sampson Bond. He went afterwards to the Islands of *Bermudas*, where he dy'd.

Mynhinnot: Mr. Samuel Austin. He dwelt afterwards at *Plimouth*.

Burian: Mr. Joseph Hall.

Mr. Theophilus Tingcombe, was but a Candidate in 62, Preaching only Occasionally: But was afterwards Minister of a Dissenting Congregation at *Kellington*, in this County.

N.B. I intimated in my former Edition, that these Conform'd in this County; after their being Silenc'd; *Mr. Robert Jago jun.* *Mr. Leonard Welstead* of *Pensance*; *Mr. Nicholas Teage*, or *Tyac*; *Mr. Thomas Nichols* of *Lyskard*; and *Mr. Thomas Warner*: And now I add, *Mr. William White* of *Ladock*; *Mr. Robert Jago sen.* *Mr. Philip Harris* of *St. Ewe*; and *Mr. John Stephens* of *St. Roch*.

I have also here omitted *Mr. John Hicks*, because he was also Ejected in *Devon*, where I take notice of him.

In the County of CUMBERLAND.

CARLISLE: Mr. Comfort Starr. He was born at *Ashford* in *Kent* where his Father was Physician. He was Educated in *New-England* where he was M.A.

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and some time Fellow of *Harvard-College*. He was Ejected from this Place; and afterwards perform'd laborious Service in several places to the County of *Kent*; and was at last Pastor of a Church at *Lewes* in *Sussex*, where he died *October 30th 1711*, In the *87th* Year of his Age.

Groglin: Mr. *John Rogers*. M.A. He was the Eldest Son of Mr. *John Rogers* Minister of *Chacomb* in *Northamptonshire*. Born *April 25. 1610*; and bred in *Wadham-College* in *Oxon*. He was for sometime Preacher at *Middleton Cheyney* in *Northamptonshire*, and afterwards at *Leigh* in *Kent*. Thence he was sent by Order of Parliament to *Bernard Castle* in the Bishoprick of *Durham*, where he settled in 44, and continu'd till *March 2. 1660*. At which time he remov'd to *Croglin*, where the *Act of Uniformity* found and Ejected him in 62.

* *He was the Author of a good Book, concerning Christian Watchfulness.*

In his younger Years, he was well Acquainted with Mr. *Dod*, and Dr. *Harris*; of whom he was us'd often to speak with great Respect; as also of Dr. *Prideaux*, and Dr. *Cheyne*: But no Name did he mention with so much Pleasure, as that of Mr. *William Wheatly* of *Banbury*, whom he always stil'd his Spiritual Father. When Mr. *Rogers* came to *Bernard-Castle*, he took a List of the Number, of Souls in his Parish, which at his first coming were about 2000. He took an exact Account who of these were Persons of Knowledge, and who were Ignorant: who fit or unfit for the Lord's Table, &c. As for those who were Ignorant, he convers'd much with them, gave them good Books to Read; and Catechiz'd and Instruct'd them, till he thought them qualified for that Sacred Solemnity. He took great care of Poor Children, that they might live usefully, and not be train'd up in Ignorance and Idleness. He was much Respected by Sir *Henry Vane* Father and Son, whose Seat at *Raby Castle* in that Neighbourhood gave Opportunity for frequent Conversation. As an Old Acquaintance he afterwards waited upon Young Sir *Henry* when Imprison'd in the Tower; and found him Stout and Resolute, not sensible of any Crime he had Committed.

In those Times of Confusion, when Soldiers were Preacher, an Officer of Note then Quartering in time Town, sent to Mr *Rogers* to demand his Pulpit, for

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his Use at such a Time; bidding him refuse him at his Peril. But Mr. *Rogers* was not mov'd; Instead of complying, he sent Word, he desir'd to know, who gave him Authority to Preach? And whether he had a Commission from GOD, &c. For he was well aware, that the Ministerial Power and Office was very distinct from the Military; and therefore tho' the Soldiers kept the Town, he resolv'd to guard the Pulpit. He was a zealous Observer of the Lord's Day, and would always oppose the driving of Cattel thro' the Town on that Day, tho' it was to a Fair to be held at some Neighbouring Place the next. He had some Difficulty with the *Quakers*, who much increas'd in those Parts; but his Carriage was so engaging, that even many of them could not forbear giving him a good Word. He was given to Hospitality; and was indeed the *Gaius* of those Parts, entertaining all Ministers and Christians, who pass'd that way, with great openness and freedom. His Removal to *Croglin* after he was Ejected at *Bernard-Castle*, was by the Procurement of the Lord *Wharton*. And tho' he was Ejected there also, yet did he keep his Temper and Moderation. He was of a Catholick Spirit, and a great Enemy to narrow and uncharitable Principles or Practises. He had always a fair Correspondence with the Neighbouring Clergy, between whom and him there pass'd an exchange of Friendly Offices, without any Shyness, or Shadow of Grudging. Nay, he was treated very respectfully upon Occasion, by those of the greatest Eminence: As Dr. *Stern*, Arch-Bishop of *York*; Dr. *Rainbow* Bishop of *Carlisle*; and the present Bishop of *Durham*: On the latter of whom he often waited, and by Reason of his Acquaintance in his younger Days with the Old Lord was always receiv'd in a manner peculiarly obliging.

He continued the Exercise of his Ministry after his being Silenc'd, without Fear. He Licens'd a Place or Two in 72, at *Darlington* and *Stockton* in *Durham*. When the Indulgence expir'd, he Preach'd at his own House at *Startford*, one Lord's Day; and the other he would spend, either in *Teesdale*, or in *Waredale*, among those who wrought in the Lead-Mines. Many a troublesome journey hath he taken to those Poor People through very deep Snows, and overhigh Mountains,

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when the Ways have been extream bad, and the Cold very sharp and pinching: But he made nothing of his Fatigue through his Love to Souls; especially, being encourag'd by the mighty eagerness of those honest People to hear the Word. And he us'd to Preach frequently on the Week-Days also. And yet for all his Pains he did not receive above *10l. per Annum*, but liv'd upon what he had of his own, and had some room left both for Generosity and Charity too.

He us'd to take all Occasions for good Discourse. It being the Custom in the *North* after a Funeral to have an *Arval* (as they call it) or Dinner, he would so suitably speak even in the midst of the Entertainment, of Divine Things, that some bitter malignant People would refuse to be present there, when they knew he'd be one of the Company: Because (said they) we shall find *Rogers* Preaching there.

He dy'd with a great deal of Calmness and Resignation, at *Startford* in *Yorkshire*, Nov. 28. 1680. His Funeral Sermon was Preach'd by Mr. *Brokill* Minister of *Bernard-Castle*, where he was bury'd.* He gave him a very Friendly Character: And indeed his Memory is precious in those Parts to this Day.

* *He hath Nothing in Print but a little Catechism: And Two Letters to Mr. Richard Wilson, upon the Death of his Daughter, whose Life was Publish'd under the Name of the Virgin Saint.*

Penreth or near it: Mr. *Roger Baldwin*. After his Ejection he remov'd into *Lancashire*. There he took a Farm, for which he paid a considerable Fine. Having Three Children he took it for Three Lives, not putting his own Life in, but theirs; as not doubting, but that same one of them at last might survive him: But it pleas'd GOD he out-liv'd them all, upon which he quitted the Farm, and would be no more concern'd in it. He at length fix'd at *Eccles* near *Manchester* in *Lancashire*, where he Preach'd at *Monks-Hall* for many Years, acceptably, and profitably. He dy'd *June 9. 1695. Ætat. 70.* He was a Solid Scriptural Preacher. A judicious Divine, one of good Parts, and an agreeable Temper. He was one of the *Monday* Lecturers at *Bolton*,

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Bridekirk: Mr. *George Benson*. He afterwards retir'd into *Lancashire*, where he liv'd at *Kellet*, and preach'd, in his own House: He dy'd in 1691, *Ætat.* 76.

Grastoke: *Richard Gilpin*, D.D. He was design'd by GOD for great Work in his Church, and was singularly qualified for it. He had a large Share of Natural Abilities which he had wonderfully improv'd by an unwearied Industry, and long and hard Study: So that there was scarce any thing that accomplish'd a Man, a Scholar, a Physician, or Divine, but he Possess'd it in great Perfection.

His Stature was of the middle sort, rather inclining to the lesser Size; but his Presence was far from being mean. There was a pleasing mixture of Majesty, and Sweetness, Affableness, and Gravity in his Aspect. He could readily set his Countenance to a severity or mildness, as the Business or Persons he had to do with requir'd: And he did it not by any Artificial Affectation, but Naturally, and with Ease, in such a way as kept up the Dignity of his Profession, and to such an end as made Religion both more Awful and more Alluring.

He had a Delicate Fine and Polite Fancy, expressing itself in a plenty of Words, which gave clear and lively Images of Things, and kept up the Life, Strength and Elegancy of the *English* Tongue.

His Memory was Strong and Faithful, and gave back with great Exactness what he committed to it, though it was a Treasury of very great Reading, and fill'd with variety of matter in several Sciences.

To there was added a most Penetrating Discerning Judgment. This enabled him in Reading to choose well, and to form a just Opinion of the Sentiments of others, which was always with that Candour, as made another considerable Addition to his many Excellencies.

He had co well digested all necessary Parts of Learning, that he had them in readiness when he needed them. He us'd such things in their proper Place, and adorn'd his Discourses with them as there was occasion; and was able to make that which was little

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else but Pageantry, appear with a de Gracefulness, and beautiful in its Season.

As he had a rich Fund of Sense, Learning, Experience, and Reading to fit him for a Divine, so he had all the Qualifications necessary for a Preacher in the highest degree that can well be thought attainable. The several Endowments that make a Man a true Divine Orator, did jointly meet in him.

He had a Voice strong enough to Command the most unusual Publick Places of Divine Worship. It was Piercing and Sweet, and naturally well Model'd. He had the true Skill of fixing an Accent upon particular Words, where the matter needed it. There was a force attended his way of speaking, without an undue Transport. He was vigorous and vehement, but under great Conduct. His Expressions were conceiv'd, and his Sermons deliver'd without the use of Notes; and he was qualified for that way of Preaching. His pregnant Memory, his ready Invention, his great Presence of Mind, his Natural fluency, that made him able to speak well and gracefully, with ease and assurance, intitled him to it. He could cloath any matter in apt Words, with all the Ornaments of a regular Elocution. He fell neither into too swift an Utterance, nor was forc'd upon any unbecoming unguarded Expressions There was no restraint upon his Delivery by being thus manag'd. It made him only capable of speaking what he did, with much greater Warmth, and Life, and decency of Gesture: It had all the smoothness of Stile, and propriety of Words to make it acceptable: It had all the Graces of Natural Oratory, all the decencies of Behaviour to recommend it. And that which completed all, it came from a Serious Mind, the concern of which was visibly to be read both in his Countenance and Expressions. He spake from his very Heart, as appear'd sometimes in the force of his Words, sometimes in his Tears, and usually in both. He spake with Solemnity and Serionsness, with Gravity and Majesty, and yet with so much Meekness mix't with all, as declared him to be a Man of GOD, and Embassador of CHRIST. There was a lively Air of Delivery, a Sacred vehemence of Affection in what he spake, that were very much his peculiar Talent. He

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knew how to temper his Discourses with due Motion. His Gestures were admirably taking and graceful, and further expressive of what he was delivering.—In Prayer he was likewise most Solemn and Fervent, and usually express himself much in Scripture Language, and with a flood of Affection: The very Fountains of it seem'd in the performance of that Duty to be broken up, and the great deep of it open'd. It often forc'd him to Silence for a little, till it had flow'd our at his Eyes. In his Pulpit Discourses he was a very great Example, both as to the design and method of them. His design was vast and noble in the ordinary course of his Preaching. He usually propos'd some Subject, and pursu'd it on various Texts. Every Head with its enlargements was closely Studied, and his particulars under each general, were admirably chosen. If he had ever so many, none could be wanting: if never so few, there seem'd to need no more. In the Handling of any Subject, after he had explain'd and, prov'd what he had undertaken with a great deal of Calmess and Affection, he was most plain, familiar, and moving in his Applications. His way in these was another particular Talent that he had. In all his uses he was excellent, but mostly so in his Exhortations. He made them as so many set Discourses of persuasion. They were deliver'd with most Address, and greatest Warmth, and Vigour. He enter'd upon them usually with some rousing lively Preface to gain Attention, and then offer'd his Motives, which were prosecuted with the most pungent Expressions. Here his earnestness increas'd together with his Voice, and the vehemency of it. He had a feeling Apprehension of the Importance of what he was then urging upon his Hearers, and every Word was big with concern of mind. He affected an elaborate Eloquence at no time, but least of all then. In easy but moving Expressions, and with a distinguishing $\pi\alpha\theta\theta\theta$, he would plead with Sinners sometimes for a whole Sermon together, without flagging in his Affections, or suffering his attentive Hearers to do it in theirs. He was a Man of a distinguishing Knowledge and Experience in the Mysteries of Christianity; and of a discerning Spirit, in understanding a Work of Grace upon the Hearts of others. With a clear Head

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and searching Skill in Divine things he had a sincere and warm Heart. The fire of Zeal and the light of Knowledge, accompanied one another. He kept up a Serious Temper at all times, and in all places and Company, without much discernable alteration or abatement; but this did not in the least sower his disposition, which was chearful, though thinking and solid. His Skill in Government appear'd in the managing a numerous Congregation of very different Opinions and Tempers. His Integrity, Modesty, and contempt of the World in refusing the Bishoprick of *Carlisle*, as another of the Family (Mr. *Bernard Gilpin*) had done before him, consonant to their *Motto, Dictis factisq; Simplex*. The care of the Churches lay upon him. His unblamable Character had obtain'd amongst all, but those whose Ill-nature would fuffer them to speak well of none who differ'd from them. He was much respected by many for the good he had done them as a Physician. Among Persons of Rank and Quality in the Parts where he liv'd, all necessary means were scarce thought to have been us'd, if he had not been Consulted. He went about doing good to the Souls and Bodies of Men. This World was not in his Eye, none could charge him with any thing like Covetousness. He had been a Preacher in *Lambeth*, at the *Savoy*, (where he was assistant to Dr. *Wilkins*, at *Durham*, and at *Graystock*; but he liv'd longest in *Newcastle*.† He went into the Pulpit the last time he was in it, under a Feavourish Indisposition. and Preach'd from 2 *Cor.* 5. 2, *For in this we Groan earnestly, &c.* and to the surprize of all, he rather *Groan'd* than spake this Sermon, His Lungs being at that time too Tender for Work, his Disease seiz'd that part, and he was brought Home in *Peripneumonia*, which in 10 Days time put a Period to his Life.

† *He hath not left much in Print. All that know or can bear of, is: A Sermon before the United Ministers of Cumberland and Westmorland, Entituled. The Temple Rebuilt. The Heads of Agreement between the Ministers of those Two Counties. An excellent Treatise of Satans Temptations, in 4to. An Assize Sermon Preach'd in 1660. And the Comforts of Divine Love; Preach'd on Occasion of the Death of Mr. Timothy Manlove. Among other Things he hath left behind him in Manuscript, a Valuable Treatise concerning the Pleasantness of the ways of Religion: And in whatsoever Hands it lies, it is Pity but it should see the Light.*

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Lasenby: Mr. *Simon Atkinson*. A very Acute Man, and of a good Judgment. Especially Nice in his School Learning. He dy'd in *Sept.* 1694. upon a Cold caught Travelling from *Penreth*, where he preach'd at the opening of a Lecture, encourag'd by Dr. *Thomas Gibson*, of *Hatton-Garden* in *London*.

Cockermouth: Mr. *George Larkham*. M.A. He was the Son of Mr. *Thomas Larkham*, who was Ejected from *Tavistock* in *Devon*. His Father bred him in *Dorchester-School*, and afterwards sent him to *Cambridge*, where he was of *Trinity-College*. Soon after his being Ejected he was forc'd to fly into *Yorkshire*, with his Numerous Family. While he was there, he sufferd much, being illegally imprison'd in *York* for several Weeks. In 1668 after many troubles he return'd into *Cumberland* among his People, and GOD was pleased to Crown his Labours among them with abundant Success. He dy'd *Dec.* 26, 1700. *Ætat.* 71; after he had exercis'd his Ministry in that Place Forty Eight Years. He was a Man of brisk Parts, and a bold Temper, till the latter Part of his Life, when he grew more Pensive.

Brampton Mr. *Burnand*. He was the Son of Old Mr. *Nathanael Burnand* the chief Minister in *Durham* in the time of the Civil Wars. He was bred in *Cambridge*. When he remov'd from thence, he dwelt 3 Years in the Family of Mr. *Harrison* of *Allerthorp*, performing Family Duties, &c. He was afterwards a Noted Preacher in this County, till the *Bartholomew Act* Silenc'd him. When he was Ejected, he retir'd to the Desart Places in *Austin-More*, and there took a Farm, and manag'd it carefully in order to a Subsistence for his Family, Preaching in his own House on the Lord's Day to any Poor Christians that would come to hear him; and in procefs of time he Preach'd at *Burneston* in Publick, no one taking Notice of him. At length Providence Favouring Sir *William Blacket* in his Lead-Mines, he fix'd him there to Preach to his Miners, with an allowance of 30*l.* per Annum. He had great Success among those Ignorant Creatures, and did much good. But when the Mines fail'd, Poor Mr. *Burnand* was again at a loss; came up to *London*, and spent some time

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with a Congregation at *Harwich*. But Age coming upon him, he at length came to *London* again, and subsisted upon the Charity of well disposed Christians, till Death gave him his *Quietus*.

Adingham: Mr. *Daniel Broadly*. That was his right Name. And whereas I before had mention'd Mr. *Broadly* of *Glassenby*, I have since been given to understand, that *Glassenby* is a Town in *Adingham* Parish, where one Mr. *Croxall* was at that time, who Conform'd.

Boulness: Mr. *John Saxton*.

Thursby: Mr. *John Carmitchel*, who afterwards went into *Scotland*.

St. John's-Chappel: Mr. *James Carr*. *Crosby*: Mr. *John Collyer*. *Kirkanders*: Mr. *Tho. Courtney*. *Melmerby*: Mr. *William Hopkins*. *Kirk-Leventon*: Mr. *Hopper*. *Hutton*: Mr. *John Jackson*. *Sowerby*: Mr. *Peter Jackson*.

Keswick Parish: Mr. *Cave*. He was born at *Banbury*. His Father was a Brazier, and bred him up to the same Business. After he had been in the Wars in *Scotland*, (where he was a Captain) he became for some time a Preacher in *Carlisle*, and thence came to *Keswick*, where he was their Publick Minister. He was Solemnly Ordain'd in *Crosthwait-Church*. He remained some Years at *Keswick*, and Studied hard, and was laborious in Preaching, and Repeating, and Catechizing and Instructing Youth. He remov'd afterwards to *London*, where he was well known.

Edenhall: Mr. *Thomas Tailor*. He was a Native of *Scotland*; he liv'd about 10 Years after his Ejectment, Preaching at *Alston-Moor*; and any Place as he had Opportunity.

Torpennow: Mr. *Thomas Turner*.

Wetherhall: Mr. *Wilcox*.

Plumland: Mr. *Gawen Eggesfield*.

Egremont: Mr. *Halsell*, He was an *Antinomian*.

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Mr. *George Nicholson*, was bred up at Oxford, under the Tuition of Mr. *Theophilus Gale*. He went down into *Cumberland* a little before the *Bartholomew Act* took Place. Mr. *Hopkins* who had gathered a Church at *Mellerby* resign'd it into his Hands, and by the connivance of Mr. *West* who succeeded Mr. *Broadly* at *Glassenby*, he Preach'd for about a Year, both at *Glassenby* and *Kirkoswold*; For Mr. *West* who was a Prebendary, thought to draw him into Conformity by mildness and fair Promises of the great things he would do for him. Whilst he continu'd Preaching at *Kirkoswold*, a certain Curate who was set on by others, as he was Praying before his Sermon, began the Common-Prayer, but ceas'd upon perceiving a general dislike of it. After the Act took place, which kept him out of the Publick Churches unless he Conform'd, to do which his Conscience was not satisfied, he Preach'd in private Houses, as opportunity offer'd. Sir *Philip Musgrave* once surpriz'd a Meeting where he was the Preacher; and thereupon the goods of the Master of the House were Seiz'd, and some goods also of Mr. *Nicolson*'s; and they were forc'd to Pay down the Money which the Law requir'd. After this he had a Dispute with a certain Curate in Sir *Philips* presence, which had this effect, that that Gentleman was more Moderate in his Carriage towards him afterwards. When King *Charles* the II. granted his Indulgence, he took a License under the denomination of Congregational. Upon King *James*'s Liberty he had a Meeting-Place built for him at *Huddlesceugh*, at which he Preach'd till his Death, which was serene and Peaceable, on Aug. 20. 1697, when he was about the Age of 60. He administred the Lord's Supper, the Lord's Day before, and quoted that Text *Luk. 22. 18.* which was fulfilled in him, who kept the next Sabbath in the Upper World. He appear'd more than ordinarily affected in that Administration, and a flood of Tears almost stopp'd his Voice; the cause of which was unknown. He had good Skill in the *Hebrew* Tongue. and was a Popular Preacher, and Instrumental in doing good to many. There is one Sermon of his extant, in a Book call'd *The Virgin Saint*.

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Mr. *Anthony Sleigh*, M.A., was a Candidate for the Ministry, when the *Bartholomew* Act took place. He was educated in a private Academy at *Durham*, and took his Degrees at *Edinburgh*, *Ann.* 1660. He preach'd occasionally in the Publick Churches of *Cumberland* and *Westmorland* 'till. 62, and then was a Nonconformist, and Silenc'd, tho' he could not be said to be Ejected. After sometime he fix'd among Mr. *Gilpin's* old Hearers and was solemnly Ordain'd to the Ministry. He continu'd among them all the time of King *Charles's* Reign, performing the various Duties of his Ministerial Function, with great Faithfulness, notwithstanding all the Discouragements he labour'd under, both from the Government, and from the People. He was twice Imprison'd for his Preaching, and once thrown into the Dungeon for praying with the Prisoners. As soon as he was set at Liberty, he return'd to his People, and preach'd to them in the Night time when he could not have any other Oppoiunity for it. For Twenty Years together, he had not above Twenty-Shillings a Year from his People. He continu'd with them after the Toleration, though he wanted not Invitations to more profitable Stations. But such was his Love to his poor Flock, that nothing could separate him from them but Death. Towards the latter end of his Time, he was violently tortur'd by the Stone, which he indur'd with Christian Patience till God call'd him to his Rest, *Ann.* 1702. In the whole of his Life, he was Regular and Blameless, to such a Degree, that the worst of his Enemies could not in the least sully his Reputation. He was a Man mighty in Prayer, and of a meek Peacable Disposition. He lov'd not to be imbroil'd in the Controversies of the Times, tho' he was able and ready to give a rational Account both of his Faith, and Practise, to all Christian Enquirers.

I have been inform'd since my last Edition, that Mr. *James Cragg* of *Newkirk* (where there is a Chappel belonging to *Graystock* Parish) went into *Scotland*, and there Conform'd, and therefore I have here left him out: And I have done the like by Mr. *John Forward* of *Bolton*, and Mr. *John Michael* or *Myriel* of *Lamplugh*. Mr. *George Yates* of *Anstable* Conform'd also, and liv'd and preach'd at *Croglin*.

In the County of *DERBY*.

BREDSALL: Mr. *John Hieron*, M.A His Father was Minister at *Stapenhil*, near *Burton upon Trent*. There was he Born, in August 1608. He had many Providential Deliverances when he was but a Child. He was Tost by a Cow; he fell out of a Chamber; he fell into *Trent*, and yet receiv'd no harm; he was carry'd down the River in the *Trent*-Boat alone, when the Wind was high, and had in all probability been drown'd in a Whirl-pit, if one that saw him had not taken the private Boat, and stopp'd him. These things he thankfully Recorded when he grew up, He laid a good Foundation in School-Learning, under Mr. *Whitehead at Repton*. He went to *Cambridge*, and was admitted into *Christ's-College*, May 2. 1625, under the Tuition of Mr. *Will. Chappel*, afterwards Bishop of *Cork*, and *Ross* in Ireland; whom he ever acknowledg'd to have been, a Learned, Painful, Careful, Faithful Tutor. He continu'd in the College till 1628, when he commenc'd Batchelor of *Arts*; and then went into *Yorkshire* to Mr. *Thurscrosse*, an Acquaintance of his Tutors, and Prebendary of *York*, with whom he liv'd for some time at *Kirkby-Moor-side*, reading Prayers for him, and teaching School in the Town. Being bent upon the Ministry, he Address'd himself to the Learned Bishop *Morton* of *Coventry*, and *Litchfield*, who examin'd and approv'd him, and on *Trinity Sunday* 1630, Ordain'd him both Deacon and Presbyter. After staying with Mr. *Thurscrosse* a Year and half, he remov'd to *Eggington*, where he was Houshold Chaplain to Sir *H. Leigh*, and preach'd at *Newtownsulney*. In 1632, with his Patrons Encouragement and Assistance, he took the Degree of Master in *Arts*. While he continu'd in this Family, he also preach'd a Week-day Lecture at *Bratby*, at the Request of *Catherine* Countess of *Chesterfield*, a Religious Lady. In 1633, he remov'd from hence to *Ashborne*, where he Succeeded Mr. *Taylor* in his Place of Lecturer. Here he was put into the High-Commission-Court, and Summon'd by a Pursevant to appear at *Limbeth*, much to his Trouble and Charge: And upon the whole,

* See Mr. Porter's *Account of his Life*, 4to, 1691.

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they were but very trifling Matters that were brought against him. He was forc'd to remove from thence to *Derby*, in the time of the Civil War, and was no sooner gone from Home, than his House was Plunder'd. From *Derby* he remov'd with his Family in 44, to *Bredsall*, where he continu'd till his Ejectment in 1662.

He was a Learned Man, and always Studious: Well seen in History. Had a sharp Judgment, was a great Master of Method, and had thoroughly digested his Tutors Method of Preaching. He was very ready in Scripture Chronology: And so Conversant with his Bible, that the Sense of its Difficulties, and the Reference of One Scripture to another, were become Familiar to him. He was an excellent Expositor; very Compassionate in dealing with Troubled Souls, zealous for GOD, and Earnest in every Part of his Work. Besides Preaching Twice every Lords Day, he Expounded the Scripture, and Catechiz'd. He Taught publickly, and from House to House. He assisted in most Lectures in those Parts, and himself set up a Monthly one at *Dale Abby*. He back'd his Doctrine, with an Exemplary Life, and was a Pattern to all round about him.

When he was Silenc'd he desir'd Bishop *Hacket* to allow him to Preach *Gratis* at *Dale Abby*. The Bishop refus'd, unless he Conform'd and yet there was no Care taken to supply the Place with any other. Upon his Ejectment, he remov'd to *Little Eaton*, a Town not far, from *Bredsall* that he might be near his beloved People, But was driven thence by the *Oxford Act*, which put him upon moving from Place to Place, till at last he fix'd in *Losco*. His Sufferings did not exasperate him; he kept his Moderation; and would frequently join in worshipping GOD in the Publick Churches; and yet was satisfy'd fully in his Nonconformity. Once one ask'd him, *Do you not Repent? What do you mean*, says he, the leaving of my place? *No, I am far from that; for I have done nothing therein but what I have taught you to be your Duty. Rather loose all than Sin against God. And if Bredsall Parsonage was the best Bishoprick in England, I must do again what I have done.* When the Conventicle

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Act came out, in 1670, which Confin'd the Number of Auditors in Private Meetings to Four, he Preach'd Twice a Day in the biggest Families, with Four Persons only besides; but as many under Sixteen Years of Age, as would come and then repeated at home at Night. During the Indulgence in 1671, he had full Meetings: But when the Declaration was recall'd, he was more Cautious; and tho' he neither desisted, nor gave out, yet he expos'd not his Hearers. In this his Retirement he was of use to many, who with great Thankfulness adore that Providence which brought him into those Quarters. He dy'd there, *July 6. 1631. Ætat. 73.* At which Time he had been an Ordain'd Minister Fifty Years; Preach'd at Sixty Six Churches and Chappels in *Derbyshire*, and Thirty out of *Derbyshire*.

In the Time of his Health and Strength, he Study'd hard, and made many Collections out of the Books he read. Among other Things he abridg'd Mr. *Pool's Synopsis* of the Criticks, and added his own Collections. Mr. *Porter* says, That he left under his Hand Two Volumes upon the whole Scripture, in which there are Practical Remarks as well as Critical, and Spiritual Glosses. and most pertinent Inferences, in which he is well known to have had a peculiar Excellency.* And he that will Read those Private Notes which are Publish'd in the Account of his Life, will, have before him a Specimen of such Piety as is not Common.

* *He hath Publish'd some Sermons on Heads of Divinity; Intituled, The way to Salvation, 8vo. 1688. And A Discourse of Spiritual joy, for the Relief of Melancholy Christians. Some of his Letters are added at the End of his Life, in 4to. He has also two Sermons on Ephes. 6. 24. in the Country Collection of Farewel Sermons; being Sermon the 5th and 6th.*

Derby: All Saints: Mr. Joseph Swetnam. St. Peters: Mr. Luke Cranwell. St. Werburgh's: Mr. Samuel Beresford.

Mr. *Joseph Swetnam*. He was not *formally* put out by the *Act of Uniformity*, and yet *really* he was. For foreseeing the Commencement of that *Act* at *Bartholomew Day*, he thought good to make a mixtly voluntary Secession sometime before its taking Place,

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and so was not, and yet was expell'd by it. He was a Man very well qualify'd to fill so August a Place as *Alhallows* in *Derby*. A very able Preacher; and great Master of Language.

Mr. *Luke Cranwell*. Born at *Loughborough* in the County of *Leicester*, and Educated in *Christ's-College* in *Cambridge*. A knowing, Courageous, Zealous, and upright Man. He was not very ready in Elocution; but very Scriptural, Solid and Substantial in all his Discourses. His Sermons when look'd over by Writers, or thought over by Understanding Hearers, were found to be full of Divinity. He had some competent Skill in Physick before he was Silenc'd. When he was no longer suffer'd to exercise his Ministry publickly, he resolv'd to try what he could do in the other Faculty. He betook himself to serve Bodies, and he grew very judicious and Skilful, Famous and Successful. Hereby he maintain'd himself, and his Family very comfortably, kept good Hospitality; and he did as readily help his Brethren, and the Poor among his Neighbours, without any Desire or Expectation of Fees, as he did the Rich and greatest. He had a working Head. He understood well what he read, and found out some Magistrals of his own, some happy and effectual Medicines. He was a chearful Man, and to appearance very strong, but when he began to decline, he ran down speedily. That he might be out of the reach of the *Oxford Act*. he went to *Kegworth* in *Leicestershire* where he dy'd, *Nov. 11. 1683* on the Lord's Day.

* *The 12th Sermon in the Collection of Farewell Sermons of the Country Ministers, upon Joh. 16. 33. is his.*

Mr. *Samuel Beresford*. He was a good Scholar, a fine Preacher, a curious Orator, and a very Holy Man. He was very Warm against the Sectaries, but was not at a great distance from the Church. After his Ejectment, he went frequently (if not constantly) to Church during his stay in *Derby*; which was till the Five Mile Act took Place; and persuaded his Friends to do so too. He was against both Superstition and Separation. The former made him a Nonconformist; and the latter caus'd him to attend on the publick Assemblies.

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Matlock: Mr. *Thomas Shelmerdine*. Born in *Lancashire*, and bred in *Christ's-College* in *Cambridge*. He was a diligent Preacher at *Criche* divers Years; where he was encompassed with many good old Puritans, that liv'd in that Parish and about it, who strengthen'd his Hands much in his Work. He was a Man very chearful in Converse. A kind Husband to an Holy, but very Melancholy, Wife. Fron *Crich* he remov'd to *Matlock*, where he did the Work of his Place, liv'd peaceably with his Neighbours, and found more Benefit by his Peace, than his Successor did with his Contention. He remov'd thence when he was Silenc'd to a dwelling at *Wirksworth*, where he did not long survive. In his Sickness he would tell his Friends, *he was going to his Preferment*. And Mr. *Porter* relates this Passage; that he thus express'd himself one Day to one that stood by him; *That next to my Hopes of Heaven, I rejoyce that I turn'd out of Matlock*.

Barrow upon Trent: Mr. *Daniel Shelmerdine*. M.A. Son of the former. He was born at *Crich* in this County, on New-Years-Day, 1636, or 1637. He was Educated at *Repton-School*, from whence he went to *Christ's-College* in *Cambridge*. He was Ordain'd by the Classical Presbytery of *Wirksworth*. His first Preaching was in the Family of Collonel *Grevis* of *Moseley* in *Worcestershire*, where he was for some time Chaplain. From thence he remov'd to *Barrow* and *Twyford* two small Places Adjacent. Here he was when the *Act of Uniformity* took place; and afterwards Rented a Farm at *Twyford* for 17 Years. He was several times Imprison'd, and Suffer'd much on the account of Nonconformity. When the Liberty was settled by Law, he Preach'd at *Derby*, and several other Places Occasionally; not daring to hide his Lord's Talent in a Napkin. He dy'd at *Findren* in this County, in *October*, 1699. A valuable Man and useful Preacher.

Duffield: Mr. *Roger Morrice*. Who was sometime Chaplain to my Lord *Hollis*, and afterwards to Sir *John Maynard*. He dy'd at *Hoxton* in *Middlesex*, *Jan.* 17. 1701. He hath left behind him a valuable Collection

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of Manuscripts: Which cost him a great deal of Time, and Pains, and Money.

Henor: Mr. *Samuel Wright*. A good Man, and a very able Preacher. He liv'd in much Weakness for divers Years after his being Ejected. He could not preach, as the rest of his more healthful brethren: But when he did, he Preach'd to very good Purpose.

Langley: Mr. *Robert Seddon*, M.A. Born in *Outwood* in *Prestwich* Parish in *Lincashire*, brought up in *Ringley* School under Mr. *Cole*, and admitted in *Christs-College* in *Cambridge*, Ann. 1647. He continu'd there several Years, and then return'd home. After which he had the Advantage of Living in Mr. *Angier's* Family, and the Benefit of his grave Example, pious Instrutions, and useful Converse. From his House he was call'd to the Exercise of the Ministry in *Goiton* Chappel. From thence he remov'd to *Langley*, where he was Silenc'd in 62. He was a Man of great Piety, Patience, and Meekness, and was greatly Serviceable in the Conversion of many Souls to GOD, as several thankfully acknowledg'd after his Ejectment. He was so far concern'd in appearing for the King, at a Day known in this County by *White-Fryday*, (because one *White* was the Leading Man who appear'd at *Derby* for the King that he was forc'd to fly into *Lancashire* to Sir *George Booth*, who rose at the same time, and was Threaten'd to be carried to *London*, to be Try'd for his Life: But the King's coming in prevented that. After is Ejectment, he was for many Years in the Family of *Samuel Hallows* Esq; and when Liberty was granted *Anno Primo Gulielmi &c. Marie*, he Preach'd in his Course with some other Ministers at *Derby*, being on other Days employ'd in Places Adjacent. In King *Charles's* time coming up to *London*, he was taken up as he was Preaching in Mr. *Baxter's* Pulpit: And notwithstanding that he had before suffer'd Imprisonment from the *Cromwellians* for seeking to bring in the King, yet he was sent to Gaol where he continu'd some time; But Judge *Hale* declar'd the *Mittimus* void, and releas'd him by the Sentence of all the Court. Whilst he was in the Gate-

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House, Money was several times sent him, (said to be from *Whitehall*) tho' he knew not his Benefactors. He had Acquaintance with and Interest in, many Persons of good Quality: And was generally acceptable wherever he came. At last he fix'd at *Bolton* in his Native Country; where he was a solid and useful Preacher, and with great Zeal and Affection laid out himself in his Masters Work. Buying an House there, He gave the People Liberty to build a Chappel on the back-side of it, and a little after dy'd of Palsie at his Brothers, Captain *Peter Seddon*, (in the very same House where he was born) in *March* 1695. *Ætat.* 77. He was a Diligent and Zealous Preacher; wonderfully furnish'd for good Discourse, wherein he took great delight. He was mighty in the Scriptures, having known them from a Child; which together with the help of an excellent Memory, was to him instead of a Concordance, which he never once us'd in composing his Sermons for 30 Years together. The 10th Sermon in the Collection of Country Ministers *Farewell Sermons*, upon *Luke* 24. 50, 51. is his.

Hogmasten: Mr. *Jonathan Staniforth*. *Allesire*: Mr. *Timothy Staniforth*. Two Brothers, Sons of an Ancient Godly Minister. Both good Men, who gave much Attendance to reading, and had a good Library. After their Ejection, and the taking Place of the *Oxford Act*, they were driven from Piller to Post, yet in all Places at Work as they had Opportunity, and that with Success. Many Persons about *Heage*, had Cause to bless GOD for their Night Labours. They Liv'd some Years together, and Dy'd very near one to another. They made their last remove to an honest but an obscure Family; and from thence took their flight one after another, from an obscure Corner to a light-some and large Place. They both of them dy'd with much inward Satisfaction, that they were going to that Heaven which they had chose, and long labour'd for. They had lively hopes in their dying Moments.

Sherly; Mr. *Samuel Hieron*, Brother to Mr. *John Hieron* mention'd, before. He made no great Figure in the World, but was an honest Man, and an useful

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Preacher. He was much belov'd by those amongst whom he labour'd. Few Mens outward Circumstances more press'd their Conformity than his did; yet he follow'd his Conscience, and left a pretty Living, at *Bartholomew Day* 62, and threw himself, and all his, into the Hands of GOD's Providence. And tho' he remov'd from Place to Place, and every where met with hard Penny-worths, yet he found GOD pitiful and of tender Compassion, and had enough to carry him to his Journeys End, which he arriv'd at *March* 24. 1687.

CHESTERFIELD Mr. *John Billingsley*.^{*} M.A. Born at *Chatham* in *Kent*, *Sept.* 14. 1675. First of *St. John's* in *Cambridge*, and afterwards of *Corpus-Christi* in *Oxon*. He was, solemnly Ordain'd to the Ministry *Sept.* 2. 1649, in the Church of *St. Andrew Undershaft* in *London*. While he was at *Oxford*, he Preach'd frequently in the Adjacent Places, and, at length had a Call into one of the remote, and dark Corners of the Land to Preach the Gospel, which he did painfully at *Addingham* in *Cumberland*. He found the People very Ignorant, and therefore set upon Catechizing, and was one of the Association for reviving the Scriptural Discipline of particular Churches, of which the World has had an Account in Print. From thence he remov'd to *Chesterfield*. There his Memory is, and will be Precious to many, tho' the, peevishness of some, and the Malignity and Apostacy of others, added greatly to the burthen of his Ministerial Labours among them. He was a constant Preacher, and did not serve GOD with that which cost him nought. His Stile was plain, his, Expression clear, his Method natural, and easy, his Voice sweet and audible, tho' not very Strong. Out of the abundance of his Heart his Mouth spake, both in Prayer and Preaching; and GOD was pleas'd very much to bless his Labours. He had a large Acquaintance, and was acceptable wherever he came, and had great Temptations from secular Advantages, and the importunity of Friends to have left *Chesterfield*, but would not yield to a thought of leaving that People, who were dear to him as his own Soul, and it was in his Heart to Live and Dye with them. At the Restauration in 1660 he bore his Share in

^{*} *He wrote something against the Quakers, and Printed a sermon with it, which gives the World a Taste of his abilities.*

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the common Joy, and before it, contributed what in him lay to pave the way for it, by Praying publickly for the King, when it was hazardous to do it; and had it not been for the King's coming in, he had in all likelihood been a deep Sufferer. Yet could not this prevent his Ejection in 1662, with the rest of his Brethren. He was not cast out for Ignorance or Scandal, for Sedition or Rebellion, for Schism or Heresy, but for not saying or swearing some such Things as were never before imposed on the Ministers of the Gospel, in any Reform'd Church under Heaven. Bishop *Hacket* was very easiest with him to Conform, and He told him, that if he did, he would do it Cordially: Upon which, the Bishop (when other Arguments fail'd) us'd both Flatteries and Threats, but all in vain. He knew not how to mollify Oaths by forc'd Interpretations, or stretch his Conscience to comply with human Will, in Cases wherein if he should happen to be in the wrong, (as he shrewdly suspected in this he should) he knew human Power could not defend him. And yet he would not Censure others, but quietly receded from his Publick Station, when he thought he could no longer hold it without Sin. He continu'd afterwards to Labour among his People in Private, as he had opportunity, and as they were wiling to hear him, till the *Oxford Act* forc'd him to remove from them. And then *Mansfield* became to him, and several others, a little oar, Place of Refuge and quiet Retirement. It was the more Agreeable, because of the good Temper of the Publick Minister, with whom he had a former Acquaintance, and particular Friendship. His Labours afterwards became Unsupportable to so weak a Body as his was. He went once a Fortnight to Cbesterfield, and preach'd twice, and often Expounded and Catechiz'd also on the Lord's-Day, and Visited the Sick: And Travelling in those Times late in the Night to come in unseen, and Preaching also in the Night, it was very fatiguing, and it was wonderful how he went through it. He was a good Governor in his Family, and rul'd his House well. He was careful of the Souls committed to his Charge, griev'd when Sin brake out Remarkably in any of the Members of his Family, and was careful to rebuke an punish for it. He was an hard Student, and a great Admirer of be Greek Tongue. He was a Man Peace, and much

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for accommodating lesser Differences in Religion. He liv'd in hearty Love and Concord with his Nonconforming Brethren at *Mansfield*, as he and all of them did with the worthy Minister of the Place, who counted it no Schism for them to endeavour to help his People in their way to Heaven, as they by their friendly Converse with him., and frequent hearing of him manifested they had no Design of lessening him in their Esteem or Affections. Few had more of Heaven in them than he; and yet he was very industrious in concealing his own Excellencies. He dy'd *May 30, 1683/4*. He, out of his great, Modesty, left an express Order in his, Will that there should be no Sermon preach'd at his Funeral: But a Suitable Consolatory Discourse was preach'd to his Family on the. Lord's-Day following, by Mr. *Sylvester*, from *Rom. 12. 12; rejoice in Hope*. His Freedom in reproving. Sinners of whatever Rank, where there was Cause, and he had a Call, was one eminent Branch of his Character: And so also was his Skill and Tenderness in comforting afflicted Consciences, for which he had great Occasion, and in which he was remarkably Successful; As also his Faithfulness in dealing with Sick-bed Penitents, which are Three difficult Parts of a Minister's Work.

EPITAPHIUM.

*Siste Gradum Viator,
ut audias Vocalem Lapidem;
Habet enim dicenda quæ tacuisse haud Pium foret:
Hospitio nempe exceptit suo Reliquias Viri vere Venerabilis
Johannis Billingsley, M.A.
C C C apud Oxoniensis
Ecclesiae apud Chesterfeldienses Pastoris Fidelissimi,
Qui tantâ suit Industriâ,
Morum Probitate tantâ,
Tam Æquus aliorum, rigidus autem sui Æstimator,
Anhelans adeo Pietatis atque Pacis Cultor,
Ut non solum suis quin & Posteris reliquit Monita:
Mundum etenim contemptui habendo temnendum Docuit;
Carnem conculcando inimicum indigitavit simul & Subegit;
Diabolum fortiter oppugnando sudit, pedibusque trivit.
Per Christum
Supervictor.*

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Ad Superos demum & Cælestia
Si minus ovans, expectans tamen atque
Ovaturus tandem,
Placide recessit
Natus Septem. 14. 1625.
Denatus Maii. 30. 1683.
Perge Viator, & ad tantum Exemplar te compone.
Posuit Mærore pene confectus. J.B. Filius
Unicus Superstes.

Carsington: Mr. John Oldfield. Born near *Chesterfield*, and brought up at *Bromfield School*, at that Time famous. He was a general Scholar, A great Master in the Tongues, and *Mathematicks*. He had a Mechanical Head and Hand, capable of any thing, he had Opportunity to get insight into. What some might reckon a Reflection upon him, was in the Judgment of wise Men his great Honour, *viz.* That he was a Man of considerable Learning and Worth, and yet beholden to no University: His Living was worth but about *70l. per Ann.* He had the offer of *Tamworth*, and was refus'd to have remov'd thither, where he would have had a much better Living, but was stoppd by the Importunity of his People. All that knew him acknowledg'd him to have been a judicious Divine, a good Casuist, an excellent Preacher, one that was Pertinent and Methodical, Clear in opening his Text, and that spake very close to Conscience from it. He was well acquainted with the inside of Religion. He was of few Words and reserv'd, not at all Talkative: But let any one give him Occasion, by starting useful Discourse, putting him upon his Knees, or upon Writing or Preaching Work, and they would soon find he wanted neither Words nor Sense. He was a Man of Prayer. One of a very quiet Spirit. The People among whom he labour'd was very Ticklish and Capricious, very hard to be pleased in Ministers, and yet they Center'd in him, and his Name is precious amongst them. This good Man had many Removes after he was Ejected, but God told his Wandrings, and he had Songs in the Houses of his Pilgrimage. He was one of great Moderation; which he thought himself oblig'd to testify, by going sometimes to Church: As to which some Persons of his Acquaintance being of another Mind, he

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would often freely and amicably Discourse it with them: And yet he was many ways a Sufferer for his Nonconformity. He for sometime preach'd once a Fortnight at *Rodenuke*, where a Meeting being discover'd by Two Informers, they Swore against him upon Presumption, that he was the Preacher, though as it fell out, it was not his Day: However he was Prosecuted with much eagerness. Whereupon Esquire *Spademan* (a worthy Gentleman who was owner of the House where the Meeting was) and Mr. *Oldfield* made their Appeal, and gave so clear Proof of his being Ten Miles distant at the Time that was Sworn to, that he was Clear'd: And the Informers being afterwards Prosecuted, were found Perjur'd. Upon which one of them ran away, and the other stood in the Pillory at *Derby*, with this Inscription affix'd, *A Base Perjur'd Informer*.

He spent the latter Part of his Life at *Alfreton*, from whence he took many weary Steps to serve his Master, and was very useful in that Neighbourhood; but at last was forc'd by, his Infirmities to cease from his Labours, and departed to his everlasting Rest, *June 5. 1682. Ætat. 55.**

* *He hath built himself a lasting Monument, in a small piece, Entituled, The First Last, and the Last First, against Hypocrisy. The Substance of some Lectures at Wirksworth. And in his larger Piece about Prayer, which by many judicious Persons, both Conformists and Nonconformists, is esteem'd as valuable a Discourse, as any Extant Upon the Subject. And the Eleventh Sermon in the Collection of Country Ministers Farewell Sermons, on Psal. 69. 6. is his.*

After the *Act of Unformity* pass'd in the beginning of 62, before it took Place in the *August* following he with all possible Care study'd his Duty, as to the requir'd Compliance; weigh'd Matters fairly in the Ballance; and the Determination which he fix'd on as to his own Practise, was the Result of his mature and deliberate Thoughts. I the rather mention this in his Case, because I have had the very Paper which he drew up upon this Occasion, communicated to me in his own Hand-Writing. 'Tis in the Form of a *Soliloquy*, to which that of the wise Man is prefix'd, *Eccl. 7. 14. In the Day of Adversity consider.* 'Tis too long to be here inferred. But, I shall transcribe thence a few Passages. that will manifest the Seriousness and Solemnity of his

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Spirit upon that Occasion, the impartiality of his Thoughts, his Fear of doing any thing in that Critical Juncture which he could not justify, and his Concern for Superior Guidance and Conduct, &c.

Consideration (says he) *is the way to Resolution; and well-grounded Resolution will bulwark and fortify the Soul, against the impetuous Violence of Man, and make it as the Rock to repel the dashing Waves. To this, O my Soul, I now invite thee, &c. Rash Engagements often end in shameful Retreats and base Tergiversation.* Thou O Fountain of Wisdom, who givest it Liberally and upbraidedst not, to him that asketh, shine in upon my dark Understanding, let thy Spirit of Truth lead me into all Truth, and so direct me in my Consideration, that it may end in pious Resolution; and what through Grace I purpose, let me by Grace be enabled to perform.

It is not, O my Soul, a light Matter thou art no employ'd in: it's not thy Food, Cloathing, Maintenance, Family, Wife and Children, that are the main Things considerable in this Enquiry. Forget these, till thou art come up to a Resolution in the main Business. Strip thy self of all these in thy Disquisitions. Imagine thy self neither to have a Body to be fed and cloth'd, nor a Family to be provided for. These must be abstracted from, and be as the small Dust of the Ballance, not at all poizing the Scale, this way or the contrary.

It is, O my Soul, the Glory of God, the Credit and Advantage of Religion, the Good of that poor Flock committed to thy keeping by the Holy Ghost, thy Ministry, thy Conscience, thy Salvation and the Salvation of others, that must cast the Scale, and determin thy Resolutions. And where all cannot be at once promoted (or do it least seem to cross one another) it is fit the less and more subordinate, should give Place to the greater. Thy Ministry, thy People, must be singularly dear and precious to thee; incomparably above Body, Food, Raiment, Wife, Children, and Life itself: But where these seem inconsistent with those higher Things; God's Glory, Religion's Credit and Advancement, the keeping of a good Conscience the saving of thy self and others, it is fit the latter should take Place. For the other being but Means to these, it is fit they should give Place to their End, which ever is or ought to be more noble than the Means. Nay, my Soul, let it seem no Paradox to thee, that when the divine Providence hath so ordered it, that there an inconsistency

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between these, the very laying aside the Means shall promote the end. When thou canst no longer continue in thy Work without dishonour to God, discredit to Religion, foregoing thy Integrity, wounding Conscience, spoiling thy Peace, and hazarding the Loss of thy Salvation; in a Word, when the Conditions upon which thou must continue (if thou wilt continue) in thy Employment are sinful, and unwarranted by the Word of God thou mayst, yea, thou must believe, that God will turn thy very Silence, Suspension, Deprivation, and laying aside, to his Glory and the Advancement of the Gospel's Interest. When God will not use thee in one kind, yet he will in another. A Soul that desires to serve and honour God, shall never want Opportunity to do it: Nor must thou so limit the Holy On of Israel, as to think he hath but one Way in which he can glorifie himself by thee. He can do it by thy silence, as well as by thy Preaching, thy laying aide, as well as continuance in the Work. Oh put on that Holy indifference (as to the Means, so the End be but attained) which the blessed Apostle expresses, Phil. 1. 20. Than Christ might be magnify'd in his Body, whether by Life or by Death. Nor should it seem incredible unto thee O my Soul, that he who, could make Figgs Effectual to cure a Plague-sore, and Clay and Spittle to open the Eyes of the Blind, should also be able to turn thy Suspension from thy Work, to the Advantage of the Ends of thy Work. Canst thou think God would, or his Church, should have lost one Sermon of those his precious silent Ambassadors, Dod, Cleaver, &c. (whose Labours in the Work of the Ministry were far more profitable than thine) if he could not have glorify'd himself, and advantaged his Church, is much or more by their Suspension from, than Continuance in their Employment? Let God have the disposal of thee, and doubt not but he will use thee for his own Glory, and his Churches Good, his Respect to which is infinitely greater than thine can be-

But there is, O my Soul, a Scylla and Charybdis in this Voyage thou art making; a Rock, bath on one side and the other; and therefore beware, lest thou make it a light Matter to be laid aside from thy Work. Examine; Hast thou so faithfully discharg'd thy Duty, that thou mayst take Comfort in the Review of it, when suspended from it? Do not abundance of Failings, Follies, Neglects, Mispent-time, Sinister-ends, base Self-seeking, Unprayerfulness, Idleness, Hypocrisie &c. present themselves to thee, when thou beginnest

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to review the Course thou hast run? Think how little Service thou hast done for God or his House. How heavy will thy Account be if to thy Removal from thy Work be added, the stinging Remembrance of Unfaithfulness in it? Hast thou not by thy Miscarriages justly provok'd God to spit in thy Face, and lay thee aside as a broken Vessel? Is not this Dispensation the Fruit of thy own Sin, as well as (yea, more than) of others Malice? Learn O my Soul to put every Cause in its right order. God is the just Disposer of this Providence: Men tho' acting maliciously and unjustly, yet are the Instruments of his Justice; thy Sin justly provoking God, to suffer Men unjustly to lay thee aside. Neither will the Righteousness of the Cause wherein thou sufferest, excuse thy Unrighteousness, which is the procuring Cause of thy Sufferings. Learn then O my Soul, to justify God, to be silent towards Men, and to condemn thy self. But there's another Rock, against which thou art in danger of Splitting, Take heed, O my Soul, lest that be charg'd on God's Providence or Mens Injustice, which is caus'd by thy own Wilfulness and Obstinacy. If that which thou callest Conscience and Duty, be found Refractoriness and Sin, thou not only lovest thy Reward, but incurst the Guilt of thy own Suffering, and thinking to charge others, wilt be found Accessary thy self to thy own Murder, as a Minister. Here then lies the stress of the Consideration thou art upon; whether the Grounds upon which thou art to suffer will bear thee out? Whether thou shalt suffer as a Christian for Righteousness sake? Whether the Cause of Suffering be as weighty as the Suffering it self is like to be? That if thou findest it otherwise, thou mayst (Dum res in integro est) make a timely Retreat. I charge thee O my Soul, to lay aside all Prejudices, Præpossessions, and Respects to, or Sinister Conceptions of, Men of the one or the other Party. Away with carnal Wisdom, leaning upon thy own Understanding. Let the Word of God Umpire, And because (O Blessed Father) the way of Man (to know as well as do it) is not in himself; nor is it in Man that walks to direct his Steps, I again and again implore directing Grace: Lead me O Lord by thy Counsel; make thy Way plain before me; lead me in a plain Path; and into the Land of Uprightness. Let not former Errors be punish'd, in thy leaving me to err in this Thing. Lord shew me thy Way, and thro' Grace I will say it shall be my Way. What can a poor weak Creature say more! Thou

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Thou knowest Lord the Heart of thy Servant; O dispel Clouds of Ignorance, Prejudice, Passion; take off all preponderating Weights and Propensions; cast the Scales which way may be most for thy Glory, thy Churches and my Peoples Good, the Peace of my own Conscience, and the Salvation both of my own and others Souls.

And canst thou (O my Soul) think of laying down, or being laid aside from thy Ministry upon a light Occasion? Must Matters of Indifferency give thee a Supersedias? Oh take heed, lest if like Jonah thou overrunnest thy Embassy, through Discontent, thou be fetch'd back with a Storm. Poize the Burden, that is to be laid upon thee; that if thou canst bear it (tho' with some Trouble and Reluctancy) those mayst yet abide in the Vineyard. What if Men be Pharaohs Task-masters, impose such Burdens as thou mayst even groan under; if they be only Burdens and not Sins, they must be born and not shaken off. Nothing but a Necessity of sinning in the doing, can absolve thee from that Necessity, which is laid upon thee of Preaching the Gospel, and shelter thee from the Influence of that Wo, which is denounc'd against thee, for not Preaching it. The plain Question then, which lies before thee, O my Soul, (and in the right Resolution whereof consists the Comfort of Suffering, or the Duty of continuing at thy Work) is, Whether the Conditions that are impos'd (without performing which, thou must leave thy Place and Employment) be sinful or no? Sinful, I say not only in the Imposition of them, but in Submission to them? Whether, thou canst without sinning against God, his Church, thy People, thy Conscience, and Soul; (all or any of these) submit to the present Conditions of continuing in thy Place and Employment? Here's no room for comparing Sin with Sin: viz. Whether it be greater Sin to leave thy Ministry, or perform such a sinful Condition? There is no such perplex'd Case, unless it be made such, wherein thou art necessitated to Sin, or do the last Evil, tho' the greatest Good might come of it. Nor is it thy Sin to desist, when thou canst not without Sin go on, but theirs who thrust thee out, by imposing a Necessity of sinning on thee, upon Supposition of thy Continuance in the Ministry. Nor is there any Room to compare Sin with Duty. 'Tis not pretence of doing God the greatest Service, or performing the weightiest Duty, that will excuse the least Sin, tho' that Sin capacitated or gave us the Opportunity for the doing that Duty.

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Thou wilt have little Thanks (O my soul) if when thou art charg'd with corrupting God's Worship, falsifying thy Vows, &c. Thou pretendest a Necessity of it in order to thy Continuance in the Ministry, &c.

Afterwards he proceeds particularly to mention and consider the Conditions of the continu'd Exercise of his Ministry, saying that as to the Book of *Common-prayer* with its Amendments, it not being then Extant, he was forc'd to suspend his Thoughts concerning it. And upon the whole he concludes, that hold on in the Publick Exercise of his Ministry, to him would be Sin.

I have not taken the Pains to transcribe these Hints, which so *plainly* discover the Impartiality of Mr. *Oldfield* in his Consideration of the Case of Conformity, as if he were only Person that could be instanc'd in; (for there were many others of whom 'tis evident, that They acted in this Affair with equal Care and Seriousness) But because this is the most solemn and express Debate of that Nature, drawn up in Writing, which hath as yet fallen into my Hands. And methinks he that observes that Openness to Divine, Light, that concern for special Conduct, that readiness to yield to it without reserve, and that unbyassd Temper of Spirit that breaths in these Strains, should hardly be able to suppose that such an one, could be so far left of God, in a Matter so momentous, as to take a Course in which he could not be able to approve himself to him, whose Aid he so earnestly desir'd, and was so ready to yield to. Withal, I cannot but apprehend that the sober Consideration of this single Instance, may convince some on both sides of no small Mistake, in their Determination as to their own Conduct in this weighty Affair; in which such as proceed hastily, do often upon second Thoughts find Cause to charge themselves with Rashness; which is not to be avoided, unless some such Method as this be taken. For where Self-Interest is deeply concern'd, and Affections are probably pre-engag'd, 'tis not fit to run immediately into Argument and Reasoning, but highly necessary that the Mind be prepar'd to weigh what may be allעד'd on both sides with Impartiality: And particularly, that it be wrought into such a Submissiveness and Self-denial, as shall make it capable of entertaining the Evidence on that side, which is like

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like to be most disadvantageous. And they may greatly deceive themselves, who presume they are fit Judges upon their meer Reasoning, of such a Matter, till they have first brought their Minds to such a Temper. 'Tis as if a Man going to use a pair of Scales, should be mightily concern'd about the Weights he puts in it, without any Care of the Ballance, whether it be even or deceitful. But whoever takes such a Method as this in poizing his Spirit, (with in Eye cast seriously upward to the Fountain of all Wisdom) before he proceeds to weigh the Merits of the Cause in debate, shall have unspeakable Satisfaction upon reflecting afterwards; and on which side soever his Determination falls, he may be easie and undisturb'd, under all the Issues and Consequences of that Determination.

Sandeacree: Mr. Joseph Moore.★ Born at Nottingham, and Educated in *St. John's-College in Cambridge*, when Holy Dr. *Tuckney* was President. He was sober minded from his Youth. He entred Young into the Ministry; but his Youth was not despicable, being Grave, Serious, and Savoury. After his Ejectment, he spent the rest of his Time in divers private Families, in Praying, Preaching, and Catcchizing. He was a hard Student, a searching Man, and a pertinent profitable Preacher. He liv'd well, and dy'd happily, *Nov. 25. 1684.*

★ *He has a Sermon on 2 Pet 1. 15. in the Collection of Country Ministers Farwel Sermons; being Sermon 15.*

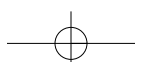
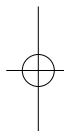
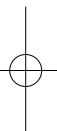
Norton: Mr. Jeremy Scoales. He was born in *Salford* near *Manchester* in *Lancashire*. When he was Ejected from his Living, he remov'd to his Native Place, and liv'd on his Estate. He was very Industrious in his MASTER's Work, and preach'd as he had Opportunity. He was wont to take much Delight in Days of Prayer and Humiliation, in which he was often charg'd by his Brethren with holding out too long; tho' he was usually pertinent and acceptable. He was an upright hearted Man. He dyd, *Apr. 27. 1685. Ætat. 56..* He left a Son behind him in the Ministry, among the Nonconformists.

Eyam in the Peak: Mr. Stanley, M.A. He was born at *Duckmonton* Three Miles from *Chesterfield*. His first Publick Employment was under Mr. *Cart* at *Hansworth*; For Three Years he was Preacher at *Dove*



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Chappel, in the Parish of *Dronfield*; and Eight years after, at the Parochial Chappel of *Ashford* in the Parish of *Bakewell*; whence by those then in Powers he was in 44 Translated to the Rectory of *Eyam*, where he continu'd his Labours till *Bartholomew-Day* 62. He was an eminent Preacher and a very visible and audible Confuter, of those who adventure to decry free conceived Prayer; saying, there is no such Gift, whereby Persons can suit their Prayers to Divine Providence, and their own and others particular Cases. When he could not serve his People Publickly, he was helpful to them in Private; especially, when the Pestilence prevail'd in that Town. He Officiated amongst them with great Tenderness and Affection during that Sore and very Mortal Visitation, which in that little Place cut off 259 grown Persons, and 58 Children. And yet even at that very Time did some who might have been better employ'd, make a Motion to the Lord-Lieutenant of the County, the Noble Earl, Grandfather of the present Illustrious Duke of *Devonshire*, to remove him out of Town. Who like himself, made such Reply as this; *That it was more reasonable, that the whole Country should in more than Words testifye their Thankfulness to him, who together with his Care of the Town had taken such Care, as none else did, to prevent the Infection of the Towns adjacent.* He dy'd in 1670. satisfy'd to the last in the Cause of Nonconformity, and rejoicing in his Sufferings on that Account.

Pentridge: Mr. *Robert Porter*.* Born in *Nottinghamshire*, and bred in *Cambridge*. His Parts were great and quick, his Fancy very Rich and Pregnant, and his Wit rendred him the Desire and Pleasure of Gentlemen in Conversation. And after God had touch'd his Heart, which was quickly after his coming from *Cambridge*, he betook himself to severe Studies and a strict Conversation. His Proficiency was considerable. Few Men, better understood their Bible than he. His judgment was Solid, and his Eloquence Natural, and greatly Scriptural. The People he settled amongst were poor, but his Labours were great, and very prosperous

* *He hath nothing extant, but his Farewel Sermon to his People in a Book call'd, England's Remembrancer. It is Sermon 16. on Zeph. 3. 18. And an Account of the Life and Character of Mr. Hieron, and other Derbyshire ministers, 4to.*

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among them. His stated Income was not above *15l. per Ann*: But being greatly belov'd by the Neighbouring Gentry, and other Persons, they rais'd it to near fifty. He was invited, and would have been welcome, where he might have had much more, but he refus'd, because he found his Labours prosperous, and though their getting a suitable Supply would be difficult if he should leave them. He was abundant in Prayer and Preaching, and Catechizing, and visiting his Parishioners from House to House: Insomuch as that if the meanest Person in his Parish were either Sick, or nigh the Hour of Travel, or in any other Difficulty or Strait, he was always ready to Pray with them, or give them a Sermon suited to their Exigencies, in which he had marvellous Faculty, as to which very few exceeded him. When he was Ejected in 62, he kept as long as he could within the Parish, to help his People in Private, when he might not do it Publickly. Sometimes he preach'd in his own House; sometimes he went by Night, or by One or Two of the Clock in the Morning, to an obscure House about a Mile off till the coming out of the *Oxford Act*, when he retir'd to *Mansfield*, where he spent the rest of his Days. From thence he would often visit his former Charge and Flock, keeping Days of Prayer with them, &c. And many a dark Night hath he been engag'd in Travelling in dirty and dangerous Ways, on their Account, to shew his sincere Regard to their Souls good. At *Mansfield* he attended on the Publick Worship, and kept his Meetings before or after the Publick Service, that he might not interfere. His Latitude was great: For he went much upon the Principles of the Old Moderate Nonconformists, such as Mr. *John Ball*, &c. Such Love did he conciliate there, thro' the Blamelessness and Pleasantness of his Conversation, and his discreet Management of himself, as that when others were clap'd into Prison, upon that which was call'd the Lord *Russel's Plot*, a considerable Person who constantly kept to the Publick, and whose judgment was fix'd that way, went to the Lord-Lieutenant, and offer'd to be bound Body for Body for him, for his good Behaviour, that he might peaceably stay at Home. The offer was accepted; and Mr. *Porter* continu'd in his own House without Suspicion of Disturbance.

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An handsome Comprehension with a fit Indulgence would greatly have pleas'd him. He was look'd upon as the greatest Oracle of Blessing in those Parts, and highly valu'd by his Brethren, who us'd to Converse with him upon difficult Cases, and paid a great Deference to his Judgment. He dy'd at *Mansfield*, Jan. 22. 1689/90. His great Excellency lay in suitable Pathetick Preaching upon all Occasions, and an extraordinary Gift in Prayer; in which Duty he would be particular in his Remembrance of the Church of God, the State of the Nation, and the Cases, of his Friends and Relations. When one of his Hearers came to visit him a little before his Death, he us'd this Expression to him: *Never did any one go with more joy to his most pleasing Recreation, than I have gone to Longcroft-Fields, to Preach to you.*

Mickleover: Mr. *Samuel Charles*, M.A. Born at *Chesterfield*, Sept. 6. 1633. and educated in *Cambridge*, in *Corpus-Christi-College*. He was Ordain'd to the Sacred Ministry in 1655. His first settled Ministerial Labours were at *Kniveton*, and then he resided in Sir *John Grell*'s Family at *Hopton*. Afterwards he was presented by Sir *John Curzon*, to this Parish of *Mickleover*. His early Labours in the Ministry were Affectionate, Judicious, and Successful. He exercis'd a particular and constant Watch over his own Soul, especially in solemn Duties, publick, private or secret. He labour'd for some time under severe and strong Temptations, which increas'd his Spiritual Experience. He observ'd the Day of his Ejection out of his Living as a Fast, all his Life after. When he left his Parsonage House, he wrote thus in his *Diary*: *For thy Sake, O Lord, I left my House. So far as I can look into mine own Heart, for thine only, have I left Houses and Lands, may I have my Hundred fold, (which upon the Bond of thy Promise thou owest me) in the World to come. It was said of Abraham that he went out not knowing whither to go: I am sure I went out not knowing whither to go.* Tho' he met with many Difficulties as a Nonconformist, yet they were Sanctified to his Spiritual Advantage. One time he says in his *Diary*, that he *could not apprehend, but that if he had Conform'd, he had gone to Hell.* His longest Settlements after his being turned

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out, were at *Belper* and *Hull*. While he was in *Derbyshire* he preach'd up and down, and had no particular Flock. At *Hull* he labour'd several Years with Faithfulness, and Diligence, and Acceptance. Concerning his imprisonment at *Hull*, he writes thus, *A Prisoner for Christ. Good Lord! What is this for a poor Worm! Such Honour have not all his Saints. Both the Degrees I took in the University have not set me so high, as when I commenc'd Prisoner for Christ.* In another place in his *Diary*, speaking of Mr. *Baxter's Call to the Unconverted*, he gives it the Character of, *a Book sufficient to persuade to any thing but Holiness.* He was well skill'd in the *Oriental Languages*, a great Historian, a solid and acute Divine, and a smart and awakening Preacher. God singularly bless'd his Labours among the People at *Hull*, and his Carriage in that Place procur'd him much Respect from the Magistrates of the Town: But the Earl of *Plimouth* coming thither after that he was made Governor of it, sent for the Mayor and Aldermen, and with great vehemence urg'd them to suppress the Meetings of the Dissenters; threatenng them with the Loss of their Charter if they did not. One of the Aldermen (Mr. *Duncalf* by Name) told the Earl that by many Years Observation he found, that the *Dissenters* that dwelt among them were Pious and Peaceable Men, and Loyal Subjects to the King, and therefore he being an Old Man, and going into another World, would have no Hand in Persecuting them. But this did not hinder his Lordship from pressing the Matter so far, as that the Mayor and Aldermen sent immediately to apprehend Mr. *Charles* and Mr. *Ashley*, the Ministers of the Two Dissenting Congregations in that Town. Mr. *Ashley* had so much Warning given him, that he made his Escape out of Town, before the Officers came to his House: But Mr. *Charles* was taken, and brought before the Mayor and Aldermen, who committed him to Prison. The freedom of Speech which he us'd while he was before the Magistrates, made some Men Angry: which coming to his Ears the next Day, he wrote an Account of all that he said, and sent Copies to several of his Friends, to prevent the misrepresenting his Discourse by those who were displeas'd at it. Having obtain'd a Copy of it, I shall insert it here.

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It was on *February* the 2d, 1682 that he was brought before the Magistrates of the Town of *Hull*, and being come into their Presence, he began thus:

MR. *Charles*: I am here my Masters in Obedience to your Warrant, What is your Pleasure with me? But I pray you Consider before you do any thing, that the imprisoning of the Ministers of the Gospel is the Devil's Work: And I do not apprehend, you can do his Work and escape his Wages.

Aldermen: Mr. *Charles*, we expected another manner of Salutation from you.

Mr. *Charles*, What manner of Salutation Gentlemen, did you expect from me?

Ald. A Salutation of Peace: You are to Preach the Gospel of Peace.

Mr. *Ch.* I am so: And also the Terror of the Lord, to all wicked and impenitent Sinners, and hard-hearted Hypocrites.

Ald. You are so.

Mr. *Ch.* But my Masters, are there no Malefactors in *Hull*, but Two Ministers of the Gospel, Mr. *Ashley* and I? Are there no Drunkards, no Swearers, no Sabbath-breakers? Nay if you look into your Cellars, is there nothing of the Growth and Product, and Manufactory of the *French King's* Dominions?

Mayor, You may Inform. And thereupon he was order'd to withdraw.

Being call'd in a little after, the Discourse was continu'd thus:

Ald. Mr. *Charles*, have you taken the Oaths of Allegiance and Supremacy?

Mr. *Ch.* I am ready to take them.

Ald. Are you in Holy Orders, according to the Church of *England*?

Mr. *Ch.* I came not here to accuse myself.

Ald. Do you Preach?

Mr. *Ch.* You know what I do.

Ald. Do you not inhabit the Town? and have you not an House in Mytton-Gate?

Mr. *Ch.* You can tell as well as I. But Gentlemen, before you pass an ugly Sentence, consider the Dying

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Votes of the last Westminster Parliament of immortal Honour.

“RESOLVED, that the Execution of the Penal Laws upon Dissenting Protestants, is at this time Grievous to the Subjects, and a furtherance to Popery, and a weakening to the Protestant Religion, and Dangerous to the Kingdom.

Ald. It was not their Dying-Votes.

Mr. Ch. They were their Dying-Votes.

Ald. It was the Papists that they intended.

Mr. Ch. It was on the behalf of the *Dissenting-Protestants*, that the Votes pass'd.

Ald. Do you call the Execution of the King's Laws, ugly Work?

Mr. Ch. But before you execute the King's Laws, (God bless him, and prolong his Life, and send him, to outlive me) I pray you hear me this one thing. There have been some Persons in *England* that have made as great a Figure in the World, as any in *Hull*, (no disparagement to the worthiest of you) that were hang'd for Executing the Kings Laws.

Ald. That is Sedition!

Mr. Ch. Sedition! Sedition! And all our Chronicles, and Histories, and several of our Law-Books, and Acts of Parliament ring of it. But if you will execute the Law, pray do not out-do the Law: For it is severe enough upon us.

Ald. If we do, you may look for your Remedy.

Mr. Ch. Remedy! I had rather never be Sick, than be put to look for my Remedy.

Ald. When was there ever any hang'd for Executing the King's Laws? There never was any such thing.

Mr. Ch. Yes; *Empson* and *Dudley*, for Executing the King's Laws in Harry the Seventh's Time, were hang'd in the first Year of Harry the Eighth. And this very Law which you are about to execute upon me, was obtain'd of a Parliament of that Constitution that was carry'd but by Two Votes, of an 105 Yea's, against 103 Noe's.

Ald. What Constitution was that Parliament of? Was it not of King, Lords and Commons?

Mr. Ch. Yes, Yes, Yes.

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Ald. We did not send for you to Preach to us.

Mr. Ch. I doubt you want one to tell you the Truth.

Ald. We have a Protestant Church, and a Protestant Ministry.

Mr. Ch. Long, Long, Long may you so have. Yet I pray let me acquaint you with this: The Jews had a Church Establish'd by GOD's own Law, and a Ministry Establish'd by Law, and yet their Silencing, Imprisoning, and Murdering a few poor Fishermen that were Commissioned by the Redeemer of the World, to Preach the Everlasting Gospel, cost 'em so dear, that GOD has not done reckoning with 'em unto this Day: And it is now above 1600 Years ago.

Ald. It was not for Silencing the Apostles; it was for Crucifying Christ.

Mr. Ch. It was so indeed: But that did not fill up the Measure of their Sin, nor bring the Wrath of God upon them and their Posterity, to the uttermost, till they forbad the Apostles to Preach to the Gentiles, that they might be saved, 1 *Thess.* 2. 15, 16.

Ald. We have as Learned Men in the Church of *England* as you. *Mr. Ch.* Yes, Yes: Some whose Books I am not worthy to wipe the Dust from.

Town-Clerk, He does not speak as he thinks.

Mr. Ch. How can you tell that, unless you were GOD Almighty, the Searcher of Hearts, whole Prerogative only that is? Are not you the Town-Clerk?

Town-Clerk, Yes.

Mr. Ch. I wish you, had as much Wisdom and Honesty as the Town-Clerk of *Ephesus* had; he took the part of the Bless'd Apostle *St. Paul*: But you are very brisk against me. I pray you Gentlemen, do not judge my Case, and deprive me of my Liberty, by a piece of the Law, but let the whole *Act* be read.

Ald. 'Tis a long Act, and we must go to Dinner.

But one of them said, It is a short Act, a short Act; let it be Read. For which he had little Thanks given him by some. However the Act was read, add then they went on.

Mr. Ch. Where are the Two Witnesses? Let me see them Face to Face, (according to the manner of *England*) that will Swear I was the Parson, Vicar or Curate, and did refuse to give my Assent and Consent to take the Oath, and to make the Declaration, according to the *Act of Uniformity*.

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Ald. It is no matter.

Mr. Ch. There must needs be Proof, that I am such a Person as the Act describes; for there are more Preachers in *Hull* than *Mr. Ashley* and I: And you may as well, if you have not Proof that I am the Parson, Vicar or Curate, send for the Man that goes next by in the Streets, and execute the Five Mile Act upon him.

Ald. Do you think we sit here like a Company of Fools: Will you take and subscribe the Oath, according to the Act?

Mr. Ch. Let me see it prov'd according to the Act that I am concern'd in it, and then I will tell you more of my Mind.

Ald. You do Preach; you do Baptize; you do Administer the Sacrament.

Mr. Ch. Did you see me?

Ald. No; but we did hear so.

Mr. Ch. And will you deprive a Man of his Liberty by hearsay? You may then find your selves Work enough, as the World goes.—Upon this they order'd him to withdraw; and he was carry'd from the Hall to the Goal, where he was imprison'd for Six Months: After which he was set at Liberty, and continu'd Labouring among his People to the Day of his Death.

He was an excellent Scholar, an accurate Lively and Successful Preacher; indefatigably Studious; very Retir'd and Devout, and of a warm Temper, and bold Spirit: A prudent Oeconomist, and zealous Reprover of Reigning Vices; of firm Health till overtaken with the Students Diseases, the Stone and Strangury, which he bore with invincible Patience, and of which he dy'd, *Dec.* 23. 1693. And as he liv'd in great Integrity, so he dy'd with great Peace and Comfort, yea, Assurance and Triumph: Such indeed as but few, either Ministers or Private Christians, now-a-Days reach unto.

Marston upon Dove; Mr. John Bingham. He was born at *Derby*; educated at *Repton* School, under *Mr. Whitehead*, and was afterward of *St. John's-College* in *Cambridge*, where he stay'd till he was about Twenty four Years of Age, and then remov'd to *London*, for the Cure of a sore Foot, that was hurt when he was a Child. He was Two Years under the Surgeon's Hands, and at last was forc'd to have his Leg taken off; and declar'd afterwards, that one Dressing was more Pain to

him, than the parting with it. The Anguish of his Leg had turn'd him as white at Twenty six Years old, as he was when Eighty Years of Age. He liv'd for some time a Chaplain, and about the Year 40 he was chosen middle Master of the Free-School at *Derby*; and afterwards was the Chief Master. He could not for a great while, prevail with himself to undertake a Pastoral Charge, but was at last prevail'd with, and presented by the Earl of *Devonshire* to the Vicaridge of *Marston*, of about 70*l. per Annum*; in which he continu'd till 62, and then was Ejected. Upon the coming out of the Five Mile Act he remov'd to *Bradly-Hall*, where he continu'd Three Years, and taught several Gentlemens Sons, who Boarded with him. From hence he remov'd to *Brailsford*, where he liv'd Seven Years, but met with some, Trouble, and was Excommunicated by the procurement of the Incumbent, tho' he was a Man of great Moderation and Temper, and us'd to attend with his Family at Church every Lord's-Day. Morning; tho' in the Afternoon he preach'd in his own House, to the Number that was not Prohibited by the Act. Upon King *Charles's* Indulgence he preach'd at *Hollington*, where his Friends, Mr. *Seddon*, Mr. *Charles*, Mr. *Ogden*, and Mr. *Samuel Hieron*, had also their Turns. Mr. *Bingham's* Excommunication made a great Disturbance in *Brailsford*-Parish, and therefore to avoid giving Offence, he remov'd to *Upper-Thurneston* in *Sutton*-Parish, where he and his Wife and Children lie interr'd.

He was a good Scholar, and well acquainted with the Languages. He was Subscriber to the *Polyglot Bible*, and stirr'd up others to encourage so Noble a Work. He was one of Remarkable Temperance, of a Charitable Dispoition, and of true unaffected Piety; loving real Goodness wheresoever it appear'd, how much soever Persons might differ from him in their Sentiments. He was for Occasional Conformity to the Establish'd Church. He kept himself from the Errors of the Times, when there were so many Sects and Divisions: and constantly attended on the Classis of Ministers that met at *Derby* to reform such Abuses.

He was always Cheerful under the greatest Difficulties, contented and Thankful in all Circumstances, and a great Contemner of the World, when it interfer'd with his Conscience One Instance of it deserves a

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Remark, which was this Dr *Sheldon*, the Archbishop of *Canterbury*, with whom he had an Intimacy of long standing, wrote to persuade him to conform to the Church, telling him, that he lay so near his Heart, that he would help him to any Preferment he desir'd, He in return acknowledg'd his Favours, and intimated, that they Two had not been such Strangers, but that he might very well know his Sentiments; and gave it him under his Hand. that he would not offer Violence to his Conscience, for the best Preferment in the World. He was a Person of great Faith in the darkest Times; and bore up his Spirit in confidence that all things would work together for good of the Church of God.

About the 70th Year of his Age he got a fall from his Horse, and broke his Arm, but was well recover'd of it again. About a Year after, he was taken with a Tertian, and then with a Quartan Ague, that held him Three Years, and brought him so low, that his Friends thought that every Fit would prove his Last: And yet when the Fits were gone off, he would often say, he was fully perswaded, and very confident, he should live to see a very great Change, tho' he knew not which way it would be effected. He liv'd several Years after his Ague left him, but remain'd so weak, that he could not walk any otherwise than between Two. According to his Expectation, he did live to see a great Change; *viz.* King *William* and Queen *Mary* settled upon the Throne of *England*, which much rejoyc'd him. He had no Distemper upon him but Old Age, which prevailing, he grew weaker and weaker, and expir'd as a Lamp goes out for want of Oil. He resign'd his Soul to God on the Lord's-Day, about Four a Clock in the Evening, *Febr.* 3. 1688/9 about the 82d Year of his Age. His Funeral Sermon was preach'd by Mr. *Crompton*, from *Psal.* 12. 1.

Mackworth: Mr. *Samuel Opden*. He was born ha the Parish of *Oldham* in *Lancashire*. After due preparations in the Grammar-School, he was sent to *Christ-College* in *Cambridge*, where he was under the Tuition of Mr. *Ball*, Son of the Famous Mr. *John Ball* of *Whitmore* in *Oxfordshire*; and was Co-temporary with Mr. *Borset* Mr. *Leadbeter*, and several other

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good Scholars and serious Christians, of whom he us'd often to speak with pleasure. When he had finish'd his Academical Studies, he return'd into the Country, and Marry'd the Daughter of Mr. *Burnet* Minister of *Oldham*, a Grave Strict and Pious Old Nonconformist, formerly Minister of *Uppington* in *Shropshire*, but being driven thence by the severity of the Bishop of that Diocese, he fled to *Manchester*, and at last fixed at *Oldham*, where he continu'd Minister of the Parish as long as he liv'd. Mr. *Ogden* soon after his Marriage settled at *Buxton* in *Derbyshire* in 1652. And he had an Augmentation allow'd him by an Order which is here transcrib'd in the Margin.*

By the Committee for Plunder'd Ministers, Sept. 17th. 1652. Whereas this Committee have the 10th. of June. 1646. Order'd that the Improprate Tythe Corn, Tythe Hay, and Tythe Barn of Great Huckley amounting to 10l. per Annum; and the Tythe Corn and Hay of Little Huckley, within the Parish of Hope, and County of Derby worth 20 Nobles per Annum, sequestred from Rowland Eyre, papist and Delinquent; and the Tythe Corn and Hay of Buxton and Blackwell, and the Tythe Wool and Lamb of Blackwell in the said County, sequestred from the Earl of Newcastle Delinquent, impropiator thereof, worth 16l. per Annum, amounting in the whole to the Yearly Sum of 32---13---4, should be paid to, and for increase of, the Maintenance of the Minister of the Chappel of Buxton, annexed to, and but Eight Miles distant from the said Church of Bakewell; the present maintenance belonging to the said Chappel being but 8l. a Year: It is therefore ordered that the said Yearly Sum of 32---13---4, be from henceforth continu'd and paid unto Mr. Samuel Ogden, Minister of the said Chappel of Buxton: And the Commissioners for Sequestrations in the said County, are requir'd to pay the same from time to time, according to the purport of an Act of this present Parliament in that behalf.

John Davers. Peter Temple.
Gilbert Millington Roger Johnson.

And being thus provided of a Settlement, and Maintenance, he apply'd himself to the Classis of *Wirkesworth* for Ordination, which he accordingly receiv'd: And the Certificate thereof is here annexd.

* For as much as Samuel Ogden B.A. hath Address'd himself to the Classical Presbytery of *Wirksworth*, in the Province of *Derby*, according to the ordinance and Direction of Parliament, for the Ordination of Ministers by the Classical Presbyteries; desiring to be ordained a Preaching Presbyter, for that he is called to the Work of the Ministry, in the Chappelry of *Buxton* and hath exhibited unto the said Presbytery, sufficient Testimoniols (now remaining in their Custody)

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Custody) of his competent Age, of his unblameable Life and Conversation, of his Diligence and proficiency in his Studies, of his fair and direct Calling unto the aforementioned place, by the People there, to whom the choice belongs, as is Certified:

We the Ministers of the said Presbytery have by the Appointment thereof, Examined him according to the said Ordinance; and finding him to be duly Qualified and Gifted, for that Holy Office and Employment, (no just exceptions being made against his Ordination and Admission) we have approv'd him: And accordingly in the Church of Wirksworth, upon the Day and Year hereafter exprest, we have preceded Solemnly to set him apart, to the Office of a Preaching Presbyter, and Work of the Ministry, with Fasting and Prayer and Imposition of Hands; and do hereby as far forth as concerneth us, actually admit him unto the said Charge, there to perform all the Offices and Duties of a faithful Minister of JESUS CHRIST.

In Witness whereof We have hereunto subscribed our Names, the 27th Day of September, in the Year of our LORD. according to the Computation of the Church of England, 1653.

Robert Porter, *Minster of Pendrige: Moderator.* Edward Pole, *Minister of Bonteshall.*
 John Oldfield, *Minister of Carsington.*
 Tho. Shelmerdine, *Minister of Matlock.* Samuel Mort, *Minister of Ashborn.*
 Martin Topham, *Minister of Wirksworth.* Thomas Miles, *Minister of Bradburn.*

But in the Year following, Mr. *Ogden* was presented to the Parochial Chappcl of *Fairfield*, by the Earl of *Rutland*, the proper Patron. This lies very near *Buxton*, and has been usually serv'd by the very same Minister that Officiates at *Buxton*. But notwithstanding that he had the presentation of the Patron he was oblig'd to get the Approbation of the *Tryers*, in *London*: And he accordingly apply'd himself to them for that purpose, making a Journey thither to obtain their Concurrence. The Form in which they approv'd him is here added, for the satisfaction of the Curious, who may not easily meet with so authentick an Account how things of this kind were manag'd in that Juncture.

Know all Men by these Presents, that the 23d Day of October in the Year 1654, there were exhibited to the Commissioners for Approbation of publick Preachers, a Presentation of Samuel Ogden, Clerk to the Parochial Chappel of Ffairfield in the County of Derby, made to him by the Right Honourable, John Earl of Rutland the Patron thereof, together with a Testimony in the behalf of the said Samuel Ogden, of his Holy Life and good Conversation, upon Perusal and due Consideration of the premises, and

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finding him to be a Person qualified, as in and by the Ordinance for such approbation is requir'd, the Commissioners above-mention'd have adjudg'd and approv'd the same Samuel Ogden, to be a fit Person to Preach the Gospel, and have granted him Admission, and do admit the same Samuel Ogden to the Parochial Chappel of Ffairfield aforesaid, to be full and perfect Possessor and Incumbent thereof, and do hereby signify to all Persons concern'd therein, that he is hereby Intituled to the Profits and Perquisites, and all the Rights and Duties incident and belonging to the said Chappel as fully and effectually as if he had been instituted and inducted according to any such Laus and Customs as have in this Case formerly been made, had, or us'd in this Realm. In Witness whereof they have caus'd the Common Seal to be hereunto affix'd, and the same to be attested by the Hand of the Register, by his Highness, in that behalf appointed. Dated at Whitehall, the 23d of October, 1654.

And here he conditui'd his Labours, till the Year 1657. whence he was call'd to *Matlock*, near Derby, where he continu'd till the *Bartholomew Act*; and so there he finish'd his Publick Ministry, in 1662. He was a very ingenious Man, and a Polite and excellent Scholar. He had a Genius that led him to all the parts of refined Literature. He valu'd no Notions that were mean or trivial, but was either taken up with the more Curious and Manly Parts of Learning. An Eminent Conformist in a Letter to him, express'd himself thus: *I dare commit any thing to your Free and Generous Understanding*. He was a good Languist, he wrote pure *Latin*. He would take *Eusebius* or any other such *Greek* Author, and read it Currently in *English* at first sight. When the pretended Archbishop of *Samos* Travel'd through *England*, he visited Mr. *Ogden*, who entertain'd him in the *Greek* Tongue. He was also well vers'd in the *Hebrew* Language. His last work at Night was the reading an *Hebrew* Chapter, which was become very familiar to him, through the great pains he had taken in that Tongue; of which some Manuscripts which he hath left behind him are a Specimen. He had very good Natural Parts. His Behaviour was obliging, and his Conversation not morose and supercilious, but Affable, Graceful, and Pleasant. He was eminent in Divinity. He had Studied the most difficult Points; and would discourse on the hardest Controversies with that readiness and clearness, as shew'd he bid labour'd in them. He hath left behind him a Treatise about the *Decrees*, and another concerning *the separate Existence of the Soul*,

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between Death and the Resurrection. This was drawn up at the request of a young Gentleman in the University, who had been his Scholar, and was tainted with Infidelity. His Treatise about *Predestination* was occasion'd by his own Melancholy, which forc'd him to a deep search into those Points, in order to the clearing up to himself the Goodness and Mercy of GOD, and the representing him as amiable in all his Ways, and Righteous in his Judgments. He has said however, that he would not advise others to embroil themselves, as he had done, in Controversies: But added, that he was compell'd to it by the Temptations he lay under. His judgment was much the same with Mr. *Corbets* upon those Matters.

By his Own, Tryals and Studies, he became very Skillful in Administring Comfort to troubled Minds. As he receiv'd some Letters from Mr. *Angier*, Mr. *Prime* and others, drawn up with great respect and tenderness to him in his Sorrows, so did he often write himself to Persons in Affliction, to direct and Comfort them with great Wisdom and Compassion.

He was a good Mathematician, and took delight in *Algebra*, *Trigonometry*, and the several parts of the *Mathematicks*. He was acquainted with some of the greatest Men of the Age in that Science, and Taught his Scholars that were Studios and Ingenious the Elements of the *Mathematicks*, on purpose to charm them into a Love of those Studies, that they might there find Manly Pleasure, and not be drawn to Debauchery under a pretence of Pleasure. And he was used to observe that very few good *Mathematicians* were Lewd and Scandalous. He was a great lover of Musick, both Vocal and Instrumental. He was also well vers'd in Natural Philosophy, and very ready in the *Cartesian* Scheme. He could readily tell you what had been said by the several parties among Philosophers to solve the several *Phænomena* about Fire, Gravity, &c. He would frequently write down several Difficult and Curious Questions, both to recreate himself, and exercise others upon Occasion.

He took great delight in Poetry, and especially in *Latin* Verse; and did so even to his Old Age. Often he would he divert himself with making a Copy of Verses, upon any Subject that offer'd; but most commonly

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his Subjects, were ferious. He had a considerable insight into *Anatomy*, and several parts, of *Physick*; but especially *Botanism*. Herein he exceeded many Physicians. 'Twas a rare thing to him to meet with an Herb that he could not readily Name in Latin and English: And as to most, he would tell you the Nature and Effects.

He was Wise and Judicious, and able to give good Advice. He would reason sedately upon any things that offer'd. He was very distant from Extrems, and was not violent for or against any Party. He wrote a Political book in 83 or 84 that was very suitable to the complexion of those times.

His Nonconformity was the fruit of close and deliberate thoughts. Some reckon'd that he had too high Notions of the Power of the Magistrate in matters of Religion. He was for Communicating with the Establish'd Church Occasionally, but never could come into it as a fix'd Member. His thoughts about that matter will sufficiently appear, by a Letter of his to an Ingenious and Learned Clergy-man, which I shall here subjoin.

SIR,

"OUR mutual Acquaintance and Endearment, shall excuse all Prefatory words as superfluous between you and me. As I set my face towards the Church of *England*, I am confronted with Objections of various kinds, which you perhaps may be better able to dissipate than I, standing upon higher Ground, and seeing your Strength in more Advantageous Light. One or two at present give me leave to bring into view, in the same Equipage in which they came into my thoughts. Indeed they are not Accurate and Scholastick, but seem so much the more stanch and robust.

"1. To Conform is to leave the Society of the best and most Religious People in the Land; to desert the peculiar Work and Sufferings of the most Painful and Successful Ministers. For is not the presence of GOD and his Blessing, more abundantly in our select Assemblies, than in the publick Parochial Congregations? By whom have the most part of the Godly and sincere Christians been rais'd

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and built up, but by the prayers, Pains, Doctrine, and Conduct of the, Nonconformists? Shall I leave the Snow of *Lebanon* for *Kedar* and *Meshech*? Can I be secure of GOD's Grace and Blessing, if I depart, from the Confines of *Hermon*, where. GOD has made his Blessings to fall? *Dod, Hildersham, Ball, Angier, &c.* in a word the best Men are with us: *Ergo.*

"2. To Conform, what is it else for matter and substance, but to adjoin my self to the Dissolute multitude; to a Clergy more ambitious of Preferment than to be examples of Meekness and Sobriety to their Flocks? To act in, or to be an Abettor to the Briberies and Corruptions of Spiritual Courts? For where shall Zeal for real Godliness, find either Encouragement or Preferment, unless it be upon the Merits of a redundant Conformity? Or what Criminal if he have either Money or Friendship may not elude, the Thunder of their Censures? May I be secure of my former Innocency, and not be made worse by such Society? Pardon the Odium of these Expressions, and set these two Parties together, in the Air one of another, then tell me, whether you may not lay as *Tully* in another Case, *Ex hac parte Pudor, illâ impudentia: Ex hâc parte Pietas, ex illâ Avaritia? &c.*

"3. To Conform is not only to, assert by Practice, but to assent to in express Terms, all the dubious Articles of Faith, all the imperfect Forms of Prayer, all the erroneous Translations of Scripture, all the unaccountable Rubricks, and prescriptions of the Common-Prayer-Book, together with the questionable Ceremonies us'd, all which have been the Scruples, Scandals and Stumbling-Stone of most good Men in *England* for many Scores of Years. Do I approve of all these, or may I not by my Compliance, hinder as much as in me lies, their future Reformation? Tell me, good Friend, may I innocently after a Reformation upon the Wheel, thus by *assent* and *consent* sufflamine the work thereof? These things I have transferr'd to my self by a Figure, but notwithstanding am still

Sir yours, &c.

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Another thing that he laid great stress upon, was *Re-ordination*, which he utterly dislik'd. He was of Opinion, that the Church of *England* would one time or other, come under some sore Judgment for their stiff adhering to their impositions, and refusing to make any Amendments, tho' earnestly Petition'd and Solicited thereunto. He also thought that the overmuch doting upon the Common-Prayer, was one great occasion of the Debauchery and Wickedness of the Age. Many People contented themselves with being loud and zealous, at the Prayers, and that's all their Religion; and so they intend says he *μυκτηρίζ εως* as the expression is *Gal. 6. 7.* that is lead GOD by the Nose, and go to Heaven in their Sins, whether he will or no. He thought the *Idolizing* the Common-Prayer, and placing all Religion in it, was a provocation to the good Spirit of GOD, so that it became ineffectual almost to Edification: For (said he) whatever is highly esteem'd among Men, is an Abomination in the sight of GOD.

He was one of great diligence, and lost no time. He taught School between Forty and Fifty Years: for some time he taught a publick Free-School; but when he was Minister of *Buxton* or *Mackworth*, he was full of Boarders in his own House. He bred many Eminent Scholars. And all the time of his publick or more private Ministring he wrote his Sermons *verbatim*, which took up a great deal of time; and yet in the midst of such employment, he became, and did all that has been related.

But there was in him a richer Accomplishment than any has been mention'd yet; and that was his Eminent Holiness. He walked with GOD, and was frequent, tho' ever short in Prayer. He was a Man of great Wisdom, tenderness of Conscience, and real Piety. He was a Peaceable, Humble, Charitable Man. He took frequent occasions to instill good Thoughts into them that were with him.

After his Ejection in the Year 62, He continu'd his School for some time at *Mackworth*, till the Five Mile Act took effect, which forc'd him away. He fled into *Yorkshire*, but after some time he return'd to his Employment at *Derby*, where his School flourish'd, and had many Gentlemens Sons with him. In the

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Year 85 the publick Schoolmaster of the Town, (who was a Man of no great reputation) Commenc'd a Suit against him for teaching School there, to the Prejudice of the Free-School, and contrary to the Canon, &c. Mr. *Ogden* tried the Cause in the Court of Arches, insisting chiefly on this, that there were Five Parishes in *Derby*, and the place so populous that one School was not sufficient: and his School was not in the same Parish with the Free-School. This cost him an Hundred Pounds, and he was cast after all. Whereupon Sir *John Gell* gave him the Free-School of *Wirksworth*, whither he remov'd in 1686. and there he continu'd to his Dying day: Daily instructing his Scholars, and after the Liberty was settled, Preaching to the Inhabitants thereabouts on the Lord's-Days. The goodness of GOD, and his tenderness to his Aged Servant was seen in ordering the manner of his Death. For being of a Melancholy disposition, and apt to be incumbred with troublesome fears about Dying, it pleas'd GOD he was on a Lords-Day seiz'd with a Palsey, as he was in the Pulpit. This disease did so weaken his Understanding, that he could not reflect, and aggravate matters against himself, as possibly he would have done, if his mind had been more clear. He continu'd several Weeks in patient expectation of his Change, at which he arriv'd on May 25. 1697, and was bury'd the 27th in the Church of *Wirksworth*, Aged upward of Seventy.

Glossop: Mr. *William Bagshaw*. He was born at *Litton* in the Parish of *Tidswell* in this County *Jan. 17. 1628*. At several Country Schools he made a greater proficiency in Learning than most of his Equals; and under the Ministry of Mr. *Rowlandson* of *Bakewel*, and Mr. *Bourn* of *Ashover*, he receiv'd a deep tincture of Religion betimes. He had an early inclination to the Ministry, and after several attempts to have fix'd him in some other Employments, was sent to *Corpus-Christi-College* in *Cambridge*, under the Tuition of Mr. *Boyse* a Learned, but no very active Man. After his return from the University, he Preach'd his first Sermon in the Chappel of *Warmhill* in *Tidswell* Parish: and there he continu'd about a quarter of Year. Tho' he would oft complain that he enter'd too rashly on that

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awful work, yet his Labours were very acceptable to sober intelligent People, and he gave no just occasion to any to despise his Youth. From thence he remov'd to *Attercliffe*, in *Yorkshire*. He Preach'd there as one of the Assistants to Mr. *James Fisher* of *Sheffield*, and resided in the Family of Colonel (afterwards Sir *John*) *Bright*. He was solemnly Ordain'd to the Office of the Ministry at *Chesterfield* Jan. 1. 1650, before a very Numerous Congregation: and sometime after was invited to *Glossop*, the remotest Corner of his Native Country. That People enjoy'd him about Eleven Years. Among them he went about doing good, and GOD was with him. He kept back nothing that was profitable for them, but taught them publickly, and from House to House. He laid hold of all opportunities to Awaken, Instruct and Comfort them. Observing People to be more than ordinarily affected with Funeral Sermons, he very willingly Preach'd on such Occasions, even when he had no prospect of being any way gratified for it. His Administration of the Sacraments, especially that of the Lords-Supper was with great Solemnity and Care.* As he would not admit the grossly ignorant, and notoriously profane to that Sacred Fast, so he durst not exclude those in whom he saw any thing of the image of Christ, tho' they were of different Sentiments in lesser Matters of Religion and had been too averse to that Way of Church-Government, which he believ'd most agreeable to the; Rules of the Gospel. He was very Diligent in fulfilling his Ministry; and his Carriage towards his People was with that Humility, Meekness, Inoffensiveness, and undissembled Affection, as gain'd him an universal Esteem. He had indeed a natural Regard to their State, and no offers of greater Preferment could tempt him to quit his Relation to them. He proceeded vigorously in his Work, and not without considerable Success. But the Fatal *Bartholomew* 62 put a stop to his publick Labours. He thereupon retir'd to *Ford*, in the adjacent Parish, and liv'd upon his own Estate. He continu'd there a Conscientious Nonconformist: But his Moderation was known unto all men. He was never forward to urge his Sentiments on others, but had a great Veneration for all that walk'd with Christ, how much soever they differ'd from him in their Principles and Practices. He

* See Mr. Tong's *prefatory Letter* to Mr. J. Ashes short Account of the Life and Death of the Reverend Mr. *William Bagshaw*.

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pray'd for, and rejoyc'd in the Success of their Labours, who were possess'd with the deepest Prejudices against him. He several Years attended the Publick Worship in his Parish-Church, both Parts of the Lord's-Day, and took his Family along with him. But being perswaded that no Power on Earth could cancel his Authority, and disannul his Obligation to Preach the Gospel, he preach'd privately in his own House, and elsewhere on the Lord's-Day Nights; and to some few every *Thursday*/ He also frequently assisted at Conferences, and Private Days. Upon the coming out of the Indulgence in 1672 he concluded it his Duty to Labour more publickly; Preaching Three Lords-Days in the Month, in the Parish where he then resided, and the Fourth in that which the *Act of Uniformity* had expell'd him from. He had Lectures also at other Places, particularly once a Fortnight at *Ashford*, the other Fortnight's-Day being supply'd by Mr. *Porter*, Mr. *Jos. More*, and others. When King *Charles* recall'd his Declaration, he kept his Meetings, but privately, and with great Caution, changing almost every Day, till the breaking out of the Popish Plot. His Liberty was then enlarg'd But upon the trumping up a Protestant Plot, he was driven into Corners again. In those dark and cloudy Times he demean'd himself with such Prudence and Circumspection, and God made such an Hedge about him, that tho' he had some Enemies, their Designs against him were signally disappointed. Two Informers that once disturb'd him, ingenuously acknowledg'd, that his very Countenance struck a Terror into them: And one of them before he dy'd, sent often to beg his Pardon and his Prayer. When another who had frequently sate under his Ministry gave Information against him before a Magistrate, who was very zealous in suppressing Conventicles, he was so infatuated, that his Information was false, both as to Names of Persons, and also as to Time and Place, tho' he knew all very well at other times. However upon Information, a Warrant was issu'd out against him: But he had timely notice of it, and an Opportunity to retire into another Part of the Country: But at the next Quarter-Sessions, a worthy Magistrate so fully convinc'd the Bench, of the Falshood of what was Sworn against him that they recall'd the Warrant,

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Tho' he was fá from owning the Dispensing Power on which King *James's* Declaration for Liberty of Conscience was Founded, and could not but discern his Design in it, yet he took that Opportunity to shew his Zeal in his Heavenly MASTER's Work, and preach'd publickly to such as were willing to attend his Ministry. Besides the Sermons he preach'd on both Parts of the Lord's-Day, he began a Custom which he continu'd the greatest part of his Time; *viz.* to make a short Discourse immediately after the Reading of the Scripture, which all this Reign tended to confirm his Hearers in the Protestant Religion, and to Arm them against Popery. After that the Liberty which the Dissenters enjoy'd so precariously under that Prince, was in the beginning of the last happy Reign Establish'd by Law, he labour'd more abundantly than ever. He allow'd himself but little time for Sleep, and was very seldom out of his Study, unless at Meal-times, at the Seasons of Family-Worship; or when Abroad in the Publick Service of his Great MASTER, in which he was imployd Two or Three Days in every Week, and frequently at Two or Three Places the same Day. And yet such was his Industry, that tho' he preach'd so often, (and seldom on the same Text in Two Auditories,) yet he had laid in a Stock of several Hundred of Sermons, which he liv'd not to make use of. Tho' he was of a firm Constitution, his Health began at last to impair, and his growing Infirmities compell'd him to shorten his journeys, and lessen his Labours: Yet he desisted not wholly from his delightful Work, more than One Lord's-Day before his Decease.

His last Sermon was on March 22. 1701/02, on *Rom. 8. 31*. He had but a little before, receiv'd the News of King William's Death, and would have study'd a New Sermon upon that Occasion, but wanted Strength for it, and therefore was satisfy'd with adding something in the Close, towards the improving so great a Loss: But when he came to deliver his Sermon, he did it with that Life and Spirit, that a Stranger who had only heard and not seen him, would have thought him to have been in perfect Health. However, he had no sooner done, than he was sensible that his Preaching-work was over: And he thereupon said, he thought it would be tempting God to make another Essay. He

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became every Day weaker and weaker; and on the Lord's-Day following was confin'd to his Bed. He laid to those that were about him, that his Silence was a Sermon. The two following Days he was visited by several of his mournful Hearers, but could nor speak much to them. He told them, he had spoken to them formerly. He declar'd his Satisfaction in his Nonconformity, and bless'd GOD who had kept him from Acting against his Conscience in those Affairs. A young Minister Praying with him, he join'd heartily in every Petition, and when he had done gave him Thanks, Blessing GOD that had help'd him to such apt Expressions; and seeming to wonder that some should be so much against Free-Prayer, he added, There is not a Prayer in all their Book, would have suited my present Circumstances so well as this. has done. On *Wednesday April* the 1st, he lay for the most part in a kind of Slumber. Towards Night he call'd to have an Hymn sung, and after short Prayer, to which he added his Amen, he fell into a Slumber, and seem'd to breathe with Difficulty; till on sudden he gave a Gasp or two, and so quietly slept in Jesus. Having liv'd an eminently holy, and useful Life, he had the Favour of an easy Death, in 1702, and was buried in *Chappel le Frith*; and his Funeral Sermon was preach'd by Mr. *J Ashe*, from *Heb.* 13. 7. Which Sermon, with Mr. *Bagshaw's* Life and Character has been since Printed.

He had a good Constitution of Body, and an happy Temper of Mind. He had good natural Parts, and was very desirous of Knowledge. He had many Thoughts of Heart about, his own Soul and its everlasting Concernments before he took the Charge of others. He excell'd in the Gift of Prayer. He did not entertain his Hearers with nice Curiosities, and dry Speculations, but solid and substantial Food. He had a peculiar Dexterity in adapting his Discourses to the Dispensations of Divine Providence, He had a singular Faculty of Saying much in a little. He spake as one that felt what he said, and had a Powerful Sense of those Things upon his own Mind, which he urg'd on others. He was mighty in the Scriptures; and a diligent and-skilful Catechist. He us'd much Skill and Compassion in dealing with wounded Consciences. His Love to GOD and CHRIST was a bright and constant Flame.

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His Zeal for the Cause and Interest of CHRIST, and against prevailing Error and Wickedness was very Remarkable. He was of a very pacifick and condescending Spirit; and of great Moderation and Candor; and Eminent for his Charity, both in forgiving Enemies, and relieving Inch as were in Want: And all his other Excellencies were adorn'd by a profound Humility. He had a good Estate, and an Heart to Honour GOD with it He had many signal Returns of Prayer; many Seals of his Ministry. GOD was his Defence in the most cloudy and dangerous Times. He enjoy'd a Blessed Serenity and composure of Mind; and at length without Groan or Struggle, went to his Everlasting Rest.

He publish'd these TREATISES.

I. *Living Water; or Waters of a Thirsty Soul, drawn out in several Sermons on Rev. 21.6.* 1653.

II. *A Sermon of Christ's Purchase; to which is prefix'd a Form of found Words, being his Confession of Faith at his Ordination.*

III. *Rules for our Behaviour every Day, and for Sanctifying the Sabbath: With Hints for Communicants.*

IV. *The ready Way to prevent Sin; on Prov. 30. 32. With a Bridle for the Tongue; on Mat. 10. 36.* 1671.

V. *The Miner's Monitor; or a Motion to those whose Labour lies in the Lead and other Mines.* 1675.

VI. *The Sinner in Sorrow: To which is added, The Humble Sinner's modest Request.*

VII. *Brief Directions for the improvement of Infant Baptism.* 1678.

VIII. *The Riches of Grace, in 3 Parts: The First Printed 1674; the Two later, 1685.*

IX. *Trading Spiritualiz'd, in 3 Parts: The First, 1694; the Second 1695; the Third, 1696.*

X. *De Spiritualibus Pecci: Notes or Notices concerning the Work of God, and some that have been Workers together with God in the High-Peak, 1702.*

Since his Death is publish'd, Essays on Union to Christ. 1703.

It is an amazing thing to consider the Work that this Good Man went thro'. He preach'd often every Week, and sometimes every Day in the Week: After which he usually sat up late in his Closet, and yet was an early Riser. He usually spent an Hour in Secret wrestling with GOD in

the Morning, while the rest of the Family were in Bed. He was a diligent Reader, and had no contemptible Library; and yet there are few Books in it but what he had read through, and mark'd with his Pencil.

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He spent much Time in writing Books for particular Persons of his Congregation, suitable to their Circumstances, which he gave them, hoping they would be of use to them when he was dead. Besides which he left behind him Fifty Volumes, some in Folio, and many in art, written fair with his own Hand, on several Subjects. At the end of every Year, he usually repeated to his People the Substance of the Sermons he had preach'd on, all the Lord's-Days in the Year: And in the beginning of the New Year, he went to the Houses of his Hearers, and preach'd a suitable Sermon in each.

He once parted with his Right of a considerable Value to his Brother, because he would not contend with him.

He was the Chief Instrument in gathering the Congregations at *Ashford*, *Malcoffe*, *Middleton*, *Bradwall*, *Chalmarton*, and *Hucklow*; besides Lectures that he began in several Places that are still kept up.

Brampton: Mr. *Robert More*, He was born at *Nottingham*, and bred up at *Clare-Hall* in *Cambridge*, His first Preaching was at *Belper* in this County, where he staid about a Year, and then remov'd to this Place, and was Ordain'd by the *Classis* at *Chesterfield*. After his Ejectment, he suffer'd many Ways for his Nonconformity. Particularly, he was once indited for not reading the Book, when it was not yet come down. In the time of *Monmouth*, he (with many peaceable Ministers and others) was sent Prisoner to *Chester Castle*. He was afterwards one of the Pastors of the Congregation in *Derby*, where he dy'd in *June* 1704.

Caldwel: Mr. *Nathanael Barton*,

Turnditch: Mr. *Thomas Swetnam*; Son to Mr. *Joseph Swetnam*, Preacher at *Alhallows* in *Derby*. He was of *St. John's-College* in *Cambridge*. He had the Bishop's Licence to a Preach, which was never recall'd. He publish'd a small Piece in 8vo, 1677, consisting of Three Sermons. *The Grand Question, or the Christian's Great Inquiry*; from *Psal.* 15. 1. *The Holy Man's Honour*; from *Mal.* 3. 17. *The Heavenly Conversation*; from *Phil.* 3. 20.

Mr. *Edward Buxton*, was also turn'd out from the same Place with Mr. *Swetnam*.

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Dranfield: Mr. *Richard Maudesly*.

Buxton: Mr. *John Jackson*.

Backnel: Mr. *Samuel Nowel*.

Mony-Ash: Mr. *Robert Cook*.

Blackwel: Mr. *Isaac Bacon*.

CHESTERFIELD: Mr. *Ford*.

TIDDESWEL or *Sheldon*: Mr. *John Beeby*; who was Eminent for his close walking with God.

Griesly: Mr. *Thomas Ford*. He was born at *Willington* in this County, and brought up at *Repton School*, where he profited in Learning beyond most of his Years. From thence he was sent to *Cambridge*, and there settled in *Trinity-College*, under the Care and Tuition of Dr. *Hill*. He was earlier than ordinary in Piety, in Learning, and in Preaching, upon which Work he entred at the Age of Twenty one; and that with the full Approbation both of judicious Divines, and understanding Christians. The first Exercise of his Ministry was in the capacity of an Assistant to Mr. *George Croft* of *Clifton* in *Staffordshire*, whose Sister he marry'd. He was a very lively, weighty, pertinent, and methodical Preacher. He was never settled in any Parsonage or Vicaridge, but preach'd under other Ministers for the space of Seven or Eight Years. He was at Scale in *Liecestershire* when King *Charles* came in, and there he was mention'd, p. 367 of my former Edition; but he was Preaching at *Griesly* when the *Bartholomew Act* slew him, with so many others of his Brethren. But being civilly dead, and yet continuing to Speak both to God and Men in a Way forbidden by Human Laws, tho' as he conceiv'd allow'd and approv'd of God, he together with another Minister, Mr. *Thomas Bakewel*, was sent to *Stafford Goal*, where they continu'd Prisoners for the time appointed. After which, he ceased not by Day or by Night to Preach the Gospel, for which he was again apprehended, and committed Prisoner to

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Derby Goal, in the Company of another Minister, Mr. *Timothy Staniforth*. And fulfilling his time of Suffering there also, he still went on in his MASTER's Work as long as he was able. But as he began betimes so his Work was ended betimes: For by his extraordinary Pains upon a Day of Fasting and Prayer, he broke a Vein; which brought him into a Consumption, whereof he dy'd, in a little Village, near *Burton upon Trent*, about the Year 1677. He was not allow'd to be bury'd in consecrated Ground. He was a hard Student, and a celebrated Preacher. His Memory is very precious to the Inhabitants of *Burton*, and the Neighbouring Villages Mr. *Swinfen* improv'd his Death from those Words Joh. 5. 35. *he was a burning and a shining Light*.

Firfield in *Hope-Parish*: Mr. *William Naden*.

Ashford-Chappel: Mr. *Edward Hollingshead*.

Dower-Chappel: Mr. *James Laughton*; afterwards a School-master at *Oldham* in *Lancashire*.

Aston upon Trent: Mr. *Tho. Palmer*. He had been formerly Minister of *St. Lawrence Poultney Church* in *London*, from whence he remov'd to this Place: And he was remov'd from hence soon after the Restauration of King *Charles*, to make way, for Mr. *Clark* a Prelatical Divine, who had been Ejected there many Years before. About *July*, 1663, he was imprison'd in *Nottingham* for Preaching in Convenicles.

Mr. *Finch* and Mr. *Forth*, are mention'd in all the Lists I have seen as Ejected or Silenc'd in this County; but I can't learn so much as where they preach'd, or what were their Christian Names.

Mr. *Jeremiah Wheat*, was a Preacher as a Candidate in this County, when the *Uniformity Act* Silenc'd, tho' it did not Eject him. He was afterwards Chaplain to Sir *John Bright*, *Barr. of Badsworth* in *Yorkshire*. He was a good Scholar, and an hard Student; and an eminently pious Man. He dy'd most comfortably in the Lord, about the Year 1667.

And here I think it most Proper to take notice of Mr. *Charles Sager*, who was in my last Edition brought in at *Darwen* in *Lancashire*, p. 411, but is now omitted

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there.—He was born near *Burnley*, in *Lancaster* in 1635. When well fitted for the University, he was admitted of *St. John's-College*, under the Tuition of Mr. (*since Dr.*) *Fogg*, Dean of *Chester*. Whilst he as there, the most Religious were his Companions. At the Age of Twenty, he was chosen Master of the Publick School at *Blackbourn*, in which Station he was highly Useful, and met with general Respect, as may appear from his being conniv'd at by the Governors of the School, and the Gentry thereabout, till 68 or 69, tho' he could not Conform to the Establish'd Church. He began to Preach in the Year 1660, and tho' he set about this Work with Trembling, yet God own'd him in it. After he was turn'd out of the Publick, he betook himself to the Teaching of a Private School in the Town, and had many Gentlemens Sons and others under his Care, that were considerable Proficients. In this Work, together with that of Preaching frequently, he continu'd till 83, in which Year Major *Nowel*, his great Enemy, sent him to *Lancaster* Prison by a *Capias*, and there he continu'd Six Months, bating a few Days only. During his Confinement, he was useful among the Prisoners, and several Persons also of the Town, by setting up a Conference on the Lord's-Days. His Prison Improvements and Comforts were very great. In the Year 87, he was chosen Pastor to a People in *Darwen*, where he labour'd in the Work of the Lord, with great Acceptance and Success, till God remov'd him by a Palsey, on *Febr.* 13. 1697, being the Lord's-Day. He was a good Scholar, very Affable, blameless in Conversation, and generally below'd. He had a peculiar way of reproving Sinners in Private, and was so own'd in it, that the Guilty either heard him with Patience, or came under some Restraints. His Discourse in the Families where he came, was much of it about Soul Concerns, and much directed to the younger Sort of Persons, the good Fruit of which he liv'd to see, in that not a few of them solemnly gave up themselves unto the LORD, in which he much rejoyc'd.

Of those mention'd in this County before, I have here omitted Mr. *Smith* Lecturer of *Rawson*, because he is mention'd in *Liecestershire*; and Mr. *Samuel Bayes* of *Bechiff-Abbey*, because he is mention'd at *Gryndon* in *Northamptonshire*, where I think he was last Ejected;

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and Mr. *Oldershaw*, who was Ejected in *Liecestershire*, tho' he liv'd afterwards at *Roadnook* (which was the Name of Esquire *Spademan's* House, in whose Family he was Chaplain) in this County; and Mr. *Thomas Hill*, because tho' he first began to Preach in this County, yet he was Ejected in *Warwickshire*; and Mr. *Wood* who is mention'd in the University of *Cambridge*.

And whereas in my former Edition I intimated, that Mr. *Matthews* of *Edlaston*, Mr. *James Sutton* of *Crich*, and Mr. *Pool* of *Mugington* Conform'd afterwards in this County: I now add to them, Mr. *Wright* of *Ednal* in *Castleton*, and Mr. *Higginbotham* of *Hayfield*, who I understand also Conform'd.

And whereas I before mention'd Mr. *Rawlinson* of *Knyveton* among the Nonconformists, I since am inform'd, that he never was a Nonconformist nor ever left his Living.

In the County of DEVON.

EXETER: At the Cathedral, Mr. *Thomas Ford*, M.A. *St. John's*: Mr. *Robert Atkins*, M.A. *Sidwells*: Mr. *Thomas Powel*, M.A. *St. Mary* in the *More*: Mr. *John Bartlet*. *St. Mary Arches*: Mr. *Ferdinando Nichols*, B.D. *St. Edmunds*: Mr. *Thomas Down*, M.A. *St. Peters*: Mr. *Lewis Stuckly*. *Petrocks*: Mr. *Mark Down*, M.A. *St. Thomas*: Mr. *Alexander Hodges*, M.A. And Mr. *Thomas Mall*. I'll take them in the Order mention'd.

I, Mr. *Thomas Ford*. M.A. He was born at *Brixton* in *Devon*, Anno. 1598, of Parents of good repute, who left his eldest Brother above 200*l. per Annum*. His Father Dying when he was Young, his Mother took care of his Education. In his Childhood he had a strong inclination to Learning, and Serious impressions. He was train'd up in School Learning under Mr. *Durant*, a Pious Schoolmaster at *Plimpton*. Tho' he judged him fit for the University at Fifteen, for some reasons he was not sent till the Year 1620, when he was entred at *Magdalen-Hall* in *Oxford*. He proceeded B.A, *Ann.* 1624: and M.A, 1627. Here he was as celebrated a Tutor as any in the University.

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His inclinations were to the *Puritan* way. And some publick Expressions of it by him and some others, in the University, drew on a Case which then made a considerable noise, and is fit to be remembred., Dr. *Frewen* President of *Magdalen-College* chang'd the Communion Table in the Chappel into an Altar, which was the first set up in the University since the Reformation. Several of the Preachers at *St. Mary's* inveigh'd against this Innovation. Particularly Mr. *Thorn* of *Baliol-College*, a Sermon on *1 Kings* 13. 2, about the Altar at *Bethel*. And Mr. *Hodges* of *Exeter-College* from *Num.* 14. 4: *Let us make Captain, and return into Egypt.* Mr. *Ford* also in his Turn Preach'd from *2 Thess.* 2. 10, 11. This Sermon was on *June* 12. 1631. He made some smart Reflections on the Innovations then creeping into the Church, the magnifying of Tradition, making the Eucharist a Sacrifice, Altars instead of Tables, bowings to the Altar, &c. The *Laudensian* Faction took Fire at these Sermons, pretended them to be Reflections on some great Churchmen, and a Violation of the King's Declaration for Silencing the *Arminian* Controversies. Next *Saturday* the Vice-Chancellor convented Mr. *Ford* before him, and demanded a Copy of his Sermon. Mr. *Ford* offer'd to give him one, if he demanded it *Statutably*. The Vice-Chancellor orders him to Surrender himself Prisoner at the Castle. Mr. *Ford* offer'd to go, if he would send a Beadle or Servant with him. That not being comply'd with, he forbore to surrender himself. Next *Saturday* the Vice-Chancellor much irritated, Seals up Mr. *Ford's* Study, and afterwards searches his Books and Papers, but found nothing that could be urg'd against him, he having had the precaution to remove out of the way whatever his Enemies could take hold of. In the mean time an Information is feat to Arch-Bishop *Laud*, then their Chancellor, who returns orders to punish the Preachers. A Citation hereupon in his Name is fix'd on *St. Mary's* July 2, Commanding Mr. *Ford's* appearance before the Vice-Chancellor, on the *5th*. Appearing on the Day appointed, he is prest to an Oath *ex officio*, to answer any Questions about his Sermon; but refuses it because there were no interrogatories in Writing. He offers again a Copy of his Sermon, if

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demand'd according to the Statutes; and next Day delivers a Copy which was accepted. But on pretence of former Contumacy, the Vice-Chancellor Commands him again to surrender himself Prisoner. Mr. *Ford* appeals from him to the Congregation, and delivers his Appeal in Writing to the two Proctors, (two Men, says *Fuller* in his *Church-Hist.* B II. p. 141. *Of eminent Integrity and Ability*, Mr. *Atherton Bruch*, and Mr. *John Doughty*.) They carry it to the Congregation; who refer the Cause to 16 Delegates; the major part of whom, *viz.* 10 in 15, upon a full hearing acquit him of all breach of Peace. From them the Vice-Chancellor appeals to the Convocation, who appoint Delegates also; but the Time limited by Statute expir'd before they came to Sentence. Hereupon *Laud* brought the whole Matter before the King and Council at *Woodstock*. Mr. *Ford* appearing there, the King examin'd him upon Three Questions, 1. *Why he refus'd a Copy of his Sermon?* He Answer'd he had not deny'd it, but offer'd it according to the Statutes 2. *Whether Dr. Prideaux dissuaded him from giving it?* (the King it seems being made to suspect him) He assur'd the King, he had never Consulted the Doctor about it. 3. *Why he did not go to Prison, when the Vice-Chancellor Commanded him thither upon his Faith?* He gave him the same Answer as before to the Vice-Chancellor; adding, that *he hop'd His Majesty's Poor Scholars in the University should not be a worse Condition than the worst of Felons, who were Imprison'd by a Mittimus, and with legal Officers to Conduct them to it.* The King spake no more, good or bad to Mr. *Ford*; and *Laud*, tho' present, interpos'd nor one Word. But the result was, The three Preachers were expell'd; (for the rest had made Appeals, as well as Mr. *Ford*,) the Proctors depos'd for receiving their Appeals, tho' legally they could not refuse them; and Dr. *Prideaux* and Dr. *Wilkinson* check'd for meddling on their behalf.

The Merits of the Cause lay in this; supposing their Sermons had been liable to Censure, yet a Statute of King *James's* then in Force, refer'd the Cognizance of any Errors in Sermons, to the Vice Chancellor and Six other Doctors, whereof the *Regius Professor* of Divinity must be one. And another Statute left it to the Vice-Chancellor with the *Regius-Professor* or some other

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Doctor. But he having Acted alone in this Business, proceeded not Statutably. And therefore these Ministers were Guilty of no Contumacy. Which being the Sentence of the Congregation, to whom they appeal'd according to Law, and not revok'd by the Convocation; they judg'd themselves to stand clear of any Crime.

Dr. *Fuller* in his Relation of this Matter insinuates one Reflection, calling their Appeals *retrograde*. But Dr. *Heylin*, with all his disaffection to the Puritans, wonders at *Fuller's* Ignorance in this Matter, owns their Appeals to be regularly made from, the inferior to the Superior Jurisdiction, that they were drawn up in due Form of Law, and deliver'd to the Proctors according to Custom; only he blames the Proctors for Publishing them too hastily. *Wood* raves on this occasion after his usual manner with as little regard to Truth as Candour, *Antiq. Oxon.* p. 334. He calls Mr. *Ford* an *Obstinate and perjur'd Wretch* for disobeying the Vice-Chancellor, and yet owns but a few Lines after that there was a Statute in Force allowing such Appeals. What he adds, that Mr. *Ford* at last presented the Vice-Chancellor with a Copy of his Sermon *upon oath*, and *begg'd his Pardon*, is a meer Romance. And so is another Charge he brings against this Sermon, That *the English Bishops were Slander'd in it with Arminianism*; for in a Genuine Copy of his Sermon (which I can direct any Friend of Mr. *Wood* to a sight of,) there is not one Word of that matter. And he could hardly have pitch'd upon a *Puritan* of those Times less likely for this, for tis well known he was no rigid Calvinist in the Five Points, but of the middle way. But enough of this Case.

Mr. *Thorn* and Mr. *Hodges* upon a Recantation and a Years Suspension were fully restored, and afterwards promoted to be Archdeacons. But Mr. *Ford* by the final Sentence, was oblig'd to quit the University within Four Days, and was Conducted out of the Town with much Honour, by a vast Multitude of Scholars in their Habits. He is soon invited by the Magistrates of *Plimouth* to be their Minister: But Archbishop *Laud* obtains a Letter to them from the King, Sign'd with his own Hand, (accompany'd with another from himself) forbidding them to admit him,

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on paid of his highest Displeasure: Which oblig'd them to recede from their Choice.

Mr. *Ford* finding the Bishop set upon excluding him from all Preferment in *England*, embraces an opportunity of going beyond Sea as Chaplain to an *English* Regiment under the Command of Colonel *George Fleetwood*, in the Service of *Gustavus Adolphus*. He Travels with the Colonel into *Germany*, and lay some time in Garrison at *Stode* and *Elbing*. His Merit recommended him to Learned Men of all Professions in his Travels. While abroad, he was invited by the *English* Merchants at *Hamburgh*, to be their Minister, with the promise of a Salary of 200*l. per Annum*. But he was weary of a Foreign Country, and chose rather to return home. Whether the Bishop's Prejudice was abated, or length of Time had worn out the remembrance of him, at his return he met with no opposition in a Presentation to the Rectory of *Aldwinckle* or *Oundle*, in *Northamptonshire*. There he perform'd his Ministerial Work with great assiduity for some Years, and Married the Daughter of—*Fleetwood* of *Grayes-Inne*, Esq; by whom he had several Children. He was chosen Proctor for the Clergy of the Diocese of *Peterborough* to the Famous Convocation 1640. who fram'd the *Ec.* Oath. When the War broke out, he retir'd to *London*, and was made Minister of *St. Faith's, London*, and a Member of the Assembly of Divines. When the Wars were over, he settled at *Exeter*: Where he found the City and Country over-spread with a swarm of Errors, under the influence of those *Enthusiasts* that pretended to be above Ordinances. He set himself vigorously to Preach against these mad Errors, and with wonderful Success. The whole City was mightily reform'd, and a good relish of the best things appear'd in the generality. His Province was to Preach in the Cathedral, tho' for a time he was once put out of it, *An.* 1649, by Major General *Desborough*, who quarter'd there, for refusing the Engagement. He had not only the greatest respect from the Body of the People, but was highly esteem'd by the Magistracy and Neighbouring Gentry, and maintain'd a very Friendly Correspondence with the Ministers of the City. He introduc'd them to set on foot a *Tuesday's* Lecture, where they all took their Turns, and were greatly frequented:

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And to have Communion once a Fortnight in each Church alternately, at which the Members of any of the other Congregations might Communicate. These Methods prevented all Jealousies among them, and united the People firmly among themselves.

Thus, the Ministers of *Exeter* enjoy'd for about Thirteen Years great Quiet and Comfort in the exercise of their Ministry, till *Bartholomew-Day*, 1662. Then he was cast, out with his, Brethren, but still resided among his People. Upon the coming out of the *Oxford-Act*, he and 12 Ministers more that resided in that city, not satisfy'd with all the Particulars of the Oath prescrib'd, and yet knowing that Misconstuction would be made of their. Refusal, thought it adviseable to present a Petition to the Magistracy of *Exon*, "Begging Leave to declare, that they could swear, That they were so free from all Thoughts of raising a new War, or resisting the Powers which by Divine Providence were over them, that they were fully resolv'd never to take up Arms against the King's Person, Crown, Dignity or Authority, or to aid, abet, countenance, or encourage any other in any tumultuous or unpeaceable Endeavours towards the Disturbance of his Majesty's Kingdoms; but to behave themselves Peaceably in all things and at all times, under his Majesty's Government in Church and State. Adding, that "this they humbly offir'd, not as expecting to escape the Penalties of the Act by it, but that they might not be represented as disloyal or disaffected to his Majesty's Person and Government. But the present Magistrates being such as had no Favour for Men of their Stamp, rejected the Petition. and they were forc'd for a time to leave the City. Upon this Occasion it may be fit to observe, That upon the tendring of this Oath to several Nonconformist-Ministers of that Country, a leading Man among them declar'd before-hand in open Court, That "since he understood partly by Discourse with some concern'd in making the Law, and partly by comparing the Law itself with others that the Oath meant no more than to secure the King's Person and Authority and the Government in Church and State from being subverted by any unpeaceable or seditious Endeavours out of our

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Place and Calling, he was therefore satisfy'd to render himself to that Honourable Court for the taking of it. This Declaration being accepted by the Court, several there took it; Mr. *Humphrey Saunder*: Mr. *John Howe* and others, to the number of Twelve, who, were all that took it in that County. The Church-men glory'd it this, as hoping it had broke the Union among the Nonconformists, but found themselves mistaken. For those that took it were satisfy'd with this Declaration; And those that could not take it, refus'd it only, because they thought the Act left room for no such *Provisio*.

Mr. *Ford* retir'd to *Exmouth*, about Nine Miles from *Exeter*, and liv'd privately there in those evil Days. When the Indulgence came out, tho' he lik'd not the Persons that obtain'd it, nor their Design in it, yet it was his Judgment, they should take the opportunity of Preaching the Gospel: And tho' his Health was greatly impair'd, he return'd to *Exeter*, but was incapable of Preaching any more than Two Sermons in Publick. But he was Serviceable to many by Private Counsel at Home, and his fervent Prayers for them. While many were flattering themselves with Flourishing Times approaching, he told them, there was a sorer Storm behind that would unavoidably fall upon the Churches. He declin'd daily after his last Sermon, and was soon confin'd to his Bed, and could now speak little to Visitants. Yet when two Ministers of that City visited him, he take much to them of his own Unworthiness, and the All-sufficiency of Christ, and that he would repose himself upon that Rock in the Storms of approaching Death. When his ancient Colleague, Mr. *Bartlet*, recited those Words of the Apostle, *The Sting of Death is Sin, and the strength of Sin is the Law*; he stop'd him short, and added, *But thanks be to God for Jesus Christ, thro' whom we have the Victory*. Which were his last Words. He dy'd in his 76th Year, in *December 1674*, and was bury'd in *St. Lawrence's Church in Exeter*. He publish'd Two Sermons one before the Lords, and the other before the Commons.—A Treatise of singing of 8vo. 1657. And, *The Sinner condemn'd of himself; bring a Plea for God against all the Ungodly, proving them alone guilty of their own Destruction*, 8vo. 1668.

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And, *Scriptures Self-evidence, proving it to be the only Rule of Faith; against the Papists*, 8vo. 1677

2. Mr. *Robert Atkins*, M.A. He was born at *Chard* in *Somerset*, An. 1626. His Father Mr. *Aaron Atkins* had 15 Children, 9 of which liv'd to be marry'd. *Robert* the youngest Son was design'd for a Merchant, had a Master provided for him in *London*; the Day of his journey was fix'd, and all things in readiness, but he was nor to be found. His Father hereupon alter'd his purpose, and sent him to *Oxon*, to *Wadham-College*, of which he was a Fellow. After Twelve Years spent there, he was for a while, one of *Cromwell's* Chaplains, but soon grew weary of the Place, by reason of the Insolency of the Sectaries. From thence he remov'd to *Coopersale* in *Essex*, a Benefice of 300*l. per Ann.* He found the Place over-run with Sects; but his solid Doctrine joyn'd with a free and obliging Conversation, so convinc'd and gain'd them, that after a while he had not one Dissenter left in his Parish. Judge *Archer* was his Parishioner and Friend, and so continu'd to his Death. He was forc'd to quit this Place upon the account of his Health, to the great Sorrow of his People. He assur'd them, That could he have liv'd with them he would not have left them; and declar'd, that he would not again accept of so great a Benefice.

By Mr. *Thomas Ford* he was invited to *Exon*. At his first coming thither, he preach'd at St. *Sidwell's*, while the Quire of the Cathedral was preparing for him. When it was finish'd, it was a most convenient and capacious Church, (commonly call'd *East Peters*) Here he had a vast Auditory, being generally esteem'd one of the best Preachers in the *West of England*.

In *September* 1660, he was expell'd from *East-Peters*. "*Church Musick* (to use his Words in his *Farewell Sermon* upon that Occasion) justling out the constant Preaching of the Word; the Minister beg oblig'd to give place to the *Querister*; and Hundreds, yea Thousands, to seek where to hear a *Sermon* on the Lord's Day, rather than *Singing-Service* should be omitted, or not kept up in its ancient Splendor and Glory. Hereupon he was chosen at St. *John's*, from whence he was again Ejected by the *Act of Uniformity*, in *August* 1662. His Principles were Loyal, and his

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Charity truly Catholick. *For me* (says he in his Farewel Sermon at St. Johns, August 17) *let him never be accounted a found Christian, that doth not both fear GOD and Honour the King. I beg that you would not suffer our Nonconformity, (for which we patiently suffer the loss of our Places) to be an Act of Unpeaceableness and Disloyalty. We will do any thing for his Majesty but Sin. We will hazard any thing for him but our Souls. We hope we could die for him; only we dare not be damn'd for him. We make no Question, however we may be accounted of here, we shall be found Loyal and Obedient Subjects at our Appearance before GOD's Tribunal.*

He was very moderate in his Principles, of a Peaceable Healing Spirit, Obliging and Affable, grave and yet pleasant in Conversation. His innocent Mirth and Facetiousness render'd his Company very Acceptable. He was lov'd and respected by most who knew him. Many Persons of Quality had a great Esteem for him on the account of his Learning and good Humour.

When the Law prohibited the Publick Exrcise of his Ministry; he discharg'd his Duty to his People in Private, as Opportunity was offer'd: Yet frequently attending on the Publick Worship of GOD, and exhorting others to do the same.

Great Offers were made him, if he would have Conform'd, particularly by the Earl of *Radnor*: But being dissatisfy'd in some impos'd Terms, the Offer of a Mitre could not move him to Act contrary to his Sentiments.

Tho' he was naturally very Fearful, yet he discover'd an undaunted Courage, in the discharge of his Duty. A while before his second Ejection, as he was Preaching against the growing Vices of that Time, one of his Hearers (a Gentleman of great Quality) stands up in the Church, just before him, and stares him in the Face: But he, knowing on whose Errand he came, proceeded with his Discourse, not fearing the Frowns of the Greatest. The very next Morning, his Clerk brings him a Libel, full of Reflections on that, and other Gentlemen, which he found affix'd to the Church Door. He reads it, leaves it in his Study, and goes out into the Country: He was no boner gone, but a Messenger is sent after him with an Order for him to appear immediately before several Justices of the Peace

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in *Exon*. He appears, is charg'd with this Libel, professes his Innocence, is Menac'd, and without any Proof committed to Prison: But the very next Day, Bishop *Gauden* procur'd him his Liberty.

Some of the Magistrates of the City of *Exon*, who were very severe against other Dissenting Ministers, yet favour'd and conniv'd at him. Three Meetings were taken in his House, the Names of many taken; yet neither he nor the House Fin'd. One Mayor and Justice who were far more Busy than their Brethren, Fin'd his House Twenty Pounds, (tho' the People were not found in his, but in a Neighbour's House) Hereupon they came and broke up his Doors, to Distrain for the Fine: But finding his Books, and best Goods remov'd, they seiz'd on him, who was very ill of the Gout; brought him down from his warm Chamber in a Chair into his Court; expos'd him some Hours to the cold Air, (by which his Health was much impair'd,) and made his *Mittimus*, to tend him to Prison, for this Fine. Of all the great Multitude which were gather'd about his House upon this Occasion, the Mayor and Justice could not either by Promises or Threats, get any to carry him to Prison. At length some of his Friends paid his Fine. The rest of the Chamber utterly dislik'd this Severity.

Once he was taken at another House, where he was to have preach'd. The Mayor excus'd himself, telling him, that he thought he had been another Person, and dismiss'd him, on his Promise to appear the next bay at the *Guild-Hall*, if sent for: He was not sent for, neither did he hear any more of the Matter.

One of his Hearers was Prosecuted in the Spiritual Court, for having his Child Baptiz'd by a Nonconformist. When Dr. *Lamplugh*, late Archbishop of *York*, then Bishop of *Exon*, understood that Mr. *Atkins* had Baptiz'd it; he put a stop to the Proceedings of the Court, dismiss'd the Man without paying any Costs, and spake very honourably of Mr. *Atkins*, for his Learning and Moderation.

His peaceable Temper, and truly Catholick Charity, threw on him the Censures of some rigid People, as if he would Conform: But tho' he could have gone far, and would have done much, rather than be laid aside, and hinder'd from the Publick Exercise of that Sacred

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Office, to which he had been soleamly devoted, and in the Discharge of which, (thro' the Divine Blessing) he had been so very Successful; yet he could not take all the Steps requir'd by the *Act of Uniformity*.

He had a large Heart and open Hand. He devis'd liberal Things, and gave oftentimes even beyond his Ability. Not only his own and his Wife's Relations, but his Brethren in the Ministry, who were in low Circumstances, had a large Share of his Bounty.

Towards the latter end of his Life, he was much afflicted with the Gout yet would he not neglect his Work, often Preaching in his own House in his Chair, when he was not able to go or stand, or so much as use his Hands to turn his Notes.

The Affairs of the Church and People of GOD lay near, his Heart. The Death of King *Charles II*, and the dismal Prospect of the return of Popery upon King *James's* declaring himself a Papist, made a very deep impression upon his Spirit, and are suppos'd to have hasten'd his Death, which happen'd *March 28, 1685. Ætat. 59.*

He was a very comely little Man. His Countenance cheerful, his Voice clear, his Pronunciation very agreeable. He was so happy in his Expressions, as at once both to instruct and even charm his Hearers, tho' far from affected Words or Tones. His Tutor was wont to say, That three of his Pupils (of which Mr. *Atkins* was one) were some of the best Preachers in *England*. At his first Appearance in *St. Mary's* Pulpit, in *Oxon*, he being but young, and seeming younger than he was, was depis'd by the Hearers, who expected nothing worth the hearing from such a Boy, as they term'd him: But his Discourse quickly turn'd their Contempt into Admiration.

Such was his Modesty, that notwithstanding his great Stock of Learning, his excellent Faculty at solving difficult Cases, and his singular Dexterity in analysing, expounding and applying the Holy Scriptures, notwithstanding the repeated Importunity of his Friends, yet he could never be prevail'd upon to print so much as one single Sermon.

Great Numbers of his Sermons, on many Subjects have been transcrib'd, and are still handed up and down among his Friends: Some of which may (per

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haps) when compar'd with, and corrected by his own Notes, see the Light.

3. Mr. *Thomas Powel*, M.A. After his Ejectment here, he went to *London*.

4. Mr. *John Bartlet*. He was a very laborious constant Preacher, and had an excellent copious Gift in Prayer. His, Voice was low, but his Matter very solid and acceptable. He continu'd in *Exeter* after his being silenc'd, and preach'd there as he had Opportunity. He dy'd in a good old Age. He has printed some Things in *Otavo*. As his *Meditations*.---
An Explication of the *Assemblies Catechism: And the Duty of Communication*. Of the *Use and Profit of Afflictions*, &c. He was Brother to Mr. *William Bartlet* of *Byddiford*.

5. Mr. *Ferdinando Nichols*, B.D. A Man of considerable Learning, and a grave Divine. He was for about 40 Years together a painful Minister in this City. Being once to preach before the judges, he put his Notes into his Wife's Bible, as being finer than his own, and so fitter for that Occasion: But, being call'd away on a sudden, he snatch'd up his own old Bible, and went to Church without his Notes. Perceiving his Mistake before he began, he pray'd the Congregation to sing a Psalm, and told them what had happened to him. He soon return'd, and preach'd with great Freedom, without ever once looking upon his Notes all the while. When he had done, he said, he would not for any thing have been without them: For the very Thoughts of milling them, would have caus'd such Fear and Confusion as might easily have put him out.

As he was once Preaching, he law several of the Aldermen asleep, and thereupon sate down. Upon his Silence, and the Noise that presently arose in the Church, they awaken'd and stood up with the rest. Upon which he arose again, and said, *The Sermon is not yet done, but now you're awake, I hope you'll hearken more diligently; and so went on.*

He had a great Desire; which he often express'd, if it might be, to die in Sight of his Congregation, to which

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which he had so long been Pastor: And he had his Desire. For in the *November* after his being ejected and silenced, going towards his Church on a Lord's Day in the Afternoon, he met a Brother Minister in the Street, with whom he exchange'd a few Words, and took a solemn Farewel of him. He was observ'd to walk towards the Church more briskly than at other Times. He found them singing, and did so likewise in his Seat, and that with a chearfuller and a louder Voice than ordinarily; till he stopp'd on a sudden; which some observing, stepp'd to him, and found him dead on his Seat, sitting upright before the Psalm was done. We have nothing of his extant, but the *Life of Ignatius Jordan*, that eminent Saint, and Alderman of the fame Place, written in 1653: Of which there was a 2d and a 3d Edition in a few Years; besides that it was transcrib'd into Mr. *Clark's Lives*.

6. Mr. *Thomas Down*, M.A. He was a diligent and useful Preacher, but grievously afflicted with the Stone and Gout, which at last put a Period to his Life, just before the *Oxford Act* took Place. A young Minister taking his Leave of him in these Words, Sir, *You are now going into the Haven, and we in the Storm*; referring to the *Oxford Act*: No (said he) *you are in the Haven, and I in the Storm: oh! my Pain and grievous Torments! But the Lord will end them speedily*. He dy'd an Hour after. He had two Daughters, the one of which marry'd Mr. *Whiddon* of *Totness*, and the other Mr. *Flavel* of *Dartmouth*.

7. Mr. *Lewis Stukely*. He was a Gentleman of an ancient and Knightly Family in *Devon*. Very laborious and faithful in his Ministerial Work. He was of the Congregational Way. He printed the *Gospel Looking Glass for Professors*; representing their manifold Miscarriages. 8vo. 1667.

8. Mr. *Mark Down*, M.A. He was a judicious Preacher, and had an excellent Gift in Prayer. He dy'd and was buried at *Exon*, in, *October*, 1680.

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9. Mr. *Alexander Hodges*, M.A. Sometime Fellow of *Wadham* Colledge in *Oxon*. After, his being licenc'd, he retir'd into the *Netherlands*, and became Minister of the *English* Church in *Amsterdam*.

10. Mr. *Thomas Mall* He was the Son of a Minister. Bred up in *Pembroke* Hall in *Cambridge*, and very studious there. He was Fellow, almost as soon as B.A. But going into *Cornwal* with some others to preach the Gospel, he met with much Encouragement, Acceptance and Success, that he return'd no more to his College. He was afterwards call'd to *Exon*, and join'd with Mr. *Stukely*. He drew up the Opinion of the Old Nonconformists in a Controversy that fell out in that Congregation, in 8vo. He also drew up an Epitome of our Martyrs, Alphabetically: And an *Exhortation to Holy Living*, join'd with a Treatise of Mr. *Polwheil*.

DARTMOUTH; Petrocks: Mr. *John Burdwood*. He dy'd in the same Town where he was Ejected, after he had indur'd most exquisite Torment by the Strangury; which made him the more able to pen those Books which are call'd *Hearts-ease*; and *Helps for Faith and Repentance in times of Affliction*.

St. Saviours: Mr. *Allen Geare*: A Man of considerable Learning. He was bred in the University of *Utrecht*, at the Charge of the eminent Mr. *Rouse*, the Provost of *Eaton-College*. He was for some time Minister of *Pauls Wharf* in *London*. He dy'd about Four Months after *Bartholomew-Day*, 1662.

Townstal: Mr. *John Flavel*.† educated in *University- College* in *Oxon*. Was ordain'd to the Ministry at *Salisbury*, *Ocb*. 17, 1650. He was first Assistant to Mr. *Walplate* at *Diptford* in *Devon*, and afterwards succeeded in his Rectory. From whence, upon an unanimous Call, he remov'd to *Dartmouth*, after the Death of Mr. *Hartford*, notwithstanding that *Diptford* was a much more profitable Benefice. Here he continu'd Labouring with Acceptation and Success, till the Act of Uniformity ejected him. But not thinking his Relation to

† See the Account of his Life, prefix'd to his Works in Folio.

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his People thereupon at an End, he continu'd the Exercise of his Ministry among them as he had Opportunity. Upon the coming forth of the *Oxford* Act he was forc'd to remove, and went to *Slapton* about Five Miles Distance where he Preach'd twice every Lord's Day to such as would venture to be his Auditors) and he thence made private Visits to his Friends in *Dartmouth*. When King *Charles* granted his Indulgence, he return'd thither, and kept an open Meeting in the Town: And when it was call'd in he continu'd to preach more Privately. Being at last in great Danger at *Dartmouth*, thro' the Malice of his Enemies, he resolv'd to retire for *London*, where he hop'd for more Safety. He went by Sea, and met with a terrible Storm within Five Leagues of *Portland*, when they were in Danger of being lost, so that Master and Seamen concluded they must of Necessity be wreck'd, if the Wind did not quickly change. When Things were in this Posture he call'd all that could be spar'd to Prayer, and recommended himself and them to GOD; and soon after the Wind chang'd, and he got safe to *London*, There he was in Danger of being taken, at the same Time with Mr. *Jenkins*.

He had not been long here, before he resolv'd to return Home, and take his Lot. Doing so, he was in a little time contin'd close Prisoner to his House. After Mr. *Jenkins's* Death, his People gave Mr. *Flavel* a Call to succeed him, and much importun'd him; but he was not to be persuaded to leave *Dartmouth*. Upon King *James's* Liberty in 87, his People there provided him a large Place, in which it pleas'd GOD to use him for the Good of many. He preach'd twice every Lord's-Day; a Lecture every *Wednesday*, and on *Thursday* also before the Sacrament. And he was not only zealous in the Pulpit, but a sincere lively Christian in his Closet; as appears from his *Diary*, part of which is inserted in his Life. He dy'd *June 26, 1691*. His Funeral Sermon was preach'd by Mr. *George Trosse* of *Exeter*.

He was an Encourager of young Men design'd for the Ministry, and had some few under his Care, whom he instruct'd in Accademical Learning, to whom he was, peculiarly kind. He was generally respected: And yet at some particular Times, he had some Experience of the Rage of his Enemies; but he was above it.

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Thus in the Year 1685, when some of the People of *Dartmouth* accompany'd by some of the Magistrates, were acted by such a Spirit of Madness, as to make up his Effigies, and carry it thro' the Streets in Derision, with the Covenant, and Bill of Exclusion, pinn'd to its, and burn it: He in the mean time retir'd, and offer'd up his most hearty Prayers to God, for the Town of *Darthmouth*, its Magistrates and Inhabitants: And when the Passages of their Mock-shew were afterwards related to him, he made no other Return, than in the Words of our Saviour: *Father forgive them, for they know not what they do.* His several Works being collected together, have since his Death been Printed in Two *Folio's*.

PLYMOUTH: Mr. *George Hughes*, B.D. Born in the Borough of *Southwark*, An. 1603. His Mother was then 52 Years of Age, and had never a Child before, tho' she had three Husbands before Mr. *Hughes's* Father: And her Age was as remarkable afterwards; for she liv'd to her 96th Year. He was entred in *Corpus-Christi* Colege, in *Oxon*, An. 1619. and while there, commenc'd B.A. 1622. He had so general a Reputation then for his Proficiency in his Studies, that Dr. *Clayton* the *Regius-Professor* of Medicine being made Master of *Pembroke-College*, upon the first Erection of it, he procur'd Mr. *Hughes* to be one of the first Fellows of it. Several Persons of great Eminency afterwards were his Pupils here, a *Henry Langley* D.D, Second Master of *Pembroke*, *Tobit Garbrand*, M.D, Principal of *GloucesterHall*, and many others. He receiv'd the Degree of M.A. *June* 23. 1625: And was ordain'd about three Years after. For some time he preach'd in and about *Oxford*; afterwards was call'd to be Lecturer of *Allallows Breadstreet*, *London*: And the Incumbent being sickly and aged, Mr. *Hughes* with his Consent perform'd in a manner all his Work. Here he proceeded B.D. *July* 10. 1633. But after 4 or 5 Years stay at *London*, his great Acceptance there, and the very numerous Auditory that constantly attended him, and some Instances of his Nonconformity to the Ceremonies, being complain'd of to ABp. *Laud*, he silenc'd him. Upon his Ejection at *London*, he retir'd for some time to Mr. *Dod* the famous old *Puritan* Minister at

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Fausley in *Northamptonshire*, desiring his Advice in his present Circumstances, and particularly about going over to *New-England*, which he had some Thoughts of. The good old Man dissuaded him from that Design, and recommended him to the Lord *Brook* at *Warwick*, where he resided for some time, and marry'd a Gentlewoman of *Coventry*. During his Residence here the old Lady *Maynard*, Mother to the famous Lawyer Sir *John Maynard*, sollicitd him to accept of a presentation the had obtain'd for him of the Earl of *Bedford* to *Tavistock* in *Devonshire*. This he accepted out of a Desire of more publick Service, tho' it had but a very small Stipend annex'd to it, and the aforesaid Earl made him his Chaplain. This was a very ignorant and prophane Place before he came; but by the Blessing of GOD upon his Endeavours, a mighty Reformation was wrought, and many brought to Seriousness, the Fruit of which appears even to this Day. Particularly the first serious Impressions were made there by his Means on three that prov'd useful Ministers afterwards, Mr. *John Rowe* Preacher at the *Abbey* in *Westminster*, Mr. *Ralph Venning* Minister of *St. Tooley's Southwark*, and Mr. *John Tickell*, a pious Conformist, Rector of *Withicomb* in *Devon*. He set up a *Wednesday-Lecture* there, which was much frequented.

When the Wars broke our, *Tavistock* being made a Garrison for the King, the Governor being his Wife's Relation, gave him a Pass for him, his Family and Effects to *Exeter*, then a Parliament Garrison. Soon after the King's Forces besieg'd and took that City; but he obtain'd the Favour of a safe Conduct to *Coventry*, where (now a Widower) he resided for some time with his Wife's Relations. Not long after his coming thither, upon the Vacancy of *St. Andrew* at *Plymouth*, the Government of that Town, who were before acquainted with him at *Tavistock*, present him to that Church; and he had Institution and Induction from Dr. *Brownrig Bp.* of *Exeter*; which happily prov'd a Reprieve to his Ejection at the King's Return, when one had got the King's Title to that Vicaridge on Pretence it was laps'd, not knowing he had been admitted by the Bishop. He came to *Plymouth*, An. 1644. where he found the Liturgy already

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laid aside by means of Mr. *Porter* Minister of another Church that had been newly set up in that Town, tho' he return'd to it in 1661, rather than lose his Living. Mr. *H.* willingly enough omitted it also upon his coining thither. *Plymouth* was besieg'd by the King's Forces soon after; many of the *Puritan* Ministers in that Neighbourhood took Refuge there, and were frequently employ'd in Prayer and Preaching, till the raising of the Siege gave them Opportunity to return to their respective Charges. Here he was indefatigable in his Labours, universally lov'd and reverenc'd, most generous in Acts of Hospitality and Charity; constantly maintain'd a fair Correspondence with the Magistrates of the Place, and an harmonious Accord with People of different Persuasions.

After a long Calm he had enjoy'd for 18 Years, Commissioners came down to *Plymouth* in *August*, 1662. and after they had put out all the Magistrates of the Town except one, the same Day summon'd Mr. *Hughes* before them, and told him, *he was dismiss'd from his Ministry at Plymouth.* Not content to let him die with his Brethren on the fatal *Bartholomew*, they silenc'd him a Week before. He continu'd in the Town after his Ejection, which could not be born where he was so much esteem'd, and therefore he was summon'd with his Assistant and Brother-in-law Mr. *Thomas Martin*, his Son Mr. *Obadiah Hughes*, and Mr. *Nicholas Sherwill*, to appear before the *Earl of Bath*, Governor of *Plymouth*. However, they were not suffer'd to see the Earl, but committed by the Deputy-Lieutenants of the County, tho' nothing was objected against them. Mr. *Hughes* senior and Mr. *Martin* Were sent with two Files of Musqueteers to St. *Nicholas* Island. Mr. *Hughes* junior, Mr. *Sherwill*, and others were confin'd at *Plymouth*. The latter were first set at Liberty, but on condition they should not return to *Plymouth* without Leave of the *Earl of Bath*, or his Deputy. The old Gentleman and Mr. *Martin* remain'd in the Island 9 Months, till at length his Health being much impair'd, and his Legs grown black and swoln, and an incurable Dropsy and Scurvy contracted, (which was occasion'd as is suppos'd by the Saltness of the Air,) he was offer'd his Liberty upon Condition of giving Security of 2000*l.* not to

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live within 20 Miles of *Plymouth*. Which was accordingly done by his Friends without his Knowledge. Whereupon he retir'd to *Kingsbridge* in *Devonshire*. Where he still continu'd in great Weakness to study hard, and spend his Time in private Devotion and most holy Counsels and Conferences with the many pious Friends that came to visit him. He hardly car'd for any other Discourse but what was serious and heavenly; and had such an affecting Sense of the Cloud that was upon GOD's Church by the Ejection of so many eminent Ministers, that he was scarce seen to indulge any Mirth after that Day. One laying to a young Minister that was much with him in this his Retirement, That if he had the Opportunity of preaching publickly again, he thought it might promote the Recovery of his Health; upon his answering, that he doubted his Sickness was such as would not permit it, if he had Opportunity; Mr *H.* replies,--- *Nature would not willingly go where it must and shall go: Yet I will wait all the Days of my appointed Time for my Change. Oh! When will it once come, that I shall put off this earthly Tabernacle, and be clothed with my House from Heaven! I desire to be dissolv'd, and at borne with Christ. I thank God I am not asham'd to live, nor afraid to die.* The same Minister being necessitated to leave him when he drew near his End, upon Intimation of a Warrant out against him, Mr.*H.* spoke to him thus at parting, *I advise you not to faint. Hold out courageously in your Master's Work. Take heed to yourself, and to that Ministry you have receiv'd from the Lord by my Hands, (for he was one that ordin'd him,) and the laying on of the Hands of the Presbytery, that you do fulfill it. Ben't discourag'd on account of Sufferings. The Cross is the Way to the Crown. If we suffer with Christ, we shall reign with him. The dead Cause of Reformation, for which we now suffer, shall and revive again Salvation shall come to the Churches, I die, but you shall live to see it. (As the Relater did.) The very Ways and Means, these Men take to suppress and destroy it, shall most effectually promote it. Only be cautious that you never engage in any indirect Courses about it. Leave God to do his own Work in his own Way. Your Duty is to be quiet and stand still. In returning and believing you shall have Rest.* And then gave him his solemn Bles

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sing. To a near Relation who ask'd him how he did? he answer'd, *I never found the Actings of my Faith and Hope more vigorous and lively than now.* He continu'd preaching, privately to the last; he did so twice the very Lord's Day before he dy'd; but concluded with these memorable Words, And now all my Work is done. The Evening before he dy'd, he order'd his Watch to lie by him, and desir'd a Relation to observe when it was two a Clock, *for (says he) that is my Hour.* And accordingly just then he expir'd *An. 1667: in his 64th Year.*

He was a Person of great natural Capacity, and of most obliging Disposition: A Master in most Parts of Learning, especially a great Textuary and Divine; He had a thorough Acquaintance with the Original Tongues, and was one of the exactest Criticks of all his Brethren in the *West*: Well read in the Fathers, an acute Disputant, a judicious Casuist as a great Number of Letters shew'd, that were found among his Papers upon the nicest Cases which he had been consulted about. A most skilful and faithful Pastor to a vast Flock under his Charge. His Preaching was elaborate, but plain. He affected not a Gingle of Words, nor any Quirks of Wit, but his Style was made up of Scripture Phrase and Language. He went thro' a great Part of the Body of Divinity at *Plymouth* under the two Heads, of Repentance towards God, and Faith towards our Lord Jesus Christ. In his *Wednesday* Lecture he went thro' the Ceremonial Law and the Reference it bore to Christ. He preach'd over the Book of *Psalms* in an Expository Way, and many other important Subjects in a Course. One time with another he generally preach'd five times a Week, and yet all his Sermons shew'd they were not hasty Productions. It may not be amiss to mention his stated Course on Lord's Days. He constantly began the publick Worship with a short Exhortation from some Text he chose new every Sabbath; then pray'd and expounded Part of a Chapter, and after singing, either he, or his Assistant went up, and pray'd and preach'd. In the Afternoon after a short Prayer he expounded a whole Chapter, baptiz'd the Children; and after singing and a Prayer in the Pulpit, carechiz'd, preach'd, and concluded with Prayer,

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Psalm, and the Blessing. And notwithstanding this Variety of Exercise, made it no longer than two Hours each Part of the Day.

His personal Convention was most strict and exemplary in the Conduct of himself, the religious Management of his Family, his Observation of the Lord's Day, and his Behaviour towards all Men. Strict Piety and Regard to GOD appear'd in his whole Demeanour.

No Minister in those Times in the *West of England* had a greater Interest and Influence among his Brethren. He with Mr. *Ford of Exeter* prevail'd with the Ministers of those Parts both *Episcopal, Presbyterial and Congregational*, to join in an Association for mutual Assistance in their Ministry. They parcell'd themselves into four Divisions, according to the four Parts of the County; each Division met quarterly, and subdivided themselves into lesser Bodies, which met every Six Weeks. In their Quarterly Meetings the Moderator open'd them with a *Latin Prayer*; then there was a Thesis upon some Divinity-Question, and a Disputation, wherein all the Ministers present oppos'd the Respondent. All the 4 Divisions had also a Yearly, Meeting at *Exeter*, in the Month of *May*. Mr. *H.* presided in those of 1655. and 56. These Exercises and Meetings promoted their Acquaintance, and amicable Correspondence, tho' of different Sentiments about Discipline. Several Episcopal Divines of the best Characters join'd them and liv'd in great Amity with them. Mr. *H.* was much esteem'd by the Generality of them. It may be worth the while to mention one Instance even after he was silenc'd in 1662. *Bp. Gauden* keeping a Visitation at *Totness, An.* 1663, and there being a numerous Appearance of the Clergy, Mr. *H.* not knowing any thing of it, came occasionally thither. When he had been an Hour in Town, and was taking Horse, all the Clergy except three hearing of his being there, left their Bishop and accompany'd him on Horseback a Mile our of Town, (tho' he would have dissuaded them from it) and with great respect took their Leave of him.

He was attended at his Funeral by a great Number of hearty Mourners. His Funeral Sermon was preach'd by the Reverend Mr. *John Ford*, a Confor

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mist Minister of *Totnes*, on 2 *Tim.* 4. 7, 8: Who justly gave him a large Encomium, and press'd his Hearers to imitate his holy Example, and live up to his excellent Sermons. He was interr'd where he dy'd, at *Kingsbridge*, in the same Grave with his dear Friend Mr. *George Geffreies* Minister of that Town, who dy'd *May 12. 1641.* A fair Marble Monument was erected for him by Mr. *Thomas Crispin*, on which is this *Latin* Inscription; fit to be inferred, compos'd by Mr. *Hughes's* Son- in- law the Reverend Mr. *John Howe.*

In Memoriam suave olentem æternium colendam Viri desideratissimi Georgii Hughesii, S.Th.B. Plymmudensium nuper Pastoris vigilantissimi, sacre sensus paginæ, penitiores eruere, homines concione flectere, precibus Deum, mire edocti. Qui, Solis æmulum ab Oriente auspicatus cursum (orsum Londinâs) occidentale dehinc sidus diù claruit, lucem in vita spargens undique, moriens luctum: Vitæque (vere vitalis) curriculo in annos 64 perducto, optima perfunctus, perpressus mala, requiem tandem invenit, animo quidem in Cælis, corpore vero in subjacente tumulo, ipsis Julii nonis, Anno Salutis 1667. Symmistæ longe charissimi Georgii Geofridi, A.M. cujus exuvia ante ter novem annos ibidem sitæ nunc primum in cineres solvuntur, novis miscendos.

*Nacta acros cineres servato sideliter Urna,
Hæc urerum Satio tibi sæcundabit inertem.
O fœlix tumuli matrix, de morte renatos
Olim tam clares hosce enixura gemellos!*

'Tis no Wonder this excellent Person should have a Share with so much good Company in *Tony Wood's* ill-Nature and Slanders; that he should call in question his Degrees, *Antiquit. Oxon.* L. 2. p. 335 ; tho' he himself had made express mention of them all out of the University-Register, as before related, in his *Fasti Oxen.* Vol. I. p. 842. A willing Mind can easily make a Shift to overlook Things. But some other Reflections may deserve a further scanning. He says of him, *Antiqu. Oxon.* p. 335. *Rebus in deterius vergentibus, in partes Presbyterianorum transivit, earundem strenuus assertor adversus Episcopos Ecclesiam Anglicanam.* And in his *Athen.* *Oxon.* p. 280, says, That for

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*Interest he sided with the Presbyterians at the beginning of the War. That he was zealous against the King and his Party, and Bishops, took all Oaths that follow'd; was an Enemy to the Orthodox Clergy, and an Assistant to the Commissioners for ejecting such as were then called scandalous. And the most noted Presbyterian (if not Independent) of his Time in Devon. There is scarce a Word of Truth in all this Charge; except, that Mr. H. was a Presbyterian. He did not become one at the beginning of the Wars. His Education was among the Puritans. He was reckon'd one of them in the University, and silenc'd for it by Laud before the Wars. That he sided with them for Interest, is still a more malicious Slander. Let any judge whether the Worldly Prospects to such a Man as he, must be greater from Presbyterian Parity or the English Hierarchy. Those that were acquainted with his Temper, Manner of Life, or the Estate he left behind him, know that no Imputation upon him could be more absurd than that of a sordid Spirit. And his Refusal of a great and rich Bishoprick offer'd him upon the King's Return is no Indication of Covetousness. Nor was he zealous and forward against the King and Bishops. Tho' join'd with the Parliament Side, it was only while they profess'd a Regard for the King's Person, for whom he heartily pray'd to the last. He always paid a Deference to pious Bishops, and discountenanc'd any disrespectful Speeches of them. If he took all Oaths that follow'd, it had been no more than the Episcopal Party generally did, upon the Principles of Bp. Sanderson. But the Fact cannot be prov'd of Mr. H. The Covenant indeed he took, and thought himself oblig'd by it to preserve the King's Person and Legal Authority. But 'tis probable he did not take the Engagement; for 'tis certain, he refus'd to observe the Thanksgiving Days appointed by the Remains of the House of Commons. He was so far from being an Enemy to the Episcopal Clergy, that several of them were kept in their Livings by his Interest; particularly Dr. Ashton then Rector of *Stofford* in *Devon*. He maintain'd an intimate Correspondence with many of them; they join'd with him in the Associations, often preach'd for him at *Plymouth*, and testify'd a great Respect for him on the Turn of the Times: One In*

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stance of which, from a considerable Body of them together, has been mention'd before. I doubt not some ancient Conformists thereabout, yet alive, can vindicate him upon this Head. He was *nominated one of the Assistants for ejecting scandalous Ministers*, but without his Knowledge. Mr. *Quick* (out of whose *Memoires* the foregoing Account is taken,) who was well acquainted in those Parts, and with Mr. *H.* declares, he knew of but one ejected for Scandal in the *South* and *West* Divisions of *Devon*, (where alone Mr. *H.* can be suppos'd to act) and he was so notorious that none can think it any Crime to have had a Hand in removing him. But he verily believes Mr. *H.* acted not even in that Case. One would wonder whence Mr. *Wood* should have his Information, which was all so perfectly the Reverse of Mr. *H.*'s. known Character.

There is another Story rais'd of him, and first publish'd in that doubtful Piece, call'd *Foxes and Firebands*, Part I. p. 104. That "one *Newland* a Popish Priest, came from *Ireland* to *Plymouth* in a very poor Condition, and desir'd Work: Was entertain'd by Mr. *Hughes* for his Under-Gardener, afterwards his Head-Gardener, and upon his pretending to a Gift of Prayer was rais'd to be his Butler, to live in his House, and sit at Table with him, and call'd upon to Pray and expound Scripture at their Meetings. And that *Newland* confess'd all this afterwards to a Gentleman in *Ireland* upon the King's Restauration." This Tale is since republish'd by Mr. *Agate* of *Exeter*, in his *Answer to Mr. Withers's Defence*, Part I. p. 66; Publish'd 1708; and vouch'd by a Surgeon at *Plimouth*, that he calls Dr. *Young*, as of his own Knowledge; with a very romantick Addition; that "Mr. *Hughes* liv'd at that Time in greater Credit, Power and Equipage than any Archbishop in the 3 Kingdoms, and almost in as much State and Grandeur as our Archbishops do now. Mr. *Withers* in his *Truth Try'd*, Part I. *against Mr. Agate*, Publish'd *An.* 1708. p. 24, &c, Shews the Incredibility of this Evidence, from this ridiculous Addition, it being well known that Mr. *Hughes*'s Income amounted not at farthest to above 2 or 300*l. per Ann.* and therefore could not support any such Expence; from the incompetancy of the Witness, as being too young then to

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make such punctual Observations of Men and Things, being born but *March 11*, 1646: And from the Counter-Certificates of Mr. *Hughes's* Sister-in-Law, another Relatoin of his, and Two Maid-Servants that then liv'd in his House who all agree, that no such Person liv'd with him, that he never kept a Butler or Gardner, or more than One Man at a time. But I am enabled by the foremention'd Papers of Mr. *Quick*, to give an Account of what Matter of at there was to give a Foundation for this Story. He knew this *Newland*, and from his own knowledge leaves this Relation of him. He came in a miserable Condition to Plymouth, Mr. *Hughes* reliev'd him as an Object of Charity, but never admitted him in any Capacity as his Servant, or to live in his House; he came sometimes to the Meetings, to ingratiate himself, but never did any thing like Praying or Expounding there, nor ever communicated with them in the Lord's Supper. This last occasion'd their suspecting him; and by degrees they got out of him, that he was a *Papist*, but pretended to be unresolv'd. Mr. *Hughes* still gave him some Relief, as one ready to Starve, but had no Society with him after the Discovery. And what Foundation there is in this for any Reflection on Mr. *Hughes* or any of the Presbyterians, I cannot imagine.

I'll add an Account of his Writings. 1. *The joint Testimonies of the Ministers of Devon with their Brethren, Ministers of the Province of London, unto the Truth of JESUS CHRIST; with a brief Confutation of the Errors, Heresies and Blasphemies of these Times Anno 1648*; subscrib'd by 72 Ministers. 2. *Sure footing in Christianity examin'd; In answer to Serjeant, 8vo.* Written, when he was confin'd in the Island of St. *Nicholas*. 3. *Aphorisms concerning the Doctrine of the Sabbath*, 8vo. 1670. 4. *An Exposition on Genesis, and part of Exodus, Fol.* 1672. Which was Printed but from some imperfect Notes left behind him. 5. *Aaron's Rod Blossoming, and the Pain and Gain of Afflictions*. Mr. *Baxter* esteem'd this the best Book of it Kind. Besides some Sermons at Funerals, and one before the House of Commons. Mr. *Wood* mentions Two others; but they were none of his, nor written by him; viz. *An Exposition on the smaller Prophets*, Fol. 1657. And, *An Exposition on the Book of Job*, Fol. 1669.

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Mr. *Thomas Martin*, Ejected also at Plymouth. He was educated at first in *Oxon*, and upon the breaking out of the Civil Wars, with many others here mov'd to *Cambridge*. Returning into his own Country, he was by Magistrates of *Plymouth* chosen Lecturer of *St. Andrew's* and there was publicly Ordain'd by Presbyters, and continu'd exercising his Ministry, till some Months before *Bartholomew-Day*, 1662, when he was forc'd to desist from his publick Work, upon pretence of some Words which he was said to speak in private Conversation, tho' Mr. *Martyn* absolutely disown'd it. His Imprisonment afterwards in the Island of *St. Nicolas*, has been mention'd before, in the Account of his Brother-in-Law Mr. *George Hughes*. When that good Man dy'd, Mr. *Martyn* succeeded him as Pastor of his Church in Plymouth, to which he before had been an Assistant.

Mr. *John Horseman*, who was afterwards well known in *Plymouth*, was, as I am inform'd Ejected at *Scilly* Island.

Mr. *Obadiah Hughes*, Son of Mr. *George Hughes*. He was in 1662 Ejected from his Student's Place in *Christ-Church Oxon*, when he was just ready to take the Degree of M.A. He betook himself to his Father at *Plymouth*, and there soon became a farther Sufferer for Nonconformity, being summon'd, and seiz'd, and clap'd up in Prison with him, *Oct. 6. 1665*, tho' he could be charg'd with nothing but being his Son; and he continu'd confin'd a good while, till at length upon Security given to leave the Town, and not return thither without leave, he was set at Liberty. His Father and he, when they were confin'd, were not allow'd to come together; but there were Letters continually passing between them, which was a great Comfort. I shall insert some Passages out of a few of the Father's to the Son, when under this Confinement which are affecting.

"Dear Son,

"I am the Mark aim'd at; and how far GOD may suffer Men to proceed, I know not: But free Communion with GOD in Prison is worth a thousand Liberties, gain'd with the Loss of Liberty of Spirit. The Lord keep us his Freeman. I am at a fixed Point in Heaven. The Will of the Lord be done either for Liberty or Restraint, for

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Life or Death. I wait for the Lord, and rejoice in him; to which Stronghold alone; I commend you also. I desire God's Blessing on you, And desire you by Faith to receive it from that Promise, *Blessed are ye when persecuted for Righteousness Sake*, and suffering without a Cause. God is Wise in this bodily Separation of us, and Good I hope, in making us meer daily in his Bosom. Keep close to him; walk circumspectly, be of good cheer, and the God of Comfort will be with you; And in his Bosom I leave you."--- And at another Time; "I am glad to hear of your Acquiescence in the Will of God as to your present Restraint; and rejoice also in your Aim at those holy Resolutions of the Saints who have suffered before. The Lord perfect both in you and me, every Grace that may enable us to do and suffer his Will. Keep Accounts with God every Day as even as you can. Believe those Promises, *Gen. 17. 1. Isa. 43. 2, 3. and 63. 9.* The Lord perfect Faith, Wisdom, Holiness, and Courage in you. I am well, and best of all in Heaven; and satisfied with the Will of God, which will bring us to Glory. I pray for your Liberty more than my own. My Thoughts for my self are to keep my Covenant; and yet against all traitorous Positions that are truly so, I am ready to declare. God hath suffer'd us to be debarr'd from the Work of the Ministry, depriv'd of our Livelihood, shut up in Prison; and at last we are to be driven from our Habitations which God hath given us: But this is not all intended by Men, or which may be permitted by God. There is more Bitterness yet to be expected, if the Lord leave the Reins on the Necks of violent and cruel Men. But his Will be done, which is to glorify himself, and perfect Blessedness for his, thro' these hard Ways. I hope He will deliver you from the Hands of Men, and from every Snare". And at another Time, "We have here in this Island, (that is St. *Nicholas's*) good Lectures read us every Day from Heaven and Earth, from Seas and Rocks, from Storms and Calms, enough to learn us much of GOD's Providence in our Morals as well as Naturals. Fruitful Spirits might gather much of GOD from them:

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O that min were so! How might I feel out heaven this way, as well as see it by believing! Lord help and I shall do it. The everlasting Arms of Love and Mercy keep you blameless, and safe to the Appearance of our LORD. And at another Time: As to our Sufferings as ill-natur'd, froward, or worse, I have pass'd through them, and I hope GOD will give you Power to despise them. I do know (my Son) that you do suffer at this Time more immediately for my sake: But I hope it is on CHRIST's Account, who will own it, and return Mercy unto you. If you are call'd out this Day, I hope GOD will give Wisdom what to Answer. As to myself or Liberty, I have resign'd them to the good Pleasure of our GOD. The LORD strengthen Faith, and lengthen Patience: We shall then do well, and inherit the Promise. When I go forth from hence, I shall do it in the Faith of God, not knowing yet whither I shall go." Thus did aged *Paul* encourage his young *Timothy*. And he subscrib'd his Letters thus, *Your Father endear'd by the Bonds of Nature, and Grace, and Sufferings*. His excellent Brother also Mr. *John Howe*, wrote to him at that Time, and the Letter is worth preserving. "Blessed be GOD that we shall have, and, hear of each other's Occasion of Thanksgiving, that we may joyn Praises as well as Prayers, which I hope is done daily for one another. Nearer Approaches, and constant Adherence to GOD, with the improvement of our Interest in each other's Hearts, must compensate (and I hope will abundantly) the Unkindness and Instability of a surly treacherous World, that we see still retains its wayward Temper, and grows more peevish, as it grows older, and more ingenious in inventing ways to torment whom it disasters. It was, it seems, not enough to kill by one single Death, but when that was almost done, to give leave and time to respite, to live again, at least in hope, that it might have the renew'd Pleasure of putting us to a farther Pain and Torture in dying once more. Spite is natural to her: All her Kindness is an Artificial Disguise: A Device to promote and serve the Design of the former, with the more efficacious and piercing Malignity. But Patience will elude the Design, and blunt its sharpest Edge. It is perfectly defeated, when

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when nothing is expected from it but Mischief: For then the worst it can threaten finds us provided, and the best it can promise, incredulous, and not apt to be impos'd upon. This will make it at last Despair and grow Hopeless, when it finds, that the more it goes about to mock and vex us, the more it teaches and instructs us: And that as it is wickeder, we are wiser. If we cannot, GOD will outwit it, and carry us, I trust, safe thro', to a better World, upon which we may terminate Hopes that will never make us ashamed."

Some time after, *viz.* on March 9. 1669/70, Mr. *O.H.* was solemnly, tho' privately Ordain'd to the Work of the Ministry (for which his Sufferings had prepar'd him) by Mr. *Jasper Hicks*, and Five others of his Brethren And he for some time exercis'd his Ministry about *Plymouth* as he had Opportunity; tho' he ran great risques, and was several Ways a Sufferer. Nor being any longer safe there, he in *April* 1674, came to *London*, where he was chosen Pastor of a considerable Part of Mr. *Wells's* Congregation, to whom he Ministred in body Things with great Diligence and Fidelity. He was noted for his excellent Gift in Prayer, in which few went beyond him. He was once sent to *New-Prison*, and appear'd at the Sessions at *Hicks Hall*, and was forc'd to give Bail for his good Behaviour, and continu'd under it from Sessions to Sessions, for a Year together. Some time after, he retir'd to *Enfield*, where, upon the Liberty granted, he preach'd Publickly, and gather'd a little Church, compos'd of serious Christians of various Denominations, and was instrumental in preparing and sending many to Heaven before him. At length he was seiz'd with an Asthma, which for some time confin'd him to his House and Chamber, tinder which his Patience and Resignation was very Exemplary. He finish'd his Course on Jan. 24. 1703/04 in the 65th Year of his Age. And hath left behind him Two Sons in the Ministry, the one in *Canterbury*, and the other at *Ware*, who have much of the Spirit of their Father and Grandfather.

Great TORRINGTON: Mr. *John Howe*, M.A. He, was born May 17. 1669/70, at *Loughorough* in *Leicestershire* where his Father was Minister, whom the Se

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verities at that Time us'd against the *Puritans*, compell'd to, remove into *Ireland*, taking this Son, who was then very young with him. During their Stay there, the Rebellion broke out, by which they were expos'd to very threatening Danger, that Place being for several Weeks besieg'd and assaulted by the Rebels, but without Success. A very special Providence on this Occasion did guard that Life, which was afterwards made very serviceable. During the Civil War he return'd to *England*, Where he pass'd thro' his School Education in *Lancaster*. He was early sent to *Christ-College* in *Cambridge*, where he took the Degree of B.A. after which he remiov'd to *Oxford*, tho' Mr. *Wood* will have him to have been of *Beazen-Nose College* in *Oxon*, and that he took his Batchelor's Degree there *Jan.* 18th, 1649. But not to contest this Matter; his great Attainments in Learning, join'd with exemplary Piety, so recommended him, that he was duly elected Fellow of *Magdalen College*, of which famous

* *His Works are these: A Treatise of delighting in God, 8vo. 1674. The Blessedness of the Righteous: And the Vanity of Man as mortal 8vo. 1678. The Living Temple of God, 8vo. 1675. The Reconcilableness of God's Prescience of the Sins of Men with the Wisdom and Sincerity of his Counsels, Exhortations, and whatsoever other Means he uses to Prevent them, with a Postscript, 8vo. 1677. Of Thoughtfulness for the Morrow; with an Appendix concerning the immoderate Desire of Foreknowing Things to come, 8vo. 1681. Of Charity in reference to other Mens Sins. Of the Improvement of the Name of God in Prayer. Of Self-Dedication, 12o. The Redeemer's Tears wept over lost-Souls, in a Treatise on *Luke* 19. 41, 42. With an Appendix concerning the Sin against the Holy Ghost. A Sermon directing what we are to do, after a strict Enquiry, Whether or no, we truly love God. The Carnality of religious Contention, in Two Sermons at the Merchants-Lecture at *Broadstreet*. A Letter to a Person of Quality, who took Offence at Dr. *Stillingfleet's* Sermon about Separation, 4to. A calm and sober Enquiry concerning the Possibility of a Trinity in the Godhead. A Letter to a Friend concerning a Postscript to the Defence of Mr. *Sherlock's* Notion of the Trinity in Unity, relating to the calm and sober Enquiry upon the same Subject. A View of that Part of the late Considerations address'd to *H.H.* about the Trinity, Which concerns the sober Enquiry on that Subject. A Funeral Sermon for Mr. *Richard Fairclough*, 1682 another for Mrs. *Margaret Baxter*; another for *Q. Mary*; another for Mrs. *Judith Hammond*; another for Mrs. *Esther Sampson* another for Mr. *Ri-**

mous Society he was a bright Ornament. And by unusual Application furnish'd himself with a large Fund of Rational and Theological Learning, in both which he had very few Equals. Being some time after his taking the Degree of M.A.) by an unexpected Conduct of Providence call'd to *Torrington*, tho' he was very young, he worthily fill'd the Ministerial Station, in which his Labours were bless'd with an uncommon Success. 'Twas with great Reluctance that he was prevail'd on to exercise his Ministry in the *Protector's* Court; which Station he never abus'd, either to enrich himself, or to any ill Offices to others, tho' of known differing Sentiments. He readily embrac'd every Occasion of serving the Interest of Religion, and Learning; opposing the Errors and Designs which at that Time threaten'd both. Among many Instances of his excellent and generous Temper, his seasonable Service to Dr. *Seth Ward* (afterwards Bihop of *Sarum*) was an Evidence of his Zeal for the Interest of Learning, and those who were eminent in it. This Character (which he always retain'd) gain'd him the Friendship of the great Dr. *Wilkins*, and several others, who were great Supports of real Piety and Goodness in those Times. Some Years after *Bartholomew* Day 1662, (when from a Principle of

chard Adams; another for Dr. *William Bates*; another for Mr. *Matthew Mead*. Sermon preach'd to the Societies for Reformation of Manners. A Sermon preach'd on the Day of Thanksgiving, Dec. 2. 1697. *Two Sermons* concerning Enmity and Reconciliation to God. *Besides which, he hath some Sermons in the Volumes of the Morning Exercise: One in that of St. Giles, On the Mutableness of the State in which Man was created: And another in the Continuation of Morning Exercise Questions; on this Question, What may most hopefully be attempted, to allay Animositities among Christians that stir Divisions my not be our Ruin (which Sermon is recommended to the serious Perusal of such as would keep the due Mean between the Establish'd Church. and Dissenters.) And he afterwards wrote a Discourse of Occasional Communion, which may supply the Place of an Appendix to the foregoing Sermon. To these we may add Two Sermons. Of yielding our selves to God: A Sermon at the Funeral of Mr. Vink. A Sermon preach'd Nov. 5. 1703 on Col. 1. 13. The Redeemer's Dominion over the invisible World. A Funeral Sermon for John Houghton Esq; 8vo. 1699. The Living Temple; Second Part. And the Annotations on the Epistles of St. John in the Supplement to Mr. Pool.*

undissembled Conscience he laid down his publick Station) being invited by the Lord *Massarene*, he remov'd his Family into *Ireland*, (in the Parish of *Antrim*) where his great Learning, and Christian Temper procur'd him the particular Friendship of the Bishop of that Diocess, who (together with his Metropolitan, without demanding any Conformity) gave him Liberty of Preaching in the Church of *Antrim*; Where he approv'd his truly peaceable and Christian Spirit, both in his Preaching

and Conversation. By his two useful Books *of delighting in God*, and the *Living Temple*, which he publish'd at this time, it plainly appears how his holy Mind was little dispos'd to contend about fear Differences, which some are wholly taken up with but most intent to advance solid and vital Religion in the World. After his Return to *London*, he peaceably us'd the Indulgence granted in the Reign of *Charles II*: And when that was chang'd into a violent Severity, he silently withdrew into Germany first, and after to *Utrecht*, where he greatly assisted, both the learned Studies, and the Piety of his Countrymen, a was not only respected by them, but greatly valu'd by others who knew him. There the late King *William* (then Prince of *Orange*) did admit him to frequent Converses, and always after continu'd a particular Respect to him. Many others of eminent Character (some of them Reverend Prelates) might be mention'd, who cultivated a Friendship with him, which he always improv'd for the Purposes which are proper to an unfeigned Lover of Men, whole best Advantages he always endeavour'd to promote. And having employ'd his Time and Strength in most valuable Services, being wasted by several Diseases, (which he always bore with joyful Patience) he finished his Course with joy on *April, 2. 1705*.

BARNSTABLE: Mr. *Nathanael Mather*; who after his Ejection was a Minister at *Roterdzim* in *Holland*; and dy'd. Pastor of a Congregation in *London*.

North-Taunton: Mr. *Maynard*. He was aged when ejected, and had been Episcopally ordained, and yet not long after his being silenc'd, was threaten' to

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be sent to the Work-House, by Justice G——, and there said the Justice *You shall hear, better Preaching*. He further cry'd out to him, *Maynard, who made you a Preacher?* He told him he was formerly ordain'd Episcopally. The Justice reply'd; *I hear you teach Children to suck in Rebellion: You ought to be banish'd the Realm, and if you return to be cut asunder.*

Kenton: Dr. *George Kendal*. He was born at *Coston* in the Parish of *Dawlish* near *Exon*; he was bred in *Exeter College Oxon*, where he was a Disciple, and a great Admirer of Dr. *Prideaux*. When the Dr. Was promoted to the Bishoprick of *Worcester*, Mr. *Kendal* then B.D. stood fair to succeed him in the *Rectory* of his College, for he was zealously recommend by King *Charles*; but lost it. *Anno*. 1647; he became Redor of *Blislandd* near *Bodmin* in *Cornwall*. Thence he remov'd to *London*, where he had a Living in *Grace-Church-street*. In 1654, he proceeded Doctor; and upon King *Charles's* Return he left the City, and became Rector of *Kenton*, from, whence he Was ejected at the fatal *Bartholomew*. After which he retir'd to *Coston*, the Place of his Birth, and the Seat of his Family, where he dy'd, *Aug*. 19. 1663.* He left behind him the general Reputation of a considerable Scholar, a ready Disputant, and a good Preacher.

* *He hath written and publish'd*, A Vindication of the Doctrine generally receiv'd in the Churches, concerning God's Intentions of special Grace and Favour to his Elect in the Death of Christ, *Fol*. 1653. *Sangti Sanciti*: Or the common Doctrine of the Perseverance of the Saints, against *John Goodwin*, *Fol*. 1654. *Fur pro Tribunali, Examen Dialogismi qui inscribitur, Fur Prædestinatus*, *Oxon*. 8vo. 1657. *De Doctrinâ Neo Pelagianâ Oratio habita in Committis*, *Oxon*. July 9. 1654. *Twissii Vita & Victoria, &c*.

TIVERTON: Mr. *Theophilus Polwheil*, M.A. He hath Printed, *A Treatise of Self-denial; The Evil of Apostacy, and Quenching the Spirit; The Necessity and Advantages of Ejaculatory Prayer*, 8vo. 1674; with *Directions for serving God on the Working-Day, and Lords-Day, where he and Mr. Mall joy'n'd in one little Book, call'd Exhortations to Holy-Living*, in 8vo. 1668.

At the same Place also was Silenc'd Mr. *John Chissul*: Who hath several Books in Print; as The almost

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Christian, and the young Man's Memento. He had a Boarding-School at *Enfield in Middlesex*, and sometimes preach'd there. He dy'd about the Year 1674.

BIDDIFORD; Mr. William, *Bartlet.* He was Congregational in his Judgment, but lov'd Peace with his Brethren. He was Brother to Mr *John Bartlet* who was Ejected at *Exeter*: He has written a *Model of Church-Government*, in 4to.

Shobrook: Mr. Thomas *Trescot*, M.A. He was the Son of a Fuller of *Exon*; who was a very Religious, Charitable, and universally Bountiful Man, and left as good a Report behind him, as any Man of his Degree ever did in that City. His San being bred in the University for several Years, was a good Scholar, of a fine Fancy, of a courteous and loving Disposition; a frequent, plain and powerful Preacher in his Parish, and a bountifui House-keeper. Upon his being Silenc'd he retir'd to *Exon*, and there liv'd and labour'd as he had Opportunities: And after much Weakness and great Inability of Body, he gave up his Breath at the Place, where he first receiv'd it.

Morehead: Mr. Robert *Snow*, M.A. Some time Fellow of *Exeter-College* in *Oxon*.

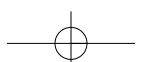
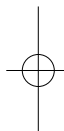
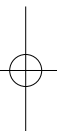
Cheriton; Mr. Nathanael *Durant*, M.A. One of a most agreeable and pleasant Conversation; and much respected by the Gentry.

Petrockstow: Mr. William *Trevithiack.* After his being Silenc'd he went beyond Sea with Col. *Rolle*, when he was young, as his Guardian and Tutor. He Printed a Funeral Sermon for his Patron.

Pultimore: Mr. Ambrose *Clare.* A very good Scholar, a plain, but judicious Preacher.

Ilsington: Mr. William *Stuke.*

Holdsworthy: Mr. Humphrey *Sanders.* Mr. *Morrice* (afterwards Sir William *Morrice*, and Secretary of State) wrote for a promiscuous Admission to the Lord's-Table;



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ble; in Answer to it, Mr. *Sanders* wrote an *Antidiatribes*, or an *Apology for Administring the Lord's-Supper to a select Company only*, 8vo. 1655.

East-Ogwell: Mr. *John Stephens*.

HONYTON: Mr. *Francis Soreton*. Bred in the Free-School at *Plymouth*, and Fellow of *Exeter-College*: A Man of great Learning, and a constant Student, but marvellously Humble. He was an excellent Preacher; and his Labours were Successful to the good of many. His Sermons are to this Day kept as a Treasure in several Hands in that Town, and ever and anon repeated, to the Satisfaction of many. He had always such a reverend and awful Sense of GOD upon his Soul, that it gave a Majesty to his Presence. When the Rabble of the Town were guilty of any Rudeness, he would go Personally among them and reprove them, and endeavour to make them sensible of, their Sin and Folly; and they would retire at the sight of him. He administred the Sacrament every Month, and constantly preach'd a Preparation Sermon, on some Day of the preceding Week: Besides which he set up a Weekly Lecture in the Town, and had the Assistance of several Neighbouring Ministers in carrying it on; and continu'd it till the *Act of Uniformity* Ejected and Silenc'd him. He was presented to this Place by Sir *William Courtney of Poderham*, whose Aunt he marry'd: And to his House he retir'd after his Ejectment. Upon the Indulgence in 72, he return'd again to his Flock. He was, upon the Five Mile Act, imprison'd in *Exeter Goal*: But Sir *William Courtney* being then High-Sheriff of the County, got him releas'd, and convey'd him in his own Coach, to his own House, where he continu'd till he dy'd. His Benefice was worth between 2 and 300*l. per Annum*; which he freely left, rather than he would strain his Conscience. While he was Incumbent, he never troubled any with Law-Suits for his Tithes, least it should hinder the Success of his Ministry. None of his worst Enemies had any thing to say to his Charge, but the Crime of Nonconformity. He never Printed any thing of his own, but Translated the learned Monsieur *Dailly's* Sermons on the Epistle to

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the *Collosians* out of *French* into *English*, and, Printed them.

Mary-Churh: Mr. *William Stidson*.

Stoke-flemming: Mr. *William Bayley*. In the Civil Wars he had been Chaplain to the Lord Roberts. He liv'd in the Parish to his Dying day.

Brent: Mr. *Christopher Jellinger*. An excellent Saint: Witness his Life written in 8vo. He was of an ancient Family in the *Palatinate* of the *Rhine*; was driven, thence by the *Spaniards*, and forc'd to bear a Musquet in the *German Wars*; but afterwards retir'd to *Geneva*, and thence came to *England*. He wrote *Unio Sacra*, against Usury.

Instow: Mr. *William Clide*. Chaplain to K. *Charles II.* in his Expedition at *Worcester*, and was there taken Prisoner; and was afterwards presented to his Living by Esquire *Speccot*.

Ansty: Mr. *John Mawdit*, M.A. Fellow of *Exeter-College*.

Ashprington Mr. *John Burgess*, M.A. He was the Son of a Minister in the same County. His Father sent him when he was a Boy into the Fields to look after the Tithe-Corn, and as he went along he felt something give him a great Nip or Bite on his Leg. When he came Home, his Leg was horribly swell'd, which put his Mother and the rest of the Family into a great Consternation. She being in a Country Town, and not knowing any better Remedy, than what she had heard to have been apply'd to a Plague-sore, presently sent for a Cock, and laid his Poop to the Part affected, which in a little time kill'd the Cock. She sent for another, and I think a third, and thereby recover'd the Leg from Swelling, and sav'd his Life. It was thought to have been the Bite of some Adder he had trod upon. This Life was retriev'd for good Purposes. He prov'd a grave, studious and laborious Minister of CHRIST, and an Instrument of much Good to many. When the *Act of Uniformity* drove

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him away from his People, he retir'd to Hackney near *London*, where he and some other Ministers joyn'd in carrying on a Private Lecture, and other Exercises of Religion; to a Society of about Thirty Families. He was much tempted by the Offers of Preferments in the Church, to have Conform'd: But he refus'd them all, and sate down contented at *Islington*, to keep Boarders of Citizens Sons, who went to School to Mr. *Singleton*, who had then a flourishing School at that Place: And there he dy'd about 1668.

Newton-abbots: or Newton-bushel: Mr. *William Yeo*, M.A. He was a Native of *Totness*, bred up at *Exeter* School, and Contemporary both there and at *Oxford*, with Dr. *Manton*. Having pursu'd his Studies for some time in *Exeter-College*, he remov'd to *Emmanuel* in *Cambridge*, and there took the Degree of M.A. Achbishop *Sancroft* being the *Senior*, and himself the *Junior* of Thirty, who took their Degrees at that Time. Removing from the University, he was Chaplain in Coll. *Gold's* Regiment; but being soon weary of such a Station, he settled for some time at *Brighthelmstone* in *Sussex*. He was remov'd from thence by an Order of the Committee of Parliament to *Newton*, in the Parish of *Wolborough*; where he liv'd in good Repute, and did much Service, by his serious and affectionate Preaching and exemplary Life. He found the Town very Ignorant and Profane, but by the Blessing of GOD upon his Labours, the People became very Intelligent, Serious and Pious. He had a great Authority among them, and was a Terror to loose Persons, and put a stop to the open Profanation of the Lord's-Day, by walking with a Constable round the Town, after the Publick Worship was over. He was highly esteem'd by his Brethren in the Ministry, and well respected by the Neighbouring Gentry, being a genteel Man, and very Facetious and Pleasant in Conversation. He was of a generous Spirit, an affectionate Preacher, and a close Student; one that had well digested what he had read. While he was in his Living, he lost an Augmentation of 8*ol. per Annum*, for refusing the *Ingagement*: And after that he was Silenc'd in 62, he continu'd firm to his Principles, and preach'd as the Times would bear it. A severe Order of Seffions offering a Reward of

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Forty Shillings, to him that should apprehend a Dissenting Minister, a malicious Constable forc'd him to hide himself in the Fields, in a time of deep Snow. Often was he oblig'd to leave his House and Family, but never seiz'd. Once it pleas'd GOD to touch the Heart of a Man that came to hear him with an ill Design. He became afterwards very serious, and continu'd his Hearer, and a Communicant with him to the Day of his Death. His judgment, Fancy, Memory and Chearfulness, continu'd to Admiration to the last. He never discover'd the least Repentance of his Nonconformity, but much Satisfaction in it. When his End drew near, he had no timerous Apprehensions. He was satisfy'd with long Life, and us'd to say, *My Life is continually in my Hand, ready at GOD's call.* After he had discharg'd his Office in the Parish, in Publick and Private, about 53 Years, he dy'd full of Days, in *Octob.* 1699. *Ætat.* Eighty two. And his Funeral Sermon was preach'd by Mr. *Richard Evans*, his Son-in-Law.

TOTNESS: Mr. *Francis Whiddon*, M.A. He preach'd Occasionally after *Bartholomew-Day*; for which he was carry'd up to *London* before the King and Council: And tho' he had nothing done to him, yet he was put to a vast Expencc. He was afterwards Pastor of a Congregation at *Morton-hampsted* in this County. He has a Book in Print call'd, *The Golden Topaz.* 1655.

Ugborough: Mr. *Nathanael Jacob.*

Jacobstow: Mr. *Peter Osborn.*

North-Malton, or Newton-ferrys: Mr. *John Hill.* This was a sequestred Living.

Stoke-Canon: Mr. *John Jordan.*

Pyworthy: Mr. *Michael Taylor.*

Harberton: Mr. *George Mortimer.*

BARNSTABLE; the Lecture: Mr. *Jonathan Hanmer.* A Man of great Esteem.

* *He hath written an ingenious and learned Discourse, concerning Confirmation and also, A view of Antiquity, 8vo.*

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Stokenham: Mr. Benjamin Cleaveland.

Drews Tenton: Mr. Richard Herring, M.A.

Marystow: Mr. John Herring, M.A.

Dean, or Buckland: Mr. Simmons.

PLYMPTON: Mr. John Searl. He was presented to this Rectory but in 60. He found such Dilapidations there, that the Repairs that were necessary did eat up all the Income for two Years before *Bartholomew* Day, when he was ejected: And he was not suffer'd to receive the Tythe of 62. So that he was above 200*l.* the worse for this Living; besides his Pains for two Years, for which he had no Consideration. He liv'd afterwards at *Plympton* till he was 86 Years of Age, and yet preach'd twice a Day.

Brutton: Mr. Anthony Palmer. A Gentleman of a fair state,

Kentsbear: Mr. Richard Sanders, M.A. An excellent Casuist. He continu'd the Exercise of his Ministry, as a Nonconformist, for some time at *Honyton*, and afterwards at *Tiverton*, where he ended his Days.

* *He wrote a valuable Treatise concerning Angels, in 4to, and another call'd, A Balm to heal religious Wounds, in Answer to Collier's Pulpit-Guard routed. 8vo. 1652.*

Brixham: Mr. John Kempster. Who afterwards liv'd and dy'd in the City of *London*, preaching occasionally as he had. Opportunity.

Woodleigh: Mr. John Binmore. After his Ejection, he was desir'd to preach a Funeral Sermon, and Way was given by the Incumbent for him to do it: But he was willing first to know the Mind of some neighbouring Justices. Consulting them, they said the Act of Uniformity was not levell'd against an Occasional Sermon, but a more constant stated Preaching. However Notice of the Sermon was soon given to Dr. *Seth Ward*, who was at that Time Bishop of the Diocess. He

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sent a Certificate of the Offence to the Justices, requiring them to put the Laws in Execution; which they durst not refuse upon such a Charge, notwithstanding their Native Moderation. Hereupon he was sent 30 Miles to *Exeter Goal*. But the Constable giving him Leave to see the Bishop before he went to Prison, after long waiting for him he came down; and when he knew his Name and his Business, *Sirrah*, said he, *How durst you preach in my Diocess without my Leave?* and gave him half a Dozen *Sirrahs*, at so many Questions: And yet at last he told him, he should but enrich him to send him to the Goal.

Martine: Mr. *Bartholomew Yeo*, M.A. He was of a genteel Extraction, and ancient Family. After he left his Benefice, he spent most of his Time about those Parts, and bestow'd his Labours upon such as would attend upon them; especially in *Hatherly*; in the next Parish to which, and in a Kinsman's House, he resign'd his Soul to GOD.

Petersham: Mr. *Edmund Tucker*. He had a Wife and 10 Children, and nothing to subsist on: but GOD provided for him and them.

Mary Tavy, or *Huckesham*: Mr. *Benjamin Berry*. He was also cast out at *Trull* in the County of *Somerset*: But which was the Place from whence he was last ejected I cannot say.

Dunchuddock: Mr. *Hunt*. Being excluded his own Parish, he dwelt near *Exeter*, and preach'd secretly: And afterwards liv'd and dy'd Minister of a Congregation of Dissenters at *South Moulton*.

TAVISTOCK: Mr. *Thomas Larkham*,* M.A. Born at *Lyme* in *Dorsetshire*, and well known through *Devonshire*, for a Man of great Piety and Sincerity. He died in 1669. *Ætat.* 68.

* *He hath 3 Pieces in Print*, viz. A Discourse of the Attributes of God in sundry Sermons in 4to. The Wedding-Supper; being Discourses on *Mat. 22. the 14 first Verses.* 8vo. And A Discourse of paying of Tythes. 8vo.

Northam: Mr. *Antony Downe*. Mr. *Mark* and Mr. *Thomas Downe*, and he, were Brethren; all three eminent in the Ministry, and in Piety. The eldest, Mr.

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Thomas, was most eminent for Zeal and Affection; the second, Mr. *Anthony*, (being the first of the *Twins*) was so for Neatness and Exactness of Expression; the third, Mr. *Mark*, for Texts of Scripture search'd out, and produc'd from Places of the Bible that were not thought of but most aptly apply'd, and clearly interpreted. All three died in *Exeter*. Mr. *Thomas*, after long and grievous Pain of the Stone which he bore with wonderful Patience; being us'd to answer his, Friends Questions, about his Body, with *I am upon my Father's Rack*. Mr. *Mark* dy'd next, having his Reason impair'd for some time before his Deccase; And this Mr. *Anthony* died last, at about Fourscore Years of Age. They have all left a sweet smelling Perfume in the Nostrils of the Christians of *Exeter*, both upon the Account of their Labours, and their Conversation.

COLUMPTON. Mr. *William Crompton*, M.A. He was the Son of Mr. *William Crompton*, an useful Minister in *Barnstable*; upon whole Exclusion thence, occasion'd by a Division there, between Mr. *Blake* the Rector and him, it has been observ'd, that that Town hath dwindled ever since both in Riches and Piety. This Son of his continu'd with his People after his Ejectment, and spent many tears in taking Care of their Souls; without that Encouragement he deserv'd. For some time before he dy'd, he was disabled from his beloved Work, by a Fistula in his Breast: But at length a Period was put to his Labour and Sorrow, *An.* 1696.

* *He hath printed several little Pieces: As a Remedy against Superstition.* 8vo, 1667. A brief Survey of the old Religion, 8vo. 1672. The Foundation of God for the Salvation of the Elect. 8vo. 1682. Sovereign Omnipotency the Saints Security. 8vo. 1682. &c.

Brixton: Mr. *John Quick*.* He preach'd publicly for a Year, after the *Bartholomew* Act took Place; and

* *He hath published Synodicon in Gallia Reformata in 2 Vol. Folio.* A Relation of the poisoning whole Family in *Plymouth*. A Funeral Sermon for Mr. *John Faldo*: Another for *Philip Harris*, Esq; The Young Man's Claim of Right to the Sacrament of the Lord's Supper. *And a clearing of that case of Conscience*, Whether it be lawful for one Man to marry two Sisters. *He hath also left behind him in Manuscript*, Icones, or the lives of several worthy *Divines* both *French* and *English*.

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was excommunicated. In *December* 1663, he was rudely forc'd out of the Pulpit. He was imprison'd 14 Weeks the first Time, and 13 Weeks a second Time. For 3. Years after, he preach'd about the Country, and took all Opportunities of going to his own People. At length he came up to *London*, and became Pastor to a Congregation, among whom he took great Pains to the Time of his Death, which was in 1706. His Funeral Sermon was preach'd by Dr. *Daniel Williams*; to which the Reader is referr'd for his Character.

Little Ham: Mr. *John Bowden*. He remov'd afterwards to *Biddiford*, where he preach'd to a Congregation many Years, till Death gave him his *Quietus*, about 1700.

Stoke: Mr. *John Hicks*. After his Ejectment he settled at *Portsmouth*. He was a very good Scholar, and noted Preacher, but most unhappily drawn into the Duke of *Monmouth's* Army, for which he suffer'd Death, in 1685. His last Speech may be seen in *Turner of Providence*: Chap. 143. p. 135.

Upton hellins: Mr. *Lewis Facy*. He was once imprison'd by a *Capias* in *Bodmyn Goal* in *Cornwal*. He was Pastor of a Congregation in *Falmouth*.

Worrington: Mr. *William Carslake*. He afterwards liv'd and dy'd near *London*.

Tammerton: Mr. *Robert Wine*.

Rew: Mr. *Edward Parr*. He liv'd afterwards at *Mary Ottery*, and took great, good, and succesful Pains in catechizing little Children, and young Persons of a grown Stature; and preach'd at *Buckrell and Aldscomb*.

Musbury: Mr. *Richard Tarrant*, M.A. Fellow of *Brazen-Nose* College in *Oxon*. He was a very pious, prudent, and learned Man; and qualified for an eminent Station: But he chose to burn out in the Service of *Christ*, in an obscure Corner where he was silenc'd

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Dunsford: Mr. William Pearse

Mannaton: Mr. John Noseworthy:

Moreton Hampstead: Mr. Robert Woolcomb, M.A. He was a very hard Student, a great Philosopher, and a sound and solid Preacher. He was a glorious Confessor for the Cause of Nonconformity; losing by it, not only a good Benefice, but a good Estate; for his Father upon that Account disinherited him, and made his Son his Heir, charging in his Will that his Father should not have the educating of him. And so the Son was cast out of the Father's Heart and Will, because he would not incurr his Heavenly Father's Anger, by sinning against his Conscience. However he liv'd comfortably and contentedly, and found a good Conscience a continual Feast.

Staverton: Mr. Horsham.

Sawton: Mr. John Mortimer.

Axminster: Mr. Bartholomew Ashwood. He was a judicious, godly, and laborious Divine. He hath two Books in Print; which are, *the Heavenly Trade*, and *the best Treasure*. This was the Father of Mr. John Ashwood, whose Life is publish'd by Mr. Thomas Reynolds.

Broad Hembury: Mr. Banger, M.A. He was imprison'd in *Exon* upon the Five Mile Act. He afterwards settled in *Sherborn*, and there dy'd: Two Things of his are printed; *A serious Item to secure Sinners*, 1666. And *Sick-bed Thoughts on Phil.* 1. 23. 1667.

Fremington: Mr. John Bartlet.

Uplauman: Mr. Robert Caryl, M.A. A good Scholar, an excellent Christian, and one of a very tender Conscience, and a solid Divine. After preaching long here and there about the Country, he at length fix'd with Congregation in *Crediton*.

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Tallaton: Mr. Robert Collins, M.A. After his Ejectment, he liv'd at *Ottery St. Mary*, about 3 Miles off, where he had an Estate of about 100*l. per An*, upon which he subsisted very comfortably. He was much respected by the good People of the Town and the Places adjacent; who usually attended on his Ministry in the publick Church, and were now desirous to have the Benefit of his Labours in a more private Way. He preach'd therefore to such as desir'd his Assistance, in his own House, between the Forenoon and Afternoon Service; and usually with his own Family attended the publick Worship in the Afternoon. He liv'd very peaceably till the Conventicle Act took Place: But then his House was on the Lord's Day surrounded with the Officers and the vilest Rabble of the Town; who not daring to break open the Doors, till they had got a Warrant from a neighbouring Justice, they kept the Congregation Prisoners till Night when the Warrant came. When the Doors were open'd the People were uncivilly treated by the Gentlemen, and the Rabble that attended them. Getting the Names of whom they pleas'd, and taking some into Custody, Warrants were issued out for levying 20*l.* on Mr. *Collins* for Preaching, and 20*l.* for his House, and 5*s.* On each of the Hearers, tho' there was no Proof that there was any Preaching or Praying at all: And tho' they fin'd Mr *Collins* 20*l.* for his House, yet it deserves a Remark that there was no Person found there, but in a Neighbour's House adjoining. After this follow'd breaking open of Houses and Shops, taking away Goods and Wares, forcing open Gates and breaking Bars, and driving off Cattle, and exposing them to Sale, for the raising of the Fines, which was an affecting Sight. Many were depriv'd of what they could but ill spare from their numerous and necessitous Families. Sometime after this, upon a Lord's Day, in which not so much as any prayers were read in the publick Church, Mr. *Collins* open'd his Doors to all Comers, that as many as his House would well contain might have an Opportunity of worshipping God, at a Time when they could not do it any where else. Within a few Days, a Justice of the Neighbour

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hood sent for two poor Men who had been at the Meeting, to come to his House, and requir'd them to inform him who preach'd, and what were the Names of the Hearers. They desir'd to be excus'd: But he threaten'd them with the Goal, and order'd their Mittimus to be made; which so affrighted them, that they told all that they knew; declaring at the same Time their Dissatisfaction at the Constraint which they were under. Mr. *Collins* was hereupon fin'd 4*ol.* for himself, and 4*ol.* for his House; and his Hearers 10 *s.* and 5 *s.* a-piece, at their pleasure; and Warrants were issu'd out accordingly, and many Goods were distrain'd; some of which were never redeem'd: And no Account was given to the Crown, but what was rais'd, was profusely spent in their Clubs. While the Money lasted, the Meeting was undisturb'd: But when the Stock was our, they again surrounded Mr. *Collins's* House on the Lord's Day, and broke open the Doors, and offer'd many Abuses; and took the Names of the Persons present. At the next Quarter-Sessions they indicted Mr. *Collins*, and about 30 of his principal Hearers for a Riot. They hereupon applying to Council, were advis'd to get a *Certiorari*, to remove the Cause, which was accordingly done: But when it was produc'd at an Adjournment of the Quarter-Sessions, and read, it was found to be Dated the 32d Day of the Month, and therefore thrown aside; and all the Persons concern'd who were order'd to be prevent, were commanded to be taken into Custody. But they could seize only upon one, the rest making their Escape. Another *Certiorari* was procur'd afterwards, and so, the Cause was remov'd to an higher Court; where after a great deal of Money spent, the Business was quash'd, and the poor People deliver'd to their great joy. However the Neighbouring Gentlemen still went on to attack the Meeting, but were often disappointed. For the People were either separated before they came, or so dispers'd that they could not find them. Whereupon they resolv'd to take up Mr. *Collins*, and send him to Prison, upon the Act of 23 *Eliz.* for 20*l.* a Month, for not coming to Church. A Warrant was accordingly granted, which the Constables resolv'd to execute at the Funeral of one Mrs. *Wyat*, a Relation of Mr. *Collins's*, concluding that

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he would be there. He was there according to their Expectation, and as the Corpse went along by the High-Constables Door, in whole House the Petty Constables were met, they spy'd him, and flew upon him like so many Tygers, and carry'd him away, tho' 1000*l.* Bail was offer'd for him. They kept him in *salva Custodia* several Days, and then carry'd him before the Justices, who met on purpose, and they sent him to the high Goal at *Exon*, whither more than an Hundred of his Hearers accompany'd him on Horseback; and he was confin'd 6 Months. 'Tis observable that the High Constable, in whole House the Petty Constables met, was then at *Exon*: And on the very Day Mr. *Collins* was seiz'd, was taken sick, and dy'd on the Lord's Day sorrowing. This was the more taken Notice of, because he was one of the greatest Enemies that the Dissenters had in the Town. And yet the poor People were presented at almost every Quarter-Sessions, Privy-Sessions, or Monthly Meeting of the Justices, for many Years together. Some were prosecuted on the Act for 20*l.* a Month, and others excommunicated, to their great Charge and Damage: And they could have no settled Rest till the Toleration.

Exborn: Mr. *Fenny* senior.

West Buckland: Mr. *Josias Gale*.

Woodbury: Mr. *Samuel Fownes*.

Shute: Mr. *John Gill*.

Cheston: Mr. *Ellyot*.

Uplime: Mr. *John Goodwin*.

Pinhouse: Mr. *Grove*.

Caverly: Mr. *Horsford*.

Loddeswell: Mr. *Hind*. This was a sequestred Living.

Moncton: Mr. *Tho' Lisle*.

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Brampford Speke: Mr. Haller.

Halberton: Mr. James Haddridge. He kept a publick Meeting in the Town afterwards.

Saterleigh: Mr. Lewis Hatch. M.A. Of *Exeter* College. A good Scholar.

Briddestow: Mr. William Knapman.

Falconbridge: Mr. Croslyn.

Little Hempston: Mr. John Knight, M.A. Liv'd afterwards in *Exeter.*

Moreton: Mr. John Mills.

Clayhaydon: Mr. Matth. Pemberton. Who being ejected, spent some Years in *London*, and was afterwards Minister of a Dissenting Congregation at *Marlborough* in *Wiltshire.*

PLIMTON St. MARY: Mr. Pitts.

Comb Rawleigh: Mr. William Taylor.

Pultimore: Mr. Lawrence Musgrave.

Woolfradishworth: Mr. Thomas Walrond. A very learned Man. He quitted a considerable Place, and incurred the Displeasure of his Family, which was much to his Damage.

Luppit: Mr. Thomas Wellman.

Culliton: Mr. John Wilkins.

Plumpton Morris: Mr. Williams.

East Down: Mr. John Berry, M A.

Ede: Mr. Robert Gaylard. Upon his Ejectment he retir'd to *Exon*, and liv'd there, and was one of the publick Nonconformist Ministers in that City. He

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was twice imprison'd: Once upon false Information against him of some dangerous Words which, were never in a Sermon; and another Time upon the Corporation Act.

Ffiniton: Mr. *Samuel Hieron*, M.A. He was Grandson to Mr. *Samuel Hieron*, Minister of *Modbury* in this County, whose Works are extant. He was born in *Honiton*, and bred at *Merton* College in *Oxon*. He was a good Scholar, a very agreeable Preacher, and an excellent Expositor. He was ejected, soon after the Restoration of King *Charles*, he being in a sequestred Place, and the former Incumbent being still alive. Being ejected, he return'd to his Native Town of *Honiton*, and preach'd publickly as he had Opportunity, till August 62, when all the Church Doors were shut at once, against Men of his Complexion. However he was a Man of Peace and great Moderation, kept good Correspondence with the conforming Minister of the Town, and frequently attended the publick Worship: And then when that was over, would he preach to as many as would adventure to hear him in his own House, and that for nothing, and expecting no Return. But he was oft disturbed, and a great Sufferer for Nonconformity. Once his House was violently broken open, by the Order of several Justices, his Goods were rifled, his Plate and the very Bed he lay on, was taken from him and carried away, and they would have rifled his very Study, had not his Mother interpos'd, and produc'd her own Plate to satisfy their Demands. His Goods were expos'd to Sale in the publick Market-place, and he employ'd a Friend to buy them. He was excommuicated for administring the Sacrament of Baptism to some Children at the Desire of their Parents. He was imprison'd upon the Five Mile Act in *Exeter* Goal, with Mr. *Francis Soreton*, but releas'd by the Order of Sir *William Courtney*, High Sheriff of the County. He was a very charitable Man, kept many poor Children at School, and gave them Books, and that without being at all confin'd to a Party, in this or any other of his Charities. Wherever he saw real Want, he was ready to shew his Compassion.

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He gave a great Number of good Books *gratis* to the Inhabitants of the Town he liv'd in; and his House was a common. Receptacle of poor ejected Ministers, and Private Christians, who were forc'd from their Homes, by the rigour of the Times. He was a Man of Peace, and ready to his utmost to compose Differences between Neighbours; and always free to give his Advice when desir'd, either in Spiritual or Civil Matters: And all his Carriage, was so obliging, that it forc'd the good Word of many, who otherwise were Enemies to his Cause. A Neighbour of his that was zealous enough for the Church, seeing Mr. *Hieron's* House so closely beset by the Officers that he could not escape them, with the Appearance of the utmost Civility invites them to her House, with the Offer of a Treat, and then sent him Notice to make his Escape. Tho' he suffer'd much, he still kept on Preaching, taking nothing for his Pains, till after the Indulgence in 72 when he assisted Mr. *Soretton* the ejected Minister of the Town: And then he did not apply a Penny of what he receiv'd to his own Use, but gave it away in Charity. And even when he was in the Living of *Ffinton*, he gave all his Income away to the Poor of the Parish, without being himself a Farthing the richer. He was a Man of great Temperance, and dyeted himself, and yet was sadly afflicted with the Gout. He hath often preach'd and pray'd, when he has had that Distemper upon him to that degree, that he hath not been able to stir out of his Place, nor so much as to hold a Book in his Hand: But he was eminent for his Patience. He kept very good Order in the Family: and tho' his Mother was a Shop-keeper, and had great Business in the World, yet at Eight a Clock on Saturday Nights, the House and Shop was shut, and all Business laid aside. He continu'd in *Honiton* till about the Time of the Duke of *Monmouth's* Landing, when he was forc'd out of the Country. He offer'd all the yearly income of his Estate, which was considerable, reserving but a Competency for himself, to be dispos'd to the common Benefit of the Town and Parish, for his peaceable continuance at Home: But was not regarded. Thereupon he remov'd to *London*, and shortly after dy'd at *Newington*.

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Woodland: Mr. Thomas Palk, M.A. He was born in *Staverel-ston* 1636, and bred in *New-In-Hall Oxon*. He was a hard Student, and a most industrious Man. Having but a small Study, he abridg'd many Books, which he borrow'd. He was harrass'd by the *Spiritual-Court* for teaching School, and forc'd to desist. He was Excommunicated for his Nonconformity, and dy'd under it, *June* 18, 1693: *Ætat.* 56. He hath Printed, *Usury Stated*, in Opposition to Mr. *Jellinger's Usurer Cast*: And left fit for the Press, a Vindication of his former Book, from Mr. *Jellinger's Reply*; and an Answer to Mr. *Long's History of the Donatists*.

Sidbury Mr. *Richard Babington*. After his Ejectment he was disabled from the Work of the Ministry, through a bodily Distemper that attended him. He liv'd and dy'd in the same Parish, a very liberal and bountiful Benefactor to the Indigent.

Ingardby: Mr. *Bridgeman*.

Woolborough: Mr. *William Abbot*.

Silverton: Mr. *Nathanael Byfield*.

Ashberry: Mr. *Daniel Moreton*.

Littleham: Mr. *James Woosley*.

Little Tempston: Mr. *Friend*.

TOTNESS: Mr. *John Garret*.

Woodlands: Mr. *Blackabler*.

Sandford-peverell: Mr. *Coven*.

Thorncombe: Mr. *Nicholas Wakely*. And Mr. *Brag*.

At uncertain Places; Mr. *Watson*, Mr. *Rundell*, Mr. *Hayward*, Mr. *Salaway*, Mr. *Channon*, Mr. *John Guy* or *Gay*, Mr.

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Mr *John Cudmore*, Mr. *Pope*, Mr. *Lawrence*, Mr. *Moor*, Mr. *Sprague*, Mr. *Austin*, Mr. *Brown*.

Others Persons also may be said to be Silenc'd in this County, where, they afterward exercis'd their Ministry, tho' they were not in any fix'd Places in 1662. As,

Mr. *George Tross*, M.A. Now Pastor of a considerable Congregation in *Exon*.

Mr. *John Hoppin*, M.A. Fellow of *Exeter-College* in *Oxon*: Afterwards Pastor of a Congregation in *Exon*.

Mr. *Nicholas Sherwil*, M.A. of *Magdalen-College* in *Oxford*, afterwards Minister of a Dissenting-Congregation in *Plymouth*. He met with much Trouble in 1665, of which an Account* was long since Printed. He dy'd suddenly at *Plymouth*, May. 15. 1696.

* The Conformists, 4th Plea for the Nonconformists. p. 65, 66.

Mr. *John Gidley*, M.A. of *Exeter-College*. He settled at *Great Marlow* in *Buckinghamshire*, where he dy'd not long since.

These Three last viz. Mr. *Hoppin*, Mr. *Sherwil*, and Mr. *Gidley*, had Episcopat Ordination: And that (as I am inform'd) without any Subscription, or Oath, or Promise of Canonial Obedience.

Mr. *Oliver Paerd*, of *Magdalen-College*. He preach'd as a Candidate at *Barnstable*.

Mr. *Jonathan Hanmer*, jun. Afterwards Minister at *Barnstable*.

N.B. I have in this County left out Mr. *John Way* of *Kingsbridge*, because I understand he was dead before.

And whereas I had before mention'd the following Persons a conforming in this County; Mr. *John Tickel* of *Exon*, Mr. *Richard Bickley* of *Denbery*, Mr. *John Law* of *Hinick*, Mr. *Richard Conant* of *Overton*, Mr. *Joshua Bowden* of *Ashburton*, Mr. *Bowden* of *Ashton*, Mr. *Bullhead* of *Kings-ash*, and Mr. *Francis Collins* of *St. Budax*;

I now add Mr. *Walmsly* of *Stonehouse*, and Mr. *Bowden* of *Buckland-Filleigh*, and Mr. *Bubear* of *Kinnerly*; who all conform'd: And if any did conform, that are yet mention'd as Nonconformists, 'tis more than I could learn from the best Intelligence I could get.

In the County of DORSET.

DORCHESTER; *Alhallows*: Mr. *Benn*. M.A. *St. Peters* and *Trinity*: Mr. *George Hammond*, M.A.

Mr. *Benn* was an eminent Divine, famous in all the *West of England*.
He was bred up in *Queens-College*

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in *Oxon*; Preacher for some time at *Okingham* in *Berks*, afterwards Chaplain to the Marchioness of *Northampton*, with whom he liv'd in *Somersetshire*, whence by the Interest and Endeavours of the celebrated Mr. *John White*, call'd the Patriarch of *Dorchester*, he was remov'd to that Town, where he continu'd in great Respect and Reputation, Rector of *Alhallows*, till the fatal *Bartholomew*. He was not satisfy'd with his constant Labouring at *Alhallows*, but preach'd besides on a Week-day, to the Prisoners in the Goal, which was in his Parish; and he caus'd a Chappel to be built within the Prison-Walls, in good Part at least, at his own Charge. When he was silenc'd, he still continu'd among his ancient People, and preach'd to them as he could; for which he was often brought into Trouble, and sometimes Imprison'd. *He dy'd in the latter end of the Year, 1680: After his gainful, faithful, and successful Labour in the Vineyard of CHRIST, for above 50 Years. He was richly furnish'd with all ministerial Abilities; one of unparalell'd Perseverance in Prayer. For he pray'd in his Study Seven times a Day: And it was his constant Custom in his Prayers at those stated Seasons, to give GOD Thanks for certain Deliverances from Danger, which befel him, *June 5, 1636: October 23, 1643: August 12, 1645.*

* *He hath written an Answer to Mr. Francis Bampfields Letter; in Vindication of the Christian Sabbath, against the Jewish: Which is printed in Mr. B's Judgement for the Observation of the Jewish Sabbath, 8vo 1672. And after his Death, some Sermons of his were printed concerning Soul Prosperity, 8vo. 1683.*

Mr. *George Hammond*, M.A. After his being Silenc'd continu'd several Years in the Countrey; but at last settled in *London*, and was Pastor of Congregation. He was a Man of great Learning, exmplary Piety, and an admirable Temper; but not valu'd and esteem'd according to his Worth.

* *He hath a Sermon in the last Volume of the Morning Exercise, on this Question, How may private Christians be most helpful to promote the Entertainment of the Gospel? And he hath also printed a Funeral sermon for Mr. Richard Steel; and a Discourse of Family Worship, 8vo. 1694: Which he drew up at the Request of the United Ministers, in and about London.*

SHERBORN: Mr. *Francis Bampfield*. M.A. and Mr. *Humphrey Philips*. M.A.

Mr. *Francis Bampfield* was of a genteel Family; and edducatcd in *Wadham College* in *Oxon*. He was imprison'd

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for worshipping God in his own Family, quickly after his, being Silenc'd:★ So soon was his unshaken Loyalty to the King forgotten, and his Zeal against the Parliaments War. Often was he also imprison'd afterwards; so that he was forc'd out of the Country. When he came to *London* he met with like Usage: And at last dy'd in *Newgate*, *Febr.* 16, 1683/4. His particular Sentiments I pats by:† But think none at all acquainted with his serious Piety, which hath been generally acknowledg'd, can forbear owning, that he deserv'd another sort of Treatment than he met with from the unkind World.

★ *A particular account of his Treatment at that Time, may be seen in the Conformists 4th Plea for the Nonconformists; Page 44. &c.*

† *He Publish'd his Judgment for the observation of the Jewish or Seventh-day-Sabbath, 8vo. 1672. And also, All in one: All useful Sciences and profitable Arts, in one Book of Jehovah, &c. Fol. 1677*

Mr. *Humphrey Philips*, M.A. He was turn'd out of *Magdalen College* in *Oxon*, in 1660, and out of *Sherborn* in 62. He was born in *Somersetshire*, in the Town of *Somerton*, and descended from a genteel Family. He was inclin'd to the Ministry from his Youth. He was educated at *Wadham-College* in *Oxon*, under the Tuition of Mr. *Martin Moreland*,. and was Scholar of that College. He had there a severe Fit of Sickness from which, GOD wonderfully recover'd him. He afterwards retir'd into the Country for his Health (having a Year of Grace granted him by the College) and at *Poltimore* near *Exeter* (the Seat of the ancient Family of the *Bempfields*) he was Chaplain and Tutor for a season. At the end of his Year he return'd to the College; and was soon after chosen Fellow of *Magdalen-College*. At the Age of 24, he was ordain'd by Dr. *Wild*, Mr. *Hickman* and other Divines, and preach'd frequently at the University, and the Parts adjacent. Being turn'd out by the Visitors after the Restoration, he retir'd to *Sherborn*, where he had been Two Years before Assistant to Mr. *Bampffield*. There he was useful to many, and very successful till the *Uniformity Act* took place on *Bartholomew-day*; and then both Mr. *Bampffield* and he preach'd their Farewel Sermons, and the Place was a *Bochim*. However, they did not leave their People, but preach'd to such as would hear them in an House, till they apprehended and sent to an Inn, which

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was made a Prison for them and Twenty of their principal Hearers; which put them to a considerable Charge. They were bound over to the next Quarter-Sessions, and to their good Behaviour in the mean time. When they understood that the good Behaviour was design'd to be an Obligation not to Preach, they openly renounc'd it, and went on with their Work. Being at Liberty, they went to Mr. *Thomas Bampfield's* at *Dunkerton* near *Bath*, where they preach'd at first to a small Number; but it increas'd gradually. They were often threatned, but not discourag'd. After some time Mr. *Francis Bampfield* was apprehended in *Dorsetshire*, and sent to *Dorchester* Goal, where he continu'd Nine Years. Mr. *Thomas Bampfield*, and Mr. *Philips* now his Chaplain, were also sent to *Ilchester* Goal. Mr. *Bampfield* return'd Home in a Months time; but Mr. *Philips*, after Eleven Months Confinement, was brought from Prison in the depth of Winter, and a snowy Time, to the Assizes at *Wells*, where he met with hard Usage, being put into a Chamber-like *Noah's Ark*, full of all sorts of Creatures, and put into a Bed with the *Bridewell*-Keeper, where the Sheets were wet, and clung to his Flesh. The Justice who committed him, gave him hard Language: But the judge discharg'd him; he having satisfy'd the Law. Whilst he was in Prison, there was another Disturbance at Mr. *Thomas Bampfield's* by one of *Bath*, who searching after his Inkhorn to take Names, having a Pistol in his Pocket ready cockt, shot himself in the Thigh, which endanger'd his Life, and made him miserable all his Days. Mr. *Philips* having his Liberty, went over to *Holland* with a Son of Colonel *Strodes*, a Member of Parliament; and made a Visit to his old Acquaintance Mr. *Hickman* at *Leyden*. Having this Opportunity, he view'd the Universities, and most noted Cities in those Parts, and convers'd freely with the learned Men there; and particularly with the famous old Dr. *Gisbert Voet*, the only surviving Member of the Synod of *Dort*. Among other things, he particularly ask'd his Sentiments about the lawfulness and adviseableness of the persisting of the ejected Ministers, in their Work and Service, when silenc'd by the Magistrates; against which many so much exclaim'd. His Answer was, *Puerilis est Controversia*. There are many pious People dissatisfy'd, and you ought to take Care

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of them. Upon his return to England, he went back again to *Dunkerton*, where he continu'd to Preach with good Success, tho' he met with great Difficulties, especially from Mr. *Bampfild* and his Brother, who espous'd the *Seventh-day-Sabbath*, and carry'd it strangely to him, because of his different Sentiments. He continu'd however his Respect to them and committed his Cause to GOD, who in time made them more charitable to others, tho' immoveable in their, own Opinion. He had afterwards various Tryals and, Temptations, and many Removals from Place to Place, and divers bodily Infirmities: Fines were often imposed and levy'd upon him, and he had much, Trouble from the Bishop's Court, which drove him from his Home to *Bristol*, *London*, and other Places, for several Years, till *King Charles's* Indulgence. Then he return'd to *Sherborn*, with much Reluctancy of the good People about *Bath*, and for a Year was very serviceable. But the Liberty expiring, he met with great Disturbance, and was forc'd away and after several Removes went to his own Estate at *Beckington*, where he liv'd many Years, preaching far and near to divers Congregations, and particularly that at *Froom*, bringing forth Fruit in old Age.

Ower: Mr. *Thomas Troit*. Who I suppose is the same who afterwards practis'd Physick in *Lincolnshire*, and liv'd near *Horn-Castle*.

Portland. Mr. *John Sprint*.

BRIDPORT: Mr. *Eaton*. A very ingenious and delicate Preacher.

Holnest: Mr. *John More*. Afterwards Pastor of a Congregation in *Bridgwater*,

Simonds-borow: Mr. *John Hardy*. One very Eminent for his Charity, and readiness to do good to all, to the utmost of his Ability; nay, and even beyond his Ability, according to the common Estimate. He bought many Bibles and Catechisms, and other good Books, and gave them away; bound poor Children out Apprentices, and help'd distress'd Families: And

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in short liv'd much belov'd, and dy'd exceedingly lamented.

Buckland Newton: Mr. John Weeks. He was afterwards for many Years, Minister of a flourishing Congregation in the City of *Bristol*. One of great Prudence; and as popular Preacher as most in *England*. He met with Hardships on the account of his Nonconformity, but pass'd through them with great Patience and Meekness. His Spirits were elevated by the Zeal of his Enemies. The Thoughts of his Persecutors would revive him, if he was dejected and dispirited before. As he was preaching in *Froom-Woodlands*, some informers came, who had vow'd to Pistol him: And he directed his *Discourse* to them with that Majesty and Boldness, that they rode away, without giving him any Disturbance. He was very submissive to the divine Will in sore Pains, And when reduc'd to great Straits. He never complain of GOD, but was abundant in blessing and admiring him: And would rejoyce that he could find his Heart inclin'd to love GOD, even when under manifold Afflictions at once. He was charitable beyond his Ability. He was a most fervent Expostulator with Sinners. With what Life and Warmth, would he utter those Words, *I beseech you by the Bowels of JESUS CHRIST, hear a poor dying Worm, upon the Account of your inmost Souls!* He was a Minister in the Pulpit and out of it. A most affectionate sympathising Friend: and one that became all things to all Men. He discover'd a most divine Temper in his Sickness; and was most serene and satisfy'd, content and joyful in the approach of Death. He exchang'd this for a better Life, *November 23. 1698, Aged 65.* His Funeral Sermon was preach'd by Mr. *Joseph Kentish* (who assisted, and afterwards succeeded him) from *2 Kings 2. 12.* And Mr. *Joseph Standen* (who marry'd his Daughter) publish'd a Funeral Poem, which gave his Character.

Fordington: Mr. Joshua Churchill. Who afterwards assisted Mr. *Ben* at *Dorchester*, and succeeded him in his

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WEYMOUTH: Mr. *George Thorn*. One of great ministerial Abilities. He was persecuted violently and forc'd to leave the Land. And upon his return, he was prosecuted so maliciously, especially by, *A.L.* that he was forc'd to sell his state, and hide from Place to Place. He hath a Sermon in Print, that is usually bound up with the *Farewel Sermons* in the City Ministers.

Winburn: Mr. *Baldwin Deacon*. He afterwards liv'd and preach'd at *Bromfield* in *Somersetshire*. He was worthy Person; blind for many Years.

Munton: Mr. *Richard Down*. He afterwards liv'd and did much Good in *Bridport*.

BLANDFORD: Mr. *William Allein*, M.A, of *Corpus-Christi-College* in *Oxon*. He was younger Son of Mr. *Richard Allein* of *Ditchet*, and younger Brother of Mr. *Richard Allein* of *Batcomb* in *Somersetshire*. After his leaving the University, he was Chaplain to a Person of Honour in *London*. At the beginning of the Civil War he liv'd at *Ilchester*, and was upon some Occasion consulted by great Officers. For his Letters to them he was proclaim'd a Traitor by the Cavaliers in Three Market-Towns. He was often plunder'd, and often strangely preserv'd. He afterwards went to *Bristol*, and was again taken and plunder'd there. Then he removed to *London* with his Family. But in 1653 he became the settled Minister of this Place, and continu'd so till 1660. Here he gather'd a Church, but was driven from it, by a known Design of Violence intended against him He freely quitted his Parish, and ministred to his few in Private: But they would not let him be quiet. And therefore he went again to *Bristol*, where he wrote his Two Books of the *Millennium*, and liv'd 7 or 8 Years, He remov'd from thence to *Yeovil* in *Somersetshire*, and there dy'd in *October* 1677. He was a Man of good Learning and Piety: Peculiarly eminent for his Modesty and Meekness. A true patient Labourer in the Gospel, and a most happy Comforter of many dejected Souls, who were wounded in Spirit, by a

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wise Application of Gospe1 Cordials. *He dy'd at the Age of 63; and when he set himself to make solemn Preparation for that great Work, he had some regret, (and the like is reported of Archbishop *Usher*;) that he had not more improv'd his Time and Talent.

* *He had 6 Posthumous Discourses in Print; which are upon* 1. The unsearchable Riches of CHRIST. 2. The Knowledge of CHRIST Crucify'd. 3. The Authority and Efficacy of the Word. 4. The working out Salvation. 5. The observing the Christian Sabbath. *And* 6. Of CHRIST's coming to Judgment, *But I am inform'd by a good Judge, that his Book of the Millennium, (the I must confess I never saw it) Shews the Man: and that whatever becomes of his Notion, that Book is Grave and judicious, Sober and Pious.*

Strafford: Mr. *Benjamin Way*, M.A. Either of *Corpus-Christi*, or *Oriel-College Oxon*, I know not certainly which. He liv'd some time at *Dorchester*, and afterwards at *Bristol*; where he succeeded Mr. *John Thompson* in his Congregation. And there he dy'd, *Nov. 9. 1680.*

Cambe near Dorchester: Mr. *Christopher Lawrence*. He was born at *Dorchester* in 1613, at the very Time when the Town was in Flames; to that his Mother in her Lying-in-Beds with the Child, were forc'd to be remov'd into the Fields, and expos'd that way, to prevent yet greater Danger. He was of an ancient and worshipful Family, in this County. He was eldest Son of Mr. *Robert Lawrence*, whose elder Brother *William*, had a good Estate, which descended to his Grandson, *John Lawrence* of *Whitechurch*, Esq; last Heir Male of that Branch; who left behind him one only Daughter, marry'd to Coll. *Stewart*. This Mr. *Lawrence*, after passing through the Country Schools, was educated at *Oxon*, but what College he was of, or what Degrees he took, I cannot say. In 1636, leaving the University, he was ordain'd by the Bishop of *Bath* and *Wells*. He afterwards spent some time at *Plymouth*; where he contracted an intimate Friendship with Mr. *Hughes*, who highly valu'd him. During the Civil-Wars, he spent some Time in *London*, where he employ'd himself in assisting several young Gentlemen, in their Academical Studies, among whom Dr. *Cosh*, who was afterwards an eminent Physician in the City, was one; and he retain'd a very grateful Sense of the Benefit he receiv'd under his In

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struction, which he express'd, by many kind Offices he readily did for his surviving Son, many Years after this he had the Living of *Odcomb* in *Somersetshire*, where he continu'd some Years. While he was there, he had some Trouble from the Widow and Friends of the former Incumbent; being a Sequestration: But in 1652 was forc'd to quit the Place for not taking the *Ingagement*. Then he liv'd privately, about *London*, and remov'd his Family thither at a great Expence, having a Prospect of some Employment as a Scholar: But meeting with a Disappointment, he returned back into *Dorsetshire*, and in 1654 was by Sir *Walter Earl*, presented to the Living of *Langton Matravers* in the Isle of *Purbeck*; from whence, in 1658, he remov'd to *Cambe*, whence he was ejected in 1662. He had spent a good Sum of Money in repairing, and partly rebuilding the Parsonage-House, which was intirely lost: For he could not get the least Allowance made him for it. He was by many of his Friends, and by some Persons of Rank and Figure too, press'd to conform; but he could not satisfy his Conscience: And yet he was a Stranger to *Faction*. No Man had greater Abhorrence than he, of the Proceedings against the King in 1648; or was more heartily desirous of the Restoration. And after his Ejection, he attended the Publick Worship at *Dorchester*, and at *Rampton*; where he maintain'd an intimate Correspondence with the Incumbent till his Death. In the Year 1665, the *Militia* being rais'd, under pretence of a Plot in the *North*, some Soldiers were sent to Mr. *Lawrence's* to apprehend him: But missing him (though he was all the while in his Study) they did a great deal of Mischief in the House, and broke a great number of Pots and Bottles full of Preparations for *Medicine* and *Surgery*, into which Mrs. *Lawrence* having a good Insight, she us'd to Practice among the Poor *gratis*, with no small Success This Havock they now made, was a common Loss to the Poor of those Parts. And indeed their whole Carriage upon this Occasion was most rude and barbarous. Going into an Out-house, where they suppos'd him to ly conceal'd, they thrust their Swords up to the Hilt in the Hay and Straw there, swearing they would do the Rogues Business, if he were there. Mr. *Joseph Whittel*, a Merchant in *Dorchester*, Mr. *Lawrence's* Bro

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ther-in-law, coming peaceably to his House to make enquiry into the Reasons of this violent Proceeding was knock'd down in the Entry, with the But-end of a Musquet. The poor Wife and Children all this while were in the greatest Terror imaginable. But tho' the Soldiers now miss'd him, he the next day surrender'd himself to the Deputy-Lieutenant, and with other Ministers was committed to *Dorchester* Goal, where he contraed an Illness, from which he could never after get wholly free. The *Corporation Act* afterwards taking place, he was forc'd to remove to a House near *Frampton*, where after Languishing for some time in an ill State of Health, he exchang'd this for a better Life, on *May* 15th, 1667; and lies interred in *St. Alhallows Church* in *Dorchester*. He was a Man of good Learning, a pleasant Conversation, and most inoffensive Character. His great Modesty hinder'd him from making the shew that some others did; but his Worth was not the less solid and substantial. His Nonconformity expos'd him to Losses, besides what were common; and was more ways than one, detrimental to his Temporal Interest: But his Endeavour was to approve himself to him, who he knew could make all good to him and his, in Kind or in Value. And tho' this way of Computation won't pass very current now, yet it will hereafter.

Maiden-Newton: Mr. *Andrew Bromhal*. He went afterwards to *London*, where he is mention'd before. p. 53,

Bradpole: Mr. *Sampson*.

LIME-REGIS: Mr. *Ames Short*. He liv'd and preach'd in this Town after his Ejectment, and bred his Son a Nonconformist Minister.

Mr. *Kerridge* was ejected as School-master of the same Place, and was afterwards Pastor of a Dissenting Congregation at *Culliton* in *Devon*.

Hauke-Church: Mr. *John Holder*. A Man of excellent Parts, and such singular Ingenuity, that his very Enemies did admire him, and delight to convene with him.

Broad Windsor: Mr. *John Pinney*. Sometime before his Ejectment, one *Hine* an *Anabaptist*, who pre

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tended to Inspiration, and was much celebrated on that Account, as well as for other uncommon Gifts, came with a Number of Attendants to the Town where he was Minister, and nothing would satisfy, him, but he must preach in the Church. This being refus'd, his Company urg'd Mr. *Pinney* to preach himself, hoping that Way to get the Church Doors open'd. But he waving it, they all very freely cast out their Reflections upon the Ministers in general, as *dull Blockheads, and dumb Dogs, that would neither preach themselves, nor suffer others to preach that would*. At this he was provok'd, and made them an Offer, that if they'd give him a Text, he'd discourse upon it off hand, to all the Company present, in a Field hard by, provided their Prophet would do the like on a Text that he propos'd. This was agreed to. They gave Mr. *Pinney* a Text, and he after offering up serious and solemn Prayer to God, discoursed upon it with Freedom and Pertinence. Looking back upon which Action of his afterwards, he saw good reason with Thankfulness to acknowledge God's Assistance, tho' at the same Time to centre his own Rashness. While Mr. *Pinney* was discoursing, the Prophet walk'd under a Hedge at a little Distance, meditating upon the Subject given him, which was *Acts 20. 30. Also of your own selves shall Men arise, speaking perverse things, to draw away Disciples after them*. When he came to work, his Prayer was short and modest: But his Discourse incoherent, rambling, impertinent, absurd and false. Mr. *Pinney* made his Objections against what he had deliver'd upon the spot, but receiv'd no Reply. They carried the Prophet off in Triumph, and Mr. *Pinney* could not have an Opportunity of speaking to him afterwards: But he never came there any more; and there was this good Effect of this Management, that many were settled who before were wavering, and some were recover'd.

This being a sequestred Living, and the old Incumbent Dr. *Fuller* being yet alive at the Restauration, was to be restor'd to it. But the Doctor coming to take possession, heard Mr. *Pinney* preach; and told the People afterwards, that he would not deprive them of such a Man. However, be afterwards was turn'd out at the fatal *Bartholomew*. After his Ejection, he

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had many Troubles by Excommunications and Fines: He was twice imprison'd: Once in *England*, and once in *Ireland*. He was twice ejected and silenc'd. Once forc'd out of the Kingdom, being persecuted on the 35 *Eliz*: But he was always satisfied in his Nonconformity. He was recommended by, Dr. *Harrison* to his Congregation in *Dublin*, in which he succeeded him, and he continu'd with them nigh 10 Years; till King *James* came thither, when most of the Ministers left the City. And Liberty being legally granted here in *England*, he return'd and settled among his old Parishoners. He was much a gentleman, a considerable Scholar, an eloquent charming Preacher; very facetious, but always grave and serious. His Son also dy'd a Minister among the Nonconformists.

Rampsham, alias *Ransome*: Mr. *Crane*. Afterwards Pastor to a Congregation at *Bemister*.

Week: Mr. *Dammer*. He afterwards liv'd in *Dorchester*, and was useful in many places thereabouts.

Langton in Purbeck: Mr. *John Mitchel*.

WAREHAM: Mr. *Chaplain*. He was one that did much good, and was well belov'd. A Passage relating to his Widow, whom he left behind him, is very remarkable. She supported herself and her Family by Maulting; and liv'd in good Credit, and when she dy'd was bury'd in the Chancel. But having been excommunicated, she was dug up again, by the Order of the Bishop's Court, and their Church was for some time suspended, and she was laid in the Churchyard. When the Court understood it they were displeas'd, and order'd that she should be dug up again, and remov'd. Upon which the Mayor of the Town and some others waiting upon them, told them that there were three several Burying-Places in the Churchyard, belonging to three several Parishes; and that she was buried in the Path between two of them. The Court thereupon very wisely and gravely answer'd, that if two credible Witnesses would swear to that, she should lie-still. This was accordingly done, and Peace was made between them.

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Tarrant Hinton: Mr. Timothy Sacheverel. Of St. John's College, Oxon. He was Brother to Mr. John Sacheverel, of Wincanton in Somersetshire, and Great Uncle to the famous Dr. Henry Sacheverel.

*Chisleborough: Mr. Joseph Hallet. He was born at Bridport, in this County. He had no University Education and yet by his own Industry he arriv'd at a considerable Measure of Learning. He was an accomplish'd Critick in the Hebrew and Greek Tongues, and an excellent Divine. In the Time of the Civil Wars, he was Minister of Hinton St. George in Somersetshire, and he is mention'd as such in Bishop Boyles *Summa Theologiæ*, p. 212. From thence he remov'd to this Place, where he continu'd the Exercise of his Ministry till the fatal *Bartholomew*. After that, he retir'd to Bridport where he was born, and liv'd a while in the House of his Wife's Father, and then in one of his own in a Neighbouring Parish call'd *Bradpole*, and there he preach'd for several Years. At length he was call'd to the City of *Exon*, to be Pastor to a Congregation of Dissenters there: And in that City he exercis'd his Ministry till his Death. He was twice in the *South Gate* Prison there for his Nonconformity. His Confinement much shatter'd this Constitution, and brought upon him the Hypochondriack Passion, which at length gain'd such a Power upon him, that he was seiz'd with frequent Fits, which whilst he was in them, depriv'd him of the Use of his Reason and Senses too: And for some time before his Death, they would seize him in the very Pulpit. Tho' he had a crazy Body, yet he was a diligent and painful Student. He was a faithful and affectionate Pastor; readily condescended to the meanest, and would conscientiously discharge the Duties of his Function, notwithstanding the Frowns of the greatest. He was as forward to reprove the Faults of those in an higher Station, as the Follies of such as mov'd in a lower Sphere. His Prayers were always fervent and pithy: His Preaching clear, but warm. He deliver'd his Matter with such a winning *Pathos*, that he even commanded the Attention of his Auditory. The last Subject he preach'd upon was *Deut. 32. 1*, the*

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Beginning of the Song of *Moses*: And from this Consideration that *Moses* deliver'd that Divine Song just as he was about to take his final Farewel of this World, he observ'd that, *gracious Souls the nearer Heaven they are, the more heavenly will they be*. He also observ'd, that *good Men die with the Interest of God and Souls much upon their Hearts*: This was the Subject of his last Sermon: And when he had ended his Discourse, he concluded with these sad Words, which he spake feelingly, tho' with a sweet Voice: *I believe this is the last Sermon I shall preach to you, or that you will ever hear from me*; which was a Presage of what soon befel him. For, having left the Congregation, he retir'd to his House; and betook himself to his Bed; and from thence in a few Days was carry'd to his Grave. He dy'd *March 14. 1688.*

Melbury: Mr. *Forward*.

Hanmore: Mr. *Thomas More*, of *Trinity-College Oxon*. He labour'd under great want with his Family, after his being silenc'd.

Litchet Matravers: Mr. *Thomas Rowe*, M.A. A Native of *North-Petherwin* in the County of *Devon*, bordering upon *Cornwal* near *Launceston*: The Son of Mr. *Thomas Rowe* an Attorney at Law in that Country, who design'd this Son of his for the Law too; but the pious Perswasion of a good old Servant in the Family, together with the holy Saviour that was upon his own Spirit, made him of all things desire to be bred a Scholar, in order to the Ministry; and his Father, to gratify his Inclination, sent him, to *Oxon*. and there enter'd him in *Exeter-College*, under the Charge of Dr. *Conant*, where he soon obtain'd the Character of being one of singular Piety, Studiousness, and Integrity. He had much exercise of Spirit about religious Matters, which he counted his chief Concern, and was not a little thoughtful, tho' he was a strict Observer of his Heart, and Words, and Ways. He was even then of a very tender Conscience, as appears by the *Diary* which he kept under his Hand. He would not, tho' much perswaded to it, quit the University, and enter upon Publick Service, upon taking his first Degree of *Batchelor*, but continu'd the

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pursuit of his Studies till he went out *Master*. He remov'd from *Exeter-College* to *Gloucester-Hall*, at the Encourgement of Dr. *Garbran*, that he might have Pupils. And he was afterwards chosen one of the State-Chaplains at *New-College*. He took his Master's Degree in 1658, When Mr. *Samuel Conant* (his Successor at *Litchet*) was Proctor; and soon after left the University, and settled and was ordain'd at *Litchet*, and continu'd there till *Bartholomew-day*, 1662. After the Restauration, and before the time of his Ejectment, he was twice imprison'd, together with some other Ministers, tho' not above a Fortnight together, either time; and when he was discharg'd he was bound in his good Behaviour, which was not taken off till after *Bartholomew-Day*. After his Ejectment, Mr. *Moor* (of *Spargrove* in the Parish of *Batcomb* in *Somersetshire*) very courteously invited him to come and reside at his House, where he continu'd for some time. There he preach'd every Week In the Family, and had Mr. *Richard Allein* for his Neighbour, with whom he maintain'd a most intimate Friendship and delightful Correspondence. In 1665 He left *Esq. Moors* Family and return'd back to *Litchet*, and continued there a Year, and Preach'd twice every Lord's Day in *Madam Trenchard's* Family out of Church Hours, using to attend himself on the Publick Parish Worship, when the Prayers were over. The 5 Mile Act made him leave *Litchet* in 1666, and he remov'd to *Little Canford* near *Wimborn* in the same County, and preach'd for several Years publickly in his own House, without any Prosecution or Disturbance. The reason of his quietness was suppos'd to be the great Number of Papists in those Parts, who liv'd under the Wing of a considerable Knight of that Religion; for they could not for Shame disturb him and leave them unmolested. He had here a crowded Auditory; the People coming from All Parts round the Countrey: but he labour'd *Gratis* all the while except for the last half Year, when they paid his House Rent for him. In 1672, he remov'd to *Wimborn*, and there he continu'd Pastor of a Congregation for the remaining part of his Life: And he liv'd among them with a great deal of Content and Satisfaction. For tho' he had but a very moderate Allowance from them, yet such was his Affection for them heighten'd by his Usefulness among

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them and the Success of his Ministry, that he envied none their more plentiful Circumstances; his Heart was set upon doing Good. After that the Licenses were call'd in, he was often presented, and disturb'd, but they still mistook his Christian Name, which did him no small Service. Once in particular going to visit the Relations of a Certain Justice of Peace, and who were at that Time his Guests, they desiring his Company at a friend's House, not far from the justices, he was taken up by a Warrant, of that very Justice, by a wrong Name. The Relations hereupon (as they had good Reason) resented it as an Affront to them, and immediately quitted the Justices House, but he escap'd, because his Name was mistaken.

There are two very remarkable Instances at different times, of the signal Appearance of God's Providence against such as endeavour'd to disturb him in his publick Ministry and Preaching: The one was between the *Bartholomew* Ejectment and the Year 1665; and the other towards the Period of the Indulgence *An.* 1672. The Matter of Fact as to the first was thus: While he liv'd at Mr. *Moor's* in *Somersetshire*, he came to Madam *Trenchard's* at *Litchet*, to make a Visit, intending one of the Poor Parishoner's Cottages. Several knew of it, and came to hear him. One of the Parish getting Intelligence of it, turned Informer, and, bringing a Constable and another with him, demanded the Doors of the House to be open'd, tho' the Exercise was over. The officious Informer took down the Names of all that were present, both Minister and People, and the next Day procured a Warrant to take them up. Mr. *Rowe* was too quick for them, and soon gat out of the reach of the Warrant into another County: But they actually serv'd the Warrant on many of the Hearers, and carried them before Justice *L---* in the Isle of *Purbeck*, who bound them over to the Quarter-Sessions. The Justice to divert himself, ask'd some of the Women what the Text was that was preach'd on at the Conventicle they were at. The Text really preach'd upon, was Rom. 8. 13: *If ye thro' the Spirit do mortify the Deeds of the Body, ye shall live.* But one of them through mistake mention'd another Text, viz. *Col.* 3. 5. *Mortify therefore your Members which are upon the Earth,* which Text being recited, the

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Justice burlesqu'd it, and pour'd forth his profane Jest upon it very plentifully. And it so happend that not many Years after, before the Justice died, his Members were perfectly mortified: Insomuch that his very Conscience reproach'd him for it, and made him frankly acknowledge, that this Distemper which prov'd his Death, was a just Judgment from God upon him for burlesquing as he did that very Scripture; but that was not the only thing that was remarkable in this Case. For the busy Informer had the Use of his Right-side taken from him; which began soon after, and at length proved his Death. The Officer also that assisted in disturbing the Meeting, was in a very few Weeks after, kill'd with his own Cart: And that which renders this Awful Providence the more remarkable, was that the Cart overturn'd upon him as it was going up Hill, and that directly over against the very House and Door where the Meeting was, that he assisted in disturbing.

The other Instance, was at the last Sermon Mr. *Rowe* preached in publick during King *Charles's* Indulgence in 1672. An Order was sent to one of the Officers of the Town to disturb the Meeting. He was at Church when the Order came: But his Wife receiv'd it with the utmost Demonstration of Joy: And was so forward to have it immediately put in Execution, that she went from thence, and hastend him away to that blessed Work. But this poor Woman, in a very little time, had not only her Senses and Limbs taken away, but was seiz'd by the Distemper that goes by the Name of *Appetitas Caninus* or *Dogg Appetite*, insomuch that she ravenously devour'd whatever came near her that was eatable, and yet could not be satisfied, to the utter impoverishing of her Husband, who was forc'd to have Assistance from the Parish to provide for her: And in this deplorable Case, she continued a long time before she died. There is yet living Evidence of the Foregoing Matters of Fact which help to confirm us in the Beleif, of God's making good his Word to his People, that he keeps them in safety from their Enemies that puff at them; and is known by his Judgments that he executes, in remarkably cutting off such as molest and trouble them.

Mr. *Rowe* was a very humble serious Man, and a close Walker with God; he was a strict Observer of the

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Lords Day, and a daily Practitioner in the Art of Divine Meditation. Prayer was his Delight and constant Exercise: He was for keeping from the very Borders of Sin; and for abstaining from all appearance of Evil. He was of a most tender compassionate Spirit to such as were in Distress, especially such as were in Spiritual Trouble: And he had a particular Talent in Adminstring to such, Relief and Comfort: And yet at the same time he was a most awakening Preacher to secure Sinners. The *Boanergees* and the *Barnabas* met in him to an uncommon degree: And he knew both when and where, and to whom, and how, to be either, as Occasion requir'd. He was a close Reprover of Sin wherever he saw it, and that even tho' he expected their Love would be turned into Anger for it: Tho' God often rewarded his Fidelity, by making the Event quite different. Particularly, when he once sharply reprov'd very considerable Person as to Parts and Figure in the World, for a particular Sin, of which he observ'd him to be guilty: The Gentleman not only took it in good Part, but told one soon after, that if so sharp a Reproof had not come from Mr. *Rowe*, he would have taken it from no Person else living: But he verily believ'd he did it in the great Integrity of his Heart.

He took much Time and Pains in the Composure of all his Sermons and did not care to serve God with that which cost him nothing. He was methodical and exact in all his Composures; and had a very practical Vein and serious Plainness running thro' them all. He never began the composing of a Sermon, nor had any Thoughts of Preaching, without looking seriously upward for a Blessing. He deliver'd himself with a becoming *Pathos*: And his Heart was visibly in his Work. He has often said that he verily thought no King ever took more pleasure in swaying his Royal Scepter, than he did in preaching the Word: And when he was abridg'd of his Liberty, he declar'd, that he could freely spare out of his daily Bread, could it but purchase Liberty again to preach the Gospel. He had many Seals to his Ministry at *Wimborn*, especially of the younger sort. He frequently visited his People, and enquir'd after the State of their Souls, and their Growth and Improve

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ment: And discharg'd the whole of his Office with great Acceptation, both in the Pulpit and out of it.

He was a conscientious Redeemer of his Time, and a very hard Student. He had a great serenity of Mind, and sweetness of Temper, mix'd with a becoming Gravity, which was attractive of Esteem and Love from all good Men. He was intirely satisfy'd in his Nonconformity, and had so great a Value for the Ministry in that Way, under all its Discouragements, that even then, he always design'd, and solemnly devoted from the Womb, his eldest Son, to that sacred Work. GOD carry'd him through all his Service and Difficulties with a great deal of Cheerfulness and Satisfaction: And he himself took particular Notice how mercifully GOD provided for him as to this World, in making the little he had in it go farther, and afford him truer Pleasure after his Ejectment, than he ever had from his much larger Income before.

His last Sickness was a violent Feaver, which in about a Fortnights time carry'd him to rest Above. The violence of his Distemper sometimes discompos'd his Head: Tho' for The most part he had his lucid intervals; when he was very serious, compos'd and resign'd. The very Night before his Death he was heard to say, *O how do I long to be in Heaven!* Which earnest longing Desire and Wish of his, was soon answer'd, on Oct. 9. 1680, in the 50th Year of his Age

In his Childhood he was wonderfully preserv'd from, sudden Death. For when another Child playing just by him, was kill'd upon the Spot, by the unexpected fall of a Chimney, GOD kept him unhurt, and alive for future Service. In his Youth, and through the whole Course of his Education he was sickly; which with great thoughtfulness of his Mind about spirirual Matters, made him appear dejected: But after he was call'd out to Service he had a great measure of Health, and was ordinarily very cheerful.

His Funeral Sermon was preach'd at *Litchet* by Mr. *S. Hardy*, his intimate Friend and Neighbour. The Church was vastly crowded; and yet there was scarce a dry Eye to be seen in the whole Assembly. He had no fondness of appearing in print, and therefore nothing of his composing has been publish'd to the World, but a little posthumous piece printed in 1699, by way of

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*Appendix, to a Book of Mr. John Clifford's, intituled, Sound Words: The Catechism with Proofs; and a Confession of Faith; and a Prayer in the Words of the Catechism.**

* *This Appendix or Posthumous Piece of Mr. Rowe's, is call'd, The Christian's daily Work, containing Rules to be observ'd in a Christian's Walk every as also Questions to try Heart and Conscience.*

Mordon: Mr. Edward Bennet, M.A. He was born at South-Brewham, April 18. 1618, in Somersetshire, and came originally from Wiltshire, where the Family is ancient. He was train'd up in School-Learning at Heytesbury, and Bruton, And went thence to New-Inn-Hall in Oxon, and made a good Proficiency both in human and divine Learning, under the Care of Dr. Christopher Rogers, and the Tuition of Mr. Henry Cornish. He was ordain'd by the Bishop of Bath and Wells, and first began the exercise of his Ministry at Batcombe, and was Assistant to Mr. Richard Bernard, and after his Decease to Mr. Richard Allein. Then he was Chaplain to Sir William Waller, and afterwards to the Lord Brook, Baron of Beauchampe-Court. In the time of the Civil-War he was a Preacher in London, (I think) at Christ-Church; where he remain'd about a Year and half, and then remov'd to Bratton in Somersetshire. Afterwards refusing Two rich Parsonages, of which he was offer'd his Choice, he settled at South-petherton, at the Invitation of the principal Inhabitants: And during his Ministry these, he was greatly respected and below'd, not only by his own Parishioners, but by the generality of Ministers, and religious People in those Parts. He had a flourishing Congregation, was wonderfully flock'd after, and had a remarkable Blessing attending his Labours. He abhorr'd trifling in his Study or Pulpit, and was much delighted in his Work. He preach'd Three times a Week, in Publick, exounded the Chapters which he read, and catechiz'd the younger and unmarried Persons; and in the Evening he repeated the Sermons in his own Family; to which many of his Neighbours came for several Years. He was very cautious in admitting to the Sacrament, and as cautious in refusing. He us'd to take all Occasions for good Discourse; and had Days of Conference with his Peo

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ple; and carefully practis'd himself, the Things which he recommended to others: And by his excellent Instruction and wise Conduct, he reduc'd a great part of he Town to Sobriety. He spent much Time in visiting the Sick, and resolving the Doubts of many: And his Success much added to his Pleasure in it. In 1651 or 1652, he was appointed one of the Triers for the Approbation of Ministers. In 1649 he refus'd to take the *Engagement*, against the King and House of Lords, and he by that, lost an Augmentation of an 100*l. per Annum*, for Five Years. And this was at last the Cause of his leaving the Country: For he fell under the Obloquy of the *Cromwellians*, for crossing their Deuigns. He was a great Enemy to the *Sectaries*, who afterwards grew so rampant. In 1654 he remov'd to *Morden*, being earnestly invited by Sir *Walter Earle*,) and there he was ejected in 62. Here he was an useful and awakening Preacher: Here he was favour'd by GOD with some Answers to his Prayers, which were not usual and common: Here he was an Instrument of Good to many, and much follow'd; and that by some of good Rank and Quality. He at once left both *Morden* and *Charborrow*, accounted worth 100*l. per Annum*. In 1663, being earnestly invited by the Inhabitants of the Town, and some of the, neighbouring Parishes, he return'd to his ancient Flock at *South-perherton*, whom he formerly left, because he could not keep his Place and his Peace. There he taught School, and enter'd upon a constant Course of Preaching. Many a dark Night hath he been engag'd in Travelling on their Account, to shew his sincere Regard to their Souls Good; and took many weary Steps to serve his Master, and that he might be doing all the Good he could. He went to the publick Assemblies with his Family, and was a Hearer where he was wont to be a Teacher. On *March, 5. 1664/5*, being the Lord's-Day, as he was preaching at *Thomas Moor's*, Esq; at *Spargrove*, the Foot-Soldiers came and besieg'd the House, and kept all in. Two Justices entred. One of them told him, he should come off for 3*l*. But he modestly refus'd to convict himself, and so was committed Prisoner to the Marshal, and then deliver'd over to the Constable of the Hundred., On the *Tuesday* following he went to *Wells*, and was treated civilly, but committed to *Ilchester* Goal. There he was imprison'd

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Two Months only, because of the respect one of the Justices had for him: And he ceas'd not to preach to his Fellow-Prisoners, till he was releas'd. In 1669 he upon the Death of a near Relation, remov'd to his native Place, where he had an Estate, and there he held on preaching privately till he dy'd. He much employ'd himself in writing serious Letters to several distant Friends upon a spiritual Account, for the good of their Souls. And indeed his whole Heart seem'd set upon the promoting the Work of Grace in himself and others. When the *Conventicle Act* came out which confin'd the Number of the Auditors in private Meetings to Four, he preach'd thrice on a Lord's-Day in Families, with Four grown Persons only besides; but as many under Sixteen Years of Age as would come: And he preach'd also frequently on the Week-days. He was a great Recorder of the Mercy's of GOD to him and his, and to that end wrote a Book of Remembrance, wherein he carefully inserted many particular Mercys of GOD in his Education, and the several Stages of his Life; in his Removes, and in his Ministry, and in preserving him from his Adversaries. He strictly adher'd to his Principles in all the turns of the Times, was one and the same in all Changes, and kept a clear Conscience, and an unspotted Reputation to the last: And was much respected by all Partys. He abhorr'd Censoriousness, and the impailing Religion within a Party. Not long before his Death he particularly express'd the Satisfaction of his Spirit, as to his not taking the *Engagement*, and as to his Nonconformity. When he was about to take Horse to preach, on *Nov. 8. 1673*, he in an Appoplectick Fit departed to his everlasting rest, *Ætat. suæ 56*. His Funeral Sermon was preach'd by Mr. *William Parsons* at *Brewham*.

He was a Man of good Learning, and considerable Abilities: An excellent *Hebrician*: Of a quick and clear Apprehension, and strong Reason; most sincere and plain hearted in the whole Course of his Conversation: Of a chearful Temper, sweet and obliging in his Department, and of a very humble Behaviour: A ready Disputant, able to defend the Truth by Argument: Of a bold Spirit, and one that fear'd no Dangers in the Way of his Duty: A hard Student; a strict Observer of the Sabbath, and frequent in secret Pray

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re: A great Repover of Sin wherever he saw it in great or small: His Discourse was ingenious, innocent and instructive: He was in his Judgment a *Presbyterian*; but of known Moderation towards those of other Sentiments. He had always a fair Correspondence with the neighbouring Clergy, between whom and him there paid an Exchange of Friendly Offices without any Shyness; and by many of them he was treated with great Respect.

Beer and Kingston: Mr. Philip Lamb. He was the Son of Mr. *Henry Lamb* Minister at *Cern Abbey* in this County, and at that Place he was born. He was educated at *Cambridge*; and when he was about 21 Years of Age, he began the Exercise of his Ministry in this Place. *Beer Regis* had one Church; and there also belong'd to it a Village call'd *Kingston*, where there was another Church. Mr. *Lamb* preach'd one Part of the Lords Day at one Place, and the other Part at the other; for the Conveniency of the weaker sort of People; but such as were strong and healthy attended at both. He had for some time a Morning Exercise every Day in the Week, at Six a Clock in the Morning at *Beer Regis*, for expounding some Text of Scripture. At *Kingston* he kept a Lecture every Week, where several of his Brethren assisted; and another Day in the Week he had a Conference. He had a mighty Interest in the Afflictions of his People; and there was a great and general Lamentation when he was silenc'd. He continu'd for some time preaching among them in private; but at last was forc'd from then and remov'd to *Moredon*; where he preach'd and kept Days of Prayer in private, to the great Benefit and Comfort of many. While he was here, K. *Charles* gave his Liberty, and he had a Conveniency provided for him at *Kinston*, one of his old Parishes. This being noised about, the People flock'd from all Parts, and much good was done. Among others there was a remarkable Instance of an old Gentleman near 80 Years of Age, who tho' he had little Sense of Religion, had a great Kindness for Mr. *Lamb* his old Minister, having been much won upon by his great Affableness, and nothing would satisfy him but he must be brought in a Chair to the Meeting. It pleas'd God

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to touch his Heart, and make him sensible of his Sin, and work a Change upon him in his old Age. Dying not long after, Mr. *Lamb* upon Occasion of his Funeral, preach'd on *Mat. 20. 6: And about the eleventh Hour, he went out, and found others standing idle, &c.* When the Licenses were call'd in, great Severity was us'd and Mr. *Lamb* was forc'd with his Family to *London*; where he had not been long, before he was invited by a Congregation to *Clapham* in *Surrey*, where he fix'd, and spent the rest of his Days. He dy'd *March 5. 1659.* in the 67th Year of his Age.* He was offer'd 600*l.* a Year if he would have conform'd; But it did not tempt him. He was remarkable for his unaffected Piety, and chearful and pleasant temper, and engaging Deportment.

* *In the Collection of city Farewel-Sermons there is added one of this Mr. Lamb's; which was indeed before printed separately by the Inhabitants of Beer and Kingston, who in what is prefix'd to the Reader give a good Account in a few Lines of their depriv'd Pastor. There are also some Tracts of his publish'd: As the religious Family; 8vo. 1674. A Funeral Sermon for Mr. Butler. 1675. Another for Mrs. Sarah Lye. 1679. Another for John Gould, Esq; 1679. A New-years Gift; or Portraiture of a Natural Man, and a regenerate Person. 1680. 8vo.*

Haselbury Bryant: Mr. James Rawson. He was presented to this Rectory by the Earl of *Northumberland.* He was a Conformist in the Time of King *Charles I,* but counted the Terms of Conformity too rigorous after the Restoration.

Dorweston: Mr. Gapin.

Whitchurch: Mr. Salaway.

Charmouth: Mr. Westley, Senior,

Spetsbery: Mr. Trottle.

Wootton Fitz Pain: Mr. Hussey, and Mr. Kerridge, Senior.

Chardstock: Mr. Benjamin Mills.

Betscomb: Mr. Isaac Glifford. He was born at *Frampton* in this County, *Ann. 1634* and brought up in *Bra*

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zen-nose Colledge in *Oxon*. He was a Man of great Natural Parts, an indefatigable Student, and one that delighted in Learning from his Youth. For when he was a School-boy he commonly redeem'd that Time for his Book, which his Fellows spent in Play. He was a good *Grammarians*, and a smart Disputant often set up as a Courser, and often us'd to baffle both Respondent and Moderator. He was eminent for Piety, and an ingenious Preacher. His Heart was plainly set upon serving God, and doing good to others. Being cast into *Dorchester* Goal, on the Account of his Nonconformity, 'tis thought that his Confinement there, (tho' he was very chearful under it) laid the Foundation of those Distempers, which some time after brought him immaturity to his Grave.

Marshwood: Mr. *Brice*; who I suppose was Mr. *Edmund Brice*, who dy'd poor in *London*, in 1705.

Hawkes Church: Mr. *Prince*:

Horton: Mr. *Tucker*.

In this County also was silenc'd Mr. *John White*, (I am told it was at *Pimper*) Son of Mr. *White* of *Dorchester*, a Man of eminent Piety, and an exemplary Conversation.

Besides all these there are several others whom some Lists mention as silenc'd in this County, of whom I have as yet not been able to obtain, either any Characters or Accounts where they liv'd, or so much as the Names of the Places where they were ejected, and they are; Mr. *Martyn*, Mr. *Avien*, Mr. *Bartlet*, Mr. *French*, Mr. *Hopkins*, Mr. *King*, Mr. *Light*, Mr. *Francis Mutal* or *Mutall*, Mr. *Ouseley*, Mr. *Bowyer*, Mr. *Hodder*, Mr. *Morgan*, Mr. *Way*, Junior.

But I must not omit to mention here Mr. *Samuel Hardy* of *Charmister*, whose Case was very particular. That Place is a *Peculiar* belonging to the Family of the *Trenchards* within a little Mile of *Dorchester*, and out of any Episcopal Inspection or Jurisdiction. The Minister there, is a sort of a Chaplain to that Family but neither Parson nor Vicar; nor does he take

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any Institution or Induction. Mr. *Hardy* continu'd in this Place after the *Bartholomew* Act took Place, being protected from the Bishop's Courts by his being in a *Peculiar*, and from, the justices by the Favour of the *Trenchards*, and a little Conformity which he us'd, read Scripture Sentences, the Creed, Commandments, Lessons, Prayer for the King, and some few other Things. Dr. *Bridoke* who was Archdeacon came to Mr. *Thomas Trenchard*, and after a great many good Words spoken of Mr. *Hardy*, began to perswade that he might be instituted and inducted, which Mr. *Trenchard* vehemently oppos'd, saying that he would turn him out, if he listned to any such Motion. After him one *Kent* was Archdeacon, who had a peculiar Love and Respect for Mr. *Hardy*, and so was his Protector. Being a loose and debauch'd Man, he often us'd to say, that if he should die, he had nothing to plead for himself to God, but his Love and Favour to Mr. *Hardy*. Besides other good Things done in that Station, Mr. *Hardy* had an Opportunity of doing something towards forming the Minds of the several young Gentlemen in his Patron's Family; *viz.* Mr. *Thomas Trenchard*, Sir *John Trenchard*, who was afterwards Secretary of State, and several others. He had a peculiar Boldness of addressing himself to Noblemen; and yet he would not do it rustically neither. When the Lord *Brook* was sick unto Death in those Parts, he went unto him with such Words as these; "My Lord, you of the Nobility are the most unhappy Men in the World: Nobody dares come near you to tell you of your Faults, or shew you when you are in the wrong Way, or put you into the right Way for Heaven". And with that plain Address he pav'd the Way for dealing closely with him, without giving him any Offence. When Mr. *Hardy* had liv'd at *Charmyster* a considerable Time, the Inhabitants of *Pool* came to him, and gave him an Invitation to their Town, which was likewise a *Peculiar*, and exempted from Episcopal Jurisdiction. He accepted of it, and preach'd and pray'd, and convers'd in the same manner as he did before. Yet divers Traps were laid for him. One desir'd him to baptize his Child. If he had us'd the Common-Prayer, he had declar'd himself for that Way, and the Con-

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formists had gloried in gaining him, and had been victorious. If he had not used the Common-Prayer, they had articed against him, and outed him.. But so it was that Archdeacon *Kent* came to town that Day. To whom Mr. *H.* said, you must baptize a Child for me to Day. That I will, said he. So Mr. *H.* rode away, and the Storm blew over. At this Time a Parliament-man was to be chosen at *Pool*. The Earl of *Shaftsbury*, then Lord Chancellor, was very earnest to have his Son chosen. Mr. *Hardy* oppos'd it; and brought in Mr. *John Trenchard* as a fitter Man: And he had that Interest there at that Time, that it would not have been an easy thing for any Man to be chosen, that he had been against. The Chancellor was incens'd, and wrote a very angry Letter to Mr. *Hardy*. When Mr. *H.* came to *London*, he was advised wait upon him, and make his Peace: Which he did, and behav'd himself so in his honest blunt Way, that the Chancellor was very well pleas'd with him, and ever after spake well of him.

At last, a Commission was obtain'd to examine the Title of Mr. *H.* to *Pool*, and settle or turn him out as they should find Occasion. Three Bishops were in the Commission, but they would not act in any thing that might seem prejudicial to the Authority of their own Courts: But the Country Gentlemen were willing to act; and coming to *Pool*, a Sermon was appointed, before which the Clerk sets a Psalm, and Mr. *H.* goes into the Pulpit without using the Common-Prayer. This was enough for them. This Place could no longer hold Mr. *H.* They discard him; and he is forc'd to skulk, and durst not be seen there any more. He came to *London*, and took the Benefit of the Liberty as a Nonconformist. He afterwards went to *Newberry*, where he did not live long before Death gave him his *Quietus*.

As for the little Book suppos'd to be his, call'd *the Guide to Heaven*, it was written and publish'd in *Hast*; and perhaps had it been done more deliberately, and better polish'd, it had not done so much good. Its first Title was *News from the Dead*; that is, the civilly dead Nonconformists; but he was easily persuaded to alter that for a better, which it now bears. I don't know whether any one Book has been oftner

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printed, or done more good, than that little homely Book. He also printed *Advice to scatter'd Flocks*. 8vo.

Mr. *Wine* also was Minister of *Clifton* in this County: And being harras'd in his Place he left the Church, and turn'd Nonconformist. This was soon after the Revolution. He dy'd some time since in *London*.

N.B. Of those whom I before mention'd as Nonconformists in this County, I here omit Mr. *Richard Shute* of *Stalbridge*, because I have had Intelligence sent me that he afterwards conform'd, and was Minister of *Stow Market* in *Suffolk*, where he dy'd on *Feb. 3. 1686. Aetat. 54.* I also omit the second Mr. *Crane* mention'd in my former Edition, because it is the same Person who was ejected at *Rampesham*, who afterwards liv'd at *Bemister*.

I am inform'd that Mr. *Hern* of *Winburn*, conform'd after a great many Years Nonconformity, having particular Favour shewn him.

In the Bishoprick of DURHAM.

Bishops Aukland: Mr. *Richard Frankland*, M.A. He was born in 1630, at *Rathmil* in the Parish of *Gigleswick* in *Craven*, and Educated at the famous School there. He was sent to *Cambridge* in 1647, and admitted Member of *Christ's College*, when Dr. *Samuel Bolton* was Master. And he made good Proficiency both in Divine and Humane Learning, and had no small Credit in the University. While he was there it pleased God to make him deeply in Love with serious Religion, by blessing to him the profitable Ministry of Mr. *Samuel Hammond*. After his removal from thence, he was first invited to *Hexam* in *Northumberland*, where his stay was short. He afterwards preach'd for a little time at *Haughton Spring*, and then at *Lanchester* in this Bishoprick. On *September 14, 1653*, He was solemnly set apart to the Work and Office of the Ministry, by several Ministers, by Fasting and Prayer and Imposition of Hands. And this Ordination of his, he accounted to all Intents and purposes valid,

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and durst not do any thing that he could conceive might be liable to be interpreted a renouncing it, tho' much solicited by Bp. *Cozens* after the Restoration of the King, with a Promise of considerable Preferment if he would have comply'd. Meeting with some Discouragements here, he remov'd into Alderman *Brook's* Family, at *Ellenthorp*, where he continu'd the Exercise of his Ministry; and from thence he remov'd to *Sedgfield*, where he was Assistant to Mr. *Lupthern*, and at last he settled in the Church of *Awkland St. Andrews* which Living was given him by Sir *Arthur Haslerig*, and was of good value. When the Protector *Oliver* erected a Colledge for Academical Learning at *Durham*, Mr. *Frankland* was pitch'd upon as a very fit Man to be a Tutour there. But that Colledge being demolish'd at the Return of King *Charles*, and the Act of Uniformity taking Place, he not only lost his designed Post, but his Living too, upon his refusal to Conform. While he was in his Living, he laid himself out to his utmost in his Master's Work. He always expounded the Scripture on the Lord's Day Morning before Sermon; and besides his Preaching in the Afternoon, catechiz'd the Youth, and explain'd to them the Principles of Religion in a familiar Way. His Conversation was exemplary and inoffensive; and his Labours successful to many Souls. After the King's Restauration, he was among the first that met with Disturbance. Sometime before the *Bartholomew Act*, one Mr. *Bowster* an Attorney, who had formerly appear'd to be his Friend, was so forward as to ask him publickly before the Congregation, whether or no he would conform? He told him that he hop'd it was soon enough to answer that Question, when the King and Parliament had determin'd what Conformity they would require. Mr. *B.* told him again that if he did not answer then, he should be turn'd out of his Place. Mr. *F.* told him, he hop'd the King's Proclamation for quiet Possessions, would secure him from such Violence. Mr. *B.* reply'd, Look you to that. Soon after which this Mr. *B.* and one Parson *Marthwait*, (one of no extraordinary Character) got the Keys of the Church, and kept Mr. *Fr.* both our of the Church and Pulpit. He complain'd to some of the

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the neighbouring Justices, who own'd it was hard measure, but they were afraid to stand by him. He indicted *Marthwait* and his Adherents for a Force and Riot, at the Quarter-Sessions, and the Indictment was found, but the Defendants by a *Certiorari* remov'd the Matter to the next Assizes, and there his Cause was the last that was heard, and the Clerk had mistaken *præsentatum est* for *præsentatum fuit*, in the Indictment, and his Council were cow'd, and he could not have Justice done him. After this Bp. *Cozins* solicited him to conform, promising him not only his Living, but greater Preferment upon his Compliance. Mr. *F.* told him that his Unwillingness to renounce his Ordination by Presbyters made him incapable of enjoying the Benefit of his Favour. This engag'd him in a Debate with the Bishop, that was manag'd with great Calmness; and this was the Result of it. His Lordship condescended to ask him, whether he would be content to receive a new Ordination, so privately, that the People might not know of it, and have it conditionally with such Words as these; *If thou hast not been ordained, I ordain thee*, &c. He thank'd him, but told him he durst not yield to the Proposal: At the same time assisting his Lordship, that it was not Obstinacy but Conscience which hindred his Compliance. A little after, the Bishop one Day preach'd on *1 Cor. 14. ult. Let all things be done decently and in order*. Mr. *F.* within the Compass of a few Weeks being invited by a Neighbouring Minister to preach in his Pulpit, insisted on *v. 26* of the same Chapter; Let all Things be done to Edification. The Bishop was offended at it, thinking it done in a Way of Contempt, and Contradiction, and threaten'd to call him to account for it: But it was prevented by a sober neighbouring Gentleman, a Justice of Peace, who was that Day Mr. *Frankland's* Auditor; and told the Bishop that he did indeed in that Sermon speak against *Pluralities, Non-residence, &c.* But that he spake nothing but what became a found and Orthodox Divines and what was agreeable to the Doctrine of the Church of *England*. After his being silenc'd. he liv'd at *Rathmil* in *Yorkshire*, which was his own Estate; where he was persuaded to set up a private Academy in his own

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House. Sir *Thomas Liddal* sent his Son *George* to be educated under him; and many others follow'd his Example: So that in the space of a few Years, he had to the Number of 300 under his Tuition: And many of them are now worthy and useful Ministers of the Gospel. From *Rathmil* he in 1674, remov'd to *Natland* near *Kendal* in *Westmorland*, upon a Call from a Christian Society there: Where besides his Care in the Education of those who were committed to him, he preach'd frequently in his own House, at *Kendall*, and at several other Neighbouring Places. From thence, by reason of the *Five Mile Act* he remov'd to *Dawsonfold*, about 5 Miles from *Kendal* in the same County. From thence he remov'd to *Hartburrow* in *Lancashire*, and from thence to *Calton* in *Craven* in *Yorkshire*; and from thence to *Attercliff* near *Sheffield*; and from thence to *Rathmil* again. In these Parts he had, a thriving Congregation, whom he kept in Peace, by his Candour and Humility, Gravity and Piety, notwithstanding the different Principles they were of; and he was generally below'd, and exceeding useful. In the latter Part of his Life, he was attached with the Stone and Stangury, and various other Infirmities, which he bore with an exemplary Patience. He dy'd *Octob. 1. 1698. Aetat. 63.* His Funeral Sermon was preach'd some time after his Interment, by Mr. *Chorlton* of *Manchester*, from *Mat. 28. ult.*

He was an eminent Divine, and accute *Metaphysician*: A solid Interpreter of Scripture; very Sagacious in discovering Errors, and able in defending Truth: Witness his valuable Piece in print against *Socinianism*. He was one of great Humility and Affability. No very taking, but a substantial Preacher. Few convers'd with him, but they respected and valu'd him. He was a Man of great Moderation, very liberal to the Poor, studious to promote the Gospel in all Places, and good in all Relation. He met with much Opposition in the latter part of his Life; was cited into the Bishops Court, and Excommunicated for Non Appearance: But the Lord *Wharton*, Sir *Thomas Rookby*, and others interceding with our gracious King *William*, he order'd his Absolution, which was accordingly read in *Giggleswick* Church: Archbishop Sharp afterwards sent for him, and treated him with great Civility; notwithstanding

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which, a fresh Citation was sent from the Ecclesiastical Court, of which he took little Notice: Nor was there any need he should; for a *Prohibition* was sent down to stop Proceedings.

City of *DURHAM*; St. *Nicolas*: Mr. *Jonathan Devereux*. He dy'd not long after he was turn'd out.

Helveth in the same City Mr. *Holdsworth*.

Kellow: Mr. *Thomas Dixon*. He was in a tumultuous manner turn'd out of his Church by one *Pearson*, whom Dr. *Cozens* then Bishop of *Durham* had presented to the Place: And afterwards continu'd a Nonconformist.

Bowden: Mr. *Robert Pleasance*. He never would preach to more than the Act against Conenticies allow'd. He had a pretty good Estate, and left some considerable Legacies for the Support of the Gospel.

Gatesend: Mr. *Thomas Weld*. His Living was in the Bishoprick, tho' parted from the Town of *Newcastle* only by the River. He was turn'd out by Mr. *Ladler*, who, had a dormant Presentation to the Living from Bishop *Morton*. He wrote a Book, intituled, *The Rise, Reign and Ruin, of Antinomianism and Familism in New-England*.

Lamesly: Mr. *Thomas Wilson*. Who in the latter part of his Life was afflicted with such violent Pains, either of the Stone, or some other Distemper about the Bladder, that he was utterly disabled from Service; and was an Object of very great Pity.

Jarrow: Mr. *Francis Batty*. He dy'd not long after he was turn'd out.

Great Stainton: Mr. *William Pell*, M.A. He had formerly been at *Easington*, but Dr. *Clark* the old Incumbent return'd to that Place, in the Year 1660. This Living from whence he was ejected in 62, was of good Value; said to be worth 300*l. per Ann.* He was born at *Sheffield* in *Yorkshire*, and bred up under Mr. *Joseph*

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Hill in *Magdalen College* in *Cambridge*, of which he was afterwards Fellow. He was a Tutor at *Durham* when *Oliver* was attempting to set up an University there. After his Ejectment, being Occasionally at *Durham* on a Lord's-Day, he preach'd in an House not far from a Tavern, where some Justices of the Peace were drinking together; who over-heard the People as they were singing a Psalm. Therupon one of the Company made a Motion, that they should go and disturb them. To which another reply'd, that if any of them did think in their Consciences, that singing Psalms and hearing a Sermon, was upon such a Day a more improper Employment than drinking In a Tavern, they might go and make them forbear: But that for his own Part he would not be one of them; and so the Proposition was quash'd. However; some time after, he was imprison'd at *Durham* for his Nonconformity: And remov'd himself to *London* by an *Habeas Corpus*; and was set at Liberty by Judge *Hales*. He then liv'd in the *Northern* Parts of *Yorkshire*, and pratis'd Physick. Afterwards he preached publickly, at *Tattershall* in *Lincolnshire*, as *Mr. Young* had done before him: And by being entertain'd in the Earl of *Lincoln's* Family as a Steward, he was preserv'd from the Violence that others met with, and to which he had otherwise been expos'd. Upon King *James's* Liberty, he was call'd to a Congregation at *Bolton*. And after 7 Years stay there, he remov'd to *Newcastle upon Tyne*; where he was Assistant to Dr. *Gilpin*: And there he finish'd his Labours, and breath'd his Last. His Friends often urg'd him to teach Academical Learning, for which he was wonderfully quallify'd: But they could not prevail with him, because of the Oath he had taken at the University, at his commencing M.A. None that knew him, can without the greatest Injustice, deny him the Character of a very learned pious Man, and a grave solid Preacher. He was particularly Eminent for his Skill in the *Oroental* Tongues. A Friend of his, (from whom I have this Account of him) tells me, That he has seen three Rheams of Paper which he had bound up, purely for Collections out of Eastern Authors, which were unfinish'd. through the many Disturbances and Avocations, which attended his settled Condi

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tion: And that he has heard him repeat off-hand, the various, Readings and Interpretations of Scripture, given by *Jewish Writers*. Indeed he was fit to have been Professor of the *Oriental Languages* in any Univesity in *Christendom*. He dy'd in *December 1698*, after, he had liv'd, to the 63d Year of his Age. Be preach'd often in *London*, where he providentially became acquaint'd with one Mr. *Pell*, a Merchant, that was very kind to him for his Names sake.

Elwick: Mr. *John Bowy*. He was a Native of *Scotland*; and when he was silenc'd here, he return'd back thither.

Bishops-weremouth: Mr. *Graves*.

Witton-gilbert: Mr. *Hutton*.

Middleton: Mr. *Thomas Kentish*. He was betimes thrown out of his Place, and severely harrass'd soon after the Restoration; of which a Narrative was printed in 1662. He bred up Three Sons to the Ministry. He dy'd in *London* full of Years.

Cotam: Mr. *Kiplin*.

Hartlepool: Mr. *Bowey*.

Norton: Mr. *Brough*.

Heighinton: Mr. *Squire*.

Washington: Mr. *Williamson*.

Standrop: Mr. *Feat*

N.B. I here omit Mr. *Philip Hunton* because, tho' he had the rich Living of *Sedgefield* in this Bishoprick, yet he was turn'd gut of it, upon the return of Dr. *Nailor* the old Incumbent, in the Year in 62; and was ejected at *Westbury* in *Wilts*, in 62; and there I give an Account of him.

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In my former Edition I mention'd the following Persons, as conforming afterwards in this Bishoprick; Mr. *John Weld*, of *Riton*; who was Son to Mr. *Thomas Weld* of *Gateside*: Mr. *Richard Battersby* of *Houghton*; Mr. *Luke Cotes* of *Sedberge*, who afterwards had a Living in *Yorkshire*; Mr. *Josias Dockwray* of *Lanchester*, who was afterwards Dr. of the Civil Law; Mr. *John Kid* of *Redmarshal*; Mr. *Stott* of *Whickham*; Mr. *John Berwick* of *Stanhope*, who was afterwards Lecturer of St. *Nicolas* Church in *Newcastle*; Mr. *Bickerton* of *Wolsingham*, who was also afterwards Lecturer at *Newcastle*; Mr. *Parish* of *Darlington*, who had afterwards a Living in *Yorkshire*; Mr. *John Timson* of *Hellens Aukland*; and Mr. *Thomas Boyer* of *Muggleswick*; And now I add, Mr. *Daniel Bushel* of *Eggscliff*.

In the County of ESSEX.

COLCHESTER: Mr. *Owen Stockton*,* M.A. a Man of great Worth. He was a Native of *Chichester*, and fourth Son of his Father, (whose Name he bore) who was a Prebendary of that Cathedral. He was bred in the City of *Ely*, under Mr. *William Hitches*; and admitted into *Christ's-College* in *Cambridge*, An. 1645, and had the famous Dr. *Henry More* for his Tutor. He was afterwards. Fellow of *Gonville* and *Caius-College*; and began the Exercise of his Ministry in some Villages within 10 or 15 Miles of the University, with good Acceptance and Success. An. 1654, he was Catechist in his College, and soon after fix'd as stated Preacher in St. *Andrews* Parish in *Cambridge*: And remov'd thence to *Colchester*, where he was chosen by the Mayor, Aldermen, and Common-Council, to preach to them on Lord's-Days in the Afternoon, and every *Wednesday* Morning: And he of his own accord, preach'd on the Lords-Day Mornings at St. *James's* Church gratis: And here he labour'd Faithfully, Diligently and Successfully, till the Law disabled him. He afterwards dwelt 3 Years in his own hired House, and preach'd to all that came to him, till the Year 1665, when the Town was visited with the Pestilence, at which Time

* See an Account of his Life and Death printed by Th. Parkhurst, in 8vo. 1681.

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others flying, he offer'd the Magistrates to stay and preach to them, if they would allow him the Liberty of a Publick Church; which was deny'd him, notwithstanding their Necessities were then great. Hereupon he remov'd to *Chattisham* in *Suffolk*, where he had for some time an Opportunity of the Exercise of his Ministry in Publick. When King *Charles* publish'd his Declaration for Indulgence, he had a double Call; from a Congregation in *Colchester*, and another in *Ipswich*. That he might Answer both as far as he was able, he undertook half the Service of each; and with others, divided his Labours between them as long as he liv'd. Besides his preaching twice on the Lord's-Day, he many times expounded and catechiz'd the Youth, and resolv'd Cases of Conscience; he preach'd also a Lecture on the Week-day at *Ipswich* once a Fortnight: And scarce a Week pass'd, but he assisted in some other Lecture, or was oblig'd to preach some Funeral Sermon, or engag'd in private Fasts at Home or Abroad. His Diligence in his Master's Work drew upon him many Enemies, but divine Providence wonderfully preserv'd him: So that Complaints, Indictments, Convictions, Warrants, Presentments, and Excommunications, touch'd him not; he was never imprison'd, apprehended, distrain'd on, or brought before any Court or Magistrate. He dy'd in great Peace and Serenity, *Sept.* 10. 1680, declaring in his last Sickness his full Satisfaction in his *Nonconformity*, in which nothing influenc'd him but his Conscience towards God. God bless'd him with a good Estate, and he made a good Use of it while he liv'd: And when he dy'd, he left the best and most valuable Part of his well-furnish'd Library to *Gonvil* and *Caius-College* in *Cambridge*; and orer'd his Executrix to lay out about 500*l.* in a Purchase of a Freehold Estate, or an Impropriation, to be settled on the said College, for the Maintenance of a Scholar and Fellow for ever: And in case his only Daughter whom he left behind him, should die before the Age of 21, bequeath'd 20*l.* *per Annum* to be settled on the College in *New-England*, for the Education of a converted *Indian*, or to any other that would learn the *Indian* language, and preach to that poor People. He was an excellent Christian; A Man mighty in the

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Scriptures: And he that will be at the Pains to peruse his private Papers publish'd in the Account of his Life, will find, that he most carefully practis'd himself, the things which he recommended to others. He was a Man more than ordinarily mortify'd to the Pleasures of the Flesh, and the Vanities of the World. His Conversation was in Heaven: His Delight in the Saints: His Business was Religion: His whole Department strictly conscientious. He was a Lover of Hospitality; a faithful Friend; an industrious Peace-maker; a Forgiver of Injuries; an hearty Mourner in *Israel*; a Man full of Charity: In a Word; one who eminently recommended Religion to all that observ'd him. A Sermon was preach'd at his Funeral by Mr. *John Fairfax*; M.A. which Sermons printed at the end of the Account of his Life.*

* *He publish'd in his Life-time a Scriptural Catechism, and a Treatise of Family Instruction, 8vo. 1672. A Rebuke to Informers, 4to. Counsel to the Afflicted, 8vo. 1667; which tho' compos'd particularly upon Occasion of the wasting Fire of London, is as a Usable and useful a Book as can well be put into the Hands of such as are under any sort of Affliction. He also left behind him fit for the Press; The Cure of the Pear of Death: A Treatise of glorifying God: The best Interest: And a Warning to Drunkards.*

At the same Place was silenc'd, Mr. *Edward Warren*; of *St. Stephens*. A Man of singular Parrs, and good Elocution, but withal exceeding Humble. He manag'd a Controversy with on *Tillam* a *Sabbatarian*, or rather a *Ranter*, with great judgment: And wonderfully preserv'd the Town from his poysonous Errors. He Wrote on the *Christian-Sabbath*, with general Applause. When cast out of *St. Stephens's*, he contin'd his Ministry, and practis'd Physick, and was exceeding Successful. He carry'd himself so affably and courteously to all, that he was generally belov'd. And even those that hated him on the Account of his Preaching as a Nonconformist, yet lov'd him for the sake of their Bodies. He dy'd *April 20. 1690*, and was succeeded by Mr. *Daniel Gilson*.

† *He was pious and learned divine, as appears by his excellent Book, intituled, The Jews Sabbath Antiquated, and the Lord's-Day instituted by Divine Authority; which was written, in answer to a Book written for the Saturday-Sabbath by T. Tillam, an Anabaptist, in 4to. 1659.*

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Dedham: Mr. *Matthew Newcomen* M.A. He was bred in *St. Johns-College* in *Cambridge*, and was much esteem'd there as a Wit, and for his curious Parts which being afterwards sanctify'd by divine Grace, fitted him for eminent Service in the Church of GOD. Dr. *Collins*, in his Preface to Mr. *Fairfax's* Sermon which he preach'd upon Occasion of his Death, gives this Account of him: That he had had 30 Years Acquaintance with him, and in that Time had been well acquainted with many learned and pious Persons; but that he never knew any that excell'd him, considering him as a *Minister in the Pulpit*, a *Disputant in the Schools*, and a *desirable Companion*. In the first Capacity, his Gift in Prayer (says he, who must be allow'd by all Men to be a competent Judge) was incomparable. He was a solid, Painful, pathetick and perswasive Preacher. He succeeded that great man Mr. *John Rogers* of *Dedham*; but their Gifts were very different. Mr. *Rogers* was a grave, severe, solid Divine: His great Gift lay in a peculiar Gesture, Action and Behaviour in the Delivery of what solid Matter he had prepar'd; so as few heard him without Trembling at the Word of God: But Mr. *Newcomen's* Gifts lay almost all Ways and his worst Enemies must say, he shew'd much Art as Piety in his Sermons and Prayers, and all religious Services. He was a most accomplish'd Scholar and Christian. He was a Member of the Assembly of Divines, and while he was so, preach'd with Mr. *Calamy* at *Aldermanbury*: And together with Dr. *Arowsmith* and Dr. *Tuckney*, drew up the Catechism. He was also one of the Commissioners at the *Savoy*. His Sermon preach'd before the Parliament upon *Nov. 5. 1642*, his *Irenicum*, indeed what-ever of his appear'd to the World, speak him such a one as none can pretend his want of Learning, without bringing their own in Question. His Management of the Argument against the *Toleration of the Jews*, (tho' never printed) made him admir'd by all that heard it. Take him in his ordinary Converse, he was Pleasant and Facetious, and of extraordinary Humility, Affability and Courtesie. His whole Conversation was both Pious and Amiable. After he had undertaken the Conduct of the Church of GOD in *Dedham*, (which was immediately upon the Death of

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Mr. Rogers) he would listen to no Temptation to any other Place, tho' he had both many and great Offers but continu'd there till 1662, when he was ejected. He was soon after invited to the Pastoral Charge of the Church at *Leyden* in *Holland*; which he the rather accepted, because he knew he should there have the Publick Liberty of his Ministry, which he prefer'd to any thing in this World. He was there exceeding acceptable to Dr. *Hoornbeck*, and the other Professors and learned Men of those Parts. And he there dy'd of a Fever, which prevail'd much in that City, in the Year 1668. or 1669. He hath a Sermon printed among the Farewel Sermons of the City Ministers

There was also silenc'd at *Dedham*, Mr. *George Smith*.

Shalford, near *Braintree*: Mr. *Giles Firmin*. He was a Native of *Suffolk*, educated at *Cambridge*, under the Tuition of Dr. *Hill*. He at first apply'd himself the Study of Physick, and practis'd it afterwards several Years in *New-England*, whither he retir'd with several pious Persons, who in those Days, left their Native Country, that they might have the Liberty of acting according to the Light of their Consciences. He was in *New-England* in the Time of those Troubles, which were created by the *Antinomians*, (under the Conduct of Mrs. *Hutchinson*) a particular Account whereof given by Mr. *Weld*, who was Assistant to the famous Mr. *Elliot*, in his Historical Narrative. He was at the Synod that was held by those Churches upon that Occasion, and afterwards wrote in Defence of the Ministers. Returning into *England* about the latter End of the Civil Wars, he suffer'd Shipwreck on the Coasts of *Spain*. At that very Time when he was in extream Danger of being drown'd, a little Child of his about 4 Years old, then with her Mother and the rest of the Family in *New-England*, lay Crying out by Times, all Night, *My Father, my Father*; and could not be satisfy'd, which mov'd them to pray heartily for his Safety. This Passage, being well attested, is related because of its Peculiarity.

Some Time after his coming, into *England*, he bro't over his Family, and settled at *Shalford* or *Shawford*,

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where; when he near upon 40 Years of Age, he was ordain'd by Mr. *Stephen Marshall*, of *Finchingfield*, and other Ministers. There he continu'd a painful Labourer, in the Work of the Ministry, till he was turned out with others of his Brethren. After his Ejectment the Church Doors were shut up for several Weeks, nay Months; and God had no Publick Worship there, because he could not conform to the Ceremonies. And he Complains, it was so also in several other Places; in his Question between the *Conformist*, and *Nonconformist*, truly Stated, and briefly Discuss'd, in Answer to Dr. *Falkner*, Page 29. Some time after he retir'd to *Redgwell*, another Country Village about 7 or 8 Miles distant, where he continu'd till his Death.

He practis'd Physick for many Years, and yet was still a Constant and Laborious Preacher both on the Lord's Days, and on Week Days too, saving that once a Month there was a Sermon in the Church, at which Time he was an Auditor there. And he held on thus, in the hottest Part of King *Charles's* Reign, having large Meetings, when so many other Meetings were suppress'd. He had one considerable Advantage above his Brethren, which was the Favour and Respect which the Neighbouring Gentry, and Justices of Peace had for him, on the Account of their using him as a Physician. He was extreamly respected indeed by all: For there were none but he was ready to see them; and of those whom he took the Care off, he was tender, and yet would take but little, tho' the Physick was of his own preparing. The Poor applying themselves to him, had often both Advice and Physick too for nothing; and of those who were more able, he took but very moderate Fees: Whereby he lost the Opportunity of getting an Estate, which had been a very easie Thing.

He was a Man of a strong Constitution of Body, and liv'd in much Health, till above Fourscore. There appear little Decay of Parts or Vigour in him, to What is usual in Persons of such an Age. He lay but a little while sick; being taken ill on the Lord's Day Night, after he had preached twice: And the *Saturday* following he dy'd, in *April 1697*. He was a Man of excellent Parts, and a general Scholar: For

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besides his Skill in Physick and Chyrurgery, and other Sciences subservient both to them and Divinity, he was eminent for the Oriental Tongues, well read in the Fathers, Schoolmen, and Church History, and the Controversies with *Papists*, *Socinians*, *Arminians*, and in particular in those between the Episcopal Party, the *Presbyterians*; and the *Independents*. His Judgment was, that there ought to be more Elders or Presbyters than one in a Church, which is what he attempts to prove, in his, Book call'd *The Questions between the Conformists and Nonconformists truly stated*, &c. by instancing in 8 Churches mention'd in Scripture, wherein there were divers Elders: *viz. Jerusalem, Rome, Antioch, Corinth, Ephesus, Philippi, Colossi, Thessalonica*, besides those general Texts that speak of many Churches, *Acts 14. 23. Tit. 1. 5*. He thought also that one of these Elders was in the Apostles Times Primate and President among them for Order sake, and this during Life; and that from the Abuse of this Constitution arose Prelacy, and at last the Pope. He thought Imposition of Hands essential to Ordination. For which the Reader may see his Reasons in a Tract publish'd on that Subject, 1692. But he did most excel in Practical Divinity, especially in that Part of it which directs a Sinner how to get his Peace made with God, and how to judge of his State: Of which his excellent Book call'd *The Real Christian*, will be a sufficient Proof, in the Judgment of such as in earnest seek the Salvation of their Souls. Tho' he was one of eminent Holiness and Zeal for God's Glory, and most sincere and plain-hearted in the whole Course of his Conversation, yet he was exercis'd with various Temptations, and was in very perplexing Fears, as to his Spiritual Estate: Which had this Effect upon him, that they made him very humble and meek, (tho' naturally a Man of a very great Spirit) and careful his Preaching and Writing, as not to encourage Hypocrites, or embolden any in Sin, so neither to create any causeless Trouble, to truly gracious Persons. And herein lay much of his Excellence. In his Life he had much spiritual Trouble; but in his Death he had much Comfort. Then he told those about him, how he had been converted when he was a School-Boy, by Mr. *John Rogers* of *Dedham*. He

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went late on a Lecture-Day, and crowded to get in: Mr. *Rogers* taking Notice of his Earnestness, with a Youth or Two more, for Room, with his usual Freedom cry'd out, Here are some young ones come for a Christ: Will nothing serve you but you must have a Christ? Then you shall have him, &c. Which sermon made such an Impression upon him that he thence dated his Conversion.

He was a Man of a publick Spirit: Not rigid and morose, but of great Moderation.* He went about doing Good, and therein was his chief Delight. He was Man of Peace, and his Loss was generally lamented all the Country round.

* *He hath printed*, A Serious Question stated; viz. Whether the Ministers of *England* are bound by the Word of God to baptize the Children of all such Parents which say they believe in Jesus Christ, but are grossly ignorant, scandalous in their Conversations, Scoffers at Godliness, and refuse to submit to Church Discipline, &c? 1651. A Treatise of the Schism of the Parochial Congregations in *England*, and of their Ordination, 4to. 1651. A Treatise of the Schism of the Parochial Congregations in *England*, and of their ordination, 8vo. 1658. The Real Christian, or a Treatise of effectual Calling, 4to. 1673. The Questions been the Conformist and Nonconformist truly stated, and briefly discuss'd; in Answer to Dr. Falkner, and the Friendly Debate, 4to. 1681. And several others.

Hadfield Broad-Oak. Mr. *John Warren*, M.A.† He was born Sept. 29. 1621: And bred up in the University of *Oxford*, where he took his Degrees, tho' Mr. *Wood* takes no Notice of him. Mr. *Baxter* says, *He was a Magnificent Judgment, and Ministerial Abilities; Moderation, Piety, and Labour*. He came to *London*, in 1642, designing to go beyond sea, with some Merchants: But meeting occasionally with Sir *Thomas Barrington*, he was so pleas'd with his Converse, that he prevail'd with him to go to *Hatfield* in the beginning of 43, to succeed their Lecturer lately dead. There he continu'd till he was forc'd away; and tho' he had Invitations to several more publick Places, where he might have had far greater worldly Advantage, he refus'd to remove, being extremely Delighted with the Conversation of many Eminent Christians, which that Place was then bless'd with; often saying, *That he would not leave Hatfield Christians for any Place in England*. When he had been there some time, the Minister of the Place removing into

† *There is an excellent but faithful Character of him, which was drawn up by an ingenious and pious Gentlemn who was particularly acquainted with him, prefix'd to the addition of his Treatise of the Method of Salvation.*

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Norfolk the whole Work devolv'd upon him. So that he Preach'd contantly Three Times a Week at home, and took his turn in several other Lectures, which were kept by a Combination of Ministers. There was also a Monthly Meeting of Ministers in those Parts which he was the first Promoter of, that continu'd many Years, wherein there were Disputations and Latin Sermons, and Determinations which might well have become the Divinity Schools, or have entertain'd an Academicall Auditory. After his Ejection, Mr. *Brooksby* was put in his Place, by *Trinity* Colledge in *Cambridge*, which had the Right of Presentation. He was a moderate Man, and Mr. *Warren's* good Friend. He went to Church to hear him; and afterwards instructed some few that repair'd to him, in his own House: And there was a good Correspondence between them. He afterwards remov'd to *Stortford*, where he continu'd his useful Labours, till both his Strength and Intellectuals fail'd him: And he there Exchang'd this for a better Life, in *September*, 1696. He was a General Scholar, had a great quickness of Apprehension, and clearness of Tho't; a large and retentive Memory; a solid and sound judgment. He was an indefatigable Student, and had an insight into almost all Parts of useful Learning. He was an excellent Preacher. His Stile was easie and plain, but clean and neat. His Words proper and significant. His Exhortations and Motives both convincing and affecting. He had an excellent Delivery, and all the Advantages of Elocution. He was an admirable Expositor. A mighty Man in Prayer, and an excellent Casuist He was of a very Publick Spirit: A very close Walker with God. A very humble Man. His Conversation was always profitable. He had a perfect Good-will to all Mankind, he seem'd made up of Love and Sweetness, Kindness and Amity, Tenderness and Compassion. Tho' he was driven from his Habitation as a Disturber of the Peace, and cited to the spiritual Courts, and put to the trouble and charge of attending them, he was not at all exasperated: He never spake of his Treatment with any Heat or Passion, or made the least Reflection on the Persons concern'd in it; and if others at any Time did it in his Hearing, he seem'd uneasie under it, and discourag'd them from it: He heartily

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forgave them, and beg'd Forgiveness of God for them. He was very charitable to Man; and very submissive to the Will of God in all his Exercises In short, he was a great Man, a general Scholar, an admirable Christian, a Mirrour of Holiness: And a Pattern both to Ministers and Christians, Living and Dying. His Funeral Sermon was Preach'd by Mr. *Henry Lukin*, where the Reader will find a farther Account of him. He was very backward to Publish any Thing in his Life Time: But since his Death, a Manuscript of his hath been Printed, Entitled, *The Method of Salvation: 8vo. 1697.*

Henham: Mr. *Samuel Ely*, who liv'd afterwards at *Bishops Stortford*. He was a great Critick in *Greek* and *Hebrew*, and the Oriental Tongues; and one of great Worth, but humble and modest to a Fault.

Felstead: Mr. *Nath. Ranew*. He was of *Emanuel Colledge* in *Cambridge*, and afterwards Minister of *Little East-Cheap* in *London*, whence he remov'd into *Essex*, where he was of great Use in the *Association*. After his Ejection at *Felstead*, he retir'd to *Billerecay*, where he preach'd constantly in the latter Part of his Life; And there he Dy'd, *Anno 1672*: Aged about 72. He was a judicious Divine, and a good Historian, Which made his Conversation very pleasant and diverting. He was well belov'd by the late Earl and Countess of *Warwick*, who allow'd him 10*l. per Annum*, during Life. The old Earl of *Radnor* (sometime Lord Lieutenant of *Ireland*) had a great Respect for him, and admitted him to an intimate Acquaintance with him, and indeed he was generally esteem'd and valu'd.

* *He printed a valuable Book intituled Solitude improv'd by Divine Meditation; a Treatise proving the Duty, and demonstrating the Necessity, Excellency, Usefulness, Natures, Kinds, and Requisites of Divine Meditation. 8vo. 1673. One of the best upon the Subject.*

Boreham: Mr. *John Oakes*. He stept but over the Brook from the Parish where he was publick Minister to *Little Baddo*, and was Pastor there: Afterwards he was invited into the City upon the Death of Mr. *Thomas Vincent*, whom he succeeded in his Congrega

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tion. He was one of a very chearful Spirit, of a sweet even Temper, of unaffected Piety, and great Charity and Candour: And of an exemplary Life and Conversation. He was suddenly seiz'd by a Divine Arrest in his Pulpit, and silenc'd by his great Master, in the midst of his Work, in *December* 1688. His Funeral Sermon was preach'd by Mr. *Slater*. He was succeeded by Mr. (now Dr.) *Daniel Williams*.

Barnstone: Mr. *John Beadle*, M.A. Tho' he was long exercis'd with much Weakness, yet he bore up with much Faith and Patience, He printed the *Journal or Diary of a thankful Christian*, 8vo. 1656.

Moreton: Mr. *Edmund Calamy*, M.A. Sometime Fellow of *Pembroke Hall* in *Cambridge*. Eldest Son of Mr. *Calamy* of *Aldermanbury*. After his Ejectment he retr'd to *London*, where he for some Years kept a Meeting in his own House in *Aldermanbury*. When King *Charles* put forth his Declaration for Indulgence, he set up a publick Meeting in *Curriers-Hall* near *Cripplegate*. He continu'd his Labours there, as long as the Times would permit. And when the Laws against the poor *Dissenters* were rigorously put in Execution, he met his People privately as he could. And tho' he did it usually every Lord's Day, and sometimes twice in a Day, and at other Times several Times in a Week, yet so favourable was Providence to him, that he was never once disturb'd in the Time of Divine Worship; nor was he ever apprehended, or carry'd before a Magistrate, tho' Warrants were often out against him. He was several Years in the Crown-Office; with several others of his Brethren, which was both troublesome and changeable. He was a Man of Peace, and of a very candid Spirit; could not be charg'd by any that knew him, with being a *Nonconformist*, either out of Humor or for Gain: Abhorr'd a close and narrow Spirit, which affects the confining Religion to a Party; was much rather for a Comprehension, than a perpetuated Separation; and was ready to do good to all as he had Opportunity, tho' such a Lover of Privacy and Retirement, that he was for passing thro' the World, with as little Observation as might be: And therefore was not upon any Occasion to

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to be persuaded to appear in Print. He dy'd of a Consumption, in May 1685; And was succeeded by Mr. *Borset*.

High Laver: Mr. *Samuel Borset*. He was sometime Fellow of *Kings-College* in *Cambridge*, where he was cotemporary with Mr. *John Janeway*: to whose life he hath prefix'd an Epistle by way of Arrestation to the truth of the Relation; besides which, nothing of his ever appeared in Print. After his Ejection in *Essex* for Nonconformity, he settled at *Maidstone* in *Kent*, where he was very useful and much belov'd. Being driven thence by the Rigours of King *Charles* his Reign, he retir'd into the City. He there succeeded Mr. *Calamy* in his Congregation after his Decease; was an useful profitable Preacher, and exemplary, Liver. For several of the latter Years of his Life, he was disabled from his Work by manifold Infirmities; and confin'd very much to his Chamber. During this his Confinement, it pleas'd God he was sorely exercis'd in his Spirit, and sometimes extreamly depress'd with Fears as to his future Estate. Once in particular I remember, having been for some Nights depriv'd of his Rest, he was like one distracted, his Discourse was extravagant, he gave up all Hopes, thought his Case desperate, and apprehended Hell was already begun in the Horrors of his Soul: But God mercifully, affording him his wonted Sleep, he was in a few Days again reviv'd; and sensibly found the Difference between a Natural Disorder and a grounded Despair. And when his End drew near, God gave him abundant Comfort, so that he parred with this life, with chearful Hopes of a better. He was succeeded by Mr. *John Shower*.

Westham: Mr. *Walton*. He afterwards turn'd Schoolmaster, and had a flourishing School, first at *Bishops-Hall*, and afterwards at *Bethnal-Green*, near *London*.

Little Laver: Mr. *Edward Whiston*, M.A. Of *Trinity College* in *Cambridge*; Brother to Mr. *Joseph Whiston*, who was ejected at *Maidstone* in *Kent*. He never appear'd in Print; but preach'd twice every

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Lord's-Day, when he was 90 Years of Age at *Abrey-Hatch*, near *London*.

Stanborn: Mr. *Henry Havers*. Born in this County, *An.* 1620, Of an ancient Family that had continu'd there for several Centuries. He was of *Katherine-Hall* in *Cambridge*. When Dr. *Brownrigge*, afterwards Bp. of *Exeter*, was Master. When he left the University, he first preach'd at *Ongar* in this County, and afterwards was Chaplain to the Earl of *Warwick*. Being preferr'd to this Living of *Stanborn*, in the time of the Commowearth, he was ordain'd by the Presbytery at *London*, and admitted without taking the *Iggement*. He was Courageous in his Work, and wonderfully preserv'd in the most troublesome Times. He did not quit the Place where he was silenc'd; and even after the *Five Mile Act* took place, never remov'd his Habitation. He continu'd Preaching twice a Day, till he was Eighty Years of Age; and even then held on to do it once. He was a good Philologist, and a substantial Divine, One of great Holiness, and a most amiable, peaceable Temper, on whom Malice it self could never fasten a Blot.

Coggeshall: Mr. *John Sams*. He came out of *New-England*, Where he had his Education. He settled first at *Keldon* in this County, And afterwards succeeded Dr. *Owen* at this Place, where the *Act of Uniformity* silenc'd him. After the loss of his Living; he and some of his People went to Church; but others of them not being satisfy'd to do so, and the Minister at the same Time reproaching them in Publick, for not being present in time of Divine Service, he desisted, and let up a separate Meeting, and dy'd Pastor of a gather'd Church there. He was a Man of good Learning; and valuable Ministerial Abilities, but Melancholy to an Excess. He dy'd about 1675.

Ridgewell: Mr. *Daniel Ray*, M.A, of *St John's-College* in *Cambridge*. A pious Person, of good Learning; and of great industry, Modesty and Patience, though afflicted with much bodily Weakness. He was Minister of *Debden* in *Suffolk*, at the time of King *Charles's* Restauration; which being a Sequestration he soon resign'd it, and came to *Ridgewel*, where he was well belov'd, and

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held on Preaching till August 62. After his Ejectment he continu'd Preaching privately in the Town, notwithstanding the Severity of the Times. Upon the Indulgence in 72, he and Mr. *Giles Firmin* set up a Meeting there together. In 1673. he remov'd to *Burstal* in *Suffolk*, where, without any Disturbance front the Incumbent, who had another Living, he had the Liberty of Preaching every, other Lord's-Day, which he continu'd to do till his Death, in 1677, in the 42d Year of his Age. His Funeral Sermon was preach'd at *Burstal*, by Mr. *Tobias Legg*.

BRAINTREE: Mr. *John Agur*. An holy good Man.

Topesfield: Mr. *John Overhead*. A very modest Man that was always backward to put forth himself.

CHELMSFORD: Mr. *Mark Mott*.

Springfield: Mr. *John Reve*. He dy'd in *London*, Pastor of a Congregation there. He printed a Metrical Paraphrase on *Canticles*.

Shenfield: Mr. *George Bound*. This was a Sequestration he was turn'd out upon the King's Restauration in 1660: But I'm inform'd by one that knew him well, that he is satisfy'd he never would have conform'd; tho' he dy'd before *Bartholomew-Day*, in 1662.

Magdalen-Laver: Mr. *Harvy*. A sincere upright Person of good ministerial Abilities.

Stisted: Mr. *Thomas Clark*. A very laborious useful Preacher.

Ryvinghall: Mr. *George Lisle*. He was one that honour'd his Function. He was imprison'd for his Nonconformity at *Colchester*.

Terling: Mr. *John Stalham*. He was a Native of *Notfolk*, and bred up in the University of *Oxon*: An able Preacher, and a holy Liver. One of strict Congregational Principles. He kept up a Meeting in this Place after he was turn'd out. He wrote a Book against

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General Redemption, call'd, *Vindiciæ Redemptionis*, which I have never seen. 'Twas written against *Sam. Oats* the *Arminian*.

MALDEN: Mr. *Thomas Horrocks*. An able Divine; of a very chearful Temper.

Halsted: Mr. *William Sparrow*. A *Norfolk* Man, of good Extraction; bred at *Cambridge*. He was first awakened by the preaching of Mr. *Stephen Marshal*. He was early in declaring for the Congregational Way; and a great Correspondent of Dr. *Owen's*. He was a Man of considerable Learning, and remarkable Ministerial Gifts. As much reputed through the Country for a Preacher, as Mr. *Rogers* of *Dedham* had been some time before. He had a numerous Auditory on Sabbath-days; and kept up a Weekly Lecture on the Market-days, to which there was a general Resort of the Ministers and Gentry of those Parts. His Ministry was blessed of God, to the Conversion of many Souls. He was noted for being very Affable and Courteous, and of a most genteel Deportment. He dy'd at *Norwich*.

Great Baddow: Mr. *Christopher Wragge*. A Man of Note, and Abilities, and Acceptance.

Little Baddow: Mr. *Thomas Gilson*, M.A. He was born at *Sudbury* in *Suffolk*, and train'd up in the Free-School at *Dedham*, from whence he went to that famous Seminary of Piety and, Learning, *Emmanuel-College* in *Cambridge*; and afterwards for the sake of a Fellowship, remov'd to *Corpus-Christi-College* in *Oxon*. After his being silenc'd at this Place he remov'd to *London*, and became Pastor of a Dissenting Congregation in *Ratcliff*, where he dy'd of a middle Age, 1680. His Funeral Sermon was preach'd by Mr. *Slater*, and afterwards Printed. He was a good Scholar, and had very valuable Ministerial Gifts. He was very industrious and diligent in the Work of his LORD and Master, and zealous for advancing his Glory; and he dy'd much lamented. When he as upon his Death-bed he express'd himself thus: When others live 60 or 70 Years in the World, before they have done what they were sent hither for, if I can dispatch mine in 50, what rea

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son I have to conmplain. He has left a Son in the Ministry at *Colchester*.

WALTHAM: Mr. *John Harrison*. A very intelligent, judicious Person.

High-ONGAR: Mr. *John Lavender*. He was all Love to CHRIST in Life, and in Death. An holy heavenly Divine, of a very sweet Disposition; much And great in Prayer, and spiritualizing Occurrences.

Southold by Burntwood: Mr. *Rathband*, M.A. Brother to Mr. *Rathband* some time Preacher in the Minster of *York*. He had his Education in *Oxon*. After many Removes he settled at *Highgate*, where he continu'd to his Death.

Chipping-Ongar: Mr. *John Larkin* At his Church several of his neighbouring Ministers carry'd on a weekly Lecture. He was an infirm but solid Person; and had a good Estate, which he afterwards liv'd upon: Being very ready to entertain his Brethren.

Ingerstone: Mr. *John Willis*. An able Divine.

Castle-Haveningham: Mr. *John Smith*. He was turn'd first out of *Dunmow*, which was a Sequestration but it was here he was silenc'd. He was a very able, prudent judicious, useful. Divine.

Burbrook: Mr. *Isaac Grandorge*, M.A, some time Fellow of *St. Johns* in *Cambridge*. An excellent Man, and great Scholar. A very prudent Person, and judicious Preacher.

Steeple Bumsted: Mr. *Edward Symmes*. A very humble, modest, holy Person.

Upper Yeldham: Mr. *John Chadslly*. Who was very poor; and yet strangely provided for, till he was taken hence.

Pittlewell: Mr. *Thomas Peck*, M.A. He was esteem'd a judicious and learned Divine, He wrote and publish'd,

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a sober Guess on several Mysteries in the Revelations.

Yaxley: Mr. James Small. A very useful, laborious Preacher.

Elsenham: Mr. George Wilson.

Finchingfield: Mr. Hugh Glver. A facetious Genteel Person, and a very popular Preacher; like his Predecessor, Mr. *Stephen Marshal*. He was a *Leicestershire* Man, and bred at *Emmanuel-College* in *Cambridge*. He did not preach after his Ejectment, till the Dissenters had Liberty given then. He went to Church with his Family. He dy'd at *Bishops Stortford* of a Consumption.

Bursted: Mr. Bridger.

Stansted: Mr. Robert Abbot.

Hornchurch: Mr. Wells.

Arkisden: Mr. Pepys, M.A., and formerly Fellow of *Emmanuel-College* in *Cambridge*.

Shelley: Mr. Zachary Finch.

Ffinginghow: Mr. Grigg

Boxted: Mr. Lax.

THACKSTED: Mr. James Parker.

Chiswel: Mr. Willet.

Low-Layton: Mr. Philip Anderton.

Upminster: Mr. Hawks.

Coln-Engain: Mr. John Clark.

Pentlow: Mr. Henry Esday. He had a considerable Estate left him by a Relation after his Ejectment He liv'd and dy'd privately in *Hoxton-Square*, in the Parish of *St. Leonard Shoreditch*.

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Gestlingford: Mr. *Davis*.

Lawford: Mr. *William Milner*.

Okely: Mr. *John Hubbard*.

Weely: Mr. *Dowel*.

Boxted: Mr. *Carr*. An able useful Preacher.

Markes Tey: Mr. *Richard Rand*. He was some time after his Ejection, Pastor of a Congregation at *Little-Baddow* in this County; and there he dy'd, about the Year 1692. He was a laborious useful Preacher. He had a very hopeful Son, a young Minister, who dying about the same time, was bury'd with him in the same Grave.

Much Tay: Mr. *Green*.

Panfield: Mr. *George Purchas*.

Inworth: Mr. *Robert Dod*. He was brought up in Westminster-School, and went from thence to *Oxford*, where he was Seven Years under the Tuition of Mr. *Joseph Allein* under whom he greatly profited as to serious Religion, as well as in useful human Learning. He had many Exercises in the course of his Life, and us'd to say, that he enjoy'd most of GOD under Affliction. He had a singular Gift in Prayer. His Enemies had many Designs against him, but GOD wonderfully preserv'd him out of their Hands. He dy'd *April* the 9th, 1695.

Ferring: Mr. *Constable*.

Wickham near Malden: Mr. *Billoway*. His Living was worth 120*l. per Annum*. He was a plain, zealous practical Preacher: And his Ministry was bless'd to the Conversion of many Souls. He preach'd constantly in the most difficult Times, till his Death, This was the Father, of Mr. *Billoway*, who succeeded Dr. *Bates* at

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Pedmarsh: Mr. *Blakley*. He was very active and useful in his Station.

Wethersfield: Mr. *John Cole*. He had been Fellow of *Jesus-College* in *Cambridge*. He came to *Wethersfield*, An. 1655, and dy'd there *April 11*, 1673. He suffer'd much for his Nonconformity. Being taken Preaching in his own House he was sent Prisoner to *Colchester*, where GOD was with him, and shew'd him Favour in the Eyes of the Keeper of the Prison. His Enemies perceiving it, remov'd him to *Chelmsford Goal*, where he found the like Favour; and encreas'd his Estate, tho' his Health was impair'd by his tedious Imprisonment. He was a cheerful Man, and of a strong Faith. He was a very solid spiritual Preacher; one of gallant Abilities.

Alphamston: Mr. *Samuel Brinsley*. Some time Fellow of *St. John's College* in *Cambridge*. After his Ejectment he liv'd pretty much in and about *London*. He was an holy and painful Minister of CHRIST. He dy'd about the Year 1695.

White Coin: Mr. *John Bigley*. This was a Donative, that could not be taken away, and so he continu'd in it. But he was (as I am inform'd) as truly a Nonconformist, as any that left their Livings.

Much-Bently: Mr. *Beard*.

Havering: Mr. *John More*.

Little Leighs: Mr. *Benson*. He dy'd at *Much-baddow* in 1682: And was much befriended by my Lord *Fitzwalter's* Family, near *Chelmsford*.

High-Easton: Mr. *Martin Holbitch*.

Danbery: Mr. *John Man*.

Watering: Mr. *Christopher Scot*. A very worthy Man. Two of his Successors in this Living, did not think it

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beneath them, to take Instructions from him how to preach to their Parishioners.

Hackwel: Mr. *Josiah Church*, M.A. He hath printed a Book, intituled, *The divine Warrant of Infant Baptism, or Six Arguments for Baptism of Infants of Christians*, 4to. 1652.

Reckondon: Mr. *William Clopton*, M.A. His Living was worth 160*l. per Annum*. He was of a good Family in *Suffolk*, but very humble and condescending. He had his Education in *Emmanuel-College* in *Cambridge*. He had the Offer of a much better Parish than that he was in, but he refus'd it, because it was a Sequestration. Mr. *Nathan Hewson* of *Burnham*, visiting him a little before *Bartholomew-day* 62, ask'd him *what he intended to do?* Mr. *Clopton* answer'd, *he did not know what he should do.* Oh, said Mr. *Hewson* to him, *never conform.* But he did not follow the Advice himself: For when the Day came, he gave his *Assent* and *Consent*. He afterwards sent Mr. *Clopton* a Letter, in which, he desir'd him *to have a care what he did, for that Reckondon was a good Living.* He wrote him back word, *that he hop'd he should keep a good Conscience.* And he had afterwards a great deal of Satisfaction in his witnessing against Ecclesiastical Impositions. He dy'd in the Fifty eighth Year of his Age: And was bury'd in the same Grave, and at the same Time, with his Neighbour and intimate Friend, Mr. *Philologus Sacheverell*.

Stebbing: Mr. *Samuel Bantoft*, B.D. He was many Years Fellow of *Jesus College* in *Cambridge*, and some time President. He was a noted University-P preacher. A Man of profound judgment, and great Sense, and yet much Modesty and Candor in Conversation: Eminently pious, acceptable and useful. He preach'd for some time after 62 at *Braintree*: But was forc'd from thence to *London*, and there prosecuted to an Excommunication. He remov'd afterwards to *Ipswich*, but never undertook any Pastoral Charge. He dy'd there *August* 21. 1692, in the 73d Year of his Age.

Mr. *Angel* was also silenc'd at the same Place.

3¹¹*Asheldon: Mr. Fisher.**Stow: Mr. Maulden.**Norton: Mr. Hubbard.*

Stapleford-Abbots: Mr. Lewis Calandrine. He had nothing to trust to when he was ejected, but threw himself upon Providence with his Ten Children. His Father had been Minister of the *Dutch Church* in *London*: But this Son of his met with many Difficulties and Tryals, and yet was contented and chearful under all. He liv'd in his old Age in an Alms-house at *Mile-end*, where he officiated as Chaplain.

*Chickney: Mr. Archer.**Paringdon-magna: Mr. Bastwick.**Ugle: Mr. Lucas.*

White Rooding: Mr. Sandford. A good Scholar, much a Gentleman and very Charitable.

Nasing. Mr. Brown.

Fordham: Mr. John Bulkeley. He was, the Son of Mr. *Peter Bulkeley*, who was the Son of Dr. *Bulkeley*, who had a good Living in *Bedfordshire*, in the Gift of Sir *Thomas Alston*, and his Son *Peter* succeeded him in it, and continu'd there till the Rigours of Archbishop *Laud* drove him away; and then he fled to *America* for Shelter; where he was chosen Minister at *Concord*, and wrote his Book of the *Gospel Covenant*. He bred three Sons Ministers: *Gershom*, *Edward* and *John*. *Edward* was a worthy useful Man, succeeded his Father at *Concord* in *New-England*, and dy'd there. The younger Son *John* came into *England*, and settl'd at *Fordham*, where for some Years he exercis'd his Ministry with good Acceptance and Success. After his Ejectment he retir'd to *Wapping* in the Suburbs of *London*, where he liv'd several Years practising Physick with good Success; administring natural and spi

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ritual Physick together. He was a learned and eminently pious Man. His whole Life was a continual Sermon. Tho' he was not often in the Pulpit, yet he might truly be said to Preach every Day in the Week: And seldom did he visit his Patients, without reading a Lecture of Divinity to them, and praying with them.

South Ockenden: Mr. Burnaby.

Coopers Sale: Mr. Francis Chandler. A very serious, bold, and awakening Preacher. He was Father of Mr. *Samuel Chandler*, who dy'd a Nonconformist Minister at *Andover*.

Lynsel: Mr. Clark.

Water Belchamp: Mr. Deersley.

Rempsted: Mr. Thomas Ellis.

Stamford Rivers: Mr. Matthew Elliston. A Person of great Worth and good Ability. A Friend in a Letter, tells me of one Mr. *Thomas Elliston* whom he knew, that preach'd at *Malden*, and several other Places in this County; and dy'd old in 1684: But whether it was another Person, or the same, I cannot certainly say.

Hockley: Mr. Farnworth.

BRAINTREE: Mr. Fryar.

Childerditch: Mr. Harris.

Patswick: Mr. Ralph Hill.

Wansted: Mr. Leonard Hoar.★ After his being silenc'd here, he went to *New-England* to preside in the New University there: and there he dy'd, *Novemb. 8. 1675.*

★ *Of him the Reader may consult Mr. Cotton Mather's History of New England, Book IV. p. 129.*

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Inworth: Mr. Jenkyn.

Witham: Mr. Thomas Ludgutter.

BARKING: Mr. Way.

Redwinter: Mr. George Moxon; Son to Mr. George Moxon of Astbury, and Brother-in-law to Sheriff Sute, and his Chaplain when he was Sheriff of London. He liv'd and dy'd in his Brother-in-law's House, in Eaton Constantine, which was the Place of Mr. Baxter's Birth.

Little Warley: Mr. Powel.

Uppinger: Mr. Robotham.

*Eastwood: Mr. Philologus Sacheverel. He was a great Intimate of Mr. William Clopton's who is mention'd above. They were both sick at the same Time, but Mr. Clopton dy'd first. Some in Mr. Sacheverel's Room were talking of it, and he overheard them, and said, *Then there is a good Man gone to Heaven;* and laid himself down again on his Pillow, and dy'd immediately: And they were both buried together in one Grave, being laid by the Side of each other.*

Stock: Mr. Martyn Sympson.

Sandon: Mr. Samuel Smith. A judicious Divine.

Black Notley: Mr. Sparrowhawk.

Belchamp Potton: Mr. Thomas.

Copford: Mr. Robert Thompson.

Stapleford Tawney: Mr. Ward.

Little Hollingborough: Mr. Waters.

Thoyden Mount: Dr. Wells.

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Shobury: Mr. Watson.

Abbots Rooding: Mr. John Wood.

Cranham: Mr. John Yardley. An able judicious Divine.

South Hanvill: Mr. Cardinal.

West Hamsted: Mr. Green.

Albrey Hatch: Mr. Kightly. He preach'd afterwards at Billerecay.

Nor must I here omit Mr. *Henry Lukin*,* a Divine of great Note and Eminence, who was in *France* three Years together about that Time when the rest of the Ministers were turn'd out. He was silenc'd at a Distance: And when he return'd home, took his Lot with his despis'd suffering Brethren. He has liv'd for Many Years with Mrs. *Masham*, preaching to a small Society in the Neighbourhood: No Temptation being able to induce him to Conformity.

* *Besides his Funeral Sermon for Mr. John Warren, he hath printed several valuable Tracts: As, An Introduction to the Holy Scriptures 8vo. 1699. The chief Interest of Man; or, a Discourse of Religion, 12o. The Life of Faith, with the general Use of Faith, 8vo. 1660. The Interest of the Spirit in Prayer, 8vo. 1674. A Remedy against Spiritual Trouble, 12o. 1694. The Practice of Godliness, &c.*

I have in a Letter been charg'd with omitting Mr. *Blagrove*, in this County; who its said was ejected here: But I am not able to give any Account of him. Mr. *Pindar* also is enquir'd after, as one that should be mention'd as ejected in this County, but I know not where. He dy'd Pastor of a Congregation at *Little Baddow*, in 1681. The same Person also tells me he misses Mr. *Edmund Taylor*, who liv'd and dy'd at *Witham* in this County, preach'd in divers Places, and was imprison'd in *Tilbury Fort* in *Monmouth's* Time: But I cannot say whether be was ejected in this County or another.

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There is one Person belonging to this County, whom I hardly know whether to reckon among the Conformist or the Nonconformists: 'Tis Mr. *John Chandler of Bromley parva*. He afterwards had the Living of *Petto*. He had been ordain'd by Mr. *John Fairfax* and others in the *Presbyterian Way*, and would not yield to any thing that might be capable of being interpreted as casting a Reflection on his former Ordination. Upon his signifying this to Bp. *Reynolds*, he desir'd the Company that were present to take Notice, that he was as good a Minister as he could make him and told him he might go and preach the Gospel at *Petto*. He read some of the Common-Prayer; and now and then wore the Surplice; but was threaten'd for not using all the Ceremonies.

N.B. There were many Mistakes in this County in my former Edition, (perhaps as many as in any other) which are now carefully rectify'd, as far as my best intelligence would help me. Mr. *Francis Chandler* was mention'd three several Times; once at *Kelvedon*, a second Time at *Thoydon Garnon*, and a third Time at *Coupers Sale*: But understanding that all was but one Person, I have now mention'd him but once. Mr. *John Smith* was also before mention'd at *Dunmowe*, where he was first Minister, and afterwards at *Castle Heveningham*; where he was in 62: And I have now brought him in at the last Place only. Mr. *Martin Holbitch* was also mention'd twice: At *High Easton*, and at *Black-Chappel*, at the last of which Places he had been long before; But now he is only once taken Notice of, and that at the former Place where he was ejected.

Of those also mention'd in this County before as Ministers here ejected, I have now left out Mr. *Edmund Brewer of Heveningham Castle*, who I am inform'd dy'd some Years before the Act of Uniformity: And Mr. *Abraham Gifford of Quendon*, because he is mention'd before in the University of *Cambridge*: And Mr. *John Wilson of Little Hollingborough*, because I understand he is the same as was ejected at *Kempton in Hertfordshire*, where Notice is taken of him: And Mr. *Payne of Bishop Stortford*, and Mr. *Mocket of Gilson*,

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because they are both mention'd in the same County of *Hertford*. And Mr. *Caley* of *Rawley*, because he is mention'd before p. 35, at *Grays-Inn* in *London*. And Mr. *Thomas Brand*, who was mention'd before at *White-Rooding*, is now omitted there, and mention'd afterwards because tho' he came from thence, and might perhaps preach there occasionally before *Bartholomew Day* 62, (at which Time he was 27 Years of Age) yet he was not there ejected.

The Persons. whom I formerly mention'd as here conforming afterwards, were Mr. *Thomas Harper* of *Epping*; Mr. *Howel* of *Wickelshew*; and Mr. *Lathum* of *Orset*. To these I now add several others; as Mr. *Hill* of *High-Rooding*, Mr. *Holmes* of *Writtle*, and Mr. *Ferris* of *Norton*; who I am told all three conform'd, tho' the two former were put out of Sequestrations. And whereas I before mention'd Mr. *John Deersley* as ejected from *Wiccomb St. Paul*, which was a sequestred Living, I have since been inform'd by a Letter, that he was not a Nonconformist, but that he dy'd Rector of *Narter* by *Hadleigh* in *Suffolk*; and therefore I have here left him out. I have also done the like by Mr. *Pool* of *Hadleigh* in the Hundreds; Mr. *Thomas Clopton* of *Ramsden-Bell-house*; Mr. *Ralph Josceline* of *Earls-Colne*, and Mr. *Green* of *Runwell*. And if there are any Mistakes yet remaining, they also had been rectified upon farther Intelligence.

In the County of GLOUCESTER.

Burton on the Water: Mr. *Antony Palmer*,* M.A. Native of *Worcestershire*, educated in *Oxon*, and some time Fellow of *Baliol College*. He was cast out by Force by some of the neighbouring Gentry, before the Act for Uniformity was fram'd. He put in a Curate, who also was disturb'd for Want of the Common-Prayer. He had a Congregation afterwards in the City of *London*; and exercis'd his Ministry there till his Death, on *Jan.* 26. 1678. He was of good Ministerial Abilities, and of the Congregational Perswasion.

* *He hath published a Scripture Rail to the Lord's Table; against Mr. John Humphrey's Treadle of Free Admission, 8vo. 1654. Memorials of Godliness and, Christianity. The Christians Freedom by Christ. The Gospel new Creature. 8vo.*

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Shipton Moige: Mr. Daniel Capel, M.A. Son of the eminent Mr. *Richard Capel*, sometime Fellow of *Magdalen* College in *Oxon*. He was successively Minister of *Morton*, *Alderly*, and *Shipton*, in his own Native County of *Gloucester*. Parting with his Living in 62, for his *Nonconformity*, he practis'd Physick in the Town of *Strowd*, in the same County as long as he liv'd.

GLOUCESTER: Mr. Increase Mather, M.A. He was born in *New-England*, and when *Nonconformity* was like to be troublesome, he return'd again to his Native Country, where he is yet living, President of *Harvard* College in *Cambridge*. Tho' he was not properly ejected by the *Bartholomew Act*, yet the Rigours of those Times drove him from these Parts to the *Isle of Guernsy*, where he was Chaplain to a Regiment; and from thence he went to *New-England*, where he had the Prospect of more peace.

* *He hath publish'd, a Discourse concerning the Mystery of Israel's Salvation. 8vo. 1669.* The first Principles of *New-England*, concerning the Subject of Baptism and Communion of Churches, 4to. 75. A brief History of War with the Indians, in *New-England*, from *June 24. 1675.* to *Aug. 12. 76.* Some important Truths about Conversion, 8vo. 74. The Divine Right of Infant Baptism, 4to. 1680. Practical Truths, tending to promote Godliness in the Power of it. Diatribe de signo Fillii Hominiis, & de secundo Messiae adventu, 8vo. 1682. An Essay for the recording illustrious Providences, 8vo. 84. A Discourse concerning the Person, Office, and Glory of Christ, 8vo. 86. De successu Evangelii apud Indos in Nova Anglia. Epist. ad Cl. Virum, D. Joh. Leusdenum. 88. A Discourse concerning *Comets*, 8vo. 1683. A Call to the rising Generation, 8vo. A Funeral Sermon for Mr. *John Bailey*, 8vo. The Doctrine of Divine Providence; 8vo. Sermons on *Ezek. 9. 3. 120.* The Folly of Sin. 120. The Excellency of a publick Spirit. A Discourse concerning the Truth of the Christian Religion. A Discourse concerning Angels, &c.

Mr. *James Forbes, M.A.*† He was of an honourable *Scotch* Family. He was season'd with true Piety be

† He has printed *Nehushtan, in Answer to one John Elliot a Quaker.* The Christian directed in his Way to Heaven. And God's Goodness to *Israel* in all Ages.

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times. He had his Education in *Aberdeen*; and being Master of Arts there, was admitted, in *Oxford ad eundem*: Coming to *England* he was full of Thoughts of Heart; and most earnestly desirous that GOD would choose for him an useful Station, and bless his Ministry, to the Conversion of Souls. Not being satisfy'd to accept a Parish that was offer'd him, he was in 1654 sent by the Powers that then were, to the Cathedral of *Gloucester*, where he preach'd with great Success, to the apparent Danger of shortning his Life. He gather'd a Church, which was chiefly made up of his own Converts: And after Six Years he was outed of the Cathedral, when Dean *Brough* took Possession of it. But he still continu'd there, ministring privately as he could. Dr. *Frampton* who was first Dean, and afterwards Bishop there, courted him in vain. In *Yarrington's* Plot (or *Packington's* rather) he was committed to *Chepstow*-Castle. where he was long kept in a strait and dark Room: (And it was the like with Coll. *Overton*.) When he was discharg'd he return'd to his Pastoral Care, in the pursuit of which, he suffer'd divers Imprisonment in *Gloucester*; one of which, was for a whole Year. In *Monmouth's* Time he retir'd to *Enfield*, and continu'd unmolested in his Ministry. He was afterwards recall'd, and return'd to his own People, tho' to his Disadvantage: And he continu'd with them to his Death, living in good Fashion, tho' mostly upon his own. He was off and on Fifty eight Years Minister in this City. Abundant in Labours, there, and in the Country round about. In his Judgment he was a strict *Calvinist*, and Congregational: But of a Catholick Temper. He was an holy, humble, serious learned Man. Greatly bless'd in his younger Days; and deeply wounded at later Decays of Ministers and Professors. He was a Man full of good Works: Liberal even beyond his Ability in Life; and at his death he left many Gifts to charitable Uses, especially his Study of Books, which was not inconsiderable. He dy'd on *May* 31. 1712: *An. Ætat.* 83 current; and lies buried under his own Communion-Table. His Funeral Sermon was preach'd by Mr. *Isaac Noble* of *Bristol*.

Dursley: Mr. *Henry Stubbes*, M.A. He was born at *Upton* in this *County*, upon an Estate that was given to

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his Grandfather by King *James I.* with whom he came from *Scotland.* After his private Education in Country Schools he was sent to *Wadham-College* in *Oxon,* where he stay'd till he took his Degrees. He was first Minister of *St. Philips* in *Bristol,* and afterwards of *Chew-magna.* In 1654 he was of the *City of Wells,* and Assistant to the Commissioners, appointed by the Paliament to eject ignorant and scandalous Ministers: But the *Act of Uniformity* found him actualy at *Dursley;* tho' he was not Incumbent there, but rather Assistant to *Mr. Joseph Woodward,* who dy'd of a Consumption before *Bartholomew-Day.* He was a grave Divine, wholly given up to the Service of *GOD,* After his being silenc'd, he went about Preaching from Place to Place, with unwearied Diligence and great Success. He was a plain, moving, fervent Preacher, and eminent for the great Work of Converting Sinners. Being settled in peaceable Principles, he every where that he came, repress'd the Spirit of Censoriousness and unjust Separation, and preach'd up the ancient Zeal and Sincerity, with a Spirit suitable unto it; And would not so much as in private Discourse, take the too common Liberty of Censuring others. After he had preach'd a while privately in *London,* he was allow'd the publick Exercise of his Ministry, by the Connivance or Forbearance of *Dr. Pritchett,* then Bishop of *Gloucester,* in the Parish- Church of *Horsley;* which Living being but *8l. per An,* had been without a Minister for several Years. There he us'd some part of the Liturgy, not regarding the Censure of the Rigid. His Judgment, Age and Experience set him above all factious Inducements. His Studies, Parts and Labours, lay not in the Critical or Controversial Way. He would not waste his Time in Contention. His Soul was taken up with the great Things of Religion: And his Preaching most on the Baptismal Covenant, the Articles of the Creed, *Lord's-Prayer* and *Decalogue,* and such necessary Things as essentially constitute a Christian. He was eminent for Humility, which was evidenc'd in his Behaviour, Garb, Discourse and Preaching. He spent more Time in catechizing and instructing young People than most Men: Which shews that he labour'd not for Applause. He kept a private weekly Meeting for that Purpose, which was much of his Work where-ever he came: And he

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much rejoyc'd in the Willingness of young ones to be instructed, and in his Success. *He was of a calm Temper; never fierce but against Sin: And had the cordial Respects of good Men of all Perswasions He set apart some Time every Day to pray for the Church of GOD, without the narrow Distinction of this or that, or the other Party. The Preface to his last Will, with his Prayer for the King and the Nation, and a learned faithful Ministry in it, is publish'd in *Turner of Providence*, Cap. 143. p. 99. The last Lord's-Day he preach'd at *Horsley*, he told his Auditory, he desir'd to see them the next Morning before his journey, and take his leave of them in the Church, where he preach'd most Affectionately, from *Prov.* 3. 6. Upon his arrival at *London* he preach'd almost every Day; and some Days twice. He fell down in the Pulpit; but recovering went on: And so again afterwards; till he was quite disabled by a Fever and Dysentery. That which much embolden'd him was, that he had often gone ill into the Pulpit, and come better out. This holy and peaceable Man, who liv'd like an incarnate Angel, was a Minister of the Gospel about Fifty Years: And dying at *London* July 7, 1678, aged Seventy three, was inter'd in the new Burying-place near *Bunhill-Fields*. Mr. *Baxter* preach'd his Funeral Sermon, in which his Character may be seen at large. Among other things said there, he has these Words: *I scarce remember the Man that ever I knew, that serv'd GOD with More absolute Resignation and Devotedness, in Simplicity and godly Sincerity; living like the Primitive Christians, without any Pride or worldly Motives; or in whose case I had rather die.* Being of a charitable Disposition, he devoted the Tenth part of his Incomes to pious Uses, with which was purchas'd *4l. per Ann.* for *Dursley*, and *Horsley*, for teaching poor Children, and buying them Books. He also gave *200l.* to *Bristol*, and a like Sum to *London*, to be annually improv'd for the Good of the Poor, to buy them Bibles, and to assist poor Ministers Widows in their Necessities.

* *His printed Works are*, 1. A Disswasive from Conformity to the world. *Lon.* 1675. 8vo. 3. God's Severity against Man's Iniquity: *Printed with the Diswasive.* 3. God's gracious Presence the Saints great Privilege. A Farewel Sermon to a Congregation in *London*; *Printed also with the Diswasive.* 4. The Great Treaty of Peace; *an Exhortation to the making Peace with God.* 1676. 8vo. 5. Conscience the best Friend upon Earth; or the happy Effects of keeping a good Conscience. 1678, in 12vs; *and reprinted in* 1685. 6. A Funeral Sermon for a Lady in *Gloucestershire.* *And after his Death was printed his last Sermon, call'd, A Voice from Heaven; with his last Prayer,* 8vo. 1679.

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Neither can I forbear mentioning at this Town of *Dursley* Mr. *Joseph Woodward*, (mention'd before as at an uncertain Place) whom Mr. *Stubbes* came thither, to assist. He was born at upper *Cam* in this County, his Father being a Tanner. He was bred in *Oxon*, where he was M.A. Then he was Master of the Free-School at *Wooton-under-edge*. His Carriage was very Obliging, but he had at that Time but little Seriousness, and was wont to frequent the Company of some Gentlemen, whose Character for Vertue or Sobriety was not very eminent: But it pleas'd GOD, by a seemingly little Accident, to awaken him to a serious Consideration of the Things of another World. Being out one Evening late, as he was coming Home, the Dogs fell a fighting about him, not without great Danger: Which caus'd a serious Reflection in him, what would have become of his Soul, if he should have been torn in pieces by them: And so leaving his former Company, he chang'd it for that of the godly Professors in *Wooton*, who us'd to pray and repeat Sermons, and sing together: Which edifying Society he found so beneficial, that he us'd to say, Tho' *Oxford* made him a Scholar, yet the Professors of *Wooton*, fitted him for the Ministry. I am told by another, that he did not so much as handle a Bible, till Mr. *Sam. Sprint* (afterwards Minister in *Andover-Hampshire*, where I give some Account of him) his Scholar, was privately reading the Scripture, and praying, as his Father had charg'd him. His Master found him thus busie in his Chamber, and was thereby struck with Shame and Concern, that he that was the Master, should do less than a young Boy. Hereupon he got him a Bible, and read and study'd it: And shortly after, whereas the School had only *Latin* Prayers, and those for a dead Patroness, he brought in *English* Prayers, reading of Scripture, and singing of Psalms, and all pious Exercises. Sometime after, he was ordain'd, and became very serviceable, and *Dursley* sought him to be their Minister, all with one Consent voting for him Whereupon he fix'd with them: And tho' he was afterwards tempted to *Wells* with double the Stipend, he would not accept it. He took a great deal of Pains among the People of *Dursley*. First he shew'd them the Privileges of Gospel Times, and then of Gospel Things, and the absolute Necessity of CHRIST, and then open'd the

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Nature of the Two Covenants, &c. And, after some time, he vigorously set about the Reformation of many Disorders in Discipline and Manners among the People, endeavouring to set up the Presbyterian Government; aiming at which, he met with many Discouragements. Some withdrew from Ministry, others withheld their Part of his Stipend solemnly promis'd him, and others refus'd to pray and sing, and receive the Sacrament, under pretence of a mix'd Multitude. These Troubles, and the Disorders which they brought upon him, who was sensibly disturb'd at the sad Interruption of his Work, so discompos'd him that he fell into Fits, and was taken with a Fever: And the Grief of his Mind had such an Influence on his Body, that 'tis thought he receiv'd his mortal Stroke, by the Disturbances among his People, and their Carriage towards him. He hereupon determin'd to leave them; and once, there came about Ten Men, with a design to carry him to some other Place, where he might have better Prospects; and he was inclin'd to go with them: But the very Men that oppos'd and slighted him before, when they found he was going, came and begg'd his Pardon, and promis'd a better Carriage for the future, and so he stay'd. Some time after, there were about Seven Men that resolv'd to ruin him, some by swearing against him, and some in other Ways: But it pleas'd GOD that several of them dy'd, and his principal Enemy fell desperately ill, and upon his Death-bed sent for him to pray with him, and desir'd him to preach his funeral Sermon, and confess'd, that he and his Companions had resolv'd to ruin him; but he now saw he must die, and he warn'd all his Associates to desist from their Design, as they would not provoke GOD to visit them his Judgments; And so at last he was deliver'd from their Malice: And he had the comfort to see his People become very teachable, and conformable to the Rules of the Gospel. His Labours among them were very great. Besides the toil of a School, he preach'd twice every Lord's-Day, Expounding in the Morning, and Catechising in the Afternoon, before Sermon. Every *Tuesday* he Expounded for an Hour or two; and carry'd on a Lecture every *Thursday*, usually without any Assistance from other Ministers. On Lord's-day Evenings he repeated with his Scholars, and many of his Auditors

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at his own House. And at Funerals, he either preach'd or expounded; and was always very plain and warm in maintaining the Foundations of Religion. Twice a Year he kept a publick Fast, besides many in private. Every *Monday* after Dinner he us'd to visit Ten Families, to instruct the Ignorant, reprove the Scandalous, comfort the Dejected, &c. He was very diligent in instilling the Principles of Religion into the younger Sort, and colleted Money for teaching poor Children to read. He himself also was very liberal in Works of Mercy. He was a very strict Observer of the Sabbath; and us'd on that Day to rife very early. He was a Man of a very large Soul, and publick Spirit; one of unshaken Constancy and Resolution, and sincere plain-heartedness. He took great pains to oppose the Sectaries, and disputed with them openly as an Occasion of offer'd, all round the Country, and silenc'd them. He protested and preach'd against taking the *Engagement*. *Oliver* upon some Occasion, appointing a Day of publick Thanksgiving, he thinking there was more need of Fasting appointed a solemn publick Fast, and kept it with his People. When he declar'd his Resolution to admit none to the Sacrament of the Lord's-Supper, but what together with a visible Probity of Conversation had also a competent Knowledge, a certain Person said, he would not submit to Examination, and yet he would come; and if Mr. *Woodward* would not give him the Sacrament, he would take it. In pursuance of his Resolution, he was coming to Church on the Sacrament-day, but he had scarce set one Foot over the Threshold, before he fell down dead; at which, many were much Affected. At length, being over-born with Labour, and his Infirmities growing upon him, by reason of a wasting Consumption, he got Mr. *Stubbes* to officiate among his People, and himself expir'd, before the *Act of Uniformity* ejected him. But in his last Sickness, he sent word to Mr. *Forbes* of *Gloucester* (from whom I had it,) that, *with Submission to the Will of GOD, he did desire to live a little longer, that he might bear a Testimony against Episcopacy, and the New Conformity.*

Some in the Country having a design to publish his Life, Dr. *Woodward* his Son, (a worthy Conformist, who lately dy'd at *Maidstone in Kent*, to the great re

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gret of all good People sent them this Account of his Father, in a Letter.

“I am assur’d that very few, (at least in these degenerate Days) are bless’d with such Eminency of Grace as he was; which seem’d always to be in the height of pious Zeal, without any considerable Abatements at any Time. In truth, such a pitch of Ardor seem’d to many to be above the common State of Humanity itself, and to have a tendency to decay the Health and course of Nature. But the Power of GOD bore him up for many Years, till at last indeed the raised Soul grew too big for the Body, and by degrees rent it into pieces, to make way for a happy Dissolution.

“About the Twenty third Year of his Age, he was so smitten in his Breast with a Sense of the evil of Sin, (through what particular Means I do not perfectly remember) that he has profess’d he thought himself the vilest Creature breathing. He fancy’d the very Dogs in the Street were by their Maker set against him; and when they bark’d, probably on various Instigations, he thought every yelp was a Mark of his Odiousness, and Monstrousness as a Sinner. So that he was constrain’d to forbear Company for a while, and to retire from the Publick, to set himself to the most important and absolutely necessary Work of Life; *viz.* to spread the Wounds and Ulcers of his Soul, before the PHYSICIAN of Souls; and to seek the healing Balm of his REDEEMER’s Blood; to which he apply’d himself (through the Grace of God) with such Earnestness, and to so good Effect, that all his after Life shew’d, that he was in earnest in the Things of Salvation. There appearing little Concern in him for any thing, but the Glory of GOD, and the insuring eternal Life.

“Yet he did not presently step forth into the Ministry. He rather dreaded that awful and tremendous Charge, in which above all the Employments beneath the Skies, Men ought to appear with the highest Advancements of Holiness, Prudence, and Diligence. He rather retir’d from such a Work, which needs the Zeal, Purity, and Wisdom of a Angel, if Men could attain it. And like *Nazianzen*, *Chrysostom*, and most of the primitive Divines, he was by much Intreaty drawn to so solemn an

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Office; after that he had spent a considerable Time in the University of *Oxford*, passing thro' the Degree of B. and M.A, having with great Applause performed the learned Exercixses requisite to both.

“But when his 30th Year was come, God was pleas'd to send an inward Warmth into his Soul, which was more compulsive than all outward Perswasion: For he seem'd to have such a Zeal for God, and the Souls of Men, as burnt like Fire; and (like that of the Prophet *Jeremiah*, 20. 9.) was no way to be made easie and tolerable, but by giving it outward Vent; which the Subject he first Preach'd upon did very plainly shew. For his first Sermon was deliver'd in the Church of his Native Village, and in those Words of St. *Peter* and *John*, *Acts* 4. 20: *For we cannot but speak the Things which we have seen and heard.* And I have heard many that were then his Hearers say, that they all wondred at the gracious Things which proceeded out of his Mouth.

“He had indeed such a Readiness, or rather Exuberance in delivering, the Will of God, upon any Subject before him, that tho' he always wrote his Sermons at large, yet he has often confess'd, that he has been carried into a Field of Doctrine, which he never had committed to Writing; not in a roving, and injudicious Discourse, but in such melting and close Argument, as seldom fail'd to reach the Mark he principally aim'd at, *viz.* the softning and reducing obstinate Hearts.

“I have been told, and am inclin'd to believe, that he would not adventure on the sacred Ministry before his 30th Year, because he could not think the Function of an Evangelical Minister fit to be taken in hand, with left Preparation and Precaution than the Legal Priesthood. And in truth, the Rashness of any ones Entrance on that sublime Work, is a most demonstrative Evidence, that the Duty and Dignity of that holy Function, is either not well understood, or not duly consider'd. That Mouth ought to be well purified by the Coals of the Altar, which is to be the Mouth of God to the People, and the Mouth of the People to God. And that Breast ought to be purified Seven times,

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which is to bear the Names of the People in the Presence of God; to be their Intercessor, and turn away the Wrath of God from them, thro' the Lord Jesus Christ, the chief Shepherd. Till this Step be made good in any Church, there will be infinite Disorders, and no effectual Reformation.

“But the Course of my good Father’s Labours in the Ministry, was suitable to this careful Entrance upon it. He was earnest even as *St. Paul* (beyond Strength) and never would preach a Sermon to others, but what had first warm’d his own Breast: For which Cause he sometimes either raz’d out a Part of a Sermon, or wholly threw it by. He was most affectionate and devout in Prayer, earnest in Preaching bold in reprovng, kind in admonishing, ready to advise, and succour, and comfort the feeble, and disconsolate: And, in a Word, he spent, and was spent in his Ministerial Labours.

“He made frequent Visits to all under his Care at their own Dwellings. He would pry into most of their Failures and Neglects, and would compassionate all their Wants of Soul, Body, and Estate. I know not by what peculiar Impulse it was, that he particularly fix’d his Desires of exercising his Ministry in *Dursley*; a Place at that Time very dissolute; insomuch that it had the Nick-Name of *Drunken Dursley*: But if he found it so, it was very much alter’d by his Labours of many Years there. And it became one of the most wealthy and best trading Towns in the Neighbourhood.. Some of them having told me, that they clear’d a thousand Pounds a Year by the Trade of Cloathing, in the Time of his Residence there. His Presence in the Streets, made the Youth grave, and the Aged circumspect. It made the Sober to rejoyce, and the Guilty to hide themselves in Corners. He seldom went to Church, but with a Multitude with him. For his House being distant from the Church the Length of a long Street, every one got their Families ready as he came by, and stood in their Doors, and so fell in with those that follow’d; so that he went with the Multitude to the House of God. And every one’s Zeal seem’d inflam’d, by the Flame he beheld in his Neighbour: So that I have

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have heard, that there was the was the most compos'd and affected Congregation, that could any where be seen.

“I cannot any more than hint his more than Brotherly Love to the Reverend Mr. *Henry Stubbes*, whose Embraces were always like those of *Jonathan* and *David*: Nor his Correspondence by Letters with Mr. *Haviland* and other *London* Ministers of great Eminence; of which I may probably collect some &c.

“I mist indeed lament the Fewness of those Years of mine which pass'd under his excellent Conduct. O! what a Blessing had such a Guide been to my Youth when it came to any Dawnings of Understanding. But the good God who took him, has not left me nor my Relations comfortless. We now enjoy the Blessings of so happy a Descent, and of so many earnest Prayers laid up in Store for us. The Lord grant that we may not act unworthy of so good a Relation, but so tread in his Steps, that we may at last be Partakers with him in Glory.

“His Sorrow for the Death of King *Charles* I; his lamenting for Want of a good Foundation in the *Inter-regnum*; and his joy at the Return of King *Charles* II, ought to be inserted: And also the Raptures of his Death.

“Thus *Sir*, I have compiled with your desire not to give Materials for a Book, so much as to give some Hints to a Friend.

“He gave me my Name in Desire of Reformation: And nam'd my younger Brother *Jeremiah*, when he saw the little Hopes of it.

SIR,

Yours, &c.

Josiah Woodward.

I should not have taken the Freedom to have printed this Letter, (the Original whereof was kindly sent me by a Friend) had the good Doctor been living, without his Allowance: But his Decease I think leaves me

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at Liberty to take this Method for the perpetuating his worthy Father's Memory, for whom he himself had such a Veneration; and who was so useful a Person while he continu'd in this lower World.

WINCHCOMBE: Mr. *Camshaw Helms*. After his Ejectment he came to *London*, and was Pastor to Mr. *Feak's* People. He died in the City many Years ago.

Willersley: Mr. *Richard Flavel*; Father of Mr. *Flavel* of *Dartmouth*. He was imprison'd in *London*, in 1665, while the Plague was in the City; and dy'd of the Plague in *Newgate*. Of 38 Persons who were also taken and committed with him, dy'd of the same Distemper, in *Newgate*, and 9 or 10 more after their Discharge. In that Year while the King and Parliament were at *Oxford*, many of the old Officers were clapt up, and sundry Nonconformists with them, (of which old Mr. *Flavel* was one) upon pretended Suspicion of a Plot. It was suggested to the Court, that while the City was forsaken by reason of the Sickness, and the Parliament on that Account sitting elsewhere, the Malecontents might take that as an Opportunity to give some Disturbance to the Government: And that therefore It was adviseable to prevent them, and be beforehand with them. But neither in Mr. *Flavel's* Case, nor the Case of others who suffer'd at that Time, and on that Occasion, was there any thing like a Proof of real Guilt. He was a very good Man, and an affectionate Preacher.

* See concerning him, the *Life of Mr. John Flavel of Dartmouth* prefix'd to his Works. p. 1.

WOTTON under *EDGE*: Mr. *Bodin*. After his Ejectment he for sometime preach'd privately at the *Bath*.

Oddington: Mr. *William Tray*. He continu'd to preach privately after he was ejected.

Stow in the Would: Mr. *William Beal*. He dy'd in *London* many Years since.

TEWKESBURY: Mr. *John Welles*.

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Weston: Mr. Richard Cooper.

Slaughter: Mr. John Keck. He had afterwards a Place in the Custom-House in *London*.

Norgrave: Mr. William Davison. A warm and useful Preacher. He liv'd in *Tewksbury* after he was ejected; and had his Goods plunder'd, and his House was his Prison; he not daring to stir abroad, because of the Writ *de excommunicato capiendo*. He was afterwards Pastor of a Congregation in *Cambden* in this County. He dy'd on *Christmas Day, 1711*, and has a Son Pastor to a Congregation in *Winchester*.

Compton: Mr. Becket. He was originally a Tradesman, and no Scholar: But it was not upon that Account that he was ejected: However, he was a good Man, and useful to many of the meaner Sort.

Lemington: Mr. Edward Finch.

Yeonworth: Mr. Fisher.

Haselton: Mr. John Dunce. He continu'd to preach privately, some Years after he was blind; He dy'd Chaplain to *Madam Beck, of Batcot* near *Farrington*. Esquire *Dunch of Pisie* allow'd him 20 Nobles a Year during his Life. He was an holy Man, and an affectionate Preacher.

Summerfield Ashton: Mr. Wood.

CIRENCESTER: Mr. Alexander Gregory. He was one of the Country Triers. When the King's Army besieg'd this Town, a Cannon Bullet fell upon the House where he liv'd, and tore a great Part of it to Pieces, while he was at Prayer, and wonderfully preserv'd. When the Town could hold out no longer, he with one Man in Company try'd to make an Escape. One of the King's Soldiers persued them, and quickly kill'd his Companion: But tho' he ran at Him several Times, he avoided him, and receiv'd no harm.

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Dunsmburn: Mr. *Edward Fletcher*. After his Ejectment he went to *New-England*, and dy'd there.

Brimsfild: Mr. *Thomas Jennings*. He was a moderate *Anabaptist*.

Beckford: Mr. *Richard Eeds*. After his Ejectment he liv'd and dyed at *Cleve*; and publish'd a Discourse on *Heb. 2. 3. The great Salvation*; to which Mr. *Baxter* wrote a Preface. He was much over-power'd with Melancholy before he dy'd. He was an affectionate useful Preacher; and one of the *Worcestershire* Association.

Hempsted: Mr. *Jonathan Smith* junior. He continu'd to preach privately after his being ejected. He taught School at *Ross* in *Herefordshire*.

Slimbridge: Mr. *Peter Guillian*. He dy'd quickly after the Restoration.

WITCOMB: Mr. *Gretorix*.

Longhope: Mr. *Thomas Smith*. He liv'd afterwards at *Bristol*, without *Laford's Gate*, and continu'd Preaching in several Places of the County, to near 90. He dy'd in *Bristol*, very poor, about 1705.

Dithurst: Mr. *Francis Harris*.

Leonard Stanly: Mr. *William Hodges*. I mention'd him in my former Edition as one that conform'd afterwards: But I since understand that he liv'd and dy'd a Nonconformist, at *Wootton* under *Edge*. He was a learned, able Preacher, and a great Enemy to the Sectaries.

Westerleigh: Mr. *Fowler*; Father to Bp. *Fowler* of *Gloucester*. He had also another Son, who liv'd and dyed a Nonconformist Minister. He was a great Man in Ministerial Abilities and Labours.

Elberton: Mr. *Hilton*.

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Thornbury: Mr. *Haine*; Brother to Major General *Haine*.

Pucklechurch: Mr. *J. Fox*. He wrote two small practical Treatises: *Of the redeeming the Time*, on *Eph. 5. 18. Deut. 32. 29* : And *the Door of Heaven open'd and shut*; upon- *Mat. 25. 10*. They shew that he neither wanted Judgment nor Affection. He did a great deal of good in that Country. He was Pastor of a Congregation at *Nailsworth*.

Rudford: Mr. *Tho. Seyer*. Sometime after his Ejectment he went to *London*, and exercis'd his Ministry privately. Preaching one Day for Mr. *Doolittel*, the Soldiers came in and disturbed the Meeting He open'd his Breast, and bid them shoot if they would: For he was ready to die for his Master.

Olveston: Mr. *Henry Hean*.

Charlton Kings: Mr. *Thomas Harrison*.

Cheltonham: Mr. *John Cooper*.

Naunton: Mr. *Hoods*.

Clayton: Mr. *Thomas Paxford*.

Broad-Bissington: Mr. *Drye*.

Westcot: Mr. *Edward Rogers*. He was also ejected at *Medly* in *Herefordshire*. I suppose one of the two was a sequestred Living; but cannot say which of them. He liv'd afterwards at *Chelmsford* in *Essex*, Pastor of a Congregation there; and there he dy'd not long since.

Lower Stowel: Mr. *Thomas Jordan*.

Minsterden: Mr. *William Murrel*. He dy'd soon after the Restauration.

Saperton: Mr. *Appleby*.

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Stowd: Mr. *Butt*.

Kemply: Mr. *Paul Frewen*. An Anabaptist.

Chosedown: Mr. *Thomas Merret*.

Felton: Mr. *William Blackway*. His Living was near *Bristol*. After his Ejectment he liv'd in that city, and was so reduc'd, that he was forc'd for a Time to get his Living by stitching of Bodice.

Mr. *Joshua Head* was silcnc'd also in this County, tho' I cannot say where ejected. He afterwards preach'd to a People at *Burton* on the Water; and is yet living; an *Anabaptist*; but a worthy Man.

Mr. *Mew of Esington* preach'd his Farewel Sermon, as did the rest of the ejected Ministers: But the Lord's-Day following, he read, *I A.B. do declare my unfeigned Assent and Consent*, &c. without saying, *I William Mew*. A Minister (from whom I had the Passage) discoursing afterwards with him, told him that he must also go to the Bishop, and subscribe as well as read: He reply'd, that by his Subscription he only declar'd that he did read *I A.B.* This loose Distinction brought in him, who had been one of the *Assembly at Westminster*; and Mr. *Briton of Beesly*: And several others of this County follow'd upon like Grounds.

N.B. Of those before mention'd as ejected in this County for Nonconformity, I here omit Mr. *William Smith* of *Longborough*, because he was in 62 ejected at *Swinford*, in the County of *Oxon*, where I take Notice of him: Mr. *Arthur Bramlie* of *Marshfield*; because I am inform'd he dy'd before the King came in: Mr. *Collier* of *Whitmister*, because he did not come thither till after 62, being then ejected in *Herefordshire*, where Notice is taken of him accordingly Mr. *Samuel Winney*, of *Leonard Stanley*, who is taken Notice of in *Somersetshire*, where he was ejected in 62: And Mr. *Stephenson* of *Tormarton* (which Place he left voluntarily before the King came in) who is also here mention'd in the same County of *Somerset*, where he properly was ejected.

The Persons whom I before mention'd as conforming in this County, after they had a first refus'd (ba

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ting Mr. *Hodges*, my Mistake as to whom has been own'd before) were Mr. *Aylway* of *Upper-Grayling*; Mr. *Fido* of *Cold-Aston*; Mr. *Hall* of *Beverston*; Mr. *Nathanael Hall* of *Avening*; Mr. *Shene* or *Sheve* of *Old-Sodbury*; Mr. *Charles Sumner* of *Alveston*; and Mr. *Hern* of *Hampton*. But I am now inform'd as to this last Person, that he was not outed by the *Bartholomew Act*: Being possess'd of the Living of *Hampton*, upon a Sequestration, Dr. *Warmstraw* demanding the Place as his, Mr. *Hern* was forc'd to relinquish it to him and went to *Kederminster*; without ever being a Nonconformist.

I now also add to those who conform'd here afterwards, Mr. *Barnsdale* of *Frampton*; and Mr. *John Lee* of *Barnsley*.

In the County of **SOUTHAMPTON**.

Bramshot: Mr. *John Corbet*. A great Man every way. Born and brought up in the City of *Gloucester*, and Student in *Magdalen-Hall*, *Oxon*. He first began his Ministry in his native City of *Gloucester*, and there he liv'd for some Years, under Dr. *Godfrey Goodman*, a *Popish* Bishop of the *Protestant Church*. Here he continu'd in the Time of the *Civil-Wars*, of which he was an Observant, but Mournful Spectator. His Account of the Siege of *Gloucester*, is reckon'd to give as good an Insight into the Rise and Springs of the War, as any thing extant in a narrow Compass. He afterwards remov'd to *Chichester*, and thence to *Bramshot*, a Living of better than 100*l.* a Year, where he was Ejected in 62. He afterwards liv'd privately in and about *London*, till King *Charles's* Indulgence in 71, at which Time a part of his old Flock invited him to *Chichester*, where he continu'd his Labours with great Assiduity and Success. At the Time of his being there, Bishop *Gunning* out of his abundant Zeal, made a publick Challenge, to the *Presbyterians* and *Independents*, the *Anabaptists* and the *Quakers*, and appointed Three Days

* If this be Scandal, 'tis Matter of Truth; for the Bishop himself own'd it in his last Testament in Print. Wood in his Account of him gives his very words; and yet such is the Temper of the Man, as to give a more favourable Character of this Bishop Goodman, than of two such Persons a Bishop Wilkin, and Archbishop Tillotson.

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for the Disputation: The first Day for the Two former, and the other two Days for the Two latter. On the first of the appointed Days, a considerable Congregation being present in the Church, and Mr. *Corbet* and others ready to make Defence, the Bishop came and took the Pulpit, having an heap of Books about him, and from his Fort sir'd very fiercely, his whole Harrangue being full of sharp Invectives *Schism* and *Rebellion* were the Ball he shot, and that poison'd with the strongest Venom; forgetting that *a Bishop should be no Brawler*. Mr. *Corbet* who was known to have a great Command of himself, earnestly, but modestly offer'd to interpose by Way of Defence, but the Bishop would hear little, and told him he should answer by Writing, and take another Time and Place. Mr. *Corbet* desir'd, as that which was most reasonable, that their Defence should be in the same Time. Place and Publickness with the Bishop's Crimination. When the Bishop would hear nothing, Mr. *Corbet* turning to the Mayor, and his Brethren present, desir'd that they would be pleas'd to assign some convenient Time and Place, for the hearing of his Vindication: But they declin'd it. When the *Anabaptists* Day came, the Bishop and they agreed so well about Free-Will, &c. than he treated them with greater Civility; as if he could in some measure forgive them wherein they differ'd, for the sake of those darling Points in which they agreed. Or it may be the Bishop was the cooler now, for the Heat he had let out the Day before. The *Quakers* Day being the last of the Three, they had Time to summon in their Friends from all Quarters, and several came from *Hampshire* and *Surrey*, as well as the remote Parts of *Sussex*. When the Bishop fell to Railing, they paid him in his own Coin, nay, and with Interest too. And when the *Bishop* in some Surprize, left the Pulpit and Church, some of them follow'd him Home, and one as he pass'd along, pluck'd him by the Sleeve, saying, the Hireling flyeth, the Hireling flyeth. After this, Mr. *Corbet* drew up his Defence in Writing, and taking with him some substantial Citizens, went to the Bishop's Palace to make a Tender of it to the Bishop, who refus'd, to receive it. Mr. *Corbet* pray'd him to read it; which when he refus'd, he began to read it himself, but neither would that be born. The Bi

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shop urg'd him to write now, offering him Pen, Ink and Paper. Mr. *Corbet* reply'd, That that was needless, for he had written already at his own Horne, where he could be more compos'd, that which he now tendered. The Bishop persisting in the Refusal, Mr. *Corbet* finally told him, since nothing else would do, he must take some other Method for his Vindication; intimating he would use the Press. When Mr. *C.* return'd, the Bishop follow'd him to his Palace-Gate with bitter railing, forgetting again that *a Bishop should not be soon angry.* Mr. *Corbet* under all express'd the greatest Temper, and Meekness, returning good Wishes, and Words for very ill.

God many Years afflicted him with the Stone, which at last was his Death: And while the Pain was tolerable to Nature he endur'd it, and ceas'd not Preaching, till within a Fortnight of his being brought up to *London* to have been cut. But before that could be done, he left this for a better Life, *Dec. 26. 1680.* His Funeral Sermon was Preach'd by Mr. *Baxter*, who givs him this Character. *He was a Man of great Cleanness and Soundness in Religion, and blameless in his Conversation. He was of so great Moderation and Love of Peace, that he hated all that was against it, and would have done any thing for Concord in the Church, except sinning against God, and hazarding Salvation. He was for Catholick Union, and Communion of Saints, and for going no further from any Churches or Christians than they force us, or than they go from Christ. He was for loving and doing good to all, and living peaceably with all, as far as was in his Power. Something in Episcopacy, Presbytery, and Independency he liked, and some Things he dislike'd in all. He was true to his Conscience, and valu'd not the Interest of a Party or Faction. If all the Nonconformists in England had refus'd, he would have conform'd alone, if the Terms had been reduc'd to what he thought lawful. He manag'd his Ministry with Faithfulness and prudence. He had no Worldly Designs to carry on, but was eminent in Self-Denial. He was not apt to speak against those by whom he suffer'd; nor was he ever pleas'd with ripping up their Faults. He was very careful to preserve the Reputation of his Brethren, and rejoyc'd in the Success of their Labours as well as of his own: And a most careful Avoider of all Divisions, Conten*

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tions, or offences. He was very free in acknowledging by whom he profited and preferring others before himself. He was much in the Study of his own heart; as is evident from the little Thing of his, that is Publish'd, call'd Notes for himself, &c. He had good Assurance of his own Sincerity; and yet was not altogether without his Mixture of Fears. He had the comfort of sensible Growth in Grace. He easily perceiv'd a notable Increase of his Faith, and Holiness, and Heavenliness, and Humility, and Contempt of the World, especially in his latter Years, and under his Affliction, as the Fruit of God's correcting Rod: And dy'd at last in great Serenity and Peace.* There's no occasion for Wonder, that, such a Man should fall under the Censure of Mr. Wood. His Commendation had really been a Disgrace to him.

* *His publish'd Writings are*, An Historical Relation of the Military Government of Gloucester, from the beginning of the Civil War between King and Parliament, to the removal of Col. Massie from that Government, to the Command of the Western Forces, 4to. 1645; which Mr. Baxter much commends in his Preface to his Confession of Faith.

A Vindication of the Magistrates of the City of Gloucester, from the Calumnies of Robert Bacon; printed is his Relation of his Usage there. To which is added, The Discussion of Ten Questions, tending to the Discovery of close Antinomianism; 4to. 1647. The Interest of England in the Matter of Religion: In Two Parts, 1661, 8vo. An admirable Book, where any Man may clearly see the Spirit and Temper, Aim and Design of those call'd Presbyterians, at and after King Charles's Restoration; and the Pleas they made use of, to induce to that Lenity, which would have made this Nation happy, and prevented those Calamities we have since been under, many sad Effects whereof, yet remain among us. The Kingdom of God among Men, a Tract of the sound State of Religion: To which is added, A Discussion of the Point of Church-Unity and Schism, 8vo. 1679. A Discourse of the Religion of England; asserting, that the reform'd Christianity settled in its due Latitude, is the Stability and Advancement of this Kingdom: In Two Parts, 4to. His Self-Employment in Secret, containing, Memorials for his own Practice, his Evidences upon Self-Examination, and his Thoughts in his last painful Affliction, in 12vs. 1681. And his Remains; containing, a Discourse of the Church, of the Ministry, of Certainty and Infallibility: And the true State of ancient Episcopacy: A Consideration of the present State of Conformity in the Church of England: A Discourse of Divine Worship: An Exposition of Jonah 2 the four first Verses: An Expeution of John 16. 33. An Enquiry into the Oxford Oath: A Plea for Communion with the Church of England, &c. With a modest Defence of his Ministerial Nonconformity, and the Exercise of his Ministry, in Answer to the Bishop of Chichester's Charge against him. An Explication of the

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Decrees and Operations of God, &c. *And*, An Account of the Principles and Practices of the Nonconformists; shewing that their Religion is no other then what is profess'd in the Church of England.

He had also a considerable Hand in compiling Mr. Rushworth's first Volume of Historical Collections, which is reckon'd a Master-piece of the Kind, by Competent Judges of such Writings.

Crundall: Mr. *Humphrey Weaver*. A good Scholar, who had a good Estate, and a generous Temper, and was a very Publick Spirited Man. A great and constant Preacher, and zealous Nonconformist; his Zeal eating him up in the Cause of Christ: His Living was very valuable.

Rockborne: Mr. *Haddesley*, M.A. His Parsonage was worth 200*l. per Annum*. He was born at *Ward* in *Hertfordshire*, in 1624; and bred in *Corpus-Christi*, vulgo *Bennet-College* in *Cambridge*. He was, at his first setting out in the World, Minister of *Pool* in *Dorsetshire*, but was committed to Prison by Coll. *Read* the Governor of that Town, for refusing to observe a Thanksgiving-Day appointed by *Cromwell*. After he had been some time confin'd, there came down an Order of Council, requiring him to leave the Town. Hereupon he went to Sir *Thomas Trenchard*, and liv'd in his Family till *Rockburn* Parsonage was given him by Sir *William Dorrinton*: And here he was Ejected by the *Act of Uniformity*, but continu'd for some Time to live in the Parish. At the coming out of King *Charles's* Indulgence, he was chosen by the Dissenters at *Salisbury* to be one of their Ministers; and there he continu'd all the remaining part of his Life. Soon after the Declaration was call'd in, he was seiz'd in his own House, and committed by the Mayor and Recorder of the City to the common Prison; but one of his Friends very confidently asserting in all Company, that Mr. *Haddesley's* Imprisonment was illegal, one that had a principal Hand in it, was thereby mov'd to consult with some, who understood Law better than himself, by whom he was told, That he could not answer for what he had done. Whereupon he sends privately to the Keeper of the Prison, and orders him to let Mr. *Haddesley* out; which was done very silently for the sake of those who committed him, and was a very seasonable Deliverance

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for himself also; his Health being so much impair'd by his Confinement, that its likely, had he continu'd there much longer it had ended his Days: Being set at Liberty, he preach'd to his People as he had Opportunity for several Years: But in the latter end of King *Charles's* Reign, he very narrowly escap'd as he was preaching on a Lord's-Day, the being taken Again. But he was privately convey'd away, just before they that came to apprehend him had forc'd their way into the Meeting-place, by breaking open the Doors. Being disappointed, they vented their Rage in the Pulpit and Seats, which they pull'd to pieces, miserably defacing the Place. After this he was forc'd to conceal himself, and was so narrowly watch'd, that he was forc'd to absent himself from his own House for several Months. But upon the Liberty in 1687, he return'd to his People and Work, and usually preach'd twice every Lord's-Day, and sometimes a Sermon on the Week-day also, till about Eight Months before his Death, when the Congregation call'd another to be Co-pastor with him, after which he always preach'd once a Day, till the Lord's-Day before his Death. For he preach'd, and that with a very remarkable, and more than ordinary Warmth and Liveliness *June* the 4th, and dy'd the next Lord's-Day Morning, being *June* the 11th, 1699, in the 76th Year of his Age.

He was very much of Mr. *Baxter's* judgment in the Quinquarticular Points, and of a Catholick healing Spirit, with reference to our Church Controversies. He was Pious, Prudent and Humble. Had an excellent Gift in Prayer, and was a very useful Preacher. But so excessively Modest, as to be under some Awe when his Brethren were present at any of his Performances; tho' they were very much his Inferiors.

Weald: Mr. *Martin Moreland*, M.A. Fellow of *Whadham College* in *Oxford*. Eminent in the University, and afterwards. In his younger Years he was *Terræ Filius* in the *Oxford Act*, as his Brother who was afterwards Sir *Samuel Moreland* was *Prevaricator*, in the *Cambridge Commencement*. Both of them came off clear, and with Honour and Esteem for their ingenious Performance, and their innocent and pleasant Entertainment of the University and Strangers. He was a Man of clear

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Reason, and great Reading, an accurate and affectionate Preacher: Moderate in his Principles, charitable in his Temper, serious and remarkably Upright in his Life and Conversation. He spent the latter part of his Life at *Hackney*.

Baddesley: Mr. *Lancaster*. One of eminent Skill in the Oriental Languages.

Houghton: Mr. *Thomas Warren*. A noted Man: Whom Mr. *Eyre* of *Salisbury* oppos'd in the Point of Justification. Mr. *Warren* wrote upon the Subject; a Book, intituled, *Unbelievers no Subjects of Justification, nor of mystical Union to Christ*, 4to. 1654.

Ewhurst: Mr. *John Harmar*,* M.A; brought up in *Winchester-School*, and *Magdalen-College* in *Oxon*. He was *Greek-Professor* at *Oxford*: And even Mr. *Wood* himself gives him this Character, *That he was a most excellent Philologist, and a tolerable Latin Poet, and was happy in rendring Greek into Latin, or Latin into English, or English into Greek or Latin, whether in Prose or Verse*. He was ejected after King *Charles's* Return, and retir'd to *Steventon* in this County; where he dy'd, *Anno*. 1670.

* *He hath Printed*, Praxis Grammatices: Verum & genuinum Declinationum & Conjugationum usum liquidò indicans, &c. 8vo. 1622. Janua Linguarum: Sive Methodus & ratio Compendiaria & facilis ad omnes Linguas ad Latinam verò maxime aperiens, 4to 1627. Eclogæ Sententiarum & Similitudinum, e *D Chrysostomo* decerptæ: Græc. & Lat. cum Annot. 8vo 1622. Protomartyr Britannus: Seu Elegia Sacra in Conversionem & Martyrium S. *Albani*, 4to. 1630. Lexicon Etymologicum Græcum, junctim cum Scapula, 1637, Fol. Epistola ad *D. Lambertumz Osbulstonum*, Cui intexitur Apologia pro honoratiff illustrissimoque viro ac Domino, *D Johanne Willams* Archiep. Eborac. & *Angliæ* Primate, 8vo 1649. Oratio *Oxonix* habita, in Schola Publica Linguæ Græcæ assignatâ, 15. Kal. Aug. 1650. 8vo. Oratio, Serenissimi Protectoris Elogium Complectens, *Oxonix* habita 50 Kal. Maii 1654. 4to. Ad Protectorem Carmina de Pace, cum *Belgis* sanctità. Vindicix Academiæ *Oxonienis*; Sive Oratio Apologetica qua Exercitorum Academicorum in Trimestre vacat. a Crimine vindicatur, 8vo. 1662. *M. Tulli Ciceronis* Vita, ex optimis quibusque Scriporibus delibata, & in Compendium reducta, 8vo. 1662. Oratio Panegyrica in honor, *Car*. 2. &c. in *Angliam*, Plaudente Orbe *Britannico*, remigrant. Habita Ox. 27. Maii. 1660. He also Translated the Assemblies shorter Carechism into Greek and Latin, &c.

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In the *Isle of Wight*; *NEWPORT*: Mr. *Robert Tutchin*. He was so well belov'd by the Inhabitants of this Town, that when he was turn'd out, they allow'd him the same Stipend, as when he was their Minister: So that they paid Two Ministers till the Day of his Death, and then interr'd him in their Church. He had three Sons; *John*, *Robert* and *Samuel*, that were all considerable Men; and all Silenc'd on the same Day with him.

Calbourn: Mr. *Edward Buckler*. He was much a Gentleman, and a good Preacher and Writer.

Freshwater: Mr. *James Creswick*, B.D. Some time Fellow of *St. Johns-College* in *Cambridge*; born at *Sheffield* in *Yorkshire*. On well skill'd in the learned Languages, and an accurate Preacher. He liv'd upon his own Estate at *Bear-Hall*, near *Pontefract* in *Yorkshire*. He dy'd in *Jan.* 1691/2. Aged 73.

Week: Mr. *Thomas Newnham*.

Yaverland: Mr. *Martin Wells*.

Yarmouth: Mr. *John Martin*.

West-Cowes: Mr. *Simon Pole*.

Guernsey: Mr. *Le Marsh*.

South-Tidworth: Mr. *Samuel Sprint*. His Living was worth at least 120*l.* per An. He was Son to the famous Author of *Cassander Anglicanus*, and much of his judgment, as to our Ecclesiastical Controversies. He was born at *Thornbury* in *Gloucestershire*, about 1624; and bred in *Trinity-College* in *Cambridge*, where he had for his Chamber-fellow Dr. *Isaac Barrow*. They study'd in Consort, and went both together to Mr. *Abraham Wheelock*, to discourse with him about the *Arabick* Language, which they were desirous to learn: But upon hearing how great Difficulties they were to encounter, and how few Books were in that Language, and the little Advantage that could be got by it, they laid aside their Design. Upon Mr. *Sprint's* leaving the University, he

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was chosen Master of the Free-School at *Newbury* in *Berks*, where he continu'd several Years, till he was call'd to *Tidworth*. He was an intimate Friend of Mr. *Woodbridge's*; and of the same pacifick, healing, Catholick Spirit. A compleat Scholar, a very useful Preacher, and one of strict Piety. Of wonderful Modesty and Humility, and therefore contented to live in an obscure Corner, tho' he had large Offers elsewhere. His Conversation was equally Pleasant and Profitable., His Preaching was very Instructive, but his Way of Delivery not so Popular as that of some others. His Carriage was such, as recommended him to the good Esteem of all the sober Gentry in those Parts. One of them (and he a Justice of Peace of Note) inviting him to his House, and desiring his Acquaintance, told him, That he thought him a Man of the most universally good Character of any in the County; for he never heard any one speak ill of him: But they who most freely loaded other Nonconformists with Reproaches, spoke very well of him. And yet he was not fecure from the Ill-will of some of the neighbouring Clergy, who were so severe and violent in Prosecuting him, that he was to be Excommunicated, for not receiving the Sacrament in his Parish-Church at Christmas, notwithstanding, that his Wife lay upon her Death-bed at that very Time. To prevent it, he rode to *Farnham*, to Bishop *Morley*, and told him his Case: And his Lordship was pleas'd to tell him, That his Chancellor should not treat him so severely as he imagin'd and expected: And accordingly the Prosecution was stopp'd. The Bishop made him stay and dine with him, and discours'd with him about his Nonconformity. Mr. *Sprint* telling him, that the *declaring unfeigned Assent and Consent* was what he could not be satisfy'd to yield to, the Bishop told him, He must not Philosophize upon the Words, *Assent* and *Consent*; nor suppose, that the Parliament did by *Assent* mean an Act of the Understanding, and by *Consent* an Act of the Will: For no more was intended, than that the Person so declaring, intended to read the Book: And therefore, if he would make the Declaration in the Words prescrib'd in the Act, and then say, that thereby he meant no more than that he would read the *Common-Prayer*, he would admit him into a Living. Mr. *Sprint* thank'd his Lord

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ship, but could not think that Expedient warantable. Afterwards Mr. *Sprint* mention'd the Cross in Baptism, as what he could not comply with. To which the Bishop reply'd, This was honest Mr. *Dod's* Scruple: But gave no other Answer than this. *That the Cross was only a visible Profession of our believing in a Crucify'd Saviour, in Conformity to the Practise of the Primitive Christians, who cross'd themselves: By this Action as by Words, owning their being Christians:* But it did not thence appear to Mr *Sprint*, that it might lawfully or safely be L *Term of Communion*. He was very Temperate and Abstemious: Which being once taken notice of, at a Gentleman's Table, one then present, who had liv'd in Bishop *Hinchman's* Family when, he was Bishop of *London*, told him, That if he was a Conformist, he must expect no great Preferment, For he once heard Bp. *Hinchman* recommend a Person to Archbishop *Sheldon*, as one very fit for some Ecclesiastical Promotion; of whom the Archbishop said, I believe your Lordship is mistaken in the Man; I doubt he is too Puritanical: Whereto the Bishop reply'd, I assure your Grace he is not; for he will drink a Glass of Wine freely.

He took great Notice, and frequently made mention, of the Care that Divine Providence took of him, and his numerous Family, he having Six Sons and Two Daughters, when he was cast out of his Living. And it was very remarkable, that when he put the Lives of Three of his Children into the little Estate that he took at *Clatford* near *Andover*, he was directed to pitch upon those Two sons, who only out-liv'd him, of all his Eight Children, to be of the Three that were put into the Lease. So that after he remov'd from *Tidworth*, which was about the Year 1665, he spent the remaining Part of his Life, which was about Thirty Years, in that obscure Village; preaching as Opportunity offer'd, at *Andover*, (which was a Mile from the Place of his abode) and also at *Winchester*.

On his Death-bed he declar'd his full Satisfaction, in the Cause of Nonconformity. He had but a very inconsiderable Allowance from his People whom he preach'd amongst: But was us'd to say; If the Bottle and Satchel held but out to the Journey's End, it was sufficient. He was exercis'd with a very lingring Sick

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ness, which carry'd him off, and thro' the whole of it he discover'd great Longings to be at rest.

Having mention'd above, the Book call'd *Cassander Anglicanus*, his Mr. *Sprint*'s Father was the Author, I think it not improper to communicate to the World a Paper concerning it, which was written by this Son of his, with his own Hand; a Copy of which was sent me by the Grandson of the Author, with Assurance, that it was drawn up by his Father; this Mr. *Sprint* of *Tidworth*. The Paper was *verbatim* thus:

N. "This Book meddles not with *Subscription*, but disclaims it, p. 237.

"2. In all the Arguments, it supposeth, that the Ceremonies impos'd are Inconveniencies, and the Churches Burthens.

"3. By the Quotations, p. 194, 196, and elsewhere, it adviseth us to bear witness against them, and to express our *Dissent* from them, and then Conform: Which is not to *Assent*; and much less to *declare* our *unfeigned Assent*, as well as *Consent* to them.

"4. Bishop *Laud* said, It had been no great Matter, if this Book and the Author had been burnt together.

"5. This Book is not fully comprehensive of the Author's judgment: For besides what is extant of his in Print, (*viz.* his *Bellum Ceremoniale* printed by a another,) and what he hath left in Manuscript, this Book, as he hath acknowledg'd to his Acquaintance, hath suffer'd much by the Hands of the Bishop's Chaplain, that was appointed the Reviser of Books to be printed.

Benstead: Mr. *John Yates*.

Beadly: Mr. *Jamuel Jefferson*.

Selborn: Mr. *John Farrol*, M.A, and Fellow of *Magdalen-College* in Oxon. He was an humble, peaceable, laborious Divine; prudent and inoffensive in his Conduct. Of an healthful Constitution, and even Temper: Not much resenting the Injuries of his Adversaries. He was of a meek Spirit, and yet not soon cast down or discourag'd under the Apprehension of

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Troubles attending his Duty. He was of an active Disposition; and being a noted Florist and Herbalist, made his Garden his Domestick Diversion, when his labouring Mind call'd for a Relaxation from his Studies. Upon Mr. *L's* being remov'd by the Sequestrators, he was sent to and settled in his Place: But after the King's Restauration, he was advis'd to resign his Living to the former Incumbent, which he accordingly did, and then retir'd to *Guilford* in *Surrey*, where he kept Boarders that went to the Free-School, which was some Advantage to him, as to Family Expences: But when the *Corporation-Oath* was impos'd, he not being satisfy'd to take it, remov'd to *Farnham*. On *June 14. 1669*, he was taken up near *Godalmin*, and sent to the *Marshalsea* in *Southwark*, for being found within Five Miles of the Corporations of *Guilford* and *Godalmin*, and also for preaching at *Godalmin*. He continu'd Six Months in Prison, and has sometimes said, That that was one of the most comfortable Parts of his Life, thro' the Kindness of Friends whom GOD rais'd up to administer Relief to him in his Troubles. His Enemies said, That they would not send him to Prison again, because he liv'd better there than at Home, And perhaps this might be one Reason why the religious Meetings in his own House were afterwards so much wink'd at. His Custom was to go to the Publick, and they that attended on his Ministry did the same; and either before or after the Sermons in the Church, he spent his Pains in Private. In the latter end of Bishop *Morley's* Days, he was frequently desir'd to visit his Lordship; and upon repeated Assurances of being Welcom to him, he went, and was very courteously, and respectfully entertain'd by him several times at his Table. His Lordship was free in discoursing with him upon past Times: And he observ'd, that when he spake of Mr. *Dod* (who taught him *Hebrew*, and was other ways helpful to him) he made this Addition, *who is now in Heaven*. To be sure therefore he could not (as some have seem'd to do in the heat of Dispute) hold Puritanism to be a damning Sin. He remov'd afterwards to *West-Horsley*, where he had something to live upon; and there he continu'd till King *James's* Liberty, when he remov'd to *Guilford*, and bestow'd his Labours between that Place and *Godalmin*, and *Barnham*. at last he remov'd to *Limington* in

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Hampshire, where he did not continue idle, but preached frequently as Opportunity offer'd, and Providence favour'd him: Till by a gentle Decay, (for he would still say, he did not find himself either sick or in pain) the Candle of Life burning down to the Socket, he expir'd, not with a Stink, but a sweet Savour. The Morning before he dy'd, his Son at his desire praying with him, he no sooner ended, but presently, with all the Composure of Mind imaginable, he began to pray to God and praise him, with a strong and articulate Voice; and continu'd so doing for Eight Hours together, without Intermission till through want of Strength his Speech fail'd: But his active and unweary'd Soul, even then discover'd its continu'd Exercise, by its moving Lips and Hands, until insensibly he fell asleep in JESUS, in the 80th Year of his Age.

ODIHAM: Mr. *Samuel Tutchin*. He was third Son of Mr. *Robert Tutchin* of *Newport* in the *Isle of Wight*. After his Ejectment he went to the *East-Indies*, and was Chaplain to the Factory at *Fort St. George*. He dy'd there, and was bury'd by the Factory, and his Grave was adorn'd with a Monument. The Company with settled an annual Pension upon his Widow after Death,

Hartly-Westpel: Mr. *Jennings*.

Kingsworthy: Mr. *John Hook*.

Wallop: Mr. *Marryot*.

ALRESFORD: Mr. *Taylor*.

Crawley: Mr. *Samuel Tomlyns*, M.A. Born at *Newbury* in *Berks*. He was fit for the University at 13 Years of Age, and then admitted of *Trinity* College in *Cambridge*. When he first quitted the University, he officiated for sometime as a Chaplain and at length was presented to this Living of *Crawley*, which was worth 300*l. per Annum*; and was eject'd from thence with his Brethren in 62. He afterwards preach'd privately as he had Opportunity, till he was call'd by a Congregation to the City of *Winchester*; where for 9 Years he continu'd expos'd to great Hardships and

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Difficulties, upon the Account of his Nonconformity. From thence he remov'd to *Hilcot* in *Wiltshire*, and there he preach'd to a few People in his own House, till King *James* publish'd his Declaration for Liberty of Conscience; upon which he was chosen by a Congregation in *Andover*, with whom he spent a few Years: And in the Beginning of the Reign of King *William* and Queen *Mary*, he remov'd from thence to *Marlborough*, where he continu'd his Ministry for many Years. And there, he after having been several Months under great Pains and Bodily Infirmities, at length finished his Course on *June* the 18th, 1700, in the 68th Year of his Age. His Funeral Sermon was preach'd by Mr. *Benjamin Flower* of *Chippenham*, on *Isa.* 57. 1.

He was a good Critick in *Greek*, and *Hebrew*; and an excellent Textuary. A Man of great Gravity and Wisdom; and a good Casuist. He was mighty in the Scriptures: for his Head, Memory, Heart, and Tongue were full of them. And he had a general Reputation, as a Scholar, a Preacher, and a Divine

* *He hath printed*, A Funeral Sermon for Mr. *Walter Marshall* of *Hursley*; and another for Mr. *Richard Moor* of *Hungerford*. Besides which he published some Tracts; as (1) The Justification of Believers by the Righteousness of Christ only, 8vo. (2) The humble Sinner's Supplication for Pardon, 8vo. (3) The Preaching of Christ and the Prison of God, on 1 *Pet.* 3. 19. 8vo. (4) The absolute Necessity of Spiritual Husbandry, in breaking up our fallow Ground; together with a Discourse of the terrible Coming of Christ to execute Vengeance on all that remain fallow Ground, and obey not the Gospel, 8vo. (5) The great Duty of Christians to go forth without the Camp to Jesus; on *Heb.* 13. 13. 8vo. (6) Supplication to the Sovereign Judge, the Duty of the best of Men, 8vo. (7) A Discourse of Christ's Second Coming, and the purging of his Kingdom, in two Sermons, on *Mat.* 13. 41. And a Discourse On 1 *Cor.* 3. 6. at a Meeting of Ministers.

Godfal: Mr. *Thomas Clark*. In 1665, he became Chaplain to Sir *Anthony Irby*, in whose Family he continu'd 10 Years, and settled afterwards at *Portsmouth*. He was facetious and pleasant in Conversation. Being once occasionally present in *Westminster-Hall*, where a Gentleman upon the mentioning a Nonconformist, was pleas'd to say, that the *Presbyterian* Parsons were such silly Fellows that none of them could say *Boh* to a

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Goose; Mr. *Clark* immediately holding out his Hand towards him, said, *Boh*. The Gentleman being surpriz'd at his unexpected Compliment, ask'd the Reason of it: And Mr. *Clark* told him with the greatest Calmness and Composure imaginable, that it was to let him see that a *Presbyterian* could say *Boh* to a Goose.

Mildmarsh: Mr. *James Terry*. His Living was worth 300*l. per Annum*. He was a very popular Preacher, and continu'd the Exercise of his Ministry at *Odiham* in this County *gratis*, 'till Sickness disabled him.

Bishops-stoke: Mr. *Cox*.

Hursley: Mr. *Walter Marshal*. He was educated in *New-Colledge* in *Oxon*, and Fellow there; and chosen also Fellow of the College at *Winchester*. After his Ejectment he was after of a Congregation at *Gosport* in this County. He hath in Print, a Book call'd, *The Gospel Mystery of Sanctification*; with a Sermon of *Justification*, on *Rom. 3. 23, 26*: 8*vo.* 1692.

SOUTHAMPTON: Mr. *John Robinson*.

St. Michaels: Mr. *Say*.

Milbrook; or *Ellingham*: Mr. *Thomas Brown*. A Man of great Piety and Learning, who dy'd soon after he was ejected.

Longstock: Mr. *John Pinckney*. He was of the ancient Family of the *Pinckneys* of *Russel* near *Marlborough*. His Father Mr. *Philip Pinckney* was Minister of *Denton* in *Wilts* between 20 and 30 Years, having a small Maintenance, but a large Family; for he had 13 Children that liv'd to be Men and Women; and thence he remov'd to *Bemerton* near *Saram*, (a good Parsonage) where he dy'd, leaving behind him as good a Reputation for Piety and Learning, as most in the *West of England*. This Son of his was observ'd in his tender Years to be very religiously inclin'd. When he went to School he follow'd his Book with such

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Diligence that he attain'd to more than common Skill in the *Latin* and *Greek* Tongues, and especially the latter; insomuch that his Master us'd often to boast of his young *Grecian*. He went to *Magdalen-Hall* in *Oxon* when he was but 14 Years of Age; where he studied so hard, that he often allow'd himself but four Hours Sleep. This Way however he impair'd his Health, and brought himself into an ill Habit of Body, which was afterwards an Hindrance to him in his Work. When he first entred on the Work of the Ministry, he succeeded his Father at *Denton*, and afterwards at *Bemerton*; from whence, he about half a Year before King *Charles's* Return, remov'd to *Longstock*, where he was much belov'd, and found his Preaching very successful. And, he was in 62 ejected from hence, with his Brethren. He was very diligent in all the Parts of ministerial Service, and would not have left his Place, if he could have satisfied his Conscience as to the Terms of Conformity: But finding an *Assent* and *Consent* requir'd to the Common-Prayer that he could not give, he rather chose to leave his Benefice than wound his Conscience; tho' what Estate he had, would do but little towards the maintaining himself, and a Wife, and three small Children. After he was silenc'd he continu'd with his Family at *Longstock* and attended on the Ministry of his Successor, whom he found to be an honest good humour'd Man, but not very able to study two Sermons a Week: And therefore he advis'd him to serve himself one Part of the Day with some good printed Sermons; and he lent him a Volume which he read thro' in the Pulpit to the People, one every Lord's Day; and so studied but one Sermon a Week for a considerable Time. While Mr. *Pinckney* was in his Place, he not only taught his People by publick Preaching and Catechizing, but he instructed them privately from House to House, and that Way he continu'd to endeavour to promote serious Piety when he was deny'd the Liberty of Preaching in the Church: And they that were intimate with him and often in his Company, observ'd that he took a singular Pleasure in talking of Heaven, And in such Discourse as might help Men forward in the Way to the Blessedness of it. The Points which he chiefly insisted on, were not

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the comparatively little Things, that unhappily divide the Christian Church, but the Essentials of Religion; and particularly the divine Original and Authority of the holy Scriptures, in the Belief of which, he urg'd all to take care to be well Establish'd: And he endeavour'd to help them in it, by discoursing on such Topicks as were suited to the Capacities of those with whom he convers'd. His extraordinary Humility, and exemplary Meekness, procur'd him the good Opinion of many of those whom he dissented from. He was very seldom seen in any Heat or Commotion: And when he was, the Concerns of Religion were always the Occasion of it. He ever discover'd a most compassionate Concern for the *Jews*, and did upon all Occasions pray for their Conversion, with extraordinary Earnestness: And nam'd one of his Sons *Israel*; and when he was grown up gave him a particular Charge, always to pray for that People, who were descended from that Patriarch whole Name he bore. He dy'd on *May* the 6th, 1680; being about 67 Years of Age.

Brokenhurst: Mr. *Robert Tutchin*: Second Son of Mr. *Robert Tutchin* of *Newport* in the *Isle of Wight*. After his Ejectment, he had a separate Church in the *New-Forrest*, and a Lecture at *Lymmington*, where he dy'd, and lies bury'd in the Chancel of the Church.

Southwick: Mr. *Simonds*.

PORTSMOUTH: Mr. *Benjamin Burgess*. A wise and active Man, especially at the time of the Restauration in 1660. He preach'd a famous and prudent Sermon before the Parliament at the *Abby*, in that Juncture.

Mr. *Thomas Brag* was also Ejected and Silenc'd in the same Place.

Titchfield: Mr. *Urian Oakes*. After his Ejectment he was entertain'd by Coll. *Norton* in his House, and his Presence and Prayers there procur'd a Blessing, like that on the House of *Obed-edom*, He afterwards went over to *New-England*, and settled there at *Cambridge*, where he was for several Years, both Pastor of the Church, and President of the College; in both which

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Capacities he was very useful. He dy'd suddenly, *July 25. 1681. Ætat. 50.* See *Cott. Math. Hist. of New-England. Lib. 4. Ch. pag. 189.*

Reamer: Mr. George Whitmarsh.

Upton-gray, or Droxford: Mr. Noah Webb, M.A. He was also cast out of *Chievely* in *Berkshire*, four Miles from *Newbury*: But that I think was a Sequestration. He was a Man of great Devotedness to GOD, and Zeal for the good of Souls. Au excellent, plain, practica^l, useful Preacher. The last Place he preach'd in publickly, was *Upton-gray* in this County. After he left that Place he settled about *Frimly*; and afterwards remov'd to *Saunders*. He went about doing Good, preaching almost continually, in several Places: Neglecting an Opportunity of Service, tho' there was the greater Danger. He rode Forty Miles from his own House for Three Quarters of a Year together, to preach at *Auburn* in *Wilts*; returning Home every Week. He dy'd in 1676: Aged about 43. A Man of an excellent Conversation. A Pattern of Holiness. He quite wore himself away with Studying and Preaching; and dy'd of a Consumption. His Funeral Sermon was preach'd by Mr. *Daniel Burgess*: And being Printed, the Reader is referr'd to it.

Portsey: Mr. William Bicknel, M.A. He was born at *Farnham* in *Surrey*; and educated in *Oxon*. When he had taken his Degrees, he left the University, and became Assistant to Mr. *Robert Tutchin* at *Newport* in the *Isle of Wight*: And afterwards prechd in *Portsey* Island, from whence he was ejected in 1662. He liv'd afterwards at *Farnham*, and preach'd many Years at *Alton* and at *Farnham*, as he could. Upon the Act of Parliament for a *Toleration*, he was chosen by the Dissenters of *Farnham* to be their Pastor, and continu'd labouring among them till his Death, in *Febr. 1696*. His Funeral Sermon was preach'd by Mr. *Prince* of *Ockingham*.

He was a Man of good Learning, and serious Religion. A laborious, methodical, plain Preacher. One that carefully watch'd over his Flock, and would wisely and seriously rebuke their Miscarriages. He was a faithful Friend, and very sincere and upright. He was

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free in Discourse, and ready to give his Advice, where he thought it might be of use. He was a great Sufferer for Conscience sake, which he bore with much Patience. When he was revil'd, he revil'd not again. He carry'd it like one that was very desirous his Moderation might be known unto all Men.

Wartlington: Mr. John Harrison.

Exton: Mr. John Ridge.

Farlington: Mr. Robert Leicester.

Hayling: Mr. John Rowel.

RUMSEY: Mr. John Warren

Reply: Mr. Up-John. Clanfield: Mr. Dyman.

Christ -Church: Mr. John Warner.

WINCHESTER: Dr. Faithful Tate, and Mr. Cook.

Overton: Mr. Thomas Kentish. He was the Son of Mr. *Thomas Kentish*, who was cast out of *Middleton* in the Bishoprick of *Durham*, soon after the Restauration. When he was cast out of *Overton* he came to *London*, and was Pastor of a Society that met for Divine Worship in *Cannon-Street*; He was a very serious, useful, friendly, candid Person. He dy'd in 1695; and was succeeded in his Congregation by Mr. *Thomas Reynolds*. He left behind him Two Sons in the Ministry, the one in *Southwark*, and the other at *Bristol*; who neither of them long surviv'd their Father.

Hackfield: Mr. Goss. Sunburn. Mr. Jones.

Dean: Mr. Rogers. Motton: Mr. Crofts.

Forthing-bridge: Mr. Crossin.

And tho' Endeavours after a fuller Information have not been wanting, yet I can say as I did in the former Edition, that I cannot hear that any of them conform'd:

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Or indeed that any who stood out at first in this County, comply'd afterwards, except Mr. *Samuel Ellis* of *Winchester*.

But as for Mr. *Theophilus Gale*, who was Preacher at *Winchester*, I have omitted him here, because he is taken notice of before in the University of *Oxford*, p. 64

In the County of *HEREFORD*.

HEREFORD: Mr. *William Voyle*, Mr. *William Low*, Mr. *George Primrose*, and Mr. *Samuel Smith, Sen.* M.A. Who were all joint Pastors, administred the Lord's-Supper by Turns, and liv'd in great Peace among themselves, and with great Unanimity carry'd on the Work of the Gospel in that City. They ordain'd many Ministers both for *England* and *Wales* in the Cathedral: Four Mornings in every Week they publickly Expounded in the same Place, beginning between 7 and 8. They kept up a constant weekly Lecture on *Tuesdays*, with the Assistance of the most eminent Ministers in the County, and stemm'd the Tide against the Sectaries of those Times till 1660, when they were all cast out.

Mr. *Smith* after his Ejectment here, had a Living in *Berkshire*, and was cast out in 62, and *Silenc'd* at *Stamford-Dingly*, where Dr. *Pordage* had been before. He afterwards mostly resided in *Gloucestershire*, and at last dy'd in *Herefordshire*, in 1685. After the turn of the Times, he met with great unkindness from several of the Episcopal Party, whom he before had screen'd, and serv'd, and shewn kindness to.

Mr. *George Primrose* had his Education in *Scotland*. His Mother was Nude to Prince *Henry*. He study'd also at *Saumur* in *France*. He was an excellent Scholar, and a judicious, successful Preacher. He was of a grave, even, and compos'd Temper. Discoursing with Bishop *Crofts* after he had been releas'd from Imprisonment, he attempted to perswade him to conform: But when he heard his Objections, he told him, he wish'd the Church-Doors had been wider. He retir'd for some Time from *Hereford*, but preach'd constantly up and down the Country: And when King *James* gave Liberty, he return'd to *Hereford* again. But his growing

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Weakness forc'd him back into the Country, and there he dy'd.

Morton upon Lugges: Mr. Anthony Collier. After his Ejectment he liv'd in *Gloucestershire*, at *Whitmister*: And in the latter Part of his Life, settled with a Dissenting Congregation at *Rosse* in this County.

Selleck: Mr. Robert Taylor.

Whitchurch or Castle-Richards: Mr. William Woodward, M.A. A great and good Man; much respected by *Sir Edward Harley*, and *Sir Edward Littleton* of the *Moor*, to whom he dedicated a Fast-Sermon or two, intituled, *A Call to Humiliation, for the great Sin of Persecution*. He was a Tutor in *Oxford*, and bred *Mr. Flavel* of *Dartmouth*. After his Ejectment he travel'd to *Turkey*, visiting *Aleppo* and *Smyrna*. He at last settled at *Leominster* in this County, where he was Pastor of a considerable congregation till his Death, which, as I'm inform'd, was in 1691 or 92. Some Sermons of his upon *Jer. 13. 6*, were Printed after his Death in 1696.

*LEMBSTER: Mr. John Tombes, * B. D.* Whom all the World must own to have been a very considerable Man, and an excellent Scholar, how disenclin'd soever

* *He hath publish'd many Books As, Animadversiones in Librum Georgii Bulli, cui Titulum fecit, Harmonia Apostolica, 8vo. 1676. Væ Scandalizantium: A Treatise of Scandalizing, 8vo. 1641. Jehovah Jireh: God's Providence in delivering the godly, in two Thanksgiving Sermons, 4to. 1643. Fermentum Phariseorum: The Leaven of Pharisaical Will-worship, 4to. 1643. Anthropolatria: The Sin of glorying in Men, 4to. 1645. True old Light exalted above pretended new Light, against Quakers, and Arminians, &c. 4to. 1660. Romanism Discuss'd, or an Answer to the Nine first Articles of H. T.'s Manual of Controversies, 4to. 1661. A serious Consideration of the Oath of the King's Supremacy, 4to. 1660. Sepher Sheba: Or the Oath-book, &c. in Twenty catechetical Lectures, 4to. 1662. Saints no Smitters: Against the Fifth Monarchy Men, 4to. 1664. Theodulia, or A Defence of hearing the Sermons, and other Teaching of the present Ministers of England, 8vo. 1667. Emmanuel, or God-man, 8vo. 1669. CHRIST's Communion against Scandalizers. Two treatises, and an Appendix to them, concerning Infant-Baptism. Containing an Exercitation presented to the Chairman of the Committee of the Assembly of Divines; and*

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they may be to his particular Opinions. He dyd at *Salisbury, May 25. 1676.*

Reflections on Mr. *Marshal's* Sermon, 4to. 1646. An Apology, or Plea for the *Book-foregoing*, 4to. 1646. Reflections on a Passage in the Epistle Dedicatory to Mr. *Baxter's* Saints everlasting Rest, 4to. 1650. An Addition to the Apology for the Two Treatises of *Infant-Baptism*, 4to. 1652. The first Part of the Full Review, 4to. 52. Refutatio Positionis, ejusque Confirmationis, Paedobaptismum esse Licitum affirmantis, ab. *H. Savage*, S.S. Th.D. &c. 4to. 1653. The Second Part of the Full Review, 4to. 1654. A Plea for *Antipaedo-baptists* in Answer to a Book, intituled, The *Anabaptists* Anatomiz'd and Silenc'd, 4to. The Third Part of the Review, 4to. 57. Felo de se. 20 Arguments against *Infant-Baptism*, 4to. 1650. &c.

Weston: Mr. *John Skinner*.

Ashton: Mr. *J. Barston*. Born in this County, bred in *Oxon*. He was a true *Nathanael*; a good Scholar; an able, solid Divine; a judicious, methodical, practical Preacher, and a good Casuist. A Man of an exemplary Conversation. He was a great Pattern of Self-denial, Humility, Submission, Resignation, and Patience under, all his Afflictions, of which had a large Share. He was esteem'd by all that knew him, for his Learning and Piety, especially by that Ornament, and Support of Religion Sir *Edward Harley*: Nor could any thing be objected against him, but his Nonconformity. He had a small Estate which he spent as well as he did himself in serving his MASTER: Having but very little Encouragement from the poor People, amongst whom he labour'd. He still laid by a tenth Part of all his Income for charitable Uses. He dy'd Pastor of a Congregation in *Ledbury* in 1701.

Aston: Mr. *Farrington*. Too well known, about *London*, for the Scandal he brought upon Religion by his Immoralities.

Little-Hereford: Mr. *Garnons*.

Leintwardine: Mr. *Richard Hawes*. His Father a religious Man, left him very young when he dy'd. His Mother soon after was marry'd again, to a Man wholly Carnal, and intent upon nothing but the Profits of this

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World, and utterly iegrigent of instilling the Principles of Religion into his Family, who remain'd grossly ignorant of God and his Will: By whom nevertheless, he was, when about Nine Years of Age, put to School at *Ipswich*, where happening to hear the famous Mr. *Ward* on a Lecture-day, he was so affected as to request Leave from his Master constantly to attend that Lecture, which he ordain'd, and by this Mean's reciv'd Impressions more than ordinary in that early Age. And being of a very strong Memory, he was able to repeat good part of the Sermon, which he commonly did to his Father-in-law's Mother, with whom he sojourn'd, which prov'd the occasion of her Conversion.

Having study'd some Years at *Cambridge* (where he commenc'd M.A.) a Living of considerable Value felt void, the Advowson whereof his Father-in-law laid Claim to, and would have plac'd him in, and was minded to have contested it in a Law-Suit, with the then Lord-Keeper (*Coventry*) who pretended it to be in the King's Gift, and consequently at his Disposal; but Mr. *Hawes* chusing rather to rest satisfy'd in the Lord-Keeper's Promise if presenting him to the next Living in the King's Gift, which should become void, disoblig'd his Father-in-law to that Degree, that he cast him off: After which he was for awhile reduc'd to such Straits, that his Life became a Burden to him, so that he would sometimes go, in the close of the Evenings to Places where Robberies and Murders were wont to be committed, as desiring to hove an end put to his Days: But GOD extricated him out of these Difficulties by opening a Door for his Settlement at *Humber* in this County, to which the Keeper presented him, where he continu'd not long, before he remov'd to *Kenchurch* in the same County, where he liv'd Twenty Years.

After his removal to *Cambridge*, and many Years after he enter'd into the Ministry, he seem'd to have utterly lost that Sense of Religion, which possess'd him in his Childhood; being much addicted to Company-keeping, and sometimes guilty of excessive drinking. But it pleas'd GOD to rouse him out of this Security, by bringing him into some hazard of his Life. For *Hereford* being garrison'd by the King's Forces, he was,

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upon a falsh and malicious Accusation, presented to the Governor, fetch'd away a Prisoner thither, and a Council of War order'd to try him for his Life, which was by an extraordinary Providence secur'd, thro' the Removal of the then Governor, a Man of violent Temper, and the Substitution of another, who being a Person of more Sobriety and Candor; and upon Examination discovering the Prosecution to be wholly grounded on Malice, courteously dismis'd him. From this Time there was an observable Alteration in his Behaviour and Conduct, and such an Air of Serionsness appear'd in him, as procur'd the Respect of all pious Persons that knew him.

During the Wars he had his House frequently plunder'd, and receiv'd many Abuses from Soldiers, particularly from one *Burk* an *Irish* Man (shortly after slain) who forc'd him to walk through the Dirt by his Horseside, holding his Pole-ax over his Head, and lock'd him up in the Room of a Gentleman's House in the Parish, designing, after he had done plundering there, to carry him away, but at his going off, forgot him, and left him behind.

About a Year before the Restauration, he was presented by that truly religious Gentleman Sir *Edward Harley* to *Lintwardine*, the Grant of which he was the rather induced to accept, on the Score of the small or almost no Success of his Labours at *Kenchurch*, (a Paganish and brutith Place) tho' he was a plain, profitable, and earnest Preacher.

Shortly after the King's coming in, he was upon the Noise of Plots, (by whom and for what Purposes forged, the World is now sufficiently inform'd) made a Prisoner at *Hereford*, and very much threatned by Sir *Henry Lingens*, a fierce Royalist, with severe Usage upon his Return from *London*, whither he was then going: But he dy'd on his Way home at *Gloucester*.

When the *Bartholomew* Act came out, such was his Moderation, that it was by some apprehended that he might have conform'd, particularly by one of his Neighbour Ministers. Mr. *C---y* of *W---e*, who complain'd, that he was like to stand alone on that Side of the Country, being so bent against yielding to any of the Terms requir'd, tho' it were but to read some small Part of the *Popish* Mass-book (as he termed it) the

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Common-Prayer, that he declar'd he would sooner suffer himself to be torn in Pieces. But when they went in both together to the Bishop, this Man (overcome by the Importunities of his Wife, solliciting him thereto) soon yielded, but to his Death deserted what he for Lucre prais'd, and would always declaim against it; never thriv'd, tho' his Income was considerable, and tho' a Man of good Parts natural and acquir'd, was so wither'd in his Gifts, as to preach as meanly as most Men. Mr. *Hawes* maintain'd his Ground in Conference with the Bishop, who civilly allow'd him to preach a Month after *Bartholomew-Day*, and profess'd it to be contrary to his Inclination to have such as he remov'd, saying, it was the Law that turn'd him out, and not he. The Living which he lost was an *100l. per Annum*.

After this he sojourn'd whilst he liv'd with his Son-in-law, and *Daughter Billingsley* first at *Webley*, then at *Abergavenny*, and lastly at *Awre*. During his Abode at the Second of these Places, the Bishop of *Landaff*, (a Very moderate Man Dr. *Hugh Lloyd*) allow'd him to preach in publick without subscribing; which License he made use of occasionally, and still to his Death enjoy'd the same upon his Removal into another Diocess, by the Connivance of Dr. *Nicholson* Bishop of Gloucester.

In his last Sickness (occasion'd by a journey to *Kederminster* for Mr. *Hieron*, chosen Assistant by the People to Mr. *Dance*) tho' it was not very long, he seem'd not be uneasy at any Thing, but his Disability to preach GOD's Word, which he said he hungred after as a hungry Man after his Food, and complain'd that he was then more useless than the Stones in the Street,

He desir'd that nothing might be said by Way of Commendation of him, in his Funeral Sermon, and that if he were spoken of at all, it might be only as a great Sinner, which had obtain'd great Mercy: Which Request was scarce entirely comply'd with by the Preacher Mr. *Jordan* (a worthy Conformist who surviv'd him not long) who highly esteem'd him; his Text being, *Psal. 37. 37.*

He dy'd in *Dec. 1668*, and the 65th Year of his Age, in the comfortable Assurance of GOD's Favour, and that he was going to the Enjoyment of

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GOD in Glory; his Countenance most compos'd and chearful; his last Words those of the Apostle, *We know that if our earthly House of this Tabernacle were dissolv'd, we have, we have---* He could say no more but instantly expir'd.

He express'd in his last Hours a great deal of Satisfaction in his Nonconformity, declaring that should he have comply'd, he should have been then afraid to die, whereas as the Case stood, he said, *he no more dreaded to die than to go out at the Door*, and that, *were the Thing to do again, he would rather chuse to suffer the greatest Hardships, than to yield to what was requir'd.*

Webley: Mr. *Nicholas Billingsley*. The Living was 80*l. per Annum*. He mov'd thence to *Abergavenny*, where he taught a free-School, till by the good Office of Sir *Edward Harley* he was settled at *Blakeney*, in the Parish of *Aure* in *Gloucestershire*, a priviledg'd Place, the Maintenance (which was at least 50*l. per Annum*) depending upon an Impropiation, which by the Generosity of a Gentleman had been annex'd to a Chappel of Ease in the Village mention'd. The Vicaridge, which was worth 80*l. per Annum*, was offer'd him, but he refus'd it on the same Principle, which made him leave *Webley*. Here he liv'd very peaceably for a while, Dr. *Nicholson* being Bishop of *Gloucester*, and Mr. *Jordan*, a moderate and pious Man, Vicar of the Parish Mr. *Jordan* dying in or near 68, and the Bishop not very long after, two succeeding Vicars were perpetual Thorns in his Side; nor was Mr. *Frampton* the succeeding Bishop his Friend; much less Mr. *Richard Parsons* the Chancellor. After his Preaching a Visitation-Sermon, wherein he took a great deal of Freedom in reproving the Clergy for their Vices, that Gentleman immediately, and in the open Street discover'd his Resentment, by pulling him by the Hair of the Head, and uttering these Words, *Sirrah, you are a rogue, and I'll bind you to your good Behaviour.*

After this he had frequent Suspensions, for Want of that Conformity, which his Place did not oblige him to; and was put to no small Trouble, and Charge to take em off.

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He comply'd so far as to read more or less of the Common-Prayer, and to wear the Surplice, after the Bishop had given it under his Hand that 'twas not requir'd to be worn upon the Account of any suppos'd Holiness in the Garment, but only for Decency and Comliness. He would sometimes treat him with abundance of Civility; but yet send a Suspension after him to be read the next Lord's Day. Once he bid him read Prayers, and not preach at all for a Quarter of a Year. One that stood by, saying, I hope your Lordship is not against preaching the Gospel, he reply'd, *Well, let him go on with his beloved Preaching.*

He continu'd in this Place till the Revolution, when the Bishop was turn'd out as a Non-juror, and was succeeded by the valuable Dr. *Fowler*, the present Bishop. Before he actually came from *London* to the Palace, the Chancellor had again used his Authority to suspend the Man whom he still accounted his Enemy, for having once told him the Truth: Who thereupon wearied out with the Troubles he had met with, resolv'd to quit the Place; which he did accordingly, and return'd to it no more tho' the Bishop (who blam'd the Chancellor for what he had done) express'd his Desires to have him return, and the Place was kept vacant for a Year. His Ministry was from that Time to the Dissenters in divers Places in *Gloucestershire*. He dy'd in *Bristol*, *Decem.* 1709, very feeble thro' his great Age: His elder Son *Richard* dy'd Minister at *Whitchurch* in *Hampshire*, a very worthy Man: His younger Son *Nicholas* is now Minister at *Ashwick* in *Somesetshire*.

Sappie: Mr. *Malden*. And Mr. *Boyle*, and Mr. *Watton*, whose Places are uncertain.

I here omit Mr. *Jonathan Smith* of *Rosse*, because he is mention'd before at *Hempsted* in *Gloucestershire*: And Mr. *Thomas Cole* of *Brompton Brian*, because he is mention'd in the University of *Oxford*, p. 61. And Mr. *Sam. Smith* of *Bodenham*, because he is mention'd before in *London*, p. 23. And Mr. *Broster* of *Wormbridge*, because I understand he conform'd.

In the County of *HERTFORD*.

Kempton: Mr. *John Wilson*, who was the learned Author of the Answer, to *Philosophia Scripturae Interpres*; and to *Wolzogen*. He was an holy, contented, worthy Person.

WATFORD: Mr. *Philip Godwin*.*

* *He hath several Practical Treatises extant: As, Family Religion reviv'd; A Discourse on Family-Prayer. The Lord's Day reviv'd; or a Discourse concerning its Sanctification. Evangelical Communion; or a Treatise on the Sacrament. All in 8vo. He hath also publish'd, The History of Dreams historically discuss'd.*

BISHOPS STORTFORD: Mr. *John Paine*.

WARE: Mr. *Young*.

Shenly: Mr. *Isaac Loess*. Afterwards Assistant to Dr. *Owen*.

Cheston: Mr. *William Yates*. Whether he was in 62 ejected at this Place, or at *Barn-Elmes* in *Surrey*, I cannot certainly say: But in the Time of Liberty, in the Reign of King *Charles II*. he liv'd in this Place, and preach'd at *Theobalds*, and dy'd in this Parish, leaving a worthy Name behind him.

St. ALBANS: Mr. *Nathanael Partridge*, and Mr. *William Haworth*. The latter was of *St. Peter's*. He was of *St. John's* Colledge in *Cambridge*, and was well skill'd in the three learned Languages, *Latin*, *Greek*, and *Hebrew*. After his Ejectment here, he was upon a certain Occasion desir'd to preach a Funeral Sermon, but was hindered. Whereupon the Congregation went to the Cloysters in the Abbey. In Sermon Time, the Soldiers came in to take him; and one of the Hearers interposing to prevent it, was shot to Death. Mr. *Haworth* was try'd at the Assizes on this Account, and was at last deliver'd, but fin'd; while the Soldier escap'd scot-free. He liv'd afterwards for 20 Years with a Congregation at *Hertford*.

* *He hath Printed, The Quaker converted to Christianity re-established. 1674. Absolute Election of Persons, not upon foreseen Conditions. 1694. 4to.*

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HERTFORD: Mr. *Jeremy Burwell*. A good Preacher, and of signal Piety. He dy'd at Codicot in this County, not long. after his Ejection; leaving behind him the Character of an holy, heavenly, humble, moderate friendly, communicative Man.

Thafield: Mr. *Marmaduke Tenant*. An acceptable Preacher, and exemplary Liver, in Piety and great Charity. His Parsonage was worth at least 35*ol. per Annum*. He hath prefix'd an Epistle to the Life of Mr. *John Janeway*, who dy'd in his Neighbourhood in 1657.

Wallington: Mr. *Sherwin*. He was both Rector of *Wallington*, (which is a small Country Town) and *Baldock* a very large Market-Town, about two Miles distant: So that it was a Mistake for me in my last Edition to represent these two Places, as having two different Persons of the same Name. He kept an Assistant in his House to preach at *Wallington* on Lord's-Days in the Afternoon, when he preach'd at *Baldock*; casting his Net where there was Plenty of Fish. And he did it to good Purpose: For God blessed his Ministry to that great Congregation very. much. In the latter Part of his Life he liv'd with his Daughter Mrs. *Crachinthorp*, whose Husband was Minister in *Ffowlmere* in *Cambridgeshire*, and there dy'd in a good old Age; viz. about 80. He had a venerable Aspect, was considerable Scholar, and hard Student, and of an unblameable Life. He bent his Studies very much to the obscure Prophecies of Scripture, especially those of *Daniel* and the *Revelation*, on which he publish'd several small Treatises in 4*to*, which he commonly bound together in a Volume: And he was extremely fond of his Millenary Notions. The Parsonage of *Wallington*, tho' the Town be small is worth 16*ol. per Annum*: But it was not any Gain to himself, but the doing good to others, that must be his sole End in Preaching at *Baldock*.

Cottered: Mr. *Gardiner*. An ingenious learned Divine. The Father of Dr. *Gardiner*, who liv'd and dy'd in *Abchurch-lane*.

Aldbury: Mr. *Francis Comyn*.

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Barly: Mr. Nathanael Ball, M.A. Born at Pitminster near Taunton-Dean in Somersetshire, An. 1623. Of pious Parents, who gave him a very religious Education, which by the grace of was successful to his Conversion very young. Having made a good Progress in School-Learning, he was Entred in King's College in Cambridge. There he spent his Time carefully, and conscientiously. He was then and afterwards noted for his Accuracy in the Latin, Greek, Hebrew, and French Languages. When he left the University, he settled at *Barly*, about 10 Miles from Cambridge. Here he employ'd himself indefatigably in his Masters Service, an was an Instrument in turning many to Righteousness. This was a sequestered Living; and he punctually paid the 5th Part of the Income to Dr. *Thorndicke*, whom he succeeded. While he was here he preach'd much upon the Necessity of Regeneration, upon Faith and Holiness, and the great Truths of the Gospel. It was generally his Way to continue upon a Text for a considerable Time. He rook great Pleasure in expounding the Scriptures, and Catechising. And besides his publick Work, he endeavour'd to be acquainted with every Family in his Parish, and spent much Time in visiting his People from House to House, discouraging them about the State of their Souls, add the great Things of their Salvation. He earnestly put them upon performing Family Duties; and when they objected their Want of Gifts for Prayer, furnished them with Directions both for Matter and Manner, with such Success; that many before unaccustom'd to this Exercise, arriv'd at a great Ability in Prayer. Enttring upon a married State, and his Family encreasing, he was very exact in the Government of it: He was indulgent enough to his Children and Servants, except in Matters of Sin, where he was always strict and severe. Some Servants of his have Reason to bless God, that they ever knew him. He was a Person of great Temperance and Sobriety, and indefatigable in his Studies: Scarce allowing himself any Recreation; which seem'd to shorten his Days. His Piety was observable every Day, and in his whole Conduct. He had an admirable Talent of introducing pious Dis

* *The Author of a good Practical Serious Book, Entit. Spiritual Bondage and Freedom, 8vo.*

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course at his Table, and in all his Converse: But he was peculiarly strict in observing the Lord's-Day. He was much respected by several Students at Cambridge; and particularly by Mr. *Tillotson*, afterwards, Arch-bishop of *Canterbury*. He instructed several, both Nonconformists and others, in several Parts, of Learning, especially in the *Hebrew* and *Oriental* Languages, in which there were few that equall'd, and scarce any that exceeded him. With the greatest Ease in the World, would he off-hand, render any Part of the *Hebrew* Bible into. proper *English*. He compil'd a *Chaldee* Grammar since unhappily lost, as many things of value of his have been. And at the same Time he spoke *French* so well, that he has often been, taken for a Native *Frenchman*.

Tho' he scarce ever us'd a Note, in Preaching yet he left his Sermons so exactly penn'd, that they were fit for the Press. And tho' his Worth was very generally known and own'd, yet such was his Humility, that he thought nothing of his was worth the Printing.: But desir'd, that after his Death, his Labours might be revis'd by his worthy, and good Friend Mr. *Thomas Gouge*, who dy'd suddenly, in a short Time after him. His natural Parts, great Learning, and close Application, qualify'd him, for great Service: But after all, his great Study was to *know Christ, and him crucify'd*. He so studied Plainness in Preaching, that he would often say, it cost him more Pains to bring down every Word in his Sermons to the Understandings of the meanest Hearers, than if he were to preach in *Latin*.

He quitted *Barley* in the Year 60; and there being a Vacancy at *Royston* three Miles off, he was chosen their publick Minister. That's a Market-Town of great Profaness, and but little Religion; whereupon his Zeal for God, and Love to Souls, made him lay out himself in an extraordinary Manner. He set up a Lecture on the Market-Day, which was bless'd with great Success. The Trade of Wickedness was spoil'd: there: And some of the worst of Sinners were wrought on, and prov'd eminent in Grace. He had his publick Hour of Prayer daily, between twelve and one; To which many Christians resorted. He was throughout the Course of his Life, a great Redeemer of his

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Time; and wasted as few of his Hours as most Men; giving himself but little to Company, where he had not a Prospect of being useful. He rose very early in the Morning, and if the Service of God did not call him away, he by a modest Computation was not less than ten Hours in twenty four in his Study for 30 Years together. He much affected a private Life, and was not very fond of making Visits to *London*, where he said People were mad upon the World.

On *Bartholomew* Day 62, he quitted his publick Ministry, to the great Grief of his Parish, and the Christians of that Neighbourhood. Tho' he had a Wife and several Children, and a Prospect of more, (they encreas'd at length to thirteen; he having ten Sons, and three Daughters) yet the Tenderness of his Conscience kept him from Conformity. He continu'd however for some time in he Town, going up and down as Opportunity offer'd, preaching to, and exhorting such as came in his Way. And he travel'd many Miles thus doing with great Success, till the *Oxford* Act took Place. Then he remov'd five Miles off, where he liv'd peaceably, and won upon many that differ'd from him, by his Moderation, Sweetness of Deportment, and holy Conversation.

He was a Man very zealous for the Purity of Christ's Institutions, and against all Impositions and humane Inventions; and would never comply in any Matter that he thought to be but doubtful. And yet he was very moderate, and full of Respect to such as differ'd from him, that discover'd any Value for real Religion. He liv'd above Seven Years, in a small Village in *Essex*, where he was screen'd by Mr. *Parr* his Brother-in-law, a worthy, serious conforming Minister; and having a convenient House to preach in, of a pious Widow Gentlewoman, many judicious Christians attended on his Ministry, and came some five Miles, and some ten Miles on Lord's-Days to hear him. He preach'd also sometimes occasionally in *Cambridge*, *Epping*, *Bayford*, and several other Places: Nor were his Labours without Success. And he would often lay, that he never enjoy'd more of the Presence of God, than he did in that poor Place. He was contented with any mean Way of li

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ving so that he might but bring some Glory to God. He liv'd in a Cottage of Forty Shillings a Year Rent: And he never receiv'd above 10*l.* a Year for all his Labours, after he was ejected: And yet he rely'd on Providence, and would often say to the praise of Divine Goodness, that *he never liv'd better, than when he knew not how to live.*

He kept a Diary of GOD's Providences to himself and his, which excited his Thankfulness, and encourag'd his Hope and Trust in Difficulties. He was strict and serious, and frequent in Self-Examination by the Word of GOD: And many Papers are found among his Manuscripts, full of Questions put to himself, with relation to the Precepts and Examples of the holy Scripture, and his right to the Promises. As he was strict himself, so he would reprove Sin, in others, where-ever he observ'd it, let the guilty Persons be ever so much above him. When any told him of their great Experiences, he would say to them, it is good News, but bid them take heed that it was true. He liv'd and dy'd as Penitent as if he had been the greatest Sinner upon Earth, relying only upon CHRIST the Mediator for Pardon and Acceptance with GOD.

When his Goods were seiz'd for his preaching contrary to Law, he took it joyfully, and heartily pray'd for his Enemies. He held a Correspondence with many worthy Ministers, and valuable Christians by Letter, and took Pleasure in it, was fitted for it, and useful by it. His last Removal was to *Epping*, to which Place however he did not wholly confine himself. Tho' he was naturally of a strong Constitution, yet at length he was worn out by his great Labour, and Study, and Travels. He was charitable to the Poor, and concern'd for the Publick, and especially for the Church of GOD.

His Patience in his last Illness was Exemplary, while he languish'd for some Months in a Consumption, and was at the same Time in much Pain. He still gave serious Counsel to such as visited him, and was much in Prayer, for the Church, and particularly in *England*, and heartily lamented the great Breaches among Protestants. A neighbouring Minister being with him, he said to him, *I bless God I never Conform'd*: I have now the Comfort of it. And he told Friend that enquir'd what

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what his Thoughts were when he was turn'd out, that *he was then supported by GOD's Promises, and ever since by his Providences*. He dy'd in a penitent believing Frame; having' this Character from all that were acquainted with him, that he was One that labour'd much for GOD, walk'd close with GOD, and liv'd in great Contempt of the World. He dy'd *September* the 18th. 1681, in the 58th Year of his Age.

Ashwel: Mr. *John Crow*: A *Kentish Man of Katherine-Hall in Cambridge*. He was Half-brother to the famous Mr. *Herbert Palmer*, and succeeded him at *Ashwel*; and for about Sixteen Years, he faithfully discharg'd there the ministerial Office in all the Parts of it; and kept up the Piety which Mr. *Palmer* left in that large Parish, which is since wofully diminish'd: After his being silenc'd he continu'd with his Family several Years at *Ashwel*, living in great Amity first with Mr. *Milburn*, (a Man of a quite different Spirit from his Nephew, now a publick Minister in *London*) and after with Mr. *Bland*, who were Men of great Moderation and Temper, Curates to Dr. *Cudworth*, who was Mr. *Crow's* immediate Successor: And he contentedly join'd with them in the several Parts of publick Worship, and assisted them all he could, in subserviency to their publick Ministry, by pious Conference with Neighbours, and repeating, and reinforcing their Sermons in his House, to such as would come to him. Afterwards he remov'd to *London*. If he was inferior to Mr. *Palmer* in Scholarship and controversial Skill, he was as eminent for his great Piety, Simplicity, Humility and Moderation. He was one of a most sweet, mild, and peaceable Temper, and very charitable to the Poor, to whom when he was Minister of *Ashwel*, he us'd to sell Corn below the Marker-price. His Life was to unblameable, that he was univerrally belov'd. But he was not without his Tryals; and some of them considerable and shocking too; and in his old Age: Thro' all which, he pass'd safe to his everlasting Rest, into which he some Years since has happily enter'd.

Willion: Mr. *Isaac Bedford*. He was the Son of an excellent Father, *viz.* Mr. *Isaac Bedford*, who was first

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Schoolmaster of Sutton in Bedfordshire, and then Minister of Clifton, a Place four Miles from it, many Years. After his Ejectment, he retir'd to Clifton, and liv'd upon a small Farm of his own. He took Boarders, and had a Conformist to teach them: And there be dy'd about 1667.

Gravel: Mr. Cater.

Harding: Mr. Nathanael Eeles. He was born at Aldenham in this County in, 1617; of good Parentage. Having made a good Proficiency at School, he went to Emanuel Colledge in Cambridge, where he prosecuted his Studies till he was Senior Batchelor, and then in Order to his greater Improvement, he cross'd the Seas, and study'd two Years at Utrecht, under the celebrated Gisbert Voet: And being judg'd competently qualify'd for the Ministry, was there ordain'd a Presbyter, and then came into England, and preach'd at Caddington in the County of Bedford: And in the Year 1643, was called by the People at Harpenden (alias Harden) in Hertfordshire to be their Pastor. There he continu'd teaching with great Satisfaction, and good Success, till 1661, when he was ejected by the succeeding Incumbent Dr. Killigrew. For that being a Chappel of Ease to Wheathamstead, and both belonging to the Dean and Chapter of Westminster, and being a sequered Place, it was restor'd to the Dean, before the Act of Uniformity gave a general silence to the Nonconformists. When that Act took glace, he had a Wife and Seven Children. When the Corporation-Act had pass'd, he left his family, and liv'd some time at Boringdon. Before and after which, as he had Opportunity; he preach'd in private, sometimes to his own House, and sometimes at St. Albans, and other Places, till King Charles's Declaration for Liberty of Conscience in 1671, when he took a License for his own House, at Harpenden, where he preach'd gratis to all Comers. When the Licenses were recall'd, he continu'd to expose his House, and Person to the Fines, and Penalties that were then recoverable of him, and still carry'd on a constant Course of Church-Administrations till his last Sickness; and Providence so order'd it, that he never was disturb'd, tho' often

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threaten'd. He had little Trouble, except what was given him by Citations from the Spiritual Courts. Having a Call from the People of *Coddicoat*, he preach'd there every other Lord's-Day twice, still providing a Supply, (Mr. *Robert Tory* for the most Part) for his own People at *Harpenden*, without any Charge to them. He was a Man of considerable Parts, great Prudence, good judgment, admirable Temper, and a candid Disposition; much respected and belov'd by Persons of all Ranks; having a good Mien, and a grave Presence. He was an excellent Text-man, and well acquainted with the Scriptures, strict in the Observation of the Lord's-Day, both for himself and Family; very tender of offending any; and one that had a good Report of all. No Occasion could be found against him even by his worst Enemies, except in the Matter of his *Nonconformity*; concerning which, being inquir'd of by Mr. *Tory*, when he was very near his End, what he thought of it, and whether he apprehended it worth while for a Man to venture his Estate, Liberty, and good Name for it, he answer'd with a Voice, and Earnestness, beyond his Strength, that he would not be without the Comfort of it, for 10 Thousand Worlds. He was afflicted several Years with a *Sciatica*, and labour'd under a bloody Flux, and the Piles to a considerable Degree, and tho' his Pains were often great, was never heard to speak an hard Word of God; but always justify'd him, and begg'd Patience under, rather than Deliverance from his Afflictions. His Weakness was such by reason of these Disorders, that for some time he was forc'd to preach sitting, which he continu'd to do, till about a Fortnight before his Death, He entred into his Rest, *Dec.* 18, 1678; leaving behind him a Wife and ten Children.

Mundon Parva: Mr. *Graves*.

Abbots Langley: Mr. *King*.

Geldesden: Mr. *Mocket*. A very pious, humble Man.

Pauls Wolden: Mr. *Peachy*.

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BERNET: Mr. *Shaw*.

Little Hadham: Mr. *Skingle*.

Thorly: Mr. *Warren*. A very hopeful young Man.

Totteridge: Mr. *William Tutty*, M.A. Of *Sidney-College* in *Cambridge*. One of eminent Piety, great Parts, and good Learning; and a Follower of Love and Peace. He was ordain'd by Bishop *Curle* of *Winchester*, in 1640. His Orders falling into my Hands, I have given a Copy of them in the Margin.* I have the rather done it, because no more is mention'd than his taking the Oath of Allegiance and Supremacy, and subscribing the Articles, which (take it as to the Doctrinal Articles) the Ministers among the Dissenters would have been ready for, could they have had Episcopal Ordination, without farther Terms. I shall hereafter have Occasion to add a Copy of Orders, in the Case of Mr. *John Crompton*, which in this respect were remarkably different, and upon that Account deserve Observation.

* Tenore Præsentium, nos *Walterus* permissione Divinâ *Winton*. Episcopus notum facimus universis, quod die Dominicæ trices. Primo die Maii An. Dom. 1640, in capa nostra infra ædes *Wintonian* in Burgo de *Southwark* scituata, nos Episcopus antedictus sacros ordines Dei omnipotentis præsidio celebrand. generales, dilectum nobis in Christo *Willielmum Tutty*, in Artibus Magistrum, de vita sua laudabili ac Morum & Virtutum suarum donis, nobis multipliciter in hac parte commendatum, atq; in sacrarum literarum Doctrina & Sapienria sufficienter eruditum & per examinatorem nostrum comprobatum, sufficienter, intitulat. (subscriptis prius Articulis Religionis, & Juramento de agnoscendo Regiam supremam Potestatem per eum prestito) ad sacros Presbyteratus Ordines juxta morem & ritum, Ecclesie Anglicanæ in hac parte salubriter editum, & provisum, admittimus & promovimus; ipsumq; in Presbyterum rite & canonice ordinavimus tunc & ibidem. In cujus rei Testimonium sigillum nostrum Episcopale, præsentibus apponi fecimus. Datum die Mensis, Annoq; predictis, & nostræ consecrationis Anno octavo.

Mat. Winton.

Mr. *Tutty* after his Ejectment went at first into a Farm, but soon became Chaplain to Col. *Markham*, And sometime after preach'd in *Newgatestreet*, in the Parish of *Hatfield* in this County. He dy'd in 1678,

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and had great Satisfaction in his Nonconformity, from his Ejection to his Grave. He hath nothing in Print, but a Funeral Sermon, and *Solomon's Song* both in Prose and Metre.

Bushy: Mr. *Ward*. He printed a compendious Treatise of the three Theological Graces, Faith, Hope, and Charity, 8vo. 1655.

Easington: Mr. *Skingle*.

Great Hadham: Mr. *Daniel Dyke*. An Anabaptist.

In my former Edition I mention'd these Persons following as Conforming after they had for some time been Nonconformists: Mr. *Halsly* of *Broxborne*; Dr. *Hicks* of *Hartingford-bury*, who was afterwards Rector of *St. Margarets Pattens* in *London*; Mr. *Owen* of *Branfield*; Mr. *Stallybrasse* of *Essenden*; and Mr. *Thornton* of *Hempsted*. And I now add to them Mr. *Godwin* of *Eastwick*, (which was a Sequestration) who I understand also afterwards conform'd.

And I have here also left out Mr. *William Janeway* of *Kilshull*, the Father of Mr. *John* and Mr. *James Janeway*, because either there is a gross Mistake in Mr. *John Janeway's* printed Life, or this Mr. *William Janeway* could not be ejected. For he dy'd before his Son *John*; and yet we are there told that Mr. *John Janeway* dy'd in *June 1657*: And how then his Father could be ejected after the King's Return in 1660, I cannot imagine.

In the County of HUNTINGDON.

In the City of *PETERBOROUGH*: Mr. *Willson*. This City is properly in *Northamptonshire*, but I am not concern'd as to the strict Bounds of Counties. Mr. *Willson*, that was ejected here, was a Man of excellent ministerial Skill and Ability: Of signal Piety and Diligence in his Work, and extraordinary Success; doing good to multitudes.

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Bottle-bridge: Mr. *Simon King*. An able Scholar: A Man of a solid Judgment, and an honest Heart, and Life; and addicted to no Extreems.

Bluntsham: Mr. *James Bedford*, B.D. He was younger Brother to Mr. *Isaac Bedford* of *Willion* in *Hertfordshire*. His Living was worth above 200*l.* per Annum. He publishh'd a Sermon on *Hebr.* 9. 27; preach'd at the Funeral of a Daughter of his eldest Brother *Samuel Bedford*, Esq. He was much applauded for his Ability and Faithfulness, in the Work of the Ministry.

HUNTINGDON: Mr. *Samuel Brooks*, B.D. President many Years of *Catherine-Hall* in *Cambridge*: Turn'd out for not taking the *Engagement*. A learned Man: A great School-man: A laborious Tutor, that had always a numerous Company of Pupils, and those of good Rank. He dy'd at his Estate in *Essex*.

Hemingford: Mr. *Heath*.

Long-Orton: Mr. *Edmund Spinks*. He was also ejected at *Castor* in *Northamptonshire*; but which of the two was the Sequestration, and where it was that he was silenc'd at *Bartholomew-day*, I have not learnt. He was an able Preacher, and a Person of great Note. His Living of *Castor* was reckon'd worth 300*l.* per Annum. After he was silenc'd he liv'd at *Warmington*, with Mrs. *Elmes* his Wife's Mother, who had a good Estate, and made all Nonconforming Ministers welcome.

Allerton: Mr. *Cooper*.

Cherry-orton: Mr. *Gibson*. At some uncertain Place, Mr. *Scott*.

Mr. *Richard Kidder* of *Standground*, after some time Conform'd, and dy'd Bishop of *Bath* and *Wells*.

I omit Mr. *Negus* here now, because he is mentioned in *Cambridgeshire*.

In the County of KENT.

CANTERBURY: Mr. *Thomas Ventress*, Mr. *John Durant*, Mr. *John Player*, Mr. *Francis Tayler*, and Mr. *Beak*.

St. Margarets: Mr. *Thomas Ventress*, M.A. He was born in *St. Alpheg* Parish in this City, and bred in the King's School there. From thence he went to *Cambridge*, and was of *Bennet-college*, and had that which was *Erasmus's* Chamber. There he remarkably profited in good Learning; and after taking his Masters Degree, devoted himself to the sacred Ministry, and was Ordain'd by Archbishop *Laud* himself. He first began the stated Exercise of his Ministry in this City, where he was Curate to Archdeacon *Kingsly*; and afterwards settled in *St. Margaret's*. Where he so behav'd himself in all the difficult Times, when there were so many Changes in the State, that upon the King's return in 1660, he found more Favour from the Gentry and Clergy than most of his Brethren: And yet could not be spar'd in 62, when he was ejected with the rest. But not thinking himself thereupon discharg'd by his LORD and MASTER from his Work and Office, he preach'd more privately, as he had Opportunity: And at last gather'd a Congregation, to which he became Pastor, and among whom he labour'd, tho' under no small Disadvantages, yet with great Acceptance for several Years. And as he was not idle Abroad, so at Home he was very busie, spending much of his Time in Study, and instructing several Gentlemens Sons that were committed to his Care. Thus he continu'd till the latter end of King *Charles's* Reign, when he with many others was not a little oppress'd by the violent Endeavours of Two great Informers, one of whom once gave great Hopes as to his Piety and Seriousness. These Two Men (whose Names are well remembred in this City) gave great Disturbance to such as only desir'd Liberty to serve and worship GOD, according to their Consciences. One of them (it's said) receiv'd some Hundreds of Pounds out of the Exchequer, for the good Service he had done the Church (or the Pa

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pists rather) in this Affair: Besides what he extorted by false Indiments, &c. The other dy'd miserably. Many were imprison'd, and Mr. *Ventress* among the rest: But he found so much Favour, as to be permitted to go to his own House, and lodged in his own Bed every Night, upon his Parole of returning to Prison in the Morning. And not long after, he with great Serenity, quitted this for a better Life. He laid himself down on his Bed, dress'd as he was, and taking his *Greek* Testament in his Hand, he kiss'd it, and laid it on his Heart, and soon after, quietly fell asleep in the LORD, in the 73d or 74th Year of his Age.

He was a Person of no small Learning, especially in History. A very pious Man; and very careful of redeeming his Time. He had his Hours for Visits, which neither he would, nor his Friends must exceed. He walk'd indeed very much by Rule in all things: Though he declar'd, he did not desire to tye up all others to his Rules. He kept to one Method of Preaching, as thinking that the most profitable to his Hearers; and was often elevated in it. He was a great Enemy to Divisions, especially amongst Ministers: And an Hater of every thing that was irreligious and immoral, especially in those who should teach others better, by Example as well as Word. He follow'd Peace with all Men as he could: But found that to obtain it was not possible. Sir *Robert Hales* and his Family at *Beaksbourn* were his constant Attendants, and great Friends. He was a great Admirer of the Government and Discipline of the *French* Churches, and would often express his great Desires of their prospering. Tho' he had not much of this World, yet he lov'd and desir'd it less. He sometimes partook of the Generosity of others, but us'd it as a Man that had set his Heart upon better things; thinking others who look'd no farther than these things had more need, as well as love of them than he. He had a Foresight of the happy Change that was in King *William's* Time, though he liv'd not to see it. He was prudent in all Changes, and dy'd in the Hopes of good Things design'd by GOD for these Nations. I cannot hear that ever he printed any thing.

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Mr. *John Durant*, was also silenc'd in the same City, where he preach'd in the Cathedral. He was an excellent practical Preacher. He publish'd several practical Pieces; *viz. Consolation for weak Believers. A Discovery of the glorious Love of Christ to Believers. Comfort and Counsel for dejected Souls, &c.*

Mr. *John Player*, M.A. Born in this City, and bred in the Free school there. After the Fall of Archbishop *Laud*, he became publick Preacher in the Cathedral, and gave great Content by the seriousness and profitableness of his Labours. He was of a very peaceable and healing in Temper, and kept a good Correspondence with all his Brethren in the City. He was pious and devout towards GOD, and a plain honest Man in his Conversation. He was Brother to Sir *Thomas Player* the Chamberlain of *London*.

St. *Alphage*: Mr. *Francis Taylour*, M.A. Son of the famous Mr. *Francis Taylour*, a Member of the Assembly, and well known by his Works. He was born in this City, and there also receiv'd the first Rudiments of Learning, and then went to *Cambridge*, and was of *Bennet-College*, where it pleas'd GOD, by the Smallpox, to deprive him of the Sight of both his Eyes: But he did not thereupon lay his Studies aside, but had the charitable Help of others. who read to him, and he improv'd greatly; and had an enlightned Mind, tho' a dark Body. Settling in his native City, his ministerial Labours were very acceptable and useful, till the fatal *Bartholomew 62*. He could not bear being idle; and therefore endeavour'd to be useful afterwards, by preaching to, as well as conversing with many, who were dispos'd to encourage his Labours; and GOD did wonderfully provide, not only for him, but also by him for his Brother and Sister, tho' his Brother was blind as well as himself. As for him, he not only fed him, but also took great Pains to instruct him; and make him in Love with serious Religion, tho' not with all the Success he desir'd. Such were his Gifts and Graces, that together with his Blindness, they not little ingagd the Hearts of many to him, but yet could

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not move the Compassion of some Church-Zealots, who seiz'd and carried him to Prison. God remembered him there; tho' he did not long survive the Treatment he met with. He lies buried in St. *Alphage* Church, where he was us'd to preach the Word of Life.

He was chearful under all his Afflictions. Had no contemptible Parts, but was noted for an eloquent Preacher. He endeavour'd to live in Love with all Parties of serious Christians; and his Ministry was much valued, and well attended. He hath left behind him a small Book of Verses, intituled, *Grapes from Canaan, or, the Believer's present Tast of future Glory*. Wherein may be read his own Views, and Desires of the Heavenly Felicity, and his kind and good Endeavours to recommend it to others.

St. *Stephens*: Mr. *Robert Beak*, M.A. He was born in or near *Canterbury*, and there had his first Education, and was afterwards at *Cambridge*. When he was silenc'd in 62, he assisted his Brethren Mr. *Ventress*, &c. in their Work, preaching usually once every Lord's-Day. God having bless'd him with an Estate, he took nothing for his Pains, but abounded in Hospitality, and all manner of good Works, to Ministers and others. And yet he had a Share in the Troubles of King *Charles's* Reign: But bore them with great Evenness of Mind. And at length when he was about the Age of 59, he on August 31, 1679, quietly resign'd his Soul to God. His Remains lie buried in St. *Mildred's* Church.

He was of an excellent Temper, and could easily overlook Sights and Injuries. He was no Cursory, but a diligent Reader of Books, making Remarks carefully on all that he had, He was a pious and devout Man, and a plain serious Preacher; who sought the Peace of God for himself and others. As he liv'd, so he dy'd in the Exercise of Charity to such as were in Want.

MAIDSTON: Mr. *Joseph Whiston*, and Mr. *John Crump*.

Mr. *Whiston* after he was ejected, continu'd some Years in this Country, till he was call'd to a Pasto

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ral Charge at *Lewes* in *Sussex*, where he continu'd to the Time of his Death, which was for near 20 Years. He was Congregational in his Judgment, but manag'd both himself, and his Affairs with great Wisdom and Moderation; and was a great Practiser of Self-Denial. Upon King *James's* Liberty, he declar'd, that where there was a Congregational Minister, he was for the People that were *Presbyterians* to acquiesce in him: And where there was a *Presbyterian* Minister, he was for having the People that were Congregational to acquiesce in him. He had a considerable Hand in promoting an Association of Ministers of both Sorts, which dy'd with him. Tho' he had no Children of his own, yet he wrote much, and to good Purpose, in Defence of the Covenant Priviledges of the Infant Seed of Believers. Mr. *Baxter* said, that hardly any Man had written with more Judgment upon that Subject. Mr. *Whiston* also much commended what Mr. *Baxter* had written upon the same. When he drew near his End, being ask'd, *What his dying Thoughts were as to that Subject upon which he had written so much* in his Life Time?* He freely said, that, *he was not conscious to himself, that he had discours'd or written any thing on that Subject, but what was according to the Mind of our Lord Jesus Christ, the Consideration of which was a great Consolation to him then in a dying Hour.* He frequently also said, that, *he fear'd the Sword as to pass through the Land.* He dy'd in *January* 1690, in the 63d Year of his Age, and lieth interr'd in the Church-yard of *St. Michael* in *Lewes*, where are deposited the Remains of many Ministers who were ejected for Nonconformity: As of Mr. *Jones*, Mr. *Staninough*, Mr. *Earle*, Mr. *Postlethwait*; Mr. *Beecher*, Mr. *Crouch*, &c. besides Mr. *Bunyard*, and Mr. *Osborn*, who tho' they dy'd before were of the very same Spirit and Way.

* *His Printed Works are*, 1. Infant Baptism from Heaven. Part I. 2. Infant Baptism from Heaven. Part II. 3. An Essay to revive the primitive Doctrine and Practise of Infant-Baptism. 4. Infant-Baptism plainly prov'd. 5. A Brief Discourse of Man's natural Proneness to, and Tenaciousness of Error. 6. The right Method of proving Infant-Baptism.

Mr. *John Crump*. Was a considerable Divine, and useful Preacher. He hath publish'd a Discourse on the Parable of the great Super.

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TOWN-MALLING: Mr. *Samuel French*. After his Ejectment, he for the better maintaining himself and his family, betook himself to Trade, for which few were better capacitated. But in the midst of a great Currency of Trade, finding himself considerably reduc'd, he left off in good Time. One said, that for Mr. *French* his Sake, he would never advise any Minister to meddle farther in secular Affairs than meer Necessity did force. He was an ingenious Man, and a chearful Christian. He was troubled for his Nonconformity, both by the Ecclesiastical and Civil Courts. In 1684, He at once had his Goods distrain'd for the great Crime of preaching the Gospel, and his Person imprison'd in *Maidstone-Goal* for 6 Months upon the Five Mile Act. He had neither Fire nor Candle in the Winter Time, nor yet a Chamber allow'd him to himself for Privacy. He had in deed a great Room, but others lodg'd in it. He had no Company he could delight in, but his God, and his Wife who would be his Fellow-Sufferer. He had once taken the *Oxford-Oath*, but had no Certificate of it: When the taking of it the second Time might have freed him from his Imprisonment, he had study'd it more fully, and was dissatisfy'd. During his Confinement, some Christian Friends from *Staplehurst* made him more than a bare Visit, which he gratefully remembred afterwards: And when he was releas'd, went and spent a Lord's-Day amongst them, preaching upon that suitable Text, *Acts* 4. 23: Where it is laid of *Peter* and *John* who had been imprison'd, that *being let go, they went to their own Company*. And this Accidental Visit prov'd the happy Occasion of his fixing in a Pastoral Relation there, where among a kind People, of whom he even boasted, he spent both his Labours and himself. He dy'd *August* the 10th, 1694, and was buried at *Staplehurst*. It is memorable that at that Time when Mr. *French* came to *Staplehurst*, being in the remarkably cold Winter, when yet the Fire of Persecution burnt outrageously throughout *England*, that Place, with *Cranbrook*, and *Tenterden* enjoy'd Liberty pretty publicly: And it continu'd even to the Time of the publick Indulgence.

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FEVERSHAM: Mr. *Nathanael Wilmot*. He by his Labour and Pains in preaching and catechising, &c. wrought a great Reformation in this Town, and brought the Lord's-Day to be kept very strictly. After he was ejected, he endeavour'd to carry out the same good Work, as he was before heartily engag'd in, by Preaching from Place, as God open'd a Way for him. At length he was fix'd Pastor of Church at *Dover*, where he had Mr. *Starr* for his Assistant: And God was with him, and he was much belov'd. He was esteem'd a good Scholar, and an excellent Preacher; and was very laborious in the Work of the Ministry.

CRANEBROOK: Mr. *William Goodridge*. There were no less than 20 Ministers cast out of this Town, and the Places adjacent: At which the good People in that Neighbourhood being much affected, met together on a Week-Day, to beg of God, that he would sanctify such a melancholy Providence to them. For this they were prosecuted by a Neighbouring Justice of the Peace, and by him and another fined: And for Non-payment they were sent to *Maidstone*-Goal for three Months. Amongst the rest, there was one *Harman Sheaf*, a Man very kind to his Parish-Minister, and who usually attended upon publick Worship in the Way of the Church of *England*: Which Method instead of diminishing the Number of Dissenters in those Parts rather increas'd it.

Staplehurst: Mr. *Daniel Poyntel*. He was born at *Chisselhurst* in this County, and bred at *Cambridge*, and was famous all the County over his extraordinary natural and acquired Parts, eminent Piety, sweet Temper, and great Moderation; His generous Principles, great Acquaintance with and Interest in the Clergy, his rational and yet earnest Way of Preaching, and learned Expositions of difficult Places of Scripture; and in a Word for his being an Honour and Ornament to the Church, and her Champion too, excepting her Hierarchy against which he was always vehement. His Peaceable Spirit was troubled with some, unquiet *Anabaptists*, and *Quakers*:

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And excepting a few such, he had scarce a Prayerless Family in his Parish, which was none of the smallest. Expounding that Chapter in which we are warn'd to avoid such as appear in Sheep's Cloathing, but inwardly are ravening Wolves, he touch'd upon the *Quakers*: And one, of them came to his Church the next Lord's-Day, and declar'd he was sent of God. But Mr. *Poyntel* being then in the Course of his Exposition upon the next Words, the *Quaker* said he was disappointed; for he expected his farther insisting upon the other. Hereupon Mr. *P.* took Advantage convincingly to argue that the *Quaker* was not as he pretended, sent of God, who certainly knew what Subject he would be upon, and would have inform'd his Messenger, or at least have suited his Message to the Occasion. He published a Discourse against the Hierarchy at the *Dutch Church* in *Maidstone*, for which he was like to have had great Trouble from the Bishops. He Printed also a Tract, intituled, *Moses and Aaron, or the Ministers Right, and the Magistrates Duty vindicated*: Which was an Answer to one *Richard Kingnoth* a famous *Anabaptist*, his Parishioner's Treatise (intituled, *the true tything of Gospel-Ministers*;) which was not much dispers'd, because his Antagonist acknowledged his Fault, and begg'd him to call his Book in, promising to do the same by his, against Tythes, &c. which occasion'd it. His *Tuesdays* Lecture in this Place, was very famous, and was much frequented by the Neighbouring Parishes, to hear his Explication of the Principles of Religion, and the obscure Passages of the Prophets. He has some Manuscript Sermons against King-killing Principles, now in the Hands of his Son-in-law, Dr. *Groombridge* of *Cranbrook*. He was very willing to have been satisfied as to the Terms of Conformity, and often declar'd it: Which tho' it made some Zealots say he was willing to blind his Conscience for a fit Benefice, yet could never bring him to swallow the Oaths, or dispense with the Obligations he must bring himself under. The weighty Sense he had of his Ordination-Vow, the Desire of doing good by Preaching the Gospel, and the Woe which he was persuaded would follow, if he preach'd it not, drew him to comply farther with the Church than some of narrower Princi

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ples thought he could, and brought him sometimes into his own Pulpit in *Staplehurst*, to preach to his own Flock after *Bartholomew*-day; and yet it is plain he was not covetous of the Fleece. He generously offer'd the succeeding Incumbent to desire nothing of the Income, if he would but let him have the Pulpit for his Pains, one part of the Day. The Incumbent granted it, provided he could get leave of the Archbishop. But when Mr. *Poyntel* (the next time he had an Opportunity of waiting on his Grace, with whom he was very intimate) had readily got leave, the Incumbent having been otherwise advis'd in the mean while, absolutely refus'd it. And therefore as soon as the Licences came forth, in King *Charles* the Second's Reign, he began the Meeting in *Staplehurst*, which was crowded very much during the remainder of his Life. He dy'd in 1674. Being oblig'd to take down the Windows of the Meeting-house to let in Air upon a Funeral Occasion, the Place being mightily throng'd, what with the Heat of the People before him, and what with the Wind at his Back, he took so violent a Cold, as threw him into a Fever, and carry'd him off desirous in a few Days. Thus liv'd and dy'd the learned Mr. *Poyntel*, (for that was his common Name in this County) an Honour to the Party with whom he suffer'd, a bright Ornament to the Catholick Church, and a Reproach and Shame to the Spirit of Bigotry and Ignorance, which triumph'd in stopping his Mouth, and putting him to Silence. He left behind him a Manuscript against the Infallibility of the Quakers Guide, the Light within.

Barrham: Mr. *John Barton*.

DOVER: Mr. *John Davit*. At the same Place also was silenc'd,

Mr. *Nathanael Barry*; who came hither *An.* 1655, was turn'd out in 1660, and departed this Life, *An.* 75.

Cheddingston: Mr. *Thomas Seyliard*.

ASHFORD: Mr. *Nicolas Sprigg*, or *Prigg*.

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Ilkham: Mr. *John Swan*. Who afterwards turned Physician.

Addesham: Mr. *Charles Nicols*.

Great-Chart: Mr. *Edward Line*.

Chilham: Mr. *Sampson Herne*, M.A. Educated in *Cambridge*. After his Ejectment, he was entertain'd very kindly by Sir *John Fagg*, at his House in *Chatham* Parish, where he was not only lodg'd, but supported by that worthy Baronet, and now and then he preach'd, and at last he dy'd there. He was a Man, tho' but of one bodily Eye, yet of great Learning: A very curious Preacher, and pious Liver.

Tenterden: Mr. *George Hawes*.

Benenden: Mr. *Joseph Usborne*. After his Ejectment; he preach'd for some Time to a Congregation of Dissenters in *Brighthelmstone* in *Sussex*; and had afterwards a small Meeting at *Barsted* near *Maidstone* in this County.

Biddenden: Mr. *William Homer*.

Gowdherst: Mr. *Bright*.

Rolvendon: Mr. *Richard Gyles*. After his being ejected and silenc'd, he was defied by a Messenger from the Parish-Minister of *Sandhurst* to preach for him one Lord's-Day, which he did both Times. But this Minister being threatned for suffering a Person, not Episcopally Ordain'd, to preach in his Church, turned about and join'd with the Informers, and prosecuted Mr. *Gyles* and some of his Hearers, for a Conventicle. Whereupon about 80*l.* was levy'd upon him and the Hearers; *viz.* 60*l.* for the Ministers Two Offences, (which because he was judg'd unable to pay it, was fix'd upon the Hearers) and 5*l.* a Man upon several Officers for their pretended Neglect to suppress the said Conventicle, besides what some of them were fin'd as being Hearers.

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An Appeal was made by many of them to the Quarter-Sessions at *Maidstone*: At which Time all the impanel'd jury that were not known to the Court to receive the Sacrament publickly and conform, were challeng'd upon the Motion of the Justices. Such were set by, and more fit Men taken in. These found the Morning-meeting a Conventicle, tho' contrary to the judgment of many Lawyers. Hereupon the Appellants Counsel mov'd, that the Matter of the Afternoon-meeting might be found specially, and argu'd at the next Session before the Court, which was agreed to. And when it was argued, the Appellants had the Judgment of the Court for them, and had their Money which was levied for the Afternoon, restored.

Sandherst: Mr. *Elliston*.

LENHAM: Mr. *Shewel*. Sometime after his Ejection he exercis'd his Ministry in *Coventry*, and there dy'd suddenly. Mr. *Tong* preach'd and publish'd his Funeral Sermon.

Ulcomb: Mr. *William Belcher*.

Egerton: Mr. *Palmer*. After the *Uniformity Act* took place, he did not give over Preaching, till he was forc'd to desist, by being beset with a Troop of Horse, and 2 or 300 Men.

Loose: Mr. *William Lock*.

Barming: Mr. *Nicols*. *Hunton*: Mr. *Latham*.

ROCHESTER: Mr. *Ackworth*.

Berling: Mr. *Thomas Gunns*.

Stowd: Mr. *Daniel French*. *Linton*: Mr. *Nicols*.

South-fleet: Mr. *Henry Simonds*.

Langley: Mr. *Tilden*.

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Wickham: Mr. *Edward Alexander*, M.A. Born in *Canterbury*, and educated at *Cambridge*. His Living was considerable. After his Ejection, he gave his Labours in and about *Canterbury* till he dy'd. He was a Person (especially after he was cast out of his Church) given to Melancholy: But yet of such a Behaviour, that he was respected by Persons of various Persuasion. He excell'd in Prayer to GOD; and tho' not insensible of, yet was ready to overlook the injuries of Men. He strove against any Habit of Evil, and deny'd himself at last to his Prejudice.

Chatham: Mr. *Thomas Carter*. A fine Scholar, and an excellent Preacher, much esteem'd and lov'd by Dr. *Stillingfleet* Bishop of *Worcester* to his Death; and often help'd by him. They were Cotemporaries at *St. Johns* in *Cambridge*.

GRAVESEND: Mr. *Sharp*. *Lee*: Mr. *Hiccocks*.

Horsmanden: Mr. *Edward Rawson*.

Lamberherst: Mr. *Steed*. *Nettlested*: Mr. *Deacon*.

Fairlane: Mr. *Darby*. *DEAL*: Mr. *Seyliard*.

Godmarsham: Mr. *Robert Ferguson*. One as much known as most Men, but who is best able to give his own Character. Sometime after his Ejection he taught University-Learning at *Islington*, and was Assistant to Dr. *Owen*: But at length he ran so far into Political Matters as to fall under general Censure. He was very great with my Lord *Shafisbury*, when he was run down by the Court, and follow'd him into *Holland*. He came back with the Duke of *Monmouth* in 1685, and was with him in the *West*: But made a Shift to escape after his being defeated. He came again with the Prince of *Orange* in 1688, and he gave him a good Place, when he was King *William*: But

* *He publish'd*, *The Interest of Reason in Religion*; with the Import and Use of *Scripture Metaphors*; and some *Reflections on Mr. Sherlocks Writings*; and particularly his Discourse concerning the Knowledge of JESUS CHRIST, 8vo. 1675, *Which is a good useful Book*. A sober In

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being disgusted, he fell in with the Malecontents in his Reign, as he had before done with those in the Reign of King *Charles II*.

quiry into the Nature, Measure, and Principle of moral Vertue, *London*, 1673. 8vo. A Discourse concerning Justification. *And he has also published many political Tracts, which are not easily to be number'd.*

Denton: Mr. Clement Barling.

Ash: Mr. William Nokes. He was bred at *Cambridge*, where he was co-temporary, and very familiar with Dr. *Stillingfleet*. After his Ejectment, he continu'd Preaching here and there as Opportunity offer'd: But dy'd in a few Years. He was esteem'd a Man of good Parts and Gifts.

BROMLEY: Mr. Henry Arnold.

FOLKSTONE: Mr. Baker. After his Ejectment he became very poor, and was indisposed in his Head, and, his Understanding was impair'd. He liv'd for some time in a very afflicted, distressed State, and at length dy'd at *Dover*. At the same Place also Mr. *Rolles* was silenc'd.

Hawkhurst: Mr. Bothel.

Rainam: Mr. Carter.

Challock: Mr. Corker. After his Ejectment, he for some time taught School in that Parish, for, a Livelihood.

Betteshanger: Mr. Dod.

Speldhurst: Mr. Draper.

Shoreham: Mr. Duke.

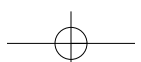
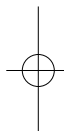
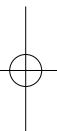
Sturmouth: Mr. Richard Bures. He was born at

Northall in *Middlesex*, where his Grandfather had been Minister, in *November* 1629. He was educated in *St. Pauls School* in *London*, under Dr. *Tong*: And



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from thence he went to *Christ-Church* in *Oxon*, where one Mr. *Lewis* was his Tutor; and he was Student there. I cannot hear that he had any other Living but this of *Stowermouth*, from whence he was ejected in 62. He had some Disturbance there from the *Quakers*, as had several others of his Neighbours. Sometime after his Ejection he remov'd to *Guilford* in *Surrey*; and from thence he went to *Farnborow* and *Frimley*, in all which Places he preach'd as Occasion offer'd, but never took a Pastoral Charge, till after Mr. *Turner's* Death. While he was at *Guildford* he was twice imprison'd for Preaching: First in the Marshalsea in *Southwark*, and then in *Windsor-Castle*. His Deliverance out of this latter Confinement was remarkable. The Lord *Mordant* being at that Time Governour, was one Day visited by Dr. *Lewis*, who had been his Tutor at *Oxford*. Mr. *Bures* hearing of his being there, and having himself been a Pupil of the Doctors, he prevail'd with the Keeper to convey a Note into his old Tutor's Hands. The Doctor interceded with the Governour for his Discharge: And upon his arguing against it, he offer'd to be bound Body for Body, for him, that he should appear upon Summons if it were needful; and being very importunate, at length prevail'd, and he was releas'd. Some Years after, at the Time that he liv'd at *Frimley*, he was again taken up at *Guilford*, by Means of one Mr. *Thornbury*, a Clergy-man, who had profess'd a great Kindness for him. The very next Day after his being seiz'd, this Mr. *Thornbury* came to him, and pretended to be much concern'd at what had befallen him, and assur'd him, that he had not either directly or indirectly the least Hand in it: But he soon after, fell under such a Disorder, that he first attempted the Life of one of his Children, and afterwards went into a Wood and hang'd himself. Mr. *Bures* came to *London*, about the Year 1677. He succeeded Mr. *Turner* in *Hatton-Garden* in the Year 1692: He departed this Life *May* the 7th. and was buried *May* 14. 1697: And was succeeded by Mr. *Christopher Taylor*. He was a very valuable Man, of the old Puritan Stamp. One of great Gravity, and an excellent Preacher.

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Woolwich: Mr. John Hawks.

Lydde: Mr. Hemmings.

Clyffe: Mr. Henry Holcroft. Son to Sir *Henry Holcroft*; a learned and pious Gentleman, sometime Fellow of *Clare-Hall*, and Co-temporary with the Learned Mr. *David Clarkson*, who married his Sister. There were ever great Endearments between Mr. *Clarkson*, and him; and he obtain'd a good Report for his religious Labours, and exemplary Piety and Charity.

Northborn: Mr. Lane.

Eltham: Mr. Overton.

Heaver. Mr. Petter.

Stone. Mr. Henry Price.

Woldham: Mr. Shewel.

Smeeth: Mr. Singleton.

New-Church: Mr. Spencer.

Swarden: Mr. Vaughan.

SANDWICH: Mr. Webber.

Chattam-Dock: Mr. Lawrence Wise.

Wootton: Mr. Edward Coppin, M.A. Born at *Beaksbourn*, and educated partly in a Country-School, and partly at *Canterbury*. He was of the University of *Cambridge*, and of *Bennet-College* there. At *Bartholomew-Day* 62, he did what was requir'd in Order to his Continuance in his publick Charge; but was not easie afterwards under the Change, and therefore left his Living, and betook himself to his Native Village, and

his own House at *Beaksbourn*, where he liv'd upon his own Estate, and was in great Esteem with Sir *Robert Hales* and his Family, that were his

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Neighbours. There also when Liberty was given, he preach'd in his own House, to such as would come to hear him; and at other Times frequented the publick Worship: And there he dy'd, and was buried at *Wootton*. He was esteem'd a good Scholar, and a devout and prudent Man. He preach'd well, and sought Peace, and Quiet, to himself and others: Being desirous to be in such a State as not to trample upon any, or be trampled on by any.

Plaxted: Mr. Matthem Darby.

N.B. In all the Lists I have seen of the silenc'd, and ejected in this County, I find Mr. *Hoadly*: Several mention *Rolvinden*, and others name no Place. If this was Mr. *Benjamin Hoadly's* Father, (as many apprehend) he was afterwards a celebrated Schoolmaster, at *Hackney*, and at *Norwich*, and fell in with the Church of *England*, in that Capacity. If it was not he, I can hear nothing of him.

In the Isle of *THANET*:

St. Nicholas: Mr. William Jacob.

St. Margarets: Mr. Street.

Munton: Mr. Nicholas Thoroughgood.

St. Lawrence: Mr. Peter Johnson, M.A. He was of a reputable Family in this Island, where their Seat was. He was Minister of *Marsfield* in *Sussex*, before he came to this Place to settle as Minister: And here he was ejected in 1662. He was ordain'd in *London* in 1654. Having by me the Certificate of his Ordination, I shall transcribe it,* as I have done some few others, in Order to the preserving the Remembrance of the Methods that were taken in those

* *Forasmuch as Mr. Peter Johnson, M.A. hath address'd himself to the 6th Classical Presbytery within the Province of London, (according to the Ordinance of both Houses of Parliament, of Aug. 24, 1648, for the Ordination of Ministers by the Classical Presbyters) desiring to be ordain'd a preaching Presbyter, for that he is called to the Work of the Ministry, in Marsfield in Sussex, and hath exhibited unto*

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Times. After his Ejectment, he taught some Scholars, and now and then preach'd at Ramsgate, where he first gather'd a dissenting Meeting; but he did not altogether absent himself from Publick Worship. At last he grew blind: And after several Years Confinement, by various Afflictions, he at length departed this Life, *An.* 1704, and lies bury'd in St. *Lawrence* Church. He was a Man of good Parts and Learning, and very useful Gifts, tho' at last depriv'd of them.

* *Presbytery sufficient Testimonials (now remaining in their Custody of his competent Age, of his unblameable Life and Conversation, of his Diligence and Proficiency in his Studies, and of his fair and direct Calling into the foremention'd Place: We the Ministers of the said Presbytery have (by appointment thereof) examin'd him, according to the Tenor of the said ordinance: and finding him to be duly Qualify'd and Gifted for that holy Office and Employment, (no just Exception being made against his Ordination or Admission) we have approved him: And accordingly in the Church of Olaves-Jewry, in London, upon the Day and Year hereafter express'd, we have proceeded solemnly to set him apart to the Office of a Preaching presbyter, and Work of the Ministry, with Fasting and Prayer, and imposition of Hands: And do hereby (so far as concerneth us) actually admit him unto the said Charge, there to perform all the Offices and Duties of a faithful minister of JESUS CHRIST.*

In witness whereof, we have hereunto subscrib'd our Names, this 26th Day of October, An. Dom. 1654.

Edm. Calamy. Sam. Balmford.
Simeon Ashe. George Smalwood.
John Wells.

Worth: Mr. Wingfield.

Minster: Mr. Richard Calmer, M.A. He met with strange and unusual Opposition in this Parish, after his settlement there; of which a large and particular Account was publish'd to the World, by his Son *Richard Calmer*, in a Pamphlet, intituled, *A Parish Looking-glass for Persecutors of Ministers*, &c. 4to. 1657. I there learn, that this Mr. *Richard Culmer, M.A.*, was of *Magdalen-College* in *Cambridge*, where he continu'd about Eight Years. Being settled Minister of *Goodnestone* in *East-Kent*, he was driven from thence by Archbishop *Laud*, because he would not read the *Book of Sports*. He then continu'd Three Years and a half silenc'd.

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Afterwards he was Assistant to Dr. *Robert Austin*, at *Harbledown* near *Canterbury*, where he preach'd several Years. But many clamour'd against him, for his Opposition against Drunkenness, and against prophaning the Sabbath by Cricket-playing. He afterwards preach'd in *Canterbury*, and was one of those appointed by Authority of Parliament to detect, and cause to be demolish'd, the superstitious Inscriptions, and idolatrous Monuments in the Cathedral there. It was he that brake the great Window there, at which many were inrag'd against him. Soon after he publish'd a Book, intituled, *Cathedral News from Canterbury*. An. 1643, the Mayor and some principal Inhabitants of *Canterbury*, and the Earl of *Warwick*, recommended him to the Committee appointed by the Parliament for plunder'd Ministers, who plac'd him in the sequestred Vicaridge of *Minster*, a Living of 200*l. per Annum*, after that the Assembly of Divines had sign'd and sent them a Certificate of his being a fit Person to officiate in that Place. But notwithstanding all this, he was much oppos'd there. One resolv'd he would spend 500*l.* but he would drive him from thence. They rais'd abundance of Stories, to prejudice People against him, and deny'd paying him their Tithe of Corn, and play'd him a Thousand Tricks. Upon which he printed two Books, concerning the Frauds in Tithing. But tho' they study'd new Ways and Methods of molesting and disturbing him, GOD was pleas'd to own him, and the Parish was much reform'd. But what became of him after his Ejectment in 1662 I have not heard.

Nor can I here omit M. *Edmund Trench*, who tho' not benefic'd at the Time of the *Act of Uniformity*, was, yet worthy of any Living in the County. He was born *Octob. 6.* 1643; went at Fifteen to *Cambridge*, and was plac'd at *Queens-College*, under the Tuition of Mr. *Henry Pascall*. Towards the end of 1660, he went to *Oxford* to *Magdalen-Hall*. When he had stay'd there about Two years, and taken a Degree, he went to *Leyden* in *Holland*. In his younger Years he was loose and careless, and drawn aside by ill Company: Afterwards he became an eminent Instance of serious unaffected Piety. When he determin'd for the Ministry, he was very willing to have conform'd; but had

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some Scruples which he could not remove. He sent them to worthy Dr. *Conant* for his Resolution. After half a Years Expectation, the Dr. sent him this Message; that *upon the most serious Thoughts he could hardly satisfy himself; and therefore would never perswade any to Conform while he liv'd.* 'Twas the Declaration of *Assent and Consent* that he chiefly stuck at: And he could not think that that Declaration could be sincerely made, by such whose judgments disapprov'd so many Things in the Liturgy, and Book of Ordination, as his did. And he was the more confirm'd in his Aversion to so insnaring a Declaration, by observing several others of his Acquaintance that had made it (though under the same Dissatisfaction with himself, concerning several Things contain'd in those Books) by giving it a looser Construction than he thought the Words capable of, to become less strict and consciencious in other Duties of Religion, than they had been before: Which visible Declension from their former Seriousness and Circumspection, he was afraid might flow from their having too far suffer'd their judgment to be sway'd and byass'd by their Interest, in a Matter of so great Importance. Observing the Licentiousness of *S. Parker* and some others, who had been more zealous *Puritans* than himself; but who upon stretching their Consciences, visibly declin'd from their former Seriousness, confirm'd him in his Nonconformity. His Motto was this: *In Simplicity, an godly Sincerity.* He liv'd and dy'd a Pattern, both to Ministers and Christians: In Proof whereof, the Reader is refer'd to the printed Account of his Diary.

He never receiv'd a Penny on the Account of his ministerial Labours. He devoted the 10th, and for some Years he 7th Part of his Income, to charitable Uses; laying out every Year a considerable Sum in good Books, and other Ways for the Benefit of those whom he preach'd to. He contributed liberally out of his own Purse, to such young Ministers as had a discouraging Allowance. He had in himself, in an eminent Degree, those Four Characters which he was us'd to say he desir'd in a real Friend: Piety, Good Humour, Fidelity in Admonitions and Reproofs, and a readiness to communicate Notions and Experiences, for the increasing holy Light and Hear.

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N.B. I have omitted in this County Mr. *Gualter Rosewell* of *Chatham*, who could not be ejected or silenced after the Restauration, in 1660, because I find Mr. *Swaffield* in some Sermons of his that were printed in 1661, taking notice of his Funeral Sermon, that was preach'd by Mr. *Case*, and publish'd before that, under the Title of *Elijah's Abatement*, or corruption in the Saints: I also omit Mr. *Adderly* of *Chatham*, because he is here mention'd at *London*, p. 34; and Mr. *Mallory* of *Deptford*, because he also is here taken notice of in the City, p. 36; and Mr. *John Maudit* of *Penshurst* (which was the sequestred Living of Dr. *Hammond*;) because he was afterwards ejected at *Anstie* in *Devon*; and Mr. *Danson* of *Sandwich*, because he was turn'd out in *Suffolk*; and Mr. *Starr* of *Sandhurst*, turn'd out also at *Carlisle* in *Cumberland*: In which Counties they may be found.

And whereas I before declar'd, that I could hear of but one in this County who afterwards conform'd; *viz.* Mr. *Daniel Hayes* of *Preston*; I now add Mr. *Osmanton* of *Ivy Church*, who was afterwards the publick Minister of *Little-Horsted* in *Sussex*.

In the County of LANCASTER.

MANCHESTER: Mr. *Henry Newcome*, M.A: Mr. *Richardson*, and Mr. *Wigan*.

Mr. *Henry Newcome*, M.A, of *St. Johns-College* in *Cambridge*. An hard Student, and of great Proficiency there, in *Philosophy* and *Theology*. He was first Rector of *Gausworth* in *Cheshire*, from whence, in 1656, he remov'd to *Manchester*, upon an unanimous Invitation to succeed Mr. *Richard Hollingworth*. This Removal was not without its Difficulty, because he had at the same Time a like Invitation from the Town of *Shrewsbury*. He had not been here long, before Sir *George Booth* rais'd the Country for *Charles II*, in which Affair Mr. *Newcome* was heartily engag'd, and thence forward continu'd in Great Esteem and Friendship with that honourable Person. He remain'd in his publick Work till 62, joyning with Mr. *Heyrick* in classical Meetings

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with the rest of the neighbouring Ministers, and dispensing all Ordinances in that Numerous Congregation; and afterwards preaching privately at Home and Abroad. And when he could not preach, he wrote many excellent Papers upon several practical Subjects, and dispers'd them among his Hearers, who contributed freely towards his Maintenance, and took great Care of him and his. The *Oxford Act* forc'd him to remove into *Ellenbrook* Chappelry; but he return'd as soon as he could with any Safety, to his Family and Flock. He preach'd privately till the Year 72; and afterwards in a licens'd Place. And at length the People built him a large stately Chapel on the South-side of the Town call'd *Ackers*, which he had not us'd long, before it pleas'd God to remove him by Death: And he was himself one of the, first that was bury'd in his New-Chapel, *September 20. 1695*: Aged about Sixty eight. His Funeral Sermon (in which his Character may be seen at large) was preach'd by Mr. *Chorlton*, who also succeeded him.

He was a Person of good natural Parts, cultivated by an extraordinary Industry, which began very early, and continu'd all his Life: Witness the many Volumes left behind him, written with his own Hand. He was Master of a large Stock of solid Learning and Knowledge, always ready for Use, but never for Ostentation. His Parts and Learning were admirably set off by a singular Fitness for Friendship and Conversation, in which he was amiable above many. His Temper was sincere, candid and generous. His Discourse ingenuous, innocent, facetious, and instructive. His Deportment grave, yet sweet and obliging. A most sincere and inartificial Humility at once hid, and adorn'd his other Excellencies. His Moderation was known unto all Men, that ever knew or heard of him. He had both a large Charity, and a great Veneration for those that differ'd from him, if they were Men of Worth, and unblameable in their Lives. They can testify this, that knew what a fair and amicable Correspondence he maintain'd with many of the conforming Clergy, to several of whom this good Man's Name was perhaps as precious, and his Society as grateful, as if he had been one of their own Stamp. But his peculiar Excellency was in Preaching. His Sermons were

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practical, plain and discursive, full of holy Zeal and Fervour, and an Eloquence without any Labour of his own, not imitable by the greatest Labour of another. He had a strange way of insinuating, and winding himself into his Hearers Bosoms, whole only Regret hath been that the Sermon must soon be at an end.* An eminent Divine once hearing him, said, *If I had this Man's Tongue, I could not Scape being proud of it.* Among other Lectures Abroad, in which he assisted, there was one set up by Mr. *Nath. Hilton of London*, in *Bolton* (where he was Born) at which Mr. *Newcome* took his Turn once a Month for many Years, with Mr. *Baldwin*, Mr. *Pendlebury*, and Mr. *John Walker*.

* *He hath printed the Sinner's Hope: A Discourse on Ezra. 10. 2* Usurpation defeated, and *David restor'd: A Sermon on the Restauration of King Charles II.* The Covenant of Grace effectually remembred. *A Discourse on Psal. 105. 8. with 1 Chr. 16. 15.* And, *An Help to the Duty in, and right Improvement of Sickness.* *A Discourse on Job 6, 7, 8.* And, *a Discourse about Rash and sinful Anger, on Prov. g. 28.*

Mr. *Richardson* preach'd the Sermon at Six a Clock on Lord's-Day Mornings at *Manchester*; and was also ejected. A competent Scholar, and a pious Man. He preach'd by virtue of a License in 72, at *Chorton*, and was very laborious in his MASTER's Work, and dy'd in 1680.

Mr. *Wigan* was at that Time a Candidate, and as yet unfix'd.

Altham: Mr. *Tho. Jollie*. After his Ejection in 62, He was seiz'd at *Healy* by a Lieutenant, and 3 Soldiers, and carry'd in a rude Manner to their Guard, where he must find Sureties for his Behaviour, and be sent out of the Country. Accordingly he was sent into *Yorkshire* on the Lord's-day, in extream Rain; but soon sent back by the Marshal, to whom he was Committed, because no Reason of it was assign'd. He was afterwards seiz'd in the same Manner, and sent to *York*, and after great Expence, and hazard of his Life, he was sent Home in Peace. He was taken a third Time in 64, and that at a Meeting, and was committed to *Lancaster-Goal*. He was seiz'd again by Order from the Lord-Lieutenant and Deputies, in 1665. By the

* See *Conf. Fourth Plea for the Nonconformists.* pag. 57, &c.

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Five Mile Act he was separated from Friends and Estate; and put to continual Night-Travels, Being taken Preaching a third Time, a Warrant of Banishment was sent out against him; but it miscarry'd, and he escap'd. In 69, he was imprison'd Six Months in *Lancaster-Goal* again, for Preaching within Five Miles of *Altham*, where he had been Minister. The same Year he was su'd for 40*l*, upon the *Five Mile Act*, the Suit costing him about 80*l*. But the Particularities of his Troubles would be endless; all which he endur'd with great Patience to the last.

Ormskirke: Mr. *Nath. Heywood*;† born in *Little-Leaver*, in *Bolton* Parish, in *September* 1633; educated in *Trinity-College* in *Cambridge*, and afterwards with Mr. *Ed. Gee* of *Eccleston*. He first settled at *Illingworth-Chappel*, in the Vicaridge of *Hallifax* in *Yorkshire*. He remov'd from thence in 1657, to *Ormskirke*, where he continu'd a painful and successful Labourer, till he was silenc'd in 1662. His Successor, Mr. *Ashworth*, living at some distance, he still continu'd visiting the Sick, and preaching privately among them, as he had Opportunity. A poor Man came to him, when he was about quitting his Living, saying, *Ah! Mr. Heywood, we would gladly have you preach still in the Church. Yes*, said he, *I would as gladly preach as you can desire it, if I could do it with a safe Conscience in conforming*. The Man reply'd, *Oh Sir, many a Man now a days makes a great Gash in his Conscience, cannot you make a little Nick in yours*. Upon the Liberty in 72, he licenc'd Two Places. The one was *Bickerstaff*, and the other *Scarisbrick*, both in *Ormskirke* Parish: And he preach'd at one one Lord's-day, and at the other the next. He was very usefuI in saving many Persons and Families in these Parts, from being perverted by the Papists. He was a Man of great Piety, and an excellent Preacher, but strangely malign'd and oppos'd, by some evil Neighbours.* After having liv'd exceeding usefully, and much belov'd, he dy'd, *Dec. 16. 1677: Ætat. 45*; and was succeeded by his Son. A few Hours before his Death, being ask'd by a Minister that was with him, whether his Nonconformity was any Trouble to him, he with great Chearfulness answered, *No*; it was a great Comfort to him; and freely signified his full Satisfaction in

† *Since his Death, there have been some sermons of his printed; entit. Christ Display'd as the choicest Gift, and the best Master, 8vo. 1679.*

* *An Account or his Sufferings may be seen; Conf. 4. Pl. for the Nonc. pag. 52.*

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what he had done and suffer'd, in Opposition to rigorous Impositions, and in Pursuit of a farther Reformation.

Denton: Mr. *John Angier*;* and Mr. *Holme*. Mr. Angier was born at *Dedham* in *Essex*: Educated in *Emanuel Colledge* in *Cambridge*; and liv'd afterwards with Mr. *John Cotton* at *Boston* in *Lincolnshire*. His first settled Ministerial Work was at *Ringley*. He had Episcopal Ordination from Dr. *Lewis Bayly* the *Welch* Bishop, who put forth the Practice of Piety, and he ordain'd him without Subscription. Mr. *Angier* kept a Nonconformist to the Ceremonies, and therefore had some Adversaries. Dr. *Bridgmen* Bishop of *Chester*, liv'd then at *Great Leaver*, not far from him, to whom many Complaints of that kind were brought: Whereupon he sent for Mr. Angier, and expostulated with him, but gave him very good Words, and profess'd a great Respect to him. The Bishop's Wife was at that Time under great Trouble of Conscience, on which Account she frequently convers'd with Mr. *Angier*, who was an Instrument of much good to her by his Counsels and Prayers. The Bishop, however was forc'd to suspend him; upon the presing Solicitations of Arch-Bishop *Laud*. After continuing a Year and half at *Ringley*, he remov'd to *Denton*, in 1632. When the Act of Uniformity took Place, he continu'd in his publick Station without conforming. Warrants were now and then issu'd out to apprehend him, but the worst Men had no Heart to meddle with him. Sometimes they search'd, but profess'd they would not see him for a Hundred Pounds. Some of the Bishops of *Chester* would enquire of his Son, how doth the good old Man Mr. *Angier*? Most of the Justices had a great Respect for him, and some were nearly related to his Wife: And by the special Providence of God, he continu'd Preaching in his Publick Chappel for Seventeen Years after the silencing Act, in which Time he was an Instrument of Good to many. It was the common Saying, he is an old Man, and cannot live long; let him alone while he lives. He dy'd *Sept. 1. 1677: Ætat. 72*. He was of a sweet, moderate, catholick, healing Spirit. An excellent Casuist. A Man mighty in Prayer. A hard

* See the Narrative of his holy Life, and happy Death in 8vo. 1685.

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Student. Of an exact Conversation. Very affable and courteous; full of Charity and good Works. And in general a Pattern of Holiness. Some remarkable Passages of his Diary; and his judicious Resolution of a few Cases of Conscience, are added at the End of his printed Life. He publish'd a Treatise concerning God's Worship, entituled, *A Help to better Hearts, for better Times*; recommended by Mr. *Calamy*, and Mr. *Cole*.

Mr. *James Holm*, was Assistant to Mr. *Angier*, and dwelt with him. He often changed his Habitation; But had at last a Call to *Kendal* in *Westmoreland*, where he dy'd in 1688. He had a Son with whom he went in to *Holland*, breeding him up for the Ministry; And having finish'd the Course of his Studies, he was for some time Pastor of a Congregation at *Uxbridge*; but he dy'd young.

Salford: Mr. *Richard Holbrook*, M.A. Born in *Manchester*, and brought up in *Trinity-College* in *Cambridge*. When silenc'd, he apply'd himself to Physick. He was a Man of good Parts, a solid Scholar, and a pious Man. He dy'd in *July* 1676: Aged about Forty.

Blackley: Mr. *Thomas Holland*. A Gentleman born; sometime Minister at *Ringley Chapel*, but ejected here, When silenc'd, he remov'd to a House of his own near *Newton-Heath*, and liv'd privately. He dy'd in, 1675. *Ætat.* 57. and left several Children behind him. He had sore Afflictions in his Body and Estate, and was taken off from his Work some Years before he dy'd, but had been an able and diligent Preacher in the former Part of his Life.

Ashton-under-Line: Mr. *John Harrison*. He was many Years the learned, faithful, zealous, laborious Minister of this Place. His Father was a Gentleman of good Quality near *Wigan*, an eminent Professor of the Puritan Stamp. He was much vex'd in the Days of the former Bishops, and put to great Charges in the Ecclesiastical Courts. He consulted Mr. *Ball* of *Whitmore*, what he should do to be easie.

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Mr. *Ball* advis'd him to give them some Money, for that is it, says he, they look for. He follow'd his Advice, and was more quiet afterwards. This worthy Gentleman had several Sons: (Dr. *Peter Harrison* of *Christ's-Colledge* in *Cambridge*, and afterwards Parson of *Chedle* in *Cheshire*, was one of them) but this Mr. *John Harrison* was the Flower of the Family. He was educated with great Care, both at School and in the University. He exercis'd his Ministry for some Time at *Walsmsley* Chapel; But when Mr. *Henry Fairfax* quitted the Living of *Ashton*, Sir *George Booth* gave him the Presentation of it. He continu'd in it till 62, and then resign'd. The Lord *Delamere* continu'd his Kindness to him, and offer'd him to put in his Son *Maurice*, who was a conforming Minister into his Place: But Mr. *Harrison* fearing his Son might not be fit for that Charge, preferr'd the Advantage of his Peoples Souls, before the Advancement of his Family, and therefore Conscienciously wav'd it; and rather made tile of his interest on the behalf of Mr. *Ellison*, who was a Man of great Worth, and a good Preacher, who enjoy'd the Living of *Ashton* till his Death. Mr. *Harrison* living privately, was his usual Auditor, till he was banish'd by the *Oxford Act*, at which Time he retir'd to *Salford*; where he had not been long, before he was depriv'd of the use of his Limbs, which was reckon'd to be the Consequence of his indefatigable Labours, and Fastings and Night-Studies. He went to the *Bath* for Relief, and found some Benefit for the present. He return'd afterwards to *Ashton*, and his Distemper increas'd, till it put a Period to his Life, in 1669: *Ætat.* 57. He was an excellent Preacher; and a Man of great Devotion. He constantly kneel'd in his Prayer in the Pulpit, and nothing was visible but his Head. He was eminent for Holiness, Humility, Industry, Zeal for God, and Stedfastness in his Principles. When some Gentlemen of the Episcopal Party, oppos'd the Classis at *Manchester*, and they writ several Papers to each other, the Ministers of that Presbytery appointed Mr. *Harrison* to answer them, which he did very Largely and Learnedly.* His Funeral Sermon was preach'd by Mr. *El*

* *The Book is intitled, The Censures of the Church reviv'd, 4to. 1659.*

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lison, who gave him a great Character; but not beyond his Desert. Tho' his Merits were great, his Circumstances were mean; but his Spirit was always easie.

Oldham Mr. *Robert Constantine*; Minister of this Parish many Years. In 1650, he refus'd the engagement; whereupon Justice *Ashton* of *Chatterton*, vigorously prosecuted him, so as to force him to remove to *Burstal* in *Yorkshire*, whither he was invited. Upon his Remove, he was succeeded by Mr. *John Lake*, afterwards Bishop of *Chichester*. But after staying away 3 or 4 Years, Mr. *Constantine* return'd again to *Oldham*: where he was a gain ejected, in 62. He liv'd privately afterward, till 72, when he took out a License, and preach'd to a considerable Company at *Greenakers*, about a Mile from *Oldham*. He liv'd to be very aged, and his Parts decay'd, and his Memory fail'd. He dy'd Dec. 13, 1699. In the prime of his Days, he was a Man of a clear Head, pregnant Parts, solid Learning, and sweet Converse. He was a well accomplish'd Preacher, of a valuable Tongue, and audible Voice, good Method, and very taking. He was a Member of *Manchester* Classis, and often chosen Chairman. He was indeed at last superannuated as to his Work; but he liv'd and dy'd in Credit, both with Ministers and Christians.

Ratcliff: Mr. *Thomas Pyke*; who at first preach'd at *Walmsly* Chappell in *Bolton* Parish and afterwards at this Place, where he was ejected, in 62. He preach'd at *Blackley* near *Manchester*, in 72, and was very useful. When his End drew near, he told those that were about him, that *he found the best Preparations of the best Men were little enough, when they came to die*. He dy'd in *July*, 1676, about 54 Years of Age: And left behind him several Volumes of his own Sermons fairly transcrib'd, for the Use of his surviving Children.

Eckles: Mr. *Edmund Jones*. His Father had been Vicar of this Place many Years: He had bred up Three Sons for the Ministry; of whom this was the only Nonconformist. He was one of the first Clams of *Manchester*. A Man of excellent Parts, an able

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Scholar, naturally very Rhetorical. When he was ejected, he reach'd in Private; and when Authority allow'd it, more Publickly. He dy'd, *May 2. 1674: Ætat. 48.*

Cockey-Chappel: Mr. John Leaver; born in *Bolton*. His Father was a *Romanist*. He was bred up in the Free-School at *Bolton*, and afterwards at *Brazen-nose-College* in *Oxon*. He was silenc'd in 62. (and call'd Little *Mr. Leaver*, to distinguish him from *Mr. John Leaver*, who was a lusty Man, who continu'd Parson of *Bolton*.) He was a Man of great Integrity, and a useful Preacher. In 72, he preach'd to a good Number in his own House; And after this present Liberty was allow'd, he kept an open Meeting in *Bolton*, where he administred the Lord's-Supper every Month to some Hundreds. He dy'd *July 4. 1692: Ætat. 58:* And was succeeded by *Mr. Robbert Seddon*.

ROCHDALE: Mr. Robert Bath, and Mr. Zachary Taylor.

Mr. Robert Bath, was Vicar of this Place many Years. Born in *Kent*, and sent down into *Lancashire* by Archbishop *Laud*, who was his Wife's Uncle: But he mightily disappointed him by proving a Puritan. He heartily fell in with the Ministers of the County, and join'd with the Second Classis at *Bury*: And afterwards freely left his Vicaridge, the considerable, (when he had been there above Thirty Years) rather than ensnare his Conscience. The *Oxford Act* forc'd him to leave his Family; but within some Time returning Home, he laid hold of the King's Indulgence, and preach'd to a numerous Assembly, in a Place call'd *Underhill*. He was a gracious, humble, meek and peaceable Man, and a solid Divine, tho' he had no very ready Utterance. He was a faithful Friend, and good in all Relations. he spent much Time in visiting the Sick, and advising his Neighbours, and writing serious Letters to distant Friends. He dy'd in 1674 *Ætat. 70.*

Mr. Zachary Taylor. Tho' he had been a Chaplain in the King's Army, in the Civil-War, yet he join'd

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with the Classical Presbytery at Bury, and was Mr. Bath's Assistant, and turn'd out with him in 62. After his being silenc'd, he taught School, first at *Rochedale*, and then at *Bolton*. He was the first Master of the School erected there by Mr. *James Leaver* of *London*. From thence he remov'd to a famous School at *Kirkham* in the *Field*. He dy'd in *Febr.* 1692: *Ætat.* 74. He was a very good Scholar, and an useful School-master, a solid Orthodox Preacher, and a pious Man. He was Father of Mr. *Zachary Taylor*, who wrote the *Lancashire Levite*.

Holcomb-Chappel: Mr. *Henry Pendlebury*; born and bred in these Parts. Of *Christs-College* in *Cambridge*. He preach'd his first Sermon at *Ashworth-Chappel*, in 1648, and continu'd there some Time, as Probationer. He was set apart to the Office of the Ministry, at *Turton-Chappel* near *Bolton*; together with Mr. *James Lievesey*, after they had been examin'd, and had dispured, and perform'd their Preparatory Exercises, before the second Classis in *Lancashire*, who met ordinarily at *Bury*. The Day of their Ordination was *Octob.* 3. 1650. Mr. *John Tilsley* was Moderator, and gave the Charge with much Eloquence and Faithfulness. Mr. *Bath* of *Rochedale*, Mr. *Furnes* of *Bury*, Mr. *Pyke* of *Ratcliff*, and Mr. *Scolweld* of *Heywood* being Assistants, all laying on their Hands. He made his Confession solemnly and accurately, and made the usual Promises with much Reverence and Humility. He afterwards preach'd some Time at *Horridge-Chappel*; and thence, in 1651, remov'd to *Holcomb*, where he diligently apply'd himself to his Studies, Preaching, Discipline, and administering all Ordinances, till he was ejected in 62. He still continu'd in the Exercise of his Ministry, and was instrumental for the good of many. He dy'd of a languishing Disease, *June* 18. 1695: *Ætat.* 70. with these Words in his Mouth: *Father come, and take me to thy self.*

He had read over most of the ancient Fathers, and had fully study'd the Controversies betwixt Protestants and Papists, as appears by his Writings.

* *He wrote a Treatise concerning Transubstantiation, which was carry'd by a Friend of his privately to Archbishop Tillotson, who caus'd it to be Printed, he so much approv'd*

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prov'd it. He hath written another Treatise on the Sacrifice of the Mass He preach'd many excellent Sermons on CHRIST's Transfiguration, many Copies of which are abroad: But 'tis the Desire of some, that the Author's Original might be perus'd and printed. Since his Death, a Treatise of his hath been printed: on 2 Cor. 4. 18, call'd, Invisible Realities, the real Christians great Concernment, &c. Where may be seen. a further Account of this good Man's Life.

Heywood-Chappel: Mr. George Thomasson. A diligent laborious Preacher, who earnestly long'd for the good of Souls, and was very useful in his Place. He dy'd in 72: *Ætat.* 58.

BOLTON: Mr. Richard Goodwin, M.A, and Mr. Robert Park.

Mr. *Goodwin* was born in *Sussex*, and brought up in *Emmanuel College* in *Cambridge*; very providentially brought into this Country, where God had much Work for him. He was Ordain'd by Bishop *Bridgman* at *Great-Leaver*, and preachd for some time at *Cockey-Chappel*; but in the Civil-War, when the Town of *Bolton* was taken by Prince *Rupert*, An. 1645, he fled into *Yorkshire*, and went to *Hull*, and from thence to *London*, where he was recommended to a Parsonage, call'd *Hargraves*, in *Northamptonshire*, which was a pleasant and profitable Place. He preach'd there for some time: But the Temper of the People not suiting him, he had not much Content; and therefore upon a solemn Call, remov'd back into *Lancashire*, and accepted the Vicaridge of *Bolton*, and coutinu'd a Preacher there with great Success for Twenty Years, till he was ejected in 62, and afterwards liv'd either more publickly or privately, and preach'd either to many or few, as Times would allow. When the *Five Mile Act* took place, he remov'd to *Manchester*, liv'd retiredly, and study'd *Chymistry*, in which he was a great Proficient. In 71 he took a License, and preach'd twice every Lord's-day at a private House in *Bolton*; and there he dy'd, Dec. 12. 1685: *Ætat.* 72, He wrote much, but printed nothing. He was a plain practica1 Preacher, and had an excellent Gift in Prayer. He will have a great Retinue of Souls to present to his MASTER at the Last Day. He was succeeded

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by Mr. *John Leaver*, in his Meeting-place at *Bolton*. He left a Manuscript behind him, concerning *the Lawfulness of eating Blood*.

Mr. *Robert Park*; born in the Town of *Bolton*, an bred in *Emmanuel-College* in *Cambridge*. He was Vicar of *Bolton* before the Civil-War, upon the Approach whereof, he withdrew into *Holland*, and was Assistant to Mr. *Symmonds*, in the *English Congregation* at *Rotterdam*. Mr. *Gregge* Vicar of *Bolton*, dying in 1644, the People of *Bolton* sent over to Mr. *Park*, and earnestly solicited him to return. He did so after some time, and was Lecturer while Mr. *Goodwin* was Vicar. He had the Benefit of Mr. *Gosnolds* Gift, and the Peoples free Contribution, by whom he was much below'd. He was a Man of incomparable Parts, Leaning and Piety, and a very exact Preacher. When he was ejected, he liv'd privately for a time. He was a witty and facetious Man. *What* (said he once in Discouse) *did Dagon get by setting up the Second time? Nothing but a fatal Fall: For his Head and both his palms of his Hands were cut off: So that he had neither Wit nor Strength to help himself*. Upon the *Five Mile Act*, he liv'd at *Broughton*. But in some time he return'd to *Bolton*, and preach'd as he had Opportunity. He dy'd in 1669: *Ætat* 70. He had a very good Library; which was sold for the Support of his Wife and Children..

Deane: Mr. *John Tilsley*, M.A. He was brought up in the University of *Glasgow* in *Scotland*. When he came home into *Lancashire*, where he was Born, he Preach'd with Mr. *Horrocks* at *Dean* Church, and he was to him as *Timothy* to *St. Paul*, a Son in the Gospel. He had prodigious Parts, a retentive Memory, (which made whatsoever he read his own) a solid Judgment, a quick Invention, warm Affections, and a ready Utterance. He was mighty Charitable; strict in his Life, and free and familiar in his Discourse. He was a principal Member in the Second Classis in *Lancashire*. A Man of a stout active Spirit, and who fear'd nothing, when once he was satisfied as to the Grounds he went on. When the Assembly at *Bolton* had once suspended a prophane and dissolute Preacher at *Ribchester*, few but were fearful to go to preach at the Place, and

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and declare the Suspension: But Mr. *Tilsey*, was free to it, and did it with great Courage, and yet with a becoming Candor and Meekness. His ministerial Abilities were stupenduous, and such as rarely meet in one Man. He preach'd Mr. *W. Rathbands* Funeral Sermon at *Cockey* upon 1 *Cor.* 3. 10. He preach'd also at the Funeral of Colonel *Robert Bradshaw*, (Eminent for his Piety, Valour and Wisdom) in the Time of the War; and had a very august Assembly in *Bolton Church*: Where he also afterwards did the like Office for his father Mr. *Alexander Horrocks*. But he was not to be perswaded to print these or any other of his Discourses, but was us'd to say, that he could not be so well pleas'd with any of his own Performances. He succeeded Mr. *Horrocks* at *Deane*, where he was ejected no less than three Times. The first time was by the *Ingagement*, which he refus'd: But tho' he was on that Account cast out, he was soon restor'd. The 2d time was by the *Act of Uniformity* in 62. After which, tho' he forbore preaching, he continu'd living in the House adjoining to his Church, which being in the Hands of Trustees, was still allow'd him. When the excellent Dr. *Wilkins*, became Bishop of the Diocess he allow'd him to preach in his Church again as Lecturer another being Vicar, who read the Prayers. When the Bishop was dead, he was indicted at the Assizes for his Nonconformity, and by the influence of several Gentlemen in the Neighbourhood ejected a Third time, in 1678. After which he spent the rest of his Days in a private Life at *Manchester*, where he dy'd, on *Dec.* 12. 1684: *Ætat.* 60.

Torkscarth-park-Chappel, near *Liverpool*: Mr. *Tho. Crompton*, M.A, born at *Great-Leaver*, bred in *Manchester-School*, and at the University of *Oxon*. After the *Act of Uniformity* took place, he continu'd to enjoy the Liberty of the publick Chappel, being some way priviledg'd. Mr. *Brisco* (who liv'd also in the Neighbourhood) and he, join'd together to supply it, one preaching one Lord's-day, and the other the next. He was a Man of excellent ready Parts, and good Elocution. After Mr. *Baldwin's* Death, he remov'd to *Eccles*. He dy'd at *Manchester*, *Sept.* 1699: *Ætat.* 64.

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Highton: Mr. *William Bell*, * M.A. A great Scholar, and a good Orator. He was ordain'd by Dr *Bridgman* Bishop of Chester. He had the 50*l.* per Annum, bequeath'd by Queen *Elizabeth* to Four itinerant Preachers in *Lancashire*. I suppose the Allowance of 200*l.* per Annum for that purpose is still continu'd, to Four such Persons, who are call'd the King's or Queen's Preachers. But both this and his Living too was left by Mr. *Bell*, in 1662, for the sake of his Conscience. After his Ejectment he liv'd privately at *Sinderland*, in the Parish of *Ashton under Line*, being a constant Hearer of Mr. *Angier* of *Denton*. In 72 he return'd to his old People at *Highton*, and preach'd among them by virtue of a License. He dy'd in 1681: *Ætat.* 74. He left several Children behind him: And among the rest, two Sons, who were conformable Ministers. This Mr. *Bell* was noted and famous for his neat and sententious Preaching.

* He printed a Discourse on Gen. 5. 24. intituled, *Enoch's Walk*. The excellency, necessity, and usefulness of Patience: As also, *The Patience of Job*, and the End of the Lord; in 2 little Treatises, with a Preface by Mr. *Baxter*: Together with some little Pieces, which I have not seen.

Chorley: Mr. *Henry Welch*; a very humble, mortify'd Man: Though he did not excel in Gifts, it was made up in Grace. His very Enemies had nothing to lay against him. He was of so blameless a Conversation, that most Gentlemen had a good Word for him; and accounted so faithful, that Mr. *Standish* of *Duxbury*, (a Person of a great Estate) left the Tuition of his Children to him, after his own and his Wife's Death. And he discharg'd his Civil as well as Ministerial Trust so faithfully, that the most critical *Momus* had nothing to lay to his Charge. He dy'd in 1665., *Ætat.* 64.

Walton: Mr. *Henry Finch*, and Mr. *Robert Eaton*.

Mr. *Henry Finch*, was born in the Parish of *Standish* in *Lancashire* and baptiz'd Sept. 8. 1633. He acquir'd a very considerable Exactness at *Wiggon* and *Standish* Schools, hath in *Latin* and *Greek*; and from thence went to the University, where he made good use of his

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his Time and by diligent Study improv'd his fine natural Parts so, that he return'd to his native Countrey, well furnish'd with substantial Learning, for the Work of the Ministry.

He preach'd in the Field-Country, till call'd to be Vicar of *Walton*, which was vacant by the Death of the late Incumbent; on this Charge he entred, by the Consent of both Patron and People, in the Year 1656. In that considerable Station he labour'd with great Zeal and Diligence, and with eminent Success, 'till *Aug. 4. 1662*. He study'd the Point of Conformity with great Care; and would gladly have continu'd with his beloved People, if he could have satisfy'd his own Conscience about the Terms impos'd. Not being able to remove the Scruples of his Mind, he chose to follow his Judgment against his Affections; and with a growing Family cast his Care upon divine Providence.

He retir'd to *Warrington*, where some of his Wife's Relations dwelt; in that Place he liv'd in great Esteem with then and many others. His catholick and healing Temper led him to a peaceable Attendance on the publick Worship, on Lord's-days, improving the Evenings, either in repeating and urging what had been deliver'd at Church, or in preaching to his Neighbours and Friends at home. He kept many private Fasts in the Neighbourhood, praying and waiting for an Opportunity to fulfil his Ministry, in a more publick and extensive Way.

By the *Corporation Act* in 1665, he was forc'd to remove again, and the kind Providence of GOD brought him to *Manchester*, tho' he was a Stranger to the Place and the People: Thither fled several other Ministers (it not being a Corporation who liv'd in great Harmony and Usefulness to the Town, and adjacent Countrey. Here also he ordinarily joyn'd in publick Worship with the Establish'd Church, 'till the liberty in 1672: When he renew'd his beloved Work of preaching publickly at *Birch-Chapel*, with great diligence and chearfulness. His great Prudence and wife Management kept him employed, when his Brethren were silenc'd by the recalling of their Licences: It would take up a 'great deal of time to record the signal Providences which concurr'd to keep him in Peace,

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and in his Labours, in those Days of Trouble and Darkness: Tho' many threatening Clouds arose about him, they were scattered in a wonderful manner, and he had a Numerous Auditory for a long time. Once they thrust a Conformist into his Place, but for want of Maintenance, that Project dropt, and Mr. *Finch* continued with his Flock in that Place, 'till the chief. Proprietor dy'd, whose Heir took the Chapel from him.

Under this Necessity, he joyn'd with his Hearers in the Charge of Building a Meeting-house, where he continued his Labours and Charities, 'till the Sickness, of which he dy'd; *Nov.* 13. 1704 in the 72 Year of his Age.

He was a great Blessing, and Help to the Younger Ministers, who lov'd and honour'd him as a Father; and his Behaviour to them was full of Condescension and Tenderness. He greatly relented any thing that either broke in upon order, or tended to the Reproach of the Ministry: In particular, the bold intruding of forward and rash young Men, without Examination and Tryal: About this he, with his Brethren, made a very good Rule, which is observed in that District, and ought to be in others. He was himself a bright Ornament to his Office, and took pleasure in those that were so: He was much, very much more than meerly a Negative good Man. For Inoffensiveness was attended with extensive Charity and Benevolence. He was strictly just, upright and sincere, without Stratagem or Affectation; cautious and prudent, and yet free and communicative. And above all, he liv'd a Life of devotedness to GOD, with whom he had walk'd many Years: And feared nothing so much as to Sin against his Maker, whose Interests were always dear to him.

As he was of sound and healing Principles in Religion, so his thoughts about Civil Government, were according to the *English* Constitution: He absolutely refused the *Ingagment*, and was desirous of King *Charles's* Return. After the Defeat of Sir *George Booth*, the Sequestrators seized all of Mr. *Finch's* Estate they could meet with, which he had certainly lost, for his love to the King, if the speedy Turn of Affairs had not prevented. He rejoyc'd at the Revolution in 1688, and entirely fell in with it; and yet he had a great

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Tenderness for those who refused the Oaths, and lost their Places for Conscience sake, to some of them he was a charitable Contributor while he liv'd.

His Preaching was clear and methodical, and was adapted to convince the mind and to move the Passions: he liv'd according to is Profession, a peaceable Life in all Godliness and Honesty.

Mr. *Robert Eaton* was, born in *Cheshire*, and brought up at *Cambridge*. Settled first in *Essex*. whence he remov'd to this Place, where he was Ejected in 60. And was after some time Chaplain to the Lord *Delamere*. When the Liberty of the Dissenters was establish'd by Law, he Preach'd to a Congregation in the Parish of *Prestwich*, where they built him an handsome Chapel. He was a solid Divine, a good Scholar, and a judicious Christian, of great Moderation, and exemplary in his Behaviour. He dy'd at *Manchester* in *August 1701*; and his Funeral Sermon was Preach'd by Mr. *Finch*, who was Vicar of *Wilton*, when the *Act* for Uniformity took place, and afterwards continu'd a Silenc'd Nonconformist. He is the same as is mention'd here before, *p.* 131.

Whalmesly-Chapel: Mr. *Michael Briscoe*; Bred up in *Trinity-College* near *Dublin* in *Ireland*; Pastour of a Congregational Church in this Chapel. He afterwards remov'd thence to *Toxteth-Park*, where he Preach'd in the Chapel jointly with Mr. *Thomas Compton*. And he continu'd there till he dy'd, which was in *Sept. 1685*. *Ætat.* 66. He was a good Scholar, and a fine Orator. His Sermons were Judicious, but his Voice was low; which was more than Compensated by his taking way of Delivery.

Haughton-Chapel: Mr. *Peter Nailour*; Born in this County, and bred up in *St. Johns-College* in *Cambridge*. He Preach'd much in *Peniston* Parish, in the time of Mr. *Swifts* Confinement, and remov'd thence to *Alverthorpe* nigh *Wakefield* in 1672, and Preach'd in the Meeting-Place there, and at *Pontefract*, as long as he liv'd. He dy'd in 1690. *Ætat.* 54.

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Ashton upon Makefield: Mr. *James Wood*'s. A most Industrious Man, and indefatigably Laborious: He was at his Study even to his Old Age, both early and late. And he was an excellent Preacher, and had abundant Success. He dy'd in 1688. *Ætat.* 63.

Chobent-Chapel in *Leigh* Parish: Mr. *James Wood*'s Jun. A Son of the former; who follow'd his Father's Steps in his Father's Spirit.

Billing: Mr. *Wright*; a Man of Learning, Gravity; and Humility. When he was Silenc'd, he liv'd privately; and Pray'd much, but Preach'd little, being Indispos'd as to his Health. He liv'd very Exemplarily, and did good in his Place. He us'd in a Morning to walk out into a Field near his House: Being gone forth on *Febr.* 1. 1684, according to Custom, and not returning as expected, they sent to look for him, and found him dead, as is supposed of an Apoplexy, after he had liv'd 70 Years in the World. He left behind him only one Son, who was bred at Oxford, and was afterwards Minister at *Redford* in *Nottinghamshire*.

LEVERPOOL: Mr. *John Fogg*; born in *Darcy-Leaver* in *Bolton* Parish, and Educated in *Oxon*. His first Settlement was at *Wigan*, whence he remov'd to this place, where he was Ejected in 62. He was a Man of fine Parts, good Learning, a serious Christian, and a useful Preacher. Upon the coming forth of the *Oxford* Act; he and his Father-in-law Mr. *Glendal* of *Chester*, liv'd together in the Parish of *Great Budworth* in *Cheshire* in great Amity, and useful as they had Opportunity; he dy'd in 1670. *Ætat.* 48.

Croston: Mr. *James Hiet* born in *London*, and Educated in *Cambridge*. He had been Minister here many Years, when he was Ejected in 62. He was before Ejected for refusing the *Ingagement*, which was the Case of many others in this County. He dy'd in 1664, about 70 Years of Age, leaving no Child behind him. He was an able Preacher, had a considerable Estate and was given to Hospitality.

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Rivington: Mr. *Sam. Newton*. Being turn'd our in 62, he liv'd at *Crompton*, and Preach'd there as time would bear it: He afterwards remov'd back again to *Rivington*, and read some of the Prayers, and had Liberty to Preach in the Church without Disturbance. He dy'd in *March* 1682; not above Forty Years of Age; but very ripe in Parts and Grace. His Funeral Sermon was preach'd by Mr. *John Walker*, his Neighbour and Successor, on 1 *Sam.* 25. 1.

WARRINGTON: Mr. *Robert Yates*, Vicar there many Years: An able Orthodox, sound Divine. A very useful laborious Minister in that Populous Town and Parish: In the time of the Common-wealth, he was tried for his Life at *Lancaster*, for speaking against the *Ingagement*, and matters were carried so far against him, that he prepar'd his last Speech; being fully resolv'd not to retract what he had Preach'd: But by the unexpected Clemency of the judge, (my Informants think it: was *Twisden*) he was Pardon'd. When he was afterwards Ejected for his Nonconformity, he had several Potent Enemies, who brought him into some Trouble by the *Five Mile Act*. In 72, he took the Opportunity of Preaching in a Publick Meeting-House, but was violently disturb'd. He was not long after seiz'd by a Palsy, which Craz'd his Intellectuals, and rendered him incapable of Work a Year before he dy'd; which was in *November* 1678. *Ætat.* 66. He was succeeded in his Congregation by his Son Mr. *Samuel Yates*; who also is since dead.

Garstang: Mr. *Isaac Ambrose*, sometime Minister of *Preston*; but he afterwards remov'd to this Place, where the Act of Uniformity found him in 62. A little after the King's Restauration there was a Meeting of above 20 Ministers at *Bolton*, to consult what Course to take. Mr. *Ambross* and Mr. *Cole* of *Preston* declar'd before them all, that they could read the Common-Prayer, and should do it, the State of their Places requiring it, in which otherwise their Service was necessarily at present at an end. The Ministers considering the Circumstances of their Case approv'd their Proceeding. Mr. *Cole* (afterwards Dr. *Cole*) was so

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forward as to Express himself at the same time, in Words to this Purpose. *Gentlemen I am get to my Hercules Pillars; my ne plus ultra, I shall go no father.* And indeed he was turn'd out of *Preston*; but found some stronger Motives in other Parts: For he afterwards Conform'd, and was Lecturer at *Dedham* in *Essex*. But as for Mr. *Ambrose*, he liv'd and dy'd a Nonconformist; and was a Man of that Substantial Worth, that Eminent Piety, and that Exemplary Life, both as a Minister and a Christian, that 'tis to be lamented that the World should not have the benefit of particular Memoirs concerning him, from some able Hand. One thing that was peculiar in him deserves to be mention'd here. 'Twas his usual Custom once in a Year, for the space of a Month to retire into a little Hut in a Wood, and avoiding all Humane Converse to devote himself to Contemplation. Possibly by this Practise, he was the fitter for his sacred Ministration all the rest of the Year. He liv'd in the latter part of his Life at *Preston*, and when his end drew near, was very sensible of it. Having taken his Leave of many of his Friends abroad, with unusual Solemnity, as if he foresaw that, he should see them no more, he came home to *Preston* from *Boston*, and set all things in order. In a little time some of his Hearers came from *Garstang* to visit him. He discours'd freely with them, gave them good Counsel, told them he was now ready whenever his LORD should call, and that he had finish'd all he design'd to write; having the Night before sent away his Discourse concerning *Angels* to the Press. He Accompany'd his Friends to their Horses, and when he came back, shut himself in his Parlour, the place of his Soliloquy, Meditation and Prayer; they tho't he stay'd long, and so open'd the Door, and found him just expiring, This was in the Year 1663/4. *Ætat.* 72. He was holy in his Life, happy in his Death and Honoured by, GOD, and all good Men. His Works were Printed altogether in *Folio*, in 1689.

Ellet-Chapel: Mr. *Peter Atkinson* Sen. A Man of such singular Ability and general Interest, Influence, and Usefulness, that he was call'd the Apostle of the *North*. He had so much Favour with the Gentry,

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that he Preach'd quietly at his Chapel for a considerable time after the *Act of Uniformity*, took Place. His Income there indeed was but small: Bur his encouragement in the Success of his Ministry very Considerable. He dy'd July 17. 1677. *Ætat* 75.

Melling: Mr. *Mallison*, born at *Rastrick* in *Yorkshire*, and bred in *Oxford*. He was Ejected in 62. Esteem'd an excellent Scholar, but no famous Preacher. His Family was Numerous, and he dy'd very poor in May 1685. *Ætat*. 75.

Dougles: Mr. *Jonathan Scolfield*; many Years Minister at *Haywood-Chapel*, (betwixt *Rochdale* and *Bury*) whence in 1659, he remov'd to this Place, where he was Ejected in 62. He met with a great variety of Family Afflictions in the Course of his Life. When he was silenc'd he had many Children, and no visible way of Subsistence for them; and yet GOD rais'd up Friends to him and his, so that they were never brought to Extremity. He dy'd in 1667 *Ætat*. 60.

Lun-Chapel: Mr. *Joseph Harrison*. A good Scholar, and a Methodical Preacher. fix'd in a dark Corner, where he was wonderfully follow'd and flock'd after, and very useful. He dy'd in 1664.

Sefton: Mr. *Joseph Thompson*; born in *Wigan*, and brought up at *Oxon*. He had a pleasant Seat, and rich Parsonage, which he quitted in 60; and I know not that he was in any other Living in 62. He was a good Scholar; a Man of Wit and very Ingenious. He was Rich, and did good with his Estate. He spent the latter part of his Life at *Ormskirk*, where (as I am inform'd) he dy'd in 1669, or 1670.

Harwich: Mr. *James Walton*; a laborious faithful Minister, he was certainly sometime Minister at *Harwich-Chapel* in *Dean* Parish; and was Ejected either there, or at *Shaw-Chapel* near *Oldham*. He was Provided with no Subsistence when Ejected, tho' he had several Children. He dy'd in 1664. *Ætat*. 64.

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Standish: Mr. Paul Latham; sometime Chaplain to Collonel Ashton of Middleton. He had a good Estate, and liv'd very nobly: A Man of good Parts, exemplary Piety, and laborious in the Ministry. He had a rich Parsonage, but readily forsook it in 62, rather than grate upon his Conscience: And he dy'd the Year after, viz. in 1663: Aged about 54.

Duckenfield: Mr. Sam. Eaton. He was the Son of Mr. Richard Eaton, the Vicar of Great-Burdworth in Cheshire. He was educated in Oxford, and afterwards went into New-England. Upon his return from thence, he gather'd a Congregational Church here, and afterwards remov'd to Stockport, where he preach'd in the Free-school. Some of the People ran things to a mighty hight, and grew wiser than their Ministers, so that they created him abundance of Difficulty. He was a good Scholar, and a judicious Divine. He was turn'd out of the publick Exercise of his Ministry in 62. He afterwards attended on Mr. Agier's Ministry at Denton, and so did many of his old Hearers, and by Difficulty and sufferings they were brought off from their Heat and Rigors, and wrought into a better Temper. He dy'd January 9. 1664: *Ætat.* 68. He left no Child, but hath left a good Name behind him, among Persons of all Perswasions.* He publish'd, *The Mystery of God incarnate* against J. Knowles, 8vo. 1650: And a Vindication thereof, against the said Knowles, 8vo. 1651.

* See concerning him; Mr. Cotton Mather's *Magnalia Christi Americana*, Book 3. p. 213.

Gorton-Chappel: Mr. William Leigh. A serious single-hearted Man, of good Abilities, very laborious in the Work of the Ministry: One of the Classis of Manchester. He was grievouuly afflicted with the Stone, which at last cut him off in 1664: About 50 Years of Age.

Longridge-Chappel: Mr. Timothy Smith. Once Minister at Bradshaw-Chappel, but found by the *Uniformity Act* in this Place, in 1662. He did not conform, and yet preach'd frequently in the Chappel afterwards. For

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it being an obscure Place, with a small Salary, here was no great striving for it. He dy'd very poor, in 1672: Aged 60.

Cartmel or *Clavely*: (or some where in the Neighbourhood) Mr. *Cammerford*. An useful Preacher in this remote Corner, who dy'd in 1676.

Ulverston: Mr. *Lamvet*. Another warm and lively Preacher in the same Quarter, beyond the Sands. He liv'd obscurely; and dy'd *Ann.* 1677.

Halton or *Dalton*, near *Lancaster*: Mr. *Whitehead*. A pious, painful and faithful Minister, who study'd to do good in his Place, and preach'd as often as he could to his People, after his being ejected. He dy'd in *Febr.* 1679: Aged 73: And Mr. *Benson* succeeded in his Congregation.

St. Helins-Chappel: Mr. *Thomas Gregge*. His Father was Minister of *Bolton*, and dy'd about 1644. He was bred at *Cambridge*. *Bradley-Hall* with 100*l.* *per Annum* was his right by Inheritance; but he quitted it, because of some Incumbrance upon it and would not entangle himself in the Affairs of this Life. He was very undaunted and courageous in his MASTER's Work; preaching mostly in the Chappel, or openly in Houses in the face of Danger, and yet was never imprison'd. He was a Man of great Integrity, and kept close to his People in the worst of Times. He dy'd in 1681: Aged about 44. exceedingly belov'd, and much lamented.

WIGAN: Mr. *Charles Hotham*; Son to Sir *John Hotham*, some time Fellow, of *Peterhouse* in *Cambridge*, and Proctor of the University. An excellent Scholar, both in Divinity and human Literature. A great Philosopher, and Searcher into the Secrets of Nature, and much addicted to *Chymistry*. After his Ejectment he went to the *West-Indies*, but return'd again into *England*. In his younger Years he had study'd judicial *Astrology*, but gave express Orders in his Will, that all his Papers and Books relating to that Art should be burnt.

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LANCASTER: Dr. *William Marshal*. After his Ejectment, he travel'd abroad for some time, and then settled at London, where he profess'd and practis'd Physick.

Newton-heath-Chappel: Mr. *John Walker*. He was one of the Preachers of the *Bolton* Lecture. He was sent up with some others to *London*, when the Times were turning, just before the Restauration, to endeavour to get an Augmentation to some poor Livings; but he succeeded much at the same rate that others about that Time did about Affairs of Religion. He preach'd afterwards at *Rivington-Chappel* to a good old Age. He was a considerable Man and a good Preacher.

Birch-Chappel: Mr. *Robert Birch*. He afterwards turn'd Surgeon and Doctor.

Ashby-Chappel, in *Leigh* Parish: Mr. *Thomas Compton*, M.A. A very self-denying mortified Man, with respect to worldly Pleasures, Profits or Honours. He was bred in *Oxford*, and was a great Scholar, well acquainted with the ancient Fathers, and especially St. *Austin*, of most of whose Works he could give a very exact Account. He was one of universal Charity, a true Catholick Christian, of an exact harmless Conversation. Tho' he was ejected in 62, yet 7 or 8 Years after, he preach'd in *Ashby-Chappel*, reading some few Prayers, without subscribing, &c. He dy'd *Febr. 2. 1691*, at about Eighty two Years of Age, and left behind him a considerable Library, a good Name, and a rare Example of Mortification.

Hindley: Mr. *James Bradshaw*. After his Ejectment he had a Meeting at *Rainford-Chappel* where he dy'd, *An. 1702*. He has printed Two practical Treatises; viz. *The Alarum to the sleepy Spouse*; and, *The Trial and Triumph of Faith*. He was another of the *Bolton* Lecturers. He hath a Son in the Ministry, among the Nonconformists, at *Ramsgate* in the Isle of *Thanet*.

Blackrode: Mr. *William Ashley*. He afterwards liv'd and dy'd Pastor of a Dissenting Congregation in

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Hull, and is taken notice of as such before, in the Account given of Mr. *Charles*, p. 183, 184. He was an excellent Preacher. He dy'd about the Year 1691.

St. Michaels upon Plyer: Mr. *Nathanael Baxter*.

Mayhull: Mr. *William Aspinwall*.

Burton-wood. Mr. *Samuel Mather*, M.A.† Born in this County, *Ann.* 1626. He was the eldest Son of Mr. *Richard Mather*, whose Life may be seen in Mr. *Clark's* Collections. Going ever to *New-England* with his Father, in 1635, he had his Education in *Harvard-College*, and was the first Fellow of that College, who took his Degrees there. Having spent some Time in the Exercise of his Ministry in those Parts, he return'd into *England* in 1650. The Ship he came in was strangely preserv'd from burning, and he also met with a most violent Storm in his Passage: But GOD had considerable Purposes to serve by him; and therefore he was kept safe. He spent some Time in *Oxford*, when, and at *Cambridge* also, he took his Degrees, was Chaplain in *Magdalen-College*, and preach'd frequently at *St. Marys*. He went with the *English* Commissioners into *Scotland*, and continu'd preaching the Gospel there publickly at *Leith*, for Two Years together. In 1655 he return'd into *England*, and soon after went over with the Lord *Harry Cromwel* into *Ireland*, together with Dr. *Harrison*, Dr. *Winter*, and Mr. *Charnock*. He was there made a Senior Fellow of *Trinity-College*, and again took his Degrees. He was join'd as colleague with Dr. *Winter* in his publick Work, preaching every Lord's-day Morning, at the Church of *St. Nicholas* in *Dublin*; besides his Turn once in Six Weeks, to preach before the Lord-Deputy and Council. His preaching there was much esteem'd, and very successful. There he was publickly ordain'd by Dr. *Winter*, Mr. *Taylor* of *Carrick-fergus*, and Mr. *Jenner* of *Tredagh*, on Dec. 5. 1656. Even the ill-natur'd *Wood*, sticks not to own, that *tho' he was a Congregational-Man, and in his Principles an high Nonconformist, yet he was observ'd by some, to be civil to those of the Episcopal Persuasion, when it was in his Power to do them a Displeasure. And when the Lord-Deputy gave Commission to him and others, in order to the displacing of*

† See concerning him, Mr. *Cotton Mather's* History of *New-England*. Book 4. ch. 2. p. 143.

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Episcopal Ministers, in the Province of Munster, he declin'd it: As he did afterwards do the like Matter in Dublin: Alledging, that he as call'd into that Country to preach the Gospel, and not to hinder others from doing it. But notwithstanding this, quickly after the King's Restauration, he was suspended for Sermons he preach'd against the Revival of the Ceremonies, from 2 Kings 18. 4. He was represented as seditious, and guilty of Treason; tho' he had not a disrespectful word of the King or Government, but only set himself to prove, that the Ecclesiastical Ceremonies then about to be restor'd, had no Warrant from the Word of GOD. Being now disabled from any farther Service in Ireland, he return'd to England, and continu'd the Service of his Ministry at Burton-wood, till the Bartholomew-Act took place; and then he went back again to Dublin, and there preach'd to a gathered Church in his own hir'd House. When he had continu'd there some Years a Nonconformist, he had a pressing Invitation from a Church at Boston in New-England, to be their Pastor: But he was not willing leave to his own Church without their Consent, which was not to be obtain'd. Their Meetings were at first more favourably wink'd at in Ireland than in England. But as Mr. Mather was preaching privately, on Sept. 18. 1664, he was interrupted by an Officer, who carry'd him to the Main-Guard. There he reason'd with the Officers and Soldiers about their disturbing a Meeting of Protestants, when yet they gave no Disturbance to the Papists, who said Mass without any Interruption. They told him, that such Men as he were more dangerous than the Papists, &c. The Mayor having consulted the Lord-Deputy, told Mr. M, that he might go to his Lodgings, but, that he must appear the next Day before his Lordship, for which he and some others gave their Word. Being the next Day before the Mayor, he told him, that the Lord-Deputy was much incens'd against him for his Conventicle, being inform'd there were many old discontented Officers there. Mr. M. deny'd that he saw any of those there, whom the Mayor nam'd, and gave him an Account of his Sermon, which was on John 2. 15, 16, 17; and could not give any reasonable Offence. However, that Evening he was seiz'd by a Pursevant from the Lord-Deputy,

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and the next Day imprison'd; but soon releas'd. After this he had some Conversation with Mr. *Valentine Greatarick*, who pretended to do great Feats by stroking, curing Diseases miraculously Dr. *Stubbes* printed some Letters, in which he much applauded him, and he being now in *Dublin*, the People mightily crowded after him. Mr. *M.* found that he was a Man of Whim, and a strong Imagination, and had been dabling in *Cornelius Agrippa*, and had got his *Abracadabra*; and wrote a Discourse against his Pretensions and to prevent the People from running to him. The Discourse was read by some Persons of Figure, and commended, but not allow'd to be Printed, because of the Author's Character. Afterwards a certain Lady, sending him a Discourse that had been drawn up by a *Juncto* of *Popish* Priest, intituled, *The One only, and singular only One Catholick and Roman Faith*, he drew up an Answer to it, which was printed, and met with good Acceptance.* He continu'd taking Pains to do Good in all Ways within his Reach to the Last, and had generally the Character of a good Scholar, and a generous spirited Mans He left this for a better Life. *An.* 1671; and was succeeded in his Congregation by his younger Brother, Mr. *Nathanael Mather*.

* Besides the foremention'd Tract against the Papists, he publish'd a Treatise against Stinted Liturgies; and an Irenicum in Order to an Agreement between Presbyterians, Independents, and Anabaptists; And a course of Sermons upon the Old-Testament Types, with some Discourses against modern Superstitions, were publish'd by his Brother after his Decease.

Houghton-tower: Mr. *Thomas Kay*; who was at that Time but Candidate and unordain'd.

Turton: Mr. *Taylor*.

Singleton: Mr. *Cuthbert Harrison*.

Kirkby: Mr. *Nehemiah Ambrose*.

Ellel: Mr. *Atkinson, jun.*

Cartmel: Mr. *Philip Bennet*.

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*Bradshaw: Mr. Dury**New-Church in Rossendale: Mr. Kippax.**Mr. Lowe, Assistant at Crofton, or Ecclestone.**Harwood, or Haywood: Mr. Sandford.**Alkrington: Mr. Robert Town.**Hamylton: Mr. Bullock.**Lindhal-Chappel: Mr. Thomas Drinchal.**Kirkby-Longsdale: Mr. John Smith.**Teatham: Mr. Nicholas Smith.**Archolm: Mr. James Talbot.**Melling, or Malling: Mr. White.*

There were also several Candidates Silenc'd in this County who were not fix'd in any Place in 62, who all of them (for any thing I can yet learn) continu'd Nonconformists: As, Mr. *Thomas Waddington*, Mr. *James Haddock*, Mr. *Cutbert Halsal*, Mr. *John Eddleston*, Mr. *John Crompton*, and Mr. *John Parr*, who is yet living at *Preston*.

And whereas Mr. *William Leigh* of *Gorton-Chapel*, was in my former Edition mention'd twice, he is now taken notice of but once. And I also omit in this County, Mr. *John Harvey* at *Houghton-tower*, because he is mention'd before in *Cheshire*, p. 135: And Mr. *Charles Sager* mention'd formerly at *Durwen*, because he is now taken notice of in *Derbyshire*, p. 205, 206. And Mr. *Roger Baldwin* is omitted at *Raynford*,* because he is here mention'd at *Penreth* in *Cumberland*. p. 153: And Mr. *James Illingworth* is omitted at *Eccleston*, because he is mention'd before in the University of *Cambridge*: Tho' I must confess, I have no certainty at which of the

* I am inform'd outed in *Cumberland* in 60, and here in 62; and had I known it before, should

rather have taken notice of him here than there.

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the 2 Places he was properly ejected. At the same Time several are now added that were ejected, who were before omitted.

And whereas I in my former Edition, mention'd the following Persons, as conforming in this County: Mr. *Bradley Hayhurst* of *Leigh*; Mr. *Aspinwall* of *Heaton*; Mr. *Joshua Ambrose* of *Darby*; Mr. *William Cole* of *Preston*; Mr. *William Coleburn* of *Edinburgh*; Mr. *Loben* of *Oldham*; Mr. *James Booker* of *Blakely*; Mr. *William Aspinwall* of *Formeby*; Mr. *Briars* of *Heapey*; Mr. *Fisher* of *Kirkham*; and Mr. *Jakeys* of *Bolton*:

I now add Mr. *Jessop* of *Winwick*, who dy'd at *Coggeshal* in *Essex*, under some Scandals: And Mr. *Robert Dewhurst* of *Whitmouth-Chappel*; who I understand afterwards conform'd also.

But as for Mr. *Peter Aspinrall* of *Heaton*, whom I before-mention'd, as conforming, I now understand, that he liv'd in great Usefulness at *Warrington*, and dy'd a Nonconformist.

In the County of LEICESTER.

Fenny-Drayton: Mr. *Nath. Stevens*, M.A. His Father was Minister of *Staunton-Barnwood* in *Wilts*. He was bred in *Oxford*, was a good Scholar, and an useful Preacher. *Wood* reports of him, that he came to a sequestered Living at *Drayton*: But that was his Mistake; for he was duly presented by his Patron Mr. *Puresoy* of *Berkshire*: And there he liv'd till the Fury and Violence of the *Cavaleers*, who threatned Plunder, Imprisonment and Fire, and drove him to seek Sanctuary in *Coventry*. There, during the continuance of the Warr, he preached on Lord's-day Mornings in the great Church. At his return to *Drayton* he had Trouble from some *Anabaptists*: And the most noted *Quaker* of *England*, *George Fox*, came out of his little Parish: But he learnt not his *Quakerism* there. He was long wandring amongst unsettled Heads, and at last made himself the Head of a Party, and gain'd a multitude of Followers. Mr. *Stephens* had much Discourse with him, tho' with little Effect. He thought his Time better spent in instructing a teachable People; which he did very diligently. He took much Pains in studying the

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Apocalypse: And it has been the Apprehension of some, that few ever did it to better Purpose; and their Lamentation, that no more of his Meditations, upon that abstruse Portion of Scripture, were made publick: Tho' besides what he publish'd himself, some few of them being communicated to Mr. *Pool*, are to be found in his *Synopsis*.* He was also well kill'd in *Polemick* Divinity. Being ejected for his Nonconformity in 62, he continu'd in the Town for some time, preaching privately, but was afterwards so molested that he was forc'd to remove Seven Times for his Peace. At last he fix'd at *Stoke-Golding*, where he continu'd the Exercise of his Ministry, as he had Opportunity, till he dy'd, which was in *Febr.* 1677/8: *Ætat.* 72.

* *He hath Printed*, A Precept for the Baptism of Infants out of the New Testament, &c. 4to. 1651. A plain and easie Calculation of the Name, *Mark*, and Number of the Name of the Beast, 4to. 1656. A Three-fold Defence of the Doctrine of original Sin, 4to. 1658.

Whitwick: Mr. *John Bennet*. He was born at *London*, and educated at *Cambridge*; and was Episcopally Ordain'd. He preach'd in *Northamptonshire*, and several other Places, but was no where settled till he came to *Whitwick*, where he was several Years, till ejected in 62. He then remov'd to *London*, and preach'd there occasionally for about Ten Years, and then return'd into the Country, and rented a House at *Littleover*, within a Mile of *Derby*, which continu'd to be his settled Habitation as long as he liv'd. He taught some Boys in his House, and preach'd up and down occasionally in the darkest Times, but met with many Troubles several Ways. He was excommunicated and dy'd under that Sentence at *Hartshorn* in *Derbyshire*, about Six Miles from his own House, on a journey to *London*, in *May* 1693, in the 71st Year of his Age. He was a Man of considerable Learning, pleasant and quick in Conversation, plain and found in Preaching. He had Acquaintance with several great Persons, and was well respected by them. He suffer'd much after the King's Return, before and after his Ejectment: Once he was design'd to be drawn into a Plot; but he so manag'd himself as that he escap'd; but was imprison'd, and dealt with as a suspicious Person, without any Reason ever alledg'd.*

* See *Conf.* 4th Pl. for the Nonc. p. 39, 40.

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Loughborow: Mr. *Oliver Bromskill*. A worthy, able Divine.

Narborow. Mr. *Mathew Clark*. A very valuable Man, and eminent for his Skill in the *Oriental Languages*; for the promoting the Study of which, he took much Pains, and drew up several Writings, which would (I understand) be printed for the Common Good, were due Encouragement given by Gentlemen and Scholars.

Ibstoke: Mr. *Will. Sheffield*, M.A; bred up in *Trinity-College* in *Cambridge*. In the Time of the Civil War, he preach'd several Years at *Great-Bowden*, in this County. He was offer'd by the Committee of *Leicester*, his Choice out of three rich Parsonages in the County, then Vacant; *viz.* *Lancton*, *Kibworth*, and *Loughborough*. But he refus'd them all, and rather accepted *Ibstoke*, upon the Invitation of the principal Inhabitants, after the Sequestration of Dr. *Luston*. He prefer'd this before either of the others, tho' it was near *50l. per Annum*, worse than any of them. During his Ministry there, he was greatly respected and belov'd, not only by his own Parishioners, but by the generality of Ministers and religious People in the adjacent Parts; of which, among many others, there was this observeable Instance; *viz.* that when Dr. *Luston*, the former Incumbent, was dead, Mr. *Job Grey*, Brother to the Earl of *Kent*, obtain'd the Presentation of *Ibstock* Parsonage from the Lord-Keeper: Whereupon several Gentlemen, Ministers, and other principal Inhabitants in the Neighbourhood, sent up a Petition to Court Sign'd by above a Thousand Hands, begging Mr. *Sheffield* might be continu'd; and accordingly he was Confirm'd in *Ibstock*, by a Broad-Seal: Which yet became quickly after useless, when the *Act of Uniformity* took place, at which Time he resign'd.

One piece of Publick Service he did, which ought not to be forgotten. Mr. *Oates*, an *Anabaptist*, coming into the Country, disturb'd several Congregations, and dispers'd publick Challenges, to Dispute with any Minister or Ministers, upon the Point of *Baptism*. Several Justices of the Peace sent to Mr. *Sheffield*, desiring him to accept the Challenge, and dispute the Point

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with him, in *Leicester* Castle. He yielded to their Desire, and by Agreement, Sir *Thomas Beamount* was Moderator. At the entrance of the Dispute, Mr. *Sheffield* openly protested, that it was Truth, and not Victory, he was aiming at, and persuing; and that therefore, if he could not answer the Arguments that should be brought against him, or maintain the Points. he pretended to defend, against the Opposition that should be made against them, he would frankly acknowledge it before them. He desir'd the same of Mr. *Oates* who also agreed. The Dispute continu'd Three Hours, and was manag'd with great Fairness and Temper. At length Mr. *Oates* was gravel'd with an Argument, and yet loudly call'd on by the People present, either to Answer, or according to his Promise, to confess he could not. Whereupon he frankly confess'd, that he could not at present Answer it. The Justices, at the breaking up of the Meeting, obliged Mr. *Oates* to give his Promise, that he would no more disturb the Congregations in that County.

After his being silenc'd, he went to *Kibworth*, where he had a small Estate; having also in his Eye, the Benefit of the Free-School there, for his Children. He liv'd there privately till his Death, *An.* 1673. His constant Practice on the Lord's-day in this Time of his Retirement, was this: He went in the Morning with his Family to the Parish-Church; and preach'd in his own House in the Afternoon, for the Instruction of his Family, and such others as were willing to hear him. His Son is now Pastor of a Congregation in Southwark..

Wanlip: Mr. *John Smith*.

LEICESTER: Mr. *William Simms*.

Gumley: Mr. *Kestion*.

Kibworth: Mr. *John Yaxley*. He was of *St. John's-George* in *Cambridge*. His Living was worth near 300*l.* per Annum. He was not only turn'd out of it, soon after King *Charles's* Return, but robb'd of his Goods, and also arraign'd for his Life, for saving in his Pulpit, that *he thought Hell was broke loose*. They would have made

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those Words Treason against the King and Government: But GOD would not suffer them to take away his Life. His Wife was miserably abus'd by the Soldiers, who would not suffer her to go down Stairs, but push'd her down, headlong, turn'd her out of Doors with, the Servants, and took Possession of all. In her Fright she forgot a Grand-daughter, that lay in a Cradle; Whereupon she went back, but could not get in. Looking through the Hall-Window, she saw the Child in the Cradle, and the Soldiers by it; and in an Agony cry'd out to them, *You Villains, will you kill my Child?* For which Words they shot at her through the Window, and so hurt her, that she lost her Sight to the Day of her Death. Mr. *Yaxley* liv'd till he was between 70 or 80 Years of Age, preaching near off *Smithfield* in *London*.

Packinton: Mr. *William Smith*. Born in *Worcestershire*, and educated in *Oxon*. His first Labours were at one of the *Langton's* in this County, under Mr. *Blackaby*, whole Assistant he was. From thence he remov'd to *Packington*, near *Ashby de la zouch*. After his Ejectment in 1662, he remov'd to *Disworth Grange*, where he continu'd many Years, teaching Scholars, and preaching constantly, either in his own House, or in Places adjacent, as Occasion and Opportunity offer'd. He was worthy Divine, and a plain profitable Preacher. He enjoy'd a greater measure of Health than most Students, and laborious Preachers do: but at his Entrance upon his 63d Year, Hypocondraical Winds did so prevail over him, as to put a Period to his valuable Life, on *Octob. 20. 1686*.

Cole-Orton: Mr. *Samuel Oldershaw*. After his Ejectment, he liv'd as Chaplain in Esquire *Spademan's* Family, at *Roadnook* in *Derbyshire*, where by mistake he was mention'd a Second time in my former Edition. He afterwards turn 'd Physician.

Raunston, and Hoose: Mr. *Shuttlewood*. Who in 1668, was taken with many others Singing a *Psalm*, by *M.B.* and Thirty or Forty Horsemen, with Swords drawn, and Pistols cock'd. He was examin'd, distrain'd upon, imprison'd, and treated, most rudely. *Gibbons*,

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who was his great Enemy, and furious Profecutor; who made it his business to give him and others in those Parts, Disturbance, was at last overtaken by divine. Vengeance in a remarkable Way: For being Drunk at *Lutterworth*, when it was late at Night, he was dissuaded from going home to *Kimcot* two Miles off; but he swore he would go home, in spite of all the Devils in Hell. Making an Attempt, he was found dead the next Morning, in a shallow Stream of water, which did not cover his Body, betwixt *Lutterworth* and *Misterton*.*

† See Conf. 4. Pl. for the Nonconf. p. 81, 82.

Congerston or *Cunston*: Mr. *George Wright*. A Man of great Piety, and very useful awakening Preacher: He had a more than common Gift in Prayer, and was favour'd by GOD with some Answers of his which were not usual and common. He had a great Felicity in discoursing warmly of spiritual. Things, by which God made use of him as an Instrument of Good to many.

Witherley: Mr. *John Chester*. Before he came to this Place, it had been some Years sequestred from a Non-preaching Parson, whose Curate produc'd a Dormant title at the King's Restauration. Coming to take Possession, he with the greatest Violence and fury imaginable, threw out Mr. *Chester's* goods into the Street. This was very disagreeable to the Neighbours, among whom he had liv'd peaceably: Having by his assiduous Industry brought several of them to a great deal of Knowledge in Religion. For by Catechising, and constant Preaching, and daily visiting, from House to House, (Ways that that poor Town had not been us'd to before, and (doubt not since) they began to have a great Sense of Piety, and Love to the best Things. They were loath to part with so good and useful a Man, and much troubled at his meeting with such usage: But they parted from him with many Tears. Hereupon he came to *London*, where he continu'd all the Time of the Plague, in 55; and was at that Time instrumental for the Good of many Souls. Mr. *Baxter* gives him the Character of a Man of a very sober, calm, peaceable Spirit, found in Doctrine and Life; and a grave and fruitful Preacher. He often made Excursions into

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several parts of *Surrey*, but his settled Abode was in *Southwark*, where, in the latter part of his Life, he preach'd stately, at the Meeting-house in *Gravel-Lane*, near *St. George's Fields*. Under some illness he retir'd to his Son's (a Physician) at *Guilford*: He went hoping for Health, but there found a Grave, and a Gate to Heaven, in *May*, 1696. He liv'd desir'd, and dy'd lamented.

Swebston: Mr. *Henry Watts*, and Mr. *Hudson*, his Assistant.

Sibston: Mr. *Sam. Doughty*. After his Ejectment he liv'd at *Ashby de la Zouch*, and had the King's License to preach in his own House there; and yet was convicted by he Lord *B*, and Lord *S*. 40*l.* was levy'd upon him 20*l.* for himself and 20*l.* for preaching in it. He made his Appeal to the Quarter-Sessions and pleaded his License from the King, and that there was neither Sedition, nor breach of Peace, but he find no Relief. Afterwards he complain'd to the King and Council. The Lords were sent for up to Council. The King was pleas'd to give him his Parts but he could never get it.

Hinkley: Mr. *Thomas Leadbeater*. He was a *Cheshire* Man, bred in *Cambridge*. In his younger Days he was Chaplain to the pious Lady *Wimbledon*. His ministerial Labours were very acceptable, and useful to this Town. After his Ejectment he retir'd into his own Country to *Namptwich*, where he had a very good Correspondence with the publick Minister, which was a Favour not indulg'd to others in his Circumstances, who came thither for Shelter, He was a grave, learned, judicious Man, and had a good Estate. He preach'd privately in his own House, and elsewhere as he had Opportunity, 'till the Indulgence in 72, And then he took a License, for his own House at *Armitage*, or *Hermitage*, near *Church-holme*: But that he might give the less Offence, he went to Church first, and preached at home afterwards. At length he fix'd with a private Congregation in *Wirral*, and there he dy'd on a sudden, of vomiting Blood, *Nov.* 4. 1679: *Ætat.* 52.

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LUTTERWORTH Mr. *John St. Nicholas*;* who to the last (and he liv'd to a good old Age) was us'd to stile himself, a Student in *St Paul's* Epistles. He translated into *English*, Dr. *Ames's Marrow of Divinity*, which was printed by Order of Parliament. He dy'd in his 95th Year, and went to the Publick Church, as long as he was able to go abroad, notwithstanding that he was for many Years so thick of Hearing, that he could not hear a Word that was said. And when he was ask'd, why he would go to Church when he had lost his Hearing, he declar'd, he went to give an Example to others, being afraid, that if he should stay at home on the Lords-day when there was a Sermon in the Church, others might be encourag'd to stay at home, and keep from Church too, tho' they had no such difficulty as he labour'd under. He had a good Estate and marry'd the Earl of *Kent's* Daughter, and was an able Scholar.

* *He wrote*, The History of Baptism, 8vo. 1671. The Widows Mite, 4to. and some other Things.

LongWhatton: Mr. *Samuel Shaw*, M.A. He was born of religious Parents at *Repton* in *Derbyshire*, Ann. 1635; and educated at the Free-School there, then the best in those Parts of *England*. He went thence at Fourteen Years of Age, to *St. Johns-College* in *Cambridge*, where he was Chamber-fellow to Dr. *Morton*. When he had compleated his Studies, he remov'd to *Tamworth* in *Warwickshire*, and was Master of the Free-School there, in 1656. Here he was when that Reverend Person Mr. *Blake* (their Pastor) dy'd, (which was in 1657) at whose Funeral Mr. *Shaw* spake an eloquent Oration, after Mr. *Anthony Burgess* had preach'd a grave Sermon. They are both in Print: And he that peruses them can hardly forbear admiring the Happiness of those Parts, in a Conjunction of Three such Men, as the Defunct, and the two Speakers.

From *Tamworth* he remov'd to *Mosely*, a small Place in the Borders of *Worcestershire*, being invited thither by Coll. *Greavis* of that Place, who had a great Respect for him, and shew'd him much kindness. At his coming thither he was Ordain'd by the Classical Presbytery at *Wirksworth* in *Derbyshire*: And in 1658, he, by the Assistance of Mr. *Gervas Pigot* of *Thrumpton*,

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obtained a Presentation from the Protector, to this Rectory of *Long-Whetton*,† worth is 150*l. per Annum*, which Place was in the Gift of the Crown. In *June* this Year, he had full and peaceable Possession of this Place, and continu'd so to have till K. *Charles's* Return, in 1660. Then fearing some Disturbance, he (in the Month of *September* that Year) got a fresh Presentation under the Great Seal of *England*, a Copy of which

† *Know all Men by these Presents, that the 28th Day of May, in the Year 1658, was exhibited to the Commissioner for Approbation of publick Preachers, a Presenttion of Mr. Samuel Shaw, to the Rectory of Long-Whetton in the county of Leicester, made to him by his Highness Oliver, Lord Protector of the Common-wealth of England, &c. the Patron thereof under his Seal Manual, together with a Testimony in the behalf of the said Samuel Shaw, of his holy and godly Conversation: Upon perusal, and due Consideration of the Premises, and finding him to be a Person qualify'd, as in and by the Ordinance for such Approbation is requir'd, the Commissioners above-mention'd have adjudg'd and approv'd the said Samuel Shaw to be a fit Person to preach the Gospel, and have granted him Admission, and do admit the said Samuel Shaw to the Rectory of Long-Whetton aforesaid, to be full and perfect Possessor and Incumbent thereof; And do hereby signify to all persons concern'd therein, that he is hereby intituled to the Profits, and Perquisites, and all Rights and Dues incident and belonging to the said Rectory, as fully and effectually as if he had been instituted and inducted according to any such Laws and Customs, as have in this case formerly been made or us'd in this Realm. In witness whereof, they have caus'd the Common-Seal to be hereunto affix'd, and the same to be attested by the Hand of the Register, by his Highness in that behalf appointed.*

Dated at Whitehall, the Twenty eighth Day of May, one thousand, Six hundred, Fifty and eight.

(L.S.) Jo. Nye, Register.

Mem. That the 5th Day of June, 1658, full, peaceable, corporal Possession of the Church of Wharton within- mention'd, was taken by Mr. Samuel Shaw, by Vertue of this Instrument: in presence of,

Ger. Pigot.
Jo Foxcroft.
Thomas Allopp.
William Boyer.

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is here added in the Margin.* The former Incumbent Mr. *Henry Robinson* was dead, and two more that enjoy'd it after him; and so he obtain'd the Presentation without much Difficulty. But tho' his Title was thus corroborated, yet Sir *John Prettyman* made Interest with the Lord-Chancellor, and they found Means to remove Mr. *Shaw* in 1661, about a Year before the *Act of Uniformity* came out; and they introduc'd one Mr. *Butler*, who had never been incumbent, nor had any manner of Title to the Place. He was a Man of such mean Qualifications, and so little respected the Parish, that some of them took Occasion to tell Sir *John Prettyman*, that they heard Mr. *Butler* had given him a pair of Coach-Mares to get him the Living, but they would give him two pair to get him out, and Mr. *Shaw* in again. After this he never had any publick Living, and so was not properly turn'd out by the *Uniformity Act*, tho' he was silenc'd by it. For he could not satisfy himself to conform. tho' he was afterwards offer'd his Living without any other Condition than Reordination. But he us'd to say, he would not lie to GOD and Man, in declaring his Prebyrerian Ordination invalid.

* Carolus adus, D. Gr. Angliæ, Scot: Franc: & Hibern: Fidei Defensor, &c. Omnibus & singulis Officiariis & Ministris nostris & aliis quicumque in hac parre autoritatem sive potestatem sullicientem habent, sive in posterum habuerint, Salutem: Ad Rectoriam de Long-Whatton, in Comitatu nostro Leicestriensi per mortem Henrici Robinson ultimi Incumbentis ibidem, aut aliquo alio quocunque modo jam wacantem, & ad nostram Præsentationem pleno Jure spectantem, DILECTUM nobis in Christo Samuelem Shaw Clericum, in Artibus Magistrum vobis præsentamus MANDANTES & requirentes quatenus eundem Samnelem Shaw, ad Rectoriam de Long-Whatton prædictam admittere, ipsumq. Rectorem ibidem ac de & in eadem rite & legitime instituire pariter & investire cum omnibus suis Juris Membris, pertinentiis universis, ceteraque omnia & singula facere, peragere, & perimplere, quæ vestro in hac parte Incumbunt Officio Pastoralis velitis cum Favore & effectu: In cuius rei Testimonium has Literas nostras sieri secimus patentes Teste meipso, apud Westmonasterium Primo die Sept. Anno Regni nostri 12mo. Per Dom. Cancell. Angl.

Hastings.

When he left *Whatton* he remov'd to *Cotes*, a small Village near *Loughborough*, in the same County. During his stay here, his Family was afflicted with the Plague, being infested by some Relations from *London*, who came from thence to avoid it: It was about Har

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vest 1665. About that Time he preach'd in his Family, and afterwards publish'd that excellent useful Book, call'd, *The welcom to the Plague*, from *Amos 4. 12: Prepare to Meet thy God, O Israel*. He bury'd Two Children, Two Friends, and One Servant of that Distemper: But hand his Wife, who both had it, escap'd, and not being ill both at once, look'd after one another, and the rest of the Family, which was a great Mercy. For none durst come, to his Assistance; but he was in a manner shut up for about Three Months together. He was forc'd to attend his Sick, and bury his Dead himself in his own Garden.

Towards the latter end of the Year 1666, he remov'd to *Ashby de la zouch* in the same County; and he was chosen to be the sole School-master of the Free-School in 1668. The Revenue was then but small, and the School-Buildings (those few there were) quite out of Repair, and the Number of Scholars few: But by his Diligence he soon got the Salary augmented, not only for himself, but all succeeding School-masters: And by his Interest among Gentlemen, he begg'd Money for the building of a good School, and a School-house, and a Gallery for the Convenience of the Scholars in the Church: Which will be an undeniable Evidence how great a Benefactor he was to that Town, as long as those Buildings continue. He had another Difficulty to contest with in this Matter; which was, how to get a License, without Subscription to such Things as his Conscience did not allow of. But he got over that also. For by Means of the Lord *Conway*, he obtain'd from the Archbishop of *Canterbury* a License to teach School any where in his whole Province:* And that without his so much as once seeing or waiting upon the Archbishop. And he needing a License also from the Bishop of the Diocess, got a Friend to make his Application to Dr. *Fuller*, who was then Bishop of *Lincoln*, who put his late Book, occasion'd by the Plague in his Family, into his Hands, in order to his Satisfaction, as to his real Worth. The Bishop was so pleas'd with his Piety, Peaceableness, Humility, and Learning there discover'd, that he gave him a License upon such a Subscription as his own Sense dictated and inferred: And added, that he was glad to have so worthy a Man in

* Gilbertus Provideatîa divinâ Cantua riensis Archiepus Totius Angliæ Primas & Metropnus ad in-

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his Diocese, upon any Terms. He also said, that he understood there was another of his Books in Print; *viz.* the Second Part of the *Anglican Life*, which he desir'd might be sent him. His Piety, Learning and Temper soon rais'd the Reputation of his School, and the Number of his Scholars above any in those Parts; to that he always kept one, and for a great while Two Ushers to assist him; having often 160 Boys or more under his Charge. His House and the Town was continually full of Boarders, from *London*, and other distant Parts of the Kingdom, which was a great Advantage to all the trading Part. Here he did excellent Service in educating Youth. Several Divines of the Church of *England*, (among the rest Mr. *Walter Horton* late Minister of *All-Saints* in *Derby*, and now one of the Canons of *Litchfield*, and Mr. *Sturgess* the present Minister of *All-Saints* in *Derby*) and many Gentlemen, Physicians, Lawyers, and others yet living in several Parts of *England*, were his Scholars, and owe their School-Learning to his good Instructions. He endeavour'd to make the Youth that were under his Care, in love with Piety, and to principle them in Religion betimes, by his good Advice, and assure them to it by his good Example.

His Temper was affable, his Conversation pleasant and facetious, his Method of Teaching, winning and easie. He had great Skill in finding out, and suiting himself to the Tempers of Boys. He was of a peaceable Disposition, and was frequently employ'd in reconciling Differences, and very successful in his Endeavours.

He was universal in his Charity: He reliev'd the Indigent, freely taught poor Children, where he saw in them a Disposition to Learning, and afterwards procur'd them Assistance to perfect their Studies at the University. He had a publick and generous Spirit, and was ready to encourage any good Designs. He was given to Hospitality, and very moderate in his Principles. He kept a constant Correspondence with the Vicar of the Place, and when the Liberty of the Dissenters was settled by Act of Parliament, he licens'd his School for a place of religious Worship, and the first Tune he us'd it, preach'd from *Acts* 19. 9; *Disputing daily in the School of one Tyrannus*. He so contriv'd his Meetings, as not to interfere with the pub

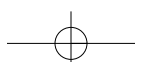
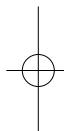
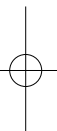
fra Scripta Aucate Parlamen Angliæ Ltme fulcitus, DILECTO nobis in Christo Samueli Shaw, de Ashby de-la-zouch, in Comitatu Leicestriæ, in Artibus Magro Salutem, & graam ad inustruend. studiend. & informand. pueros in literis grammaticalibus aliisque Documentis licitis & honestis, ac de jure Legibus statutis & consuetudinibus hujus incliti Regni Angliæ in eâ



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EDMUND CALAMY

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lick, nor lessen the Congregation, preaching at Noon between the Sermons at Church, and constantly attending there both parts of the Day, at the beginning of the Service, with all his Scholars in his Family, and almost all his Hearers with him: So that the publick Assembly was hereby considerably augmented: And the weekly Lecture was chiefly attended by the Scholars led thither by their Matter.

te permittis. & approbatis, in quocunq. loco publico vel privato (tuo arbitrio eligend) in & per totum Angliæ Regnum juxta leges Statuta & Constituones in eâ parte editas, & provisas Tibi, de cujus fidelitate, Literarum Scientia, Conscientiæ puritate, morum probitate & Diligentia plurimum considimus: Tribus illis Articulis mencon' in tricesimo sexto Capitulo libri Constitucon sivi Canonù' ecclecor' Anno Domini millesimo sexcentesimo quarto Regia Aurtate edit' & promulgat', manu tua propria Subscribenti, in hunc modum; viz. primo & tertio Articulis integris & 2di Articuli duobus prioribus Membris, nec non juramentum Supremi: tatis Regia Majestati juxta vim formam & effectum Statuti Parlamenti hujus Regni Angliæ in eâ parte edit' & provis' ad Sancta Dei Evangelia per te corporal' facta, & deosculata coram nobis aut Commissario nro ad facultates præstanti, & subeunti, Licentiam & Facultatem nras concedimus & impertimur per præsentis ad nrum beneplacitum tantum modo duratur' PROVISO semper quod hæ literæ tibi non proficient, nisi registrentur & subscribantur per Clericum Regiæ Majestaris ad Facultates in Cancellaria: Dat sub sigillo ad Facultates, viceimo quarto die Mensis Decembris, Anno Domini millesimo sexcentesimo septuagesimo, & Translationis Anno octavo.

Jo. Berkinhead, Rehus Baylie, Clerus,
ad Facultatis Magr. Facultatatum.

(L. S.)

Vicemo sexto die Decembris, Anno Dni, 1670. Reqratur per Jonem Spencer Clicum Regiæ Matis ad. Facultates in Caneclaria.

His Book of Meditations which he publish'd, hath been generally Esteem'd, by such a have taken the Pains to read it. What he says there about *Usury* is narrow and strait: But the bulk of the Book is very solid and ingenuous, and has been perus'd by many

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with great content and pleasure, and profit. He presented one to Bishop *Barlow of Lincoln*, who was a great a Reader, and judge of Books, and as considerable a Casuist as most in our Age, who thereupon wrote him the following Letter.

My Reverend Brother,

“I Have received yours, and this comes (with my Love and Respects) to bring my Thanks for the Rational and Pious Book you so kindly sent me. Tho’ my businesses be many, and my Infirmities more, (being now past 74) yet I have read all your Book, (and some parts of it more than once,) with great satisfaction and benefit. For in your Meditations of the Love of GOD and the World, (I am neither afraid or unwilling to confess it, and make you my Confessor) you have instructed me in several things, which I knew not before or at least considered not so seriously, and so often as I might and ought. One great occasion or cause why we love our Gracious GOD less, and the World more than we should, is want of Knowledge, or Consideration. GOD himself *Isai.* 1, 2, 3. complains of this, and calls Heaven and Earth to witness the Justice of his complaint. I have nourished and brought up Children, and they have rebelled against me. The Ox knoweth his Owner, and the Ass his Master’s Cribb, but *Israel* doth not know, my People doth not consider. It is strange (and yet most true) that the Ox and Ass, irrational and stupid Creatures should know their Masters, who feed and take care of them, and yet Men (Rational Creatures) even *Israel* GOD’s only Church and People (whom he had miraculously preserved and nourish’d) should neither know nor consider. This consideration is our Duty, and the want of it our Sin; (a Sin of Omission) and therefore it is no wonder if it be a moral cause, or occasion of some consequent Sin of Commission; so that the best Men (by reason of the Old Man, and the remains of Corruption in them) may, and many times do sin, and come short of fulfilling the Laws and doing their Duty, when they want this Consideration, or such a Degree and Measure of it as is requir’d to the moral Goodness of an Action.

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Suppose a Man tempted to commit Adultery, Murder, Perjury, or any such Sin; if such, a Man would seriously consider the Nature of the Sin he is going to commit, that it is a Transgression of the Law of his GOD, (to whom he owes all he has, both for Life and Livelihood) that it pollutes his Soul, that it dishonours his Gracious GOD, and Heavenly FATHER, that it makes him obnoxious to eternal Misery, both of Body and Soul: I say, he who considers this, (as all should) would certainly be afraid to commit, such Impieties. Now of such Considerations, you have given us many in your Book, and those grounded on the clear Light of Nature, or on evident Reason, or Revelation: And 'tis my Prayer and Hope that many may read, and (to their great Benefit) remember, and practise them. I am well pleas'd with your Discourse against *Usury*; which (as it is commonly, and without Fear or Remorse, confidently manag'd,) I take to be one of the crying Sins, and to our GOD for his multiply'd mercies) ungrateful Nation., I remember, that in 1645, in *Oxford*, two rich and understanding. Gentlemen came to the Lord-Primate of *Ireland*, (Dr. *Usher*) desiring to know his Opinion whether *Usury* was lawful. He knew, and they confess'd, that they had Money at Use, and they gave their Reason, which induc'd them to believe, that their taking Use was innocent and lawful. The good Primate patiently heard them, and. (without farther Dispute, or answering their Reasons, as they call'd them, which they had brought for the lawfulness of *Usury*) said, Come Gentlemen, I believe you are willing in this Case, to take the safest Way for your Souls. They reply'd, Yes, that was their Desire. Well, said the Primate, then your safest Way will certainly be to take our blessed SAVIOUR's Advice (or Command rather) and *lend freely, expecting nothing* (no Use) *again*. For if you lend freely, you do an Act of Charity, and so are certainly secur'd from all fear of Sin, in that Particular: But if you take Use it is an hundred to one but you sin, and become liable to that Curse and Punishment, which fatally follows it. The Gentlemen (like him the Gospel) went away sorrowful, for they

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were rich, and had great Possessions, and to increase them continu'd their *Usury*. So that I think you may safely say (as you do) that Usurers are Lovers of the World. Give me leave (faithfully and as a Friend) to add one Thing more. In your Second Page, there is (I believe) a little Mistake. For you seem to say, that *James*, who wrote the Canonical Epistle, was Brother to *John* the Apostle. Now it is certain, that amongst the Apostles there were 2 of that Name. 1. *James* the Son of *Zebedee*, and Brother of *John*. 2. *James* the Son of *Alpheus*, *Mat.* 10. 2, 3; who was call'd *James* the less. *Mark* 25. 40; whose Mother was *Mary*, who was Sister to the Virgin *Mary*; and so our Blessed SAVIOUR and *James* the Son of *Alpheus* were Sisters Children, Cousin-Germans. Now that *James* the Son of *Zebedee*, and Brother of *John*, did not write that Canonical Epistle, will be certain, if we consider, 1. That *James* Brother of *John* was slain by Herod (*Acts* 22. 2.) Agrippa, which was *Anno Christi* 44,^b or 45. And idly, If it be consider'd, that the Epistle of *James* was not written till the Year of Christ 63: For so *Baronius*,^c *Simpson*^d and the best Chronologers assure us. They say, that Epistle of *James* was not writ, till almost Twenty Years after *James*, the Brother of *John*, was slain by *Herod*: And therefore it is certain, he neither did nor could write it. I beg your Pardon for this tedious, and I fear impertinent, Scribble. My Love and due Respects remembred. I shall pray for a Blessing upon you and your Studies: And your Prayers are heartily desir'd by and for,

Buckden. March 16. 1681. Your Affectionate Friend, and Brother,
Thomas Lincolne.

(b) Jac. Usserius. *Annal. Part. Post. Ad Ann. 44. pag. 645.* *Baron. Annal. Tom. 1. ad dictum. Annum.*

(c) *Baronius in Annal. Tom. 1. ad annum 63. §. 9. pag. 624.*

(d) *Chron. Part 7. pag. 42.*

For my Reverend Friend, Mr. Sam.

*Shaw, at his House in Ashby-
de-la.zouch.*

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I shall make no Remarks upon this Letter, except this one that if such a Correspondence as this between the Bishops of the Church of England, and the Ministers among the Dissenters, had been usually and commonly kept up, it might have produc'd much better effects than the great distance that has been generally observed on both sides.

As for Mr. *Shaw*, he for the space of almost 30 Years spent himself in endeavours to make the World better, tho' with no great gains to himself. It was his chief aim to live usefully: And he thought that considerable reward to itself. He was of a little Stature, and his Countenance not very promising: He was like another *Melanchthon* that could not fill a Chair with a big look and portly presence; but his Eye was sparkling, and he had a singular Tongue: His Discourse was witty, savoury, affable and pertinent: He had quick Repartees, and would droll innocently, with the mixture of Poetry, History, and other Polite Learning: But his greatest excellency was in Religious Discourse, in Praying and Preaching. I cannot forbear here adding the words of one that knew him well.

"I have known him (says he) spend part of many Days and Nights too in Religious Exercises, when the times were so dangerous that it would hazard an Imprisonment, not to be drunk or be in a Bawdy-House or Tavern, but to be worshipping GOD with five or six People, like minded with himself. I have some times been in his Company for a whole Night together, when we have been fain to steal to the place in the Dark, stop out the Light, and stop the Voice, by cloathing and fast closing the Windows, till the first Day break down a Chimney has given us notice to be gone. I bless GOD for such seasons, If some say it was needless to do so much; I reply the case of our Souls, and Eternity, which only was minded there, requires more. I say I bless GOD for the remembrance of them, and for Mr. *Shaw* at them, whole melting Words in Prayer, I can never forget. He had a most excellent Faculty in speaking to GOD with Reverence, Humility, and an Holy awe of his Presence, filling his Mouth with Arguments; By his strength he had power with

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GOD; he wept and made supplication; He found him in *Bethel* (such were our Assemblies) and there he spake with us. I have heard him for two or three Hours together, pour, out Prayer to GOD, without Tautology or vain repetition, with that vigour and fervour, and those Holy Words that imported Faith and humble Boldness, as has dissolved the whole Company into Tears, &c.

In short, a mixture of so much Learning and Humility, Wit and Judgment, Piety and Pleasantness, are rarely found together, as met in him. He liv'd below'd, and dy'd lamented, *Jan.* 22. 1695/6 in the 59th Year of his Age. His Funeral Sermon was preach'd by Mr. *William Crosse* his Brother-in-law, from *Luke* 13. 28.

* *Besides the Funeral Oration for Mr. Blake, and the Welcome to the Plague mention'd above; he Printed a Farewel Sermon in 1663 on Phil. 1. 12, which is the Eighth in the Country Collection of Farewel Sermons. A Farewel to Life, from 2 Cor. 5. 6. The Angelical Life: From Mat. 22. 30. These two are annex'd to the Welcome to the Plague, and were all three Printed together in 1666, under the Title of The Voice of one Crying in the Wilderness. Immanuel, or the latter clause of the Voice crying in the Wilderness; or a continuation of the Angelical Life: on Joh. 4. 14. 1667. The great Commandment; a Discourse on Psal. 73. 25. To which is annex'd The Spiritual Man in a Carnal Fit: From Psal. 55. 6. 1679 A Latin Grammar; 1687. A Receipt for the State Palsie; or a Direction for the Government of the Nation. A Sermon from Prov. 25. 5. 1660. Samuel in Sackcloth: A Sermon from 1 Sam. 15. 35: essaying to restrain our bitter Animosities, and Commending a spirit of Moderation, and a right Constitution of soul, and Behaviour towards our Brethren. 1660: The True Christians Test, or a Discovery of the Love and Lovers of the World in 149 Meditations, from 1 Joh. 2. 15. 1682. An Epitome of the Latin Grammar, by Questions and Answers 1693. Adam, Abel. or vain Man: Sermons from Ps. 39. 6. A Funeral Sermon on the Death of Mr. Richard Chantry. Words made visible; or Grammar and Rhetorick; a Comedy. The different Humours of Men; a Comedy. These two were Acted by his own Scholars for their Diversion, and for the Entertainment of the Town and Neighbourhood at Christmas time. He had also in the Press, A Description of the Heavenly Inheritance: From 1 Pet. 1; and several of the first Verses: But the Bookseller failing whilst it was Printing, it was never perfected.*

Cotbach: Mr. Joseph Lee.

Market Harborough: Mr. Thomas Lowry.

Blaby: Mr. Thomas Boss.

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Shangton: Mr. *Richard Drayton*. He was born at *Atherston* in *Warwickshire*. In his younger Years he was under grievous Temptations, even to despair: But when he through the Grace of GOD overcame them, he was the more fitted for the Ministry, and the better able to pity, and assist such as were tempted. When he left his Living, he had nothing left to live upon but the Providence of GOD, and the Charity of good People. It would have been a madness to have done so, if his Conscience did not bind him up: But Poor or Rich, good or bad, useful or unuseful, conscientious or not so, they must all out, unless they would Conform: No difference was allow'd for.

Foxton: Mr. *John Wilson*.

Langton: Mr. *Walter Hornby*: Assistant there.

Theddingworth: Mr. *John Green*, a very Holy Man. He dy'd in the very week that he was preparing to quit his Living upon the *Bartholomew Act*.

CASTLE-DONNINGTON: Mr. *Thomas Smith*.

Edmon-thorp: Mr. *John Wright*.

Houghton on the Hill: Mr. *St. John Burrough*. A Man of great eminence and worth.

Hamberston: Mr. *Richard Adams*.

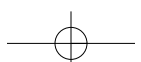
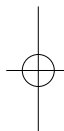
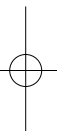
Reresby: Mr. *William Grace*.

Great Bowden: Mr. *Thomas Langden*.

Hungerton: Mr. *Samuel Muston*.

Leire: Mr. *James Farmer*. A very Holy Spiritual Man; and Zealous in his Ministry. He preach'd but sometimes after his Ejectment, and liv'd not many Years.

Woodhouse: Mr. *Cheshire*.



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Hallaton: Mr. *Boheme*, who hath written Exercises on several Scriptures. much recommended by several Learned Divines.

Kimcote: Mr. *Benjamin Southwood*.

Lubenham: Mr. *Weston*.

Thurmaston: Mr. *Matthew Packet*.

Laughton: Mr. *Richard Musson*. He was all his Life time a Lover of good Men, and follower of that which was good. What he wanted in Parts, he made up in serious Affection. He left his Living when he was very Aged, and unprovided of other Supports of Life: And retir'd to *Coventry*, where he found GOD and good People kind to him, till Age wore him away. Mr. *Bryan* preach'd his Funeral Sermon, from *Job* 5. 26. *Thou shalt come to thy Grave in a full Age, like as a shock of Corn cometh in his Season*; Which he afterwards turn'd into a Poem, and Printed under the Name of *Harvest-home*; where more is said of him.

To these I may add Mr. *Dixy*, and Mr *Statham* who liv'd and dy'd Nonconformists tho' they were not in any fix'd place at *Bartholomew Day* 62.

N.B. I omit in this County, Mr, *Cross* at *Loughborough*, because he was Ejected in 62 out of *Beeston* in *Nottinghamshire*, where he is mention'd. Mr. *Thomas Hill* is also here omitted at *Orton* on the Hill, because that was a Sequestration, and he was in 62 Ejected from *Shuttington* in *Warwickshire*. And Mr. *Thomas Ford* who was before mention'd in this County at *Overseale* is now omitted, because he is here taken notice of in *Derbyshire*, pag. 204.

And whereas I inention'd before Mr. *Doughty* of *Medburn*, Mr. *Blackerby* at *Langton*. Mr. *Jenkin* at *North Kilworth*, and Mr. *Blake* of *Saddington*; as afterwards Conforming in this County; I now add Mr. *Henry Pierce* of *Claybrook*, and if I could have had intelligence that others did so besides, I would have aded then also.

In the County of LINCOLN.

LINCOLN City: Mr. *Edward Reyner*. M.A: And Mr. *George Scortwreth*, and Mr. *James Addy*.

Mr. *Reyner* was an Eminent Divine, and of special Note. He was born at *Morley* near *Leeds* in *Yorkshire*, An. 1600, and bred in the Univerity of *Cambridge*. He feared the LORD from his Youth. He was a great frequenter of Sermons in his Childhood, and a constant attendant on the Monthly Exercise, which was encourag'd by that excellent and Primitive Arch-Bishop Dr. *Toby Matthews*, at *Leeds*, *Pudsey*, *Halifax*, and other Places. He was frequent in secret Prayer, strict in observing the Sabbath, and grave in his whole deportment, giving hopeful indications of future Eminence. While he was at the University he was very industrious and diligent, and laid in a good stock of Learning. The straitness of his Circumstances would not allow of so long a stay there as his inclination led him to desire: And sometime after his remove from thence, he taught School at *Aserby* in *Lincolnshire*. Mr. *Morris* upon whom he depended most for his Encouragement there, being unable through the Losses he sustain'd to give him the Assistance he promis'd him, he was again at a loss for a Subsistence. But Providence seasonably open'd a new way for him by an offer from the Countess of *Warwick* of the School of *Market Rason*, in which he continu'd for some time, industriously grounding his Scholars in the Rudiments of Learning, and principles of Religion; and improving all his spare time for the perfecting of his own Studies. And at 4 Years end, the Countess bestow'd upon him the Lecture at *Welton* which the maintain'd. He was afterwards invited to *Lincoln* by a most Affectionate call of many Pious People there; first to be Lecturer at *Benedicts*, August 13. 1626: And then to be Parson at *Peters* at the *Arches*, March 4. 1627; where he discover'd uncommon Ministerial Abilities, and was an unspeakable Blessing to the City. He was even then a Nonconformist to the Ceremonies, which created him Adversaries; who would frequently complain of him, and threaten him,

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and yet his Liberty of Preaching was continu'd; and his Moderation procur'd him Favour with several that belong'd to the Minister, who would sometimes hear him in the Afternoon. Sir *Edward Lake* himself, the Chancellor was one of them, who was often his Auditor, and declar'd be receiv'd benefit by his Preaching, till he was reprov'd from above.

Dr. *Williams* the Bishop of the Diocese in one of his Visitations, which was of three Days Continuance, appointed Dr. *Sanderson* to Preach the first Day, Dr. *Hirst* the second, and Mr. *Reyner* the third, As soon as he had done, the Bishop sent him an invitation to Dine with him, and before parting presented him with the Prebend of *Botolphs* in *Lincoln*: And at the Visitation, Repeated, Commended and Confirm'd a good part of his Sermon, which prevented any inconvenience from the inferiour Clergy, who otherwise could not well have endur'd his free Reproofs. The importunity of Friends prevail'd with him to accept the Bishop's Present of a Prebend, but when he came next Morning seriously to reflect upon the Necessary Attendants, and Consequences of this his new Preferment, he was much dissatisfy'd; for he found he could not keep it with a safe and quiet Conscience: Hereupon he prevail'd with the Lady *Armine* (to whom he was related) to go to the Bishop, to mollify the Offence, and obtain a *quietus*, The Bishop pleasantly told the Lady; *I have had many Countesses, Ladies, and others that have been Suitors to me to get Preferments for their Friends; but you are the first that ever came to take away a Preferment, and that from one that I bestow'd it on with my own Hands.*

He was very laborious in the Duties of his Place, warning every one Night and Day with Tears, teaching them publickly, and from House to House, being an Example of a pious, diligent, and conscientious Pastor. It was a mighty Trouble to him to find some of his People falling off to unsound Principles. He pray'd for them without ceasing, and discour'd them with much Meekness, resolving before-hand to let no hasty Word pass the Doore of his Lips. He laid down in his Sermons the Grounds of those Truths they had fallen from; yet in such a general Way, as if none in the Congregation had been of

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another Mind, *that* none might be exasperated. In 1639, he receiv'd Letters to solicit him to take the pastoral Charge of the congregational Church of *Englishmen* residing at *Arnheim* in *Guelderland*. One of the Letters was subscrib'd by Mr. *Thomas Goodwin*, and Mr. *Philip Nye*: The other was from Sir *William Constable*. But hoping that better Times were approaching in *England*, he sent them a Denial.

About this Time he had Orders sent him from the Commissaries-Court, (it is not unlikely, but others might, have the same) in these Terms.

You are to certify of your Conformity to the Rites and Ceremonies prescrib'd in the Book of Common-Prayer, and these ensuing Particulars, under your own Hand, and the Hands of Six or more of your Parishioners, upon *Thursday* after *Whitsunday*, and so Quarterly for these Twelve Months, and so as often after as you shall be thereunto requir'd.

1st. That in reading of Publick Prayers, and the Administration of the Sacraments of Baptism, and the *Lord's-Supper*, you constantly wear the Surplice, with a Hood, according to your Degree, and that you administer the Communion to none but such as receive it kneeling.

2. That you read Divine Prayers at seasonable Hours, audibly and distinctly, without chopping, altering, or mangling both the First and Second Service; and rather cut short your Sermon and Exhortation, than leave out any part of the appointed Liturgy.

3. That when there is no Sermon, you read the Homilies appointed by Authority, and before your Sermon or Homily, use the Prayer according to the Canon, always concluding with the Lord's-Prayer.

4. That in stead of your Afternoon-Sermon, you Catechize the Youth and others of your Parish, and handle some Head of Catechism set forth in the Book of *Common-Prayer*.

5. That you use the Ring in Marriage, and Cross in Baptism; go your Perambulation in the *Rogation-Week*; give good Example to your Parishioners, by making low and humble Obeysance at the sacred

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Name of *JESUS*, whenever in the Gospel and Lessons it is nam'd; in standing up at the Gospel, Creed, and *Gloria Patri*; exhorting your People to the same.

6. That in your Preaching you set forth the reverend Estimation of the blessed Sacrament, exciting the People to the often receiving of the holy Communion of the Body and Blood of *CHRIST*: That you use Sobriety and Discretion in teaching of the People, especially in Matters of Controversy; that you move them to Obedience as well to the Orders establish'd in the Church, as also to other Civil Duties.

7. That you have not appointed any publick or private Fasts or Exercises, not approv'd by Law, or publick Authority; nor have us'd to meet in any Private House or Place, there to have Conventicles for Preachings, nor use any other Form of divine Service, than is appointed in the Book of *Common-Prayer*; nor have conniv'd at, or approv'd of any such, within your Parish.

But the general Comotions that happen'd soon after, sav'd him and many others from those Rigours, to which for want of strict Conformity, they had otherwise been expos'd.

In the time of the Civil-War he was much threatned by his Adversaries, and felt many Effects of their Malice. Most of his Goods (except his Books) were plunder'd; and he was in danger of being pistoll'd in the Church. And therefore, when the Earl of Newcastle's Forces possess'd the City and County of *Lincoln*, he fled away by *Boston* to *Lynne* and so to *Norwich* and *Yarmouth*, and was preserv'd. In this Time of his withdrawalment, he was useful to many. His Ministry found such Acceptance, that both *Norwich* and *Yarmouth* strove for him: And for a While he divided himself between both, preaching at *Yarmouth* on the Lord's-day, and keeping a Lecture at *Norwich* on the Week-Day. This being a very great Fatigue, the Aldermen of both Places at length chose Two grave Ministers to consider and determin, which Place gave the first and fairest Call: And when it was decided for *Norwich*, he settled there for a few Years, and had

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remarkable Blessing attending his ministerial Labours. At length the People of *Lincoln*, by importunate Letters from themselves, the Mayor and Aldermen under the Seal of the Corporation, and the Committee of Parliament, &c. challeng'd him for theirs: And obtain'd an Order from the *Assembly of Divines*, then sitting at *Westminster*, or rather a Resolution in the Case, upon an Appeal made to them about the Matter. The People of *Norwich* were all in general earnestly desirous of his stay with them. And at the same Time he was invited to *Leeds* in *Yorkshire*, by the Magistrates and principal Inhabitants, who press'd him with the Consideration of his native Country, which needed his help: And he had another pressing Invitation to be one of the Preachers in York City. But the Consideration of his former Relation to *Lincoln* made him determin for that City, without any Debate in one Case or the other about Means or Maintenance, or any Cajoling or Wheedling, which would have procur'd him whatsoever he would. *Octob. 29. 1645* he return'd to *Lincoln*, and settled in the Minster. He was now wholly free from Apparitors, Pursivants, Ceremonies and Subscriptions which were the Matter of his former Trouble, and yet he had not been long there before a new Trouble came upon him. For some of the Soldiers from one of the Kings Garrisons in those Parts came Foraging as far as *Lincoln*. Their Malice was pointed at Mr. *Reymer*, and him they pursu'd, and there was none to oppose them. He fled into the Library to hide himself; but they follow'd him with drawn Swords swearing they would have him dead or alive: Upon which he open'd the Doors, and they stript him of his Coat, Purse, &c. and led him away in Triumph, till Captain *Gibbon* one of the Commanders who had been his Scholar at *Rason*, espy'd and releas'd him. But after the Garrisons were reduc'd he remain'd unmolested.

His great Concern now was for a Method in Church Matters that should answer the most desirable Ends, secure Purity, and Order, and yet hinder Animosities and Dissentions. His Judgment was for the *Congregational Way*, and yet he had observ'd such ill Success in gather'd Churches, that he was a little discourag'd. *I find (says he) many run into Errors, and are*

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unstay'd. I am not satisfy'd with their Manner of laying the Foundation of a Church, as if there was none before; nor with their Manner of meeting; when every Member may preach, which brings in despising of Preaching by their own officers, and others in Publick: Nay, and even Strangers and Soldiers are permitted to Exercise; &c. He was for proceeding warily: And at last after much Consideration, and many thoughtful Hours spent in Prayers and Tears, he determin'd upon the *Congregational Way*, with these Three Cautions. *To hold Communion with other Churches, who separated the Precious from the Vile, and to take Advice from them in a brotherly Way: Not to admit any for Members, who live in Places under godly Ministers: And to contend for Truth, and bear Witness against the Errors of the Times both Publickly and Privately;* and particularly, *ANTINOMIANISM*, and *ANABAPTISM*. Had the like Precaution been us'd by others, much Heat and Disorder, had been prevented, both then and afterwards.

Being thus fix'd, he diligently fulfill'd his Ministry. He was a constant Preacher at *St. Peters* in the Morning, and at the *Minster* in the Afternoon, And that his Ministry might be the more Effectual, he reduc'd it into a catechetical Way, which was his Evening-Exercise. He was a great Reprover of Sin, where-ever he saw it, in great or small. He was conscientious in his Conduct as to Publick Affairs, and could not fall in with the Practices and Opinions of the Times. The *Engagement* to the *Common-wealth*, which was taken by a great many of the Episcopal Party, was what he scrupled and refus'd. He weigh'd the Matter *Pro & Con*, as he did most or the great Concernments of his Life, and could not satisfy himself in a Compliance. In the Year 1658, when there met at the *Savoy*, Pastors and Members from above a Hundred Congregational Churches, a Confession of Faith and Order was agreed upon among them, *Nemin Contradicente*. It was sent to Mr. *Reyner* into the Country for his Suffrage, with this Intimation; that the publishing of it should be stay'd till his Answer was return'd, &c. His Answer was to this Purpose; that he gave his free and full Consent to the Confession of Faith; but that as to the Platform of Order, tho' he lik'd the Substance of it, yet there were me Particulars therein so express'd, as

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as that he was not satisfied. And at another Time, when he was urg'd to set his Hand to the Design, call'd, *The Agreement of the People*, he positively deny'd: And in stead of his Hand, sent them divers unanswerable Reasons under his Hand against it.

He was a very humble, meek, quiet and patient Person, giving this as his Observation in the close of his Days: *I have ever found, that Words spoken in meekness of Wisdom, and not from an angry Spirit, are most piercing to others, and most comfortable to my self.* He was a great Recorder of GOD's Mercies to him and his; and to that End he wrote a Book of Remembrance, as he calls, wherein he has carefully inserted many particular Mercies of GOD in his Education, in the several Stages of his Life, in his Removes, in his Wife, Son, Church, Ministry, in Preservations from Adversaries, &c.

His Works* were publish'd, partly by himself in his Life-time, and partly by his Son Mr. *Thomas Reyner*, after his Decease. Of this Mr. *Reyner*, an Account may be seen in the University of Cambridge: p. 84.

* *They are these*, Precepts for Christian Practise. *Of which there are several Editions. In the 11th, printed in 8vo. 1658, there are added, rules for governing the Affections; and for the Government of the Tongue.* Considerations concerning Marriage: *The Honour, Duties, Benefits and Troubles of it*, 8vo, 1657. A Vindication of human Learning, and Universities, &c. 8vo, 1663. The Being and Well-being of a Christian: in *Three Treatises*, 8vo. 1669.

Mr. *George Scortwreth* was Mr. *Reyner's* Colleague, and a very fervent and affectionate preacher, but of no great natural Parts or acquired Learning. His Conjunction with Mr. *Reyner* was a great Happiness; for he much help'd and continually guided him. He hath written and printed a little Book, call'd, *A Word, or Warning to all Slumbering Virgins*, in 8vo.

Mr. *James Abdy* was a Person of great Gravity, and good Learning, a judicious Preacher, and a Companion of Mr. *Edward Reyner* whilst he liv'd; and a Teacher of the remainder of his Flock, whom the Cathedralists had not scatter'd, after his Decease. He was a Pattern for Wisdom and Humility, and a zealous Preacher. He dy'd in *Lincoln*, about the Year One thousand Six hundred Seventy three.

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Authorpe, in the Isle of *Axholme*: Mr. *Thomas Spademan*. He was born at *Rotheram* in *Yorkshire*: Educated at *Lincoln-College* in *Oxford*. Much esteem'd for his Learning, Diligence and Charity. So hearty in his Affection to the old *English* Form of Government, that he refus'd to Sign the *Ingagement*, which was generally done by his neighbouring Ministers, who afterwards conform'd. And though he would not Sign the Declaration appointed by the *Oxford Act*, in 1665, yet his known Loyalty and peaceable Behaviour induc'd the Deputy-Lieutenants and Justices of the Peace, to permit him to reside unmolested in the Place where he had been Minister. After the Indulgence, granted in 1672, he was chosen Pastor of a *Presbyterian* Church in *Boston*, where he was generally esteem'd for his Piety and Moderation.

GRANTHAM: Mr. *Henry Vaughan*,* M.A. and Mr. *John Starkey*. Mr. *Baxter* gives this Character of Mr. *Vaughan*, *That he was an able, sober, godly, judicious, moderate Man, and of great Worth*. He was the chief Preacher in *Grantham*, after Mr. *Angel's* Death. He was a Man of great Loyalty to the King And if the insurrection had gone on according to Agreement, when Sir *George Booth* gave the Onfer, in order to the bringing back King *Charles*, he had been as deeply ingag'd as Mr. *Cook*, Mr. *Sedon* or others, who induc'd the Hardships of a Prison first for the King, and Deprivation afterwards by him. He was laid in Goal at *Grantham* for not conforming, and went thence to *Bermudas* with his Family. Meeting with great Discouragement there from the *Quakers*, he return'd again into *England*, and liv'd afterwards in *London*, obscurely, and in a very low Condition. He was at length perswaded to make a second Adventure to the *Bermudas*, on new Terms and Encouragements, and in a short time dy'd in Honour and Peace.

* *There is printed, a Relation of a Conference between Mr. Tombs, B.D. and Mr. Henry Vaughan, M.A. Sept. 5. 1653.*

Mr. *Starkey* was a worthy Divine, and excellent Preacher. First of *Peter-house*, where he was that hard Student, who was never seen to be without a Candle in his Study, till all others were in Bed: And afterwards of *St. Johns-College* in *Cambridge*, where he

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was many Years Fellow. His Thirst after the Improvements of his Mind, was very remarkable, and kept him close to his Studies all his Days. His Pulpit Performances ever smelt of the Lamp; his Delivery was graceful but not noisy; and it appear'd by him, that there is a Mildness in speaking, that is as powerful as Force. Dr. *Bates* once told a Friend, that tho' Mr. *Starkey* much affected Retirement, yet he was fit for the best Auditory in *England*. He thought much, but spake little in Company: Tho' upon just Occasions, he could speak as much to the Purpose as most Men. Never was he heard to Censure or Backbite others. He had none of that Feavourishness and Intemperance of Spirit, whereby some are over-heated, to the setting others, as well as themselves, on Fire. His Moderation was known unto all. While after his being silenc'd he resided in *Lancashire*, whither he retir'd after his Ejectment, it was his constant Custom, (the Parish Minister being a worthy Man) to repair on Lord's-days to the Publick Church; and tho' he continu'd the Exercise of his Ministry in Private, yet it was not till the Worship there was over. He spent the latter part of his Life at *Newington-Green* near *London*, where he liv'd below'd, and dy'd lamented. His Funeral-Sermon was preach'd by Mr. *Timothy Rogers*.

Flixborough: Mr. *Jonathan Grant*. He was born at *Rotheram* in *Yorkshire*, and educated in *Trinity-College* in *Cambridge*. He was for a time Assistant to Mr. *Stiles* of *Pontefract*, and afterwards Minister at *Ashley* near *Kidderminster*; and was present at *Bewdly*, at the Disputation between Mr. *Baxter* and Mr. *Tombs*, which was much to his Satisfaction: And that the rather, because it had a very good Effect upon his Wife, who had been dipp'd by the *Anabaptiats*, and was hereby reclaim'd. He was an active Man, of pregnant Parts, and good Learning; fit for any Company or Discourse; and an acceptable useful Preacher. He had been a Prisoner in Four several Castles during the War. After his being silenc'd in this Country, he retir'd to *Thurnsco* in *Yorkshire*. He was a great Frequenter of the Meeting at the Lady *Rhodes* at *Houghton*. He was at last seiz'd with a Palsie, which continu'd upon him half a Year. He dy'd in 1681 *Ætat*. 64.

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Croule: Mr. *Durant*. After his being silenc'd, he retir'd into *Yorkshire*, where he supply'd Mr. *Fisher's* Place, as Pastor to the Congregation at *Sheffield*. Having done so some time, he was sent Prisoner to *York* Castle, where he dy'd.

Pickworth: Mr. *Michael Drake*. He succeeded Mr. *Abdy* at *Lincoln*, where he was a painful Preacher of the Gospel many Years; He was a Man of a meek and moderate Spirit, and of a courteous, affable and chearful Temper. He liv'd to be another Paul the Aged: And is a Thorn in the Flesh, and a Messenger of Satan be the Stone, as some have imagin'd, he may bear a farther Analogy to that holy Man's Spirit: But especially for his Laboriousness in the Gospel; for his Tenderness and, Care in abstaining from the Appearance of Evil; and for his Humility and Self-denial. He liv'd to be about the Age of Eighty, and dy'd in 1696. He was an excellent *Hebrician*, and Scripture-Preacher.

Totney: Mr. *Martin Finch*. * Afterwards Pastor of a Congregation in the City of *Norwich*.

* *He hath publish'd an useful Treatise of the conversion of Sinners to God in Christ*, 8vo. 1680. *And a Funeral Sermon for Dr. Collings*, 4to. 1695. *And, A Manual of Practical Divinity*, 8vo. 1658. *And, An Answer to Thomas Grantham the Anabaptist*, 8vo. 1692.

Gate-Burton: Mr. *Mark Trickett*. He was imprison'd some Time at *York* for Nonconformity.

Bromby and Froddingham: Mr. *John Ryther*. He was one of those worthy Preachers whom *Lincolnshire* chas'd away, and *London* receiv'd: Where he continu'd Preaching with good Acceptance and Success, about *Wapping*, till his Death.

Lee: Mr. *Thomas Bonner*. He went through many Troubles and Straits; and at length fell ill and dy'd at *Wispington*, near *Horn-Castle*, where he went to preach.

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Sleford: Mr. *George Boheme*. A Man of great Gravity; useful in the Pulpit and in Conversation; and of an exemplary Life. He taught a School at *Walcot*, near *Folkingham*.

Munby: Mr. *Cramlington*.

Cannerby: Mr. *Matthew Sylvester*. He had his Education in *St. Johns-College* in *Cambridge*: Where, tho' his Circumstances were strait, yet his Studiousness, in order to future Service, was Remarkable; and his Diligence and Humility, and affable and obliging Carriage, procur'd him Friends, from whom he receiv'd much Kindness. He left the University sooner than his Inclination would have led him, under the Force of Necessity: And after Some Time spent in the Countrey, where, in the midst of other Engagements, he persu'd his Studies closely, he fix'd in this Living of *Gunnerby*, where the *Act of Uniformity* found and ejected him. The learned Dr. *Sanderson*, then Bishop of the Diocese, who was some way related to him, sent for him, treated him most courteously, and offer'd' him considerable Preferment, if he would but have conform'd: But after much urging upon some Points, he frankly told him, he could not come into the Church with Satisfaction to his Conscience, and therefore must be excus'd. And this his Nonconformity (which he kept up with great Moderation) I have often heard him say, he never could see any Occasion to repent of. Being silenc'd, he liv'd some Time with Sir *John Bright*, as his Domestick Chaplain, and afterwards with *John White*, Esq; of *Nottinghamshire*, in both which Families he was an Ornament to his Function, and met with abundant Civilities and Respects. He came to the City the Year after the Fire, and here had a Share in the Hardships of the Dissenters, tho' he never was in a Prison, as several of his Brethren were. He cultivated however a good Correspondence with several Divines of the Establish'd Church, and was well respected by several of them, especially by the late Archbishop *Tillotson*, and Dr. *Whitchcot*. But no Man ever valu'd him more than Mr. *Baxter*, who was a good Judge of

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Men. And his Esteem for Mr. *Baxter* on the other side, ran as high as it was fit it should towards any mortal Man: Perhaps he exceeded. He desir'd to be known to Posterity, by the Character of Mr. *Baxter's Friend*; and to I believe he will. Never was there a greater Harmony between Two Colleagues, than between Mr. *Baxter* and him, when they both preach'd to the same People: Tho' Mr. *Sylvester* was the Pastor, and Mr. *Baxter* but the Assistant: And never were People happier in Two stated Ministers, than they that had the Benefit of their joint Labours. Mr. *Baxter* shew'd his Respect to him, dying as well as living; and left him his *History of his Life and Times*, and his other Manuscripts: And if he could have influenc'd them, none of his Friends should have deserted him upon his Decease. The going off of so many of them was a Discouragement, but upright Mr. *Sylvester* look'd higher than Man. And tho' he was not follow'd, and admir'd, and courted, and flock'd after as Some others, he found that Declaration verify'd, *Them that honour me I will honour*: And had a great a Share of the real Esteem and Respect of the Lovers of GOD and true Goodness to the last, as most Men.

Often did he signify it to his Friends as his earnest Desire, and it was his frequent Request to GOD in his Family Prayers, that his Life and Usefulness might continue and expire together. And he would often say, that it was *an happy thing to slip out of this World into Eternity*. And herein GOD Was pleas'd to Answer his Desire and Request. For when his Usefulness had been extended to the Age of 71, GOD withdrew him on a sudden, and he expir'd without the usual Formalities of Death. on the Lord's-day Evening, *January* the 25th 1707/8, and so went directly from his beloved Work, to his Reward. On the Lord's-day following, I (upon Desire) gave a Funeral-Discourse to his little, but well-temper'd Society, from *Mat.* 24. 4.

He was an able Divine; a good Linguist, no mean Philosopher, an excellent Casuist an admirable Textuary, and of uncommon Divine Eloquence, in pleading at the Throne of Grace. He had a soaring Genius, a rich and copious Fancy, and great depth of Thought,

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Thought: To which, had there been join'd a suitable Elocution and Expression, he would have been universally esteem'd one of the greatest Men of the Age. He well deserv'd Mr. *Baxter's* Character of him, that he was a *Man of excellent Meekness of Temper, sound and Peacable Principles, a godly Life, and great Ability in the ministerial Work.* More may be seen of him in his Funeral-Sermon.

★ *He hath publish'd a Sermon upon being for ever with the Lord, 8vo. Another before the Societies for Reformation. Elisha's Cry after Elijah's God; A Sermon on 2 Kings 2. 14; occasion'd by the Decease of the Reverend Mr. Richard Baxter. The Christians last Redress; illustrated by some Considerations upon Revel. 21. 4, at the request of the Relicks of Mrs. Sarah Petit. 1707. And Four Sermons in the Volumes of the Morning Exercise. One in the Suppliment to the Morning Exercise at Cripplegate; about the overcoming the inordinate Love of Life and Fear of Death. A Second in that against Popery, to prove that Baptism and the Lord's-Supper, are the only Sacraments of the Covenant of Grace, under the New Testament. A Third in the Continuation of the Morning Exercise, 4to; on that Question, How may a gracious Person, from whom God hides his Face, trust in the Lord as his God. And a Fourth, in the last Volume, on the Cure of a Lukewarm Temper. He hath also some Sermons on the twelfth Chapter of the Epistle to the Hebrews, in Volumes, 8vo.*

STAMFORD: Mr. *Edward Brown* Mr. *John Richardson*, and Mr. *Joseph Cawthorn*.

Mr. *Edward Brown*. He was a great and good Man; generally belov'd and honour'd both in Town and Country, for his Integrity, and great Zeal; and yet remarkable Moderation. He labour'd many Years in the Word and Doctrine, in his own House: And dy'd in *April*, 1682.

Mr. *John Richardson*. He was born at or near *Fakenham*, a Market-Town in *Norfolk*; but remov'd with his Parents when an Infant, to *Cambridge*; where he was educated first in the Grammar-School, and then in *Queens-College*. After which, he first taught School at *St. Ives* in *Huntingdonshire*: From whence he remov'd to a Pastoral Charge at *Bottle-Bridge*, near *Peterborough*, where he was first beneficed: And thence afterward to *Stamford* in *Lincolnshire*; where he labour'd in the Work of the Ministry, at *St. Michael's Church*, till the black Day that the *Act of Uniformity* ejected and silenc'd him. From whence, when the

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Five Mile Act banish'd him, he sojourn'd for a while, either at *Uppingham* in *Rutland*, or at *Stockerston* in *Leicestershire*; where at *Stockerston*, he had the comfortable Conversation of Dr. *Tuckney* and Mr. *Woodcock*, &c. But returning to *Stamford*, he preach'd as he could at his own House there, and sometimes at the Houses of the pious and worthy Gentry then in those Parts; as Mr. *Weaveer* of *North-Luffenham*, Mr. *Horseman* at *Stretton*, Mr. *Broughton*, Mr. *Blake*, &c. And he practis'd Physick, whereby he was very useful to his Friends, both in Town and Country. Here he liv'd (off and on by Times) for Twenty Years: And then having marry'd his Daughter *Dorothy* to *Kirkton*, near *Boston* in *Lincolnshire*, he went and Sojourn'd with her for about Five or Six Years more, and then and there he dy'd; and there in *Kirkton-Church* aforesaid (under the Steeple) he and his Wife (who dy'd about half a Year before him) ly bury'd. He dy'd about *May-day*, 1687.

When he was young at *Cambridge*, his Aims were (like those of other Scholars) to get what Preferment he could, and to come to Something (to me his own Expression) until the reading of the Words of Mr. *Robert Bolton* altered his Designs, and put him upon a new Pursuit. For he found a Power and Spirit in that Author's Writings, that he was unable to withstand or resist. And by this Means, and upon this Occasion, GOD brought him to sound Conversion. Suitably to this, he carry'd on a Course of stride and uninterrupted Piety, and liv'd a most regular Life. He would willingly let none rob him of his Time for Communion with GOD, and was restless if any detain'd him too long from his Retirement thereto; being a Man of Prayer, and in Devotion constant. His Ministerial Abilities and Accomplishments were, truly great being he was an eager Student. Had an heavenly Gift in Prayer, raising and melting the Affections of such as join'd with him: In which yet he would not be too long in the Family, for he said, it was not of the Spirit of God: But he was for long and fervent Prayers upon a Day of Fasting, set apart for that Purpose; for then he thought it Proper and Necessary. A powerful Preacher, whatever Subject he handled: And was well furnish'd for it; for his Skill in the Scriptures

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was notable; being as a Textuary, exact and full: And here some thought his Excellency lay. He had read the Scriptures above Thirty times over, that is about Once a Year; and always with some Comment or other, besides his occasional and extraordinary Reading. And there could not a Scripture be propounded to him, which he would not readily expound, and give the Sense of the best Expositions about it, as if he had but newly read them, or had the Books before his Eyes which was much admir'd. The Life of Faith he hid continually in exercise, and the great Objects and Grounds of Faith always in View: And therefore for a good Conscience he would give up all, and forsake his Living, and put himself upon the Providence of GOD. He study'd *Ez. Culverwell's* Treatise of Faith, over and over; I think 'tis said Thirty Times, and liv'd by the Rules of it; and never wanted, tho' he was never rich. When some ask'd him at his going out, what he thought would become, of his Family he said, he doubted not, but that the GOD that fed the young Ravens, would take Care of him and his. His greatest Care and Thought was about the State of his Soul, in which, he was serious and deeply solicitous. Of a very heavenly Mind he was; ever and anon discoursing of and admiring the Life to come, and fetching Comfort from it in all Cases, preferring it before all Pleasures. His Speech was very gracious, and he was a judicious Moderator of Discourse: Full he was, and fluently it came from him: And he had the Art to bring in good Discourse, when the Company were like to stray from it: And so affectionate and zealous he was in it, as if he had been preaching, as indeed he was. He lamented his fruitless Life, as he was ready (in his latter Time especially) to call it: An earnest Thirster after Opportunities of doing good; and thought those happy that did enjoy them. He was moderate and sober in his Judgment about Church-Matters: Never condemn'd any for differing from him in judgment about Conformity, whom he thought to be otherwise godly. He frequented Dr. *Cumberland's* (the now Bishop of *Peterborough's*) Lecture at *Stamford*: And at *Kiirkton* went constantly to the Church; came betimes, and join'd in the Liturgy;

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and receiv'd the Sacrament in Publick, his Gesture of Sitting being allow'd him by Mr. *Rastrick* the Minister of the Place, with whom he had an entire Friendship who also us'd to go to hear him, when he preach'd at his Daughters (as in the Evening he sometimes did) or elsewhere, to his great Profit and Delight. As a Subject, he was a Person of unstain'd Loyalty; and one of those that greatly desir'd the Restauration of King *Charles II*, and concurr'd heartil'y in it, flying to a Friend of his, when they were discoursing about it, *Fiat justitia & ruat cælum*: And *Ruit cælum*, said his Friend to him again, when he first saw him after *Bartholomew*, 1662. He was a pious and prudent Governor of his Family; and GOD exceedingly bless'd him therein. He saw his Children well educated and well dispos'd of; tho' once, being in a deep Consumption, his Life was despair'd of but, upon his earnest Prayer restor'd. At one Time more particularly, casting himself in Prayer, upon GOD with all his Might, and begging, with Submission, that some such Term as *Hezekiah's* Fifteen Years might be added to his Life, he was suddenly restor'd, growing better from that very Time, and had above twice Fifteen Years added to his Life. A dear loving and faithful Friend he, was to GOD's Children and Friends: Humble in his Carriage to them: Real in his Affection; far from, the hypocritical, complimentary, flattering Humour. He would take journeys to visit the meanest Christian-Friend, so advise and pray with them. He was a Person of great Gravity, Solidity, Presence, and Authority in his whole Carriage: Wise and prudent, and fit to be consulted, and of Ability to give good Advice upon all Occasions and to reprove Faults; and compose Difference. A strict Observer of the Sabbath: Would have nothing done on that Day, that was not a Work of Necessity or Charity. When his Wife dy'd, he would not have his Son *John* sent for (from *North-Luffenham* in *Rutland*, where he was Minister) on that Day; but stay'd till the next Morning. A Man of unparallel'd Temperance in the whole Course of his Life; would never be got to drink betwixt Meals, whatever was offer'd him: Insomuch as being to

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Preach once at *Paul's-Cross*, and they offer'd him Sack before he went into the Pulpit, as was usual to do, he refus'd it, and pleasantly told them, he did not choose to preach by the Spirit of Sack. So just in all his Ways and Dealings, that 'tis believ'd he would not knowingly and willingly commit any Sin for all the World. 'Twas well for the Poor of the Hospital [Bead-house] in *Stamford*, that so honest, wise, and worthy a Man (as he) was once their Warden; for he much improv'd the Revenue of it, and their week ly Allowance, when he was concern'd and intrusted with the Care of it.

And highly favour'd he was of GOD. He protected him in the midst of Dangers: And when he was once so insidiously prosecuted, that he thought he should have suffer'd indeed; GOD struck the Informers with sudden and visible Vengeance: They dy'd near together in Time, in deep Despair, and after such an unwonted miserable Manner, that he was blind that could not see the apparent Judgments of GOD on them, and his Heart harder than the Nether-Milstone that could not tremble at it. But thus GOD deliver'd him and another his Fellow-Labourers (*viz.* Mr. *Ekins of Okeham*) at the same Time.

See Conf. 4th Plea. p. 83.

When King *James's* Declaration for Toleration, or Liberty of Conscience, came out, he was greatly rejoyc'd, that thereby the silenc'd Ministers had their Opportunities for Service restor'd them: And was thinking of falling to Work forthwith: But, having been weakly the Winter before, he fell sick of a kind of a galloping Consumption and dy'd within a Week or a Fortnight after the Sight of that *Declaration* had been procur'd him in *April*, 1687. GOD's Ways are great Deep!

He never printed any thing, save the Epistle or Preface before Dr. *Winter's* Life, which 'tis said, was of his drawing up.

Mr. *Joseph Cawthorn*. He came to London sometime after his Ejection; and was Pastor of a Congregation at *Stoke-Newington* in *Middlesex*, where he dy'd some Years since.

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BOSTON: Mr. *Anderson*. He was an holy Man and a good affectionate Preacher. His Principles were Congregational.

Brickleby: Mr. *Theophilus Brittain*. After his Ejectment here, he took a House at *Swinderby*, a small Country Town, about Seven Miles from *Lincoln*; where he kept a private School for a livelihood. He was thereupon prosecuted by Sir *E.L.* the Bishop of *Lincoln's* Chancellor, before whom he appear'd several Times at the Court at *Lincoln*, and was at length, by the said Chancellor, committed to the Common Goal there. The Goaler sometimes giving him Liberty to go out into the City to dine with a Friend, he was severely reprehended, and strictly charg'd to keep him close Prisoner, which he did afterwards. But GOD was pleas'd so to support Mr. *Brittain*, and to refresh him with Spiritual Consolations, that he was never known to be more chearful, than he was all the Time of his Imprisonment, which was for several Months. At Length he by an *Habeas Corpus* remov'd himself to *London*, where his Cause was heard: And by Means of the Earl of *Shaftsbury*, then Lord-Chancellor, he obtain'd his Liberty. He was afterwards Chaplain at Coll. *Kings of Ashby* in this County, and preach'd publickly till the Collonel's Death. Then he remov'd to *Roxham*, a little Village about Two Miles from *Sleford*, where he took a small Farm, and taught a few Scholars for a Livelihood. In *Monmouth's* Time, he and Mr. *Wright* of *Lessingham*, and Mr. *Drake* were committed to *Grantham* Goal, and were to be removed to *Hull*: But upon his Defeat, they were set at Liberty. He was exercis'd with great Pains and Lameness in his Legs and Feet, for the Five last Years of his Life. He made use of several Means, but found no Help, tho' he had the Advice of divers Physicians and Surgeons. He bore his Afflictions with great Patience, and a chearful Submission to the Will of GOD. He departed this Life, *Sept.* 12. 1706. He was a Man of a meek and humble Spirit, and of but few Word.

Burton-Pepperdin: Mr. *Lee*.

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Billingham: Mr. *James Morton*. He dy'd there in 1663.

Donesby: Mr. *Rockett*. He dy'd soon after *Bartholomew-Day*.

Fulbeck: Mr. *Tristram Hinchfield*.

Claypole: Mr. *redman*

Harlaxton: Mr. *Richard Northam*.

Allington: Mr. *George Beck*. A profitable and popular Preacher: A loving and beloved Pastor. He as oe f thofe Many whom the violent Alings of Bishop *Sanderson* (whilst under the Influence of Age, fretful Distempers, and Revenge) drove out of the Country. He resided for a while in *London*, till the Plague drove him thence also. But it pleas'd GOD that it follow'd him to *Tottenham*, as it did many other good Men to other Places, and there put an end to his Persecution and Mortality, *An.* 1666.

Boothby on the Cliffe: Mr. *John Sanders*.

Wiberton: Mr. *Law*.

Quaplade: Mr. *Petit*. He dy'd in Prison for Nonconformity.

Markham: Mr. *Arnold*.

Glentworth: Mr. *Aires*.

Baroby: Mr. *Elwood*.

Tothill: Mr. *Gunvil*.

Winthorp: Mr. *Horn*.

Wragby: Mr. *Jackson*.

Toft: Mr. *Lawson*.

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*Barton: Mr. Roate.**Lithingham: Mr. Hales.*

Swinderby: Mr. John Birket. He was born at *Billingham* in this County and bred up partly at *Cambridge*, and partly at *Oxford*. When he left the University, he was chosen Master of the Free-School at *Grantham*, but did not continue there long. He remov'd to *Swinnerby*, a Place of about *60l. per Annum*, about Seven Miles from *Lincoln*, where he was their Minister about Sixteen Years, till he was ejected, in 62. Afterwards he liv'd in a House he hath bought in Town, and preach'd twice every Lord's-day to many Hearers, till the *Five Mile Act*, which forc'd him to remove to *Billingham*, the Place of his Birth, where he had not been long before the Lady *Hussey* of *Cawthrop* sent for him, and committed her Three Sons to him, (one of which was Sir *Edward Hussey*, afterwards Member of Parliament for the City of *Lincoln*) and he fitted them for the University. He continu'd in that Family Eight Years, and was greatly below'd. Afterwards he set up a School at his own House in *Billingham*, and had the Sons of Sir *William York*, and of several other Gentlemen, boarding with him; and fitted many for the University. He was reckon'd an extraordinary Scholar. But being so studious, he so impaired his Health, and became so afflicted with the Stone, that he was oblig'd to lay that Employment aside: And being advis'd to remove for change of Air, he went to *Auber* a small Town about 4 Miles from *Lincoln*, and there he dy'd *May 5; 1685*. He was a wise and judicious Man, of a very pious and sober Life; of quick Parts, and an excellent Preacher. He did much Good in the Place where he was Minister; and was highly esteem'd by most of his neighbouring Brethren.

Kerton in Lindsay: Mr. Moses Mells. He was born at *Sibsey* near *Boston*. After his Ejectment he remov'd to *Lincoln*. He continu'd there till the *Corporation-Act* forc'd him away, and then he remov'd to *Lessingham* near *Sleford*, and thence into *Sleford* Town, where he continu'd the Exercise of his Ministry, to a few that were desirous of his Labours. He was a humble, holy,

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heavenly Person: Not fearful of Dangers, and yet careful to take the most prudent Methods to avoid them. He had an Estate of his own, and was not chargeable to the People. He visibly took delight in his Work: And he did not Labour in vain. He had a liberal Heart and Hand, both in Spirituals and Temporals. He was of moderate Principles, and a most obliging Carriage. He went about doing good; and when he had continu'd doing so in *Sleford*, for about Seven Years and Six Months, it pleas'd GOD to give him his *Quietus*, and receive him into *Abram's Bosom*.

Ludborough: Mr. Alford.

Wiberton: Mr. Cromwel.

Scalby: Mr. White.

Scrielsby: Mr. Andrew Thornton.

Glaphorn: Mr. William Oliver. After his Ejection, he liv'd at *Fotheringhay* in *Northamptonshire*, where he was mention'd as ejected in my former Edition. He was also Chaplain to that pious and excellent Person the Lady *Norcliff*. He was a spiritual little Man, a good Scholar, and an useful preacher. He dyed *July 10. 1686: Ætat. 72.* He wrote a Book of Instructions and Prayers for the Help of Teeming Women, that is valuable as a Present for Persons in that Circumstance. There was another of the same Name ejected in *Cornwal* but I don't know that they were at all related.

HORNCASTLE, Mr. Dickenson.

Swafield: Mr. Weston.

Colsterworth: Mr. Brown.

Mr. Joseph Farrow liv'd in this County also, and was Curate at *Boston*, but could not conform to take a License and thereupon was Chaplain to *Sir William Ellis*, in which Capacity he continu'd till the Time of his Death.

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There conform'd afterwards in this County, Mr. *Samuel Male of Beckby*, Mr. *Richard Sharp of Sedgebrook*. And I added also in my former Edition, Mr. *William Laughton of Westborough*, and Mr. *Christopher Reed of Basingham*: But I have something now to add that is remarkable, as to the Two latter.

As for Mr. *William Laughton*, tho' he did conform, yet he may be said to have been a Nonconformist for his Heart was with them. He bewail'd the Unsuccessfulness of his Ministry, especially after his conforming; saying, he could not tell of one Man upon whom his Ministry had been effectual. Now and then (said he) we have a Drunkard or other prophane Person reduc'd from their Wickedness; but it is such as have flipp'd into a Conventicle, and there met with something that affected them, and brought them to be serious.

And Mr. *Christopher Read* held out long in his Nonconformity, but was at last over-perswaded by a Gentleman that was his Friend, to accept of a Living As he was going in that Gentleman's Coach and Company to take Possession of it, he fell so vehemently sick, that he was forc'd to be driven back. He immediately took his Bed, where he much bewail'd what he had done, and was going to do; saying, *Has GOD been my GOD all my Days, and never fail'd me, and must I distrust him at the last? He could and would have provided for me, and why did I tread unknown Paths?* Under such Complaints he languish'd and dy'd.

Instead of adding others here who conform'd afterwards, (as in other Counties) it is observable, that several in this County quitted the Church-Party, and came among the Nonconformists, some Years after *Bartholomew-Day*. As,

Mr. *John Spademan of Swayton*. He was M.A, of *Magdalen-College* in *Cambridge*. Quitting the Establish'd Church and his Living, he went over into *Holland*, and was Pastor of the *English Church*, at *Rotterdam* where he had a general Reputation among foreign Divines; and was, upon many Occasions, singularly serviceable to his Country-men, who pursu'd their

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Studies either in *Utrecht* or *Leyden*. He, even, whilst he was there, was a very hard Student, and increased his Fund of Learning, as well as his Library. He was well read in *Philosophy*, a good Historian, a good Critick, and a solid Divine. He was so charitable to others, as often to leave himself bare; and as hearty a Friend, as any one need desire: And such a Stranger to Artifice and Disguise, that he appear'd to all that knew him, to be made up of Sincerity. He came over from *Holland* to be Co-Pastor with Mr. *John Howe*, and sceeded him at his Death, but did not long Survive him. He Sunk on a Sudden, and consum'd away surprizingly, when it was generally hop'd he might have been a Blessing to this City many Years. He dy'd *February* the 14th, 1707/8 His Funeral Sermon was preach'd by his Colleague, Mr. *Roswell*. He hath printed *Stricituræ Breves in Epistolas D.D. Genevensium & Oxoniensium Nuper Editas, iterumque juxta Exemplar Oxoniense Typis Mandatas Londini*. 1607. Besides which, I know not that he has publish'd any Thing, but a Discourse of the *Remembrance and Imitation of deceas'd holy Rulers*: A Sermon preach'd at *Rotterdatti*, *March* 15. 1695, N.S. the Day of her Majesty Queen *Mary's* Funeral. A Funeral Sermon for Mrs. *Shower*. A Thanksgiving Sermon. A Sermon to the Societies for Reformation of Manners: And a Funeral Sermon for Mr. *John Howe*.

Mr. *John Rostrick*, M.A. Vicar of *Kirkton* near *Boston*, was another of those who in this County quitted the Church of *England*, and came among the Dissenters. The particular Occasions and Circumstances of his Secession from that Place, may be seen in a Letter he sent me, which (with his Leave) I have printed at the end of the Third Part of my *Defence of Moderate Nonconformity*. He is at present Pastor of a Society at *Kings Lynne* in *Norfolk*: And hath met with great Hardships and Difficulties among the Dissenters, as well as in the Establish'd Church; tho' they are of another Nature.

Mr. *Burroughs* of *Frampton* also, and Mr. *Scoffin* of *Brothertoft*, left their Livings and came among the Dissenters, and are yet living: The former Pastor to a Church at *Wisbich*, and the other to another at *Sleford*.

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But the hardest Case is that of Mr. *William Quipp of Morton*, which I shall here insert, as drawn up by himself.

“I. He was articled against many years ago, 1. For officiating in the Churches of *Marton* and *Turksey*, without the Court’s License. 2. For omitting to officiate twice every Sabbath, and other Holidays, in both the said Churches. 3. For being in the Company of Excommunicate Persons. To which he answer’d, 1. That being in Orders according to the Church of *England*, and holding a Benefice where there was no Church nor People to officiate in and so, he thought himself bound by the Laws, both of God and Man (*Can. 6.*) to Exercise his Ministry elsewhere. And being invited by the Inhabitants of *Marton* and *Turksey*, his old Neighbours, to accept of their Cures, (at least till they could get a Minister) both being vacant for many Years, by reason of the small Maintenance due to the Minister, and both being under Sequestration: He accepted hereof, but refus’d to take a License, because there was a Suit depending, and is still, (so far as he knows) between the Archdeacon and the Patron of one of the Churches, about the Right.

“2. That being neither Incumbent nor Curate, he did not think himself liable to Censure for Omissions mention’d. And, 3. That he could not possibly avoid the Company of Excommunicate Persons upon Occasion; one being Collector of the Assessments for Four years past.

“II. Again, about the Year 1672. (the other Cause being undetermin’d) he was articled against for the same Things. To which were added, the Abbreviation of some Offices. To which he answered as before, that he was no Incumbent nor Curate: And further, that he thought it left to the Discretion of Ministers, sometimes to abbreviate the one and omit the other, as they saw Cause. The Act of Parliament put an end to there Proceedings. Notwithstanding which, the Judge of the Court taxed him with a Bill of Charges, tho’ the Cause was yet undetermin’d: And he refusing to pay it, was again,

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“III Articl’d against; in 1673, for the same Things, and for not reading the Litany, every *Wedesday* and *Friday*, weekly, and the Canons yearly; not catechizing daily; not bowing at the Name of JESUS, and nor wearing a Canonical Coat. To which he answer’d, that these were *Statuta Minorum Gentium non condita intentione regidæ Observationis*, as Bishop *Sanderson de Juram. Præl.* 3. §. 18. calls them: And in this Case, *summum Jus was summa injuria*: But she Judge of the Court soon after dying, the Cause was let fall. But yet again for the same Matters, he was,

“IV. Articl’d against, in 1679: To which were added, his not reading the Communion-Service at the High-Altar; the Omission of some or other Holiday within Five or Six Years. To which he answered as before. But that Answer being thought insufficient, he was by *William Stow* Surrogate suspended, and for Non-payment of Court-Fees, charg’d upon him, excommunicated, and laid in Goal: From whence he was not releas’d but upon Payment of 13*l.* to the Court, besides his own Charges. But notwithstanding this great Charge and Trouble, he was again,

“V. Articl’d against, in 1685, as a Revolter from

the Doctrine and Discipline of the Church of *England*. To which he answer’d, 1. That as for Doctrine, it was notoriously false, and could nor be prov’d against him. And, 2. As for Discipline, he concurr’d in judgment with as eminent Divines, as any the Church of *England* had, that it might be better and better manag’d. And so the Action was let fall without any Compensation made for the loss of his Money, and (which is more) his precious Time; he being caus’d to attend the Court Winter and Summer, for almost 20 Years, to the neglect of his Occasions, and Danger of Health and Life, the Ways and Weather being sometimes very bad. And,

“VI. Since he left Conformity, he was decreed suspended, for non-Appearance at the Court, tho’

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he had no Notice given him, of the Day, Week, Month or Year, when he Should appear: And that Suspension was openly read in the Church. Now to close: If they can truly lay, that I have herein falsify'd, relating more than they have objected, or less than they have proved against me, then I Shall be content to continue under the Censure, tho' illegally pas'd upon me; or put my Neck into this intolerable Yoke,. and submit to Such unmerciful Drivers.

William Quipp.

Some Inferences from hence of his own drawing.

“I. That the Court supposes perfect Conformity to be a Duty, and that to be the Sense of their *Canonical Oath*: And consequently, that such Ministers as have made the least Omission are perjurd, and have forfeited their Livings; and that it is in their Power and at their Pleasure, to take the Forfeiture when they will.

“II. But it is plain the Thing is impossible and therefore the Law is unjust. Our late Bishop *Sanderson* says, *Lex de re profus impossibili ferri non debet; si feratur Tyrannica est; & de jure nulla, nec quenquam obligat in Conscientia. De Consc. Præf. 6. §. 6.*

“III. The Court rules at Will. For he that hath an infeasable Law to execute, rules as much at Will, as he whose Will is his Law.

“IV. Religion, that good Thing, brought down to us of these Times through a Sea of Martyrs Blood, is very unsafe in such Hands who have an unfeasable Conformity to execute: For such may cast out the best and retain the worst. I shall do them no Wrong if I say, that at present they discountenance the most Consciencious, whom they fear, and favour none but Such as are like themselves.

“V. This rigid Conformity is against Charity. We ought not to do Evil to our Neighbour, (and it is

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Evil to persecute for such Trifles) and there is a Sanction upon it, *Psal.* 15.3. He that doth, shall not stand on GOD's holy Hill. We are to give no Offence to, nor to destroy the Weak, &c. Can the Church (as they call it) absolve us from these Duties?

“VI. 'Tis against the Peace of our Neighbourhoods. For the Court is made the common Sink, into which all malicious Persons, having a Spite against their Neighbours, do disgorge themselves, as I have often known. As it is a Truth, that without Law there could be no living, so were these Laws prosecuted to the utmost, there could be no living neither.

“VII. How much it is against Piety, take from the Pen of a Conformist. A Curse is denounced against them that remove the Land-Marks, *Deut.* 27.17. And it falleth most heavy on them that remove the Limits in GOD's Worship (as being Boundaries of the highest Consequence) and turn *may* into *must*; and *convenient* into *necessary*.

“*Obj.* The Church does not pretend to make *Necessaries*. *Answ.* She pretends to have Power to impose such Things, and then they are necessary. For Imposition destroys their Indifference.

“VIII. And Lastly, I appeal to all Men of Judgment, whether this High-Conformity does not look like a subtle Design of some cunning Men, to advance and enrich themselves, and impoverish the Country, enslave the Subject, supplant the Civil Magistrate, and engross all Power to themselves; for to such base Ends it serves, and not at all to the Publick Good. At present few or none, if wrong'd by the Court, dare to appeal to the Common-Law, knowing their extravagant Power; And if any does, they can easily pick out of the vast Body of their Law, some Matter against him, and so Cite him to the Court, and there keep him Ten or Twenty Years (as they did me) till they have weary'd him, and made him glad to submit and pay what they list.

“I have oft sought Peace, but could not have it. I appeal'd first to Bishop *Sanderson*: And he told me,

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that he would speak to his Son about my Business; But this was a meer Evasion: Next to Bp. *Fuller*; but he told me as a great Secret, that the Chancellor, Sir *Edward Lake*, had so large a Patent, as that in a manner, the whole Episcopal Power was taken away from him. Then to Bishop *Barlow*: But he was a Man too reserv'd, and never visited in all his Time, and so left the Court to do as they would. Then to Dean *Brevint*: And he told me, I was in a Mistake about *Canon 122*. For tho' the Bishop was not there in Person, yet he was in Power, and what the Court did he did. And then to *Bishop Gardiner* for the last Wrong: But his Answer was, that if I was wrong'd I might right my self at the Common-Law, and so turn'd away from me! And now I appeal to all the World, if our Religion, Ministry, Property, &c. be not in Danger under, such a Conformity.

William Quipp

I shall make but one Reflection upon this Matter, which is this; that I the rather publish this Account for the sake of Mr. *Olyffe* and Mr. *Hoadly*: And that I am very inclinable to believe, had either of them met with such Treatment as Mr. *Quipp*, it would have a little alter'd, their Apprehension, as to the Oath of Canonical Obedience, the Force of the Canons, the Constitution and Discipline of the Church, and the Necessity of a farther Reformation; and their Stile in the Debate about these Matters.

N.B. I have omitted in this County, Mr. *Seth Wood* at *Levington*, supposing he is the same Person as I have taken notice of among the City Ministers, p. 39. And Mr. *Matthew Thompson*, because he is mention'd at *Alkering* in *Northamptonshire*.

In the County of MIDDLESEX.

Sheparton: Mr. *John Dodderidge*. He was an ingenious Man, and a Scholar; of the University of *Oxon*: An acceptable Preacher, and a very peaceable Divine. His Rectory was worth 150*l.* per Annum.

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Acton: Mr. *Thomas Elford*. A grave Divine of considerable Parts and Learning; a moderate *Independent*. A Guide and Friend unto Dr. *Thomas Manton*, when he first entred into the Ministry. His Living was worth 200*l. per Annum*.

Eling: Mr. *Thomas Gilbert*. A *Scottish* Divine, of useful Abilities for the Ministry, and of great Zeal against Error and Prophaneness. He dy'd in *New-England*, where at *Charles Town* he hath this *Epitaph* upon his Tombstone.

★ See Coton Mather's Hist. or *New Eng. Lib.* 3. Ch. 6. Pag. 221.

Here is interr'd the Body of that reverend, sincere, zealous, devout and faithful Minister of JESUS CHRIST, Mr. Thomas Gilbert, sometime Pastor of the Church of CHRIST at Chedle in Cheshire: Also sometime Pastor of the Church of CHRIST at Eling in Old England: Who was the Protomartyr, the first of the Ministers that suffer'd Deprivation in the Cause of Nonconformity in England: And after betaking himself to New-England became Pastor of the Church of CHRIST in Topsfield; and at 63 Years of Age departed this Life. Inter'd Octob. 28. 1673.

Uxbridge Mr. *Godbolt*. An aged Divines of great Sobriety and Moderation.

Finchley: Mr. *Thomas Goulfion*. Sometime of Queens Colledge in *Cambridge*. A good Scholar, and of great Modesty and Humility: A constant, diligent Preacher, and bless'd with good Success.

Fulham: Mr. *Isaac Knight*. B.D. A Godly Man, and of a good Temper: But he wanted Academical Learning, and yet had the Honour of his Degree confer'd upon him for the Sake of the General.

North-Hall: Mr. *Malthurst*. An Ancient Divine Contemporary with Mr. *William Pemble*, at *Magdalen Hall* in *Oxford*. A Man of strong Reason, and mighty in the Scriptures: Of great Eloquence and Fervour: Only Defective in Elocution. His Nonconformity cost him 300*l. per Annum*.

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Enfield: Mr. Daniel Manning. An excellent Scholar and Preacher: Much admir'd and follow'd both for his natural Wit, and good Learning, and serious Godliness. He was educated in *Catharine Hall* in *Cambridge*, and noted there as Eminent in his Improvements for his Time.

Harrow on the Hill: Mr. Thomas Pakeman M.A. of Clare-Hall in Cambridge. He was first Minister at *Hadham* in *Essex*, from whence he was Ejected in 61, with 10 Children. He was in great Esteem with Sr. *Gilbert Gerrard*, and indeed with the whole Parish for his diligent Preaching, and great Charity; he sometimes giving Money where he had a Right to take it. His Benefice was about an 100*l. per Annum*. Being eminent for his Integrity, and for Ruling well his own House, he soon after his Ejection had the Instruction and Boarding of several Children of Persons of Quality and Figure: And preached as he had Opportunity. He afterwards remov'd to *Old Brentford*, and continu'd to keep Boarders there, and they were instructed by Mr *Button* who liv'd next Door. There he preach'd constantly and administer'd the Sacrament. Mr. *Button* was at length taken up, and imprison'd Six Months upon the five Mile Act, but Mr. *Pakeman* escap'd, tho' he for a Time kept private. Afterwards he liv'd and preach'd constantly at Mrs. *Methwolds* in *Brumpton* near *Knights-Bridge*: And thence he remov'd into the Family of *Erasmus Smith* Esq, where he continu'd some Years. In 1685, he liv'd with his Children in the City, attended on Dr. *Kidders* Ministry, and sometimes receiv'd the Sacrament from him, and preach'd himself occasionally at his Childrens Houses. When he was once doing so at his Sons House, (there not being above three or four Neighbours present,) the City Marshal seiz'd him and his Son, and carried them before Sir *Henry Tulse* then Lord Mayor: And they were forc'd to pay a Fine, for the Fathers praying with, and Instructing his Children. In 1697. He remov'd to *Stratford*, where he had an Opportunity of some Service. He was an acceptable Preacher to the Neighbours, there, and administred the Sacraments. He procur'd one to teach the poor Peoples Children to read, and himself gave Money to encourage it. This he continued above three Years. He died in *June* 1691 (after about

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a Weeks Sickness of a Fever, which appear'd not very Violent) In the 78th Year of his Age. During his Sickness he said, he thank'd GOD it had been his Design to glorify him. He was eminent for his great Reverence of GOD, especially in the Pulpit; his aptness to awaken and affect young People, and his readiness for edifying Discourse. He was much in pressing Persons to come to the Sacrament of the Lord's-Supper; often laying, that he thought all Adult Persons that came to hear, ought to receive. He was a strict Observer of Family-Order, and conscientious in redeeming Time. His Funeral Sermon was preach'd by Bishop *Kidder*, from *Rev.* 14.13. He was a grave, sound, pious, sober and peaceable Divine.

Willesden: Mr. *Edward Perkins*. A great Man. A very ready and well study'd Divine, especially in School-Divinity. A great Tutor in *Magdalen-Hall* in *Oxon*: And particularly famous for his giving Mr. *John Corbet* his Education, and Direction in his Studies.

Staines: Mr. *Gabriel Price*. An honest plain Preacher, and of blameless Life and Conversation.

Kingsbury: Mr. *James Prince*. A Gentleman born, and of a good Family. In good Repute both for Learning and Piety, but young when ejected. He liv'd and dy'd Pastor of a Congregation at *Ockingham* in *Berkshire*.

Pinnar: Mr. *John Poll*. A grave and very pious Man, and very useful in his Place: Tho' he never administred the Sacraments; being in a Chappel of Ease belonging to *Harrow on the Hill*, and there he dy'd, several Years since.

Hampstead: Mr. *Sprint*. A Man well reported of, both for his Doctrine and Life. He was the Son of the Author of that celebrated Book, *Cassander Anglicanus*: And elder Brother of Mr. *Samuel Sprint* of *Hampshire*, by another Venter.

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Stanmore-Mag: Mr. *Samuel Standliff*, M.A. of *St. Johns College* in *Cambridge*. An eminent Divine, of no Party. His Rectory was worth better than 150*l. per Annum*. He was Pastor of a Congregation at *Rotherhith*, and there he dy'd. He had an admirable Gift in Prayer.

Edgworth: Mr. *Swift*. A pious Man; but led away by the *Fifth Monarchy* Notions. He was imprison'd a long time in *Newgate*, for keeping a Conventicle in his House, and at last enlarg'd: And being much decay'd and impoverish'd, dy'd at *Hendon*.

Hillingdon: Mr. *Philip Taverner*. A grave peaceable Divine, of an unblamed Life; but who chose to live retir'd. His Rectory was reputed worth 100*l. per Annum*. He, in Conjunction with Mr. *Richard Goodgroom*, and Mr. *H. Hall* (who were also Ministers) had a publick Discourse with some Quakers, at the Meeting-place of *West-Drayton* in this County, on *Jan. 18, 1657*, upon several Heads: And he afterwards publish'd an Account of it in Print, in 1658.

Sunberry: Mr. *John Turner*. A Man of great Sincerity, extraordinary Humility, and profitable Labours and Industry: Belov'd by all that knew him. He settled in *London*, after he was silenc'd; and had a considerable Meeting, first in *Fetter-Lane*, and afterwards in *Hatton-Garden*: And was succeeded by Mr. *Bures*.

Hendon: Mr. *Francis Wareham*, of *Bennet-College* in *Cambridge*. A Man of great Natural Wit, of genteel Learning, of great Pleasantness in Conversation, and a very practical and profitable Preacher, but unsuccessful, His Vicaridge was worth 100*l. per Annum*.

Twickenham: Mr. *Thomas Willis*, A good Scholar: Like his Father the famous School-Matter of *Twickenham*. A grave Divine, a solid Preacher, of a very good Presence, and a Man zealous for Truth and Order in the Churches of Christ: Of great Hounds of Life, of a Publick Spirit, and much Fervour in his Work, and great Usefulness the County of *Middlesex*.

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Hackney, Dr. William Spurstow.* Who had before been turn'd out of his Master-ship of *Katharine Hall* in *Cambridge* for refusing the *Engagement*. The two first Letters of his Name, are the two last in the Word and Name *SMECTYMNUUS*; In which he had an Hand jointly with Mr. *Stephen Marshall*, Mr. *Edmund Calamy*, Mr. *Thomas Young*, and Mr. *Mathew Newcomen*; the two first Letters of whose Names made up the rest of that startling Word. He was one of the Assembly of Divines; and afterwards one of the Commissioners at the *Savoy*. A Man of great Humility and Meekness; and great Charity both in giving and forgiving. He always had an innocent and grateful Chearfulness in his Converse, which render'd it very acceptable. He was of a very peaceable Disposition. He was preserv'd in the Pestilential Sickness; but Dy'd not long after.

* *He was one of the Authors of Smectymnuus. And hath publish'd besides, a Treatise the promises.* 8vo. 1659. *And, The Spiritual Chymist in Six Decades of Meditations,* 8vo. 1666. *The Wiles of Satan: In a Discourse on 2 Cor. 2.11. And some Sermons preach'd upon Publick Occasions.*

Stepney: Mr. *Greenhil*, and Mr. *Matthew Mead*. Mr. *Greenhil*,* was one of the Assembly of Divines; and one of the Dissenting Brethren in that Assembly. But a Worthy Man, and much valued, for his great Learning, and unwearied Labours. He was the Man that was pitch'd upon to be Chaplain to the King's Children, the Dukes of *York* and *Glocestr*, and the Lady *Henrietta Maria*.

* *He hath left behind him, An Exposition of the Prophecie of Ezekiel; in 5 Vol. 4to. And a Discourse, Intituled, the Sound-hearted Christian.*

Mr. *Mead*, (*) Was a Man of great Prudences and an excellent useful Preacher. He had a large Congregation after he was Ejected, at *Stepney*; and no Man was more follow'd when he preach'd in the City. He Dy'd. Oct. 16. 1699. His Funeral Sermon was Preach-by Mr. *Howe*; to which the Reader is Referr'd for his Character.

* *He hath printed, The Almost Christian try'd and cast,* 8vo. *The Good of early Obedience,* 8vo. *A Sermon to the United Brethren, upon their agreement about Ezekiel's Wheels. And Funeral Sermon: for Mr. Roswell, and Mr. Cruso, &c.*

Newington: Mr. *Bull*. A good Scholar, and very agreeable Preacher. As to what remains, I desire leave to draw a Vail; Requesting such as from his single

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Instance, give themselves a Liberty to pass their Censure upon others of the same Denomination with him, to take the Pains to peruse a short but excellent Discourse upon *Charity with Reference to other Mens Sins*; which was first Preach'd, and afterwards Printed by Mr. *Howe*, with whom he was for some time Fellow-Labourer.

To this which was contain'd in my last Edition, I shall add what was written by Mr. *Stancliff* (now at rest) in the Margen of his Book, (which he kindly lent me for my Use in a second Edition) which was in these Words. *His last Hours and dying Prayers and Tears, with the chearful Resignation of his Soul to Christ, as offer'd to the worst and cheifest of Sinners in the Gospel, spake him both a Penitent Sinner and a returning Backslider. He gave up the Ghost in his Closet, craving any Place where Christ was, tho' it was but eternally to lie at his Footstool.*

Greenford: Mr. *Edward Terry*, M.A. Fellow of *University Colledge* in *Oxon*. He was many Years useful there in Instructing and Governing Young Gentlemen and Scholars: And of great Fame for his many Exercise in the Colledge and Schools; and particularly for his Funeral Oration at the Interment of Dr. *Joshua Hoyle* Master of that Colledge, and *Regius* Professor of Divinity in that University. This Dr. *Hoyle*, was a Member of great Esteem and Honour in the Assembly of Divines, as a Master of all the ancient Learning or the *Greek* and *Latin* Fathers, and one who reign'd both in his Chair, and in the Pulpit. Mr. *Terry's* Living at *Greenford*, was worth to him better than 100*l. per Annum*. And he was much honour'd for his Work's sake, and as a Lover of Truth and Peace. He is yet living.

Hanwell: Mr. *Ambrose*. *Paddington*: Mr. *Arn-*

Afford: Mr. *Catch*. *hall*, or *Arnold*.

Ickenham: Mr. *Nicolas*. *Littleton*: Mr. *Edmund*

Taylor.

Farnham: Mr. *Goodman*, and Mr. *Sandford*, whose Place is uncertain.

Of those who stood our at first in this County, there were but Three that I can hear of who afterwards

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conform'd, viz. Mr. *Ezekiel Hopkins*, Lecturer at Hackney, an excellent and learned Person, afterwards Bishop of *London-derry* in *Ireland*: Whose Works have since his Death been printed together in a Folio. Mr. *Timothy Hall*, of *Norwood* and *Southam*; who was by King *James II.* preferr'd to the Bishoprick of *Oxon*, for reading his Declaration of Indulgence to *Dissenters*: And Mr. *Polls of Thistleworth* who was driven into Conformity by his Sufferings after his Ejection.

In the County of *MONMOUTH.*

MONMOUTH: Mr. *Nicholas Cary*. After his Ejection he came up to *London*, and gave himself up to the practice and study of Physick, and had Success in curing ill affected Eyes and Ears more than many: And dy'd in *Hatton-Garden* in *Holbourn*.

Magor: Mr. *Thomas Barnes*. He was sent from the Church of *Alhallows* in *London*, to preach the Gospel in *Wales*. He did so upon hard Terms, tho' he was tempted by considerable Offers in *London*, after Doctor *Owen* dy'd. When he was silenc'd for his Nonconformity he liv'd near *Magor* in *Caerlion*, and was Pastor of a Church thereabouts, that met in divers Places for their Convenience. He was honoured by the Gentry and Clergy for refusing to Petition King *James* against the *Test*, &c. He was a Man of good Sense and great Integrity and Self-denial. There he dy'd about 1703.

ABERGAVENNY: Mr. *Abbot*.

Trelock: Mr. *Simms*. *Tyntarne*: Mr. *Milmaye*.

Caierwent: Mr. *Rogers* *Caerlion*. Mr. *Robinson*.

Llanafering: Mr. *Owen* *Llangattock*: Mr. *Robins*.

Morgan. *Trednock*: Mr. *Walter*.

Llanvapley: Mr. *Williams*. *Prosser*.

Newport: Mr. *Hen. Walter*.

In the County of *NORFOLK.*

In the City of *Norwich* were silenc'd, Mr. *John Collings*, D.D.* of *St. Stephen's*: Mr. *Thomas Allen* of *St. George's*: Mr. *Benjamin Snowdon*, of *St. Giles's*: Mr. *Windress* of *St. Faiths*: Mr. *Francis English*,* of *St. Nicolas*: Mr. *Enoch Woodward*, of *St. George's*: And, Mr. *John Hashart*,

* He publish'd a *Treatise* entit. *The Saints Ebenezer*.

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John Collings D.D.* was a Man of great *Worth* and Reputation. He was born in *Essex*, and brought up in *Emmanuel-College* in *Cambridge*. One of general Learning, and signal Piety, and eminent Ministerial Abilities. A Blessing to the City of *Norwich* for above Forty Years. One Mighty in the Scriptures, excellent Casuist, an unwearied Preacher, and a patient Sufferer. He was one of the Commissioners at the *Savoy*, and very desirous with his Brethren of an Accommodation, but in vain. He had an Interest in many Persons of Note and Figure, notwithstanding his Nonconformity. He was of a very candid and peaceable Spirit; and an Admirer of true Goodness, wheresoever any of it was discernable. He dy'd much lamented, in *January* 1690, in the 67th Year of his Age.

* *His Works are many*. A Caveat for old and new Prophane-ness; *about keeping the Festival of our Saviour's Birth*, 4to. 1653. Cordials for fainting Souls, or Essays for Satisfaction of wounded Spirits, 3 Vol. 1649, 4to. Five Lessons, 8vo. 1650. An Exercitation whether it is lawful to act contrary to ones own Conscience, 4to. 1675. *Vindiciæ Ministerii Evangelici revindicatæ; against Lay-Preachers*. Intercourse of Divine Love between Christ and his Church, 4to. 1676. Discourses of the actual Providences of God, 4to. 1679. *Par nobile*; the excellent Woman, representing the Lady *Howard*. Faith and Experience in the holy Life of Mrs. *Mary Simpson*, A modest Plea for the Lord's-Day, as the Christian Sabbath, 8vo. 1669. A short Discourse against *Transubstantiation*, 1675. A Word in Season. Defensive Armour against 4 of Satan's most Fiery Darts, 8vo. 1680. *English* Presbytery; or an Account of the main Opinions of those Ministers and People in England who go under the Name of *Presbyterians*, 4to. 1680. The Case and Cure of Persons Excommunicated, according to. the present Law of *England*, 4to. 1682. The History of Conformity; or a Proof of the Mischief of Impositions, from the Experience of more than an Hundred Years, 4to. 1681. The Weavers Pocket-Book, or Weaving Spiritualiz'd, 8vo. 1675. Sermons upon the whole first and second Chapters of *Canticles*. Thirteen Sermons upon several useful Subjects. A Plea for the *Nonconformists*, justifying them from the Charge of *Schism*, 8vo. 1674. A reasonable Account of the judgment of the Nonconforming Ministers as to prescribed Forms of Prayer; with a Supplement in Answer to Dr. *Falconer* of *Liturgies*, 8vo. 1679. The Vindication of *Liturgies*, lately publish'd by Dr. *Falconer* prov'd no Vindication, &c. 1681. *And he had also a Hand in the Supplement to Pool's English Annotations*.

His Funeral Sermon was preach'd by Mr. *Martin Fynch*, I shall here add his *Epitaph*.

יָדָהּ, שִׁיר

*Hoc in Busto
Mortalitatis fac Exuvias,
Spe Resurrectionis lætæ,
Lætus deposuit*

JOHANNES COLLINGES S. Theologiæ Professor,

*Qui Boxtetedæ in agro Essexiensi natus,
Cantabrigiæ in Collegio Emanuelis educatus,
Norvici sacro Ministerio, XLIV annis sanctus,
Illic et defunctus,*

*Gregem, Concives, Omnesq; Pietatem verè amentes,
Summo in luctu reliquit:
Gregis sui Pastor Vigilantissimis,
Evangelii Præco Indefessus,
Veritatis Pugil,
Errorum Malleus,*

*Theologiam fanam Morum Integritate Illustravit,
Eruditionem Multiplicem Vitæ Simplicitate ornavit,
Humilitatis et Humanitatis
Exemplar non Vulgare;
In rebus secundis Modestus,
In adversis Erectus,
Utriusq; fortunæ Victor;*

*Qui cùm verum Dei ministrum, per samam et infamiam
Illam merendo, Hanc ferendo,
Se diu approba verat,
Tandem*

*Secu'um hoc (heu! tanto Hospite indignum!) deseruit,
Cœlumque, ubi diu antea versatus est.*

*Lubens immigravit
XV. Calend: Februar:*

Anno

Salutis MDCXC

Ætatis LXVII

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Mr. *Themas Allen* was also a valuable and worthy Man.* He was born and baptiz'd in the City of *Norwich* in 1608; Was educated in *Caius* College in *Cambridge*, where he took the Degree of M.A. He was afterwards Minister of *St. Edmonds* in she same City; but together with Mr. *Bridge* and several others, he was silenc'd by Bishop *Wren* about the Year 1636, for refusing to read the *Book of Sports*, and conform to other *Innovations* then impos'd in that Diocese. *An.* 1638, he fled into *New England*, and continu'd there till about 1651, and then return'd to *Norwich*, where he continu'd the Exercise of his Ministry till 1662. But he afterwards preach'd upon all Occasions that offer'd, in a Congregational Church there, till the time of his Death, which was in *Sept.* 1673. *Etat.* 65. He was a Religious, Able, Practical, Preacher. See Mr. *Cotton Mather's* History of *New England*, Book iii. p. 215.

* *He hath some Treatises in Print*, viz. The Way of the spirit in bringing Souls to Christ: And, The Glory of Christ set forth, with the necessity of Faith, in several Sermons: *Besides which, he publish'd also*, A Chain of Scripture Chronology, from the Creation of the World, to the Death of Jesus Christ, in Seven Periods. *Lond.* 1659.

As to Mr. *Benjamin Snowdon*, M.A. He was a Man of a most amiable Temper. Ingenuous Learning illustrated his Mind; Love of GOD and Man possess'd his Heart; purity of Doctrine, nearness of Style, and Exemplary Holiness, adorn'd and enliven'd his Ministry: Constant Serenity, sweet Affability, and an unclouded Alacrity shone in his Countenance. Humility and Meekness adorn'd his Life. His whole Conversation spake Quietness and Peace; in every Condition he shew'd a just Æquanimity: And in a Word, he pass'd so inoffensively thro' this World, as scarce to have an Enemy (if he had needed one) to help him towards a Better. *Norwich* gave him his Birth; *Emanuel* College in *Cambridge* his Education; Bishop *Hall* his Orders; the Great Bishop of Souls the Gift of good Acceptance, and that in his own Native City, which enjoy'd and rejoyc'd in the Light of his Ministry, first in the Publick Churches, till Black *Bartholomew* hid it (with so many more) under his dark Mantle: Afterwards in Private, or less Publick Assmblies, until she Lamented its total remove to an higher Orb, April 8. 1696. *Ætat.* 70.

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Great Yarmouth: Mr. John Brinsley, M.A He was born at *Ashby de la Zouch* an *Leicestershire*, An. 1600. His Father was a Worthy Minister, whose Name he bore. His Mother was Sister to Bishop *Hall*, as appears by an, Epistle written to her, (*Decad. 2. Ep. 4.*) He was brought up by his Father, who took upon him the Care of the Publick School of *Ashby*. He was admitted of *Emanuel* College in *Cambridge* at the Age of Thirteen and an half; and having resided there about Three or Four Years, waited upon his Reverend Uncle Dr. *Hall*, then Dean of *Worcester* as his *Amanuensis* to the Synod of *Dort*. After his return, he continu'd constant in his Studies, and being Elected Scholar of the House, resided there till he took his Degrees. Being Ordain'd, he Preachd at *Prestons* near *Chelmsford*: and was afterwards call'd to *Yarmouth*. But being Elected by the Township contrary to the good liking of Bishop *Harsnet* of *Norwich*, he met with no small Trouble and Vexation. At his coming to the Town or soon after, the Plague broke out violently, and the Bills of Mortality rose to near a 100 a Week, and yet thro' the Goodness of God he was preserved, tho' he constantly attended his Charge. After some time, by the Means of Sir *John Wentworth*, a Door was open'd for the Exercise of his Ministry on the Week Day, at a Country Village in the Island of *Loving-land*. Hither the People of *Yarmouth* and other Places resorted, God blessing his Labours, and making them more than ordinarily effectual for Good. The Long Parliament coming on, the Township apply'd themselves to his Majesty for his License for Mr. *Brinsley* to Preach again in *Yarmouth*, which he had been debarr'd of; and the King readily granted it: Upon which, he wholly devoted himself to the Service of their Souls. He continu'd Industrious and Diligent in his Work till the Fatal Bartholomew: And tho' tempted with the Offers of Preferment at the King's Return, yet he clos'd with none; desiring no higher Honour than to serve his Saviour in the Ministry, in that Place where he had been so useful, with a safe Conscience. When the *Uniformity Act* took place, he desisted from the Publick Exercise of his Ministry: Tho' he had no Writ of Ease;

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for his constant Labour in Reading and Writing was the same as formerly.

As for his Carriage it was highly Civil tho' Grave. His Discourse was facetious, especially in suitable Company. In the Pulpit none had a more Reverend Aspect, and Compos'd to an higher Pitch of Gravity. Nothing dropp'd from him that had the least shew of Levity. He had many Afflictions, (among the rest, he lost Two hopeful Sons, when they were arriv'd to Manhood) which somewhat clouded his Spirit, tho' they never created any Moroseness or Sharpness. He was of an even Temper, rarely ruffled into a Passion; scarce ever, unless the Cause of God or Goodness requir'd it. The World was not a little contemn'd by him; for he never fought after more than a Competency to enable him to be servicable in his Work. He was very well skill'd in sacred Criticks, and spent a considerable Part of his Time in studying the Holy Scriptures thoroughly. And if he handled any difficult Text, he would make it as clear as the abstruseness of the Subject would permit. In a Word, He liv'd Exemplarily, and by the Assistance of the Almighty, bore up against all the Opposition he met with in the Way of his Duty; and at last with great Calmness resign'd his Soul to God,* *Jan. 22. 1664/5. Ætat. 65.*

* *He hath Printed sundry Tracts.* The being of *Israel's* Breaches. *An.* 1642. Church Remedy. 1644. A Looking-Glass for good Women, *4to.* 1645. The Doctrine and Practice of Pædo-Baptism asserted and vindicated. *4to.* 1645. The Arraignment of the Present Schism, or new Separation in Old England, *4to.* 1646. His Bridle for the Times, *4to.* 1647. Christ's Mediatorship: And the Mystical Implantation, *8vo.* 1651. The Mystical Brazen Serpent, or Christ exalted on the Cross, *8vo.* 1653. The Saints Communion with Christ, Sacramental, Spiritual, and Celestial, *8vo.* 1654. Groans for *Israel*, or the Church's Salvation, *Æc.* *8vo.* 1655. Three sacred Emblems; and Tears for *Jerusalem*, *8vo.* 1656. Gospel Marrow, or the Mystery of Redemption, *8vo.* 1659. *Æc.*

At the same Place was silenc'd Mr. *William Bridge*, M.A. who was a Student in *Cambridge* about Thirteen Years, and was there for several Years Fellow of *Emanuel* Colledge. He was a Minister in *Essex* for Five Years, and then call'd to the City of *Norwich*, where he settled in the Parish of *St. Georges Tomland*, where

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he held on his Ministry for several Years; but as at last silenc'd by Bishop *Wren*, An. 1637; as not being a thorough Conformist. He continu'd in the City, some time after his Suspension, until he was Excommunicated, and the *Writ de Capiendo* came forth against him: Upon which he withdrew into *Holland* and settled at *Rotterdam*; where he was chosen Pastor to a Congregational Church of which Mr. *Jer. Burroughs* was Teacher. He return'd into *England*, in 1641) in the Time of the Long Parliament, before whom he Preach'd frequently. He was one of the Dissenting Brethren in the Assembly of Divines. He fix'd at *Yarmouth*, and there continu'd his Labours, till the *Bartholomew Act* took Place.

The *Friendly Debate* was very severe upon him: But how easie had a Retaliation been, could it have been thought that the exposing those whose aim it was to do Good, had been likely to do any Service to Religion!

One to whom he was well known, gives this *Account* of him; that he was no mean Scholar, had a Library well furnish'd with Fathers, Schoolmen, Criticks, and most Authors of worth; that he was a very hard Student, and rose at Four a Clock in the Morning Winter and Summer, and continu'd in his Study till Eleven; and that many Souls heartily blessed God for his Labours.

One Thing must not be omitted. Tho' he was strictly Congregational, yet he heartily respected his Brethren that had other Sentiments. There is good Proof of this, in his Carriage to his Fellow Minister at *Yarmouth*, Worthy Mr. *Brinsley*, who was of another, Stamp and Character. When the Government was in the Hands of those, who openly befriended such as were of Mr. *Bridges's* Persuasion, Mr. *Brinsley* had many Enemies, and was much oppos'd; and there were strenuous Endeavours used to get him removed, as an Enemy to the Powers that then were: But Mr. *Bridge* stood up for him, and us'd all his Interest to continue him peaceably in his Place:★ And they Liv'd and

★ *One and Twenty of his Treatises are collected into 2 Volumes, in 4to. 1657. Besides which, and several Sermons before the Parliament, he hath sundry Tracts Extant. 10 Sermons of God's return to the Sermons on Christ and the Covenant. Eight Sermons of Good and Bad Company. Seasonable Truths in Evil Times. The Freeness of the Grace and Love of God to Believers. The Sinfulness of Sin and Fulness of Christ. A Word to the aged. His Remains, &c.*

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Convers'd together very comfortably for many Years. He dy'd *March* 12. 1670. Ætat. 70.

Mr. *Job Tookey* was also silenc'd at *Yarmouth*.

Feltwell: Mr. *John Butler*. A Man of a sound Judgment, an unblameable Life, and most healthful Constitution. His Living was worth by Repute 200*l. per Annum*. After his Ejectment, he for some Years preach'd but seldom; and was prevail'd with to travel to *Smyrna*. At his Return he preach'd oftner: Within some time more stately at *Harwich*, whence he remov'd to *Ipswich*, where he preach'd occasionally, and in the Country round. He dy'd *Anno* 1696, in the 84th Year of his Age. His Funeral Sermon was preach'd by Mr. *Fairfax*, upon these Words of the Apostle, *I have fought the good Fight, I have finish'd my Course, &c.* Mr. *Stancliff* here added in the Margin, *Desiderantur Quamplurima*: But the worst of it is, that is a Defect that I know not how to supply.

N. Walsham: Mr. *Nat. Mitchell*.

Drayton: Mr. *Richard Vin*.

Stalham: Mr. *John Lucas*. He liv'd afterwards in the City of *Norwich*, and preach'd much at *Tunsted* and *Bradfield*, and other Places as he had Opportunity. He was one of extraordinary Humility, exemplary Piety, and great Industry.

S. Reppes: Mr. *Edmund Broome*, or *Burroughs*.

N. Reppes: Mr. *Edward Corbet*.

Hardingham: Mr. *Nathanael Josceline*.

Roughton: Mr. *John Rennolds*, who after his Ejectment came to the City of *London*, where he liv'd and dy'd: Being universally esteem'd an *Israelite indeed, in whom was no Guile*. His Funeral Sermon was preach'd by Mr. *Slater*.

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Blicklim: Mr. *Burrough*. *Alby*: Mr. *Loughor*.^{*}
Dickleboro: Mr. *Elias Crabtree*. *Aldbye*: Mr. *John Banister*.
Walsham; Mr. *John Baker*. *Tansted*: Mr. *John Green*.
Foulsham: Mr. *Richard Worts*.
Heydon: Mr. *Thomas Newman*.
Dis: Mr. *Richard Moor*.

Burningham: Mr. *Thomas Worts*. A great Sufferer for Nonconformity, and a very worthy Man. He was imprison'd by a Writ *de excommunicato capiendo*, taken out, *Nov. 15. 1664*; and continu'd in the Common Goal till *Sept. 3. 1665*, when the Plague was at the Height in *London*. He was made close Prisoner till *November* the 9th, not knowing by whose Order, or for what additional Offence. On *Feb. 2.* he with Six more, was put into the Castle, in a Hole in the Wall, over an Arch, on the *West Side* of the Castle, which had neither Door, Window, nor Chimney. There was Room in a Corner for one Truckle-Bed; the rest lay in Hammocks. The Hole had three Wickets into the Felons Yard, one of which must be open Night and Day, lest they should have been stifled in the Night with the Steam of the Charcoal. For Five Weeks the Door below (for the Hole is about 40 Steps high, up a narrow Passage in the Wall) was kept lock'd Night and Day. The Keeper usually was away about Four of the Clock, with the Key to a Neighbour Village, about a Mile and half Distance from the head Goaler's House, and return'd not till about Eight in the Morning, in whose Absence none could come to them, whatever Occasion there might be. During those five Weeks, they were not permitted so much as to come out into the Yard. If a Prisoner's Wife came to see him, he was call'd down to the Door, and the Keeper would set his Back against one Side of the Door, and his Foot against the other, and so the Husband and Wife might only see and speak with each other. They had Leave to run up and down Stairs as oft as they would, which was instead of a Walk or Gallery for five Weeks Time. Their Maid was not allow'd to come up with their Provision. After the five Weeks, these Persons were permitted to go

^{*} *He hath Printed Sermons on several Subjects. Precious Promises the Portion of Overcomers. And a Discourse of the Preciousness of Christ, and of the Preciousness of Faith.*

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into the Castle-Yard, during the Time of their Continuance there, which was about Two Months: And then they were remov'd to another Prison. They were wonderfully preserv'd this Year from the Contagion, while the Arrows of the Almighty fell mortally very near them, on one Side and another, there being only a Lane between, so that they could both hear and see some that were shut up, crying for Bread, and were themselves shut up also, and could not flee, save only to their strong Tower, *the Name of the Lord*, where they found Safety and Peace. Sometime after, a great Man then in Power, told the Goaler, he must carry them forthwith to the Castle, and put up each in a Place alone. The Goaler answer'd, *it cannot be done; the Castle is full, and I daily fear the Plague should break out amongst them*: He reply'd; *then put them into a Place together*; Adding, *what do I care if the Plague be in it*. Yet were they preserv'd in that natty Hole, at whole Wickets came in the odious excrementitious Smells of the common Yard of the Felons. One of them was almost suffocated by it. The Physician could give no Relief, so long as the Patient was put up there. Upon which, an Account was sent to the Sheriff of his low Estate, with a Petition to remove him for a little Time, his Life being in Danger. The Sheriff answer'd he durst not meddle, he must abide it. Notwithstanding which the poor Man reviv'd and liv'd. Mr. *Worts* continu'd a Prisoner Seven Years.*

* See The Conformists 4th plea for the Nonconformists, *Pag.* 66.

Wymondham: Mr. *John Mony*. He continu'd Preaching in and near the Town where he had been publick Minister till he dyd. He was eminent for his Learning and Piety; And generally admir'd for his frequent, fervent, and exact Preaching; and that the rather, because he never put Pen to Paper for his Sermons, but wrought all in his Head.

Barford: Mr. *Mark Purt*. A Man of a sweet Temper, and gracious frame of Spirit. An able Minister, and of a becoming Conversation. He continu'd afterwards preaching at *Windham* to a good old Age.

Fornset: Mr. *William Hinton*.

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Intwood: Mr. *Sheffield*. *Pulham*: Mr. *Thomas Benton*, Sen.

Nettleheard: Mr. *Burket*.

BIowfield: Mr. *Samuel Maltby*. *Stratton-St. Michael*: Mr. *Thomas Benton*.

Jun.

Lopham: Mr. *Thomas Ellis*. *Swanton-Morley*: Mr. *John Daliel*.

Funwell: Mr. *Shepherd*. *Stybbards*: Mr. *John Durrant*.

Trunch: Mr. *Richard Laurence*. *Carlton*: Mr. *James Gedny*.

Barton-hulm: Mr. *Charles Sumpter*. *Tipton*: Mr. *John Green*, Sen^r.

Walcot: Mr. *John Cory*. *Greatwich*: Mr. *John Hooker*.

Scorto: Mr. *Will. Bidbank*.

Mundesly: Mr. *Robert Bidbank*. *Nayton*: Mr. *Israel Shipdam*.

Elmorton: Mr. *John Smith*.

Denton: Mr. *Thomas Lawson*; who liv'd afterward in *Suffolk*.

Neasted: Mr. *John Levington*. *Repham*: Mr. *William Sheldrake*.

Walsingham: Mr. *Nathanael Northcross*. *Bodham*: Mr.

Robert Watson.

Rowlesby: Mr. *John Keyner*. *Burwell*: Mr. *Pittedate*.

Billingsford or *Standfield*: Mr. *Samuel Alexander*.

New-BOCKENHAM: Mr. *Christopher Amyraut*. After his being ejected he preach'd in several Places in this County; But in his Latter Days he was call'd to be Pastor of a Congregational Church at *South-repps*, where he ended his Life and Labours. He was much esteem'd for his Gifts and Graces, and great Usefulness in the Ministry.

At the same Place also was silenc'd Mr. *Nicolas Pitt*.

Munsley: Mr. *Paul Amyraut*. There is a Sermon of his in Print, intituled, *The Triumph of a good Conscience*, upon *Revel. 2.10.* 1643. He was then Vicar of *East-Dearham* in this County.

Ersham: Mr. *Thomas Bayes*.

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Reepham: Mr. Sampson Townsend.

Gorston and Winborough: Mr. Robert Purt. And Mr. Law, and Mr. Peach, and Mr. Pew, at uncertain Places.

Stradbroke: Mr. John Starke. Bred up in *Cambridge*, and Congregational in his judgment. He had but little of his own, but never wanted. He was often in Trouble; but never more so than in 1685. Great Search was then made for him, and it was laid, that he collected Money for *Monmouth*, but without Grounds. He continu'd Preaching as Opportunity offer'd, as long as his Strength would bear it, and departed this Life or *January 11. 1701*; Aged about 70.

There was also one Mr. *Breviter*, who in 56 turn'd Anabaptist, left his Living and liv'd at *Norwich*, and was silenc'd by the *Act of Uniformity*, tho' not ejected by it.

Lynne, Alhallows: Mr. John Horne. Born at *Sutton St. Maries*, commonly called *Long Sutton* in *Holland* in *LincQlnJhire*. He was Student of *Trinity College* in *Cambridge*, and Preacher first at *Sutton St. James's* in *Lincolnshire*, and afterwards beneficed and settled at *Alhallows Church* in *Lynn Regis*, and ejected thence in 1662. But he liv'd in the Town till his Death. He was an Arminian in the Point of Redemption, and contended earnestly for the Universality of it; But did not either believe or teach, that Men may therefore live as they list, because CHRIST dy'd for them; but he taught that CHRIST therefore dy'd for all, that they which live should no longer live unto themselves, but unto him that dy'd for them and rose again, 2 *Cor. v. 14. 15.* And he was a Man of most exemplary and primitive Piety, and blameless Demeanor and Conversation. Very ready in the Scriptures, and excellently skill'd in the Original Tongues. Very laborious in his private Capacity, after he was cast out of his living. He went constantly to Church; and yet preach'd thrice at his own House every Lord's-Day; First in the Morning before Sermon; after Dinner, before Church-time the Afternoon; and in the

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Evening, when they were come from Church. And on the other Days of the Week, beside Lecture-Sermons, he constantly expounded the Scriptures in order twice a Day, to all that would come to hear him, as some always did. He was a Man of great Charity; commonly emptying his Pocket of what Money he had in it amongst the Poor, when he went into the Town;

★ *He wrote many Books.* 1. The Righteous Man's Hope in his Death, *at the Funeral of Capt. William Conye of Walpool in Marshland in Norfolk.* 4to. 1649. *on Prov.* 14.32. 2. The Life of Faith in Death, in expectation of the Resurrection; *at the Funeral of the Right Worshipful Mr. Thomas Slaney, Mayor of that Famous Town and Corporation of Kings Lynn Norfolk Jan.* 10. 1649. 4to. *on Heb.* 11.13,14. 3. The open Door or Vindication of the extent of CHRIST'S Death: *In Answer to John Owen of Cogshal.* 4to. 1650. 4. A Brief Discovery of some pieces of close Idolatry, in some pretending to Religion, both *Independents and Presbyterians.* 4to. 1651. 5. A Caveat to all true Christians, against the spreadings of the Spirit of Antichrist. 8vo. 1651. 6. A Consideration of Infant Baptism, against Mr. Tombes: *with a Digression in Answer to Mr. Kendal.* 4to. 1654. 7. A Catechism. 8vo. 1656. 8. Christ exalted in the sufficiency of his Scripture Doctrines, against the incroachment of Philosophy upon him; *in Answer to Dr. Kendal's Fescue for, a Horn-Book,* 4to. 1658. 9. Essays. 4to. 1659. 10. A Brief Discovery of the *Quakers.* 1659. 11. A fuller Discovery, &c. 4to. 1660. 12. *Quakers prov'd Deceivers.* 4to. 1660. 13. Truths Triumph. 4to. 1660. 14. A Discourse of the New Heavens and Earth; *At the Funeral of Mary, Wife of Philip Neave of Rockland in Norfolk. June* 19. 1660. 4to. *On* 2 Pet. 3.14,15. The Reviewer Review'd. 4to. 1661. 16. An Appeal, &c. 4to. 1662. 17. A Farewel to his Neighbours, the Parishioners of *Lyn All-hallows, Norfolk; a sheet.* 18. *Balaams wish,* on occasion of the Decase of Mrs. *Barbara Whitefoot, of Hapton in Norfolk. April* 11. 1667. 4to. *on Numb.* 23.54. 19. A Gracious Reproof to Pharisaiical Saints, murmuring at GOD'S Mercies towards Penitent Sinners. 8vo. 1688. *on Luke* 15.30,31. 20. The reward of Murder, or a Relation of the Penitent Behaviour of *Rose Wame of Lynne, a Condemn'd Malefactor.* 8vo. 1669. 21. The best Exercise for Christians in the worst times. *on Jude* 20,21. 8vo. 1670. 21. The reward of the wise, &c. *at the Funeral of Mr. Thomas Moor of Whittlesey.* 8vo. 1672. *on Dan.* 12.3. 23. A Comfortable Corroborative Cordial, &c. against the horrors and Harms of Death; Upon occasion of the Death of Mrs. Rebecca Jackler. 8vo. 1672. *on Rev.* 14.13. 24. The Brazen Serpent, or GOD'S Grand design, CHRIST'S exaltation. 4to. 1673. *on John* 3.14,15. 25. The Cause of Infants maintain'd: Or a Reply to *Tho. ??Branthem,* 4to. 26. Essays about General and special Graces *2d Part.* 8vo. 1685. 27. The Divine Wooer, a Poem.

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giving to any such miserable Object as presented, the first piece of Silver that came to Hand, be it what it would: And of great Compassion and Tender-heartedness, towards such as were in any Affliction, Exercise of Temptation. And generally very much honour'd and esteem'd for his Goodness, both in Town and Country. He was one of wonderful Meekness, Patience, and Dispatonateness. The Occasion of his Marriage was a little Particular. The Gentlewoman, who, afterwards was his Wife, coming to hear him preach (together with her Two Elder Sisters) at *Hareby*, a Village not far from *Lynn*, the Clerk after Sermon insinuating himself into the Company of these Gentlewomen, boldly ask'd them, which of them could like such a Man as Mr. *Horn* for their Husband? The two Elder, tho' they could not but commend his Preaching, yet cry'd out against it, and gave their Reasons, drawn from the poor Circumstances Ministers Widows were often left in; But the Younger cry'd, she should think her self happy if the might but have such a Man, tho' she begg'd her Bread with him. This was carry'd to Mr. *Horn*, and the became his Wife; and afterwards surviv'd him; but never wanted while she liv'd. He dy'd *Dec.* 14. 1676; *Ætat.* 61, and was much lamented.

In the same Town of *King's-LYNNE*, was also silenc'd Mr. *Fenwick*, and Mr. *John Dominick*.

The Persons which in my former Edition I had mention'd as consorting, were, Mr. *John Benton* of *Great Dunham*; Mr. *Mark Lewis* of *Shipdam*; Mr. *Elwood* of *Walcot*, and *East-Ruston*; Mr. *Day* of *Hingham*; Mr. *Denham* of *Causton*; and Mr. *Gooch* and Mr. *John Newton*, of *Scharming*; And I now add, Mr. *Pool* of *Remorton*; and Mr. *Odey* of *Blitching*.

In the County of NORTHAMPTON.

Aylho: *Robert Wild*, D.D. A Witty Man, and very pleasant in Conversation. His Performances in Poetry are well known. Mr. *Wood* says, he was a *fat, jolly Man, and boon Presbyterian*. I have heard him commended by those that knew him, not only for his Facetiousness, but also his strict Temperance and Sobriety,

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and his being very Serious in Serious Things. So that if any thing contrary to this was intended to be insinuated by that Reflection, it is a wrong to his Memory. Mr. *Stancliff* in his Book (which I have in my Hand) over against his Name in this place, wrote thus: *He as excellently qualified unto his Ministerial Work. None more melted and melting in Prayer, nor more serious and fervent in Preaching Christ and his Gospel.* He dy'd at *Oundle, Ann.* 1679.*

* *His Works are, The Tragedy of Mr. Christopher Love, at Tower-Hill. Iter Boreale, upon Monck's March from Scotland to London. A Poem upon the imprisonment of Mr. Edmund Calamy in Newgate. They came out separately, and are publish'd together with other Poems in 1668, 8vo. A Letter to Mr. J. J. upon his Majesty's Declaration for Liberty of Conscience, 4to. 1672. He hath also some Sermons Extant; As the Arraignment of a Sinner on Rom. 11.32, 4to. 1636.*

Wilbee: Mr. *Vincent Alsop, M.A.,* of *St. John's College in Cambridge.* After he left the University he was for some time Assistant to the Master of the Free-School at *Okeham* in *Rutland.* He was there engaged in loose Company, to whom his Facetiousness made him very acceptable; But by Conversation with Mr. King the Minister of the Town, (whose Daughter he afterwards marry'd) he came to see the Folly of it, shook off his bad Acquaintance, and heartily fell in with serious Piety and practical Godliness, of which he was all his Life after a diligent Promoter. After his Ejectment at *Wilbee* for his Nonconformity, in 62, he liv'd some time at *Wellingborough,* where he exercis'd his Ministry as the Times would permit. He was bound over to the Sessions for Preaching in *Okeham;* And lay Six Months in jail at *Northampton,* for Praying with a sick Person; but none of these things mov'd him. The first thing that made him generally known to the World, was his Writing with such Smartness, against Dr. *Sherlock's* Book of *the Knowledge of Christ.* 'Twas upon the account of that Performance, that Mr. *Cawton* who had gather'd a Congregation at *Westminster,* recommended him for his Successour a little before he left the World; And accordingly he was chosen, and accepted the Call, and left *Northamptonshire,* and came to *Westminster,* where he was well accepted, and very

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useful. However, he met with not a little Trouble and Disturbance there, from such as were unwilling to let others live peaceably by them, if they differ'd from them; And his nearness to the Court the more expos'd him. For there wanted not some from thence, who to curry Favour with those that were in Power, were active in their Endeavours to sowre the Spirits of some who perhaps of themselves had no inclination to have given him Disturbance. And yet he neither was Imprison'd, as many others of his Brethren in the latter part of King *Charles's* Reign; nor were his Goods Confiscated. That which screen'd and sav'd him from divers Seizures, was the ignorance his Enemies were in of his Christian Name, which they could not find out by any Artifice; and which he endeavour'd studiously to keep conceal'd, when he found the Benefit of it. His Answer to Dr. *Goodman* and Dr. *Stillingfleet*, much increas'd his general Reputation. The latter indeed of the two Answer'd him with a great deal of Contempt; But when his old Tutor at *Cambridge* (who was then living') was first told of it, he said, he did not know what reason he had to answer his Pupil with so much Contempt; for that he was something his Senior, and was reputed to have the brisker Parts of the Two in the College. I could be content co draw a Veil over his Conduct in the Reign of King *James*, upon occasion of which he has been so liberally Censur'd: But who is Wise at all times! And yet his Care for a beloved Son, his only Child, that was the delight of his Eyes, who was spar'd to him by King *James's* Pardon, may, with such as understand Humane Nature, be allow'd to plead for him by way of excuse of some high Flights in an Address, which could not be suppos'd to have mighty Consequences attending it. This might have prov'd a Temptation to some that have been most free in blaming him. But none more rejoyc'd in the Revolution, or were more hearty in King *William's* Interest than Mr. *Alsop*; who set himself to do all the Good he could, in the use of the Liberty Legally granted. He Preach'd once on the Lord's Day, and had a *Thursday* Lecture, and was one of the Six Lecturers at *Pinnars* Hall; endeavouring with all his might to promote Truth, and Peace, and Holiness. And he was not without success. There are many that

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heartily bless GOD for him.† He dy'd at his House in *Westminster*, May 8. 1703. His Funeral Sermon was preach'd by Mr. *Stater*. Mr. *Wood* mayons in all the ill Nature he was Master of (in which few could vye with him) to help him in passing a Censure, on the Wit of Mr. *Alsop*. After he had examin'd and sifted him with all imaginable exactness, he passes Sentence very magisterially; he excludes him the College: Declaring him, *no way qualify'd for any Performance wherein an thing of Wit was requisite, either by the Natural bent of his own Genius, or by any acquired Improvements*.* Certainly Mr. *Alsop* could not well have taken a falser step than to be on the opposite side to Mr. *Wood*; who with a dash of his Pen, had he but relished his Principles, could have convey'd his Name to Posterity with this Encomium, That he was one of the best Masters of Wit, the Age afforded.

* *He hath written the following Things*. *Antisozzo*, in Vindication of some great Truths oppos'd by Mr. *William Sherlock*, 8vo. 1675. *Melius Inquirendum*; In Answer to Dr. *Goodman's* Compassionate Enquiry, 8vo. 1679. The Mischief of Impositions, in Answer to Dr. *Stillingfleet's* Mischief of Separation, 1680. Duty and Interest United in Prayer and Praise for Kings, &c. A Thanksgiving Sermon, on Sept 8. 1625. Practical Godliness the Ornament of Religion, 8vo. 1696. GOD in the Mount. A Sermon upon the Wonderful Deliverance of his Majesty from Assassination, and the Nation from Invasion. A Sermon preached at *Westminster* on the Publick Solemn Fast Day, Dec. 19. 1701. from Gen. 18.32. 4to. A Sermon to the Societies for *Reformation of Manners*. A faithful Rebuke to a false Report; with Reference to the Differences among the United Ministers in *London*, 8vo. *He hath also a Sermon in the Continuation of the Morning Exercise*, 4to. On the distance we ought to keep in following the strange Fashions in Apparel, which come up in the Days wherein we live. *And another in the 4th Volume of the Morning Exercise*, Upon the Fulness of GOD, which every true Christian ought to Pray and Strive to be fill'd with, &c.

Great Billing: Mr. *Daniel Cawdry*. M. A. He was the Son of an Old Nonconformist Mr. *Robert Cawdry*, who struggled hard with the Bishops upon his Deprivation for Nonconformity. His Case is in Print, and the Injustice that was done him is upon Record:† This Son was the youngest of many, was bred in *Peter-house* in *Cambridge*, and afterwards settled in this County of *Northampton*. He was a Considerable Man, of eminent

† See about this Matter M. *Strype's Life of Bp. Aylmer*, chap. 8. p. 129.

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Learning, and a noted Member of the Assembly of Divines. He was ejected from this Place after six or seven and thirty Years Labour in the Gospel. He remov'd afterwards into *Wellingborough*, where he had a Daughter marry'd. There he liv'd in great Pain and uneasiness, receiving all that came to him, and encouraging them in the Ways of Holiness and Piety, till *October* 1664, when he breath'd out his Spirit, and fell asleep in the Lord; aged forty Days short of Seventy-fix Years. Mr. *Vincent Alsop* made him an *Epilædium*, comprehending his Life and Labours, Works* and Death.

* His Works are these: 1. Humility the Saints Livery, on 1 *Pet.* 5.5. Superstitio Superstes, 1641. 4to. Vindiciæ Clavium. 4to. 4. The Inconsistency of Independency with Scripture and itself: *Containing* (1.) Vindiciæ Vindiciarum. (2) A Review of Mr. *Hooker's* Survey. And, (3) *Of his* Infant Baptism, 1651. 4to. 5. An Assize Sermon at *Northampton*, An. 1627. on *Psal.* 69.9. 6. Sabbatum Redivivum, 4to. *The first Part by him and Mr. Herbert Palmer: The second Part by him alone.* 7. A good Man a publick Good: *A Sermon before the House of Commons.* 8. Independency a great *Schism.* 9. A Diatribe against Dr. *Hammond*, on Superstition, and Festivals. 10. A Vindication of the Diatribe against Dr. *Hammond.* *With which the great Doctor's Mouth was stopp'd, and his Pen silenc'd.* 11. A sober Answer to a serious Question: *Against Mr. Giles Firmin.* 12. *A Sermon at Paul's July* 3. 1653. on 1 *Tim.* 1.19. 13. Self-Examination for Preparation for the Lord's Table. 14. Family Reformation. 15. Church Reformation. 16. Bowing to or towards the Table Superstitious. 17. An Essay against Usury. 18. The Grand Case, with Reference to the New Conformity.

Burton Latimers: Mr. *John Baynard.* This was a Sequestred Living, from whence Dr. *Sibthorp* had been ejected in the Civil Wars.

Weedon in the Street: Mr. *George Martyn:* He lost an Arm for the King in Sir *George Booth's* Rising; And yet such was the ingratitude of those Times, that in the Year 1667, he was in *Warwick* Jail some Months for Preaching. He was a serious, holy, well-temp'r'd, bold Spirit'd Person.

Great or Little Houghton: Mr. *Thomas Martyn.*

Castle Abbey: Mr. *Austin.*

Woodford: Mr. *Floyde:* commonly call'd Doctor, because

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of his practising Physick; But I know not whether he ever took his Degree. He was a very good Scholar, and an useful Preacher. He liv'd some time after his Ejection for a while at *Ipswich* in *Suffolk* where he hath left a good Name behind him.

Ringhead: Mr. *Raymond*, A very fervent affectionate Preacher, zealous against the Errors of the Times.

WELLINGBOROUGH: Mr. *Thomas Andrews*.

Woollaston: Mr. *Edmund Matthews*. A Man of good Learning, sound judgment, and serious Piety, but not of so ready an Elocution as some of his Neighbouring Brethren. He continu'd in this Place, when he had Opportunity of removing to a Living of 200*l. per ann.* After the *Bartholomew-Act* licens'd him, he liv'd privately at *Wellingborough*, and practic'd Physick for a Livelihood, being reduc'd to great Straits. Even when Things were at the lowest with him, he committed his Wife and Seven Children unto the Care of Providence: And GOD mercifully regarded him and his. For when he lay on his Death-bed he had a Messenger came to him from Two of his Relations, the one a Draper, and the other a Minister, bidding him be easie about his Wife and Children; for that, the one would death them all, and the other provide them Food. His Widow afterwards practis'd Physick, and dispos'd of Two of her Sons to the University, and the Eldest Daughter marry'd a Knight. He was a Man full of Compassion. While he was in his Living, when in the Course of his Visits (which were frequent, and manag'd with great Seriousness) he met with sick Persons that needed Relief, he would often order his Wife to get a Joint of Meat, and make some Broth, and send it them to their Houses. And he had great Comfort in his Death; And was Exemplary for Faith, Meekness, Patience, Resignation to the Will of GOD, Reliance on his Promises, and unwearied Charity.

Meers-Ashby: Mr. *Thomas Coleston*.

KETTERING: Mr. *John Maidwell*. Born at *Geddington* in this County, and bred in *Cambridge*, where he was Chamber-fellow with Bishop *Gunning*. He first settled in a good Living at *Sympson* in *Bucks*. During the Civil-War he put in another to supply the Place, and take the Profits; and he retir'd to *London*, and there pent his Pains. When the War was well over, he

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was sent down to *Cleabrook* in *Leicester-shire*, where Mr. *Herbert Thorndike* had been Minister; and built a Parsonage-House, one of the best and most beautiful in the Country. He did not continue long there, tho' he was not without good Success in his Work, before the People of *Simpson* laid claim to him, and invited him to return to them again. The Matter was referr'd to Dr. *Arrowsmith* and three more of the Assembly. Upon hearing both sides, two of them were for his Stay at *Cleabrook* and two for his Return to *Sympson*. Finding they could not agree, he determin'd for himself to return to *Symson*, because they were his first People; And it was no Hindrance to him, that the Living was less worth by 30*l. per Annum*. He had some Success in his Work there, tho' not without Discouragements; But there being a more serious People, and a greater Congregation, He accepted their Invitation, and continu'd in his publick Ministry among them, till the Uniformity Act silenc'd him. The religious Sir *Thomas Alston* and his Lady had him in very great Esteem, and he preach'd often at their House at *Odel* in *Bedfordshire*. He was a good Scholar, and an excellent Preacher. One of great Modesty, and Humility, and eminent Piety. No Man was more abundant in Labours than he, who was never weary of his Work, and seldom wearied in it. He had got the happy Art of winning Souls to Christ. His daily Convene was a continual Preaching of the Gospel. His sweet and chearful Temper made him amiable to all. None that knew him could lightly speak evil of him. Many that were of a different judgment from him, had yet an high Veneration and Respect for him. He had learnt that Heavenly Alchimy from his great Lord and Master to turn Earth into Heaven, and to make a Spiritual Improvement of all Earthly Business and Occasions he was concern'd about. It was a Question whether he did more Good, and converted more Souls in the Pulpit or out of it, by his daily familiar Discourse. He could not be prevail'd with to print any thing. He dy'd *Jan. 9. 1692*; being about 84 Years old. He had a considerable Congregation in *Kettering* to the last.

Thorp Malsoll: Mr. *John Cortman*, B.D. Fellow of *Trinity Colledge* in *Cambridge*, and one of the Colledge-

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Preachers. He was a very facetious Person, of a quick Wit, and florid Parts. He did not preach publicly after his Ejection, but in Mr. *Mansel's* House that was the Patron; keeping the Living, and employing a Curate. He afterwards resign'd it to his Son, and himself practis'd Physick with great Success; being particularly famous for curing Paralytick Distempers, and distracted People. On a Sabbath-Day when all the Family were gone to Church, he was seiz'd with a Fit, and lay so long in it, that when they came home he was past Recovery, and so expir'd.

Rothwell, or Desborough: Mr. Thomas Browning. He was one of a strict Life. A warm, lively, affectionate Preacher; very zealous in his Work, and a great Sufferer. He was committed to Northampton Goal for the Crime of Preaching, and yet would not give over. He had a high Value for his Ministerial Office; and was always careful both by his Word and Actions, to keep up the Credit of it.

OUNDLE: Mr. *Richard Resbury:* He was much favour'd by the Lord Montague, who was very kind to him, and so were several others, the Income of his Living being small. He laid down Six Weeks before *Bartholomew* Day. He preach'd afterwards at his own hir'd House at *Oundle*, practis'd Physick with good Success, and was advis'd with by Persons of all Ranks. After some Time it pleas'd God to visit him with the Palsy. Dr. *Wild* who liv'd then at *Oundle*, Wrote Letters in his Behalf to all Parts of the Country, in order to raise him some Money, to carry him to the *Bath* for his Relief. Among the rest he sent one to Mr. *Colewell* the publick Minister at *Wisbich* which procur'd 20*l.* for that Purpose; of which he gave 5*l.* himself. In all he had Fourscore Pound procur'd for him to defray his Charges upon that Occasion. He return'd again from the *Bath*, but did nor live long after. He was a Man of brisk Parts, and very facetious. He had the general Reputation of a solid Divine, and made a considerable Figure in this County. He was particularly honour'd for what he wrote in Opposition to Mr. *John Goodwin* of *CoIemanstreet* in *London*, in the

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Arminian Controversy. His Book was entituled, *A Stop to the Growth of Arminianism.*

Great Okely: Mr. *Thomas Dandy*, M.A. Of the University of *Oxford*. A very affectionate Preacher: Both a *Boanerges* and a *Barnabas*. One so eminent for Holiness, that the Purity, Power and Spirituality of an Evangelical Ministration, Frame, and Conversation, were remarkably express'd in his Work, Person, and Life. He was singularly successful and serviceable to the Conversion and Edification of many; and particularly instrumental for the Good of several Branches of the Family of the Honourable Colonel *Brooks* with whom he liv'd as Chaplain. He was first Chaplain to Sir *William Fleetwood*, at *Woodstock*, and afterwards remov'd to Col. *Brooks's*. That Gentleman had made the Living of *Okely* (which was but Six Nobles a Year) worth 40*l.* per Annum to Mr. *Dandy*. But upon his being silenc'd in 62. none coveted such a Living. He did not preach in the Church after *Bartholomew-Day*; but in the Colonel's own House that was near the Church. He kept an extraordinary Awe upon the Children and Servants of that Family. He liv'd afterwards with Mr. *Brooks* (who was Son and Successor to the Colonel) to his dying Day. He liv'd so much above the World, had such sweet Converse with God, such an Heavenly Rest of Soul in Christ, and Satisfaction concerning the Favour of God thro' him for eternal Life, and look'd so comfortably forward into the great World before him; He had the Evidences of his Title to the Heavenly Felicity so clear'd up to his Mind, and so much of the Presence of God with his Spirit, that he would often say, *I long to be at home.*

Creek: Mr. *Stephen Fowler*, Fellow of *St. Johns* in *Oxon*. His was a great Rectory, and yet no Temptation to him to conform against his Conscience. He was a very popular Preacher, and indefatigable in his Labours. He was call'd to *Newberry*, upon the Death of Mr. *John Woodbridge*, who was turn'd out there: And he also dy'd with an Excess of hard Studies, and over frequent Preaching in that and other Places.

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Cotterstock: Mr. *Malkinson*. Bred up in *Emanuel-Colledge* in *Cambridge*, under Dr. *Tuckney*. He was one of the Lecturers at *Oundle*. He liv'd at the Place where he was silenc'd to the Day of his Death.

Killesby: Mr. *Worth*. He was first ejected out of a Sequestration at *Boarton* upon *Dunsmore* in *Warwickshire*, and afterwards out of this Place by the *Bartholomew-Act* He preach'd here without any Title.

Norton: Mr. *Robert Allen*.

Aldwinkle, All-Saints: Mr. *Nathanael Whiting*, of the University of *Cambridge*. After his Ejectment he gathet'd a Church at *Cranford*. He was not so eminent, for his Learning, as for his Holiness and Heavenliness. He was a very useful and successful Preacher, and had many Converts; and brought many that before were Strangers to such Things, to worship God in their Families, and be strict and solemn in it. He not only in the Pulpit, but from House to House in his Visits, discover'd a great Concern for the Souls of those that were his Hearers. He had a singular Gift in comforting the Sick. He had a plentiful Estate, and made good Use of it. When he was presented in the Ecclesiastical Court, God rais'd him up Friends; and likewise made many of his Enemies to be at Peace with him, or at least stilled their Rage against him. After he had been in some Trouble, the late Earl of *Peterborough* sent two Letters to him, assuring him that if he would but conform, he had such a Value for him, that he would give him the Choice of three Livings that were in his Disosal. But he could not satisfy his Conscience to accept his Offer. He us'd to say, *the Door is too narrow for me to enter in*. Mr. *Wiles* preaching his Funeral Sermon, said he had often heard Mr. *Whiting* mourn, but never heard him murmur, under the severest and sharpest of his Bodily Distempers. He was much taken up in admiring the Goodness of God. He liv'd in Expectation of a sudden Death, because several of his Relations had so expir'd. He was frequently afflicted with severe Fits of Wind, and often exceedingly overpower'd with them. One of them was at length empower'd to remove him into the

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upper World. For going to Bed, he was seiz'd a Fit, and dy'd before Morning. I am told he publish'd something; but I cannot say what it was.

Lodinton: Mr. *Henry Willes*. An able Scholar. A considerable Mathematician, and of great Skill in the Law. An eminent Preacher, and of a most engaging Carriage. After his Ejectment he liv'd at *Cransley*, a Town in the same County, having a considerable Estate. Some time after, he preach'd privately to the people at *Wellingborow*, among whom his Memory is to this Day exceeding precious, and that for two Things especially; For the extraordinary Suitableness of his Composures to the Minds of the weakest, and yet his Depth and Fulness of Matter; and for that great Piety and refreshing Saviour, which season'd his common Conversation.

DAVENTRY: Mr. *Timothy Dod*. *Overston*. Mr. *Lionel Goodrick*.

Thrapston: Mr. *Thomas Terrey*. *Morton Pinckney*: Mr. *Ware*.

Barly: Mr. *Rich. Thorpe*. *Chester*: Mr. *Strickland Negus*.

Broughton: Mr. *John Bazely*, Junior. *Creighton*: Mr. *Richard Hook*.

Faxton: Mr. *Wills*.

Kellemarsh: Mr. *Samuel Ainsworth*. * Bishop *Laney* after his Remove to *Lincoln*, look'd thro his Fingers, and suffer'd this worthy Man, tho' a Nonconformist, to preach publicly very near him, (at *Brampton* joining upon *Bugden*) for some Years together; as is observ'd by Mr. *Pierce* in his *Conformist's Plea for the Nonconformists*, p. 39.

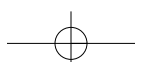
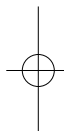
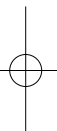
Gryndon: Mr. *Samuel Bayes*: Who was also ejected in *Derbyshire*.

* *He hath a sermon extant, which he preach'd at the Funeral of Mr. Andrew Pern, Minister of Wilby, who was one of the Assembly of Divines to 1655.*

Cottesbrook; Mr. *Thomas Burroughs*. A learned, pious, humble Soul. After his Ejectment he was taken by Sir *John Langham*.

Haslebeche: Mr. *Butler*. *Irlingborough*: Mr. *Humphrey Lucas*.

Pottesbury: Mr. *Cooper*.



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Pantlerybury: Mr. *Nevil*. *Little-Addington*: Mr. *Sanderson*.

Barton: Mr. *Kenrick*.

Horton: Mr. *Henry Howlett*. *Droughton*: Mr. *Trott*.

Marston: Mr. *Walter Homby*.

NORTHAMPTON: Mr. *Lewis*. *Irlingborough*: Mr. *Humphrey Lucas*.

Troywel: Mr. *John Seaton*.

Tansver: Mr. *Cauthorn*. A meek mild Man: but a very able worthy Preacher. He had a good Estate at *Oundle*, to which Place he remov'd after his Ejectment in 62: And there he liv'd till his Death; which was in 1665, or 66. He was one of the Lecturers at *Oundle*.

Cranford; St. John's: Mr. *Henry Searl*. An excellent spirited Man: A lively fervent Preacher, and wonderfully circumspect and pious. Greatly reverenc'd and admir'd.

Warcup: Mr. *Francis Fuller*.* He was Curate to Dr. *Temple* in this Living. He was the Son of Mr. *Fuller* of *Ironmonger-Lane* in *London*. He was a facetious pleasant Man; and had a very Prophetick Genius. He was sometime in the *West*, and sometimes in *London*, preaching Occasionally, but not inclin'd to fix. He paid his last Debt to Nature at *London*, 21. 1701: *Ætat*. 64. His Funeral Sermon was preach'd by Mr. *Jeremy White*, who upon this Occasion (as he intimates in the Dedication) first appear'd in Print.

* *He hath several Things in Print, As Rules how to use the World. Of Faith and Repentance. Of the shortness of Time. Words to give the young Man Knowledge and Discretion. Advice to his Son.*

Church-Brampton: Mr. *Vintress*. He was reckon'd much to resemble Mr. *Stephen Marshal*. He liv'd after his Ejectment, at *Godmanchester* in *Huntingdonshire*, where he dy'd many Years ago. He was a Person of great Worth, and above the common Level for Ministerial Abilities.

Some where near *Daventry*, Mr. *Cane*.

N.B. I have here omitted, Mr. *Robert Ekins* of *Archeater*, because I have taken notice of him before in

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the University of *Cambridge*; Pag. 88: And Mr. *Rogers of Silsam*, because he is mention'd in the County of *Oxford*: And Mr. *William Oliver*, who tho' he liv'd at *Fotheringhay* in this County after his Ejectment, yet was cast out in *Lincolnshire* in 62, and there he may be found: And Mr *Edmund Spinks* of *Castor*, because I have mention'd him, p. 371, at *Long-Orton* in *Huntingdonshire*; tho' whether this or that was the sequestered Living, I know not.

In my former Edition I intimated, that there conform'd afterwards in this County, Mr. *Dickenson* of *Paston*; Mr. *Lionel Goodrick* of *Overton*; Mr. *Stanley* of *Corbey*; Mr. *Elborough* of *Geddington*, and Mr. *Southwood* of *Pytchley*. I now add, that whereas I have been told by a near Relation in a Letter, that Mr. *Hodges* of *Hisham* was no Nonconformist (which is an Imputation the Author of the Letter seems to think a Disgrace to his Memory) I have therefore here left out his Name, tho' some still say, he was a Nonconformist for a time. I am also inform'd, that Mr. *Philip Tallents* (Brother to him of *Shrewsbury*) did in some time conform, and was Vicar of *Moulton* in *Lancashire*: And, that Mr. *Burton* of *Wilford* was a Conformist from the first, and never ejected: And, that Mr. *Gascoyn* also of *Warmington*; and Mr. *Winston*, and Mr. *Marshal* (who were mention'd before as ejected at uncertain Places) did all conform. But whether at first, or afterwards, I know not.

In the County of NORTHUMBERLAND.

NEWCASTLE upon Tyne; *St. Nicolas*: Mr. *Samuel Hammond*, B.D. *Alhallows*: Mr. *William Durant*. *St. John's*: Mr. *Henry Leaver*.

Mr. *Samuel Hammond*, B. D. Born in *York*, and educated in *King's-College* in *Cambridge*, where he was Servitor to that eminent Regius Professor of Divinity, Dr. *Samuel Collins*, who heartily lov'd a Witt, and could not endure any but such about him. By the Earl of *Manchester's* Interest, he in time obtain'd a Fellowship in *Magdalen-College*, and was an happy Instrument in the reforming and raising of that Society. He

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had many Pupils; and several of them were afterwards of great Repute, both in Church and State. He began to preach in the neighbouring Church of *St. Giles*, with that pious Zeal, Pungency, and Christian Experience, that from all Parts of the Town, and from the most distant Colleges, his useful Ministry was attended on: And it was crown'd with the Conversion of some Scores, I might (says Mr. *Stancliff*) have said, some hundreds of Scholars. I was the general Opinion, that there was no a more convincing and successful Minister in *Cambridge*, from the Time of Mr. *William Perkins*, than he was. He was drawn from hence by Sir *Arthur Haslerigg*, with whom he went Chaplain into the *North*. There, he was at first Minister of *Bishops-Waremouth*; and from thence was invited by the Members of Dr. *Jennison's* Church at *Newcastle*, to assist the Doctor, who was disabled at *St. Nicolas*, with a Design to choose him Pastor, upon the Doctor's Decease. But he for some Reasons) not being free for that, continu'd only Lecturer there, till some time after the Restauration of King *Charles* the Second. Then he was invited by a Society of Merchants, to be their Preacher, at *Hamburgh*. But their Charter being in a little time to be renew'd, and confirm'd, the Lord-Chancellor *Hyde* stood upon it, nor to pass it till Mr. *Hammond*, who would not use there the Rites and Ceremonies of the *Church of England*, was dismiss'd. So that upon the coming of a new President thither, he was not suffer'd to preach there any more, because of his Nonconformity. He remov'd from thence to *Stockholm*, the Capital of *Sweden*, where one Mr. *Cutler*, a Merchant from *London*, was very kind to him. From thence he went to *Dantzick*, for a few Months. But *England* was the Place of his Desires; and thither he return'd in the Year 1664/5, and took up his abode at *Hackney*, amongst some Merchants whom he had been with Abroad: And there he for a while, preach'd Occasionally in his own and other Families. There he dy'd, in the Year 1666.

I know not that he hath any Thing in Print, except what Part he had in the small Book of, *The False Jew discover'd* at *Newcastle*; in Conjunction with the other Ministers there: Also a short, but very brisk Epistle, before a Book of ExamPles, against Swearing, Drunkness,

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Kenness, &c. put forth, I suppose, by the Bookseller of that Town. His Letter from *Stockholm* seems to have something of the Spirit and Style of the Martyrs. It Shews the Man and his Temper, and deserves to see the Light. He was universally reputed one of the most learned Men, and best Preachers in the North; and was highly valu'd by those Foreigners whom he convers'd with in his Travels.

Mr. *William Durant of Alhallows*. He was Congregational in his Principles, and one of an unspotted Conversation. After his being silenc'd, he continu'd to preach to his People in Private often in the Night, and not without much Difficulty. Upon King *Charles's* Indulgence he preach'd publickly in this Town, to a numerous Auditory, in a Licens'd House. He was a Man of Peace, and did not use to meddle with Controversies in his Sermons. He dy'd in the latter end of King *Charles's* Reign, and was bury'd in his own Garden; not being allow'd to be interr'd in, what was call'd Holy Ground.

Mr. *Henry Leaver, of St. Johns*. He was also turn'd out at *Branspeth* in *Durham*. A very valuable Man in his Time: A good Preacher, and given to Hospitality.

BERWICK upon Tweed: Mr. *Luke Ogle*, M.A. And Mr. *Wrissel*, M.A.

Mr. *Luke Ogle*, was first Minister of *Inghram*, and from thence he remov'd to *Berwick*, where he was when General *Monk* came from *Scotland*, with his Army. Soon after his coming thither he made Mr. *Ogle* a Visit, and shew'd him much Respect. Having at first some Thoughts of continuing a while in that Town, which was the best Post in the *North*; he was exceeding kind to Mr. *Ogle*, who he found had a great Interest in the Affections of the People. But at length the General finding it necessary for him to move forward, left his Family behind him in *Berwick*. Upon his Departure the Lord *Widdrington* was made Governor, who once heard Mr. *Ogle* preach, and was at first pretty civil to him, but afterwards prov'd his most implacable Enemy, when he found he was

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not to be prevail'd with to conform. It much afflicted Mr. *Ogle* to see how Prophaneness and all manner of Wickedness grew up in the Town on a sudden, by means of the numerous Garrison, and the many *Romanists* that came to reside there. On the Fifth of *November* following, he in his Sermon laid open the dangerous Principles, and the cruel and bloody Practices of the *Papists*. Many of the Officers were present and heard him, and were nettled: And inform'd the Governor who was much incens'd. A little after, the Governor sent one to write his Sermon after him, to try if he could that way get any Advantage against him: He sent for him to come to him, at a Time when many Officers and Gentlemen were with him; and told him, that he had preach'd *Treason*. Mr. *Ogle* reply'd, that he had deliver'd nothing but what he could prove from the Word of GOD. The Governor thereupon told him, that he had many Articles against him, to which he would make him answer. The Text that Mr. *Ogle* was then upon, was *Amos ii. 1. Thus saith the Lord, for three Transgressions of Moab, and for four will not turn away the Punishment thereof, because he burnt the Bones of the King of Edom into Lime*. The Governor said, that he knew very well, that by choosing that Text he meant to reflect upon King *Charles*. In *December* following, it being usual at that Time in the Town to have a Sermon on *Thursdays*, the Bells were rung, and Mr. *Ogle* intended to preach according to Custom, but the Governor order'd the Church-Doors to be lock'd, and set a Guard of Soldiers there, to keep him and the People from entring, and said, that he should not preach that Day, because he had not preach'd on *Christmas-Day*, which was the Day before: Nay he added, that he should preach in *Berwick-Church* no more. And as it happen'd he never did; for the *Bartholomew-Day* after, he was ejected by Law for his Nonconformity. Not being suffer'd to preach any longer there, he was invited to give his Pains in a Country-Church about Three Miles off, call'd *Ancroft*, and many of the People of *Berwick* went to hear him. At this the Governor was inrag'd, and order'd one Day, that the Gates should be shut till Mr. *Ogle* and the People came together to the Bridge, aid then they were open'd, and the Governor

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took the Names of the People, and committed Mr. *Ogle* to Prison, where he remain'd Six Weeks. When he was sending him away, a Friend of Mr. *Ogle's* standing by, laid boldly to the Governor, It was visible now what they aim'd at, when they lent a Protestant Minister to Prison by an Officer that was a *Papist*. Hereupon the Governor call'd the Officer back, and went himself, and put Mr. *Ogle* into the Marshal's Hands. After some Weeks, he, upon the Solicitation of Sir *Patricias Curwen*, was admitted to Bail, and confin'd within the Town. A little after, getting his Confinement off he went to visit his Friends in *England*, and in *Scotland*; and there he preach'd at a Communion. The Governor hearing it, said, he preach'd Treason there, as he had done before in *England*, and threaten'd to confine him again. Upon the Advice of his Friends, he stay'd a good while from his Family, till several of the Officers promis'd that he should not be molested. And yet, when he return'd, he was sent to the Marshal's again, where he continu'd some Weeks, till upon the Intercession of Friends, the Governor gave him his Liberty, but at the Same Time banish'd him the Town, because he refus'd to give him 500*l.* Bond, that he would not seduce his Majesty's Subjects, which he knew the Governor would represent him as doing, if he offer'd to preach. Hereupon he went up to *London*, and made his Application to General *Monk*, and told him how the Governor had us'd him. The General receiv'd him with all the Civility he could desire, and freely told him, that if he would conform he would use his Interest to make him a Bishop; but if he did not, he could do him no Service: He could not so much as protect him in his Parish of *Berwick*. Mr. *Ogle* told him, that the height of his Ambition was only to live quietly and peaceably among his own People: But if that could not be obtain'd, he must submit to Providence. Returning home, he was, in a little time lent for by the Governor, and Mr. *Wrissel* with him, and they were both sent to Prison together. upon pretence of a *Presbyterian* Plot, that was laid to be discover'd in the *South of England*. But after a Months Imprisonment, upon the earnest Solicitations of some Friends, he got his Liberty, upon Condition he should leave *Berwick*. Upon the coming cut of the *Five Mile Act* he went to Bousden,

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where he had a small Estate of his own purchasing, and there he preach'd privately some Years, without being burdensome to any one. But even there he was molested, Sometimes by Dragoons sometimes by Sheriffs Bayliffs, Sometimes presented at the Courts, and sometimes complain'd of at the Sessions, for keeping Conventicles: So that his House was but little better than a Prison. But he had inward Peace and Comfort in what he did, hoping he was doing GOD Service; and many in those Parts are to this Day, very thankful to God, for the Benefit they receiv'd by his Labours at that Time. When King *Charles* the Second granted Liberty to the Dissenters, the Governor would not suffer Mr. *Ogle* to live in *Berwick*, unless he would conform. Upon the Indulgence in *Scotland* he was call'd to *Lantown*. In *Monmouth's* Time, tho' he was much indispos'd, yet by the Order of Sir *John Fenwick* he was taken up by a Party of Soldiers and carry'd to *Newcastle*, where he was confin'd for Six Weeks, which had like to have cost him his Life. Upon King *James's* Liberty he was invited again to *Berwick*, and fixing there had a considerable and numerous Congregation In King *William's* Time he was invited o *Kelso*, a considerable Living upon the *Borders* in *Scotland*. He had also a Call from the Magistrates, Ministers, and People of *Edinburgh*, to be one of the fix'd Ministers of that City: But he was not to be prevail'd with to leave *Berwick*, where GOD had signally suupported and own'd and bless'd him. There he liv'd below'd, and dy'd much lamented, in *April 1696: Ætat. 66.*

He was a Man of great Learning: And particularly well skill'd in Ecclesiastical History. He was a laborious, judicious, and affectionate Peacher[sic], and a wife and prudent Person for Government. He well understood the Art of Preaching to all Sorts of Hearers. When he would inform the more judicious, he did it after a Manner that rais'd the Attention, but no way rack'd the understandings of the less Knowing: And when he would teach the Ignorant, he did in to the Edification and Satisfaction of the most Intelligent.

Mr. *Nicolas Wressel*, M. A. He was a Man of great Piety, and very diligent in his Ministerial Work. After he had suffer'd much for his Nonconformity,

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came up to *London*, In the latter part of his Life he kept a private School at *Stockwel* where he dy'd in the Year 1695, or thereabouts.

Eglingham: Mr. *John Pringle*. He was cured here at King *Charles's* Restauration. He afterwards went to *Newcastle*, where he preach'd Occasionally for Dr. *Gilpin*, and practis'd Physick with Reputation and Success. He was accounted a Man of Learning, was very communicative, and not unpleasing in Conversation. He once suffer'd Imprisonment. He dy'd at *Newcastle* about 1690, or 91.

Kirkharle: Mr. *Robert Blunt*, of *Trinity-College* in *Cambridge*; where he had Mr. *William Culverwell* a Fellow of that House, for his Tutor. From *Cambridge* he went to *London*, where he had some Friends; and preach'd Occasionally. Afterwards he settled in the *North*, and was ejected here in 62. After his being silenc'd he took a Farm; but grew weary of it in years time. Then he liv'd farther *North* with his Wife's Mother, and preach'd in her House. But the Archdeacon of *Durham*, keeping his Court in the Neighbourhood, he was prosecuted, and for Non-appearance excommunicated. Writts came out against him every Term, and yet he escap'd out of their Hands, and continu'd preaching every Lord's-Day. In 72 he got a License to preach: But that being soon call'd in, he was outlaw'd, and fin'd 30*l.* in the Exchequer; and yet continu'd preaching to poor Country People in the Night. In 82 he settled with a Congregation in the *North*, among whom he continu'd his Ministerial Labours, tho' under much Want, to a good old Age.

Bottle: Mr. *John Thompson*. His Living was worth about 200*l.* a Year. His Sufferings after his Ejectment were remarkable. He was taken in the Bishoprick, and imprison'd in the Common-Goal at *Durham*, for his Nonconformity. And his Imprisonment brought him into a Dropsie, of which he dy'd. He was a Man of Learning, and a Man of Peace, and an excellent Preacher: Congregational in his Judgment, but moderate.

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Stannerton: Mr. John Owens. After his Ejectment he went into *Scotland*, and held on his Ministry there, at *Hounam*, till he was so spent with Age and Infirmary that he could not be heard; and then he return'd into *England*, and dy'd.

Walton, or Whatton: Mr. Ralph Wickleff. After his Ejectment he took a Farm which he liv'd upon; and yet preach'd in his own House, and taught Youth in the Latin Tongue. He desir'd no more of his People than to be at the Charge of finding for him a Man to Till his Land; but could not obtain that.

Ovingham: Mr. Thomas Trurant. He continu'd preaching at *Ovingham* after he was ejected; and by his moderate and prudent Carriage gain'd much, even upon his Enemies. He preach'd afterwards at *Harrow on the Hill* in this County, where he had a Meeting-place. There he continu'd the Exercise of his Ministry, till GOD call'd him to his Rest, in the Year 1676.

Hartborn: Mr. Ralph Ward, M.A. A Native of *Yorkshire*, bred in *Sidney-College* in *Cambridge*, under the Tuition of Mr. *Elias Pauson*. While at the University he found much Benefit by the Ministry of Mr. *Samuel Hammond*, Fellow of *Magdalen-College*, and Preacher at *St. Giles's* in *Cambridge*, who was the Instrument of his Conversion. When his Thoughts first began with Earnestness to be apply'd to religious Matters, he (as is usual) found himself in great Perplexity, but by Mr. *Hammond's* Advice was reliev'd and quieted. Neither were his Studies neglected: For he was so diligent and industrious as to be noted for a good Proficient. Leaving the University in Order to Service in the Country, he first began at *Denby-Chappel* in *Pennyston* Parish in *Yorkshire*, where he was born. Mr. *Hammond* leaving the University, and setting at *Bishops-Waremouth* in *Durham*, Mr. *Ward* made him a Visit: And was by him recommended for a Chaplain to Coll. *Fenwick*, whose Regiment remain'd in Garrison at *Leith* in *Scotland*, after the Fight at *Dunbarr*. Mr. *Ward* began to Preach at *Leith* in August 1651, and was much respected: But returning

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the Year after to visit his Friends in *Yorkshire*, they prevented his going back to *Scotland*, and in 1653, he was fix'd at *Wolsingham* in the County of *Durham*, and was ordain'd: His Letters Testimonial are annex'd in the Margin.* After his Settlement he visited both *Oxford* and *Cambridge*, and commenc'd Master of Arts of both Universities, and returning to *Wolsingham* (where he had a Benefice of about 150*l. per Ann.*) He apply'd himself vigorously to his Work. He labour'd hard on the Lord's-Days, and went on the Week-Days from House to House, to enquire after the Fruit of his Pains. The poorer Sort he invited to his House once or twice a Week to be catechiz'd and instruc'ted; promising them Victuals for their Bodies, if they would mind the Good of their Souls: But to his Sorrow, he found they soon grew weary; and as for those of his Hearers who were in better Circumstances, tho' they carry'd it very respectfully to him, yet they generally declin'd his Personal Applications.

* For as much as Mr. Ralph Ward hath address'd himself to the Classical Presbytery, within the Town and county of Newcastle upon Tyne, (according to the order of both Houses of Parliament, of Aug. 29, 1648. for the ordination of Minister: by the Classical Presbytery;) desiring to be ordain'd a preaching-Presbyter, for that he is call'd to the Work of the Ministry in *Wolsingham Church* in the county of *Durham*, and hath exhibited unto the Presbytery, a sufficient Testimonial now remaining in their custody of his compleat Age, of his unblameable Life and Conversation, of his Diligence and Proficiency in his Studies, and of his fair and direct Call to the foremention'd Place.

We the Ministers of the said Presbytery have by Appointment thereof examin'd him, according to the Tenor of the said ordinance; and finding him to be duly qualify'd and gifted for that holy Office and Employment, (no just Exception being made against his ordination or Admission) have approv'd him: And accordingly in the Church of *John's* in Newcastle, upon the Day and Tar hereafter express'd, have proceeded solemnly to set him apart to the office of a Preaching-Presbyter, and Work of the Ministry, with Fasting and Prayer, and Imposition of Hands: And do hereby (so far as concerneth us) actually admit him into the said Charge, there to perform all the offices and Duties of a faithful Minister of JESUS CHRIST.

In Witness whereof we have hereunto subscrib'd our Names, this 14th Day of September, Ann Dom. 1653.

John Bewick, Moderator.

Richard Prideaux William Coley.

Anthony Lapthorn. John Marshe.

Robert Plaisance. Will. Henderson. And,

Henry Lever Thomas Hubbart.

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On which Account, together with some other Difficulties he met with, he readily accepted an Invitation to the sequestred Living of *Hartborn*, where his Encouragement as to Income was smaller, but his Prospect of Success great. Here he did much Service in a little Time. And indeed it was but a little Time he had to Labour there; for quickly after King *Charles's* Restauration, the former Incumbent dispossess'd him. Whereupon he retir'd to *Newcastle*, and kept School, having many Gentlemens Sons for his Scholars; and withal, he preach'd occasionally for Mr. *Hammond*, and Mr. *Durant*, then Ministers there: And thus he continu'd till they were all call'd to *Durham*, to give their Reasons why they could not comply with the *Act of Uniformity*, in 1661. After this he retir'd and liv'd privately; but in some time became Domestick Chaplain to the late worthy and learned Gentleman, Sir *John Hewley* of *York*, in whole Family he was exceedingly respected, and singularly useful. The *Oxford Act* forc'd him to retire for a Season: But it was not long before he return'd to the City of *York*, and liv'd with his own Family, preaching privately without Disturbance. And in this Place, he wore out more than Thirty Years of his Life, in Labours and Sufferings.

Ann. 1672. when the Indulgence came out, he began his Publick Ministry in that City; and he soon had a very flourishing Congregation, as most in *England*. His constant Practice in his Publick Work on the Lord's Day (which he continu'd for almost Twenty Years) was to begin with Prayer, then to read a Charter and expound part of it. Then he sung a Psalm, pray'd and preach'd; and concluded with Prayer. In his Expositions he finish'd the whole Epistles to the *Ephesians*, and *Colossians*, and the *Decalogue*. In his Preaching he almost compleated a Body of Divinity. He Preach'd Twice every Lord's Day without any Assistance, till his Strength fail'd him. He had a Lecture every Fortnight in which he Preach'd over the Parable of the Ten Virgins, and the 8th to the *Romans*: And the 14th of *John* he finish'd but a little before his Death. He administred the Lord's Supper every Six Weeks, and had gone thro' great part of *Solomon's Song* upon that Occasion. He also for many

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Years repeated his Lord's Days Sermons every *Tuesday* Morning. He had Days of Conference with his People, and of answering Questions in Divinity. He had also Set Times of Philosophical Disputations with some young Scholars who liv'd in the City; besides his Diligence in Catechizing Youth, and calling Parents and Masters to that Work, and visiting the Sick, and resolving the Doubts of many. He would also often go into the Country and Preach Lectures on the Weekdays, when he could not stir abroad in the City. All this was in him a Labour of Love: And his Succeeds, much added to his Pleasure in it. Many that are dead and gone, and many who are yet living, have heartily bless'd GOD for his Pains amongst them.

The Devil would not suffer him however to live without Disturbance. He met with some opposition in the Exercise of his Ministry in private, before King *Charles's* Indulgence. Neither was he free afterwards. He was put into the *Spiritual Court* by the Church-Warden in 1671, and was Excommunicated for not frequenting his Parish Church; and not receiving the Sacrament there. The Excommunication was renew'd from Year to Year; it was driven to a *Capias*, which coming out every Term, either confin'd him to his House, or oblig'd him to be very cautious in going forth. Some time Writs were broke up special; and he could not so long have escap'd, if he had not been still favour'd with private Notice. *Ann.* 1632, he was Fin'd 20*l.* (at another time 'twas 40*l.*) upon Information against him for a Conventicle. He appeal'd to the Quarter-Sessions, and was discharg'd by the jury. His Doors have been broken open in the Night, and his House search'd in the Day-time; sometimes professedly for Mr. *Ward*, sometimes pretently for some Persons disaffected to the Government. In 1684, he was taken on the Lord's Day, at a Gentlewoman's House with all the Hearers, and Inform'd against for a Riot: *Quod vi & Armis, rictose & routose assemblavere, in terrorem Regis subditorum, &c.* He gave Bail for Appearance at the Assizes. And Judge *Jefferies* then coming the Northern Circuit, there was no want of Raillery: But Mr. *Ward* behaved himself when before him with great Sedateness and Prudence. A *Capias* was serv'd upon him in open Court by the Ecclesiastical Officer. For the Riot

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(so call'd) he was Fin'd 50*l.* and left a Prisoner. A *Mittimus* was afterwards sent to the Goaler from the Sheriffs of the City to detain him also upon the account of Five 20*l.* Fines, out of the *Exchequer*, for not rendring his Body within Six Days after Proclamation, tho' neither the Bishops *Significavit*, nor the King's Writ gave any Addition to his Name, either of Gentleman, or any other Title, according to the Statute of 5 *Hen.* 5. c. 1. The want of which Addition rendred the Forfeiture void by Statute of *Eliz.*c. 23. and yet he was kept Prisoner upon *Ouse-Bridge*, upon the Account of 50*l.* Fine for the Riot, and of 100*l.* Fine from the *Exchequer*, for not rendring his Body; and by the *Capias* Writ, serv'd on him by the *Spiritual Court*. Hereupon he (and Mr. *Andrew Taylor*, that Publick Spirited Merchant, who open'd his Doors for private Meetings in the straitest Times, who was at this time his Fellow Prisoner,) Petition'd the judge at the next Assize, but in vain. His Imprisonment was continu'd, but he was not hindred from Preaching on the Lord's Day to several that went our of the City to hear him; which alleviated his Bonds.

When King *James II.* ascended the Throne, he open'd the Prison Doors by his Declaration. Mr. *Taylor* was set at Liberty by the King's special Order, without paying any Fine to the King or Ecclesiastical Court, having been illegally Prosecuted. The great Charges, the Court alledg'd they had been at, kept Mr. *Ward* still Prisoner: But at length the Matter was Compromis'd; so that upon his paying 40*l.* they gave him their Absolution, *March* 8. 1685. And he receiv'd his, *Quietus* out of the *Exchequer* in *June* 1686.

Being restor'd to his Liberty, he return'd to his Work with the same Sincerity and Desires to do Good, but not with the same Strength of Body. He was forc'd to have Mr. *Noah Ward* to assist him every Third Day. His Strength sensibly declin'd afterwards: And 'twas suppos'd his Health was much impair'd, and his *Asthma* increas'd by his long Confinement. He found his End by degrees approaching, and was intent upon making suitable Provisions. He met Death, neither with the Insensibleness of a *Stoick*, nor with the Carelessness and Heat of a *Roman*, but with the Reverential Fear and tried Faith of a Christian. He told a Pious Lady by whom

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whom he had been much respected, when she came to pay her last Visit to him, in the Words of St. *Paul*: I hope, I can say (said he) this; *That in Simplicity and Godly Sincerity, no with fleshly Wisdom, but by the Grace of God, I have had my Conversatian in the World.* He expired *March 13. 1691. Ætat. 62.*

He was a very thinking Person; and one of a solid and discerning judgment, but was nor lavish of his Words. He was a Substantial Divine; well acquainted with Systematical, Polemical, and Casuistical Divinity: And particularly with the *Popish, Arminian, and Socinian* Controversies. He was of a bold Spirit, and undaunted in his Work: And he had Prudence and Meekness to govern his Courage, that while it kept him true to his own Conscience, it made him not justly offensive to others. He was eminently Pious. All his Sermons were Preach'd over twice: First to himself, and then to others. His Motto was; *Vive, ut vivas.* He was much in Prayer: Was not afraid of his own Company, was delighted with Soliloquies, and kept his Heart with all Diligence. He was excellent in all Relations. His Family was a well order'd Church. And his Friendship was safe, edifying, and honourable. In a Word, all the worthy Characters of a Gospel-Minister met in him. He deserv'd quite other Treatment than he met with from an unkind World, but his Reward is Above.

Wooller: Mr. *John Lomax.* A Man of great Learning even in the Opinion of Bishop *Cosins*, and one of singular Modesty. He afterwards settled at *Shields*, where he pratis'd Physick: And preach'd when he had an Opportunity.

Chatton: Mr. *James Duncanson.* A very pious Man He was put into this Place by the Commissioners, in the Time of the *Long Parliament.* And seeing the Place given much to Drunkenness and other Vices, he preach'd freely against them. For which Cause he was shut out of his Church by *Ralph Muschamp* of *Likemhall*, who had an Estate of about 60*l. per Ann*; and Mr. *Robert Swinhoe* of *Cornhill*, a Captain and Justice of Peace, who had an Estate of 300*l. per Ann.* Mr. *Duncanson* thereupon preach'd in the Church-yard, and

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in his Sermon utter'd these Words; *I do not pretend to be a Prophet: And yet I am verily perswaded, that there are some hearing me this Day, who shall live to see these great Men that have so violently oppos'd the Preaching of the Gospel in this Town, not to have one Foot or Four (A Northern Word for Furrow) of Land in Northumberland: Which accordingly fell out. The Truth of which Passage (I am inform'd) there are many who yet survive, are ready to attest.*

Ellingham: Mr. Patrick Bromfield. A very facetious, but plain-hearted Man. He sustain'd himself when he was silenc'd, by practising Physick.

Long-Howton: Mr. Samuel Lane. A Man of great Sincerity, and of an unblameable, exemplary Conversation.

Whittinham: Mr. Abraham Hume, M.A. He was born in the Shire of *Mers* in *Scotland*, and had his Education in the University of *St. Andrew's*. When he left the University he was Chaplain to the Countess of *Hume*, and the having some Business at the Court came for *London*, and brought him with her. And he by this Means had an Opportunity of observing the State of publick Matters upon which he made his Remarks. After his return to *Scotland*, the late Duke of *Lautherdale* marrying the Countess's Daughter, he became acquainted with him, and afterwards accompany'd him in his Travels abroad, and was with him both at *Paris* and *Geneva*. He continu'd abroad with him Two Years or more, and then return'd with him to *Scotland*. He stay'd there till 1643; about which Time the Assembly of Divines meeting at *Westminster*, Four Ministers were deputed by the General Assembly of *Scotland* to meet with them (*viz.* Mr. *Henderson*, Mr. *Baily*, Mr. *Rutherford*, and Mr. *Gillespy*) and one ruling Elder was join'd with them, who was *Lautherdale*. Mr. *Hume* came again to *London* with his *Patron*, in Company of the other Commissioners. While he was here he was invited to a Place call'd *Benton*, near *Newcastle*, there to exercise his Ministry; and accordingly was solemnly ordain'd in *London*, *April* the 20th 1647, by Mr. *John Ley*, Mr. *Henry Roborough*, Mr.

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Nath. Hardy, Mr. John Hall, Mr. Thomas Freysell, and Mr. W. Wickens. Settling at *Benton* he had the general Love of the People, both in his own Parish, and the whole Neighbourhood, and was very successful in his Ministry. But being a fix'd *Presbyterian*, and zealous for the King and Royal Family, he was turn'd out of his Place by the Government that then obtain'd, and chiefly through the Influence of *Sir Arthur Haslerig*, who pursu'd him till he was banish'd out of *England*. Hereupon he retir'd into *Scotland*, where he liv'd very private and retir'd, till *Oliver* was settled in the Protectorship. Then he had a Call to *Whittingham*, where the same *Sir Arthur* had an Estate. But it seems he was sensible of the Injustice he had done the good Man before: For he not only concurr'd with others in calling him thither, but carry'd it afterwards to him with great Respect: Tho' no Temptation could ever induce him either directy or indirectly, to own *Oliver Cromwel* as Head of the Government. However, his unaffected and exemplary Piety, his serious and fervent Pulpit-Performances, and his sweet and grave Ministerial Conduct and Converse, did so inear him to Persons of all Denominations, that were not downright Enemies to Christianity itself, that he became so universally esteem'd and belov'd as to have a great and general Influence in that Country. And this gave him the Opportunity of getting the vacant Parishes in the Neighbourhood fill'd with Men of his own Principles, both as to Loyalty to the King, and Firmness to the *Presbyterian* Form and Rule. But tho' he had done and suffer'd much for the King and his Interest, yet he was as soon turn'd out as others, after the Restauration, because he could not conform to the Prelatical Government and Forms. Upon his leaving *Whittingham* he was kindly invited by the Duke of *Lautherdale* to his Family, where he continu'd till the *Five Mile Act* drove him away, because he could not take the *Oxford Oath*. The Duke press'd him at length to conform; and not only engag'd for a good Living, but also that he should be favour'd as to the Oath of *Canonical Obedience*, the Business of *Assent and Consent*, and other Things that he scrupl'd most: But he was immoveable, and the Duke grew cool to him, and afterwards seem'd by his Carriage to be quite alienated from him. He

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however had the Testimony of Innocence and a good Conscience. He travell'd again to *France* in 1669, and renew'd his old Acquaintance with some Divines, and commenc'd a new Friendship with others, and particularly with Mons. *Claud* the famous Minister at *Charenton*. He had remain'd there longer had not some private Concerns oblig'd him to return.

Being afterwards cast upon Providence in a Time of Trouble, and under many Discouragements, it pleas'd GOD to stir up Alderman *Plampin* to invite him to his House, who kindly entertain'd him as long as himself liv'd. After his Decease he was chosen Pastor to a Society of Dissenters, who met for Divine Worship without *Bishopsgate*. But that Society was soon scatter'd and broken by a Storm that arose. Then he preach'd privately at *Theobalds*, and there continu'd till King *James's* Liberty. Upon which he was call'd to a Congregation, who met for Divine Worship in *Drury Lane*, with whom he continu'd till his Death, which was on *Wednesday, Jan. 29. 1706/7*. His Funeral Sermon was preach'd and printed by Mr. *Robert Flemming*: And he was Succeeded by Mr. *Jabez Earle*.

Edlingham: Mr. *John Murray*. He was afterwards a Preacher at *Edinburgh*.

Warworth, or *Warkworth*: Mr. *Archibald Moor*. Who made a very great Reformation in the Parish, by his Prudence, Diligence, and obliging Behaviour. He went afterwards into *Ireland*, where he dy'd at *Tredagh*, in 1670.

Mitforth: Mr. *Benlows*. Since a Counsellor at Law; and Justice of the Peace.

Collerton, or *Throckerton*: Mr. *Taylor*. He forbore preaching for Several Years after his being ejected: But at length being under Trouble of Mind, he return'd again to his Work.

Pontland: Mr. *Humphrey Bell*. Tho' he was much solicited to conform, yet upon mature Deliberation he refused it, and was content to turn Farmer for a Livelihood. Upon his Death-bed, *he thank'd God that he*

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had preserv'd a good Conscience. He than had this Expression, *what Comfort should I now have had, had I conform'd against my Conscience, as* (says he) *I doubt Mr. Dockwray did:* Meaning Mr. *Thomas Dockwray*, afterwards Dr. *Dockwray*, who was by the Duke of York. preferr'd to be Chaplain to the Earl of *Sandwich*, who (as I have been inform'd) was burnt with the Ship in which the Earl was burnt. He was a learned Man as his MSS. Papers testifie; and of great Moderation. He dy'd in 1671.

Bolam: Mr. *Robert Leaver*. A very subtle Disputant, and noted for his Sincerity. He was descended from that Mr. *Leaver*, who was Chaplain to King Edward VI.

Erisden: Mr. *William Henderson*. Afterwards Chaplain to Sir Ralph *Delaval*; to whom he dedicated his Discourse against Conformity, which was never printed: But there are several Copies of it in private Hands. I am inform'd, it shews both the Candor and Learning of the Author, who was remarkable for both.

Alnewick: Mr. *Gilbert Rule*. Before his Settlement in this Place, he had been a noted Tutor in the University of *Glasgow*; and in 1651, he was Sub-Principal of the *King's College* at *Aberdeen*. While he was here, he was useful and much belov'd, by the generality of People: But upon the Restauration of King *Charles* he met with great Troubles and Difficulties. One Major *Orde* that was then Church-warden, tho' he had been very friendly to him before, yet on a Lord's-Day, either in the latter end of uly, or the beginning of *August* 1660, when the Congregation was assembled, and he in the Pulpit, going to begin his Work, came and presented the Service-Book to him, desiring him to read it. Mr. *Rule*, after some Debate, took it and laid it by him, and told him, that he either would read it, or give Reasons to the contrary. Then he pray'd; and instead of expounding a Portion of Scripture as he us'd to do before Sermon, he discours'd for ahon half an Hour against the Service-Book: And another Prayer, preach'd as usually. Returning to the Church in the Afternoon he found the Doors

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shut and the Congregation gather'd about them, and he preach'd in the Church-yard, to a very numerous Auditory. At the Assizes at *Newcastle*, a few Weeks after, Major *Orde* indited him for depraving the Common-Prayer, and gave in Articles against him, from what he had said in the Pulpit, which was written from his Mouth, by one of his Associates. Mr. *Rule* not being then at *Newcastle*, the Major procur'd from the Judge a Special Warrant to take him up; of which when he had Notice, he went to *Newcastle*, spake with the Judge in his Chamber, and gave Bond to appear at the next Assizes; and got a *Supesedeas* to the Warrant that was out against him. The Major shew'd so much Zeal in the Case, that he went from House to House before he went to *Newcastle*, threatening the People if they should sign a Certificate of Mr. *Rule's* peaceable Carriage amongst them, which some were promoting: And they did procure several Hundreds of Hands to it. He also rail'd at Mr. *Rule* in the Streets of *Newcastle*. And when some desir'd him to give up the Warrant he had against him, seeing he had got a *Supersedeas* to it, he refus'd; saving, he would keep it for his own Satisfaction. About Three Weeks after, returning homeward, and going a little out of the Way to visit a Friend, as he was about to ride through the River *Tine*, at the end of the Town of *Ovingham*, he fell from his Horse on the dry Ground. Some who saw him fall, ran to him, and found him dead. The Jury found that he was dead before he fell from his Horse. Mr. *Rule* appear'd at the next Assize: But this awful Providence produc'd such a Terror in those who had join'd with the Major in the Affair, that they meddl'd no more in it, and he was acquitted. There is Some Account of this in *Annus Mirabilis secundus*, p. 5 1. But it is imperfect, and in some Things false, as I am inform'd. This Account is from Dr. *Rule's* own Letter, dated at *Edinburgh*, Sept. 2. 1696; which was found among Dr. *Sampson's* Papers.

After his Ejectment in 1662, he went into Scotland, and from thence into *France* and *Holland*, where he stusy'd Physick, and took his Doctor's Degree. When he return'd back, he liv'd for some Time in *Berwick*, and preach'd frequently to the Dissenters there, sometimes in the Night, and sometimes in the Day: And

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also pratis'd Physick, and in that Respect, was very useful, and much valu'd. He made up his own Medicines, and was much apply'd to Being once call'd to visit a Gentleman on the *Scots Side*, viz. the Laird of *Houndwood*, and oblig'd to stay there all Night, he expounded a Chapter, and pray'd in the Family, and none but they, were present. For this, the Laird of *Houndwood* was fin'd in 100 Marks *Scotts*; and could they have found the Door on the *Scots Side*, he must have suffer'd too. But he being aware how they would deal with him, by reason of what the Laird of *Houndwood* suffr'd, did not expose himself on that Side. After some Time the Earl of H—, who was very zealous against the Dissenters, and often sadly worry'd them with his Troop of Horse, thinking it would be meritorious to seize upon one of the Doctor's Note and Worth, fell upon this Stratagem to entrap him. A Letter was drawn up as coming from Mr. *Carr of Ninewells*, desiring a Visit from the Doctor in all haste; and that he would bring such Medicines with him as he thought proper for him in the utmost Extremity of the Cholick. He was press'd to come speedily with great Earnestness; for fear it would be too late to save his Life. This Letter that was of my Lord's framing, was sent to the Doctor by one of his Servants, in the Habit of a Country-man. The Door order'd his Servant (from whom I have this Relation) to make up some Medicines, as soon as he receiv'd the Letter; and got himself ready, and the Horse was brought out, and he was just going to mount, when the Messenger being touch'd with Remorse that he should have a Hand in such a piece of abominable Treachery, very frankly told him, that if he went with him it might cost him his Life: For that the Earl of H— lay with his Troop of Horse at the *Bound Road* to seize him, as soon as he enter'd *Scotland*. And he confess'd to him that he belong'd to that Earl, and that he fram'd the Letter as from Mr. *Carr*, purely with a Design to apprehend him. And thus this good Man providentially escap'd the Snare laid for him, by one whose noble Blood ought to have made him asham'd of being concern'd in a thing so unworthy of a Man of Honour. But Fiery Zeal will admit of no Bounds or Limits.

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Sometime after, when King *Charles* granted an Indulgence to the Dissenters in *Scotland*, several Persons of Quality and Worth in that Country, *viz.* the Earl of *Haddington*, Sir *Robert Sinclair*, and others invited Dr. *Rule* to preach in a Meeting-House, which they had fitted up for him at *Lintinbridge*, not far from *Haddington*: He had not been there many Months, before he visited his Neice Mr. *Kennedy's* Lady, who liv'd in *Edinburgh*. She lying-in at that Time, they were desirous that the Doctor might baptize the Child. Accordingly they prevail'd with the Episcopal Minister of their Parish, to invite the Doctor to give him a Sermon on a Lecture-Day in his Church, and after Sermon he did baptize the Child, not being apprehensive of any Inconvenience that would follow upon it. But for this, (and no other Crime) he was seiz'd the next Day, in the Streets of *Edinburgh* by an Officer, and committed to a File of Musqueteers, and sent Prisoner to the *Bass*, where he was confin'd above Twelve Months. And tho' his Sickness was such (being always sick to Death at Sea) that he was not like to live, yet no Interest of his worthy Friends (several of whom were considerable Noblemen) could prevail for his Liberty. At last when he was quite spent, they banish'd him out of *Scotland*; and he in a little Time had a Call to *Dublin* in *Ireland*, where he preach'd for some Time with good Acceptance.

After the Revolution, he was invited to *Edinburgh*; and became Principal of the College, and one of the stated Ministers of that City. He was the rather induc'd to accept of that Station, in Hope and Prospect of a greater and more extensive Usefulness. Tho' of himself he was rather inclin'd to have settled at *Alnwick* where he was first ordain'd a Minister, and from whence he had been ejected. He continu'd in this Station till his Death. He was a Man of great Learning, Candour, and Moderation; and generally esteem'd and lov'd. King *William* took particular Notice of him, when he was one of the Commissioners from *Scotland*, at his Court, in the Beginning of his and shew'd him much Respect.

The University of *Edinburgh* was at that Time happy in two bright Ornaments, at once, in the Doctor, and worthy Mr. *Campbell*, Professor of Divinity. Their

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Lodging-Rooms stood so, as that the Windows were opposite to each other, tho' at some Distance. Dr. *Rule* us'd to sit up late at his Studies, and it was Professor *Campbell's* way to rise very, early in the Morning: So that many Times the Doctor's Candle would not be put out, by that Time Mr. *Campbell's* was lighted. The one they commonly call'd, the *Evening-Star*, and the other the *Morning-Star*. They liv'd together in great Love; and there was a most intimate Friendship between them. The Door dy'd a little before Professor *Campbell*. When the News came to Mr. *Campbell*, that the Doctor was departed, it made no small Impression upon him. He presently said, that *the Evening-Star was now gone down, and the Morning-Star would soon disappear.**

* *He hath Printed, A rational Defence of Nonconformity; wherein the Practice of Nonconformists is vindicated from promoting Popery, &c. 4to. The good old Way defended, against the Attempts of A.M. D.D. in his Book call'd, An Enquiry into the new Opinions chiefly propagated by the Presbyterians of Scotland. 4to. The Cyprianick Bishop examin'd, and found not to be a Diocesan. 4to. An Answer to Dr. Stillingfleet's Irenicum. A Vindication of the Purity of Gospel-Worship, against Ritchel and others. A Representation of Presbyterian Government, &c.*

Norham: Mr. *Edward Ord*. He was a tedious Preacher, and too guilty of excessive Drinking: But that was not the Crime for which he was ejected and silenc'd.

Tweedmouth: Mr. *William Meen*.

Stannington: Mr. *Hadden*.

Felton: Mr. *John Seaton*. He was a good Preacher, and did much good in his Place.

Cornhill: Mr. *Henry Areskin*.

Ancroft: Mr. *John Foreside*.

Bywell: Mr. *John Davis*. He was born in *Worcestershire*, and bred at *Oxford*. He was one of those who in *Oliver Cromwell's* Time was sent down to supply Places in the *North*. He first settled at *Kirkswald*, where

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his Ministry was very acceptable and useful. He afterwards remov'd to this Place, which was in great Want of a faithful Minister; whereas *Kirkswald* had several. However he still visited the good People in those Parts, once or twice a Year, out of his great Affection to them, having met with much Respect from them. In this Place he had good Success till the Act of *Uniformity* silenc'd him. Afterwards he liv'd at *Weldon* three Miles from *Bywell*, where he preach'd all the Time of the Seventies of King *Charles's* Reign, sometimes in his own House, and sometimes at Sir *William Middleton's* at *Belsay*: Sometimes at Mr. *Boufflowers* at *Apperly*, and sometimes at other Places. He had a general Respect from those of different Perswasions. Tho' he was of the Congregational Way, yet he was a Lover of all good Men, and all good Men lov'd him. Among the rest Mr. *Henry Hudson* of *Newbegin*, tho' an *Antipædo-Baptist*, respected him much, was very kind to him, and took Care of his Son's Education, whom he left Fatherless at Five Years of Age; and continu'd his Kindness to him also, after his Entrance on the Ministry. He was very intent on his Master's Work, and valu'd not the Preferments of the World. After his being silenc'd he had a Letter from his elder Brother, who offer'd him great Things if he would but Conform: But upon his refusing to comply, he never would own him afterwards. After the *Conventicle-Act* came out, he preach'd to all Corners; and yet there never was any Meeting disturb'd in his House. He took also many painful Journeys over the Mountains, not regarding the Weather, to the good People in *Weresdale*, and *Allendale*, where he did much good. Upon the coming out of King *Charles's* Liberty, he had several Houses licensed in those Parts, and went and liv'd in that Country among them, and receiv'd much Kindness from old Sir *William Blacket* of *Newcastle*: And was continually almost going about from Place to Place to preach the Word amongst them. He was a Man of exemplary Piety and Prudence, and dy'd as he liv'd, with Comfort and in Peace, in the Year 1676, and of his Age 50.

Allerton: Mr. *Strong*.

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Bowton: Mr. Murrow.

Bedlington: Mr. John Darnton. After his being silenc'd here, he liv'd at *Tanfield*, near *Rippon*, in *Yorkshire*, and there he dy'd, *July*. 1680.

Tinmouth: Mr. Alexander Gourdon. *Whitton: Mr. Wakely.*

Long Benton: Mr. Alexander White.

Haughton: Mr. John Hume.

N.B. I have here omitted *Mr. Thomas Weld*, mention'd in my former Edition at *Newcastle*, because he is here taken Notice of in the Bishoprick of *Durham*, p. 288.

There conform'd afterwards in this County, *Mr. Cole*, *Mr. Richard Prideaux*, *Mr. Ashurnham*, and *Dr. Knightbridge*, all of *Newcastle*: And *Mr. Thomas Lupton* of *Woodhorne*: And *Mr. James Aird* of *Ingram* conform'd in *Scotland*, after he was ejected in *England*.

In the County of NOTTINGHAM.

NOTTINGHAM: St. Mary's: Mr. John Whitlock. M.A. and *Mr. William Reynolds*, M.A. *St. Peters: Mr. John Barret*, M.A.

Mr. John Whitlock, M.A. He was the Son of *Mr. Richard Whitlock*, Merchant of *London*, of a very ancient Family. When he was prepar'd for Academical Studies, he was sent to *Cambridge*, and admitted in *Emanuel-College*, under the Learned *Dr. Ralph Cudworth*. His Proficiency was such as gain'd him great Esteem and Acquaintance with Ministers of Note. There was an intimate unexampled Friendship between him and *Mr. Reynolds*, which begun at the University, and was of above 50 Years Continuance. A separate Account of them can scarce be given, after once they became acquainted. They travell'd together, they studied together, they liv'd together, they preach'd together: Nothing but Death could separate them for a Season: And now they are got together

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again in Abraham's Bosom. They fix'd together in *Nottingham* in 1651. Mr. *Whitlock* had the Presentation to the Place from the then Marquess of *Dorchester*: And Mr. *Reynolds* was join'd with him as Lecturer: And considering the Spaciousness of the Church, and Largeness of the Parish, there was Need of both.

His publick Ministerial Performances were acceptable to serious judicious Persons. There was both Salt and Light in his Ministry. The World has a Taste of it, in a Practical *Discourse* he publish'd, *of keeping our selves from our iniquity*. He was of an active Spirit, and zealous for GOD. A great Reformation was visible in the Town after his coming to it.

He had a good Estate of his own, and was ready to do Good with it. He was very charitable to poor Scholars, and others. He was one of an humble Spirit, and an upright Heart. He brought forth Fruit in old Age: And after a Taste of the Infirmities of it, he departed this Life, on *December* the 4th, 1708. *Anno Ætat.* 83. He yet lives in his Son, who is reaping where his Father sow'd. His Funeral Sermon was preach'd by his worthy Colleague, Mr. *John Barret*.

* He hath in *Print*, besides that little *Tract* of Keeping our selves from our Iniquity, mention'd above; Farewel Sermons, printed Ann. 1663; on Rev. 3.3. They are the first and second Sermons in the Country Collection of Farewel Sermons, call'd England's Remembrancer. He also publish'd a Sermon which he preach'd at the Funeral of *Francis Pierrepont*, Esq: And a short Account of the Life of his indeared Friend Mr. *William Reynolds*.

Mr. *William Reynolds*, M.A. He was born in *Essex* *Octob.* 23, 1625. He went to *Cambridge* in 1641, and was admitted of *Emmanuel-College*, under the Tuition of Dr. *Whitchcot*. Mr. *Whitlock* and he were Chamber-Fellows in the College, and both design'd for the Ministry. They contracted such a Friendship, that they seem'd as it were to have but one Soul in two Bodies. However, Mr. *Reynolds* for some Time. with regret diverted from his Thoughts of the Ministry, in compliance with his Father, who Sent him into *Russia* to manage his Business in that Country. He left *England* in 1644, and in 1646, upon his Father's Death, he return'd again. He expected to find a good Estate, but was disappointed and discourag'd;

* See the short account of his Life, publish'd by Mr. *Whitlock*, 8vo.

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had thereupon Thoughts of pursuing Merchandize, and was going to Sea, but stopp'd by a false Arrest; which was a happy Providence: For the Ship he had agreed to go in was never heard of more, nor any of the Passengers: And withal, upon further Consideration, he reassum'd his Studies and Thoughts of the Ministry, to the great Benefit of the Church of GOD, who otherwise had lost an useful Instrument. At the latter end of the Year, Mr. *Whitlock* settling at *Leighton* in *Bedfordshire*, persuaded Mr. *Reynolds* to come and live with him, and prevail'd: After which Conjunction, they liv'd perpetually together, till Death made a Separation; being still under the same Roof, (tho' keeping distinct Houses while both were marry'd) studying in the same Room, and writing at the same Table. They had not been long together, before *Okingham* in *Berkshire* being vacant, they two undertook to supply both *Leiton* and that Place, by Turns. When *Okingham* was supply'd at the end of half a Year, they afterwards did the same, between *Leighton* and *Ailesbury*. An. 1649, they jointly refus'd to take the *Ingagement*; although they thereby lost the Augmentation at *Leighton*, which was the only Maintenance there; and expos'd themselves to the Displeasure of those thro' whose Hands the Allowance was to pass that came out of the Impropriation at *Ailsebury*. At length the Providence of GOD unexpectedly remov'd them both to *Nottingham*, by a Means unthought of. The *Nottingham* Carrier, Mr. *Adrian Cook*, was us'd to go in his way to *London*, thro' *Fenny-Stratford*; but the Way being bad, in *Feb.* 1650, he left that Road to go by *Leighton*, where he lodg'd, which he never did either before or after. Hearing in the Town, that two Ministers liv'd there, who were under Discouragement; because they had refusd the *Ingagement* he visited them, and discours'd with them; told them that *St. Mary's* in *Nottingham* wanted a fix'd Minister, and press'd them to come and preach there occasionally; which they told him they some Time or other in the approaching Summer, might probably do. When Mr. *Cook* came home to *Nottingham*, he gave an Account of what had pass'd; and all in general that were told of it, were very desirous to hear the two Ministers preach: And thereupon drew up an Invitation to

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them, to come and spend some time in their Town, in order to mutual Tryal and Acquaintance. It was sign'd by *Francis Pierepont*, Esq; Member of Parliament for the Town, and several Aldermen and principal Inhabitants; and carry'd to *Leiton* by Mr. *Spencer*, one of the Church-wardens of *St. Mary's*. Going to *Nottingham* upon this Invitation, they were unanimously approv'd of, and fix'd. *Ann.* 1651, they went up to *London*, and were ordain'd by the Classis in *Andrew Undershaft* Church, Dr. *Manton* being Moderator. Going down again they settled a regular Church-Order among them at *Nottingham*, and it continu'd till 1662; they enjoying much Peace and Comfort between themselves, with their People and Neighbour Ministers, and there wanted not encouraging Success to their Labours. In the latter end of 1660, they were disturb'd by Indictments for not reading the Common-Prayer, and from the Spiritual Court, and Mr. *Reynolds* was excommunicated, and put to a vast Expence in Journeys to *York* and *London* upon that Occasion. At last he procur'd a Prohibition; the Proceedings against him being directly against the *Act of Indemnity*.

In *October* 62, after their being silenc'd, they remov'd with their Family from *Nottingham* to *Colwich-Hall*, about a Mile off; and there they were seiz'd at their Meeting, in *Sept.* 1663.† They were again Seiz'd in *August*, 65, and imprison'd for about Three Months at the Marshal's, without any Cause assign'd. When the *Five Mile Act* took Place, they remov'd together to *Therbrook* in *Derbyshire*, where they liv'd Two Years, but frequently visited their Friends at *Nottingham*. In 1668, they remov'd to *Mansfield*, where they continu'd Nineteen Years; in which Time they were often at *Nottingham*, by turns officiating among their People. In *March* 1684/5, going as Freeholders to *Newark* to an Election of Parliament-Men for the County, they were seiz'd, and sent Prisoners to *Nottingham* by Eight Justices, upon the *Five Mile Act*: There they continu'd till *July* 1685, when upon the Duke of *Monmouth's* Landing, they, with many others, were sent Prisoners to *Hull*. Upon the Liberty given in 1687, they return'd with their Family to *Nottingham* in Peace, much to the Comfort of their People. There they

* see Conform. 4th Plea for Non. pag. 36, 37.

† Id. *ibid.* pag. 43, 44.

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they continu'd labouring together very comfortably in their Ministerial Work, till it pleas'd God by a Fever to remove Mr. *Reynolds*,* on *Febr.* 26. 1697/8: *Ætat.* 73. Mr. *Barret* preach'd his Funeral Sermon; in which he gave this short, but full Account of him. *He was a sound, lively practical Preacher; an holy Liver, an exemplary Walker; one that could not live without daily secret Converse with God in the Word and Prayer; and God was with him.*

* *I don't know that he hath printed any thing, besides a Funeral sermon for the Honourable Francis Pierepont, Esq; Preach'd St. Mary's in Nottingham, 4to. 1658.*

Mr. *Barrett*, M.A.† was invited to *St. Peter's* in *Nottingham*, upon the Death of Mr. *Rich. Whitchurch*, *An.* 1656. He met with much Opposition, but was marvellously silecn'd by a special Providence. He is yet living Pastor of the Congregation at *Nottingham*.

† *Two of his Farewell sermons, one on Phil. 2.32. and the other on 1 Kings 18.21. are printed among the Country Ministers Farewel sermons. And it hath been remark'd by several, that the Volume of The Country Ministers, is much to be preferr'd before that of the London Ministers. One Reason of it was, that that Volume was printed from their own Notes, whereas the other is but some mangled Scraps for the most part, from ignorant Scriblers. Besides these, he hath printed and publish'd a Treatise on the Covenant of Grace, 8vo. The Christian Temper; or a Discourse on the several Graces that make a compleat Christian, 8vo. Two Controversial Treatises against Dr. Stillingfleet, in Defence of the Nonconformists, 4to. 50 Queries about Infant-Baptism, Collected out of Mr. Baxter's Books, 8vo. A Discourse of Pardon of Sin. Of Secret Prayer: And Two Funeral Sermons for Mr. Reynolds, and Mr. Whitlock.*

* *See Conform. 4th Plea for Noncon. pag. 77.*

Flintham, and Sutton: Mr. *John James*. He was bred in *Exeter-College* in *Oxon*, and became a Preacher in this County. He was for some Time Lecturer of *Newark*; in which Place he was at the King's Restauration; but was soon dispossest, even before the *Act of Uniformity* was drawn up, being hurry'd to *Nottingham Goal*. where he lay for 17 Months. He then petition'd Judge *Atkins* in the Circuit, and was releas'd. However, some time after he was seiz'd on again, and clap'd up in *Newark Goal*, where he lay for about Six Years, and could obtain no Release, unless

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he would promise to give over Preaching; which he absolutely refus'd. His Prison indeed was tolerably comfortable thro' the Favour of his Keeper, who suffer'd him to enjoy the Company of his Friends, and to preach amongst them, both in the Prison, and in other Houses in the Town: But yet his Confinement continu'd till 1672. And afterwards falling into same Sin of Preaching, he was inform'd against, and Warrants were granted to seize his Goods, which was done with that Rigor that they left him not a Stool to sit on. They broke open House, Stable, and Barns, and took away whatever they met with: And they did it in so furious a Manner as to affright three Children into Convulsions; and one of them Six Years old, dy'd in a Night or two after. He lost to near the value of 500*l.* in Goods and Cattle. His chief Adversary, justice *W—*, who then had an Estate of 1500*l. per Annum*, afterwards dy'd in Prison for Debt at *London*. Being thus destitute, he fled to *London*, where after some Time, he became Pastor to a Congregation in *Wapping*: And there he dy'd. *An.* 1696. Aged 70.

Griesley: Mr. *Robert Smalley*. He was born at *Becston* in this County, and bred up at *Clare-Hall* in *Cambridge*, where he was a very hard Student. He was afterwards a winning Preacher, and had great Success in his Ministry; it was observ'd there was in him the unusual Conjunction of a very sound Judgment, and lively Affections. He had (his Friends knew not how) an unusual Presage of his own Death: Upon which, he call'd together the worthy Ministers that had made the Town of *Mansfield* their Retreat, who were then numerous; and engag'd them to spend some Time in Prayer with him, to assist him in the Solemn Surrender of his Soul to God; telling 'em that he knew he must speedily be taken away from 'em: He himself closed the Exercise, with a most moving Prayer, suitable to the Case of a serious Soul just going to the Bar of God: They afterwards eat and drank, and convers'd pleasantly together: But that Day (I think while they were together) he drop'd down dead from the Chair he sat upon. It was on *Sept.* 7. 1670.

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Bleasbie: Mr. John Jackson.

Saunby: Mr. Josiah Rock. A good Man, and a painful profitable Preacher. After his Ejection he taught School privately: But some Time before his Death, he got into a Priviledg'd Place in the Gift (I think) of Esquire *Disney*, where he preach'd publickly without Conforming.

Knesal: Mr. Bosworth.

Claworth: Mr. John Cromwel. He was born in this County, and bred in *Magdalen-College* in *Cambridge*, under Mr. *Francis Tallents*. He began to preach when young, to a mean People at *Royston*, from whom he was unwilling to be separated, till his Relations by strong Importunity prevail'd with him to think of this Living of *Claworth*, (void by the Death of Dean *Topham*,) which was in their Neighbourhood. He Soon obtain'd a Presentation of *Oliver*, his Name's-sake, who then pretended to be Patron. Upon his getting this Living, which was in 1657, he quitted his Fellowship of his College. *Oliver* when he was with him, endeavour'd (purely on Account of his Name) to Perswade him to accept of Preferment in his Court: But Mr. *Cromwel* thought Preaching the Gospel the highest Preferment, and for a Year or two had Opportunity for it with Quiet. He was indeed a zealous Preacher; Congregational in his judgment, and his Ministry was acceptable. At the Restauration he met with fierce Opposition from a potent Adversary, Dr. *Br—*, who would have ejected him by a Title obtain'd from the King, but the Law would not give him the Living. However the *Bartholomew Act* ejected him effectually. A few Years after, when the Maelvolence and Suspicions of some in Power, led them to secure any Persons that they thought fit to give an hard Name to, he and many others were made Prisoners at *Newark*. This was upon Occasion of that which was called the *Yorkshire Plot*. The Lord Lieutenant of the County, the old Duke of *Newcastle* was against confining him: But some of the Deputy-Lieutenants were by no Means to be persuaded to let him have his

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his Liberty, tho' nothing was objected again him, except that his Name was *Cromwel*. He oft desir'd to come to a Trial, but could not obtain it. He continu'd some Years in Prison, (I think Six Years) till he had contracted such an ill Habit of Body, that many thought him a dead Man. He had the *Scurvey* to the Height; and an *Astma* and *Dropsie* withal. Whereupon the Duke wrote to the Council about him, and took off the Edge of Sir *William Hickman*, and at length prevail'd for his Enlargement: Yea, Sir *William Hickman* himself was heard afterwards to say, that his violent Prosecution of this innocent Person gave him no little Trouble. Some few Years after, he liv'd at quiet in his own Country: But being call'd to preach at *Norwich*, he enjoy'd but one peacable Lord's Day after his Settlement; being on the Second, forc'd out of his Meeting-House, the Benefit of the Licenses vanishing. And then for Nine Years together he was never without Trouble. Sometimes he was pursu'd with Indictments at Sessions and Assizes, and then with Citations out of the Ecclesiastical Courts; and at other Times, feigned Letters, Rhimes, or Libels were dropp'd in the Street or Church, and father'd upon him. So that he was forc'd to keep close, and make his own House his Prison, and when that was broken open, he absconded in the Houses of his Friends, till he contracted his old Diseases a Second Time; as a Remedy to which he remov'd into his own Country Air: But it was too late. He there found a Grave, where *the weary are at rest, and the wicked cease from troubling*. He dy'd about *April 1685*.

Cromwell: Mr. *Joseph Trueman*, B.D. He was born at Stoke in this County, and bred up at *Clare-Hall* in *Cambridge*. A Man of great Parts, and close Study; of a profound Judgment and a tenacious Memory. Very swift in reading Books, and happy in retaining what he read. For by meer Strength of Memory when he had read a Book once over, he would pertinently and faithfully recite what his Author said. He was a Man of a free and chearful Temper in Conversation: Very communicative of what he knew: never insulting any because of he Meanness of their

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Parts or Learning, even when he disputed with them; unless he found them intolerably confident and conceited: And when in Discourse he had puzzled a Person thro' the Pregnancy of his Wit, he had something or other ready, wherewith to divert the Company, from discerning or pausing on the Weakness of the Person he discours'd with. He Spent his Pains at *Cromwel* to very good Purpose, till he as ejected in 62. He liv'd afterward at *Mansfield*; and that very much for the Benefit and Pleasure of Mr. *Porter's* Conversation. He was well known to, and much valu'd by Dr. *Tillotson*, and Dr. *Stillingfleet* the late worthy Bishops of *Canterbury* and *Worcester*. During his Recess from his publick Ministry, he commonly attended the Worship in publick; for his Latitude was great, and his Temper candid. He was generally respected, for he was an excellent Scholar, and a wonderful clear-headed Man. Bp. *Gunning* lighting on his Book styl'd, *The great Propitiation*, was so pleas'd with it, that he charg'd the Bookseller to bring him into the Author's Acquaintance, whenever he came to Town. He was well skill'd in the Statute and Common-Law; and no Stranger to the Civil Law neither. He was a good Critick in the Learned Tongues; and particularly in the *Greek*, where his Head would supply the Place of a *Lexicon*. For I have been told, that he was able upon a Sudden in Company, to give an Account of the Several Senses of any *Greek* Word, that should be mention'd; together with some Authorities out of sacred or profane Authors, or both; where the Word had any thing of more than common Moment depending upon its Signification. He was of a most admirable Temper, and great Moderation; and yet was often indicted, and once sued to an Outlawry, which was very chargeable to him. He begg'd Leave of the justices to plead his own Cause: And he pleaded so well, that he got off, tho' the justices were no great Friends to Nonconformists. He was a great Reader of Controversies, and yet a very practical Preacher. Coming to *London*, he after some short Stay, in his Return home, call'd on Mr. *Baxter* at his House at *Totteridge*. In a variety of Discourse among other Particularities. Mr. *Baxter* engag'd him to write upon *The Covenant of Grace*, which he undertook to do

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when he came Home.* He stay'd one Night, and was ill. He went the next Day to *Sutton* in *Bedfordshire*, where he dy'd suddenly in his Chair. This was, as I am inform'd, in 1671. He liv'd and dy'd a Bachelor.

* *He hath but 3 treatises extant.* The great Propitiation, or Christ's Satisfaction, and Man's Justification by it, 8vo. 1669. An Endeavour to rectify some prevailing Opinions, contrary to the Doctrine of the Church of *England*, 8vo. 1671. A Discourse of natural and moral Impotency, 8vo. 1657.

Cotgrave: Mr. *John Clark*, M.A. He was, sometime Fellow of *Pembroke-Hall* in *Cambridge*. He was Second Son of Mr. *Samuel Clark* of *Bennet-Fink*, and Brother to *Drinkwater Clark*: A good Scholar, and a found plain profitable Preacher. He was presented to this Living (worth above 200*l.* per Annum) by the Marquess of *Dorchester*. His Farewel-Sermon on *Eph.* 5.15,16, is to be seen among those of the Country Ministers, and is the 17th in Number. It breaths forth a very serious Spirit; and So did his constant Preaching. There is another Treatise of his, of Comfort, in 120, Printed in 1670. He had no strong Constitution, but was subject to a Cough, and did sometimes spit Blood: Yet was free of his Pains, where he could have Liberty to preach in private; and did not decline the Work, while he was able to preach, to his Dying Day. He was of a calm Spirit; endu'd with great Meekness and Patience under his Trials and Exercises. He had an insight into the Physicians Art, tho' he never undertook the Practice of Physick for Gain: What he did that Way, was *Gratis*. He peaceably departed this Life at *Bassford*, Sept. 19. 1669; at about 39 Years of Age.

South-Collingham: Mr. *John Pindar*. Soon after *Bartholomew-Day*, he quitted this Country, and came to *London*.

Roulston: Mr. *Thomas Ogle*. He was of *St. John's College* in *Cambridge*. He was Congregational in his judgment. He was one of those that were taken Prisoners to *Chester*, at the Time of *Monmouth's* Rising.

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Sutton, in *Ashfield*. Mr. *Tuke*. An ancient blind Man: Congregational in his judgment.

Sibthorpe, Or *Flintham*: Mr. *George Cook*.

Alkering: Mr. *Mat. Thompson*.

West Bridgford: Mr. *Samuel Coates*. He was born at *Rawden* in *Guiseley* Parish, in *Yorkshire*, and brought up under his Uncle Mr. *Coates* of *Nottingham*, maintain'd at *Cambridge* till he took the Degree of M.A. and then he came to *Nottingham*, and was fixed in the living of *Bridgford*, which is not far from it. Being Ejected in 62, he remov'd to *Wathe* near *Rotherham* in *Yorkshire*, and thence to a House of his own at *Rawden*. He had a good Estate, and Preached at *Wath*, at *Rawden*, and at *Idle* Gratis: and used often to say that he had not the worth of a pair of Gloves for his Pains: nay instead of Gain, he was at great Charge in Entertaining his Hearers. He was a profound Scholar, a Solid Judicious Divine, and Preach'd Substantial Divinity; but had an unacceptable kind of Stammering in his Delivery. He was a Pious Man and full of tender Compassion to a Melancholy Wife. His Name is Precious in all the Neighbourhood for his Pains, Piety, and Charity. Visiting some Relations in *Derbyshire*, he dy'd suddenly. He went into his Chamber, to prepare for Preaching, fell down in a Palsey Fit, and was found lying along on the Floor, with his Notes and Spectacles in his Hands. He never spake afterward, but dy'd the next Day, *An. 1683. Ætat. 69.*

Beeston. Mr. *William Cross*. One well known and generally respected, in *Leicestershire*, *Nottinghamshire*, and *Derbyshire*. He was born at *Frinkford* in *Oxfordshire*. and bred in *Pembroke-College* in *Oxon*. He was ordain'd by the Presbytery at *Nottingham*, and call'd to *Attenborough* in this County, and remov'd afterwards to this Place, where the *Act of Uniformity* found him. After his Ejection he liv'd at *Loughborough* in *Leicestershire*, where he preach'd when the Law allow'd him. He dy'd Pastor of a numerous Congregation in *Derby*,

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in 1698. He was a good practical Preacher; and exemplary in his Conversation. The Seventh Sermon in the Collection of Farewel Sermons of the Country Ministers, (upon 1 *Sam.* 30.6.) is his.

SOUTHWELL: Mr. *Ja. Mowbray*, B.D. of *St. John's* in *Cambridge*: One of the Senior Fellows. A Man of great Piety, and considerable Learning. He was ejected here upon Title: But never conform'd afterwards; but liv'd and preach'd at *Sleaford* in *Lincolnshire*.

Calverton: Mr. *John Allot*. A painful profitable Preacher. Soon after his Ejection in 62, he came to *London*, and exercis'd his Ministry among a few in private; but dy'd in a little time.

Mattersey: Mr. *Will. Aspinwall*. He continu'd among his People some time after *Bartholomew* 62: And being a *Lancashire* Man, he at length return'd to, and dy'd in his own Country.

Arnold: Mr. *John Crompton*, M.A. He was born of religious Parents at *Breightmet* an Hamlet in *Bolton* Parish in *Lancashire*, and educated at *Emanuel-College* in *Cambridge*; from whence returning into his native Country, he was call'd to be Lecturer to Dr. *Wilmot* at *Alhallows* in *Derby*. He was ordain'd Deacon by the Bishop of *Chester*, and Presbyter by the Bishop of *Coventry* and *Litchfield*. The Certificates thereof, together with the License that was given him by the Bishop of *Coventry* and *Litchfield*, are here added in the Margin.*

* Tenore presentiu; Nos Johannes Providen' Dva Ceistrien' Episcopus, notu facimus, quod die Domico, viz. vicesimo Quinto die Mens' Septemb' an° Dni Milmo Sexen° Trices°o fexto, et Consecrat' nostræ a° Dec°o Oc°o in Capella nostra infra magnam Lever in Dioc' nra Cestr' sacros et gales ordines Dei omnipotent' presidio celebran' Dilcum nobis in Christo Johannem Crompton Colleg' Emanuel Cantab' in artibus Magum de sua vita laudabili moruq; et virtutu suaru donis nobis commendat' atq; in sacrum lraru scien' erudit' et per nos combrobat' in sacros ordines diaconatus promovimus et constituimus ipsuq; primitus jutat' juxt' leges nec non Arlis religionis in

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hac parte voluntarie consentien' et subscriben' in Diacon' rite et canoce ordinavimus tunc et ibim In cujus rei Testimoniu sigillu Nrm Epale presentibus apponi fecimus. Jo. Cestrien.

Endors'd on the Backside

Ex in visit. Dni. ep. tent' Derby by. Sim. Marten Dep. Regrarius. 1639.

Exhibit. in Visitatione primaria dni
accept. Ebor. Archiep. An. Dni. 1662.
Geo. Aislaby, Regrarius.

Tenore pntiu nos Providena dva Coven' et Lichen' Epus notu facimus qd die doico primo viz die mensis martii A° Dni milmo Sexcenno triecesmo nono Transq; nostræ octavo in capella five Oratorio infra Palatii nru de Lichen' nos Robertus Epus antedic' Sacros et gales ordines Dei omnipotentis auxilio celebran' Dilectu nobis in Christo Johanne Crompton artiu Magru Curat' omniu Storu in villa de Derby nobis in hac pre Sufficenter commendat' atq; per Exanatore nru prius exanatu et approbatu ad sacros Presbyteratus ordines (ptito prius juramto preceden' etiam subscriptione voluntaria per cundem coram nobis servatisq; per nos de statutis et ordinatibus hujus incliti Regni Angliæ servand' juxta moré et ritu Eccl' Anglicanæ in ea pte usitat' et observat') admiserimus ipsumq; in Presbyteru rite et cannce tunc et ibidem promovimus et ordinavimus. Dat. sub sigillo nro Epali A° monse die locoq; predict.

Endos'd on the Back-side: Rob. Co. Lich'
Exhibit.in visatacone pmaria
Dni Accepti Ebor. Archi- (L. S.)
epi A° Dni 1662. Geo.
Aislaby Regrarius.

Robertus providena dia Coven' et Lichen' Epus Dilecto nobis in Christo Johan' Crompton Artiu Magro Curat' de Omiu Storu Derbyæ salute ?? et gratia ad predicand' et exponend' verbu Dei secundum ordine jam usitat' in Ecclia Angl' juxta talentu tibi a deo concredit' in et per tota Dioc' nra Coven' et Lichen' Sermone vulgari vel latino uter it aliqua specialis occasio, tibi de cujus erga sacrosanctu Dei Evangeliu zelo sacraru literaru scientia

et doctrina piatq; et morum, integritate plena in dno fiducia obtinemus
nostra tenore

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prefentiu concedimus potate teq; prius examinat' probat' etiam subscipcione tua voluntaria in prtia nra justa articulis religionis riti busq; Eccilæ Anglic' admittimus ad ordin' concionatoru licent' damus ac facultatè Spcale impartimur per presentes durant' beneplacito nro et conformitate tua omibus Canonibus et ritibus hujus incliti Regni Angliæ et qua diu te bene et laud abiliter geres, et donec et quousq; non aliud habuis in mandatis, et non aliter hortamur. Teq; in Dno monemus et mandamus ut sacras literas pure simpliciter et sincere pertractes, easq; prudentia simplicitate diligenter exponas ita ut contentionis scandali tumultus alicujus occasio nullis prebeatur. In cujusrei testimoniu sigillu nru epale presentibus apponi secimus dat primo Die Martii An° Dni millimo sexcentimo trecemo nono transq; nost' octavo.

Rob. Co. Liche.

(L. S.)

It appears by perusing them that no more was insisted on in order to his taking his Deacons Orders, than his taking the Oath of Allegiance and Supremacy, and subscribing the 39 Articles: But his Priests Orders mentions an Oath and Subscription design'd to be obligatory to keep all the Ecclesiastical Laws of this Realm, which is a little hard. And accordingly his License to Preach in the Bishop's Diocese was only *during his Pleasure, and as long as he continu'd to obey all the Canons, and conform to all the Rites and Ceremonies of the Church of England.* And they that receive Orders, and are licens'd upon such Terms, seem to ly always at the Mercy of the Bishops. I suppose in these Matters there is a difference, because I find Mr. *Crompton's* Priests Orders, in the Respect mention'd, differ from the like Orders which I before produc'd in the Case of Mr. *William Tutty*, p. 369: And it is not improbable but it may be the same as to the Form of *Licensing* also.*

* *In the Year, 1698, a small Pamphlet was publish'd upon this Read of Licenses, which has not had so much Notice taken of it as it deserves. It is entituled, A Discourse of Licenses to preach, occasion'd by a Question propounded, viz. Why many Officers in the Church of England, in the Episcopal Visitations, urge the Incumbents to take Licenses to Preach. The Author was Mr. Ja. Metford, Rector of Basingham in the County of Lincoln. It was printed by H. Hindmarsh, at the Golden-Ball over against the Royal Exchange in Cornhil. This Author shews, That Ordination to Priesthood gives Authority to the ordained to Preach: That the Church for 1400*

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Years, never required Incumbents of Benefices, to take Licenses to Preach: That the Church Canons enjoined all Incumbents to preach, under great Penalties. That when Licenses were first introduc'd, they did not oblige incumbents to take them: That if the Canons ever did oblige Incumbents to take them, it was upon an accidental Consideration: That Licenses neither add nor diminish any thing, to or from the Title to any Benefice: And that the forcing Incumbents to take Licenses (since the first accidental Occasion) was of no Benefit to the Church, but to gain Fees. And he says, that if Licenses are *durante bene-placito*, they are too haughty for any thing less than the Papal Dignity to give, and too slavish for a Minister of Christ to receive: And that a Minister may as well be urg'd to take License to marry, and another to bury, and another to catechize, as to take a License to preach.

Mr. *Crompton* gain'd much Respect at *Derby*, on many Accounts: And particularly by his continuing amongst them, and performing all the Duties of his Place, all the time of a raging Pestilence. He hath been heard to say, that the Place was so desolate by Death, removal of Inhabitants to other Places, and neglect of the Market, that Grass sprung up in the Marketplace; Yet he himself was all the while preserv'd from the Infection, which he attributed to the Blessing of GOD, upon a Plaister apply'd to his Stomach, Sent him by an able Physician. From *Derby* he remov'd to *Bralisford*, a sequestred Living Five Miles distant, where he paid the Fifth of the whole Profits; as appears by the Acquittances found amongst his Papers. This I the rather take notice of, because it has been commonly affirm'd, that tho' the Fifth was ordered by Parliament to be paid out of the Sequestred Livings, to those that were ejected, yet it was never paid. Mr. *Wood* in particular, in his *Athene Oxonienses*, Vol. II. p. 578, says, *that no Presbyterian or Independent was ever known to allow any Loyalist, whose Places they had occupy'd for several Years, the least Farthing.* I have (as Opportunity has offer'd) inquir'd into the Matter, and have met with divers Instances, in which the Relations of those whole Case this was, do assure me, that the Fifth was duly paid according to Order of Parliament; and that they heard their deceas'd Relations affirm it in their own Cases. But in the Case of Mr. *Crompton*, the Acquittances yet remain. The first runs thus:

Tertio Die Januarii. 1647.

Receiv'd the Day and rear abovesaid, of Mr. Crompton Minister at Braylisford, the Sum of Fifteen Pounds, according to an order made by the Venerable Committee of Sequestrations, for the County of Derby, to be paid unto Mrs. Jane Greaves, for the Maintenance of her self and Children, for the Year of our Lord, 1646. I say receiv'd the said Sum the Day and Year abovesaid.

I do appoint my Son William Greaves, and my Daughter Ellin Greaves, or either of them, to receive the Sum abovesaid, and to deliver this as a full discharge for the same.

Jane Greaves

This is the first of them, and there are many for the following Years. And Mr. *Abraham Crompton* of *Derby* (Son to Mr. *John Crompton*) does assure, that the Fifth of his Father's Rectory of *Brailsford* was paid all the while he stay'd there, which was till about the Year 1660; and that the Tythe of some part of the Parish was appropriated for this Payment, for several of the last Years. These Receipts (together with the Orders and Licence above-mention'd) are in the Hands of the Reverend Mr. *Shaw* of *Derby*, ready to be produc'd at any time, if desir'd, for Satisfaction. And I'll leave it to any Man from hence to judge, as to the justice of Mr. *Wood's* Reflection.

While Mr. *Crompton* was at *Brailsford* he gave the Profits of *Osmaston-Chappel* (reckon'd to be 40*l. per An.*) that belong'd to his Rectory, to a Preaching Minister, that he might attend wholly to his Cure: And GOD was pleas'd to give more than ordinary Success to his Endeavours. Several of the Inhabitants were by his Ministry brought to an Acquaintance with serious, practical Religion, and to be constant in Family and secret Prayer; and many of the younger Generation do yet follow the Example of their Parents. He gain'd himself great Respect by his condescending chearful Temper. He preach'd twice every Lord's-Days and repeated the Sermons in the Evening in his own Family, where several of his Neighbours constantly attended:

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And he kept every first *Wednesday* in the Month as a Fast (at the Church) most of the Time King *Charles* was in Exile; in which he was narrowly watch'd, tho' not disturb'd by those that were then in Authority. This Custom he continu'd, till he with his Neighbours went in with such Arms as they could get ready, to have assisted at *Derby*, whilst Sir *George Booth* in *Lancashire*, and Coll. *White* at *Nottingham*, were endeavouring the King's Restauration. But the Design miscarrying at that Time, he, with some of his honest Neighburs were Sufferers for a while. He had Five or Six Soldiers sent to Quarter in his House, and several of his Neighbours were imprison'd: But the sudden turn of Affairs in the Kingdom prevented what was intended against them. At the Restauration he was forc'd to give place to Mr. *Edward Love*, tho' Mr. *Greaves*, the former Incumbent, was dead before that Time. His continuance was much desir'd, and a Certificate was drawn up, testifying his Worth and his Loyalty, and subscrib'd by Seven Aldermen and some substantial Inhabitants of *Derby*, and the Ministers of the Town, and of the Places adjacent; but it had no effect. He remov'd from *Brailsford* to *Arnold*, a Vicaridge near *Nottingham*, where, and in all the Neighbourhood round, his Labours were very acceptable. Upon the coming out of the *Act of Uniformity*, he desir'd not to preach there, except at such Times when no Body could be got to preach in the Church, or something hindred him from attending abroad, either at *Gedling* or *Bassford*, which were the next Parish-Churches. *Arnold* Benefice not being considerable, he had Opportunity to rent the Vicaridge-House, where he dwelt till the *Five Mile Act* remov'd him with his Famuy to *mapperley*, a small Village in *Derbyshire*. Where his Sabbaths were spent at the next Parish-Church, unless the sickness or absence of a Minister occasion'd his going to some other Church, or spending some Time in Preaching, and Praying, and reading the Scriptures, and singing of Psalms, in his own Family, or a neighbouring House; and sometimes he bestowd his Pains that way on the Week-day, when he had Opportunity. His chearful and affable Behaviour gain'd him Respect in this Place also. Some employ'd in the Coal-Mines have been heard to mention his familiar

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Reproofs and Advice, many Years after his Death. His stay there was not long; for *Jan.* 9. 1668/9, he was call'd from his earthly Pilgrimage to the Rest he had long'd for: And was attended to his Grave at *Westhall*, by many of his Neighbours and former Acquaintance. A profitable Sermon was preach'd upon the Occasion, from *John* xiv. 1. by Mr. *Robert Horn*, Redactor there, who himself dy'd about about Weeks after; and according to his Appointment both their Bodies were laid together in one Grave. It was said by a worthy Person of the Church of *England*, that Mr. *Crompton* was *always chearful, tho' mostly of the losing Side*. The 9th Sermon in the Collection of the Farewel Sermons of the Country Ministers, upon *Eph.* 6. 18. is his.

Thorpe: Mr. *Henry Featly*; brother to Dr. *Featly*.

Kirton: Mr. *William Herborn*. He was of a good Family in *Norfolk*; an able Man, and a very solid practical Preacher, of an holy Conversation. He was bred up in *Katherine-Hall* in *Cambridge*, where he was Contemporary with Dr. *Thomas Goodwin*. He had some Estate of his own, and was very charitable with it. He had a very infirm Body, and was much troubled with the Spleen. Some time after his Ejectionment he liv'd at *Watford* in *Hertfordshire*, and afterwards in his native County of *Norfolk*, where he dy'd several Years ago. At his Death he left several Legacies to charitable Uses, and amongst the rest to poor Nonconforming Ministers. He was also the first mover and a great Promoter of a Quarterly Contribution from Ministers that had good and competent Livings, towards the Relief of Ministers Widows and Children, that were in Necessity; which was continu'd till *Bartholomew* 62,.

Linby: Mr. *John Leighten*. He was a pious good Man, but very poor.

Thrumpton: Mr. *Ferdinando Pool*. He was born at *Ulshorp* in the County of *Leicester* of Godly Parents. He was Educated in the Colledge of *Dublin* in *Ireland*, into which Kingdom he was afterwards forced to go for Ordination, where there was at that time a more

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moderate Bishop be found, than his Native Country would afford. There he was Ordain'd without Subscription to these Things which his Conscience was not free to comply with. The Bishop that Ordain'd him, stiles himself *Laonensis*. He admitted him into Deacons Orders, *August 24*. And into Priests Orders *September, 3. 1626*: And nothing is mentioned in his Orders, (of which I have a Copy by me, and Mr. *Shaw* of *Derby*, has the Original) as previous thereto, but his taking the Oath of Allegiance and Supremacy. Would our Bishops commonly have Ordain'd upon those Terms, there would not have been such a Dispute upon the Point of Ordination.

Mr. *Pool* was a constant serious plain Preacher, he was for the most Part of his Time in the Family of that Grave and Pious Matron Mrs. *Piggot* of *Thrumpton* who by her Interest and Mony shelter'd him from the Bishops Courts for several Years together. In her Family he had Seven Children born and brought up. But when the Civil War broke our, not being able to continue there any longer, he remov'd into *Huntingdonshire*, one of the associated Counties, where he had a Living of Six or Sevenscore Pounds *per Annum*: Yet such was his Contempt of the World, and such his Affection to the good People of *Thrumpton*, and such his grateful Respect to his good Friend Mrs. *Piggot*, that when the War was over, he voluntarily left his Living, and returned to a much smaller Allowance. Here he continued till *Bartholomew Day 1662*, and then was forced to return to the Old Course of Nonconformity again. He liv'd to a good old Age, even till he was upwards of Fourscore. He was all his Days a true *Nathanael* without Guile. He died at *Ashby de la-Zouch*, in the House of his Son in Law Mr. *Samuel Shaw*, *An. Dom. 1676*. He was a Man of great Humility and Sincerity, and considerable Ministerial Abilities. He was particularly Eminent in Prayer; and had many remarkable Answers to his Prayers.

Bloodworth: Mr. *Thomas Rose*.

Winthorp: Mr. *Salter*.

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Hawton: Mr. *Turner*. He was cast out upon Title and afterwards Preached at *Kneesal* until *Bartholomew* Tide. He was poor and had many Children.

Ratcliff: Mr. *John Pen*.

Mr. *John Woodhouse* then a Candidate, was also silenced in this County in 1662. He was afterwards Chaplain to the Lady *Grantham*, This was he who was useful in breeding up many Young Men for ministry: And in the Year 1700. he Died Pastor of a Considerable Congregation in *London*.

N.B. Whereas in my former Edition, I mention'd Mr. *Shaw* as Ejected at an uncertain Place in this County, he is now omitted, because a full Account is given of him in *Leicestershire*, in the proper Place, p. 426.

And whereas I beforemention'd these following Persons as Conforming afterwards in this County, Mr. *Paniel Chadwick* of *Tollaston*, who fell in with the Established Church in 1666, when the Five Mile Act took Place; Mr. *Flower* of *Staunton*; Mr. *Horn* of *Nutthal*; Mr. *Boole* of *Clifton*; Mr. *Kendal* of *Widmier-Poole*; Mr. *Ormston* of *Keyworth*; Mr. *Forth* or *Frith* of *Fledborough*; and Mr. *Fisher* of *Blith*; I now add Mr. *Charles Jackson* of *Selston*.

One Mr. *Rainbow* of *Truswel* in this County, upon the Restoration of King *Charles* was vehemently urg'd by his Wife to Conform; but he told her 'twas against his Conscience. When the Act took place, the Clark of the Parish brought him the Common-Prayer Book to his House, at which he was troubled, and shook his Head; saying hast thou brought this Geare? He was very thoughtful about reading it, and his Wife was very pressing, but he fell ill on the very Lords Day Morning, when he was oblig'd to read it, if he did no absolutely refuse it; and he died in a few Days after; saying to his Wife, if *thou couldst have trusted God, thou might'st have had a living Husband, and a Livelyhood for thy self and Children: but now art like to loose both.*

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In the County of OXON.

Souldern or Souldren: Mr. *Thomas Hodges*, B.D. Born at *Oundle* in *Northamptonshire*, and bred at *Cambridge*, first of *Emmanuel*, and afterwards of *St. John's* College, of which he was Fellow. He dy'd at *Okingham* in *Berks*. 1688.

* *He hath publish'd a Discourse concerning Prayer*, 12°. 1656. A Scripture Catechism, confuting the Errors of the Times, 8vo. 1658. *And some Sermons preach'd upon particular Occasions*.

HENLEY On Thames: Mr. *William Brice*. eminently godly, and very learned Man. When Fellow of *Eaton-College*, he much study'd the Greek and Latin Fathers, particularly *Augustine* and *Chrysostom*.

CHIPPINGNORTON: Mr. *Clark*, and Mr. *Stephen Ford*:† The latter was afterwards Minister of a Congregational Church in London.

† *He hath in Print, Discourse, intituled, A Gospel Church: Printed in 1675. 8vo.*

BANBURY: Mr. *Samuel Wells*, M.A. Son of Mr. *William Wells* of *St. Peter's* in *Oxon*, and born there *Aug. 18, 1614*; and there brought up in *Magdalen-College*. He took his Masters Degree in 1636, and was ordain'd *Dec. 23, 1633*. He then kept a School in *Wandsworth*. In 1639 he was Assistant to Dr. *Temple* at *Battersey*. In 1644, he left his Family in *London*, and went a Chaplain in the Army. In 1647 he settled at *Remnam* in *Berks*, where his Income was about 200*l. per An.*; but he had not above twenty Families in the Parish. In 1649 he accepted of a Call to *Banbury*, tho' the Profit was much less, that he might have an Opportunity of doing good to the more Souls. He was offer'd the Presentation of *Brinkworth*, a rich Parsonage, but refus'd, and continu'd in *Banbury* till *August 62*; and then remitted an Hundred Pounds of what was due to him: And when he had done he cheerfully declar'd, that he had not one carking Thought about the Support of his Family, tho' he had then Ten Children, and his Wife was big with another. The

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Five Mile, Act remov'd him to *Deddington*, somewhat above Five Miles distant from *Banbury*: But when the Times would permit, he retir'd to *Banbury* again, and purchas'd a pleasant Dwelling, and continu'd in it till his Death. Mr. *White* (who was afterwards Dr. *White*, and remov'd to *Kidderminster*) who was the Parish-Minister, and he had a very fair and friendly Correspondence. He often heard Mr. *White*, and Mr. *White* (tho' secretly) would sometimes hear him in Private: And he often us'd to say to him; *I pray God bless your Labours in Private, and mine in Publick*. Mr. *Wells* was of a chearful Disposition, and of a large and liberal Heart to all, but especially to good Uses. It was the Expression of one that had often heard him preach, that the Ears of his Auditors were chain'd to his Lips. He has one Tract in Print, intituled, *A Spiritual Remembrancer*.

Nether Heyfort: Mr. *John Dad*.

Swinford: Mr. *William Smith*. He was in my former Edition mention'd both here, and at *Longborough* in *Gloucestershire*, but (I am inform'd) it was here that he was properly ejected, tho' he had been at *Longborough* some time before. He was a Man of great Humility and Sincerity. He seldom pray'd or preach'd without Tears.

Bloxholm: Mr. *Christopher Nevil*.

Bampton: Mr. *Samuel Birch*, M.A. He afterwards taught a private School at *Shilton* in *Berkshire*, and there he dy'd *Jan. 32. 1679*. At the same place also was silenc'd Mr. *John Osborn*, M.A. After he was ejected he continu'd preaching about in the County as he had Opportunity, and was at length imprison'd for several Weeks in *Oxford Castle*. When he got his Liberty, he retir'd to, and livd in and about *London*.

* *He hath publish'd*, The Mystery of the Resurrection, on Acts 24.15 4to. 1651. And a Conference with Rich. Coppin of Westwellford, concerning the Resurrection of the Body.

Baddington: Mr. *James Wyar*.

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Gilmpton: Mr. *Nath. Staniford*. *Westcott Barton*: Mr. *Bowen*.
Sommerton: Mr. *Fenwick*,

WOODSTOCK, the *Lecture*: Mr. *Sam. Bloar*. He was first cast out of his Fellowship of *Magdalen College* in *Oxon* and then silenc'd here. He was afterwards Minister of a Congregation at *Northampton*, whence he remov'd to *Abbingdon* in *Berks*, where he dy'd, in 1701.

WITNEY, the *Lecture*: Mr. *William Gilbert*.

Enston: Mr. *Sam. Burnet*. Who afterwards apply'd himself to the study and practice of *Physick*.

Newinton: Mr. *Edward Archer*.

Amersden: Mr. *Edward Bagshaw*, M.A. And Student of *Christ-Church*. He had a great Reputation in the University as a Scholar. He was for a Time second Master of *Westminster School*, when Dr. *Busby* was first Master. He was Ordain'd by Dr. *Brownrigg* Bishop of *Exeter* in 1659. After the Kings Restoration he was Chaplain to the Earl of *Anglesey*. Dr. *Walter Pope* in his Life of Bishop *Ward*, p. 30; says that he was advised by some considerable Friends of his to live Peaceable and Conformable for the Space of a Year, and at the End of it they assur'd him they would procure him Some considerable Preferment in the Church. Accordingly (says that Author) he went and try'd but not being able to hold out so long, in a short Time he repair'd to *London* seventeen times more imbitter'd against Ecclesiastical an Kingly Government than when he went into the Country. *Wood* says he went into *Ireland* and return'd discontented in 1662. Dr. *Pope* says he sided *Tooth and Nail* with the *Fanaticks*, and made a great Figure amongst them: and gives it as Judgment that he exceeded most if not all of them, in *Natural and Acquired Parts*. But he was too little acquainted with that sort of People to whom he contemptuously gives the Name of *Faniticks* to be able to pass a Judgment. At the latter End of 62 he was

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seiz'd on (as *Wood* tells us) by order of Council, and committed Prisoner to the *Gate-house* in *Westminster*, whence he was remov'd to the *Towers* and from thence to *South-sea Castle* near *Portsmouth*, where he had a tedious Confinement. Dr. *Pope* tells us that King *Charles* sent for him, designing to Work some Good upon him, and do him a kindness: But he found him so obstinate and refractory, that he was forc'd to leave him to his own Imaginations. When he was with the King, he said something that was so offensive to him that he was sent to the *Dungeon* in the *Tower*. He afterwards married a blind Gentle-woman who fell in Love with him for his Preaching. He was at last Sent to *Newgate* for refusing to take the Oath of Allegiance and Supremacy, and there he continued twenty two Weeks; and there he dy'd *Jan. 26, 1671*. Even *Wood* owns him to have been a Man of very good Parts: And I believe they that had the greatest Value for his Ministerial Gifts (which I have heard some represent as very eminent and considerable) wont stick to own that he was a Man of a very warm and eager Temper.*

* *He hath published, Disserationes duæ Antisocinianæ, &c. 4to. De Monarchia absoluta Dissertatio Politica. Oxon. 1659. Qu. Exercitationes duæ, altera Theologica de Presbyteris & Episcopis; altera Academica, de Philosophia veteri, ejusque Usu, una cum duabus Rationibus ejusdem Argumenti, 4to. 1661. And many other Things in English.*

Burcster or *Bicester*: Mr. *Basnet*, or *Barnet*.

Broughton: Mr. *Coney*. *Hasely*: Mr. *Anthony Stephens*.

Lillingston Lovel: Mr. *Hathway*. *Garsington*: Dr. *Ward*.

Silsam: Mr. *Robert Rogers*, B.D. He liv'd afterwards in *Northamptonshire*, where some Lists of ejected Ministers take Notice of him that omit him here. He printed a Renunciation of several Popish Doctrines in 8vo. 1680.

Mr. *Francis Wells* of *Adderbury*, conform'd afterwards. And so did Mr. *John Hartcliff* of *Stadham*, who dy'd lately Canon of *Windsor*, tho' I had before-mentioned him as a Nonconformist.

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N.B. More should have been set down as eject'd in this County, but that they have been mention'd before, under the University of *Oxford*.

In the County of RUTLAND.

OKEHAM: Mr. *Benjamin King*. A Man of great Gravity and Worth. One of a bold Spirit: A very *Boanerges* in the Pulpit. Eminent as a Preacher; and also for the Holiness of his Life. He liv'd at *Lessingham* after his ejection. He had Two Daughters, the one of which he marry'd to Mr. *Vincent Alsop*, and the other to Mr. *Robert Ekins*, who was afterwards the Nonconformist Minister at *Okeham*.

Burley: Mr. *Thomas Perkins*.

Langham: Mr. *William Draper*.

Caldecote: Mr. *Nathanael Bann*. A Native of *Cheshire*. He afterwards settled in *Manchester* or *Salford*, practising Physick.

Glaiston: Mr. *Thomas Preston*: Mr. *Gabriel Philips*. Major.

Barraden: Mr. *John Wells*.

Mr. *Richard Levet* of *Ashwel*, afterwards conform'd.

This appears to me to be the properest Place to take Notice of Dr. *Samuel Winter* who being Ejected from his Provostship of *Trinity College* near *Dublin* in *Ireland*, came afterwards over into *England*, where he liv'd and died a Nonconformist; passing away his Time in Privacy and Retirement among his Friends (not omitting the frequent Exercicio of his Ministry) in and about *Westchester*, at *Coventry*, in *Hertfordshire* and in this County of *Rutland*, where he paid his last Debt to Nature, *An. Dom.* 1666.*

He was born in *Warwickshire*, *An.* 1603. And from Twelve Years of Age was discernedly under more than ordinary serious Impressions, and much inclin'd to the ministry. He was bred up in *Queen's College* in *Cambridge*, under the famous Dr. *Preston*: And when he

* See the Account of his Life printed in Octavo.

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left that Univesity, went to Boston in *Lincolnshire*, where he liv'd for some time under the Ministry of Mr. *John Cotton*. From thence after some time, he remov'd to *Woodborow* near *Nottingham*, where his Ministry was eminently successful. He had not been there long before he was call'd to the City of *York*, where he was for some time a Lecturer, and had great Opportunity for Service, and eminent Success. The breaking out of the Civil-War forc'd him to remove from thence; and he was quickly invited to *Cottinham*, a great Town within Three Miles of *Hull*, then destitute of a Minister. Here he continu'd for about Eight Years, exceeding industrious and active for GOD. He preach'd twice every Lord's Day in Publick, expounded the Chapters which he read, and catechiz'd the younger Persons. In the Evening he repeated his Sermons in his own Family, to which many of the Neighbours resorted. The Week-days he went from House to House, instructing the Ignorant, and endeavouring to build up his Parishioner in their most holy Faith; and Multitudes had Cause to bless GOD for his painful Labours.

Anno 1650, the Parliament resolv'd to send Four Commissioners into *Ireland*, to settle that distracted Kingdom, and order'd Mr. *Winter* to attend them thither. Weighing the Matter, and being satisfy'd in the clearness of his Call, he resign'd up his Living, which was worth 400*l. per An.* and prepar'd for his Journey and Voyage, casting himself upon Strangers, neither knowing nor capitulating with them what his Salary should be, for the Maintenance of himself and Family. In *Ireland* he was a most laborious Preacher, and exceedingly follow'd. His Allowance from the Commissioners, was at first but 100*l. per annum*. But after some time they made him Provost of *Trinity-College*, which was almost desolate and forsaken; but under his Care and Conduct it flourish'd again, and became as valuable a Seminary of Learning and Piety, as any in *Christendom*. Here he commenc'd Doctor in Divinity, having with singular Applause and Approbation, permorm'd all needful and usual Acts and Exercises. His being at last forc'd to leave the University and Kingdom, was much to his Damage, the College being indebted to hun in considerable Sum

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of Money, which he had disbursed for the common Benefit. Part of which it must be own'd, was after his Death repay'd to his Son.

He had a good Estate, and was a Man universally respected, and yet was remarkably Humble; Conversing freely with the meanest for their good, and giving them Money to make his Advice regarded. He could bear Contradictions from others, and their disadvantageous Reflections without Resentment. His Diligence and Industry was very Exemplary. He was a hard Student to the last; very careful to redeem and improve his Time. He was a Man of great Zeal, and fervent Affections. He was a strict Sanctifier of the Lord's Day. Rich in good Works, and one that devis'd liberal Things. His Candor was great, and his courteous Deportment remarkable. His Faith and Patience was very signal both in his Life and Death: And his Power and Prevalence in Prayer, was peculiar and more than ordinary. Several strange Answers to his Prayers, are mention'd in the Account of his Life, which deserve Observation: But with this Caution; That peculiar Favours are not to be the Matter of common Expectation.

In the County of SALLOP.

SHREWSBURY; *St. Chads*: Mr. *John Bryan*, M.A. *Alkmans*: Mr. *Richard Heath*. *St. Mary's*: Mr. *Francis Tallents*, M.A.

Mr. *John Bryan*, M.A. was the eldest Son of Dr. *Bryan* of *Coventry*. He soon found the Effects of a pious Education. Being design'd for the sacred Ministry, he was sent young to *Cambridge*, where he spent several Years in *Emmanuel-College*, and *Peter-house*. Not long after his leaving the University, he was Domestick Chaplain to the Earl of *Stamford*, Lecturer at *Loughborow*, and Minister of *Didlebury* in this County. In the beginning of 1652, he had a Call to the Abbey-Parish in *Shrewsbury*, where he had many Friends that valu'd his Labours: And *St. Chads* being vacant, he through the earnest Desire of the Parish mov'd thither, where he continu'd, and met with great Love and Affection,

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till *August* 14. 1662. He had been twice in Prison with Mr. *Tallents* and others, before the Year 66, tho' nothing was laid to their Charge. But in the Year 85 he, with great Difficulty escap'd, when Mr. *Tallent*: and others were confin'd. When the *Five Mile Act* was executed in 66, he refusing the oath, remov'd with his Family to *Shafnal*, and came by Night to *Shrewsbury* (sometimes not without great Hazard) that he might administer Gospel-Ordinances to the People who own'd him for their Pastor there. Returning afterwards with his Family to Salop, upon King *Charles's* Indulgence in 72, he with his Colleague Mr *Tallent*: and other Ministers, enjoy'd uninterrupted Liberty of Preaching in the House of that worthy and religious Gentlewoman Mrs. *Hunt*. In the Year 83 new Troubles arose. Two Maid-servants, thro' Promises and Threats, were drawn to give Information against him and others for Preaching. He only was seiz'd and brought before the judge, and fin'd in 40*l*. Afterward he, with Mr. *Tallents* and others, were put into the *Crown-Office*; his Goods were in great Danger, and he was forc'd immediately to leave the Town: But upon King *James's* General Pardon, he su'd out his Discharge from that Court. When Liberty was given in 87, he and Mr. *Tallent*: reassum'd their former Work, and coutinu'd till his Death made the Separation, *August* 31, 1699. Mr. *Baxter* gives him this Charater, that he was a *Godly able Preacher, of a quick and active Temper; and very humble*. To which it may be added, that he was of a publick Spirit, never sought great Things for himself, knew how to be content with a little, and to deal bountifully with it: Hating Covetousness; and esteem'd it more blessed to give, than receive. God made him very useful in counselling and comforting the afflicted in Body and Mind. His Doctrine was sound and plain, his Practise regular and conscientious, his Principles moderate, but fix'd; his Texts suited to the various Turns of Providence (which he generally observ'd;) his Discourse pleasant and profitable, intermixing spiritual Things with common. When he was with such as he thought no great Friends to Religion, he would use an innocent Freedom, and lay Religion is an Enemy to nothing but Sin. He was oft serviceable and

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ever faithful to his Friend, thankful for the least Kindness, obliging towards all, and belov'd by most that knew him. He would often acknowledge the Presence of GOD with him through the whole of his Life. About Five Years before his Death he had a sore stroke of the Palsie, which produc'd a continu'd Weakness in his Right-side, and disabled his Right-hand, which he bore with great Patience and Resignation; blessing GOD that he was able to do any thing in his Work, and desiring to live no longer than he might be useful; in which GOD granted his Request. About Seven or Eight Weeks before his Death, he told Mr. *Tallents*, he was preparing his own Funeral Sermon, on 2 *Tim.* 4.7. upon which he preach'd severals Sermons; and the last on the Lords Day in the Morning before his Death, under great Weakness; which increasing he expir'd on the *Thursday* following.

Mr. *Richard Heath* was an ancient, grave Minister moderate, sedate, quiet and religious. He was of *Christ's* College in *Cambridge*, where he was much valu'd for his great Learning, especially in the *Oriental* Tongues, in which he was one of the greatest Masters of the Age. He was employ'd to correct the *Syriack* and *Arabick* of the Polyglot Bible, which was sent down to him in Sheets for that Purpose, for which Bishop *Walton* gave him a Copy. He, at the perswasion of that Bishop, continu'd a few Lord's Days after *Aug.* 24. 1662, reading the Liturgy; but was soon silenc'd, because he could not come up to the impos'd Terms of Conformity. When the *Five Mile Act* commenc'd, *March* 25. 1666, he remov'd to *Wellington*, And there dy'd on *May* the 28th following. When he lay upon his Death-bed, Mr. *Lawrence* ask'd him what Reflections he had upon his Nonconformity. *Truly* (said he) *I would not but have done as I did for a Thousand Worlds.* He had great Confidence that GOD would provide for his Widow and Children according to the Promise. Though he was so learned and able, he printed nothing.

Mr. *Francis Tallents*. M.A. He was born at *Pelsley* near *Chesterfield* in *Derbyshire* in *November* 1619. He was

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was bred up at the publick Schools at *Mansfield* and *Newark*; and at Sixteen Years of Age went to *Cambridge*.^{*} He was first of *Peter House*, and afterwards of *Magdalen College*. About 1641 he travel'd abroad as Tutor to the Sons of the Earl of *Suffolk*. He has often said that what he saw abroad of the *Popish* Religion, and what Conference he had with its Advocates, added much to his Conviction of the Falshood and Wickedness of it, and confirm'd him in the *Protestant* Religion. Upon his return, he was chosen Fellow of *Magdalen College*: And was afterwards Senior Fellow, and President or Vice Master of the College. He was a noted Tutor there; and among others, Sir *Robert Sawyer*, and Dr. *Barton* were his Pupils. He was solemnly ordain'd to the Ministry at *London*, Nov. 29. 1648, by the third Classical Presbytery in the Province of *London*. In 1652 he left the University, and went to *Shrewsbury*, where he became Minister of *St. Mary's*; and his Labours were well accepted and useful. In 1656, he was Moderator, at a publick Dispute in the Church of *Ellesmere* in *Shropshire*, between Mr. *Porter* of *Whitchurch*, and Mr. *Haggar* an Anabaptist, about Infant Baptism; and he began and ended with Prayer, and directed the Progress of the Dispute with great Prudence and Candour. At the Restoration in 1660, he with the rest of his Brethren was not a little pleas'd; and he made some Advances towards a Compliance in Ecclesiastical Matters: But when he saw how Things were fix'd in 62, he could not come into the Church; but was necessitated to quit his Place which was his Livelyhood and (which was more grievous to him and many others) his Work and Usefulness which were his Life. He observ'd that before the Wars, the *Puritans* generally made a Shift to Conform and come into the Church, notwithstanding the hard Usage they foresaw they were likely to meet with: But to prevent this afterwards, the new Barriers or Fortifications were erected by the Act of Uniformity to keep them out: One was the Declaration that *it is unlawful upon any Pretence whatsoever to take up Arms against the King*: And this Fort they that Erected it, about 26 Years after were oblig'd to quit as not Ten able. For when they had broke through it, by joining with those that took up Arms against King *James*, and setting the Prince

* See Mr. Henry'; *Short Account of his Life at the End of his Funeral Sermon*.

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of *Orange* upon the Throne, they fluently took away that Declaration, both out of the Uniformity Act and that of Corporations by an Act in the first of King *William* and Queen *Mary*; trusting to the other as sufficient to answer their intention; which was the Declaration of *an unfeigned Assent and Consent to all, and every thing contain'd in the Book entituled a Book of Common Prayer &c.* which Declaration still remains to many tender Consciences such an Objection against Conformity, as they cannot get over. Mr. *Tallents* as long as he liv'd, observ'd *Bartholomew-Day* every Year, as a Day of Humiliation and Fasting, *a Day to bring to Remembrance:* And yet he was a Man of great Moderation. He lov'd good People of every Denomination, and took all Occasions to witness against Bigotry on all sides. For the most Part, he attended the publick Ministry, and the Liturgy, a great while, Morning and Afternoon; and fell not into any constant stated Work for some Years.

In 1670 he travell'd into France a Tutor to two Young Gentlemen, Mr. *Boscawen* and Mr. *Hampden*, and spent about two Years and an half abroad. The Former of the two, dy'd at *Strasburgh*, of the Small-Pox, to his great Grief. In 1673, he came back to *Shrewsbury*, and join'd with Mr. *Bryan* in Preaching to a Congregation of Dissenters in that Town. In 1684. he publish'd his Cronological Tables, under the Title of *a View of Universal History*. They are the Fruit of many Years Labour and Pains, and are the Exactest of the Kind that are Extant. This was indeed one of the greatest Performances of the Age, and will make his Name famous to Posterity. In 1685, when *Monmouth* was in the West, he was sent Prisoner to *Chester Castle*, but upon his Defeat, he was releas'd, retired to *London*, and liv'd privately. Upon the Liberty given the Dissenters in 87 he returned to *Shrewsbury*, and continu'd his Ministerial Service there, in conjunction with Mr. *Bryan*. In King *Williams* time, Overtures being made towards a Comprehension, some Gentlemen that greatly valu'd his judgment, sent for him to *London* to discourse with him concerning it; particularly concernIng the Reordaining of such as were Ordain'd by Presbyters. Upon mature Deliberation he declar'd he could not for his Part submit to it; and he drew up his Reasons at large, which are to be found among his

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Papers. He was much for Occasional Conformity, as a Token of the Charity we have for those *whom* we cannot stately joyn with, long before such a Noise was made about it, with reference to Offices. In 1691, he entred into his new Place of Worship, built for that Purpose, and preach'd his first Sermon there, on *Isaiah* lviii. 15. He caus'd it to be written on the Walls of the Meeting-place, that it was built *not for a Faction or Party; but for promoting Repentance and Faith, in communion with all that love our Lord Jesus Christ, in Sincerity:* And he added that Scripture with which the *French Churches* usually begin their Publick Worship: *Our Help stands in the Name of the Lord, who made Heaven and Earth.** He dy'd on Lord's Day Evening. *April* 11. 1708: In the 89th Year of his Age. He was bury'd on *April* 15, in St. Mary's Church. A Paper was found after his Death, appointing what Epitaph should be inscrib'd on his Grave-stone, and expressing the Year of his Life then Current; intimating, that he did not expect to outlive that Year.

Reliquiæ D. Francisci Tallents, Olim Col. Magd. Cant. Sen. Socii. Postea Conscionatoris Publici in hâc Ecclesiâ ab An. 1652. ad Aug. 14. 1662. Qui post varios Labores, expectavit misericordiam Domini nostri Jesu Christi in Vitam Æternam, tandem decessit Anno Ætatis suæ 89. Mense Die—

* Besides the *Chronological Tables* mention'd above, I know not that he hath printed any thing, but a small Tract of 2 or 3 Sheets, which he called, *Sure and large Foundations, design'd to promote Catholick Christianity and Charity as the most healing Methods.* He also published, *A short History of Schism, for the promoting of Christian Moderation, and the Communion of saints,* 8v°. 1705.

Mr. *Baxter's* Character of him is, That he was a good Scholar, a godly blameless Divine; most eminent for extraordinary Prudence and Moderation, and Peaceableness towards all. And Mr. *Henry* adds, that he was the lust and righteous Man describ'd by *Solomon*, *Prov.* x. 31, 32. *Whose Mouth bringeth forth wisdom, and whose Lips knew what was acceptable, or apposite.* He was once maliciously calumniated as a Popish Priest; which fell out thus: Being at *London* in 1686, it so happen'd, that a Desk he had left at *Shrewsbury* was

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open'd by mistake, in which, among other things, was a piece of an old white Damask Bed scollop'd, and a plain pair of Slippers, and a Book, in which were enterr'd the Names of his Pupils in *Magdalen-College*. A malicious Fellow reported, that he saw in a Desk of Mr. *Tallents's*, such Vestment as Priests say Mass in, full of Crosses and Images, and I know not what; and a Book, in which were the Names of such as were admitted into the Order of Jesuits. When Mr. *Tallents* return'd and found this base Slander spread to his Prejudice had the Fellow before the Major, produc'd the Things that were found in the Desk, and so convicted him of Falshood and Malice: But because he was a poor Man, gave him no other Trouble but that of a Check from the Mayor. And yet there were those that would do all that they could to support the Slander; and one at length happen'd to say, in the Company of divers, again and again, *Tallents is a Jesuit, and he hath read Mass at St. Omers, and I will prove it.* There being full Evidence of it, Mr. *Tallents* was advis'd to bring an Action against him, which he did: And it was try'd at *Shrewsbury Assizes*, in 1693: and the Man was cast; but he being Poor, the Jury brought in but 50 shillings Damages.

Having obtain'd a sight of the Paper mention'd above, drawn up by Mr. *Tallents* in 1689, when he was consulted about a Comprehension, I shall here annex an Abridgment of it.

It is Queried, *Whether Persons Ordain'd by Presbyters, may be receiv'd as Ministers of Christ amongst us, without a new Ordination or Imposition of Hands, by Diocesan Bishops?*

it is Answered: This hath been done: It may be done according to our Bishops Principles; and it ought to be done now.

1. This hath been done. It was done in the time of *Edw. VI.* in the Case of *John a Lasco*. It was done in Queen *Elizabeth's* Time; 30 *Eliz. c. 12.* Mr. *Travers* Ordain'd by a Presbyterian beyond Seas, and Chaplain to the Lord Treasurer Burleigh, was seven Years Lecturer in the *Temple*, and had the Bishop of *London's* Letter for it. And the *French Church* in *Threadneedle-street*, and the *Dutch Church* was then

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allow'd. It was doue in the time of King *James*. For Bishop *Bancroft* would not let the three *Scotch* Presbyters be Ordain'd Presbyters here, before they were Consecrated Bishops: And *Peter du Moulin*, without being Re-ordain'd, was made Prebend of *Canterbury*. It was done in the time of K. *Charles* the Second: For an Act then pass'd, 12 *Car.* to confirm all Ordain'd by Presbyters from the Year 42 'till that time, in their Places. And *An.* 1680, a Bill was read twice in the House of Commons, and Committed, and pass'd the Committee, wherein the Lord *Daniel Finch*, now Earl of *Nottingham*, was in the Chair, that all such Presbyters should be allow'd of, as had been Ordain'd by Presbyters betwixt 40 and 60.

2. This may be done, according to the known Principles of the chief of the Church of *England*. There are two Opinions amongst them. (1.) That Bishops and Presbyters are really the same in Office. (2.) That they are not the same, but that Bishops are the Apostles, set above Presbyters: Yet both sorts hold that Ordination by Presbyters is valid. He proves it by Instances; and quotes the *Institution of a Christian Man: A Declaration of the Functon and Divine Institution of Bishops and Priests in Burnet's Collect. Part 1. p. 321.* The Answer of *Cranmer*, and several Bishops and Doctors to Questions propos'd, *ibid. p. 228.* *Tindal, Lambert and Barns*, made Bishops and Priests the same. This for the Time of *Hen. 8.* In the time of *Edw. VI;* An Act pass'd 10 *Edw. 6.* that Bishops should be made by the King's Letters Patents, &c. Bishop *Poyntet* defends them that would not use the word Bishop, because the People understood by it, only a great Lord in a white Rocher, &c. And *Bucer* who was then of great Note, says that Presbyters may Ordain. *Scrip. Anglic. p. 154, &c.* In the time of Q. *Elizabeth*, Bishop *Jewel*, in the Defence of his Ap. shews, that Bishops and Priests are the same Order. *Part 2. Ch. 3. Div. 5. and Chap. 9. Div. 1.* He quotes also *Hooker* and *Field*. In the times of K. *James I.* he quotes Bishop *Andrews* and *Crakenthorp*. In K. *Charles I.* time he quotes Bishop *Hall*, Bishop *Downam*, and Mr. *Mason*. In the time of K. *Charles II.* he quotes *Stillington's Trencicum:* And the opposite Opinion he represents as having its rise from Bishop *Laud*.

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3. This ought to be done now, for the healing a great Breach. It may be said the Examples and judgment of others are not our Rule. We are to have resort to the Scriptures, and that as expounded by the unanimous consent of the Fathers. And so we find,

1. That Bishops, as superior in Order to Presbyters, are instituted by Christ and his Apostles. But that's deny'd. 'Tis plain to a Demonstration, that Bishops and Presbyters are the same in Scripture: And if it could be prov'd that Bishops were appointed by the Apostles, it would not prove they are unalterable, and to be always, and in all Churches. 'Tis pleaded,

2. That all Antiquity hath own'd Bishops to be instituted by the Apostles, &c. 'Tis Answer'd,

1. Many of the Fathers held that Bishops were not made by the Apostles, but by the Church afterwards. 2. Many conceive that Episcopacy is not so Ancient as is pretended. 3. Our Diocesan Bishops now, are nothing like the ancient Bishops. 4. The greatness of the Bishops now, and their Government, is not from the Scriptures, or the Apostles, or their Successors, but from Custom, and Councils, and Princes. 5. Bishops when generally receiv'd in the Church, by degrees degenerated, 'till the great Apostacy came in. 'Tis pleaded,

3. That Christ hath appointed Diocesan Bishops to Ordain Presbyters and that all Ordination without them is null. 'Tis Answer'd,

This is not prov'd. 2. This work of Ordination is not in Scripture ascrib'd to Bishops. 3. Whereas it's said by many, it cannot be prov'd by clear Evidence of Scripture, or credible Testimonies of Antiquity, that ever any Presbyter exercis'd the Power of Ordination without a Bishop. He asserts,

That by Scripture and Antiquity, Bishops were, and are, essentially the same: And the Power of Ordination, and divers other things were refer'd to Bishops and other Metropolitans, only by Custom, and Ecclesiastical Canons, for Order, and to prevent confusion. 'Tis pleaded,

4. That Perfons Ordain'd may be Re-ordain'd. But 'tis answer'd, we have no Rule nor Example for that in Scripture. The Nature of the thing seems to speak that it ought not to be done again, if it be once solemnly

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and well done: The Practise of the Church in this hath been various: But Re-ordination is now esteem'd an evil thing, like to the being baptiz'd again, not only by the *Romanists*, but by the generality of Divines, and Persons of all sorts amongst us, and the Reformed Churches beyond Sea: And Re-ordination hath not been formerly required in *England*, and much less should now: For it's the way to render Ordination, which is a serious and sacred thing, contemptible. But 'tis pleaded,

5. That if Persons may not be Re-ordain'd, yet they may receive a new Imposition of Hands from Bishops. 'Tis Answer'd:

There is no Ground for this in Scripture. An Answer is return'd to the instance of *Barnabas* and *Saul* that is usually alledg'd. He also says there is no ground for it in Antiquity; that it would be an unusual thing, not practis'd at home or abroad; that there can be no Reason for it, but to satisfie those who judge Ordination by Presbyters to be no true Ordination: And that it never was requir'd heretofore, and tends to make Ordination cheap and contemptible, as it was made by the Popes formerly. I have here only extracted Positions, which in the Paper from whence I transcrib'd them are supported with Authorities too large to be here recited. There is also another Paper about the Nature of *Ordination*: And a Third that has noble Thoughts about *Toleration*.

WEM: Mr. *Andrew Parsons*. He was born in *Devonshire*, and was Minister there some Years before the Civil War. Being driven thence to *London*, he became well known to Mr. *Pym*, who sent him down to *Wem*, when that Town was Garrison'd for the Parliament. There he continu'd in the Exercise of his Ministry till the Year 1660. At the latter end of which he was brought into Trouble, on the Account of Seditious Words, which were Sworn against him, which were these: That *the Devil was like a King that courted the Soul, and spoke fair till he was gotten into the Throne, and then play'd pranks*. The Witness depos'd contrary to the Cohærence of his Discourse, that he said, *the King was like the Devil*. He was Try'd at *Shrewsbury*, before my Lord *Newport*, Mr. Serjeant

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Turner, and others, May 28. and 29. 1661. It was also charg'd upon him that he said, There was more sin committed now in England in a Month, than was heretofore in Seven Years: And that there had been more and better Preaching in England for Twenty Years past, than was evers since the Apostles days. He had Council Assign'd him, who pleaded that the time limited by the Statute, on which he was Indicted, was expir'd: The Court yielded it was so, allowing 28 Days to a Month, but they would understand it of 30 Days to a Month. So he was found Guilty, and Fin'd 200l. and order'd to be Imprison'd till it should be paid. This Trial* made a great noise at that time. The more, because he was a Person of known Loyalty. He ran several hazards of Life and Estate when K. Charles pass'd with his Army to Worcester: And he sent a Horse and Arms to the rising at Chester in his Favour. He continued near three Months in Prison, till the Lord Newport, without his knowledge procur'd the King's Pardon for his Fine. His Living was presently Sequestred by the Chancellour of Litchfield. Perhaps the greatness of his Parsonage, made him the more Obnoxious. For he told them in open Court, that his Benefice was condemn'd long before, and that 400l. was bidden for it by a great Man in the Country, &c. One of the jury when he had consider'd what was done, came afterwards much dejected to Mr. Parsons, and told him the Foreman went against the sense of the Major Part. He went also to the Judge, and told him so; who reply'd he need not trouble himself about that.

He was a grave, lively, and useful Preacher, a Generous and Charitable Man, and of very moderate Principles; and very resign'd and Patient under his Sufferings. He remov'd afterwards to *London*, where he was Assistant for several Years to Mr. *Wadsworth* in *Southwark*, and afterwards had a Congregation near *Covent Garden*. His Wife helped toward their Subsistence, by making Gold and Silver Lace: But he was always kept low. *Such great* Estates did the Nonconformists get by quitting plentiful Parsonages! Upon a dreadful Fire that happend at *Wem*, which burnt up so great a part of the Town in 1678, he Printed and sent them (together with some Money he had gather'd for them) a Letter full of wholesome Instructions and

* See the Account of Mr. Parsons his Sufferings on this Occasion, with suitable Reflections, in Conf. 4. Plea. pag. 32, &c.

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Consolations. He died in Peace in *London*, the latter End of 1684: Aged about 68.

Baschurch: Mr. *Edward Lawrence** of *Magdalen College* in *Cambridge*. Upon his Removal from the University he fix'd in this Vicaridge, which was small as to Maintenance, tho' not as to Work; and was near the place of his Birth. There he continu'd without seeking any greater Place, 'till the *Bartholomew Act* ejected him. When he was turn'd out, he had Eleven strong Arguments against exposing himself to Hardships, and Sufferings for Nonconformity, *viz.* a Wife and Ten Children, but he answer'd them by his Faith and firm Trust in God. Being ask'd how he meant to maintain them all, he chearully reply'd, they must all live upon the 6th of *Matthew*; *Take no thought for your Life*, &c. And he often sang with his Family, *Psal.* 37.16. And they were provided for beyond Expectation. He was driven from *Whitchurch* by the violent Prosecution of the Conventicle Act in 1670, when he remov'd to *London*, where he spent the rest of his Days. He dy'd in *November*, 1695: Aged about 68. His Funeral Sermon was Preach'd by Mr. *Nath. Vincent*, where his Character may be met with at large. He was Solid, Calm, Peaceable, Godly Man, and a good Preacher. Mr. *Baxter* relates this of him, that he had his Goods taken away for Preaching in a private House, where but four Neighbourhoods were present, on pretence that a little Daughter of the House, that came newly from School, and another Child, made the Supernumeraries, which put him to a tedious Suit. Mr. *Powis*, an able Lawyer of that Country, who had before carry'd it soberly and moderately, being retain'd against him, was free in his Invectives, call'd him seditious Fellow at the Bar, and discover'd much bitterness, and about a Week or Fortnight after, dy'd almost suddenly.

* *He hath Printed several things: As Parents Groans over their wicked Children*, Oct. *Christ's Power over bodily Diseases*. Oct. &c. *And he hath also a Sermon in the Morning Exercise against Popery, against Transubstantiation. And two Funeral Sermons; on 1 Cor. 6.13. Printed by T. Parkhurst, 1690.*

Great Bolas: Mr. *Edmund Bury*. Born in *Worcestershire*. An. 1616. At Five Years Old he was Adopted by an Uncle to a fair Estate: But such was the Profaneness of the Family, that when GOD had touch'd his Heart, he desir'd to be remov'd, professing he could live no longer, where he could have no more

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Advantages for is Soul. Hereupon both his Father and Uncle were so disgusted, that he utterly lost their Favour, and all Expectations from them. Thus (saith he of himself) *in the Morning of my Age, I began my Suffering. Chasing rather to suffer Affliction with the People of God, than enjoy the Profits or Pleasures of the World, which are but for a Season.*

He was afterwards kindly receiv'd by another Uncle, in whole Family Religion flourish'd. He was earnest in pursuit of Learning; spent some Years at *Oxford*; remov'd thence into a private Family, where he was Chaplain, following his Studies with unwearied Diligence; he was afterwards assistant in a publick Charge, whence after some time he remov'd to the Rectory of *Great Bolas*, where he continu'd his useful Labours for many Years, and was also in much Peace with all his Neighbours, 'till once being suspected of desiring the King's Return, his House was search'd, his Goods plunder'd, and his Life threatned and much endanger'd. When the King return'd, and the Act for Uniformity pass'd, he carefully study'd his Duty, and hath thus recorded the Result of his Thoughts. *I solemnly Profess, in the Presence of the Great God, before whom I must shortly give an Account of my Words and Actions, that in my most impartial Judgment, after all the light that I can get by Reading, Praying, Thinking and Discoursing with above twenty Judicious and Solid Divines of both Perswanions; I look upon it my Duty, not to Conform: and whatever becomes either of my self or Family, as I cannot force my Judgment, so I will not dare to force my Conscience.* And many Years after that, he professes, *That he never read, or heard, or suffer'd any thing that caus'd in him any one repenting thought of his Nonconformity.* And again, says he, *I did and do Believe, as I shall answer before the searcher of all Hearts, that if I had Conform'd upon the Terms injoin'd, I had sinn'd against God: And I do solemnly profess, if ever I can be convinc'd of the contrary, I will Conform still.*

Tho' he was forc'd from his Pulpit, he was loath to leave his beloved People: And being devoted to the Ministry, he durst not quit it. He built himself an House in the Parish, with a Design of continuing his Endeavours to do good to their Souls; and how apparent

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soever the Danger was, be never neglected any one Opportunity of Service that offer'd. The *Oxford Act* afterwards drove him from his House, and put him to his Shifts: For tho' he had a Father and Mother and Ten Brothers and Brothers-in-law that had Families, yet he could not reside with any of them, because their Habitations came all within the compass of that Act. But when the Times were more quiet, and the King gave Liberty to his Dissenting Subjects, he soon procur'd a License for himself, and another for his House, and with great Zeal and Fervency began to preach again. He attended with his Family on the Publick Ministry in the Morning, and preach'd to his Family and Neighbours in the Afternoon, without having the least Salary or Prospect of Emolument from any of his Hearers. He would often say, I'll heartily rejoyce if it will please GOD to give me my Liberty to preach for nothing to my dying-Day. He look'd upon his Work to be GOD's: and the less Reward he had from Men, the more he hop'd for at last from the LORD his Master.

June 14, 1681, being earnestly desir'd to assist at a private Fast, in a Time of exceeding Drought, he comply'd: Another was to Preach, and he was to Pray: But the Meeting being broke up by some Neighbouring Justices of the Peace, it was positively sworn against him that he preach'd, and he was Find 20*l*. But refusing to pay it they distrain'd upon him, and took away his Houshold-Goods, and Books, and the Bed he lay upon; and the Sale of them was proclaim'd in the Parish-Church, and in Three Market-Towns about: But not one Person coming in to make any Purchase, they were return'd, upon this Promise given, that they should be forth-coming when requir'd by lawful Authority. He was afterwards extremely harrass'd, and suffer'd great Loss in his Estate, by the Troubles continually given him by some peevish Men, at Sessions, Assizes, and in the Crown-Office. At last he was again forc'd from his Family upon the *Oxford Act*, and paused from House to House, and from County to County: But in the midst of all his Troubles and Losses was perswaded that GOD would return him with Interest, what of this World he had lost for the sake of CHRIST and his Conscience;

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whjch at last he acknowledg'd he had fully done; partly by the Death of some of his Relations, and partly by enabling him comfortably to dispose of his Children. Some Years before he dy'd, it pleas'd GOD to deprive him of his Bodily Sight, which tho' in it self a very bitter Affliction, and especially to one who took such Pleasure in *Reading*, yet he was never heard to speak one repining Word against GOD; but would be often praising him that so geat a Mercy had been continu'd so long. His last Affliction was a Mortification in one Foot, *which* he bore with invincible Patience, saying in the midst of his utmost Torment; *I am not yet afraid to die*. After many wearisome Nights and Days, he at last breath'd out his Soul to GOD, *May 5. 1700. AEtat. 84.*★ He was an holy, studious, and learned Man; had great Affections for GOD, and was desirous to draw all Men to him.

★ *He hath printed*, TheSouls Looking-glass, or a Spiritual Touch-stone, *whereby true Grace may be discover'd from Counterfeit*. 1660. A short Catechism, containing the Fundamental Points of Religion. 1660. *A small Book of Relative Duties*. An help to Holy Walking, or a Guide to Glory. 1705. The Husbandman's Companion, *concaing an 100 Occasional Meditations, Reflections, Ejaculations; especially suited to Men of that Employment*, 1677. *England's Bane*, or the deadly Danger of Drunkenness. A Sovereign Antidote against the Fear of Death, 1681. Death improv'd, and immoderate Sorrow for deceased Friends and Relatives reprovd, 1675, and 1693.

W. Felton: Mr. *Samuel Hildersham*, B.D. The only Son of the famous Mr. *Arthur Hildersham* of *Ashby*: Some time Fellow of *Emmanuel-College* in *Cambridge*. Settled Rector of *West-Felton*, An. 1628: And continu'd there till silenc'd by the *Act of Uniformity*. He was one of the Assembly of Divines: A Father to the Sons of the Prophets in and about *Shropshire*. A Conformist in the old Times, but resolv'd enough against the New Conformity. He was (says Mr. *Baxter*) a grave, peaceable, pious, learned Divine: (Mr. *Henry* adds) loving and charitable; an excellent Preacher, an eminent Expositor, and very much a Gentleman. To this Account Mr. *Tallents* added, that he was ordain'd by an *Irish Bishop*, without the Subscription that was then requir'd. Soon after his Ejectment, he left *Shropshire* and liv'd privately with a Kinswoman at *Erdington*, in

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the Parish of *Burmicham Aston* in *Warwickshire*, where he quietly ended his Days, in *April* 1674, and was decently bury'd in the Church-yard, and without any Funeral Sermon, according to his Order, by his surviving Wife, who was Daughter to Sir *Henry Goodyear* of *Polesworth* in that County.

He printed nothing but Two Epistles before his Father's Books of Sermons: But furnish'd Mr. *Ashe* the Materials of his Father's Life.

OSWESTREY: Mr. *Rowland Nevet*, M. A. of *Edmund Hall* in *Oxen*. His Labours at *Oswestrey* were abundant while they were allow'd; and even after he was silenc'd for Nonconformity, he continu'd among his People there to his dying Day, doing what he could when he might not do what he would. He would say, that he thought the most of his Converting Work was done there, in the first Seven Years of his being in the Place. When the Plague was among them he continu'd with his People, and preach'd to them; and it was an Opportunity of doing much good. His Conversation from his Youth, was not only blameless, but holy and pious. He was exemplary for Family Religion, and great Care and Industry in the Education of his Children. He dy'd *Decemb. 8. 1675*.

WHITCHURCH: Mr. *Thomas Porter*, an ancient grave Divine, of great Integrity, Blamelessness and Diligence, and so excellent a Preacher in Mr. *Baxter's* Judgment, that he declares he thought few arriv'd to his Degree, that ever he hd heard. He was born in *Northamptonshire*, and bred in *Cambridge*. He was settled Minister of *Hanmer* in *Flintshire*, long before the Wars, by the Means of Sir *John Hamer* a pious Gentleman, and great Promoter of Religion in the Parish. Mr. *Porters* Ministry, was bless'd with wonderful Acceptance and Success, both in that and the Neighbouring Parishes; and a great Harvest of Souls was gather'd in to Christ. After the War was over, (in the Heat of which he was forc'd to withdraw) he procur'd Mr. *Steel* for *Hanmer*, and remov'd to *Whitchurch* where he continu'd an Instrument of much good. He by his great Prudence so manag'd the Ministers on that Side of the County, where a Presbytery was settled,

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that he found no Need of compulsory Laws. When the King came in, he gave way to Dr. *Bernard*, a worthy moderate Man. He spent the rest of his Days in Silence and Affliction; and dy'd at Salop in a good old Age, *June* 19. 1667. He hath four Sermons extant which I never saw. One on the Divinity of the Holy Ghost: Another upon, *Ye are the Salt of the Earth*, at an Ordination; a third of the New Creature; and a Fourth of the Form of Godliness, from 2 *Tim.* 3.5. He had a Son who preach'd sometime at *Tilstock*, one of his Chappels, but whether so long as his Father staid in, I know not. He went afterwards to *Bunbury*, and the Bishop of *Chester* would not (says Mr. *Tallents*) give him Orders, till he solemnly renounc'd his former Ordination from his Father, and the Classis, which he submitted to do.

LUDLOW the Lecture: Mr. *Richard Sadler*. He was born in *Worcester*, went when young with his Father into *New-England*. After the Wars, he return'd into *England*, was ordain'd at *Whixal* Chappel, *May* 16. 1643. and remov'd thence to *Ludlow*. Being turn'd out there upon the King's coming in, he spent the rest of his Days in Privacy at *Whixal*, where he dy'd, *Anno* 1675. *Ætat.* 55. He was a Man of great Piety and Moderation. He had a Wife and many Children, and very little to live on, but was chearful and hearty.

Clun: Mr. *Thomas Froyssell*. A Divine, of extraordinary Worth, for Judgment, Moderation, Godliness, blameless Living, and excellent Preaching; who with many others, in Poverty and Sickness, and great Suffering, continu'd to preserve the Peace of his Conscience. He was of *Clare-Hall* in *Cambridge*, and was fix'd at *Clun* by that holy Gentleman Mr. *Walcot*, who preferr'd none to his Livings, but the worthiest Men. The Civil war drove him to *London*, where he had a great Auditory, and Was us'd by God to do good to many: But return'd to his poor People at *Clun*, and was highly priz'd by them; and indeed by all the Country round, by such as were no Haters of Godliness. He rested from his Labours about the Year 1672. *Ætat.* 52. The Iniquity of the Times, and his own

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own comparative Uselessness, after his being silenc'd, made a mighty Impression upon him; which terminated in a fatal Melancholy.*

* *He publish'd two Sermons: viz. The Gale of Opportunity, Preach'd at the Funeral of Humphrey Walcot of Walcot, Esq; in 1656: And the Beloved Disciple at the Funeral of his great Friend and Neighbour Sir Robert Harley. An. 1658. And after his Decease, viz. An. 1678, Some Sermons of his concerning Grace, and Temptation were publish'd; and there is some Account of the Author prefix'd, by Mr. Richard Steel.*

NEWPORT: Mr. John Malden. A Man of great Learning, an excellent Hebrician; one of exemplary Piety, and a solid Preacher. As he liv'd, so he dy'd, very low in his own Eyes; esteeming himself good for nothing, tho' really good for every thing: Which was manifestly a prejudice both to his Comfort and his Usefulness. He declar'd he was far from Repenting his being a Sufferer against Conformity. He dy'd *May 23. 1681. Aetat. 60.*

Middle: Mr. Joshua Richardson. He had been imprison'd in *London*, in the time of the War by the Parliament Party; but could not now Conform; tho' he had a Wife, and a great many Children, and no great Estate. He was a holy, loving, serious Man; and big Life was clos'd with a happy Death. *September 1. 1671.* Dr. *Fowler* Preach'd his Funeral Sermon at *Whitchurch*, on *Dan. 12.3.* highly praising him for Wisdom, Piety, and Peaceableness.

Edstaston-Chappel near Wem: Mr. Samuel Taylor. He was of *Magdalen College in Cambridge:* A learned, holy, humble, ingenious Man, and a good Preacher, but sickly. Tho' in very low Circumstances, with a Wife and many Children, yet he quitted his Living in 1661; chasing rather to beg his Bread, than to wrong his Conscience. He continued in *Wem* after his being silenc'd, and Preach'd there as his Strength and Liberty would permit. He had his House burnt down in the dreadful Fire in that Town, *Anno 1676.* He Re-built it after a sort, by the Charity of his Friends, and liv'd in it; but in very great straits, and much sickness, yet Preaching constantly. After Four or Five

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days Illness, he quietly departed this Life, *Anno* 1695. *Ætat.* 68. Mr. *Philip Henry* preach'd his Funeral Sermon on 2 *Cor.* 4.7. *We have this Treasure in Earthen Vessels.*

I have one Passage of him to add, which comes to me from a Person of undoubted Credit. When he was once in very great Straits, a Gentleman that was concern'd for him, and had oft been kind to him, desir'd a young Minister of Reputation to improve his Interest for him, (as he was Travelling about the Country) to gather something among charitable Christians of his Acquaintance, for his Relief. He did so, and desir'd the Gentleman that had made the Motion to get him to his House at a time fix'd, when he would be there, and give him what he had Collected for his Support. The Gentleman accordingly sent for him, and he came readily, without any knowledge of the Kindness design'd him. The Person that had been an Advocate for him, convers'd with him over Night with freedom, and the next Morning told him what he had done for him. upon the solicitation of the Gentleman that was his Friend. He paid him down upwards of 20*l.* that he had pick'd up among his Christian Friends for his Use. The Good Man was so affected with this unexpected Relief, that he burst out into Tears, told him the distressed Case of his Family when he left it, which was reduc'd to the last Extremity; bless'd God, and thank'd him; and signify'd his Sense of the Goodness of God in a manner that made such impression on him, that convey'd the Charity of others to him, as left it dubious, whether the Distributer, or the Receiver of it, was the most affected.

TiIstock: Mr. *Zechariah Thomas.* He was Ordain'd after the King came in, and was Curate to Dr. *Bernard*, but could not continue long with him, because of his Nonconformity. He dy'd *September* 14. 1670. *Ætat.* 50. Mr. *Kirkes*, Vicar of *Acton*, Preach'd at his Funeral, and gave him a worthy Character (as he well deserved) for Uprightness, Humility, Moderation, Prayer, faithfulness in Reproving, and Patience under Affliction, &c.

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Bridgnorth: Mr. *Andrew Tristram*, a Man of more than ordinary Ability in Preaching and Prayer; an upright Life. He afterwards turn'd Physician.

Kynerly: Mr. *Thomas Wright*. A Man of extraordinary Learning, Ability, Moderation, and Peaceableness.

Hales Owen: Mr. *Edward Paston*. A sober, moderate, peaceable Minister, of a godly upright Life. He was Chaplain to *Phil. Foley, Esq.*

Avely: Mr. *Lovel*; a retir'd and private, but very prudent and worthy Man.

Morton-Chappel: Mr. *Timothy Thomas*. He was Chaplain to Mrs. *Baker* of *Guiney*, near *Oswestry* in this County; he dy'd in that Neighbourhood, *An.* 1676.

Aston-Chappel: Mr. *Titus Thomas*. Brother to the former. He apply'd himself to the Practice of Physick with good success afterwards, tho' not forsaking his Ministry. He was fix'd Pastor of a Congregation at *Salop*: where he marry'd a Gentlewoman of very good Circumstances, that enabled him to be useful. He was an ingenious and learned Man. He dy'd about the Year 1688.

Cocks-hott-Chappel: Mr. *Francis Keeling*. He was bred in *Coventry* School and *Trinity* College, where he got a competent stock of Learning. He liv'd in this County after he was Silenc'd, as long as his Wife was suffr'd to keep young Gentlewomen in her House, in order to their Educauon: But when this way of Maintenance was stop'd, he remov'd his Family to *London*, and settled with a Congregation at *Kingston upon Thames*; And there he died, *An.* 1690; leaving behind him two Sons in the Ministry among the Dissenters.

Stanton: Mr. *H. Cruchlow*.

Rockardine: Mr. *Joshua Barnett*, Born *An.* 1621, at *Uppington* in this County. His Father, Mr. *Humphrey*

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Barnett, was forc'd, for his Nonconformity, to take Sanctuary there that he might be out of the reach of the Bishops. There he grew Eminent for the Success of his Ministry; and was the first in those Parts who Preachd twice every Lord's Day. This Son of his was Educated under the Famous Mr. *Ball*, and Ejected here: But being a Person of great Moderation, he, after some time, accepted of a Place in *Cheshire*, where he was excus'd from the Surplice, Sign of the Cross, &c. He was a Man of considerable Parts, a taking Preacher, and very Personable. He died very much lamented.

Stottesdon: Mr. *Reginald Findlow*. He Preach'd afterwards Occasionally about the Country, but was very poor.

Oswestrey: Mr. *Quarrel*. He Preach'd much in *Wales*: But I am inform'd, tho' he Preach'd here before Occasionally, yet did not fix in this County till after 62.

Hodnet: Mr. *Samuel Campion*, M.A. of *MagdeIen* College in *Cambridge*. A learned, pleasant, friendly Man, and a very good Preacher. His Parsonage House and Barns, with his Books and Goods, were burnt in 1658, and he built them up in 59, and yet in 60 the Patron, Sir *Henry Vernon*, turn'd him out. He had a Wife and seven Children, and little to live on; and GOD provided for him and them. He departed this Life in *Salop*, about the Year 1680. *Ætat.* 65.

Stoke: Mr. *John Adams*. Before the Wars he had been a forward Conformist, and a Companion of some of the Gentry that were high flown and Debauch'd: But he could not Conform in 62. Before his Decease (which was about 66) he went to a House in which a religious Gentlewoman then liv'd, and solemnly bewail'd the Sins of which he had there been Guilty.

Roddington: Mr. *Andrew Barnett*. He was Brother to Mr. *Joshua Barnett*, mention'd before, and the youngest of Ten Children. He also was born at *Uppington*. He was sometime of *Trinity* College in *Cambridge*. He was turn'd out of *Churchholme* in *Cheshire* (where he was in my former Edition mention'd as well

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as here) for not taking the Ingagement against the King and House of Lords: But he was the publick Preacher at *Roddington* when he was silenc'd in 62. His Sufferings afterwards were not so great as some others met with. His Skill in Physick made him the more valu'd by the neighbouring Gentry. And yet one instance may be worth inferring. Being invited to Preach in private on a Lord's Day, a neighbouring Justice came upon him while he was only in Prayer, and Fin'd him for Preaching. He appeal'd to the Quarter-Sessions, and prov'd that he had not Preach'd. But the King's Attorney said, that he must make a Constrution of the matter, and that was, that the Defendant's Praying was Preaching. *Then, said Mr. Barnett, every Boy that says the Lord's Prayer is a Preacher. No, no, says the Attorney, but for you to pray is Preaching.* Upon this he was Cast, and his Fine was doubled; so that he pay'd above 40*l.* He was a solid Man, and a sound Preacher; and most valu'd by them that knew him best. He has Printed a Sermon upon the Death of Queen *Mary*, preach'd at *Coventry*: And a practical Book intituled, *The Helmet of Hope*, CHRIST in us the Hope of Glory.

Berington: Mr. *Bote*.

Cressidge: Mr. *Samuel Smith*, formerly Minister of *Prittlewel* in *Effex*. A very holy judicious Man, and greatly esteem'd. He wrote *David's Repentance* on *Psal. 51*. *The great Assize* on *Rev. 20.11,15*; which has been printed 40 times; and several other things. He, after his Ejectment, went to die in his Native Country in *Essex*.

Chetton: Mr. *William Bagly*.

Stretton: Mr. *Henry Maurice*. He was the youngest Son of Mr. *Griffith Maurice*, descended from a considerable Family in *Carnarvanshire*. His Childhood and Youth were Vanity. He was of the University of *Oxon*. When he became a Preacher, the popular Applause that attended him prov'd a great Temptation to him, as he afterwards complain'd; calling himself a Vain-glorious Fellow. He conformed in 62 at

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Brompsfield in *Herefordshire*; but remov'd afterwards to this Living, worth 140*l. per Annum*, with a very delightful Seat. He held this place for some time, till it pleas'd GOD to visit the Town with a Malignant Fever, whereby many of his Parishioners were cut off; by which Providence he was much awakn'd, and very solicitous about his everlasting State, if he should be seiz'd by Death. He was much dissatisfied about his Conformity; and could not be easie in his Mind till he had taken up a Resolution to quit his Living, which he thought to be his Duty, notwithstanding that he was 300*l.* in Debt, which was chiefly contracted by annexing some Out-building to the Parsonage-House.

He had kept his Trouble to himself, 'till his Wife, who was a Woman of Courage, surprizing him in his Retirement, told him she was determin'd not to part from him a Moment, till he communicated to her the Cause of his uneasiness. He then told her, that he could not be satisfy'd in his own Mind to continue any longer in *Stretton* as Minister of that Place: But that at the same time he was much concern'd for her and her Child, (for then they had but one) as to their future Subsistence. She desir'd him to do as his Conscience directed; and assur'd him she could freely resign her self and her Child to the Providence of GOD, whose care of them she did not at all distrust: And this Answer of hers greatly supported and encourag'd him. He next communicated his Case to Mr. *Quarrel*, who had himself been Ejected. He advis'd him to count his loss before he enter'd upon a suffering State. To which Mr. *Maurice* reply'd, that if he kept his Living any longer, his Consciene would fly in his Face. When he had Preach'd his Farewel Sermon from *Luke* 23.3. the Chancellour of the Diocese sent him a Citation, charging him with reflecting on the Government of the Church. He sent him this Answer; that what he deliver'd was not to reflect or cause disrespect to any, but to silence the Cries of an awakened Conscience. What Personal Estate he had he discover'd to his Creditors, who took all away. They who remain'd unsatisfied, carried him to *Shrewsbury* Jail; in which miserable Circumstances he was often remarkably reliev'd by Persons that were utterly unknown to him,

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His Keepers Wife, who was at first harsh to him, was Converted by his means.

At last some Friends becoming engag'd for the Payment of his Debts, he was set at liberty; but dwelt in, *Shrewsbury* for a considerable time, and then remov'd to *Abergaveny*. He was soon after chosen Pastor of a considerable Body of People, at *Lanigon* and *Merthur*, within a few Miles of that Town: But his Services were not confin'd to them. His capacious Soul mov'd in a much larger Sphere. From the time of his coming into these Parts, he, as long as he was able, spent his time in travelling all over *Wales*; so that Preaching the Gospel of CHRIST in those dark Parts became his daily work. And GOD bless'd his Endeavours to the Constitution and Conversion too (as there is good reason to hope and believe) of many Souls. The poor People travel'd far to hear the Word, and attended it in vast Numbers, and with an extraordinary Earnestness and Diligence. He endur'd many Hardships, Travelling in all Weathers in those mountainous Tracts, and oftentimes but indifferently accommodated, both in respect to Dyet and Lodging.

'Twas his ordinary Custom both at home and abroad to expound the Scriptures, Mornings Evenings; by which Method good and lasting Impressions of an early Piety were somctimes convey'd. Of this there was a remarkable Instance in a Gentleman's Daughter, at Seven Years of Age. Her Father was no Dissenter, but had sent for Mr. *Maurice* as a Physican to attempt her Cure as to a bodily Disorder, which had made her a Cripple. She coutinu'd so: But by the Grace of GOD receiv'd a far greater Benefit than a Cure would have been. In that tender Age; she learnt in an extraordinary Manner to remember her Creator and Redeemer. He had also another Practise that was very common with him. When he knew of any one Person in a Family or Congregation, tho' but a Child, (if there was a Capacity of Knowledge and Devotion) that did not understand the Language in which he was oblig'd to speak for the sake of all the rest, a part of what he said whether in Prayer, Exposition, or Sermons, should be in one Language, and a Part in the other. For he us'd to say, he would not have one Soul lose the Benefit of a Duty.

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He was often way-lay'd by his Enemies, in order to his Apprehension; but was hid in the hollow of GOD's Hand. His House was once search'd for him, when he had been newly Preaching: But his Adversaries could not discover the Door of the Closet adjoining to the Room where the Meeting was, within which he sate. Another time a Constable came into the Room where he was Preaching, commanding him to desist: But he, with an undaunted Courage, charg'd him in the Name of the Great GOD, whose Word he was Preaching, to forbear molesting him, as he would Answer it at the Great Day. The Man hereupon sat down, and fell into a Trembling; heard him patiently till he had done, and then departed. He was taken but once, and then he was Bail'd; and upon Appearance made, was discharg'd by the Favour of some Gentlemen, who were Justices of the Peace, and his Friends and Relations.

He was sometimes reduc'd to great Straits whilst he liv'd at *Shrewsbury*; but was often surprizingly reliev'd. One time when he had been very thoughtful, and was ingag'd in Prayer with his Family, suiting some Petitions to their necessitous Case, a Carrier knock'd at the Door, enquired for him, and deliver'd to him an handful of Money untold, as a Token from some Friends, but would not tell who they were. The same Person also another time brought him a Bag of Money, when it came very seasonably.

His Wife had an Inheritance of 40*l. per Ann*, which she had a Right to be possessd of, soon after his leaving *Stretton*; but it was unjustly alienated for Ten Years. However, she was cheerfully industrious in mean Employments, and contented with the coarsest Fare, being ambitious only if possible, to have the Sureties Obligations discharg'd; which, through the good Providence of GOD concurring with frugal Mament, was done: And Mr. *Maurice* had himself the Satisfation of living to see it; and the 10th Year expiring, at the close of which the Estate came into his Family, which was soon after his Death.

He was in the last and best Part of his Life, a Person of great Humility, Meekness, Patience and Resignation to the Divine Will, and full of Compassion to his Enemies. Their Reproaches, instead of discomposing

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him, did but furnish him with Occasions, which he improv'd to pity and pray for those that rais'd and spread them. His Serenity and Calmness under all his Sufferings, whether from Man, or from the more immediate Hand of GOD, was so remarkable, that they did not use to change or lessen the Serenity of his Countenance. He had the Mastery of himself in a high Degree of Perfection. His natural Temper was brisk, and (as he himself us'd to say) had a mixture of Moroseness: But by Grace he manag'd and govern'd it, as became a Man, a Christian, and a Minister. He was courteous and obliging to all; and full of Bowels to the Needy and Distress'd. He was a hearty and constant Friend; affectionate in all Relations; and a tender, but not an indulgent, Father.

In his Preaching, he generally aim'd at laying the Foundation of the Way of Salvation by JESUS CHRIST. In the first part of his Sermons he usually open'd some fundamental Point of the Gospel, and brought in Practicals in the Application. When he quoted Scripture he would not let it pass without opening it, so as to shew his Hearers the Sense of it, and what Words of that Text did prove the Point that he brought it for. He was abundant in Allusions and Comparisons to explain things. To his Explication of Doctrines he would add an Account of what the Souls of Men experience in their Actings towards GOD, with relation to the Points in hand; which Accounts he often drew from what is recorded of such Experiences in the Bible. He had a wonderful Skill in unravelling the very Thoughts and inward Workings of Mens Hearts, to their Conviction. He was very particular and convincing as well as affectionate in his Applications to the Hearts and Consciences of his Hearers. When he was advis'd by his Friends to be more sparing of himself, he would tell them, when a Man has loitered the best part of his Day, and the Evening draws on, he had need double his Strokes. Excessive Labour and Travell, at last so broke his Constitution, that it hasten'd his End.

His Behaviour on his bed of languishing was answerable to the past Conduct of his Life. He discover'd a very deep Sense of the Divine Goodness to him and his. When his Wife said to him, My Dear,

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you have had a wearisom Night; he reply'd; what if I have? *Job* had many wearisom Nights. When he saw the *People* weeping about him, he said to her: *Dost observe the loving kindness of the LORD to us poor Strangers in raising us so many Friends? The Love of GOD in Christ*, said he, *is a great Refreshment to my Soul!* And, Blessed be GOD who *has made thee and me Partakers of the same Grace*. He was far from an Apprehension of Merit, and yet rejoyc'd in the Testimony of his Conscience. He express'd himself thus: *There is nothing I have to trust to as to my work and Labour; and yet I shall have Joy of that too*. He dy'd in July 1682, somewhat above Forty Years of Age.

North-Colebury: Mr. *Charles Humphreys*. An holy active, hopeful young Man. After his Ejectment here, he came up to *London* and dy'd in 3 or 4 Years time, very poor.

High Ercal: Mr. *Richard Hopkins*. *Stanwerdine*: Mr. *Hall*.

Dawly: Mr. *Rowly*.

Dunnington: Mr. *George Reves*, He preached afterwards for some time at *Talk-Chappel*.

Of Mr. *Philips*, Mr. *Rusbitch*, and Mr. *Stone*, mention'd before as silenc'd in this County at uncertain Places, I can yet hear nothing farther.

Mr. *Joseph Lea* a Candidate, may be also said to be silenc'd in this County. He preach'd often; especially about *Whitchurch*.

There confirm'd afterwards in this County, (as I intimated formerly) Mr. *Lea* of *Shrewsbury*, Mr. *Haughton*, Mr. *George Berkly* of *Westbury*, Mr. *Warter* of *Ponsbury*, Mr. *Milward* of *Powderbach*, and Mr. *Roberts* of *Morton Chappel*. And now I add Mr. *Worthington* of *Shabury*, who conform'd afterwards in *Cheshire*.

N.B. Of those mention'd in this County before, as silenc'd at uncertain Places, I now leave out Mr. *Bruce*, because he is mention'd before at *London* (where he was before the *Bartholomew Act* took place) p. 53: And Mr. *Porter*, Jun. because I understand he Conform'd from the first and never was a Nonconformist.

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I here also omit Mr. *Thomas Gilbert* of *Edgement*, because I have taken notice of him at *Winchendon* in *Buckinghamshire*, Pag. 109, where he was ejected in 62, sometime after his Removal from this Place. This Mr. *Gilbert* is by *Wood* the *Oxonian* call'd, *The general Epitaph Maker, for the Dissenters*; whereas I can hear but of Three of his composing; *viz.* for Dr. *Goodwin*, Dr. *Owen*, and Dr. *Ichabod Chancy*: And they are none of them contemptible.

Of those ejected in this County, Mr. *Tallents* was the longest Liver, (except either Mr. *Finlow*. or Mr. *Andrew Barnet* surviv'd him) And to him are many of these Characters owing. But I cannot forbear adding for a Close, his General Remarks on the ejected silenc'd Ministers in this County, in his own Words.

“This List (says he) and the like in other Countries fully confutes that notorious, false Conceit, and impudent Report of Dr. *Gunning*, (mentiond by Mr. *Baxter* in his *Life* in *Fol. Part 2. p. 104.*) and others; that the Nonconformists lost nothing by their Nonconformity, but liv'd as much in Pleasure of the Flesh, and in Plenty, as the Conformists did:

“For (says he) Thirteen of these were very poor, and had Wives, and many Children; as Mr. *Lawrence*, *Keeling*, *Parsons*, *Taylor*, *Zech. Thomas*, *Malden*, *Bury*, *Joshua Banet*, *Campion*, *Froysel*, *Humphrey*, *Findlow*, *Sadler*.

“Others were very poor but had no Charge.

“Others had a little; as, Mr. *Heath*, *Andrew Barnet*, &c.

“And some few might have to the value of 40*l.* a Year: Scarce any above. So the richest of them were brought low; and the rest into great Want and Straits: But he that feeds the Ravens has provided for them and theirs, amidst the Fewness and Poverty of their Friends, one way or other, in a wonderful Manner. To him be the Praise.

In the County of SOMERSET.

TAUNTON: St. *Magdalenes*; Mr. *George Newton*, M.A. and Mr. *Joseph Allen*; and St. *John's*: Mr. *John Glanvil*.

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Mr. *Newton* was a Minister's Son, a Native of *Devon*, born in the Year 1602; and, as most of that Country, bred in *Exeter College, Oxon*. He first began the Exercise of his Ministry at *Hill-Bishops* near *Taunton*, and in Anno 1631, became Vicar of *Taunt. S. Magd.* by the Presentation of Sir *William Portman* and Mr. *Robert Hill*; and there he continu'd till his Ejectment 62, excepting only a Year or two in the time of the Civil War, when this Town underwent a famous Siege: That time he spent at *St. Albans*, and preach'd in the Abby there: But when the Town of *Taunton* was reduc'd, he return'd to his Employ and Place, and with him Two or Three other Ministers that had accompanied him in his absence, and willingly went back with him. His Preaching was plain, profitable, and successful. He was Eminent for his Meekness and Prudence. He kept out of the Town those Divisions that did so much mischief in other places. After he was Sllenc'd, being convinc'd it was his Duty to continue the Exercise of his Ministry, he took care to Preach at those times when he might be least exposd. He dy'd *June 12, 1681. Ætat. 79.* He was a good Scholar, a Man of a very genteel Spirit, and a very useful Preacher.

* *He hath Printed, an Exposition with Notes on John 17. Fol. 1660. The Christian's Character Epitomiz'd; a sermon on Psalm 91.16. 12mo. A Sermon at the Funeral of Mr. Joseph Allen; and an Account of his Life. And a Sermon at the Funeral of the Lady Farewel.*

Mr. *Joseph Allen*, † was Born at the *Devizes* in *Wilts*, and gave Evidences of more than ordinary seriousness from Eleven Years of Age. He was first of *Lincoln College* in *Oxon*, and afterwards of *Corpus Christi. Ann. 1655*, he became Assistant to Mr. *Newton* at *Taunton*, and was Ejected with him in 62. He took great Pains to do good to Souls, while he was allow'd the Publick Exercise of his Ministry. He was not contented with Preaching and Catechizing in the Church, but spent several Afternoons in a Week, in visiting the several Families that sate under his Ministry, instructing, reprovng, directing, and cautioning them with great Seriousness and Affection, according as he found their respective Circumstances requir'd by which course he was exceeding useful to many.

† *See the Account of his Life, in Octavo, 16 7.*

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He did not hastily determine upon Nonconformity; but weigh'd matters faithfully and impartially, consulting with others, and looking upwards for Direction: And upon the whole, could not give the *Assent* and *Consent*, that was requir'd, or renounce the *Covenant*, with any Satisfaction to his Conscience. But being at the same time fully perswaded, that the Ejection of the Ministers out of their Places, did not disoblige them from Preaching the Gospel, he resolv'd after he was cast out to go on with his Work in Private, 'till he should be Imprison'd or Banish'd. He set himself hereupon to his Work with great Vigor, Preaching ordinarily Six or Seven Sermons a Week, and sometimes Ten, and sometimes Fourteen, in the Town of Taunton, and the Neighbouring Places; and he continu'd in this Course both peaceably and successfully from *Bartholomew Day* 62, to *May* 26, 63. When he was carry'd before the Justices, by whom after some rude Affronts, he was committed to *Ilchester* Goal. *Aug.* the 24th, he was Indicted at the Assizes, for a *Riotous*, *Routous*, and *Seditious* Assembly. He Pleaded modestly for himself, but was brought in Guilty by the Jury, and Sentenc'd to Pay a Hundred Marks, and to lie in Prison till the Payment. Before which, he declar'd in the open Court, *That he was glad, that it had appear'd before his Country, that whatsoever he was Charg'd with, he was Guilty of nothing but doing his Duty; and that all that did appear by the Evidence, was only that he had sung a Psalm, and instructed his Family, others being there, and both in his own House: And that if nothing that had been urg'd would satisfie, he should with all Chearfulness and Thankfulness, accept whatsoever Sentence his Lordship should Pronounce upon him, for so good and righteous a Case.* He was remanded again to Prison, (where his Treatment was very indifferent) and he continu'd there a whole Year, wanting but Three Days. At his return from the Prison, he was far more earnest in his Work than before, till his Weakness disabled him; which growing upon him, hinder'd his going into *Wales*, for the spreading of the Gospel, as he intended to have done.

JuIy the 10th, 1665, he was again apprehended for Preaching, and Committed to the Prison of *Ilchester*, with Seven Ministers more, and Forty private Persons; which Imprisonments, with his hard Labours, heighten'd

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heighten'd his Distempers to that Degree, that he was quickly carry'd off. He dy'd. *Ann.* 1668.

He was a Man of serious, fervent, unaffected Piety; and exemplary in his whole Department. Of a most sweet Temper, and courteous Converse. He was a Man of Courage, and fear'd no Dangers in the way of his Duty. One of a very peaceable Spirit. His Learning was far beyond what could be expected from one that entred upon the Ministry at One and Twenty Years of Age, and dy'd about Thirty Five, and Liv'd in such Ministerial Labours and Sufferings. His Intellectuals were good, and solid, his Memory strong, and his Affections lively, and above all, his Holiness Eminent. He had a good Head, and a better Heart. A number of such Instances of flaming Love to GOD and all Mankind, woud do more to recommend real Religion to the World, than the most pompous *Elogiums* that could be given of it.

In the height of his Zeal, he was a Man of great Moderation. Some that have observ'd how long and often he lay in the common Goal, have tho't, sure this must be a violent unpeaceable Zealot: But with little Ground, for his Zeal was really for Peace and Quietness, for Love and all manner of good Works. He was not us'd to inflame Men against Parties, nor backbite those from whom he differ'd, nor make those odious, who were willing enough to have made him so: But he fled from on Extream, with Fear and Suspicion of another. He was indeed a Silenc'd Minister among a People that had his Heart, and that had been bless'd with his fruitful Labours: And his judgment was, that it is Sacrilege for a Minister Consecrated to GOD to Alienate himself, and violate that Covenant and Ministerial Dedication, by giving over his Work while he hath Ability and Opportunity, and the Peoples Souls, a real Necessity. And therefore he chose a long Imprisonment, rather than he would voluntarily cease from his Work as a Minister: But whilst he had Liberty he oft went to the Publick Assemblies, and was a Hearer where he was wont to be a Teacher, and encourag'd the People to do the like. He spake not Evil of Dignities, nor kindled seditious Principles or Passions in the Peoples Minds nor disaffected them against Authority,

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nor aggravated his own Sufferings to exasperate their Minds against such as he suffer'd by, tho' they were very considerable: But in Patience he possess'd his Soul, rejoic'd in the Honour conferr'd upon him, and in the Good others receiv'd, by his Suffering as well as his Preaching.

Wood the *Oxonian* fancy'd himself among his Boon Companions, palling away the tedious Minutes of the lingring Glass in its Circular returns with a wanton Tale, when he compos'd that Farce to which this good Man's Name is prefix'd (in his *Athenæ Oxonienses*.) But 'tis no Disgrace at all to any one to be ridicul'd in such a Way, as makes the Actor infamous in the Estimation of all such as have any Relicks, either of Honour or Honesty.*

* He publish'd a Familiar Explication of the Assemblies Shorter Catechism, 8vo. A Call to *Archippus*: Being an Earnest Motive to the ejected Ministers to continue in their Ministry, 4to 1664. An Alarm to the unconverted; *A Book which Multitudes will have Cause for ever to be thankful for*: No Book in the English Tongue (the Bible excepted) can equal it for the Number that hath been dispers'd; for there have been 20 Thousand of them Printed and Sold, under the Title of the Call, or Alarm to the Unconverted, in 8vo. and 12o. And 50 Thousand of the same Book have been Sold, under the Title of the Sure Guide to Heaven: 30 Thousand of which were at one Impression. His Remains: Being a Collection of Sacrament Speeches, Letters, &c. And he hath left behind him imperfect, A Body of Natural Theology under Eight Heads, wherein in a good Latin Style he first laid down the Christian Doctrine, and then added by Way of Annotations, the Testimonies of the ancient Philosophers. That Piece of it which was most compleat, and which was Licens'd for the Press, tho' it hath never yet appear'd, was thus entituled: *Theologiæ Philosophicæ five Philosophiæ Theologicæ Specimen: In quo Æterni Dei Providentia Solius Naturæ Lumine comprobatur, validissimis rationum momentis demonstratur, quoad Partes, Species, Objecta, explicatur; contra omnes denique Adversariorum Objectiones firmatur: Ex Aristotele, Platone, Chalcidio, Sallustio, Firmico, Empirico, Jamblico, Antonino, Epicteto, Proclo, Simplicio, Cicerone, Seneca, Macrobio, Porphyrio, Xenophonte, Galeno, Plutarcho, Plotino, Tyrio, Apuleio, Alcino, aliiq; Philosophis, Oratoribus & Poetis, tum Græcis, tum Latinis, ad Atheorum Convictionem, & Orthodoxorum Confirmationem: Elucubratione J. A. An. Dom. 1661.*

Mr *John Glanvil* also was another Minister of this Town. He was a worthy pious Divine. I have been

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divers ways inform'd of the Mistake in my first Edition, which represented him as conforming. I have been certified that he continued a painful Preacher in his own House in Sr. *James's* Parish in *Taunton*, to his Death, which was about 1693.

Bridgewater: Mr. *John Norman*, M.A. Of *Exeter* College, *Oxon*, where he was at first Servitor to Dr. *Conant*, the worthy Rector. He ow'd his Learning under God to that Doctors good Instructions. He had good natural Parts, and by his Industry acquir'd a considerable Stock of Learning both human and divine. He remov'd from the University to this Place, where he was much respected and very useful till the *Bartholomew-Act* ejected him. He was an acceptable Preacher, and of an exemplary Carriage and Conversation. He was much respected in all the *Western* Parts of the Kingdom. About 16 Months after his Ejection, he was sent together with Several other Nonconforming Ministers to the County-Goal, and there made a close Prisoner for preaching to his People in private. He appear'd as a Prisoner at the Bar before judge *Foster*, in his Circuit for the Summer Assizes, *An.* 1663. And tho' he was a Man of a very grave Presence and Carriage, yet the judge handled him very roughly. *Sirrah* (said he to him) *do you Preach? Yes my Lord*, said Mr. *Norman*. *And why so Sirrah?* said the judge. *Because* said he *I was ordain'd to Preach the Gospel*. *How was you ordain'd?* Said the Judge: *In the same Manner said he is TIMOTHY*: And *how was that?* Said the Judge: *By the laying on of the Hands of the Presbytery*, said Mr. *Norman*. Which Answer the judge repeated over and over again, with some concern about it: And yet his Sentence was to pay an 100*l.* Fine, and to lie in Prison till it was paid. He continu'd a Prisoner for above a Year and Half, till Baron *Hale* going that Circuit took notice of him, and found our a Way to compound the Fine, at 6*d.* in the Pound. But Judge *Foster* returning Home from his Circuit to *Eggham* in *Surrey*, could not forget Mr. *Norman's* Answer, about the laying on of the Hands of the Presbytery: for by a good Token, a Gentleman whom he respected, coming to him about Business, he made him wait two long Hours before he came

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down, and at last gave this for his Excuse, that he had been searching his Books about an odd Answer a Fellow made him in the *West*, who told him he was ordain'd like *Timothy*, by the laying on of the Hands of the Presbytery, which he could find nothing of. While the Judge handled Mr. *Norman* so roughly, he with great Gravity told him, that their ingenuous Education at the University, and holy Calling in the Minister, not stain'd with any unworthy Action, merited good Words from his Lordship, and better Usage from the World. And when the Judge seem'd the more inflam'd, and the more bent upon pouring on him all possible Contempt; he said, *Sir, you must ere long appear before a greater Judge, to give an Account of your own Actions; and for your railing on me the Servant of that great Judge.* Which Words were remembered by many upon the sudden Death of that Judge, not long after, when he fell sick and died in the Circuit, before he got to *London*, or had made his *Postea*, wherein extravagant Fines are usually mitigated. As Mr. *Norman* was going to *Ilchester-Goal* the Officers passed by the Sheriffs House, and would by all means call there. The high Sheriff's Lady began to upbraid Mr. *Norman*, and after other Words said to him, where is your God now, that suffers you to be carried to Prison? Mr. *Norman* replied; Madam, have you a Bible in the House? Yes said she, we are not So Heathenish as to be without a Bible. He being importunate for one, a Bible was at last brought; and he read the Words of *Mic. 7. 8,9,10. Rejoyce not against me O mine Enemy: When I fall, I shall arise; when I sit in Darkness, the Lord shall be a Light unto me. I will bear the Indignation of the Lord, because I have sinned against him, until he plead my Cause, and execute Judgement for me: he will bring me forth to the Light, and I shall behold his Righteousness. Then she that is mine enemy shall see it, and shame shall cover her which said unto me, where is the Lord thy God? Mine Eyes shall behold her: And now shall she be troden down as the Mire in the Streets.* The Lady was Struck with the Words and their applicableness, and immediately retir'd: And the Dealings of God with the Family not long after made this remembered.

After Mr. *Norman's* Release, he continued Preaching in private some Years. Going occasionally to *Bristol*

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he fell sick and died, *An.* 167. to the great Grief of his Flock, when he was about 40 Years of Age: And notwithstanding his Sufferings, he kept his Temper and Moderation to the last.

He was the Author of *Cases of Conscience* 8vo, where there is an Account of him prefix'd by Mr. *William Cooper*. And he publish'd *Christ's Commission Officer*; an Ordination Sermon, 1658. 8vo. *Christ confessed; written in Prison.* 4to. And *Family Governors exhorted to Family Godliness.* 8vo.

Batcomb: Mr. *Richard Allein*, M.A. He succeeded Mr. *Richard Bernard* here, and he Dr. *Biss*, which Succession carried them in this Town almost up to the Beginning of the Reformation. This Mr. *Allein* was a Minister's Son of this County. He and Mr. *William Allein* of *Blandford* were Sons of Mr. *Richard Allein* who was 50 Years Minister of *Ditchet* in this Country, and was a grave, pious, Successful Preacher, greatly belov'd and a great Sufferer from the Bishop of *Wells*; and who died full of Days and Honour, Aged 80. Our Mr. *Allein* was bred in *St. Alban's Hall* in *Oxon*. He was Pastor of the People of this Town above 20 Years, and might have been so 20 more, if the Iniquity of the Times would have permitted it. He was a Pious Prudent, Diligent, Zealous but Meek Instructor of his Flock: Much respected in these Parts, and well known through the Nation by his Pious Practical Writings.* After he was depriv'd, he still preach'd, as he could get Opportunity. Once he was apprehended at Mr. *More's* (sometimes a Member of Parliament) who would pay his Fine of 5*l.* tho' he went to Prison himself for his own Fine. At other times he was sent for to the Sessions, and soundly rated for Conventicling (as they call'd it.) But his Gravity, Piety, and Goodness were so conspicuous, that they knew they conspicuous, that they knew they

* *He hath written*, *Vindiciæ Pietatis in Four Parts*: A Vindication of Godliness in the greatest strictness and spirituality of it, from the Imputations of Folly and Fancy: The Godly Mans Portion and Sanctuary: Heaven open'd; or a brief and plain Discovery of the Riches of Gods Covenant of Grace: *And* the World conquer'd, or a Believer's Victory over the World, 8vo. Godly Fear; or the Nature and Necessity of Fear and its Usefulness, 8vo. 1674. A Rebuke to Backsliders, and a Spurr to Loiterers, 8vo. 1677. A Companion for Prayer; in 120 1680. Instructions about Heart-work, 8vo. 1682. Publish'd by Dr. Annesley.

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should do their own Cause more hurt by sending such a Man to Prison, than by conniving at him. Upon the 5 Mile Act, he remov'd to *Froom Selwood*, and Preach'd privately there to the Day of his Death, which was *Dec. 22. 1681.* Mr. *Richard Jenkins*, M.A. Vicar of the Place, Preach'd a Sermon at his Funeral, and gave him a fair Character; and Mr. *Wood* calls him a *Lukewarm Conformist* for his Pains; His Books call'd *Vindicia Pietatis*, tho' tending manifestly to promote true Piety, yet could not be Licens'd. They were greedily bought up and read by sober People, and have been very Instrumental to mend the World. They were so saileable, that the King's Bookseller caus'd a great Part of the Impression to be seized, because unlicens'd; and so to be sent to the King's Kitchin. From thence he bought them for an Old Song, bound them up and sold them in his own Shop. This was at length complain'd off: and he was forc'd to beg Pardon upon his Knees at the Council Table, and send them back again to the King's Kitchin to be bisk'd, as I think the Word is; that is, to be rub'd over with an Inky Brush.

North Cadbury: Mr. *Samuel Cradock*, B.D. Bred in *Emanuel College* in *Cambridge*, of which he was Fellow and to which the Presentation to *North Cadbury* belonged. He left about 300*l. per Annum* for the sake of his Conscience; and the Providence of God made it up to him and his, by Means of an old Gentleman of the same Name. In my last Edition I by Mistake said that this Gentleman was unrelated to him; whereas I have been since certainly inform'd, by a Letter from Mr. *Cradock* himself that he was nearly related to him. For upon the Death of Mr. *George Cradock*, he became next Heir male, to that old Gentleman Mr. *Walter Cradock*, of *Wickam-brook* in *Suffolk*, who at his Death gave him his Estate: Which singular Providence Mr. *Cradock* us'd to acknowledge with great Thankfulness, and accordingly took this for his Motto, *Nec ingratus nec inutilis videar vixisse*. Some Years after, he came with his Family, and liv'd in that House, and there for several Years preach'd usually twice every Lords Day, *gratis* to the Neighbourhood that came to hear him. And there he also instructed some young Gentlemen and others that were sent to him, in several Parts of useful Learning,

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and had an Hand in the Education of several Persons of Note and Worth. Mr. *Wood* speaking of Mr. *Cradock's* being incorporated M.A. at *Oxford*, Ann. 1649. (when he was Fellow of *Emanuel College in Cambridge*) mentions his Books; one of which being Printed in 1679, he says he supposes Mr. *Cradock* was dead before, because 'twas said in the Title to it, that he was *late Rector of North Cadbury*. He often supposes strange Things when the poor *Dissenters* are concern'd; but he discovers little else, but Ill-will, and Spleen, and Malice. Mr. *Cradock* liv'd many Years after, and was Pastor of a Congregation at *Bishops Stortford in Hertfordshire*: And if he could but have suppos'd a Nonconformist capable of such Writings* as those of this Author, he might easily have found out, that the Word *Late* in the Title Page, referr'd to his Ejection for *Nonconformity*, and not to his Decease.

* *He hath publish'd the Harmony of the Four Evangelists, and their Texts Methodiz'd, &c. Fol. 1668. The Apostolical History, containing the Acts, Labours, Travels, Sermons, &c. Of the Apostles, till the Time of the Destruction of Jerusalem. Fol. 1672. The History of the Old Testament Methodiz'd Fol. 1683. Knowledge and Practice: A plain Discourse of the chief Things to be known, believ'd, and done in order to Salvation, 4to. 1673. A Supplement to Knowledge and Practise, 4to. 1679. Which two last, are lately Reprinted in Folio with Additions An Exposition and Paraphrase of the Revelation, 8vo. 1696.*

Mells: Mr. *Richard Fairclough*, M.A. Eldest Son of the Excellent Mr. *Fairclough of Suffolk*. He had all the Advantages of Education from his Childhood, which the Pious Care of an Affectionate, Prudent Learned Father could give him; and no one could be more receptive of the proper Impressions from an ingenucus Institution. He continu'd 12 Years in *Emanuel Colledge in Cambridge*, and for several Years was Fellow there. He went from thence furnish'd with an unusual Stock of rational, substantial and polite Literature. His leaving the College to fix in *Somersetshire* was pretty remarkabe. Dr. *Whitchcot*, who was then Fellow of the same College being presented to a Living in *Somersetshire*, which was in the Disposition of that College, prevail'd with Mr. *Fairclough*, to bear him Company in a Visit to the people he was to take the Charge of. The Doctor

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being hastily call'd away, engag'd him to stay behind, and supply for him in his Absence. In this Interval, a Gentleman of Note, High Sheriff of the County, sent to Mr. *Fairclough*, to desire him to preach the *Assize* Sermon; and that, when thro' some Failure, there was very little time for Preparation: But so great was the Exigence, as that he press'd his Compliance with great importunity, and would indeed take no Denial. He yielded to Necessity, and highly gratify'd the Gentleman, both by the Acceptableness of his Performance it self, and by his Freedom for it in such an Exigence. Upon which, hearing a little after, of the Death of the Incumbent of Mellis, (a Living of good Value) he told Mr. *Fairclough* he could no otherwise So fitly gratifie him for his Sermon, as by conferring upon him such a Living. Mr. *Fairclough* accepted it, and fix'd there, and was a *burning and a shining Light*. He was resorted to by all the Country round. His Prayers, Sermons, and other Ministerial Performances, had that strange Pungency, Quickness and Authority with them at some times; and that Softness, Sweetness and Gentleness at others, as was Matter of great Admiration. His Labours were almost incredible. Besides his usual Exercises on the Lord's Day, of Praying, Reading the Scriptures, Preaching, Catechising, and Administring the Sacraments; he usually Five Days in the Week, betimes in the Morning appear'd in Publick, Pray'd and Preach'd an Expository Lecture upon some Part of the Scriptures in course, and he had always a considerable Congregation; nor did he produce any thing in publick, which did not smell of the Lamp. Besides which, he found time for Visiting, not the Sick only, but all the Families within his Charge, in a successive Course; when he would personally and severally converse with every one that was capable, labouring to understand the present State of their Souls, and applying himself to them in Instructions, Reproofs. Admonitions, Exhortations, and Encouragements suitably thereto: And he went thro' all, with the greatest Facility and Pleasure imaginable; for his whole Heart was in his Work. Every Day, for many Years together, he us'd to he up by Three in the Morning, and to he with GOD, when others slept. Few Men had ever lets Hindrance from

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the Body, or more Dominion over it; for a better habited *Mind* and *Body* have rarely dwelt together. No Controversie arose among his Neighbours, within his Notice, which he made it not his Business to get presently compos'd, and his Help and Advice was wont to be sought by Persons of eminent Rank, and in Matters of great Difficulty, for that Purpose; His own Love of Peace inclining him, and his great Prudence well enabling him to be exceeding useful in any such Case. He preach'd also often at the Lectures settled in other Places of the County; and was very Active, and much Respected in the Meeting of the Ministers by way of Association, for the Preservation of common Order. When the Act of Uniformity came forth, he soon determin'd upon Nonconformity. He could in nothing prevaricate with his once settled judgment, or depart in his Practice one Ace from it. Yet such was the Candour of his Spirit, that nothing could be more remote from him, than to pass any hard Censures upon those, that receiv'd that Satisfaction in the scrupled Points, which he could not. In the Substantials of Religion no Man more fervently Zealous: About the Circumstantials none more Cool and Temperate. He was afterwards Pastor to a Congregation, meeting for Divine Worship at *Newman-street*. And when he remov'd to *Bristol*, where he became a stated Preacher, and was useful to many, he continu'd to visit the People in *Newman-street*, ordinarily once a Fortnight being oblig'd to it by some particular Circumstances. He dy'd at *London*, July 4. 1682. Ætat. 61. His Funeral Sermon was preach'd by Mr. *Howe*, who gives him an high *Economium*, and all that knew him agree 'twas but his Desert. *He was a Man of a clear distinct Understanding; of a quick, discerning and penetrating Judgment, and would on a sudden strike thro knotty Difficulties, into the inward Center of Troth, with such a Felicity, that things seem'd to offer themselves to him, which are wont to cost others a troublesome Search. But his Moral and Holy Excellencies gave him his chief Lustre. A Man cannot well be suppos'd more under the constant governing Power of Religion than he was; which was the Cause of his Labouring with so much Earnestness, both to exercise and diffuse it to his uttermost. He was even*

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made up of Life, and Love. Such was the Clearness and Sincerity of his Spirit, so little darkned by an Evil Conscience, that he seem'd to live in the constant Sense of God's Favour and Acceptance, and had nothing to do, but to serve him with his Might; whence his Spirit was form'd to an habitual Chearfulness, and seem'd to feel within it self a continual Calm. He was of a large and great Soul, comprehensive of the Interests of God, the World, the Church, his Country, his Friends, and of the Souls of Men. Read, to his uttermost to serve them all. Of abundant Compassion towards the Distressed. Of Delight in the Good, and of general Benignity towards all Men. And it was his constant Aim to make the nearest Approaches he could to the Pattern and Fountain of all Goodness, &c. Considerate Persons cannot but look upon it as an Employment very unacceptable to GOD, and very unprofitable to the Church, to have an Hand in Silencing such Men as he was.*

* *Besides an Abridgment of some of his later Sermons to his Beloved People at Mells, he hath no thing Extant but a Sermon in the Morning Lecture against Popery; on the Dangerous Tendency to the true Peace and Comfort of Souls, of the Papal Doctrine, which denies the Possibility of Assurance: Tho' I cannot be positive whether this last be his or his Fathers.*

Chedzoy: Mr. Henry Jeanes, M.A. of New Inn in Oxon, where he was a noted and ready Disputant, and a celebrated Preacher. He was first of Beer Crocomb, afterwards of Kingston, and lastly of Chedzoy, in this County. He dy'd in August 1662, near the Fatal Bartholomew. He was at first Zealous for the Impositions of the Prelatical Party, and fond of the Modish Notions: 'Till reading the Writers on the Puritan side, he found them misrepresented by their Antagonists;† and feeing a Strength in their Arguments, which he apprehended weak before he had weigh'd them, he heartily fell in with them, and strenuously defended their Cause. Mr. Wood so far condescends as to own; He was a most excellent Philosopher, a noted Metaphysician, and well-grounded in Polemical Divinity. He was also a Scholastical Man, a Contemner of the World, generous, free-hearted, jolly, witty and facetious. But then comes a Sting in the Tail, which Qualities seldom meet in Men of the Presbyterian Perswasion, who generally are Morose, Clownish,

† *See his Mixture of Scholastical and Practical Divinity; Vol. 2. pag. 24.*

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and of Sullen, and reserved Natures.★ Its a hard Case, (and so esteem'd by any when it comes to be their own) for a Body of Men to be branded for the Failures of a few: But supposing this ill-natur'd Censure true, as to any Number of those for whom 'tis intended, I'll leave it to any that are Impartial to judge, whether is better, a little Clownishness and Reservedness, for want of Breeding, and being acquainted with the Word; or a furious Bigottry that will run the hazard of common Ruin, rather than bate two or three indifferent Ceremonies; and Zeal for absolute Monarchy, to the betraying Liberty and Property, and the Paving the way for Slavery: Which have been the standing Characteristicks of the Men of the *Laudensian* Faction.

★ *He hath written a Treatise concerning a Christian's Abstinence from all appearance of Evil, Qu* 1640. *Want of Church Government no Warrant for a total Omission of the Lord's Supper, 4to, 1650. A Vindication of Dr. Twisse, from the Exceptions of Mr. John Goodwin, Fol. A Reply to Mr. Fulwood's Examination of his Discourfe of Church-Government, and the Lord's Supper. A Mixture of Scholastical with Practical Divinity: In Two parts, 4to. 1656. Together with several Sermons and smaller Tracts.*

Wells: St. Andrews: Cornelius Burgess, D.D. bred in the University of Oxford. Ann. 1627, he was Chaplain to King Charles the I. He was afterwards much vex'd in the High Commission Court, for opposing the Laudensian Faction. He was one of those who Ann. 1641, were appointed to meet in the Jerusalem Chamber, where there was an hopeful Attempt for Accommodating the Ecclesiastical Differences: One of the Assembly of Divines: and a frequent Preacher before the Long Parliament: And yet he argu'd against taking the Covenant, and refus'd taking it till he was suspended. By them he was fix'd in an Evening Lecture at Paul's, with a Pension of 400l. per Annum. He laid out all he had in Bishops Land, which upon the King's Restoration was entirely Lost. He retir'd afterwards

† *Besides his Sermons before the Parliament, and upon other Public Occasions, he hath publish'd A Chain of Graces drawn out at length for Reformation of Manners, 12mo. 1622. A New Discovery of Personal Tithes: Or a 10th Part of clear Gain prov'd due, in Conscience, &c. 8vo. 1625. The Fire of the Sanctuary; or a Tract of Zeal, 8vo. 1625. The Baptismal Regeneration of Elect Infants, 4vo. 1629. A Vindication of the Reasons against Bishops Votes in Parliament, 4to. 1641. A Vindication of the Sion College Society, again Two Pamphlets, 4to. 1648. No Sacriledge or Sin, to Aliene or Purchase the Lands of*

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to his House at *Watford*, where he liv'd privately, and was reduc'd to Straits. He dy'd in *June* 1665.

Bishops and Chapters, &c. He had also a Controversie with Dr. Pearson, after the Return of King Charles, about the Necessity of Reformation in Doctrine, Discipline, and Worship.

Mr. *Stubbs* also was cast out in this City, where he was joint Pastor with Mr. *Chetwind*, who afterwards conform'd. But an Account has been already given of this Mr. *Stubbs* in *Gloucestershire*, where he was afterwards silenc'd.

Ubleigh: Mr. William Thomas, M.A. He was of *Brazen-Nose* College in *Oxon*. A good Scholar, and an useful Preacher: Much respected in these Parts. He was Minister in this Town for above Forty Years. He preach'd twice every Lords Day, and catechiz'd. He often administred the Lord's Supper, and visited such as were Communicants the Week before, to assist them in their Preparation. He had many Seals of his Ministry in his own and the neighbouring Parishes. He was a Man of great Gravity, Sincerity, and Humility; and much of GOD might he seen in his Conversation. He was much respected not only by his Brethren, but by many of the Gentry. He was not of a Constitution that could endure much Hardship, nor had he the Courage and Boldness of some; he was apt to be dejected with the Appearances of Evil, that others could easily surmount: And yet he would not decline nor forbear to appear in any Thing which he apprehended tended to a publick or private Good. He was very Solitary and Studious. His Works* shew

* *His Works are these; The Dead speaking: Or the Living Names of two Deceased Ministers of Christ; viz. Mr. Sam. Oliver, Pastor of Wells, and Mr. Sam. Croke, &c.* 4to. 1653. *Railing Rebuk'd: Or a Defence of the Ministers of the Nation against the Calumnies of Tho. Speed of Bristol, the Quakers Advocate,* 4to. 1655. *The Protestants Practice; or the compleat Christian: Being a true and perfect Way to the Celestial Canaan,* 12mo, 1656. *A Vindication of Scripture and Ministry, in a Rejoinder to The Speed the Quaker,* 4to. 1657. *A Preservative of Piety in a quiet Reasoning for those Duties of Religion, that are the Means and Helps appointed of God for the preferring and promoting of Godliness,* 4to. 1662, *An Exposition on*

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that he was Methodical, and ready at reconciling Texts that seem'd different, and resolving Doubts. He was a great Observer of Providential Occurrences, and readily comply'd with Calls to Humiliation or Thankfulness, according as there was Occasion. He met with Trouble for refusing to read *the Book of Sports*, and had therein but one Companion in that Diocese, which was Mr. (afterwards Dr.) *Chambers*. Many Friends and Ministers wrote to him at that time to satisfie him as to the Lawfulness of what he scrupled, yet his Conscience could not allow him to read the Declaration. His Censure was for a time delay'd; but at length on *June 23, 1635*, he was suspended *ab Officio*, and on the 23th of *July, a Beneficio*. And he recorded it as his Observation, that while he was in the Consistory, and while Sentence was pronounc'd, he found himself more courageous than at other times. After three Years Suspension he was restor'd, upon the Intercession of some with Arch-bishop *Laud* on his behalf. And it was observ'd, that the first Publick Autoritative Restitution, was granted in that very Diocese, where the Business first arose. Mr. *Thomas* found that his Ministry had yet a greater Power and Reverence in the Hearts of his People afterwards, than before. He was very careful in keeping up Communion with God, and Acquaintance with his own Heart. In order hereto it was his usual way, to set down in loose Papers such things as were most Affecting to him, which he would once a Year review, that he might the better see what he had done, and what he had receiv'd, and what was wanting in, or for himself, and what remain'd as his Duty. He had his Books which he Entitul'd *Anniversaria*, where he enter'd memorable Matters in this Order. 1. There were his *Σφάλματα*, or Faults. 2. His *Preces Auditaę*, Prayers that had been heard. 3. His *preces pro futuro*. Petitions for time to come. And, 4. his *Vota*, or Wishes. He had other Manuscript Books also, which he appropriated to particular Uses; as *Ægrotorum Visitationes*, &c. in which he noted down what was memorable in the Discharge of his Pastoral Office. And after his Lord's Days work was over, he spent some time in the Evening, in penning Some serious Meditations, which he calls, *Mediationes Vespertinę*, some Specimen hereof is here added in the

Ruth, *in 12mo*. The Countries Sense of *London's* Sufferings, in the late most lamentable Fire, 8vo. 1667. Scriptures open'd, and sundry Cases of Conscience Resolv'd, in Plain and Practical Answers to several Questions, upon the *Proverbs of Solom. Jerem. Lam. Ezek. and Daniel*, 8vo. 1675.

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Margin.* His Deliberation about the Grand Affair of Conformity and Nonconformity, was manag'd with great Seriousness and Solemnity. I shall add some Account of it out of his Papers that are yet preserv'd.

* Specimen *Anniversariorum* a Domino *Thomas* in hunc modum conscriptum. Jan. 26. 1662/3. Isai. 63.7. Psal. 40.5

σφάλμαγα: 1. Dum Lego plures Libros Doctiores, Vacillat animus circa Fædus Nationale. Concutiunt, licet non penitus convincunt. 2. Miserima Pusillanimitas, stupiditas. Cum nonnullus dixerit (*I think Preaching there Twenty Years past has brought more to Hell than to Heaven*) atq; alius fætibus fætide loquitur, ego vero sileo stupidissimus adeoq; justè jam sileo, nec Os aperire possum pro concione, quia non pro Deo, &c. in Hominem impium in Def. Concionu. 3. Visitationes amicæ potius quam amandæ. 4. Licet Deus post preces quali manu ostendit me potuisse prædicasse, *Aug.* 24. tam detestando correptus timore non audeo: Et sic omnia mihi male cedunt, cum si sides esset, essent omnia meliora, & desiderabiliora.

2. *Preces exaudite.* 1. Indies paratior sum ad Testamentum (si Deus vel parum temporis concedat) condendum & complendum. 2. Cultus Publicus, licet non taus qualem volumus, non tamen talis qualem meremur; sed Liturgia Tolerabilis. 3. Docuit me Deus (uti spero) quid agerem in miserrimis circa Uniformitatis Actum Ministrorum Angustiis: Docuit inquam quid agerem, ne Deo, ne Reformationi desim, vel Mendacem me ostendam & Hypocritam in cœtu publico: Animumq; postea vacillantem sepiùs confirmavit Benignissimus Deus. 4. Audio de Filio, quod inter optimos in Academia Prædicatores, ab Optimis recensetur, quod ulterius expetendum est, expectandum est. 5. Hoc Anno emittitur in Lucem Liber meus de Officiis Christianis & Domesticis: Subsequatur Dei Benedictio. 6. Perlexi sententias ex Scripturâ psique Authoribus collectas, & Epistolam exaravi bene longam, ad rem substratam accommodatam, ut si Deo placeat tandem edantur opemq; ferant aliqualem Christianis & Ministris Deum timentibus. 7. Progredior in Scripturis & majori industria prosequor inceptum opus, (ut infirmiores adjuvem in Lectione Scripturarum) in Paraphrasi in Jobum, & prolixioribus in Epist. ad Rom. Meditationibus. 8. Literæ ad M. Alderson, &c. tandem si Deo placeat illis profuturæ.

Preces pro futuro. 1. Absit ut a Deo recedam, vel persidè agam in suscepto pro Deo (ut mihi videtur) Testimonio. Nunquam committam, ut vel Reformationis Desiderium deseram, vel scandalum piis (illoru animabus periculosum) objciam, vel pudendam illam qua antehac laboravi Infidelitatem & Tiiniditatem prodam, vel Conscientiam vulnerem, vel in aliquibus cedendo Tentationibus, me exponam multiplicibus, & tandem in Castra contra Deum transeam.

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The time between the Publishing the Act of Uniformity, and *Aug.* 24. he represents in his Papers as a very *solicitous Time*. He intimates that he read Books, conferr'd with others, meditated alone, and disputed with himself *pro* and *Con* in order to Satisfaction. He still found himself fluctuating and uneasy, which was

2. Si bono Deo Visum fuerit, resurgant mortui Ministri. Quam citò evanescent Mortalium Conatus? Sed quod numen supremum decrevit stabile est. Loquatur Dominus & prodibit Lazarus. Et cum nullus adhuc Minister ad hanc Curam Pastoralem (quod novimus) designetur; Omnipotens Deus Me (si illud tu expedire videas) restituas, & quæ bis facta est ad Locum meum Revocatio, fiat tertiò per eandem & Potentiam & Misericordiam. 3. Illud utrunque a Deo O.M. per preces plures & ardentissimas obtineamus, ut in hoc Ovile Lupus sub Nomine Pastoris non intret; nec sub nomine Rectoris Tyrannus; quin potiùs per singularem Dei Providentiam Operarius Probus. 4. Dirige Bone Deus si ab hoc Loco exeundum, quò abeundum. Idem Christus qui in Cæluni ascendit, Locum nobis paraturus, annon in Terris Locum parabit aliquem nobis idoneum, & Senectuti tum meæ tum Conjugis accommodum. 5. Si non concedatur ut Præco sim publicus, sim tamen Operarius; quod publice non possum, faciam (ut licet) privatim: Quod non possum predicando, prestem scribendo. Auxiliare Domine servum senilem. 6. Num de Parlamento desperandum est? Nil Desperandum Christo Duce. Sit in Novo Anno (per Potentiam & Misericordiam Dei) Novum Parliamentum: Regat Rex Regum Regem: Bene moneat, Bene moveat Rex Parliamentum. Sit Idem Parliamentum non idem. Sint Deo Conformes in Actu Uniformitatis Renovato; & in illud quod melius & mitius erit commutato. 7. Si non Illi Misericordes servis tuis, sint tum servi tui Tibi Fideles, Fidelitati tuæ immobiliter innixi. Pereamus ne Religio & Reformatio pereat. 8. Liberet nos Deus a Libertate quæ est contra Deum, & contra Regni & Animarum nostrarum salutem: Si irruat Idololatria ruit Anglia. Careamus potius Libertate bonâ quam pereamus mala. 9. Finiam per Deum propitium Opus omnis generis mihi Commissum; & cum Deo placuerit Vitam in Vitam nunquam sinendam commutandam: Amen. 10. Non Filius modo præstet in aliquibus quod Laudabile est sed in omnibus: nec ad Famam folum modo sapiat, sed ad Salutem. Ego si moriar, Filius vivat, & in Locum meum succedat, Erroribus omnibus inimicus, Veritatis Dei Patronus, non Moralitatis modo studiosus, sed precipue Sanctitatis, quæ a Moralitate distat ut a terrâ Cælum. Sit sibi Contrarius ut sit Deo suo Conformis; eatenus scilicet contrarius, quatenus necesse est ut sit Conformis, & cum supremo Numine coincidat & tandem cohabitet.

Vota. 1. Deo servire non temporibus, si Tempora non se subjiciant Deo. 2. O quam in senibus omnia Exemplaria esse debeant! 3. Ultima

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much occasion'd by the Letters of other Ministers, some of which urg'd to comply, and others to forbear. He had look'd up seriously to GOD for Direction, which was repeated with yet greater Earnestness, as the time fix'd drew near. On *Aug. 21.* he betook himself, in his Retirement, to extraordinary Supplication to GOD for Conduct and Establishment; and that issued in a fixed Determination upon a full weighing the Merits of the Cause, to forbear the Declarations and Subscriptions requir'd by the Act, whatever Consequences might ensue: And he sets down the Reasons that sway'd and prevail'd with him.

Nec illis concessum est vanum aliquid in Societate essutire, vel quod videtur malum Manibus tractare.

3. Ultima optima sint seres servi, imo si Deo visum fuerit Deo militent suo; magisq; Deo firmi sint, quo magis infirmi: siquidem absurdus nihil quam a Deo recedere, cum ad Deum accedere properamus. 4. Solemne Vorum sit ad Aspectus aspicerè foràs, ad Affectus Domi, & Excubias agere, ne inimicus intret. 5. Nec Passionibus Locum dare, nec Stupiditati, Pusillanimitati, Ignavia; Nec Temeritati cedendum est, neo Timiditati. 6. Vivam exemplum Pietatis, moriar Exemplum Patientiæ: Arq; in me Maximo Peccatore, & in Consolatione meâ videant alii, quàm bonum sit adherere Deo, qui condonat Peccata ingentia pœnitentibus, & exigua omnia quæ bona sunt paternâ manu accipit, & propter Jesum Christum æternâ gloriâ remunerat. Illi Gloria in Æternum. Facile est renovare Vota; det Deus præstare. *Psal. 119. 106. Apoc. 2. 19.*

Specimen Meditat: Aug. 24. 1662. Hic nihil. Lugent plures. Ego stupefco. Morior ante Obitum. Minister non Pastor. Clementissime Deus! Miserere miseri Peccatoris. Sapientissime Deus! Descendat supernè sapientia tua ut recte judicem de luctuosâ hac in quam meipsum conjeci (sed num sine te?) & fine Omnipotentîâ, irreparabili Ejectione. Numquid qui olim sal Terræ audierunt, in irâ tuâ ut sal insulsus abjiciantur for às, ut a quibusvis conculcentur? Id ipse mereor maximè sed num tu soles cum servis tuis tranfigere secundum illorum meritum, & non secundum Gratiam tuam? Olim quidem visitasti virgâ defectionem eorum unde fit ut jam Gladium arripis qui sævit ad Mortem, *Ecclesiasticam* (mortui sunt Plurimi Ministri) *Civilem*; nec enim ex quo vivant habent—& pene *Naturalem*, mærore quasi enecti & confecti? Ego vero misellus Mœstitiâ pene obruor & post latam sententiam inquirò an rectè & solidè vel stolidè mihi procuraverim tam Multiplicem Necem. Sed (Bone Deus) probe tu nosti quod assiduis Precibus Thronum Gratiaë fatigaverim, ut tute ipse hac in causa Secundum Mentem tuam non meam, de me Statueres; & post preces omnes, non aliter poteram Gloriaë tuæ, & Officio meo couulere, & satisfacere, ut mihi videbatur, quàm satisfaciendo Votis & Ju??is

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He begins with the *Declaration of Assent and Consent*. He intimates that he was not against Forms of Prayer, nor even the injoining them, if fram'd according to the Word, and fitted to the Concernments of the Church, provided they did not hinder Preaching by their Prolivity, nor the exercise of Ministers Gifts in Prayer, according to emergent Occasions, which no Composers of any Liturgy could foresee or comprehend within their settled Forms: And that he could use many Things prescrib'd in the Book of Common-Prayer, But to declare his *unfeigned Assent and consent to all and every Thing contain'd and prescrib'd* in that Book, was what (he says) he could not do, with any Freedom of Conscience, or indeed without Lying. And he gives these Reasons.

testatum Superiorum.

Num a te deceptus sum? Cettè a meest, si aberraverim. Ita si sit, meipsum in Pulvere & Cinere involvam. Adhuc consentiam Postulatis, & redeam redivivus (ubicunq; demum) ad Ministerium deperditum. Sin vero in hisce Gemitibus cum carne sanguine non confero, & quod tu a me postulas peregerim, confirmes indies magis magisque, Animum meum vacillantem; & quod infectum esse nequit, videam a te factum, non in iudicio, fed in Misericordiâ, quia in Gloriam tuam, Reformationis tandem progressum desideratissimum, interea in Ministerii Confirmationem, & Ecclesie tuæ Ædificationem. Sint servi tui (sicut olim Sampson): Cælum penetrent, & moriendo multo plus Lucri Domino adserant quam prædicando, per Jesum Christum magnum illum & Ovium & Pastorum Pastorem: Amen.

1. *Because, says he, howsoever the Act speaks of the Use of all things contain'd and prescrib'd in the Book immediately before the Declaration, yet afterward there is in the same Act Approbation requir'd in the case of Lecturers; and that Approbation also is to be given in no other but in the very same Form of Words that is injoined All; so that it seems in that Assent and Consent, Approbation also is contain'd: And if so, then that (among other things) much hinders Assent, viz. It is certain by God's Word, that Children, which are Baptized, dying before they commit actual Sin, are undoubtedly sav'd. And whether the Act be to be understood so or no, (the Declaration being to be express'd in those Words that are in the Act, without using any other) no other can be expected, than that the Congregation and People that hear it, will conceive it a Confirmation of, and (as it were) the Declarer's giving his Vote to the whole Composition and Matter of the Book.*

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2. *Because if the Act requir'd Assent and Consent to the Use only, yet requiring it universally, and in every thing, I could not yield to it, because not satisfied as concerning the Lawful Use of every part of it. As namely, 1. The repeating so often of Gloria Patri, as Nine or Ten times in Morning Prayer. The thing, no doubt, is good in it self, and at some times there hath been much more reason to use it more: But so frequent a repetition in so short a time, if there be now no need of it, (I speak not of the Use, but of the so much multiplied Use of it) if it be not profitable, and tends not to Edification (as it is beyond my reach to conceive it doth) then it's like to fall into a taking God's Name in vain, and come within our Saviour's Prohibition, Mat. 6.7; and gives a Countenance to them that measure out the Worship of God by set numbers, as the Romanists do; Besides the deadening of the Heart in the Service of God, by so oft repeating the same things. I add, 2. The saying of the Seventh Day, against the Original Text, instead of the Sabbath Day, which gives a blow to the Christian Sabbath. And, 3. The Use of worse Translation of the Psalms, when there is a better, especially in that place, Psal. 68.4; where it must be read, Extol him in his Name, yea, &c. instead of that agreeable to the Original, Extol him in his Name, Jah. 4. Reading so much of the Apocrypha, and that as Holy Scriptures are read (which may make ignorant People think both alike) for Lessons at Morning and Evening Prayer, when the reading of Canonical Scriptures is better and safer; especially the reading of such Apocryphal Books and chapters as are more questionable: As Judith 9. where the Fact of the Sons of Jacob, Simeon, and Levi is extoll'd, which yet the Spirit of GOD condemns, Gen. 9.5. And Judith's Prayer for her being Bless'd in her Lying way: And, 5. That Passage at Burials; that we may rest in him, as our hope is this our Brother doth, albeit there be no cause to hope so, but great reason because of the wickedness of many a Man's Life, (without any repentance declar'd at their Death) to fear the clean contrary. 6. It is also a very high, and to me a very hard thing (in regard of the Account a Minister is to give unto Jesus Christ of the Trust committed to him) to absolve (in the Name, and by the Authority of Jesus Christ) any sick Person from all his Sins, that shall make a special Confession, if he feel his Conscience troubled with any weighty matter, since that*

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may be done meerly out of remorse of Conscience for some heinous Sin, and without such Evidences of a true Evangelical Repentance for Sin in general, as even in the Judgment of Charity which is kind, and not blind) is necessary for such an Absolution.

And afterwards he charges the *Ceremonies* with unprofitableness as not tending to Edification; and as being mischievous, casting many worthy Men out of publick Employment, and shutting them up in corners that could not close with them; and as being burdensome to many pious Men that did: And as being offensive; which is encreas'd by their disuse so many Years together, with Professions and Endeavours after Reformation. He represents their having been abus'd to Superstition. *This, says he, is more like to revive by the renewe'd use of them. Hence, says he, whatsoever may be said for them in strict Disputes, and howsoever they have formerly been yielded to, yet now they are become very Gravaminous. It is one thing to Conform upon a Custom, and another upon a Contest, when Reformation hath been so pleaded for, and the Offence is so extremely augmented. I do not, (says he) mention these things as delighting in debasing or depraving the Common Prayer, I bless GOD it is so good, but yet it might be better. This last Book in some things is better than the former, as in some solid Additional Prayers, and especially the inserting the Rubrick Establish'd by Law in the Reign of King Edward VI. for vindicating the Church in the matter of Kneeling at the Sacrament. And had there been a condescending to the Proposals of so many (not inconsiderable) Ministers, for other alterations and there would have been much more Sanctification, and a far greater Union. But since that ease to the Conscience, which was so humbly and earnestly could not be obtain'd, nor this Grievance, under which so many have groan'd, ever since the first happy and comfortable (but which could not then be a comleat) Reformation, be remov'd, nor any Liberty granted, such as his Majesty is pleas'd to delineate and indulge in his gracious Declaration; but on the contrary, all, and every thing, must be more signally and eminently than ever heretofore asserted; this hath been to many, and to my self in particular, a Burden to heavy to be born: The rather, because of the Desires, Professions, Endeavours, and Prayers, for a Reformation, according to the Word of GOD, for the Glory*

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of GOD, the Honour of the Church of England, and preventing Offence and Separation from it. And (in special) in regard of the Vows of GOD upon us, to do our utmost for promoting (and therefore sure to do and say nothing for the shaming) of that Work of Reformation, and the most desired altering and ordering of all things in the Service of GOD, to the better, and as near as may be, according to the Divine Rule.

It is objected, and it is true, that I have read most of the Common-Prayer Book, and so could do again. But, 1. It is one thing to read many things, another to declare an unfeigned Assent and Consent to every thing. 2. Matters of Worship, and things needing Emendation in our Form of Worship, were never so search'd and discover'd as now. 3. An Alteration for the better was never so sought as now. 4. By the late long intermission, the Scandal in doing all that heretofore has been done, is exceedingly heighten'd.

I, says he, was fully convinc'd of this, that GOD would have been highly displeas'd, if all Ministers would have come in and Subscrib'd, and publish'd a Declaration so far prejudicial to a Progress in Reformation, as that it was in a manner to give it up for gone, and to have an hand in burying all hopes of it. And hereupon did also conceive that GOD would have some to suffer, to witness the Sincerity of there desire to have all things ordered in the Service of GOD, according to the Mind of GOD. Now I never thought that all Ministers were alike oblig'd to forbear subscribing and declaring as is enjoin'd, (though none should do what he thinks in his Conscience he ought not to do) but that they were more bound to stand out, and tender their Submission to Authority in the way of Suffering, who had before stood for the Reformation most: And hence concluded concerning myself, who knew mine own Heart, and contendings for it, (tho' with much Weakness) that I could not without dealing unfaithfully with GOD, say all that was to be said, and do all that was to be done. I was afraid to anger Conscience, or to be wanting to a glorious GOD when I am going out of the World. And who knows what GOD may do at length for a greater Purity and Spirituality of his Worship among us (if yet he will have any delight in us, and not leave us) upon the Suffering of his Servants in a quiet way, as the first Reformation follow'd upon such a Suffering, and upon the Death of many of the precious Servant, of GOD; I say, who knows what GOD may do for us

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in this way, when a way of War hath succeeded so sadly and left so ill a savour behind it? He then goes on to the Declaration about the solemn League and Covenant, and canvasses it; and declares, (among other things) that tho' he was satisfy'd that an oath was not to be a Bond of Iniquity, yet the Name of GOD having been interpos'd, there must be an abiding Bond in regard of that which was right in it; and that the rather, because of the Dishonour that would redound to GOD and Religion by the slighting of an Oath, &c. He then relates what pass'd between him and the Bishop of the Diocese, on Aug. 22. He gave him leave to preach on Aug. 24. but (he says) that though fear, sadness, and discomposure of Mind, he became an Hearer elsewhere with wonder and weeping: And adds, that at Night there was (as every Sabbath Evening there us'd to be) a meeting of many of the Parish, (for Repetition and Prayer) and of more than ordinary that Night, with whom (after Repetition of the Sermons heard,) it pleas'd GOD much to enlarge his Heart in Prayer, (besides speaking several things to them according to the sad Occasion) and that with more Tears than the Death of Daughter, Imprisonment, or any other thing ever drew from him. And the Lord hears the voice of weeping, Psal. 6.8.

O, says he, that doleful Day wherein so many Lights Were at once Clapt under a Bushel! So many Stars (and divers of them, not without Reason, reckon'd Stars of the first magnitude, because they gave so great a Light to Travellers to the new Jerusalem) pluck'd out of their several Orbs, and thrown down to the Earth. So many that strove sincerely to have all things in the Church reform'd and rectify'd according to the Word of GOD, came to that pass, to see themselves and the Reformation they sought, buried (as it were) in the same Grave, and others (none of the best) dance upon the Grave! O whence is it that the great GOD and Governor of all things should permit and order out so sad a Providence? Lord how is it that thou callest our Sins to Remembrance, and hast killed so many of the Sons of Levi! &c.

The Reader will, I hope, forgive me, if I frankly Own that the reading and transcribing such Hints and Thoughts a these, that drop'd from the Ejected Ministers in that Critical Juncture, are to me most highly pleasing. They discover so much of the true Spirit of Piety, and such a native and undisguis'd Sincerity, as

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is very amiable, and worthy imitation. For my part, I know not how to suppose, that Persons so thoughtful and cautious, so humble in their Applications to GOD for help, so open to Light, so willing to weigh every thing that ought to influence them, and so fearful of being deceiv'd and misguided, should be left of GOD, in a matter that the Divine Honour, and the Credit of Religion, was so much concern'd in.

This Mr. *Thomas*, after his Ejection, continu'd at *Ubleigh* among his Old People. He every Lord's Day attended the Publick Worship; and in Private as he had opportunity, was helpful to the Souls of those who were before his Charge. He died among them in 1667, an old Man full of Days. His Funeral was attended by many of the neighbouring Gentry. A Sermon was preach'd upon the Occasion by a neighbouring Conformist, on *John 5.35: He was a burning and a shining Light*. What Pity then was it, it should be put out before its time!

WINCAUNTON: Mr. *John Sacheverell*. He was the eldest Son of Mr. *Sacheverell*, Minister of *Stoke Underham* in this County, who was a Man of great Reputation. This Mr. *Sacheverell* had many Children, and two of them were bred Ministers, viz. this *John*, and *Timothy*, of whom see in the County of *Dorset*, p. 29. This Mr. *John Sacheverell*, whose Memory is to this Day precious in most parts of the West, had first the Living of *Rimpton* in this County, which he quitted before the King was restor'd. He had there but 30*l. per Annum* certain Allowance, with a promise of an Augmentation of 30*l.* more from *London*, of which Augmentation he receiv'd not any more than one half Year. His Pains in this Place, in the Service of the Souls of those committed to his Care, were very great, as is Attested by some yet living: And he had considerable success in recovering many that were dissolute; and in the Conversion of several to a Love of GOD and true Goodness: And his Conversation was unblameable and Exemplary. He constantly rose early, and spent the Morning in his Study, and the Afternoon in visiting his Flock, and discoursing with them about religious Matters, till the Saturday, which was entirely spent in his preparing for his Lord's Days

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Work. That Day was usually employ'd thus: began his publick Worthip with a short Prayer in the Morning, and then read a Psalm and a Chapter, and briefly expounded them: And after singing of a Psalm, he Pray'd and Preach'd for an Hour and a Quarter. In the Afternoon he began at One, himself repeating his Morning Sermon, and examining young People as to what they had remembred: Then he Pray'd and Preach'd for about an hour and half; and afterwards, the Repetition of the Evening Sermon, and Examination of young ones about it, concluded the publick Service of the Day.

On the very Day of King *Charles* the Second's Coronation, he Preach'd a Sermon on 1 *Sam.* 12.24,25. *But if ye shall do wickedly, ye shall be consumed both you and your King.* The Observation which he chiefly insisted on was this: That wicked Men continuing in their wicked Actions, are the greatest Traytors to the King and State where they live. Several went out of the Church in the midst of Sermon, and the Rabble got together, and in the Market-House impanel'd a jury from amongst themselves, and represented a formal Trial of the Preacher. and afterwards drew him *in Effigie*, with a Book in his Hand, which they call'd his Catechism, upon an Hurdle, through the Town, to the top of an Hill, where a great Bonfire was prepar'd. The Effigies was hung upon a Pole in order to be Burnt: But the wind driving the Flames away, the Effigies remain'd untouch'd, and was shot at by several with a great deal of Fury; and at length fell into the Flames where it was confirm'd. It was the Observation of many in these Parts, that several who were the most Active in this frantick sort of Diversion, which was accompany'd with a great deal of Prophaneness and Lewdness, had some or other remarkable Calamity that befell them not long after; and some of them died very miserably, An account of this was publish'd about that time in one of the Books of Prodigies, and the Names of several of them are remembred by many even to this Day. And tho' perhaps there was then, as there is still, too great a forwardness in some, in the transports of their Zeal, to represent those things as Divine Judgments, which befell Men of a Party opposite to their own; yet Calamities that are uncommon,

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sharp and peculiar Pains coming on a sudden, without any visible Cause, and attended with a Peculiar Honour and Desperation; and that in the Case of several, are such visible Evidences of a Divine Hand, that no Man can, with any Shadow of Reason, pretend that they ought to be overlook'd. A little after, he was indicted at the Assizes, for continuing the Exercise of his Ministry, without reading the Common-Prayer. When he was allow'd to speak for himself, he declar'd, that if he had been requir'd by Authority to have read the Common-Prayer, he either would have done it, or have immediately quitted the Living. He behav'd himself so well, that the judge express'd himself to this Effect to those that were about him: *Have you no other Man than this in your County, to single out for a Pattern of your Severity?* Upon hearing all Matters, the Jury brought him in *Not Guilty*, and he was Acquitted. After his being Silenc'd in 62, he retir'd to *Stalybridge* where he had an Estate in the Right of his Wife. Being afterwards taken at a Meeting in *Shaftsbury*, together with Mr. *Bampfild*, Mr. *Haller*, Mr. *Ince*, and other Ministers, he and they were sent together to *Dorchester Jail*, where he remain'd for three Years In this Imprisonment, he and the rest of them, took it by turns to preach out of a Window to a considerable number of People, that stood to hear on the other side the River. In this Confinement he contracted such an Indisposition, that of a very chearful active Person, he became very Melancholy, and soon after ended his Days. He died in his Chair, speaking to those about him with great Vehemence and Affection, of the great work of the Redemption of Sinners. He wrote in the Title Page of all his Books, *To me to live is Christ, and to die is gain*; which was the Cause of its being Engraven upon his Tomb-stone. Mr. *Banger*, who was a Fellow Sufferer with him, preach'd his Funeral Sermon, upon *Rom. 8.22,23*. Nor must I forget that this was the Grandfather of the present celebrated Dr. *Henry Sacheverell*.

BATHE. Mr. *William Green*.

Combehay: Mr. *Thomas Crees*. He was a Native of this County, arid bred in *St. Alban-hall ib Oxen*,

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whence he went to *Cambridge* in the time of the War. He was Ejected in this Place in 62, and continu'd all his Life after a quiet, patient silent Nonconformist. He was the Father of Thirteen Children by one Wife, and they all liv'd to be Men and Women. Tho' he had little to live upon, yet Providence took care of him and his. He was Eminent for Holiness. He liv'd at the *Bath*, and preach'd in all the obscure corners of the Country, He was of a melancholy Disposition, but an Excellent Christian. He dy'd in his 76th Year.

Beckington: Mr. *John After*: I formerly by mistake call'd him *Arthur*. I suppose this might be he that was afterwards known in *London*.

Clutton: Mr. *Alslat*.

W. CAMMEL: and *Dunnyet*: Mr. *Henry Albin*, Born at *Barcombe*, June 20, 1624; train'd up in School Learning at *Glastonbury*, whence he went to *Oxford*. He was Ejected at *West-Cammel* in 1660, and at *Dunnyet* 62: After which he return'd to his Native Place, where he liv'd to the Day of his Death, preaching as he had opportunity. Sometimes he preach'd in his own, and sometimes in other Families; and often went to the Publick Assemblies: And at length he preach'd twice every Lord's Day for many Years, in the House of *Thomas Moore*, Esq; at *Spargrove*. In 1687, he became a Stated Preacher, at certain fix'd times, at *Froome Selwood*, *Shepton Mallet*, *Brewton*, and *Wincanton*. He resign'd his Soul to GOD, *Sept. 25*, 1696. *Ætat.* 73. His Funeral Sermon was preach'd by Mr. *William Hopkins*. He was a Judicious Man, and of good Learning, Eminent for his Piety, and very diligent in his Work. He was a great Redeemer of Time, an hard Student, and remarkable for his Prudence. He was one of a large Acquaintance, and a very friendly Temper. He taught by his Life, as well as his Doctrine; and liv'd and died a great Example of strict and close walking with GOD, and a Heavenly Conversation. He had a Majesty in his Countenance, and yet was cloathed with Humility. He died about the 73d Year of his Age. He Printed a Practical Discourse, concerning Loving the World, on 1 *John* 2.15. And hath also in Print,

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The Dying Pastors last Farewel to his Friends in Froome-Selwood, &c.
1697. 8vo.

Bruton: Mr. *Parker*; an able diligent, and pious Preacher; and a Man of great Humility and Peaceableness.

Downhead: Mr. *Warren*.

Milborn-Port: Mr. *William Hopkins*: Born at *Yeovilton* July 15, 1629. Bred up under Mr. *Warren* first at *Pudimore*, and afterwards at *Sarum*. In 1647 he went to *Oxon*, and was of *Magdalen College*, where he contin'd Six Years. He preach'd frequently at a neighbouring Village before he left the University. And in the Year 1653, he went from thence to *Fifehead* in *Dorsetshire*, where he taught School two Years. He afterwards spent a Year, assisting Mr. *Allein* at *Ditcheatt*; and from thence was invited to *Milburn-Port*. He was Ordain'd at *Wrington*, Nov. 12. 1656. He was serious and diligent in his Ministerial Service. Among other things, his Zeal set him upon opposing the Ringing on the Lord's Day. One thereupon vow'd he would be the Death of him; but kill'd another in his stead, and so was Hang'd: And it much affected Mr. *Hopkins*, that his Life should Providentially be preserv'd, by another Man's loosing his Life, when he was aim'd at. After the Restauration, one Mr. *Napper* pretended a Title from the Bishop of *Wells*, but was not able to Eject him. Mr. *Napper* commencing a suit against him, was cast at the Assizes at *Chard*, in *May*, 1661; and did not appear at the Assizes at *Bathe* in *August*: In *October*, he was inducted into Mr. *Hopkins's* Church by Mr. *Fox*, Vicar of *Poyntington*. But Mr. *Hopkins* still kept his Place 'till he was Ejected by the Act in *August* 6. He went afterwards frequently to hear, where he us'd to Officiate; and preach'd also at his own House; and sometimes at other Places, as he had opportunity. His Wife was Neice to Bishop *Mew*; and if he could have Conform'd, he had a fair prospect of being Prefer'd; and considerable Offers were made him, but they were no Temptation to him to do Violence to his Conscience. He set up a School, which might have flourish'd but that he was cited into

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the Bishop's Court, and Excommunicated; and the Bishop, notwithstanding his Relation to him, would shew him no Favour, but left him to the Mercy of the Court. He remain'd Excommunicate 'till King *James's* Proclamation of Pardon. After the Liberty he preach'd at *Wincanton* and some other places, where he was much belov'd. He was an humble, chearful, courteous Man, that delighted in doing good. He was much of Mr. Baxter's Judgment in Controversial Matters; but had a great respect for all good Men. He was contented with his Condition, and mortify'd to the World. He was the same in Changes; one of the Primitive Stamp; of a plain, honest, sincere Heart, and an unblameable Life. He Died in *March*, 1699/1700, in his 70th Year.

Wivelscomb: Mr. *George Day*. Who after his Ejection came to *London*, and was Pastor of a Congregation at *Ratcliffe*, and Died there, *Dec.* 3. 1697. His Funeral Sermon was preach'd by Mr. *Slater*.

Ashpriors: Mr. *John Galpine*. A grave, serious, solid Divine. After the Liberty by Act of Parliament, he settled in *Totnes*, where he Died in *Sept.* 1698. His Son is Pastor to the Dissenting Congregation at *Stepney*. He hath a Farewel Sermon among those of the City Ministers, but his Name is there falsely Printed *Gospine*.

DULVERTON: Mr. *Henry Berry*.

Angelsea. Mr. *Lawrence Musgrave*.

Staplegrave: Mr. *John Gardener*.

Wilton: Mr. *George Bindon*. He improv'd his Knowledge in the *Latin*, *Greek*, *Hebrew*, *Chaldee*, and *Syriack* Tongues, to an exacter degree than is common. He was an ingenious Man, and taught School at *Staplegrave*. He usually went with his Family to Church on the Lord's Day in the Forenoon, and preach'd in the Afternoon. His clear Head and great Integrity, render'd him very useful among his Neighbours, in composing Differences, and drawing Writings. The Education

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and Fortunes of several Persons were commit- to him, which Trusts he discharg'd with a very fair Reputation. He took much delight in Arithmetick, and some other parts of the Mathematicks.

Pitmister: Mr. Thomas Forward.

Rishton: Mr. Timothy Batt, M.A. He was a Native of this County, and Born Nov. 30. 1613. His Father was a Puritan, and designing this his Eldest Son for the Ministry, train'd him up for Learning at the best School within his reach, and then sent him to *Wadham* College in *Oxon*; from whence he remov'd to *Emanuel* College in *Cambridge*, where he took his Degrees, and was call'd *Silver-tongu'd Batt*. He was afterwards Chaplain to Sir *Robert Pye*, Sen. whom he attended in the Expedition under the *Earl of Essex* into *Cornwal*, that was so unfortunate. He then came up to *London*, and exercis'd his Ministry at *Mimms* in *Middlesex*, while the War continu'd; and he got such a share in the Affections of the People there, that he was receiv'd by those of them that were then living, with great respect, when he visited them in 1685, tho' it was so long after. In 1649, he went to *Ilminster*, in his Native County of *Somerset*, and after a short stay there, remov'd to *Creech* in the same County, where he continu'd 'till King *Charles's* Return. Then that being a sequestred Living, he was forc'd to quit it, and was by a neighbouring Gentleman presented to the small Living of *Riston*, where the *Bartholemew* Act Ejected and Silenc'd him. He was not without fair Offers if he would have Conform'd; but he could not accept them and keep the Peace of his Conscience; and therefore refus'd them. His delight was in his Master's Work, in which he continu'd as he had opportunity, 'till within a few Months of his Death; tho' he was blind for two Years and better. And GOD own'd him, even in his latter Years. One instance of it, not unworthy a Remark, has been given me, by one whole Account may be depended on. He us'd to preach once in Five or Six Weeks, at a place near *Columpton* in *Devonshire*. A Prophane and Lewd young Man came thither one Lord's Day to hear him, on purpose to Scoff at and make a Jest of what he said:

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But it pleas'd GOD to meet with him, and make that Sermon of Mr. *Batts*, which was upon that lying of the Wise Man, that *Fools make a mock at Sin*, the means of his Conversion; and he became thence forward a serious Christian. He died in *July* 1691, with those words of St. *Paul* in his Mouth, 2 *Tim.* 4. 7,8. *I have fought a good fight, &c.*

West-Monckton: Mr. *Robert Drake:* Who was a very considerable Man.

Laurence Lydiard: Mr. *John Wakely.*

Bicknaller: Mr. *Thomas Safford.* Several Lists of the Ejected Ministers that I have seen, mention both Mr. *Bartholomew*, and Mr. *Thomas Safford*, at this Place; and one adds another place call'd *Stoke Garsey*; accordingly I mention'd both in my former Edition: But I have been since inform'd, that Mr. *Bartholomew Safford*, dy'd before *Bartholomew Day* 62. And his Brother, Mr. *Thomas Safford*, who was turn'd out of *Ifield* in *Sussex*, might succeed him for a short time; but I am not certain: But the latter, after his being Silenc'd, did continue with a poor People at *Bicknaller* many Years. He was noted for a good *Hebrician*.

Elworthy: Mr. *John Hill.* *Purlock:* Mr. *Alexander Robinson.*
A great Critick.

Weston: Mr. *John Devenish.* *Wembden:* Mr. *Tobias Adams.*

Cricket: Mr. *Langdale.* *Combe St. Nicolas:* Mr. *Henry Bachelor.*

Winsham: Mr. *William Ball.* *Upton-noble:* Mr. *Emanuel Harford.*

Charfinch: Mr. *Francis Cross.* He liv'd afterwards at *Bristol*, and practis'd *Physick*.

Hill-Bishop: Mr. *Nathaniel Charlton.* *North-Currey:* Mr. *George Pearce.*

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Crosscomb: Mr. *Whitebourn*.

Glastonbury; Mr. *Samuel Winney*. He had been a Preacher in *Glocestershire*, but I am inform'd was Silenc'd here in 62. Some time after his Ejection, he had a small Congregation in the City of *Bristol*, where he also taught Grammar Learning with good Success, There he Died in 1700. He was a good Linguist, and a serious Preacher. His Funeral Sermon was preach'd by Mr. *Isaac Noble*. He wrote on the Assemblies Catechism: And *God a Christian's Choice*; a Treatise about Personal Covenanting with GOD.

ILMISTER: Mr. *William Alsop*. He liv'd and dy'd about the City of *London* a few Years ago.

Crickett: Mr. *John Turner*.

BRISTOL had several Ejected Ministers: There was,

1. Mr. *Edward Hancock*, from the Parish of *St. Philip*. He was an earnest moving Preacher. He died some Years since at *Howil*, within two Miles of that City. He bred his only Son at *Oxford*, and left him some thousands. He became a very spruce Parson, and soon spent all; and afterwards beg'd up and down *Bristol*, of the Dissenters as well as others.

2. Mr. *John Knowles*. He was Born in *Lincolnshire*, and bred in *Magdalen* College in *Cambridge*, where he was Chamber-fellow to Mr. *Vines*. In 1625. he was chosen Fellow of *Catherine Hall*, where he had full Employment as a Tutor, having Forty Pupils at a time, and many of them became worthy Men; so that at his return from *New England*, which was about 1650, he found about a dozen of them Members of Parliament, and others Eminent Preachers, no less than Thirty.

There fell out before Dr. *Sibb's* Death, a vacant Fellowship in *Catharine-Hall*, for which they had a Recommendation from Arch-bishop *Laud*, for one that was his Bell-ringer at *Lambeth*. This was a mighty

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thing at that time, and intended to be a push upon that Society, with a design either to quarrel with them if they refus'd, or to put a Spy upon them if they accepted. The Doctor, who was not for provoking Persons in Power, told the Fellows, that *Lambeth House* would be obey'd; that the Person was young, and might prove hopeful, &c. The Fellows yielded, and among the rest, Mr. *Knowles*. But Fifty Years after, he said that nothing troubled him more, than his giving his Vote in that Election. The Person about whom this Contest was, need not be named, tho' well known; being one of those who *quicquid agunt valde agunt*. He came thither at the *Lambeth Cut*, but as the times turn'd, was a *Presbyterian*, an *Independent*, every thing that prevailed, and in every way Violent; and at last wrote a Book call'd, *St. Austin imitated, in his Retractions*; and yet upon a new Change in Government, he was ready enough to retract his Retractions. Upon the Death of Dr. *Sibbs*, there was a great Contest about a successor, and Dr. *Brownrigg* carry'd it, whose History and Worth (says my Author, Dr. *Sampson*, out of whose Papers this Account is taken) is not fully publish'd to the World; the mores the Pity. While Mr. *Knowles* was with great Pleasure and Usefulness leading a College Life, he had an invitation from the Mayor and Aldermen to be Lecturer of *Colchester*, which he neither sought, nor thought of. He accepted the Call, and apply'd himself to the preaching the Gospel in that Town, where his Pains were great, and his Success admirable. He was attended both by Magistrates and People, and was exceeding Useful. While he was here, he was an intimate Acquaintance of the famous Mr. *John Rogers of Dedham*, whose Eyes he closed, and whose Funeral Sermon he preach'd, upon a Text of Mr. *Rogers's* own chusing: And having set before the Town, the Life, Example, and Pious Pains of their late Minister, he added this farther kindness to them, that he recommended a worthy successor, Mr. *Matthew Newcomen*. The Schoolmaster's Place at *Colchester* being Vacant, Mr *Knowles* and the Mayor carried it for one, in opposition to the recommendation of Arch-bishop *Laud*; who was so incensed, that he would not suffer Mr *Knowles* to stay any longer there; so that the getting in of a

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Schoolmaster, prov'd the outing of a Lecturer. His license was revok'd, and so he was incapable of serving GOD in that place any longer.

And therefore in 1639, he went for *New-England*, and became Teacher to the Church of *Watetown*, of which Mr. George Philips was Pastor, and there he continu'd for about Ten Years in comfortable Service in a Cold Wilderness; and then he was sent to *Virginia*, to preach the Gospel there, in Conjunction with Mr. *Thompson of Braintry*. At their first coming, the Governor entertain'd them courteously: But when he found they were against the Common-Prayer, and Surplice, &c. he would not allow of their preaching in any publick Places. Mr. *Harrison*, that was the Governor's Chaplain, openly mov'd they might have full Liberty, but secretly endeavour'd they might be dismiss'd, as he own'd afterwards with Concern and Sorrow. This was that Mr. *Harrison* that was afterwards so useful a Man in *England* and *Ireland*, where, at the College of *Dublin*, he took his Doctors Degree. Mr. *Knowles* and Mr. *Thompson* being discharg'd from the Publick, continu'd a while preaching the Gospel privately, and did much good; and Mr. *Knowles* has often been heard to say, that he never saw so much of the Blessing of GOD upon his Ministry as there, and at *Colchester*. But they could not be allow'd to stay; they were driven away. And (which is remarkable) they were no sooner gone, nay, whilst they were yet upon the River in the Ship in which they were to depart, but there was an hideous Cry of the general rising of the *Indians* upon the *English*, whom they miserably Massacred, sparing neither Old nor Young; murdering such as appear'd abroad in the Streets; and burning such as thought themselves secure in their House. Five hundred are reported to have been murdered upon this occasion, besides other mischief done to the Plantation: Which was a signal Warning to the Despisers of the Gospel. Among those that escap'd this miserable Massacre, some were gather'd into Church Order by Mr. *Harrison*, who became quite another Man after this Providence than he was before. But the Governor was but the more harden'd, and dismiss'd his Chaplain, who was now grown too serious for him: And

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he coming for *England*, left the poor People to the care of one Mr. *Duren*.

Mr. *Knowles* return'd for some time to *Watertown*, and afterwards came back into *Old England*, where he was a Preacher in the Cathedral of *Bristol*, and liv'd in great Credit and Service. He was outed there soon after King *Charles* came in, and in 62 he was Silenc'd with his Brethren. He came afterwards to *London*, where he continu'd Preaching, as he had opportunity. When some of his Friends dissuaded him for fear of a Prison, he answer'd them thus: * *In truth I had rather be in a Goal, where I might have a number of Souls to whom I might preach the Truths of my Blessed Master, than live idle in my own House, without any such opportunities.* And indeed he went up and down doing good. His very Discourse about God's Dealings with him, his Temptations, and Afflictions, and Deliverances, and Supports, were so many affecting melting Sermons in all the Companies into which he came; and during King *Charles's* Indulgence, he preach'd stately to a People at St. *Catharines*.

During the Sickness in 1665, he was very useful to such as stay'd in the City, visiting Rich and Poor, without fear, where he was capable of any Service. He liv'd to a good old Age; and Dy'd *April 10.* 1695.

3. Mr. *Thomas Ewins*. He had been a Mechanick, and was lent out to preach the Gospel by a Church in London, together with Mr. *Thomas Barns*, of whom I have taken notice before in *Monmouthshire*, p. 473. Mr. *Ewins* was no Scholar, and yet I am inform'd was a judicious methodical Preacher. He was remarkable for having but one Eye. Dr. *Ingelo* had been Pastor of a Church in *Bristol*, which in his stead invited Mr. *Ewins* to them in 1650. He continu'd with them 'till 1670, and yet liv'd not to the Age of 60. He was a very laborious and successful Preacher. 'Tis said that one Sermon of his upon Blind *Bartimeus* was a means of the Conversion of many. He was remarkable for his Meekness, Patience, and Charity. So scrupulous about Maintenance, that he would accept no Tithes, nor Salary, but only free Gifts. The Mayor and Aldermen,

* See Mr. Cotton Mather's *Magnalia Christi Americana*. Book 3. p. 216.

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in *Oliver's Time*, call'd him also ordinarily to Preach at *Christ Church* in the Mornings, and at *Maryport* in the Afternoons. He also Repeated at *St. Ewens* and *St. Leonards*, Preach'd a *Tuesday Lecture* at *St. Nicolas*, and, on *Fridays* at *St. Philip's*, and *St. Michael's* Alms-house alternately, and held a Conference on *Thursdays*: And was also ready to Preach on most other Days, when he was not otherwise employ'd. He would sometimes Preach the Terrors of the Law, tho' he more usually insisted on the Grace of CHRIST. He was very Grave and Serious every where and full of good Discourse. When he was at any time abus'd in the Streets, he would say, Vengeance is Gods; My Duty is Patience. In his Time *Quakerism* began in *Bristol*. Many fell in with it. *D.H.* call'd him *Dog*, and the Church an *Harlot*, and upbraided him with his humble Confessions. *Sa. Latchet* came in during the Administration of the Lord's Supper, and said to him, *Ah! the Plagues of the Eternal God light on thee*. Upon the Restoration, he soon quitted the publick Pulpits. The Bishop courted him to Conformity, but he could by no means be satisfied to comply. He was often in Prison; once for a whole Year, where he preach'd twice a Day. There he contracted a Lethargick Distemper, of which he Dy'd. He left a good Name behind him.

4. Mr. *John Paul*, from *St. James's*.

5. Mr. *Ralph Farmer*, from *St. Nicolas's*. The old Incumbent, Mr. *Toogood*, surviving, he presently gave place to him in 1660; and preach'd in another Parish 'till *Bartholomew 62*; then he retir'd three Miles out of Town, and preach'd to the Colliers at his own House at *Hannam*. He wrote a good Book call'd, *The Mystery of Godliness and Ungodliness*, against the *Quakers*, in 4to. 1653. He died about 1669.

6. Mr. *Matthew Hazard*, from *Ratcliff* Parish, and *St. Ewens*. A Venerable Old Man. He was often sadly disturb'd by the *Quakers* in the Pulpit, which was very common in that City, between the Years Fifty and Sixty. They who at that time fell in with *Quakerism*,

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generally us'd to run out into a virulent Oppouition to Gospel Truths, Ministers, Ordinances, and Duties. At the same time they pretended to an Infallibility, and so left no room for amending any thing. Which affects these of that Party to this Day, if they determine to *abide by the Testimonies of Ancient Friends*.

7. Mr. *William Thomas*. He was a Minister and Schoolmaster in this City in *Oliver's* Time, and he continu'd to afterwards, tho' he had no fix'd Place. He was tempted to Conform by considerable Offers in *Wales*, but refus'd to the last. He train'd up many for the Ministry. He was Educated in *Oxford*, and he died at *Bristol*, 1693.

And here also I may mention some that liv'd in this City of *Bristol*, tho' they had been Ejected in other Places; as Mr. *Richard Blinman*, who had been sometime Minister of *Chepstow*, but whether Ejected there, I know not. And,

Dr. *Ichabod Chauncey*. He was Chaplain to Sir *Edward Harley's* Regiment at *Dunkirk*, when the *Uniformity Act* took place. He afterwards became a Physician in *Bristol*, and was of good Note. He was Prosecuted on the 35th *Eliz.* and upon that Act suffer'd Banishment. In 1684. he was compell'd to abjure the Realm; and remov'd himself and his Family into Holland: But upon King *James's* Liberty, he return'd to *Bristol* in 1686; and there he died *July 25*, 1691.

To these I may add, Mr. *John Bywater*, who had been a Minister in *Wales*. Mr. *Robert Speer*, that left his Place at *Lincoln College* in *Oxon*; and some others also are mention'd in a Letter of Mr. *Weeks's*, that I find among Mr. *William Taylor's* Papers.

Douling: Mr. *Gracious Franklyn*.

Temple-Combe: Mr. *John Darby*. An Ancient, Pious, and Able Minister.

MARTOCK: Mr. *James Steverson*. He had been formerly Minister in *Gloucestershire*, but was Ejected here in 62.

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LANGPORT: Mr. *John Bush*. He was a very considerable Man: Brought into this County by Col. *Strowd*, in whole Family he continu'd, 'till he became the fix'd Minister of this Town. He continu'd here after his being Silenc'd; and first kept a School and preach'd privately, and afterwards more publickly at a Dissenting Meeting, which he open'd. He was generally respected all over the County and was a Man of great gravity and sweetness of Temper. He was again Silenc'd by a Distemper, three Years before his Death: For he had a Palsie in his Tongue, and his Memory was impair'd, and he was taken off from his Work. He Died in *March* 1711, near 80 Years of Age. He Printed an *Association Sermon*, preach'd at *Exeter*, (I think) at the first Assembly of Ministers there, after the Revolution: And an *Ordination Sermon* preach'd at *Bridgwater*.

Higham: Mr. *Randal Hethfield*: Mr. *Thomas Willis*.

Fifehead: Mr. *Fairfield*. *Kingsbury:* Mr. *Pain*.

Puddimore: Mr. *Wyat*. A Pious Man, and a Diligent Preacher.

Yeovil: Mr. *Henry Butler*, M.A. Born in *Kent*, and Educated in *Cambridge*. When he was about Thirty Years of Ages he took a Voyage into *New England* with several others, for the free Exercise of their Religion, and he continu'd there Eleven or Twelve Years in the Work of the Ministry, and teaching University Learning. Returning into *England*, he spent a Year or two in *Dorchester*, and then settled at *Yeovil*, where he continu'd publick Minister, 'till *Aug. 24*, 1662. And he continu'd the Exercise of his Ministry afterwards in that Town, and in other Places as he had Opportunity; and was often Convicted, and Apprehended, and Imprison'd, and suffer'd great Losses by Fines, and Seizures of his Goods; and was often forc'd to remove from his Habitation. At length he settled at a Place in this County call'd *Withamfrary*, about Five Miles from *Froom*, where he was Pastor of a Congregation And no danger from Enemies, no violence of Weather, no

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indiposition of Body hindred him from meeting his People, either in private Houses, or in Sir *Edward Seymour's* Woods, as was thought most safe: And tho' it was with difficulty, and labour, and hazard, that they met together, yet the Congregation grew, and he did much good. Tho' he had not 20l. *per Annum* to live upon 'till about two Years before his Death, yet no offers of worldly Advantage would tempt him to leave his Charge. He was much Afflicted with the Stone, in the latter part of his Life, and yet continu'd his Pains among his People, as his Strength would permit. He died *April 24, 1696*, Aged about 72. His last Words were these; *A broken and a contrite Heart, O GOD, thou wilt not despise.*

Dishiatt: Mr. *Tobias Tidcombe*. One of great Piety and Learning.

Montacute: Mr. *Oliver*.

SHEPTON-MALLET: Mr. *David Calderwood*. *Camley*: Mr. *Richard Batchelor*.

Staple: Mr. *Boobier*. *Trent*. Mr. *Brounker*.

Daulith: Mr. *John Hunt*.

Bratton-Seymore: Mr. *Jerome Littlejohn*. His Father had been Minister of this Place, and here was he Born, *Oct. 3. 1624*. He had his Grammar Learning at *Bruton*, and at *Sherborn* under Mr. *Lyford*, and was afterwards of the University of *Cambridge*. He first entred upon the Ministry in this his Native Place, and there he continu'd 'till he was Silenc'd in 62. Afterwards, he for some time preach'd privately at *South-Cadbury*, and afterwards he remov'd to *North-Cadbury*, where he purchas'd an Estate, tho' to his Prejudice. He preach'd sometimes at his own House, and sometimes at other Places as he was invited, 'till his bodily weakness disabled him. He dy'd *March, 2, 1680*. *Ætat. 55*; and his Funeral Sermon was preach'd by Mr. *Josiah Hanger*. He was a modest, humble, peaceable, pious Man; and had univesally a good Report.

Bromfold: Mr. *John Prince*.

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Whitstanton: Mr. *Richard Smith*. A Man of great Repute, as a Gentleman, a Physician and a Divine. Tho' he had a legal Title to this Living, he was forc'd out of it by the Violence and Power of a Popish Family, in *April* 1662, before the Act of Uniformity took place. From thence he remov'd to *Dynnington*, where he had some Estate of his own. From thence he was constrain'd, for Peace and Quietness to remove to *Chard*, to be out of the way of one who had inform'd, that he had been stirring up the People to Rebellion, when in truth he was Two Days abroad, as a Physician to divers Families; and the Forger of the Information let it fall. When the *Oxford Act* came out, in his Circumstances he could remove no whither but to his Estate at *Dynnington*, where he had not been many Months, but his former Enemy, and some Confederates, wrought him great Troubles; of which one was a Prosecution at the Ecclesiastical Court at *Wells*. He was a fourth time constrain'd to remove, and not only to leave, but to fell his Estate; and to avoid trouble, to remove into the remote Parts of *Devon*.

Buckland: and Mr. *Stodden*.* I think he afterwards Practis'd Physick.

* *He wrote an Excellent Practical Discourse call'd, The Voice of the Rod; and a Supplement to the Voice of the Rod. The Pastor's Charge, and the Peoples Duty: Preach'd for the most part at the Assembly of Ministers at Exon, June 7. 1693. 12mo. Gemitus Sanctorum; or the Saints Groans for a perfect Deliverance from the Body of Sin and Death: Being the Substance of several Sermons, on Rom. 7.24,25. 8vo. 1702. He publish'd also an Answer to Mr. Burscough of Schism; with some other Practical Treatises.*

Blackden: Mr. *Westloc*.

Stoke-Trister: Mr. *John Batt*: Born in *Wilts* at *Kingston Deverill*, *Aug. 15. 1613*. He had his Education at *New-Inn-Hall in Oxon*, under Dr. *Rogers*. He was Ordain'd by Dr. *Pierce*, Bishop of *Bath* and *Wells*. He first enter'd upon the Ministry as Curate to Mr. *Swanton* or *Swaddon* at *Sutton*, and afterwards was presented to this Parsonage of *Stoke Trister*, which, he held several Years, 'till he was turn'd out for Nonconformity,

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1662. After his being Silenc'd, he liv'd private, and seldom preach'd. He had a good Estate; and left Charitable Legacies to needy Nonconformist Ministers. He Dy'd in July 1624. *Ætat.* 71.

Norton under Hampden: Mr. *Benjamin Collins.* *Curry Mallet:* Mr. *John Baker.*

Kilmersden: Mr. *Thomas Grove.* *Charlcomb:* Mr. *Robert Pinney.*

Cheddon: Mr. *Edward Warr.* In my first Edition, he was by mistake, represented as Conforming; but I have been since assur'd by several Letters (for which I return my Thanks) that he continu'd a Nonconformist to the last; and preach'd in private in the Parish, after he was Ejected. But at the same time I am inform'd, that there was one Mr. *Warr* Minister of *Cheddan* after 1662, who was a Kinsman of the Nonconformist, from whence I suppose it was that the mistake arose.

Withicombe, or Winford: Mr. *Joseph Chadwick.* M.A. He also was by mistake represented as Conforming, in my former Edition; because I took him for the Person whom Mr. *Baxter* speaks of; whereas that was another Man. But this Mr. *Chadwick*, was a Man of good natural Parts, and an hard Student, and not reduc'd to any such pinching Straits as the other really was. He was bred in *Emmanuel* College in *Cambridge*; and fettled at *Winford* through the Perswasion of his Tutor, and the Presentation of his College. He continu'd there equally distinguish'd, by his Piety, Charity and good Learning, 'till his Ejectment in 62. He liv'd and dy'd well satisfied with the Reasons of his Nonconformity. He was a very pleasant Man, as well as strictly Pious. It was a very good Living that he lost for the sake of his Conscience: And he was unhappily cast out of it, as soon as he had repair'd the Vicarage House, and built a large Barn for Convenience, Many of his Friends were earnest with him to keep his Benefice, for fear of Poverty. He had a large Family of Nine Children, and Seven of them liv'd 'till they were above Twenty One, and yet they were provided

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for, tho' he had not above 30l. a Year coming in, with which he was contented and easie. He died in 1691.

FROOME: Mr. *John Humfrey*: M.A. Overagainst Name, Mr. *Standcliff* (in his own Book which he was so kind as to send me for my Use in this second Edition) wrote thus: *Might that good Man but be prevail'd with to write his own Life, he is a Man of such Parts, Learning, Piety, Charity, Industry, and Integrity, that it would make an useful Volume it self.* But he is now so Aged that that cannot be expected. I wrote to him however to beg the Favour of him to give me a Lift of his Works, that I might transmit it to Posterity. The Old Gentleman sent me word in Answer that he desired no more than to go to his Grave with a Sprig of Rosemary; and that I had put him upon an hard Task: And yet he sent, me the following Account.

The first Book he ever printed, was two Sermons Entituled, *A humble Vindication of free Admission to the Lord's Supper.* 1653. This Book had four Editions. This was followed with a Rejoinder to Dr. *Drake* who wrote with Warmth; and is call'd *a Rejoinder to Dr. Drake.* 1654. Afterwards he says, upon fuller Digestion, he stated the Matter more distinctly in 16 Sections; and called it; *A second Disciplinary Antierastian Vindication of it,* in 1656. Hereupon he tells me he received a Letter from Mr. *Blake*, who wished he had seen the second Section before, for that he lik'd it so well, he should have made use of it: But declar'd he disagreed with the Author in all the rest. He afterwards receiv'd another from Mr. *Baxter*, intimating that he approved of all the Book, but only that second Section. But that which he recommends above the rest upon this Subject, is a Book he wrote in 1635, and call'd the *Ax laid to the Root of Separation*, in which he apprehends he clear'd the Ground upon which free Admission is to be built. A second Contest which he was engag'd in, was about Reordination. Soon after the Restauration, he publishd a Book in 8vo, entituled, *the Question of ordination: whether and how a Minister ordain'd by the Presbytery, may take Ordination also by the Bishop.* He tells me he shew'd this Book to Dr. *Wilkins* before he printed it, and that he approv'd

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it: And adds that Dr. *Worth* who was an *Irish* Bishop told him that he converted all *Ireland*, (excepting two *Scotts*) with that Book: That is, he satisfied them as to Re-ordination. But Mr. *Hickman's* writing against it, was the Occasion of his publishing a *second Discourse about Re-ordination*, in 4to. 1662. To this he prefixes a long *Latin* Epistle, to his Fathers and Brethren in the Ministry; and in the Body of the Book adds another Address to them, in the same Language, with great Concern, representing Fact, and laying open his Resentments. As for Fact it stood thus. King *Charles* ordering in his Declaration, that the Bishop should call in some Rural Presbyters to his Assistance, in examining, and laying on Hands on such as offer'd themselves to Ordination; the Bishop of *Wells* call'd Mr. *Humphrey* upon such an Occasion in to his Assistance. Mr. *Humphrey* ingenuously told the Bishop, that he had only been ordain'd by Presbyters, and thought that Ordination to be valid and sufficient. The Bishop hereupon had an amicable Conference with him, and praised him to renew his Ordination, and not desert him; and in a friendly Manner urg'd him, and some other Friends also join'd in with him. He had but two Days Time to consider of it. He indented for some little Variation in the Words used, and that he should not be put upon any Subscription; and then Comply'd, and was ordain'd by the Bishop. But it was no sooner over than he was uneasy. He thought indeed Re-ordination Lawful, in order to the securing Ministerial Usefulness, but could not be satisfied with what he himself had done, taken in its Circumstances: And thereupon he here makes a Declaration to this Purpose.

'Know all Men by these Presents that I *J.H.* who was ordain'd by a Classis of Presbyters in 1649, and again ordain'd by a Bishop in 1660, do profess before the World in Order to the Glory of God and the Peace of my Conscience, that tho' I hold Re-ordination to be in some Cases Lawful, and agreeable to the Word of God, and have publickly appear'd in Defence of it; yet being convinc'd that I did not do right, in yielding to what there was really no Occasion for; having try'd all other Ways to ease my Mind, but without Relief; and having no other Method left; (to say nothing of the absurdity of the

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Form us'd, which runs back again to where there was already an higher Order, which is so reproachful that it deserves Indignation) do of my own Accord, and proper Motion, influenc'd to it by none, but by the Hand of God, profess before him my penitent Grief and Sorrow for that whole Action and all that belong'd to it, in Will, Word, and Deed, when I without due Consideration, yielded to be Reordain'd; I retract, revoke, renounce, and reject it, and by these present Lines, do as far as in me lies, render what was done, undone again: And being fully perswaded that my former Ordination was sufficiently valid, I restore my self to my former State, and to that I will adhere, &c.' Elsewhere, *viz.* in his *Defence of the Proposition made to the King and Parliament, for the Safety and Happiness of the King and Kingdom*, p. 77, 78, &c. he gives this farther, and more particular Account of himself. He says he was Educated in *Oxford*, and went thither to the King, from the Parliament Quarters. That having his Degrees in the University, he according to his Education apply'd to the Ministry; and being in the Country, and not acquainted with any Bishop, he took Ordination of the Presbytery. In those Days the Sacrament of the Lord's Supper, as he thought lay wast, in most Places. They that were for gather'd Churches, administring it only to their own Members, and others to those only whom they selected as visibly worthy by Examination. This caus'd him to write the Books mention'd before, for free Admission to the Lord's Supper. He was hereupon counted a Man of the Old Stamp, and no Favourite of those Times. As he never took the Covenant, so did he never joyn in the Association with the Presbytery. He was all along for bringing in the King: And one Day openly alluded to that Text of the Prophet, *I will overturn, overturn, overturn, until he come whose right it is, and I will give it him*. Hereupon a Warrant was sent for him from *Okey*, for a seditious Person. Bur his Danger blew over when the King return'd, and Episcopacy came in with him. Some at Court were willing to remember him for Preferment. The Bishop of his Diocese spoke to him to come and Assist at an Examination unto an Ordination: And upon his making the ingenuous Declaration to the Bishop

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(mention'd above) he advised and requested and was very importunate with him that he should be Ordain'd again by him. He yielded; and his Soul (he says) was hereupon wounded, diseased, oppres'd. The more he thought or read, the more his Objections encreas'd. He wrote them down, with Answers for himself. They became little Book, entiuled *the Question of Re-ordination*, with which many were satisfied. He wrote against it, and he replied. He renounced what he himself had done, and yet ceas'd not to give the best Assistance he could towards the Justification of his Brethren, that had or might submit to it, and should find they were able to bear it. He went privately to the Bishop's Register, and read the foregoing Protestation to him. He heard him patiently; and Mr. *H.* before his Face took out his Orders, and tore them, in Confirmation of what he had read. The Register fell into a Passion and ran away, and exclaim'd against him to Company that were in another Room. *M. H.* acknowledg'd the thing, and gave his Reasons, and took the Pieces, and bidding them Witness it, threw them into the Fire before them, and then put out his *Second Discourse of Re-ordination*. The Act of Uniformity came out soon after, and he was forc'd to quit his Living; and declares he could not have liv'd if he had dong otherwise at that Time. He was more easie however being thus rid of his Deacons Orders; but he yet reserv'd his Priests Orders, (and intimated as much to those who were present) not knowing but they might be of Use to him in the Exercise of his Ministry. But some time after, taking an honest Man as a Witness into his Chamber, he told him his Grievance and Burden, and tore his Priests Orders also in his Presence, and threw one Part into the Flames, and wrapp'd up the other Part in a Letter to the Bishop in these Words following.

Right Reverend, and my worthy Lord.

I have been very sensible of your Kindness intended, which became the heaviest Snare and Affliction to me, that could be in the World, when you perswaded me to be *Re-ordain'd* by your self, after a former Ordination by Presbyters. I was long in distress thereupon, and never at rest until I was constrain'd

to go to your Register, and tear those Orders again before his Face, and throw them into the Fire. Those Orders I then cancell'd before him were only my Orders for Deacon; I durst not do so with those I had at the same Time for Priest also, because I did not know whether they might not save me the enjoying my Ministry, unto which my Conscience then would enjoyn me, and therefore I kept them Rill: But now the Act of Uniformity, with the *Bartholomew-tide* following, is long past, and I, with so many others hereupon are out for Nonconformity thereunto, I do perceive that this Instrument lying by me, is like to be of no more Use to me than the other, so that I may serve it alike. Accordingly, and upon the same Terms, (*viz.*) according to the Terms of the *Latin* in the tenth Section of that Book, entituled, *A second Discourse about Reordination*, which Book I left for you when it came forth, I do tear and cancel this same also, and giving Part to the Flames, do put the other Part thus cancel'd and torn into this Paper, that you may see unto what a pass the Trouble of a Man's Mind some Times may bring him, to get his Peace again when he hath forgone it; which the Lord of his Mercy make use of to your Honour for Caution and Tenderness towards others. If Reordination be such an heinous Thing as Divines ordinarily Ancient and Modern, Councils and Fathers do make of it, it is well for me to renounce it altogether: If for all what Men do lay, there is yet no Sin in it against God, tho' a Man be ordain'd as often for the Sake of his Ministry as there is need, then may one who is distress'ed in Spirit as to a second Orders, under such Circumstances as he could not bear, cast off them, and take a third or fourth under such as he is able to bear, when there shall be nothing else in Conformity, that sticks with him besides, as there does yet with me. There being no inconsistency then in my Writing, to hinder the doing what I have done, I conclude. When *Luther* heard that the Pope had burnt his Books at *Rome* he took his *Decretals* and burnt them at *Wittenburg*: Even so say I, when the Men of this Generation do make our first Orders by the Presbytery to be void and null, to the Scandal of so many Ministers

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at home, and Churches abroad, let these second Orders of theirs be rendred by me accordingly, null, void, cancell'd, given to the Flames in Testimony unto the Validity of that former Ordination, (such as then was and could be had) and against the Iniquity of former Impositions.

*Your most affectionately
tho' unfortunately engag'd
Humble Servant.
J.H.*

I have the rather given this Matter at large, because Re-Ordination is a Point always stuck upon in the Debates about accommodating the Difference between the Church and Dissenters. If one, that was so clear as to the Lawfulness of it simply consider'd, met with such Disturbance upon the Account of the Circumstances that attended it, others whole Consciences are tender, may have the like. For the main Circumstance. that seems to have made this so troublesome to this good Man, was, that by yielding to be re-ordain'd, he invalidated his former Ordination, which wanted no Scriptural (whatever it might do as to any Legal) Requisite: And this is a Consideration that returns, where-ever Episcopal Ordination is insisted on, after a Presbyterian Ordination foregoing. And if it were not known by those that insist upon it, that it had such a Tendency, they would not lay such a Stress upon it as, they do: And for that Reason I cannot see how they that are perswaded their Ordination by Presbyters was valid, can submit to it.

But to go on with Mr. *Humfry's* Letter to me. He tells me, that he was always for distinguishing between *Imposition* and *Submission* in matters Ecclesiastical; and therefore he wrote a *Resolution of Conscience touching the present Impositions*; another Entitled, *The Healing Paper*; and another, *The Peaceable Design*; upon which Dr. *Stillingfleet* making some Reflections, he wrote *Answer to his Unreasonableness of Separation*, so far as concern'd that Design. A *Proposition* that he wrote for the *Safety of the King and Kingdom*, in King *Charles's* Time took with many; and the King himself seem'd pleas'd with

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with it. And yet it being oppos'd, he wrote a *Defence* of it. His Judgment was always for *Union* of Protestants, and *Toleration* both, which he shew'd in many Papers; one Entitled *Comprehension* and *Indulgence*; another *Comprehension promoted*; another, *Considerations moving to Liberty of Conscience*; another call'd, *Materials for Union*; which was improv'd in another call'd, *Union pursu'd*; and another, Entitled, *A Draught for a National Church Accommodation* and another, Entitled, *A Seasonable Suggestion to improve our Union*.

When King William first came over, he Printed several Papers with a regard to the *Convention*, and put them into the Hands of Members of the House of Commons; one was, *Advice before it be too late*, being a Breviate for the Convention. And he seldom miss'd a Session of Parliament, but he came out with something. One while he sent abroad *Letters to Parliament men*; another while a Paper call'd, *Moderation pursu'd*: Then, *A Seasonable Caution to the Members of the New Parliament*: Then, *The Free Estate of the People of England: After-Consideration for Members of Parliament: And three Speeches unspoken*. For some or other of these Papers he was committed to the Gate House: And one of them, viz. *The Sacramental Test*, was Voted to be Burnt, and he was forc'd to appear before a Committee of Parliament; but they soon dismiss'd him. He wrote, *The two Steps of a Nonconformist Minister*, in 4to. 1684; and afterwards a Third: And, *A Case of Conscience*; whether a Nonconformist Minister, that had not taken the *Oxford Oath*, might not live at *London*, or in, or within Five Miles of a Corporate Town, and yet be a good Christian; upon occasion of what was asserted about that matter in the *Friendly Debate*. He wrote also of the *Obligation of Human Laws*; and of the *Magistrates Authority about Religion*; and an *Account of the Nonconformists Meetings for Worship*.

He wrote also Divers Papers upon Doctrinal Matters, relating to the *Arminian* Controversie, and the *Middle Way*. These he call'd his *Mediocria*. He wrote wrote of *Election* and *Redemption*; of *Justification*; of the *Covenants*; and of *Perfection*. He interpos'd in the Doctrinal Differences among the Dissenters, after the Revolution, and wrote, *Peace at Pinnars-Hall*, the *Peaceable Disquisition*, and the *Righteousness of*

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GOD reveal'd in the Gospel, or an impartial Enquiry into the Genuine Doctrine of St. Paul, in the great Article of Justification, 4to. 1697; Prefac'd by the Bishops of Ely, Worcester, and Chester. He wrote also a Sheet about the Difference among the United Brethren; and several Sheets, call'd a Pacification touching the Doctrinal Dissent among them; and the Friendly Interposer: Animadversions on the two last Books of Mr. Williams; Reflections on the Doctrine of Mr. Baxter; or a Vindication of Dr. Stillingfleet, Mr. Baxter, Mr. Humfry, and Mr. Clark, against Dr. Chuncey; another de justificatione, approv'd by the Bishops of Ely and Chichester, and Dr. Alix. Letters between Mr. Cradock and Mr. Humfrey: And de Baxteriana Justificatione Coronis.

He had also some Dealings with the *Quakers* and wrote, a Paper to *William Pen*, upon his Departure to *Pensilvania: A Letter to George Keith: Veritas in se mente* or a moderate Discourse concerning the Principles and Practices of the *Quakers*. And the late Prophets being like them, He wrote a Sheet in a Letter to *Mr. Lacy*; and a Book Entituled, *An Account of the French Prophets, and their pretended Inspirations*; and another Account of them to *Sir Richard Bulkley*.

To these Casuistical, Controversial, and Political Writings, he added some that were Practical. In 1683, he wrote a Book of Direction, call'd, *A Private Psalter*. In 1704, he Publish'd *Lord's Day Entertainment for Families*: And in 1710, *Wisdom to the Wicked*; and he Publish'd also several single Sermons. He adds, that he has now in the Press, *A daily Morning Prayer*.

Two Years ago he Printed his *Free Thoughts* upon Twelve Points in Divinity, the last of which is of Subjection to the higher Powers, which he lent to the Bishop of *Salisbury* for his Judgment, who wrote him back word, that he lik'd his stating of the Point well. Last Year he continu'd his *Free Thoughts*, upon seven difficult Points more: And intends this Year to put them together, adding one Sheet for the close of all.

This good Man has never been able to be of the rising side. He hath follow'd his own Genius, and fallen in with no Party. And hereupon some of all (ides have slighted him, and at the same time some of all Parties

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have Respected him. Liberty, and Peace, and Union, and Moderation, have been the things he has all along been pursuing; and the Subjects on which he has been Writing, from one Period to another: And how little soever the Success has been, this yields him Comfort in his Advanced Age. I don't know whether there be any one, besides himself, yet living, in the County in which he was Silenc'd: And if he holds out a little longer, he's like to be the longest Liver of all the Ejected through the Kingdom, in 1662.

Besides all these that I have mention'd, the Lists add, Mr. *Braddow*, Mr. *Curl*, Mr. *Babb*, Mr. *Stephen Hancock*, Mr. *John Musgrave*, Mr. *Muxen*, Mr. *Thomas Snead*, Mr. *Wootton*, Mr. *John Dier*, Mr. *Booler*, Mr. *Knight*, Mr. *Mills*, and Mr. *Willis*, Junior, as Silenc'd in this County, without mentioning any particular Places. Perhaps they might be Candidates for the Ministry, and unfix'd in 1662. I the rather apprehend this, because in a Paper drawn up by a Grave Minister in this County, containing some Hints relating to those Ejected here, (which I have by me) I find these words added to the Name of Mr. *Willis*, junior; *a pious, modest, and commendable young Man*.

N.B. I have in this County of *Somerset*, here omitted Mr. *George Long* at *Bathe*, because I have taken notice of him in *Staffordshire*: And Mr. *Benjamin Berry* of *Trull*, because he is mention'd before in *Devon*, p. 246: And Mr. *Joseph Hallet* (who was before mention'd twice) is omitted here, and mention'd in the County of *Dorset* only, p. 269, tho' I am not certain which County *Chisselborough* is in, whence he was Ejected. Mr. *Rennet* also is omitted here, because an Account is given of him in *Dorsetshire*, p. 276.

And besides the restoring Mr. *Glanvil*, Mr. *Warr* of *Cheddon*, and Mr. *Chadwick* of *Winford* to the Nonconformists of this County, (from whom they were only separated by mistake before) some other Nonconformists are also added, that before were omitted.

And whereas Mr. James Strong of *Ilminster*, Mr. John More of *Allard*, Mr. John Chetwind of *Wells*, (who dy'd at *Bristol* in 90 or 91) and Mr. Charles Darby of *Mountecute*, and Dr. Martin of *Evil* or *Evilton*, and Mr. Tomkins

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of *Crockhorn*, are before mention'd as Conforming in this County afterwards: I now add, that I am inform'd that Mr. *Thompson* of *Lullington*, (before reckon'd among the Nonconformists) Conform'd at the first, and was not Ejected; and that Mr. *Oak* of *Northover*, or *Ilchester*, Conform'd afterwards, and therefore is here omitted: And Mr. *Boobier*, before reckon'd amog the Nonconformists of this County, is therefore omitted, because mention'd as Conforming in *Devonshire*, p. 257.

In the County of STAFFORD.

Tipton: Mr. *Richard Hinks*. A Godly Preacher; a moderate Independent.

WOLVERHAMPTON. Mr. *John Reynolds*. A Man of more than ordinary Ability for Learning and Preaching. He afterwards prais'd Physick, but did not defect the Ministry. He came to *London* and died there.

Clent. Mr. *Thomas Baldwin*, Junior. Sometime after his Ejection he exercis'd his Ministry among the Dissenters at *Birmingham* in *Warwickshire*, where Death gave him his full *Quietus*. His Name is to this Day precious in both places. He was a Man of a sanguine lively Temper, and a sweet, humble, affable Behaviour. One of a very extensive Charity; ready to do good to the Souls and Bodies of them that came near him; and to condescend to them of the lowest degree. He was greatly mortify'd to the World; as appears by his patiently Suffering the loss, (if not of all things yet) of a very great share of his All. Never did any hear a repining Expression drop from him upon that account; neither was he the more straiten'd towards the Poor, when it was in the Power of his Hand to give. He was a judicious, solid, establishing Preacher; much to be valu'd as a Man, a Christian, and a Minister.

Weford: Mr. *Richard Chantry*: He was forc'd by the *Oxford Act* to remove with his Wife and Four Children

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into another County, to take a Farm upon a Rack Rent. His Family increas'd, and he met with several difficulties, and yet he substituted cheerfully. He departed this Life, *July 22, 1694*, at *Hartshorn* in the County of *Derby*. His Funeral Sermon was Preach'd and Printed by Mr. *S. Shaw*. He left behind him a Son in the Ministry, that is Pastor of a Congregation of Dissenters at *Staines* in *Middlesex*.

* See Conform. 4. Plea for Nonconf. Pag. 49.

Wedgebury: Mr. *Will. Fincher*, a Godly Man, and a good Preacher. He died at *Birmingham*.

Shenston: Mr. *William Grace*. An Aged worthy Minister. Upon his Ejectment from his Living on which he liv'd comfortably, he, with his Wife and Eleven Children, was reduc'd to Straits. Hoping to get some supplies of Maintenance, he took a Farm Of about 30*l. per. Annum*. But Preaching in his own House, was a Crime not to be pass'd by. He was in a short time Apprehended by Two Justices, and with many of his Hearers bound over, which was very chargeable.* Nor long after, he was sent for by a Party of Horse, call'd out of his Bed, and carried Prisoner to *Stafford*: for what he knew not; nor was he ever told. Being unable to bear the Charge of his Imprisonment, he made his Application to the Deputy Lienrenant and was forc'd to give in Bonds of 100*l.* to appear when called. He was dismiss'd after many hard Speeches, but no Charge laid against him. After all which, he was by the Five Mile Act, necessitated to remove so far from the Corporation, to a place where he liv'd at great Costs and Charges, separated from his Dear Relations, and his Farm left to the managment of Servants, to his unspeakable Loss: Yet this Person was a near Relation of *A.B. Sh.* of *Cant*.

Kinver: Mr. *Richard Moreton*. A Man of great Gravity, Calmness, sound Principles, of no Faction, an excellent Preacher, of an upright Life. Aferwards an Eminent Practitioner of Physick in the City of *London*.

Rowey: Mr. *Joseph Rock*. A very Calm, Humble, Sober, Peaceable, Godly and Blameless Minister, and of very good Abilities. And,

* See Conform. 4. Plea for Nonconf. Pag. 62.

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Mr. *William Tuton*, M.A. afterwards Pastor to Congregation in *Birmingham* in *Warickshire*.

Swinerton: Mr. *Joseph Sound*. An Ancient Diviner of great Learning, Moderation, judgment, and Calmness of Spirit, and of a godly upright Life.

Walsall: Mr. *Bardal*, M.A. A very Learned, Able, and Godly Divine, of more than ordinary Parts.

Wimborn: Mr. *Wilsey*. An Ancient, judicious, Peaceable, Moderate Divine. He liv'd privately after he was Silenc'd at *Bremicham*, but was much troubled by Sir *Robert Holt*.

Drayton Basset; Mr. *Timothy Fox*. He was Born in *Birmingham* in *Warwickshire*, about *Michaelmas*, 1628, and Educated in School Learning under Mr. *Billingsley* in that Town. In 1647, he became a Student in *Christ's College*, *Cambridge*, Dr. *Samuel Bolton* then being Master. After some Years continuance there, he was admitted by the then Commishioners of the Great Seal, to the Rectory of *Drayton-Basset*, in the room of Mr. *John Buckberry*, Deceased, and was Ordain'd by Mr. *Thomas Porter*, and other Ministers in *Whitchurch* in *Shropshire*. He was lik'd and belov'd in his Parish; and tho' he refus'd the Engagement, yet he contnu'd 'till he was Ejected by the *Bartholomew Act*. But after *Aug. 14*, he was put upon a new way to maintain his Wife, and Five small Children, and upon the Advice of Friends, he was encourag'd to settle in a Corporation near to him, where by his Pen, and help of Relations, he had a comfortable Livelihood until the *Oxford Act*, which forc'd him to remove and Rent a Farm in *Derbyshire*. Yet afterwards he was imprison'd in *Derby Goal* upon that Act, being Apprehended, not in any Exercise of Religion, but only coming to see his Son an Apprentice in that Town: He was taken up immediately, before he sate down, and Committed as aforefaid, in *May 1684*; and continu'd a Prisoner 'till the *November* following. He was Confin'd a second time, when *Monmouth* was in the *West* in *Chester Goal*, (with several other neighbouring Ministers and Gentlemen) being carry'd thither

* See Conform. 4. Plea for Nonconf. Pag. 49.

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without any Cause of their Imprisonment assign'd. After a Months Confinement he was discharg'd, giving 600*l.* Security for his good Behaviour; that is, being himself bound in 200*l.* and his two Sureties each of them in the like Sum.

From the time of his Ejectment he preachd in private as he had opportunity; and after publick Liberty was granted, he open'd a Meeting in his own House at *Caldwell* in *Derbyshire*, where he preach'd twice a Day *gratis*, besides Catechising, &c. He Died in a good Old Age, in *May* 1710.

LITCHFIELD St. *Mary's*: Mr *John Butler*. St. *Chads*: Mr. *Thomas Miles*. Who suffer'd much by his Nonconformity. He lost 80*l.* *per Annum*, and 40*l.* which should have been paid him in the beginning of the Year; and left his Living in a very low Estate. He continu'd in the Town, living upon Providence 'till the *Oxford* Act came out. Then he was forc'd to leave his Family, tho' he had a very dangerous Cold upon him. He saw not his Wife and Children in Eleven Weeks; nor durst he come to them in Eighteen Months: And having no certain Dwelling, he travell'd about from place to place, Thirteen score Miles on Foot. If at any time he stole home by Night, he durst not stir out of his Chamber; and when he went out, it was either very late, or very early, for fear of being taken. When he did once come home, he was forc'd to hasten away quickly. He was once sent for to a Magistrare who lay Sick, and continu'd his Night Visits for a Fortnight:

But the Evening before he died he was sent for in hast by Day light, and being seen to go in there, was complain'd of to the chief Magistrate of the Town, by a Curate, which made him hasten away the next Morriing. The chief Magistrate was so kind as to send Notice to his Wife upon occasion, on a Lord's Day Evening, that he should be gone, for that some had been twice wick him for a Warrant. He was afterward cited into the Eccleastical Court for baptizing his own Child. He was often forc'd into the Country in Snow and Rain, to Preach before Day, and to shift from House to House, for fear of a Magistrate in the Country, who said he would have him dead or alive. He hath been sometimes constrain'd to retire into the Fields and Solitudes,

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to keep Sabbaths alone. He liv'd upon pure Providence; and tho' he did so, and was often in danger of his Life, by reason of Heats and Colds, yet was he not forsaken, nor did his Seed beg their Bread.

BURTON upon Trent: Mr. Tho. Bakewell. Who Preaching about privately in Fields and Lanes, when he was not allow'd to do it in fitter Places, was follow'd by the Huntsmen with their Dogs, and was many ways a Sufferer.*

* *Ibid.* pag. 56.

Kings-Bromley: Mr. John Mott. Who was terribly Harrass'd for his Nonconformity, and could not have common Justice done him.†

† *Ibid.* pag. 55.

Sherifhales: Mr. John Nott, M.A. Sometime Fellow of Trinity College in Cambridge. He was Son of Mr. Charles Nott, Minister of Shelsley in Worcestershire. When he came first from the University, he was Assistant to Mr. Ambrose Sparry at Wolverhampton. Thence he remov'd to this Place, where he was Minister Twelve Years. After his Ejedment here, he preach'd publickly in a Chappel near Hadly for Three or Four Years, while he was suffer'd: Then he removd into the Family of Richard Hamden, Esq; where he continu'd Domestick Chaplain 'till the At of Toleration; quick'y after which he went to Thame in Oxfordshire, where he continu'd constantly Preaching for Thirteen Years, 'till his Sickness and Death; which happen'd Dec. 28. 1701, Ætat. 77. His Character is Printed by Mr. Troughton of Bicester, in his Funeral Sermon.

West-Bromwich: Mr. Richard IF/ton. He was Born near Oxford, and bred up in that University. He conscientiously discharg'd the Duty of his Ministry at this Place 'till 62. when he had the common Lot of many worthy Men at that time, to be parted from a People that had a great Respect for him. Afterwards he mov'd from one place to another. He spent some time at Philip Foleys, Esq; where he officiated as Chaplain. Afterwards he remov'd to Walsall, Two Miles from West Bromwich; where he livd many Years, and Died in a good old Age, about 1706, Ætat. 82 He was a

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good Scholar, judicious Divine, and all his Days a hard Student. A Man of great simplicity and plain-heartedness; and a very profitable substantial Preacher. His general Walk towards GOD was close, even, and Exemplary. He was frequent and fervent in Prayer, careful in the spending of his Time, and regular in all his Management. He had drawn up a Covenant between GOD and his own Soul, which it was his Custom to read over seriously every Lord's Day Morning, to quicken him in his Work. He was generally respected, even by the worst of Men; being retir'd, and charitable, and inoffensive in his whole Carriage. In the close of his Days, being ask'd about his *Nonconformity*, he profess'd an intire Satisfaction in it; and hop'd GOD would enable him to do the same again, if it were then to be done. He liv'd in Self denial among a poor People, doing good both to their Souls and Bodies; and when dying, shew'd his great concern for their future Provision and spiritual Welfare.

Tattenhall: Mr. *Thomas Buxton*. *Sedgeley*: Mr. *Joseph Eccleshall*.

Willenhall: Mr. *Thomas Badland*. He afterwards liv'd and Dy'd Pastor of a Congregation at *Worcester*, and was succeeded by Mr. *Blackmore*.

Colwick: Mr. *John Greensmith*.

STAFFORD: Mr. *Noah Bryan*. Son to Dr. *Bryan*; Fellow of *Peterhouse* in *Cambridge*. When he left *Stafford*, he became Chaplain to the Earl of *Donegal*, and went with him into *Ireland*, where he died about 1667. He was an excellent Preacher, and a very holy Man, as appears by his Diary.

Mareston-Riddware: Mr. *Richard Swynsen*. He was Born at *Swynfen* in the Parish of *Weeford* in this County, Oct. 31, 1630; being a younger Brother of a very good Family. Educated at *Cambridge*, where he was Chamber-Fellow with Mr. *Thomas Doolittel*. Preferred to this Parsonage of about 10*l. per Annum*, in 1657, by Mr. *Agard* of *Ffostan*, who had at that time the

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right of bestowing it. Upon his first coming to the Place, he laid out between Two and Three Hundred Pounds in repairing the Parsonage-House, and building the Barn, which had been burnt down in the time of the former Incumbent. He had not enjoy'd it above a Year or two, before Mr. *Shaw* pretended to have a tight to it by virtue of the King's Seal: Whereupon a Suit of Law commenc'd, by which it appear'd that Mr. *Sharp* was in the wrong, and that Mr. *Swynfen's* Title was good. But before the Controversie was fully ended, he saw that he must either be forc'd to leave it when the Act took place in 62; or Conform, which he could not do without Violence to his Conscience; and therefore he voluntarily left it before the Act was in force. He was well belov'd by his Parishioners and Auditors, who were greatly troubled at his leaving them. He took a Farm at *Ripe-Ridware*, the next Parish, endeavouring that way to maintain his Wife and Children: But the *Oxford Act* quickly drove him from it, to his great Loss. From thence he remov'd to *Barton-Underwood* and there continu'd about Twenty Years; during which time he did not neglect the great work to which he was call'd, but rode about the Country from place to place, Preaching as he had opportunity. He was one that did good to all as far as it lay in his Power, and behav'd himself so, that he had a good Character even from the worst of Men. He was a constant Reprover of Bold and Prophane Sinners, and could not bear to hear the Name of GOD dishonour'd, or vainly us'd. In most Company that he came into, he would be discoursing of spiritual and heavenly Things. When he was necessitated to be absent from his Family on a Lord's Day, he charg'd his Children to go to Church, if they had not the opportunity of going to a Meeting; and he himself us'd to do so, when he was not otherwise engagd. He kept up a Week-day Ledure in *Barton* in troublelome Times, and was disturb'd, but escap'd being Fin'd. When the Duke of *Monmouth* landed in the *West* he was taken out of Bed, and carried Prisoner from his own House to *Chester* Castle, where a great many valuable Persons, Church-men and Dissenters were closely confin'd. For some few Years before his Death, he liv'd at *Burton* upon Trent, where he was troubled

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with a Dropsical Humour, which soon carryd him off. He Dy'd there in 1692, in the 62d Year of his Age. A neighbouring Clergy-man of the *Church of England*, that had a kindness for him, came to visit him in his Sickness, a little before his Death; and in their Discourse, *Mr. Swynfen* told him, that he was very well satisfy'd that he had not Conform'd, and thank'd GOD for it. He was a Man of great Integrity, Zeal, and Faith, and hearty for GOD; and in the worst of Times and Tryals, kept up his Heart waiting for, and firmly expecting the Salvation of GOD.

Armitage: Mr. *Nathanael Mansfield*. After his Ejectment, he preach'd Occasionally about the Country, and liv'd at *Walsall*.

Alderwash: Mr. *Thomas Bladon*. He has Two Sermons in *England's Remembrancer*, on *Acts 20.32*.

Barbston: Mr. *Samuel Hall*. *Matersfield*: Mr. *William Rock*.

Mayr: Mr. *Ralph Hall*.

Clifton-Campvile: Mr. *George Crosse*. He was Student of *Christ Church, Oxon*. Was a considerable Scholar, a judicious Divine, and a fervent Preacher; and had a clear Head, a solid judgment, and a wonderful Memory. In his younger Days he was Chaplain to the Religious Lady *Scudimore*, at *Sutton-Coidfield* in *Warwickshire*, where he had the advantage of contracting an Acquaintance and Friendship with Mr. *Anthony Burgess*, Pastor of that Place. He was forc'd to Preach Nine Years without an Authoritative Mission, because he could not find a Bishop in *England*, nor *Ireland*, so moderate as to Ordain him without imposing Oaths and Subscriptions: But when the Presbyteries were set up in *London* by the Long Parliament, he was one of the first that was Ordain'd there. He was always averse to appearing from the Press, which made him nor so well known to the World as some others, nor superior to him in Abilities. When King *Charles* came in, he was forc'd by a violent Adversary to shelter himself in the House of *Richard Hampdon*, Esq; 'till the Raging Sickness in and about *London*, caus'd him (tho' too late) to remove into the Country, where he had

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some Relations. Too late it was; for one of his Children had taken the Infection, and Died at the House of Mr. *Samuel Shaw*, at *Cotes*, near *Loughborough* in *Leicestershire* And afterwards removing to *Bassford* near *Nottingham*, first his Wife, then he himself died of the Sickness, *Aug. 8. 1665.*

Rushall: Mr. *Richard York*. A religious alive Man, and a lively Preacher. He Died young, of a Consumption, in 1667.

NEWCASTLE under-line: *George Long*, M.D. He was of *Cambridge*, M.A. and Fellow of *Trinity* College, and continu'd so 'till he was Fourteen or Fifteen Years standing in the University. He was first Ejected there; and then became Minister of *Newcastle*, and was Ejected there also. He was turn'd out of *Trinity* upon Dr. *Fern's* coming in Master, at the Restauration. He and several others were turn'd out, for refusing to promise Ccnformity, before they certainly knew the Terms that would be fix'd. This was a great Hardship, and Redress was sought for, by Application to Members of Parliament, and to Secretary *Morrice*, but to little purpose; no Relief could be had. About this time Mr. *Long* riding through *Newcastle*, and preaching there occasionally, when they were destitute of a Minister, they invited him to settle with them, which he did, 'till the Act of Uniformity Silenc'd him. After this, not being willing to be unemploy'd, he went to *Leyden*, and took his Doctor's Degree in Physick, having spent some time in that Study before. After his return he applied to the Practise of it, with good Encouragement and Success: But still his Conscience put him upon Preaching, as his chief Work. In some time he settled again in *Newcastle*, and met with great Difficulties. He was indicted at the Assizes for living in a Corporation, and forc'd to remove when he had Seven Children, not knowing whither to go. Attempting to settle at *Birmingham*, he was Prosecuted there also, 'till he was forc'd to leave the Land. He fled to *Ireland*, and continu'd there for some time. After the Revolution he return'd to *Newcastle*, and continu'd his Labours there, even beyond the Powers of Nature, 'till Memory and Intelletuals quite fail'd. He is yet living at

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Bristol Aged 84. He had a Son in the Ministry, among the Dissenters, a very promising Person who died at *Wrexham*,

Stowe: Mr. Ashly. *Seighford*: Mr. Clayton

Talk on the Hill: Mr. Thomas Pool. His Father left him a little Land, in which he had dug twenty Years before, and could find nothing: But the Son after his Non-conformity found a Mine of Coals there, which (says my Author, Dr. Sampson) in the Years 1674, and 75, cleared him 800l.

Weston under *Lizard*: Mr. Sampson Norton. He was Ejected out of *Chebsey*, for praying for the Kings Children in Exile: And from thence he removed to this Place, where he was Ejected by the Act of Uniformity, notwithstanding that he was Episcopal in his judgment, and for a Liturgy, because he could not intirely conform.

Hanbury: Mr. Henry Bee. A good Preacher born at *Staplehil*, that was then made happy in the Ministry of the great Mr. Bradshaw. He was with other Ministers cast into *Stafford* Goal for Non-conformity.

Hintes: Mr. Brooks. *Barton*. Mr. Byat.

Elford: Mr. Dowley. He was of *Magdalen* College in *Oxon*, and took his Batchelors Degree; but the Civil War breaking out, and *Oxford* being a Garrison, his Father (who was Minister of *Alveston*, near *Stratford* upon *Avon*) remov'd him, and sent him to compleat his Studies with Dr. Bryan of *Coventry*. After continuing some Time with him, he was Chaplain in the Family of Sir Thomas Rous in *Worcestershire*, where he became acquainted with Mr. Baxter, for whom he always had a very great Respect. Thence he remov'd to *Stoke* near *Bromsgrove* in that County, and was settled Minis'ter there several Years; and his Ministry was very successful: And he was a Member of the *Worcestershire* Association. After the Kings Restauration, his being a sequestred Living, and the Old Incmbent surviving, he resign'd the Living to him,

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and then remov'd to *Elford* in *Staffordshire*, where his Fathers elder Brother was Minister, and preach'd as Assistant to him, till he was silenc'd by the *Bartholomew Act*. Both his Father and Uncle conform'd: But he could not be satisfied, either to be Re-ordain'd, or to renounce the *Covenant*. After his being silenc'd, he liv'd for some Time privately, went to Church, and apply'd himself to Country Business for a Subsistence. By the *Oxford Act* he was forc'd to quit his Habitation. And upon King *Charles's* Indulgence he took out a License for his own House, and kept a Meeting once a Day there, at a time when there was no Preaching in the Parish Church: And he had a good Auditory from several Towns in the Neighbourhood. When the Indulgence was recall'd he continued Preaching; but it was more privately. About 1680 he remov'd to *London*, where he taught School, and preached occasionally and attended on Mr. *Howes* Ministry, when he was not engag'd himself. Intending once to be an Auditor only; the Meeting was disturb'd, and he and seven more were seiz'd and carried to *Newgate* till Night, when they were brought before the Lord Mayor, and bound over to the next Sessions, and then they were indited for a Riot, and he was fin'd 10*l*. And bound to his good Behaviour for twelve Months: So that he was forc'd to leave his School, for fear that should be interpreted a Breach of his Behaviour, and liv'd very privately, till King *James's* Liberty; saying that he was once seiz'd by one of the Court Messengers, in his Lodging, and carried before the Lord Mayor, who tendred him the *Oxford Oath*; by taking which, he escaped six Months imprisonment. After the Legal Toleration, he Preach'd some time at *Godalmin* in *Surrey*; but Infirmities growing upon him with Age, he returned again to *London*, and liv'd privately with his Children; and died in 1701 *Ætat*, 80.

Whitmore: Mr. *Gracecourt*. *Baswich*: Mr. *Southwel*.

Aveley or *Farley*: Mr. *Thomas Oxford*. *Bloxwhich*: Mr. *Toogood*.

Brome: Mr. *Humphrey Waldron*: Who for some time was Assistant to Mr. *Baxter* of *Kidderminster*. A Man of good Learning and Utterance.

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Pelsall, or Poleseal: Mr. Wilson New Chappel: Mr. Davenport.

Chebsy: Mr. Woolrich.

Oare: A Chappel either in Staffordshire or Cheshire, I know not which; Mr. Thomas Bowyer.

Mr. *Bendy*, and Mr. *Ridwater* are also represented as ejected in this County, but I can't say at what Places.

N.B. I here omit Mr. *Cope* at *Eccleshall*, because he is taken Notice of at *Sandbach* in *Cheshire*, *p.* 127; and Mr. *George Moxon* at *Rushton*, because he is here mention'd at *Astbury*, in the same County, *p.* 128. And whereas I before mention'd Mr. *Becket* of *Harlaston*, and Mr. *Dunstal* of *Shenston*, Mr. *Jones* of *Lapley*, and Mr. *Nathanael Mott* of *Abbots Bromley*, as conforming here afterwards, I now add, that Mr. *Thomas Bold*, and Mr. *Nevil*, who were before mention'd as Ejected at uncertain Places, did after a Time Conform.

And finally, I am inform'd that Mr. *Gamaliel Tonstal* who was before rank'd with the silenc'd Ministers, was not a Non-conformist, but Ejected for a scandalous Life: And that Mr. *Hancock* also, who was mention'd before as Ejected at an uncertain Place in this County, was no Non-conformist, but had a Living at *Wervilhome* and married the Widow of Mr. *Baker* of *Worcester*.

In the County of SUFFOLK.

Kediton or *Ketton*: Mr. *Samuel Fairclough* Sen.† He was born at *Haveril*, (where his Father was Minister) *April* 29, 1594. He came originally from *Lancashire* where the Family is Ancient. He was train'd up in School Learning, by the Famous Mr. *Robotham*, under whom he was so industrious, that he sent him at Fourteen to the University, with this Character, *that he was the best Scholar he had ever sent forth in the Thirty Years time he had been a Master*. He receiv'd serious

† See the Narrative of his Life and Death drawn up by his Son, inserted in the Last Volume of *Clark's Lives*.

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Impressions upon his Heart betimes, under the Ministrery of Mr. *Samuel Ward*, then Lecturer of *Havril*. Being sent to *Cambridge*, he was put under the Tuition of Mr. *Berry* of *Queen's-College*. When he had spent two Years in the College in hard Study, and made a good Improvement for his time, by the Recommendation of Dr. *Tyndal* the Master, he became Sub-Tutor to *Spencer Lord Compton*, eldest Son of the Earl of *Northampton*, who was sent thither for his Education; Dr. *Towers*, who was afterwards Bishop of *Peterborough*, being the Head Tutor. He became an intimate Acquaintance of Dr. *Preston*, Mr. *Davenant*, afterwards Master of his College, and Mr. *Hildersham*, and many others who were eminent for Piety and Learning. When he was but Batchelor of Arts standing, but accomplish'd in the Arts and Sciences of *Logick*, *Rhetorick*, *Ethicks*, *Physicks*, and *Methaphisicks*, beyond the common Rate, the Earl of *Northampton* offer'd him the Priviledge of travelling with his Son into *France* and *Italy*. He was much inclin'd to it, but wavy'd it, out of Obedience to his Mother. After some time, he retir'd from the College into the Family of Mr. *Richard Blackerby*, of *Ashen* in *Essex*, an eminent Divine, greatly skill'd in the *Hebrew* Tongue, and reputed one of the holiest Men on Earth. With him he perfected his Studies in all Parts of Humane Literature and Divinity: And in the mean time he Preach'd about occasionally in the most noted Towns of *Essex* and *Suffolk*, with great Acceptance. At length he was fix'd at the Town of *Lynn* in *Norfolk* as their Lecturer; the Magiftrates allowing him him 50*l.* *per An.* and the People of the Town as much. But his Popularity stirr'd up Envy: Bp. *Harsnett* frown'd upon him, for his neglecting the Sign of the Cross, and he was cited before his Chancellour, and met with so many other Difficulties, that he desired the Magistrates to dismiss him; which they at length yielded to, tho' not without some Regret. After this he fix'd in a smaller Lecture at *Clare* in *Suffolk*: Where he had not been long, before Sir *Nathanael Barnardiston*, (that Ornament of his Country for Piety and Integrity) who was his frequent Auditor, sent him, without his at all seeking for it, the Presentation of the Living of *Barnardiston*, bcome vacant by the Death of the Incumbent: With a

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Promise under his Hand, if he accepted that for the present, he should have any of the greater Livings he had in his Gift, which he lik'd best, upon a Vacancy. Accepting it, he Preach'd twice every Lords-Day, once upon every Festival Day, and once a Month a preparation Sermon for the Lord's Supper. He catechiz'd Young and Old; visited all in his Parish once a Month, enquiring into the State of their Souls, and counselling and directing them as there was Occasion. While he was thus employed in doing Good, the Devil rais'd him a troublesome Opposition. Preaching one Lord's Day at *Sudbury*, on occasion of the Sickness of the Minister of one of the Parishes there, and repeating in the Evening his Sermons in the Family, the Minister of the other Parish exhibited Articles against him as a factious Man in the Star-Chamber: Upon which he was conven'd before the *Lords of the high Commission*, and forc'd to attend upon them at times for two Years together; so that his Fees and Journies together swallow'd up the whole Profit of his Living. At length the Matter being referr'd to his Diocesan and Ordinary at *Norwich*, a good Number of Jacobusses procur'd a certain Lady of that City to gain such a Certificate from the Bishop, as obtain'd a full Discharge. Some time after, Dr. *Gibson* the Incumbent of *Ketton* dying, Sir *Nathanael* his Patron, sent him the presentation of that Living also; and procur'd him Institution into it from the Bishop, without his personal Attendance upon the *Bishop*, taking the Oath of Canonical Obedience, or subscribing the three Articles. In this Place he continued near thirty five Years, Preaching four times a Week; twice on the Lord's Day, a Thursday Leture, (which was attended by all the Ministers for many Miles compass) and a Sermon on the Saturday Evening in his own House; and all the Country round flock'd to him. When he first came to his Place, he found it Ignorant and Profane, not so much as one Family in Twenty calling upon the Name of the Lord; but when he had been there some time, so great was the Alteration, that there was not a Family in Twenty but professed Godliness, but their Governours offer'd up to God their Morning and Evening Sacrifice. Great at that time was the Advantage of that Town: Magistracy and Ministry join'd both together, and

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coucurr'd in all things for the promoting of true Piety and Godliness. Mr. *Fairclough* and his Patron acted by concert. Both join'd together to promote Catechizing; both endeavour'd to hinder the visibly Prophane from approaching the Lord's Table. When the Book of Sports came out; and other innovations were brought in, he was for his Neglect often cited to Appearance before the Arch-Deacon and Commissary at *Bury*; but he was disabled from Riding, by a Weakness occasion'd by a Fall, which was his Excuse for his not appearing. Whereupon the Commissary adjourn'd the Court to the Parsonage-House of *Ketton*; and tho' it was fear'd he would have been Suspended, yet when it came to, there was little more done than the taking notice of his bodily Lameness; He had Liberty left to go on in his Work as before. He was nominated one of the Assembly of Divines, but got himself excus'd from attending. He absolutely refus'd the Engagement. He was offer'd the Mastership of *Trinity College* in *Cambridge*, but shunn'd it, that he might not be drawn out of his beloved Privacy and Retirement. When the Times turn'd, he could not be satisfy'd to turn with them. This was his fix'd Determination *That he would not do what he apprehended a Sin, to gain ever so much Good, or avoid ever so much Mischief*: And by this means he was assur'd he should not suffer as an Evil-Doer, but only as a Person that was afraid to do Evil. He was no Enemy of Episcopacy, but desirous of Bishop *Usher's* Reduction: But could not declare an Assent and Consent, where he knew his Heart would not have gone along with his Lips. For the Peace of his Conscience, he left a Living of 200*l. per Annum*, a pleasant Parsonage-House, a fine Glebe, a great Auditory, a loving People, and a kind Neighbourhood. Dr. *Tillotson*, who was afterwards ArchBishop of *Canterbury*, was by the Patron presented to the Living, upon his Ejection: And it was no small ease to Mr. *Fairclough*, that a Man of that worth did succeed him.

The *Oxford Act*, which forc'd him upon a *Separation from his former People*, did rather grieve him more than the Loss of his Living. Bur hereupon he had the Comfort of living for some time in the same House, with two of his Sons, and two of his Sons-in-Law,

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who were Ministers, and had left their Livings, who being scatter'd before in Five several Counties, were brought together in the time of this Storm. Father and Sons preach'd by turns in the Family, the Neighbours coming in. When they had continu'd thus Four or Five Years, the badness of the Air, and some other Reasons, caus'd them to disperse: And the Father went and liv'd with his youngest Son, who was a Conforming Minister at *Kennet* in *Cambridgeshire*. Here he went every Lord's Day to Church, and preach'd in the Evening to the Family. After he had been there some time, he remov'd to the Habitations of his Daughters, successively, and spent the residue of his Life, in Solitude and Sacred Exercises, patiently waiting in Expectation of his Change, which he at last chearfully welcom'd, when he was 8 Years of Age. A Conforming Clergyman gives him this Character: *That he was a Boanerges in the Pulpit, an admirable Preacher both very Judicious and Moving; a Man of great Gravity, temper'd with a surprising Sweetness. Very exact in Family Discipline. He was mighty in the Scriptures, fervent in Spirit, serving the Lord Night and Day with incessant Prayer. He was one of a most exact and solid Judgment, and an excellent Peacemaker, of great Temper and Moderation as to the Differences among us.* One consulting him about Conformity, he told him, *He must excuse him from giving him a positive resolution; but that if a Man liv'd Holily, and walk'd humbly with GOD, he should ever love him, notwithstanding his Conformity: But if he were proud, contentious, and prophane, he could never think well of him for his Nonconformity.* After his withdrawment from *Ketten*, he was always chearful, and complain'd of nothing but the Prophaneness and Iniquity of the Times, and Divisions of the Church of GOD: And lov'd all that had any thing of Goodness in them, &c. He that would see a fuller account of him, is referr'd to the Narrative of his Life, where he will meet with uncommon Evidences of unaffected Piety, several remarkable Answers to his Prayers, observable Instances of the Success of his Ministry; with sundry other Particularities, arguing him to have been a great Man, an eminent Saint, one highly Favour'd of GOD, and so singular a Blessing to the Age, as that it cannot but create some Regret in a tender Spirit, that so

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valuable a Person should be laid aside, as useless. Among other Things, this is remarkable, that he and his, parted with above a 1000*l. per Annum*, upon their Nonconformity.

Hunston: Mr. James Waller. He was a very faithful, worthy, and industrious Servant of Jesus Christ. He remembered GOD from the Days of his Youth. Was Dedicated betimes by his Parents to the Ministry. Was throughly instructed in Grammar Learning, and had the Advantage of a good Education in *Cambridge*, when Soundness of Faith, and Purity of Worship were the Glory of it. After Five or Six Years Study there, he was settled at *Hunston*, and soon after solemnly Ordain'd by Fasting and Prayer, and Imposition of Hands, to the Work of the Ministry. After Four or Five Years Labour there with good Acceptance, he fell with his Brethren at the fatal *Bartholomew*. After which time, tho' debar'd of Residence with them, he ordinarily visited his People every Week; and as Liberty was granted, exercis'd his Ministry with them, as also in several other Places; nor was he left by GOD without Witness, being acknowledg'd by many to be their spiritual Father. He was well instructed for the Kingdom of GOD. His Judgment was Solid: His Counsel Wise and Faithful: His Language Full and Significant: His Conversation Grave and Serious: His Reason reign'd, and kept the Throne in his Soul; subduing all his Passions to a due Order. It was said by an intimate Brother in the Ministry, who had been acquainted with him more than Forty Years, that he never law him in any inordinate Passion. His Charity was very Large towards those who were orherwise minded. He utterly abhorr'd the Censorious Temper of many Professors, and the impaling Religion within their own Party. To the Needy he was always kind; tho' it was not much of his own that he had to diffribute, yet he did them many good Offices as Occasion offer'd. Humility was his Cloathing. He had a very low Esteem of himself; and by that was enabled to bear the low Esteem of others. GOD gives nor all his Gifts to any, but to every one as it pLeases him. One thing was desire'd in this excellent Person, and that was a free and familiar delivering himself to

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Vulgar Hearers, while he gave abundant Satisfaction to the more Judicious. His Name is worthy of an honourable Memorial, as a Man, a Scholar, a Christian, and a Minister. He left few more Solid, Substantial, Practical, Pertinent, and Soul-searching Ministers behind him in all those Parts. He dy'd at his House at *Rattlesden* in *Suffolk*, in *March* 1697. And his Funeral Sermon was preach'd at *Hunston* Church by Mr. *John Fairfax*.

Ousden: Mr. *John Meadows*, M.A. of both Universities, and Fellow of *Christ's* College in *Cambridge* for about Eight Years. He was a holy Person in all manner of Conversation. Constantly careful to please GOD, and preserve the Peace of his own Conscience. Always Jealous of his own Heart, and on every Occasion diligent to try it. He serv'd GOD with great Pains, and comfortable Success while in his Publick Ministry: Was, very Cautious in admitting to the Sacrament, and as Cautious in refusing. Was a diligent Visitor and Instructor of his Flock. He ever maintain'd a Catholick Charity for all *Protestants*. He greatly bewail'd the Divisions of the Church, and the intemperate Heats of Men of all Perswasions. He liv'd in occasional Communion with the Church of *England*, yet could not desert the Duty of his Office. Such was the Integrity of his Life, and such his Moderation as to the Circumstantial of Religion, that his Enemies could only object his Nonconformity as his Crime. He was really a Pattern of true Religion, of Christian Candour, and of generous Charity; of an unblemish'd Conversation, of great Humility, of Gospel Simplicity, and quiet Deportment in the Church of Christ. Was an hearty Friend, a courteous Neighbour, an indulgent Husband, a tender Father, a kind Master, a practical and moving Preacher. He Preach'd freely, he Liv'd exemplarily, he Dy'd comfortably, in the 75th Year of his Age, and was Bury'd honourably.

Worlington: Mr. *John Salkeld*. He was a Person of great Piety, and a solid Judgment. Of ready Parts, good Learning, and facetious Conversation. For some-time Fellow of *Queen's* College in *Cambridge*, afterwards fix'd in this Living, of above an Hundred Pounds

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per Annum: And tho' turn'd out by Man, thought not himself dismiss'd by GOD, and therefore did not desert his Ministry. Sometimes exercising it in Private, and for some Years by Connivance in a Publick Church, 'till some seditious Words were Sworn against him by one *E.S. viz.* that he should say, *Popery was coming into our Nation a great pace, and no Care taken to prevent it.* Whereas many Hundreds of his Hearers besides could testifie, that his Words were, *That the Parliament said* (as they actually did) *That Popery was coming into our Nation a great Price, and no Care taken to prevent it.* However, it being positively Sworn against him that there: were his Words, he was presently Fin'd a Hundred Pound, and committed to the common Prison. in *St. Edmunds Bury*, 'till the Fine should be Paid: Which he refusing, suffer'd three Years Imprisonment, and then by the Intercession of the Lord *Dover* with King *James*, was Discharg'd *Anno* 1686. And his Fine was afterwards remitted, by King *William*. During this long and close Imprisonment, he was very helpful to his Fellow Prisoners, both as a Minister, and as a chearful Christian. But tho' his Table was daily furnish'd by his *Bury* Friends, yet his Estate was much weaken'd, and his healthful Constitution was almost ruin'd by this Confinement. After he had his Liberty, he continu'd his Ministry, in *Walsham in the Willows*, for many Years together, tho' under great bodily Infirmities: And there finish'd his Course, on *Decemb. 26.* 1699. in the 77th Year of his Age.

Barking: Mr. *John Fairfax*. The Son of an eminently Pious and Faithful Minister of Jesus Christ. Very happy in a Religious and Liberal Education, train'd up in the Schools, and Fellow of *C.C.C.* Blessed with an early Conversion to GOD in the 11th Year of his Age. His Living was worth 140*l. per Annum.* And while he was in it, he was generally Respected. He was discharg'd from his Service there, by the Act of Uniformity. He was a Person of a clear Head, strong Reason, deep Judgment, quick Fancy, retentive Memory, undaunted Courage; and of a great natural Acumen to whatsoever he apply'd himself. An excellent Scholar, a smart Disputant,

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and Eloquent Orator. Much esteem'd by all Men of Moderation and Candour: Nor could any deny his Worth besides himself: or any other so well express it. His Gift in Prayer was extraordinary, especially upon peculiar Occasions. He had a great aptness in Speech, variety of Words, pertinency of Matter, and a fervency of Spirit, to bring all forth. He was a great Enemy to all New and Upstart Notions in Religion. He had a most attracting and captivating Power in his Preaching. His Words were as Apples of Gold in Pictures of Silver. He was to his Hearers as a very lovely Song, of one that had a pleasant Voice. He sought out for acceptable Words, and GOD made them powerful. He was a Scribe, thoroughly instructed to the Kingdom of Heaven. A Promptuary of all Spiritual Stores. Having a Body of Divinity always in his Head, and the Power of it within his Heart. He would spend and be spent in his Lord's Work. He abhor'd trifling either in his Study or Pulpit. He lov'd to Engrave his Sermons on his own Heart by Meditation, and to Imprint them on the Memories of his Hearers by Method. He ever dislik'd all crude and undigested Expressions in the Pulpit; and would always advise young Ministers to Study before they spake, and by no means to allow themselves in a loose and a careless way at first.

He stately preach'd Seven times in a Fortnight for many Years together, besides Occasional Sermons, which were not few. He often ventur'd into the Pulpit when many of his Hearers could scarce expect him alive out of it; and he ordinarily found relief by it, as to his bodily disorder, and therefore call'd Preaching his Remedy. He was much delighted in his Work. Tho' he made it his Business, yet it was his Pleasure, to Preach the Gospel: Yea, so much was his Heart set upon this Work, that he was actually Preaching to his Family and Friends about him, when a Dying, 'till his Speech began to falter. He was the happy Instrument of Converting many Souls. He never Courted Preferment, nor would accept it, when it would have tempted him from the Poor People of his first Love. He had Bonds and Afflictions every where abiding him: But tho' his Persecutions, and Sufferings, and Imprisonments were many, yet whenever he could

have

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have Opportunity, he never forsook his Work for fear of Men: Resolving that Christ should be magnified in his Body, whether by doing or by suffering.

Having continu'd many Years in the Lord's Harvest, and done great Service there, he with much Chearfulness resign'd up his Soul to Christ, at his House in *Barking*, Aug. 11th. 1700. in the 77th Year of his Age, with the *Apostles* Words; *I have fought the good Fight of Faith, I have finished my course, I have kept the Faith: Henceforth there is laid up for me a Crown of Righteousness, which the Lord the righteous Judge will give me at that Day.** More of his Character may be seen in his Funeral Sermon Preach'd by Mr. *Bury* of *St. Edmunds-Bury*.

* He hath Printed the *Life of Mr. Owen Stockton with his Funeral Sermon*, 8vo. 1681. And *Primitive Synagogæ: A Sermon Preach'd at Ipswich at the opening of a New Erected Meeting House. But as for his Sermon upon the Death of Mr. Newcomen, 'twas Printed by Dr. Collings, against his Consent.*

Hemingston: Mr. *Tobias Leg*. A Minister Son, Bred up at *Glascow* in *Scotland*. He took his Degrees there, and returning into *England* was admitted *ad Idem*. at *Cambridge*, where he for some time resided. Fixing at *Hemingston*, he had the general Reputation of a worthy ingenious Man; and in a time of *Tryal* kept his Conscience void of Offence, towards God, and towards Man. In a divided Nation, he followed no Party for Humour or Fear, or worldly Advantage. When he was silenc'd by the *Bartholomew* Act, his *People* who lamented their Loss, were Witnesses for him of his faithful Preaching and holy Life. He was forc'd by the Corporation Act to choose another Settlement, where for above 20 Years he Preach'd in his own House against every Lord's Day, not receiving or desiring one Penny for his Labour, tho' he had a large Family of Children to maintain. He refus'd not occasional Communion with the Church of *England* to show his Charity; and liv'd in great Friendship with the Minister of his Parish. He met with that general Love and Respect, that when other Ministers suffer'd Imprisonment and loss of Goods, he was conniv'd at, and the worst of Men were asham'd to appear against him. When Providence open'd a wider Door, he em-

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brac'd all Oppertunities for Preaching publicly; and was an Instrument of good to many. He had a great Affliction in the latter Part of his Life, which he bore with an invincible Patience. At length after a long Confinement by the Gout, he surrendred his Soul to God in the 77th Year of his Age. He had a clear Head, a ready Tongue, and an Holy Heart; and liv'd a very exemplary Life. He was an excellent Orator at the Throne of Grace, and a substantial moving Preacher. He died at *Ipswich, Anno. Dom. 1700.* His Funeral Sermon was Preach'd by Mr. *John Fairfax.*

IPSWICH. Mr. *John Gouge.* Mr. *Benjamin Brunning,* Jun. a Lecturer there, and Mr. *Philip Candler* Jun.

Mr. *Robert Gouge,* was born at *Chelmsford,* and sent to *Cambridge* by the Lord *Fitzwalter.* He was of *Christ's* College; and had the famous Dr. *H. Moore* for his Tutor. When he left the University, he went to *Malden* in *Essex,* where he both Preach'd and Taught School. From thence he remov'd to this Place, where he had continu'd about ten Years when he was silenced. He afterwards succeeded Mr. *Samms* in his Congregation at *Coggeshall,* and continued laborious in the Work of the Ministry there, till a decay of his Intellectuals through Age, gave him his *Quietus.* I know not of any thing he has publish'd, but a Funeral Sermon.

Mr. *Benjamin Brunning,* Jun. Was Fellow of *Jesus* College in *Cambridge:* One of great Usefulness there, and of a general Reputation in the University for his Wit and Learning. He hath one Sermon in Print, which was Preach'd at an Election of Parliament Men, in a critical Time, on *James* 3. 17. He was a Man of large and deep Thoughts, and his Province requir'd it: He having the most judicious Persons in the Town and Country, both Ministers and People for his Auditors. He wrote against Impositions and Conformity, from the second Commandment.

Stoke by *Ipswich:* Mr. *Edward Sherman.* He was a

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judicious

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judicious able Preacher, but exceeding modest. After his Ejection he became Schoolmaster at *Dedham* and so continu'd till he died.

Mr. *Benjamin Stoneham*, was also Ejected at *Ipswich*.

St. Edmunds. Bury: Mr. *Nicholas Claget*, Mr. *Samuel Slater*; and Mr. *Thomas Taylor*.

Mr. *Claget*, M.A. was a Native of *Canterbury*, a Student in *Merton* College in *Oxford*, and afterwards of *Magdalen* Hall: An able Moderator in Philosophy. First Vicar of *Melbourne* in *Derbyshire*, and then Rector of *St. Marks* in *Bury*. A Man of good worth, and Temper,* and a very useful Preacher. He died *Sept.* 12. 1663. Dr. *William Claget*, a celebrated Author was his Son.

* *He hath publish'd a Book, Entit.* The Abuses of Gods Grace, discover'd in the Kinds, Causes, &c. Propos'd as a seasonable Check to the wanton Libertinism of the Age. Oxon. 1659. 4to.

Mr. *Samuel Slater* M.A. He first exercis'd his Ministry at *Nayland* in this County, and remov'd from thence to *Bury*. There he was vigorously oppos'd, by some that acted by way of Anticipation, before the Act of Uniformity pass'd. He and Mr. *Claget*, were troubled at the first Assizes after King *Charles's* Restauration, for not reading the Book of *Common Prayer*. Some time after, he remov'd to the City of *London*, and became Pastour of a considerable Congregation.* There he died May 24. 1704. Two Funeral Sermons were Preach'd and Printed upon Occasion of his Death: One by Mr. *Tong*, and the other by Mr. *Alexander*, who was his Assistant. He was succeeded by Mr. *Benjamin Gravenor*.

* *He hath several Things in Print: as Sermons preach'd at the Funerals of Mr. John Reynolds, Mr. Fincher, Mr. Thomas Vincent, Mr. John Oakes, and Mr. Day.* A Thanksgiving Sermon on the Discovery of the horrid Plot. A discourse of Family Religion in *Eighteen Sermons*, 8vo. Of Family Prayer, in 12's. And a Discourse of the preciousness of God's Thoughts towards the People, in 8vo. Lately Printed.

SUDBURY

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SUDBURY: Mr. *William Folkes*. *Batisford*: Mr. *Thomas Holborough*. Sen. *Hundon*: Mr. *Francis Crow*: A Man of uncommon Learning and great Moderation. Born in *Scotland*, bur Educated under the Famous *Du Moulin* in *France*. After he was silenc'd in 1662, he Preach'd as he had Opporrunity to a Congregation at *Clare* in this County, and many of his *Hundon* Parrishoners, it being near, were his Auditors. In the Year 1683, not being able to live quietly here, he remov'd himself to *Jamaica*. And the Prophaness of the People as much discouraging him there, as the unkindness of some high flown Neighbours and zealous Magistrates did here, he returned into *England* again in the Year 87, upon King *James's* Liberty of Conscience, and setled at *Clare* till his Death, which was in the Year 93. He wrote a Book call'd *judicial Astrology arraign'd and condemn'd*. And since his Death came out a Posthumous Piece, call'd *Mensalia sacra*; or Discourses us'd in celebrating the Sacrament of the Lord's Supper; to which a brief Account of his Life is prefix'd, where such as desire to know more of him may be satisfied.

Hinderley: Mr. *Howlett*. *Thrandeston*: Mr. *Richard Proud*. *Seylam*: Mr. *Habergham*. He was a zealous Young Man at *Emanuel* Colledge in *Cambridge*; and coming into a Country where he saw the most Part of Professors of Religion inclin'd to the Congregational Way, he struck in with them. It was in these Parts were the celebrated Fifteen Churches (and there were so many at least of that Way) upon the Coasts of *Suffolk* and *Norfolk*, that receiv'd their Direction and Encouragement from Mr. *Bridge* of *Yarmouth*, and Mr. *Armitage* of *Norwich*. They were a great strengthening to one another. Mr. *Habergham's* Preaching was with great Life and Power. He had a full Congregation which provok'd many; not to Thankfullness as it should have done, but Envy: And this created him Trouble after the Kings Restauration. He had a singular Affection for the People to whom he was related; and died amongst them of an Apoplexy in 1665.

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Weybread

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Weybread: Mr. Bayes. *Rumburough*: Mr. Benjamin Fairfax. *St. Margarets*; Mr. John Stroughier. *Brampton*: Mr. Bathoe. *St. Cross*: Mr. Samuel Petto. † He was of *Katharine Hall* in *Cambrige*. Some time after his Ejectment he was Pastor of a Congregation in *Sudbury*; and there he died in a good Old Age, not long since.

† *He hath published* the Difference between the Old and New Covenant; 8vo 1674: *prefac'd* by Dr. Owen. *The Voice of the Spirit with Roses from Sharon*, 8vo. *A Discourse proving Infant Baptism to be of Christs Appointment*. *The Revelation Reveal'd*. *Two Scripture Catechisms, the one shorter and the other Longer*, in 1672. And *A Narrative of the wonderful Fitts of Mr. Thomas Spatcher*. 1693.

Wrentham: Mr. William Ames, and Mr. Thomas King. Mr. William Ames was the Son of the famous Dr. William Ames Professor at *Franeker*. *Hensted*: Mr. Spurdane. *Royden* and *Covehith*: Mr. Mayhew. *Southould*, or *Sowowlde*: Mr. Woodward. *Walderswick*: Mr. Simonds. *Heveningham*: Mr. James Votier. *Walpole*: Mr. Samuel Manning. One of a sweet winning Temper, and of a very edifying and useful Conversation, and yet this could not keep him out of a Prison. He was a very tender and sickly Man, not able to stand while he Preach'd, but was necessitated to sit, and yet his Prison did not make him worse. He came out at six Months End as well as he went in.

Dunwich: Mr. Spatcher. He and Mr. Manning were very intimate. A certain Woman was once accus'd for bewitching both of them: And one of the Justices was so kind as to say, if she bewitches only Manning and Spatcher, we'll let her alone.

Sibton: Mr. Thomas Danson.* M.A. sometime Fellow of *Magdalen* College in *Oxford*. He was also turn'd out of *Sandwich* in *Kent* in October 1660, upon Pretence of a Flaw in the Title to his Place: But soon after he had this Living given him where there were two Parishes united. Being Ejected here also, he shifted from one Place to an other; and was one while at *Sandwich*, another while at *Abingdon* in *Berks*, till at last he retir'd to *London* where he died *Anno*. 1694.

* *A Discourse of Predeterminatoin*. *Three Disputations with Fisher the Quaker at Sandwich*, *Anno*. 1659. *An Answer to Dr. Sherlock's Discourse concerning the Knowledge of Christ*, &c.

Blighborough:

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Blighborough: Mr. Robert *SAXMVNDHAM*; Mr. Smith. *Tho. Nutttall*.

Yoxford: Mr. Samuel *Chap-Layston*: Mr. Edmund man. *Wyncop*.

Rendham: Mr. Davis. *WOODBIDGE*: Mr.

Cranesford: Mr. Henry *Frederick Woodall*, and King. Mr. *Cade*.

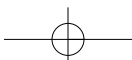
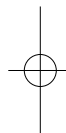
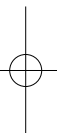
Peasinghall or *Pesnall*: Mr. *John Manning*. There's scarce a Jail in *Suffolk* which he was not sent to at some time or other, of the latter part of his Life. He was at several times imprison'd at *Bury*, *Ipswich*, *Bliburgh*, &c. He was often reckon'd amongst Malefactors, Arraign'd, found Guilty, Premunir'd, &c. and spent the greatest part of his Time in Confinement. When he was deliver'd, it was by Acts of Pardon, which the Courtiers wanted for what they had done irregularly; and he had the Benefit. All the while, he was a very meek and innocent Man; and tho' he was scrupulous of taking Oaths, yet he gave no occasion to think he was unpeaceable; and got such Favour with his Goalers, that they sometimes trusted him to go home to visit his Family and People. He ended his Days in 1694.

Combes: Mr. *Richard Jennings*. He was a Native of *Ipswich*, and bred in *Katharine-Hall* in *Cambridge*, having Mr. *John Knowles* for his Tutor. His Mother (whose Piety he often would speak of with Pleasure) carry'd him with her when he was very Young, to a sick Neighbour's, that had been but a bad Man. The Poor Man was in great Terrors, crying out with great vehemence, for one drop of the Blood of Christ. This much affected him; and he thought with himself, that if this Man Recover'd, he would certainly become very Pious and Religious: But tho' he was Recover'd, he observ'd he grew more notoriously wicked than ever, which made a great Impression upon him. In 1636, he took a Voyage to *New England*, with Mr. *Nathanael Rogers*, and liv'd in his Family, which he found much to his Advantage. He return'd back in 1638; and first began his Ministry in *Northamptonshire*, living with that Excellent Christian Mrs. *Elms*; and from thence he went into *Huntingdonshire*, and from thence to *North-Glenham* in *Suffolk*, where his Ministry was acceptable

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and useful. He was Ordain'd at *London*, *Sept.* 18. 1645. and settled in the Rectory of *Combe*, in 1647, and there he continu'd 'till he was Ejected in 62. He liv'd afterwards in the Parsonage 'till 1678, when he came to *London*. He spent the latter part of his Life with Three pious Widdows at *Clapham*, where he Died, *Sept.* 12, 1709. He was a considerable Scholar; one of a good Invention, and a strong Memory. He retain'd his Juvenile Learning in an advanced Age; and was able to Preach without Notes at 92. He was one of unaffected Piety, but that pass'd through the World without noise and Ostentation; and without ever appearing in Print.

Sproyton: Mr. *Joseph Waite*.

Stoke by Neyland: Mr. *Thomas Mott*. A very valuable Man.

Assington: Mr. *Thomas Walker*, M.A. Born at *Lyn Regis* in *Norfolk*, and Bred up at the Grammar School there, and afterwards at *Cambridge*, where he was of *Emanuel* College. He was very Studious there, and of an unblameable Conversation; and diligently attended on the Worship of GOD in the College, and on the publick Ministry, of Dr. *Preston*, and Dr. *Sibbs*, and Mr. *Thomas Goodwin*. His first fix'd Ministerial Employment was in the City of *Norwich*, where he was Assistant to Mr. *Bridge*, who was afterwards of *Yarmouth*.

Mr. *Walker* continu'd Preaching for some time at *Norwich* with good Success. About the Year 1636, he was presented to *Assington*, by the Gentleman that was the Patron. This is a small Vicaridge near *Sudbury* in *Suffolk*. There he continu'd to exercise his Ministry for Twenty Six Years, 'till St. *Bartholomew's* 62, when he was Ejected for Nonconformity. He was much valu'd as a Preacher: His Life and Conversation was very Holy and Pious; and his great governing Aim was the advancing the Glory of GOD, in the Conversion of Souls. He never would Sue any for his Tithes, for fear of prejudicing them against his Ministry. He could have gone farther in Conformity, than some others of his Brethren: But he durst not either give the Assent

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and Consent requir'd; or renounce the Covenant. In quitting his Living he cast himself, and his Wife, and Nine Children upon the Providence of GOD, and the Charity of good Christians; and he and they were very comfortably provided for. He was of a peaceable, charitable, yielding Spirit; and very ready to Communicate to others in distress, to the utmost of his Ability. None went from his Door unreliev'd while he continu'd in his Living: And afterward continuing in the Vicaridge-House, the Poor continu'd their Application, and still had something given them, tho' not so much as before. And when he died (which was in 1633) he left his Wife a sufficient Income to maintain her for Life, and she liv'd upon it handsomly and comfortably. His Children had 100*l.* a piece: His Eldest and Third Sons, were in reputable ways of Living before his Death; and his Three Daughters well dispos'd of in Marriage: And tho' his youngest Son was by Melancholy not so fit for Business, yet Providence gave him a good Inheritance for Life, in the right of his Wife. So that we have here an Eminent fulfilling of that Word; *He that giveth to the poor, lendeth to the Lord: And he that soweth bountifully, shalt reap also bountifully.*

Stratford or Hintlesham: Mr. Daniel Wall.

Eye: Mr. Edward Barker. He was Bred in *Caius* College in *Cambridge*; and while he was there, was High for the Church: But going through one of the Churches in *Norwich*, while a Sermon was Preaching there, he stay'd to hear it, and was struck into a great Consternation and Fear, which never wore off, 'till he was brought to a serious Repentance of an ill-spent Life, and a thorough Reformation. Receiving Assistance from some Congregational Ministers in his Spiritual Trouble, he afterwards fell in with them. Whilst he continu'd in *Caius* College, he had Conversation with several ill disposed Youths, and one of them chang'd his Name (when he turn'd Papist) into that of his Associate, *Edward Barker*: And so it stands, in the Catalogue of such *English Men* as had revolted to *Rome*, in the Book call'd, *Legenda Lignea*, in Red Letters. Mr. *Barker* was the settled Minister of *Eye*, when the

Book

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Book came forth, and therefore it could not be he: But Dr. *Sampson*, in his Papers (from whence this Character is transcrib'd) says, that he told him that Person's proper Name, tho' he had forgot it. But of this Mr. *Barker*, he says, that his Life and Doctrine were commendable: His Preaching wrought a great Reformation in the Corporation, 'till the Flood came and swept them all away. He was very humble in his Behaviour, studious and thoughtful in his Preparations for his Sermons, and earnest in pressing the Necessity of an Holy Life. He was much harrass'd with Deputy Lieutenants, Indictements, and Prosecutions in all Courts, after the Restoration. They would not let him be quiet upon his Legal Death: But when not long after, *viz.* An. 1665, he rendred up his Pious Soul to GOD, he was out of their reach. His Loss was much lamented by his People, and the serious Christians of those Parts. He had a peculiar fancy for Divine Poetry; and compleated a Book of it, in imitation of Mr. *Herbert*.

Cleydon: Mr. Collet.

Coddenham: Mr. Matthias Candler, Sen. He was a *Cambridge* Man; and had supply'd this place many Years, to the great Advantage both of Town and Country; being an excellent Preacher, full of perspicuity in useful Matter. He was bold in his Delivery; but so as became him with Decency. His Voice was easie and natural, and therefore the more agreeable. The Good he had done in former Times, (wherein he never was forward for Conformity, but a Sufferer under Bishop *Wren*) is almost beyond belief: For all, far and near, flock'd after his Ministry. Neither was he less esteem'd in those loose times, when Men having itching Ears heap'd up to themselves Teachers according to their Humours. He still taught them the good old savoury Truths, by which Men may best get to Heaven. He had one peculiar Study and Diversion that made him acceptable to Gentlemen, which was Heraldry and Pedigrees. He had really been a fit Man to have wrote the Antiquities of his Country. Let none condemn him for this, lest they also condemn their own great Bishop *Saunderson*, who was much

more

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more swallow'd up in the same Studies. He Died *An.* 1662/3.

Gosbeck: Mr. Thomas Daines.

St. Mary's Creting: Mr. Samuel Spring. Mr. Fairfax, in his Funeral Sermon, gave this Account of him. His Father was Minister in the Town before him; and he was true Heir, not only of his Father's considerable Worldly Estate, but also of his more valuable Endowments. His Accomplishments and Furniture for the Ministry, were fargreater in the Eyes of others than in his own Eyes. His natural Parts, and acquired Learning had their Degree and Measure betwixt Envy and Contempt. Tho' they did not advance him to the highest Form, yet they preferr'd him far above the lowest of the Order. His Wisdom and Prudence in the Government of himself, his Words and Conversation, and his Advice and Counsel to others, commended him above most. His Judgment in the Sense and Interpretation of Scripture, was solid, quick, and strong. His Ministration of the Word was deliberate, plain, and familiar; and yet his excessive Humility and Modesty, and low Thoughts of himself and all his Performances, was greatly prejudicial to him: His unblemish'd, sober, and righteous walking before Men, was the Exemplification of his sound and holy Doctrine. His Charity and Bounty in doing good to all as he had opportunity, but especially to the Houshold of Faith, and the suffering Members of Jesus Christ, was the Commendation of his Profession. In his general and particular Calling as a Christian, and as a Minister, he was a Praying *Samuel*, in which spiritual Exercise he held a constant and daily Communion with his GOD; and so strictly did he charge himself with this, that he would not be excus'd by any bodily weakness from performing that Duty with his Family, as long as he had a Tongue to speak, tho' it was with the greatest difficulty. In short, he constantly breath'd the Sincerity. Truth, Power, Spirit, and Life of pure Religion. He Died, desir'd, lamented, and honour'd, by his Survivors, *An.* 1673; and was bury'd in the Church of *Creting*. Mr. *John Fairfax*, on that Occasion, preach'd on 1 *Sam.* 25. 1. *And Samuel died, and all the Israe-*

lites

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lites were gathered together, and lamented him: And buried him in his House at Ramah.

NEEDHAM: Mr. Thomas James

Willisham: Mr. Nathanael Fairfax.

Newton: Mr. John Wilkinson.

Whatfield: Mr. Samuel Backlar: M.A. He was a useful popular Man. He preach'd frequently in the publick Churches after his Nonconformity, and was conniv'd at. He never took any thing for his Pains in Preaching after he was Ejected. He Died at *Dedham*, and was buried at *Whatfield*; and Mr. John Fairfax preach'd his Funeral Sermon from 2 *Sam.* 23. 5.

Bildeston: Mr. John Weld. *BECKLES:* Mr. John

Melford: Mr. John Woods. Clark and Mr. Robert

Waldringfield parva: Mr. Otty.

Deersly. *Brightwel:* Mr. Robert

Great Bradly: Mr. Bar- Mercer.

tholomew Adrian. *Hunningham, or Honiton:*

Chelmonston: Mr. John San- Mr. John Page.

ders. *Roydon;* Mr. Warren.

Parham: Mr. John Wenburn. He liv'd in *Hacheston*; and was a very Affectionate Preacher.

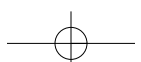
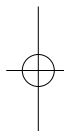
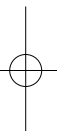
DEBENHAM: Mr. John King. A Congregational Man. One of a tender Conscience, and fearful to wrong it in any matter. He was Studious and Considerate: As useful in Discourse as in the Pulpit; still putting forth something that was worth the hearing. He lov'd to speak of him whom he lov'd roost; even of his Great Lord and Master Christ Jesus. When he was thrown our of his Living, he knew not whither to go. His Enemies found a House for him presently, that is, a Jail: And when he was out of that, he was forc'd to take a Farm, and mind secular Business very diligently, in order to a Subsistence. And he us'd to Sweat in Harvest, and endure the Cold in Winter, that he might keep the lean Wolf from the Door. He was chearful under all; chusing rather to suffer Affliction with the People of GOD, and keep a good Consci-

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ence, than to get a plentiful Subsistence without them. He died before the Year 1670.

Stratford: Mr. John Asty.

Haveril: Mr. Stephen Scanderet, M.A. of both the Universities. He was Conduct of *Trinity College in Cambridge*. After the Return of King *Charles*, he was ordered by *Dr. Duport*, the Vice-Master, (*Dr. Wilkins* the Master being absent) to read the Service Book in the Chappel. He desir'd him to stay and see whether the Parliament requir'd it: But he would allow of no delay, and insisted on it, that it should be done the next Morning. *Mr. Scanderet* refus'd. The Doctor then told him, he must provide another to do it: But he reply'd, that he could not put another upon that, which he could not in Conscience do himself. Then the Doctor said he would do it. *Mr. Scanderet* said, that it was his Office to Pray, and he was as willing to discharge it now as ever. While the Bell was Ringing the next Morning for Prayers, the Doctor and *Mr. Scanderet* walk'd to and again in the outer Chappel; and when the Bell had done, *Mr. Scanderet* was for going in, and had some ready to bear him Company. The Doctor said, hold, for my Party is not come. *Mr. Scanderet* began to Pray; and the Doctor at the same time read the Service Book, and his Party came in and made their Responsals, and drown'd *Mr. Scanderet's* Voice; upon which he went out of the Chappel, and was by *Dr. Fern*, (who succeeded *Dr. Wilkins*) put out of his Place. He was afterwards Silenc'd at *Haveril* in 62, where he had been some time Preacher. He had not been Silenc'd long, but he was put into the Ecclesiastical Court for Preaching. Appearing there, he heard *Dr. King* examining a Man, and asking him who Baptiz'd his Child? But he desir'd to be excus'd. Said the Doctor, I admonish you once. He still desir'd to be excus'd. Hereupon he Admonish'd him a second time, and a third time; and then ask'd him whether he would tell him or not? But still he desir'd to be excus'd. And the Doctor at length told him that he decreed him to be Excommunicated. Then was *Mr. Scanderet* charg'd with Preaching for the Old Minister of the Parish, after his being Silenc'd, and contrary to

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the Act. He own'd that he had assisted Mr. *Eyers* who was very Old. But, said Mr. *Coleman* the Register, did you not Preach? He answer'd, that he had visited the Sick; but own'd nothing farther, that he might not give Advantage against himself. He then with great Fury, bid him Answer the Question that was ask'd him, whether he had not preach'd? He would make no other Answer, than that he had visit'd the Sick: And then he turn'd to Dr. *King*, and told him, that he observ'd he could take upon him to Excommunicate; and Queried, why he might not as well administer the Sacraments? Mr. *Coleman* rode to *Norwich*, and acquainted the Bishop; who told him that he had never Ordain'd Mr. *Scandaret*. Hereupon he was Summon'd before Dr. *King*, and Sir *Gervase Elwes*. Sir *Gervase* told him, he had long born with him, but that now he was inform'd a multitude of People came to hear him on Horseback, and a Foot, it was no longer to be endur'd. Mr. *Scanderet* told him, he hop'd by bearing with him he had done GOD good Service, and he did not see why he might not do so still. Sir *Gervase* told him a Cobler or Tinker might Preach as well as he. He told him, he thought not: For that, when he was a Youth. His Father design'd him to have been a King's Scholar at *Westminster* School, which he hop'd he might compass, being a Yeoman of the Wardrobe to King *Charles* I: But that his Father dying, he could not compass that; but waiting on my Lord *Lovelaces* Son, he was instructed in Grammar Learning by his Tutor 'till he was fit for the University; where he spent several Years in hard Study, to fit him for the Ministry, to which he was from the first inclin'd, never entertaining thoughts of any other Employment, tho' he had not wanted for some offers, if he would have turn'd to secular Business. He added, that when he had gone through the Course of his Studies, he was solemnly Ordain'd to the Ministry; all which he thought to be more than a Cobler or Tinker could plead for pretending to the Ministry. Sir *Gervase* said, it was not fit that any should Preach, but such as the Bishop's approv'd of. Mr. *Scandaret* answer'd, that he had already submitted to the Examination of several worthy able Divines, and was approv'd of by them; and was nor unwilling to submit to be Examin'd over again;

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again, that if he was either ignorant and unfit to teach, or erroneous, and so likely to poison the Flock, or upon any account unlikely to Edifie by his Preaching, he might be set by. Sir *Gervase* told him, he had broken the Laws. Mr. *Scanderet* told him, he hop'd it was not the design of the Laws to deprive the poor People of an Edifying Ministry. Mr. *Wyers*, the Minister of the Place, being by, own'd that he could not Preach, for he was 85 Years Old. Sir *Gervase* said, be it as it would as to that, the Law must take place. But, said he, the Parliament hath made an Additional Act, that Persons Ordain'd by Bishops, shall continue Preaching 'till Christmas, if they'll Conform then. Mr. *Scanderet* desir'd the perusal of the Act; and having view'd it, desir'd he might have the Benefit of it. Sir *Gervase* told him, that he was neither Parson, nor Vicar, nor Curate, nor Lecturer, and so not included in any of the Titles mention'd. Mr. *Scanderet* replied, that if under one or other of these Titles he was Silenc'd by the Act of Uniformity; he hop'd under the same Title, he might have some farther Allowance. Sir *Gervase* told him, he was not Ordain'd by a Bishop. Mr. *Scanderet* saying that was more than was prov'd: Sir *Gervase* told him, that the Bishop of *Norwich* inform'd them that he did not Ordain him. Mr. *Scanderet* saying, that there were a great many Bishops; and it did not follow from thence that he was Ordain'd by no other Bishop: He was bid to produce his Orders. Not being able to do that, his Mittimus was drawn up. Constables were sent for, and ordered to wait below. But he made a shift to get out of the Room, and hasten'd home, and for that time escap'd: For tho' the Church was in *Suffolk*, and it was in that County that the Constable liv'd, yet his House was in *Essex*, and there he held on Preaching. Upon this the Court Excommunicated him, and Mr. *Wyers* read the Excommunication publickly in the Church. Some time after, he was to Preach a Lecture at *Walsham le Willows*, a Sinecure. The Liturgy was read, and afterwards Mr. *Scanderet* came in and Preach'd. In the midst of Sermon, Sir *Edmund Bacon*, Sir *Gervase Elwes*, Sir *Algernoon May*, and two other justices came into the Church, and ask'd him what Authority he had to Preach? And forc'd him to come down And he was

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sent, with some other Ministers, to *Bury Goal*. After a while, they at the Sessions bound them all in a Recognizance of 20*l*. a Man to appear at the next Assizes. Mr. *Scanderet* was there, but did not Answer when he was call'd; and when he saw his Brethren remanded to Goal, he withdrew: Afterwards going home, from *Norwich*, he met Sir *Edmond* on the Road. He as very severe upon him for not appearing at the Assizes, and would take him Prisoner. He riding away, Sir *Edmund's* Servant pursu'd and stop'd him. When Sir *Edmund* came up to him, he first lash'd him with his Whip, and then snatching Mr. *Scanderet's* Cane from him, laid on severely on his Head and Body with his own Cane. He doing what he could to save his Hid with his Arm, that was miserably Black and Blue from his Elbow to his Shoulder. He sent him Prisoner to *Ipswich*, rather than *Bury*; that, as he said, he might break the Covey. From thence he sent for, and obtain'd a *Habeas Corpus* for Tryal, at the Common Pleas; where having declar'd how he had been dealt with, he was discharg'd.

Afterwards he preach'd to the People of *Cambridge*, at *Water-beach*, about Five Miles off. There he was Apprehended by an Officer, who Committed him to Two others, but he escap'd from them. Then he preach'd at Mr. *Thurlow's* House in *Cambridge*, and was disturb'd by the Mayor, and Fin'd 19*l*. He met with a great many other Hardships and Sufferings for his Nonconformity; and died in a good old Age, not many Years since. He wrote, *An Antidote against Quakerism*, and I know not whether any thing besides.

Somerlye: Mr. *Barber*.

Westhal. Mr. *Robert Francklyn*. Who afterwards came to *London*, and remain'd there all the time of the Plague in 1665; at which time it pleas'd GOD to make his Ministry successful for the Good of many Souls. He was a great Sufferer for Nonconformity, and imprison'd once and again afterwards. He Printed nothing but a Funeral Sermon for Mrs. *Mary Parry*, July 25, 1682.

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Great Wratting: Mr. Mark Mott. *Earl Stonham*: Mr. George Cooper:
Holton: Mr. Smayne.

Willisham: Mr. John Fenwick. He was Chaplain to the Lady *Brook*.

BUNGAY: Mr. Samuel Malbon. A Man mighty in the Scriptures: Some time after he was Silenc'd, he became Pastor to a Church in *Amsterdam*. He publish'd Eight Sermons of Life and Death, on *Rom. 8. 13*. Prefac'd by Mr. *William Greenhil*, Mr. *Joseph Caryl*, and others.

Middleton: Mr. *William Manning*. A Man of great Parts and Learning: But he fell into the *Socinian* Principles, to which he adher'd to his Death, which was in February, 1710/11.

Monks-Ely: Mr. Samuel Mail. *Wrentham*: Mr. Augustine Plumpstead.
Ash: Mr. Thomas Waterhouse.

Wingfield: Mr. John Pindar. He had a good Estate, and liv'd afterwards at *Ousden*, constantly frequenting his Parish Church 'till he Died, which was in 1682. He seldom Preach'd; but was a pious affable Man.

Lydgate: Mr. Ward. He Died in 1679, being near a Hundred Years Old.

Stowmarket: Mr. John Storer, M.A. Born in *Northamptonshire*, about 1611, and well inclin'd from his Youth. He was bred up in the Free School at *Northampton*, and went up from thence to *Emanuel College* in *Cambridge*. He was Episcopally Ordain'd; and preaching Occasionally in *London*, was chosen Lecturer at *St. Giles Cripplegate*, in which Station he continu'd Seven Years. He remov'd from thence to *Beckenham* in *Kent*, where he continu'd Eleven Years, and was well belov'd, tho' he sometimes met with Rudeness from some that slighted the Ministerial Office. This was a Sequestred Living: And upon the Death of the former Incumbent,

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the Patron presented a Friend of his own, and Mr. *Storer* returning to *London*, settled in the Parish of *St. Martins in the Vintrey*, and there he continu'd 'till the King's Restoration, when he was presented by Mr. *Blackerby* to the Living of *Stow-Market*, in this County, reckon'd worth about 300*l. per Annum*; which he receiv'd upon this condition, that he should resign it again in time, if the Terms of Conformity, settled by Authority, were such as he could not consent to. Accordingly, when among other things, he found it was requir'd he should renounce the Covenant, he durst not think of keeping his Living, and resign'd it to his Patron, before the Act took place, which left him a silenc'd Nonconformist. Having purchas'd an Estate at *Highgate*, call'd *Sherrick*, held. by the King at a small Rent paid to the Church, worth 70*l. per Annum*, he took up his abode there. But by the deceitful Practices of a cunning Courtier, Sir *Henry Wood*, he was wrong'd of it, and left without any Means to Support himself and Family. Hereupon he had no other Refuge but to Set up a School; and he was Prosecuted in the Spiritual Court, still he was forc'd to desist. The Five Mile Act drove him from his Home, and he was expos'd to Several Hardships; and liv'd only upon the Goodness of GOD, and the Bounty of others: And yet he liv'd contentedly, and died in Peace.

Brandiston: Mr. *John Forbee*. One of remarkable Moderation.

Littlebrugh, or *Rittlebrugh*, near *Framlingham*: Mr. *Stephens*. A Man of Worth, who afterwards left this County, but I know not whither he remov'd.

Chippenham: Mr. *Parre*.

There were several mention'd in the Lists as Silenc'd in this County, whose Places I cannot find out; as Mr. *Howel*, Mr. *Ellis*, Mr. *Zephany Smith*, Mr. *Whiting*, Mr. *Voice*, and Mr. *Harrold*.

And here I think it not improper to take notice of Mr. *John Langston*. Not that he was Ejected in this County, but because he here Spent the last part of his Life, at *Ipswich*. He was bred up in the Free School at

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at *Worcester*, and went from thence to *Pembroke College* in *Oxford*, where he spent some Years. He was Minister at *Ash-Church* near *Tewksbury* in *Glocestershire*, at the return of King *Charles*, but gave way to the Old Incumbent who was still Living. He afterwards retir'd to *London*, and taught a private Grammar School near *Spittlefields*; but meeting with opposition there, in 1662, (when the *Bartholomew Act* took place) he went with Captain *Blackwell* into *Ireland*, partly as his Chaplain, and partly as Tutor to his eldest Son; and return'd to *London* in 1663, and kept School again. He wrote his *Lusus Poeticus Latino Anglicanus in usum Scholarum* in 1675, and his *Poeseos Grecae Medulla*, in 1679. From *London*, he at length remov'd into *Bedfordshire*, where preaching for some time, he had an invitation sent him from a Congregation in *Ipswich*; and having accepted it, he met with great Suffrings. He was forc'd from his own House, which was broken up twice in one Night. His Enemies sought for him all over the Town, and so he was forc'd to remove again to *London*. Then his Persecutors maliciously rais'd, and industriously spread, a report that he was a Jesuit, which made no little Impression upon their Minds, even to the stumbling of some sober People. So that he was oblig'd to publish a Vindication of himself in that respect; in which he so clearly shew'd the Absurdity, and ridiculousness, and even impossibility of the thing charg'd, that he effectually silenc'd the Calumny. He return'd again to *Ipswich*, and continu'd in the Relation of Pastor to a Congregational Church there, for about Eighteen Years; the Duties whereof he discharg'd with great faithfulness. He shew'd great sweetness of Spirit towards his own People. and towards People of different Perswasions, untill he fell asleep on *Jan. 12, 1703/4. Ætat. 64.*

And whereas I before mention'd these following Ministers as conforming in this County, after being licenced; *viz.* Mr. *Crossman* of *Sudbury*, Dr. *Isaac Harrison* of *Hadleigh*, Mr. *John Simson* of *Trimley*, Mr. *Roger Young* of *Ipswich*, Mr. *Samuel Hudson* of *Capel*, (the worthy Author of the two Discourses concerning the Essence and unity of the Catholick Church Visible:) Mr. *Havil* of *West Creting*, Mr. *Tucker* of little *Wratting*, Mr.

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Ray of Stansfield, Mr. John Fairclough, (youngest Son of Mr. Fairclough of Ketton,) and Mr. Thomas of Debden; I have been since inform'd, that of these, Mr. Tucker never was silenc'd but conform'd at first; and that Mr Thomas did not Conform, but was wink'd at, and kept his Living, and was never Ejected.

I have been inform'd, that there also Conform'd in this County, Mr. Thomas Lupton of Waldringham, and Mr. William Sparrow of Naughton, and Mr. Jeremy Catlin of Barham, and Mr. William Burkit of Mitcham, and Mr. Thomas Holbrough Jun. of Akenham.

And of those mention'd before as Ejected at uncertain Places in this County, I here omit Mr. Lawson, because he is taken notice of at Denton in Norfolk, p. 483: And Mr. Bulkley, because he is here mention'd at Fordham in Essex. p. 311.

Having by me a Letter written by Mr. *John Fairfax*, who was as considerable a Man as most of those Ejected in this County, to Dr. *Sampson* who had consulted him about the Ministers in these Parts, I think it not amiss here to add a Part of it.

Sir,

'As for the Catalogue I here send you, I am of Opinion it is as perfect as any you have had or are likely to get. I had Personal Knowledge of above eighty of them, and am perswaded of the Truth of the rest. I have taken notice of the Characters you give to some particular Persons, and did set my self to do the like for some others, of whose Worth I had personal Knowledge: But ere I had gone far, some Thoughts came into my Mind, which put me upon serious Consideration of the whole thing. The more I consider'd the less I lik'd it: and apprehend it would be of ill Consequence. It is not to be imagin'd that every one should have a particular Commendation: And if among an Hundred (for Instance in *Suffolk.*) Twenty should have an honourable Character given them distinctly by Name, and no Notice taken of the rest, it would at least imply a Disparagement of the rest, especially if some of those Twenty be Men of weaker Parts, it is more than probable a very ill Interpretation would be made thereof both by Friends

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and Adversaries, many of the present Generation being yet alive too, that knew both the one and the other. Friends will be prone to Censure the Writer as Partial, and govern'd by Affection, rather than by the Merits of others; or as wanting Judgment to discern the true Worth of Persons. Adversaries will be ready to take Advantage, and be ready enough to conclude, that notwithstanding the great Cry of depriving so many Ministers even the *Dissenters* themselves can find but a small Number, scarce one of five worthy of Commendation, and some of them perhaps magnified above their Measure. What may we think of all the rest, in whom themselves could find nothing Praise Worthy? I hereupon consulted other *Bartholomeans*, and we all judg'd it would be more Prudent, that a general Good Character be given to all, as Persons of sufficient Ministerial Abilities, of great Integrity and Faithfulness, industriously studying and designing the Salvation of Souls, and commending Religion to their People, by an Exemplary Practice and Conversation, wherein many were very eminent, and went beyond others. The greater was the Churches Loss by their Deprivation, which the sad Effects thereof do undeniably demonstrate.

'I have been lately Inform'd what malancholy Reflections some Good Men made upon their Conformity at their Death; and have observ'd what severe Providences have follow'd some others, but for the Honour I have for them, I forbear; as also what Providences have follow'd Persecutors.

'I was well acquainted with a very wise and observant Minister, Mr. *Candler* who hath been dead now many Years, (this Letter was written in 1696) who I know did commit to writing whatever he met with that was remarkable. His eldest Son was Non-conformist also, and hath been dead some Years. But this Son is a Conformist, and these Memoires are fallen into his Hands. I engag'd a near Relation of his, to procure me a Sight of them: But I had two Manuscripts return'd me, wherein I could find nothing pertinent to your Purpose, &c.

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Had it not been for the abundant Caution of this good old Gentleman and his Brethren, we might have had a better Account of those Ejected in this County: But as it is, I think it is pretty tolerable, considering that it comes out at 50 Years Distance from their Ejection. And tho' I doubt not (as this Letter hints) there were some as valuable Men in this County (and it may be the like in others) of whom little or no Account is given, as any of those that have Characters added; yet I believe Posterity, will think it better to have an Account of some (especially when Care is taken to give no Account but what there is Reason to beleive is True and Faithful) than to have all buried in Silence, that deserv'd such a Character, as Mr. *Fairfax* hath here given of them all in Common.

In the County of SURREY.

Lambeth. Mr. *Rawlinson*. A grave Divine, saith Mr. *Baxter*, of great Ability. He died at *Wantage* in *Berkshire*.

Long Ditton: Mr. *Richard Byfield*, M.A. of *Queen's College Oxon*. He was half Brother to Mr. *Nicholas Byfield* of *Istleworth*, Author of the Commentary on *the Collissions*, and other Things. He was one of the Assembly of Divines; and a Man of great Piety and Zeal. *Adoniram Byfield*, the Scribe of the Assembly, was his Nephew. There once hapned to be a great Difference between this Mr. *Richard Byfield* and his Patron Sir *John Evelyn*, about repairing the Church. Mr. *Byfield* went to *Oliver Cromwell* (who was at that time Protector) and complain'd of his Patron. He contriv'd how to get them both with him together, and at length having compass'd it, found their Account agreed exactly, except in one thing. For Sir *John* charg'd Mr. *Byfield* with reflecting upon him in his Sermons. Whereupon *Oliver* told Mr. *Byfield*, it was very ill done; for that Sir *John* was a Man of Honour in his Country; and if he had done any thing amiss, he ought to have told him of it privately, and with Respect. Mr. *Byfield* took God to Witness, that he had never design'd any Reflection upon him in his

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Sermons, and he did it with that Solemnity and Seriousness that *Oliver* believ'd him. And thereupon turning to Sir *John Evelyn*, Sir said he, I doubt there is something indeed amiss: The Word of God is penetrating, and finds you out. Search your Ways. This he spake so pathetically, and with such Plenty of Tears, that both Sir *John* and Mr. *Byfield*, and the rest that were present fell to weeping also. He made them good Friends before parting: He saw them shake Hands, and embrace each other before he dismiss'd them. To bind the Friendship the faster, *Oliver* ask'd Sir *John* what it would cost to repair the Church? He told him the Workmen reckon'd it would cost 200*l.* He call'd for his Secretry *Malin*, and gave him Orders to pay Sir *John Evelyn* 100*l.* towards the repair of the Church: And now Sir, said he, I hope you'll pay or raise the other Hundred; which he thankfully undertook to do. And they liv'd very amicably afterwards.* Mr. *Byfield* was the oldest Minister in the County when he was Ejected. He retir'd afterwards to *Mortclack*, where he spent his Time in repairing for his approaching Dissolution. He preach'd usually twice every Lords Day in his own Family; and he did so the very Lord's Day before his Death. The next Day he signified to those about him that his Departure was at Hand. He gave many Serious Exhortations and Admonitions to his Wife and Children, and particularly charg'd the latter to *live in Love*, telling them that then the God of Love and Peace would be with them. On the *Tuesday*, a Friend that was with him after Dinner desir'd his judgment as to the Meaning of *Rev.* 8. 1. to which he spake with great Freedom for a considerable Time together: And then rising from his Seat, he fell into an Apoplectick Fit, and said no more than that he desir'd to rest his Head, and so fell asleep in the Lord, in *December* 1664, *Ætat.* 67. He was eminent for the exemplary Holiness of his Conversation.

* *He hath left behind him besides Sermons before the Parliament, these Tracts:* The light of Faith, and way of Holiness, shewing how and what to believe in all Estates and Conditions, 8*vo.* 1630. The Doctrine of the Sabbath Vindicated, or a Confutation of *Brerewood's* Treatise on that Subject, against his Brother, Mr. *Nicholas Byfield*, 4*to.* 1632. The Power of the Christ of God, 4*to.* 1641. The Gospels Glory without Prejudice to the Law, 1659. The Beginning of the Doctrine of Christ, 12's. 1660. The real Way to good Works: A Treatise of Charity. 12's.

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Eggham: Mr. *William Reyner*, B.D. An Eminent Divine: Another Member of the Assembly. He was Educated at *Cambridge*. He had very, considerable Success in his Ministry in his younger Days amongst the Gentry. In the Parliament times he was offer'd the Presidentship of *Magdalen* College in *Oxon*, or a Fellowship at *Eaton*, but he refus'd, because he had Preach'd against Pluralities, and was resolv'd to act according to his judgment, tho' his Living not worth above 60*l. per Annum*. He was Minister of this Place 46 Years. He had no visible Prospect of a future Subsistence when he quitted this Living: And yet liv'd Chearfully afterwards, and was in no Want through the Care of Divine Providence; and when he died he was worth little or nothing. He continued in the Parish till his Death in 1666, and left the World with a general Reputation. He Preach'd privately after his Ejectment, as far as his Strength would serve him, and never was disturb'd. He was terribly exercis'd with the Stone for many Years, tho' after his being silenc'd, he never had any acute Pains. When he was dead, a Stone was taken out of his Bladder, weighing ten Ounces and measuring nine Inches and a half, in the Form of an Heart. He was a Man of general Learning; and particularly an eminent Church Historian. He was intimate with Arch-Bishop *Usher* and highly valu'd by him. He Printed nothing but one Sermon before the Parliament.

Clapham: *John Arthur*, D.D. A very considerable Man, brought up in *Emanuel* College in *Cambridge*. He was *Diplomated* in 1660, by vertue of the King's Letter, which was written on his behalf, and obtain'd by his Friends without his Knowledge. The Diploma pass'd, because Mr. *Arthur's* great Age would not permit him to take a journey to *Oxon*, to be presented there in Person. Mr. *Wood* calls him a noted Theologist; and tho' he takes notice of his Nonconformity, yet lets him pass without Reflection: Which, considering the Temper of that Writer, is a good Evidence he could find nothing to fasten on, with which he could hope to blacken his Character. He liv'd and dy'd a moderate Nonconformist.

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*Mortlack: Mr. David Clarkson, B.D. sometime Fellow of Clare-Hall in Cambridge. Of whom, Dr. Bates, in his Funeral Sermon for him, gives this Character. He was a Man of sincere Godliness, and true Holiness, which is the Divine part of a Minister, without which all other, Accomplishments are not likely to be Effectual for the great End of the Ministry. He was a conscientious improver of his Time for acquiring of useful Knowledge, that he might be thoroughly furnish'd for the Work of his Divine Calling. When depriv'd of his publick Ministry, he gave himself wholly to Reading and Meditation, whereby he obtain'd an eminent degree of Sacred Knowledge, and was Conversant in the retir'd Parts of Learning, in which many who are qualify'd to Preach a profitable Sermon, are unacquainted. Humility and Modesty were his distinctive Characters wherein he excell'd. He was well satisfy'd to serve the Church, and illustrate the Truth, and to remain in his beloved Secrecy. In his Conversation, a comely Gravity, mixt with an innocent Pleasantness, were attractive of Respect and Love. He was of a calm Temper, not ruffled with Passions, but gentle, and kind, and good; his Breast was the Temple of Peace. In the discharge of his Sacred Work, his Intellectual Abilities, and Holy Affections were very evident. Great was his Solemnity and Reverence in Prayer; and his Preaching was very Instructive and Perswasive. The Matter of his Sermons was clear and deep, and always judiciously deriv'd from the Text. The Language was neither Gaudy and Vain, with light Trimmings, nor rude and neglected, but suitable to the oracles of God. His Death was unexpected, yet as he declar'd no surprze to him, for he was entirely resigned to the Will of GOD; and he desir'd to live no longer than to be serviceable. With Holy Simeon he had Christ in his Arms, and departed in Peace, to see the Salvation of GOD above. In short (says Mr. Baxter) He was a Divine of extraordinary Worth, for solid Judgement, healing moderare Principles, Acquaintance with the Fathers, great Ministerial Abilities, and a godly upright Life. Among other Things, Mr. Clarkson**

* *He hath an excellent Discourse against the Romanist's Extant, in 4to. Entituled, The Practical Divinity of the Papists prov'd Destructive to Christianity and Mens Souls. He hath also publish'd, No Evidence for Diocesan Episcopacy in the Primitive Times; in Answer to Dr. Stillingfleet. 4to. 1681. And, A Defence of it, in 4to. 1682. He hath Two sermons in the Volumes of the Morning Exercise: One*

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thought it a great Honour to him, to have had an Hand in the Education of so excellent a Person, as Dr. *John Tillotson*, Archbishop of *Canterbury*, who bore a singular Respect to him as long as he liv'd.

in that at Cripple-gate, this Quest. What must Christians do, that the Influence of the Ordinances may abide upon them? *And another in that against Popery; shewing, How the Doctrine of sanctification is dangerously corrupted in the Roman Church. Since his Death have been Publish'd a Discourse of his, on Free Grace; another concerning Episcopacy; and a Third concerning Liturgies; All in 8vo. And a Volume of his Sermons in Fol.*

Kingston: Mr. *Richard Mayo*. A Man of sincere Godliness His Labours at *Kingston* were Crown'd with an abundant Success; and his Name and Memory is precious there to this Day. He had afterwards a large and flourishing Congregation in *London*, where for many Years he continu'd an Affectionate useful Preacher. He was a great lover of Peace and Union. He had a great deal of Sweetness in his natural Temper, and in all his Conduct manifested great Sincerity and Prudence. In his last Sickness, which was of about Six Weeks continuance, he had great inward Peace and Serenity. His End was like the Light of the Evening when the Sun setteth; an Evening without any Clouds. He had this laying to his Worthy Fellow-Labourer; *I have had my Infirmities and Failings, but my Heart hath been right with GOD as to the main: And I look for the Mercy of our Lord Jesus Christ to Eternal Life.* † He Dy'd *Sept. 8. 1695*. His Funeral Sermon was preach'd by Mr. *Nathanael Taylor*, who also succeeded him. He hath two Sons in the Ministry; the one a Conformist, who is Minister at *St. Thomas's* in *Southwark*; and the other a Nonconformist, who has a Congregation at *Kingston*, where his Father was Ejected and Silenc'd.

† *He hath Publish'd a plain Answer to this Practical Question: What Course may a Christian take to have his Heart quicken'd and enlarg'd in the Duty of Secret Prayer. A Sermon in the Morning Exercise against Popery, shewing that the Papists dangerously corrupt Holy Worship, by their sinful Prayers to Saints and Angels. Another, in the Continuation of the Practical Morning Exercise, Vol. 3. Shewing what we must do, to prevent and Cure Spiritual Pride. And another in the Fourth Volume, shewing from what Fear of Death, the Children of God are delivered by Christ, &c. The Life and Death of Dr. Staunton. Two conferences; One betwixt a Papist and a Jew: The other between a Protestant and a Jew. In Two Letters. A Letter from Leghorn. A Comment on the Epistle to the Romans, in the Continuation of Pools Annotations, And a Sermon of the Cause and Cure of Strife and Divisions.*

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Farnham: Mr. *Samuel Stileman*. He was Eminent for his holy and heavenly Conversation; contempt of the World, and serious awakening Preaching, as well as his great Learning, for which he was considerably esteem'd. A Gentleman in the neighbourhood breaking his Neck by a fall from his Horse, as he was returning home with other Gentlemen in Company, from a certain Drinking bout (as they call'd it) Mr. *Stileman* thought it his Duty thereupon sharply to rebuke, in the Pulpit, the Sin of Drunkenness, and to endeavour to improve that awful Providence, to the deterring others from that odious Vice. At this several Gentlemen were not a little enrag'd. Some time before *Bartholomew Day*, a Justice of Peace in that Place, came into the Church, and commanded him in the King's Name to come down out of the Pulpit, which for that time he did quietly, to prevent disturbance. Another Lord's Day the same justice coming into the Church, commanded him to come down again, but he refus'd; having been so advis'd by his Friends. The Justice repeated his Command; but he not complying, he commanded some in the Church to go and pull him down: But they not following his Orders, he went himself into the Pulpit to him, and thrust him down with that Violence, that he had like to have receiv'd considerable hurt; and afterwards committed him to Prison. He was soon Bail'd out, and being urg'd by his Friends, Su'd the justice, and recover'd considerable Damages, and continu'd Preaching 'till *Aug. 24, 62*; when the Law stop'd his Mouth. However he preach'd, after his Ejectment, privately in his own House, and resolv'd to have continu'd so doing, had it pleas'd GOD to have prolongd his Life: But Death seizing him the Year following, by a Divine Commission, gave him his full *Quietus*.

Worplesdon: Mr. *George Farroll*: He was the Father of Mr. *John Farroll*, who was Ejected at *Selborn* in *Hampshire*, of whom I have given an Account, pag. 343.

GUILFORD: Mr. *John Minship*. *Ockly*: Mr. *Nowel*.

Byflet: Mr. *Scudamore*.

Purbright: Mr. *Wickham*.

West-Horsley. Mr. *John Plot*. *Ashted*: Mr. *King*,

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East and West Mouldsey: Mr. John Jackson. He was the Son of Mr. Arthur Jackson of London. A diligent and profitable Preacher; well skill'd in the Holy Scriptures. Of that his *Concordance* is a Specimen: Which for the contrivance of much in a little; and that so as to help in expounding many places of Scripture, is the best of the kind. He was sometimes supported by correcting the Press. He had a Hand in the Supplement to Pool's Annotations, and corrected both the Volumes of the first Impression, which is by far the best.

Ewel: Mr. Batho.

Fatcham: Mr. James Fisher, M.A. of Emmanuel College in Cambridge. After his Ejection, he kept a School, and preach'd in his own House at *Darking*, where he exchang'd this for better Life, An. 1691. Ætat. 86.

Meestham: Mr. William Angel.

DARKING: Mr. Samuel Nabbs; who liv'd and died about London some Years since, very Old and feeble.

Culsdon: Mr. Richard Roberts, Brother to Sir William Roberts of *Wilsden* in *Middlesex*, commonly call'd the Lord Roberts, the greatest and most ancient Freeholder in that County. Our Richard was Educated under Dr. Preston, in Emmanuel College in Cambridge. He Married the eldest Daughter of Dr. William Gouge of *Black-Fryars*. In his Ministry he was a very fervent and convincing Workman, and bless'd with great Success in his Labours. He was richly furnish'd with all good Learning, of great Industry, and never willing to be found Idle. Being turn'd out of *Culsdon*, he plac'd himself and Family at *Watford* in *Hertfordshire*, where he labour'd constantly; and was greatly honour'd and below'd by the very conforming Clergy, and even the Anabaptists and Quakers, for his Prudence, exemplary Piety, and abundant Charity in that great, but poor Town.

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Walton upon Thames: Mr. David Anderson. This good Man being Apprehensive of a return of Popery, soon after his Ejection cross'd the Seas and went into *Zealand*, and settled at *Middleburgh*, with his Wife and Five small Children. Having no Employment there, he soon consum'd the little Mony he carry'd over with him, and ow'd a Year's Rent for his House, and was reduc'd so low as to want Bread: And such was his Modesty, that he knew not how to make his Case known in a strange Country. In this condition, after he had been one Morning at Prayer with his Family, his Children desir'd some Bread for their Breakfast: But having none, nor Mony to buy any, they all burst out into Tears. In this sorrowful Case, the Bell at their Door rung, and Mrs. *Anderson* went to see who was there, in a mean and mournful Habit. The Person that rang the Bell, ask'd for the Mistress: She answer'd that her Name was *Anderson*. Here says he, a Gentleman has sent you this Paper, and will send you in some Provisions presently. When they had open'd the Paper, they found Forty Pieces of Gold in it. The Messenger went away, without telling his Name, or whence he came. Soon after came a Country-man with a Horse load of Provisions, of Flesh, Fish, Herbs and Bread, and all things necessary to their living plentifully, as long as what was brought would keep good. Neither did he tell them from whence they came; nor did they know to their dying Day, who it was that so seasonably reliev'd them. But Mr. *John Quick* (from whose Memoirs this Account is taken) being in 1681, Pastor of the *English Church* at *Middleburgh*, came accidentally to the Knowledge of the whole matter. For being at the Country-House of one *Mijn Heer de Koning*, a Magistrate of that City, and happening to mention this Story, *M. de Koning* told him that he was the Person that carried the Gold from *Mijn Heer de Hofe*, a Pious Merchant of that Place, with whom he was then an Apprentice. He added that *Min Heer de Hoste* observing a grave English Minister walk the Streets frequently, with a dejected Countenance, enquir'd privately into his Circumstances, and apprehending he might be in Want, sent him the Gold by *M. De Koning*, and the Provisions

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sions by his Country Servant, saying with a very Christian Tenderness, *God forbid that any of Christs Embassadors should be Strangers, and we not visit them, or in Distress, and we not assist them.* But he expresly charg'd both his Servants to conceal his Name.

This Relief, besides present Provision, enabled Mr. *Anderson* to pay his Debts: And he could not help communicating this instance of the great Goodness of GOD, to his Friends and Acquaintance in that City. This coming to the Ear of *M. de Hoste*, he afterwards found a secret way of paying Mr. *Anderson's* Rent for him Yearly; and of conveying to him besides, 10*l.* Sterling every Quarter; which he manag'd so, as that he never could or did know his Benefactor. *M. de Koning* kept the whole matter Secret, as long as his Master liv'd, but thought himself at Liberty to give this account of it, after his Death.

Upon the Decease of Mr. *Spang*, Minister of the *English Church* at *Middleburgh*, Mr. *Anderson* was unexpectedly chosen in his stead. When the Messenger came from the Church to acquaint him with it, his Wife was so over-born with joy at the Goodness of GOD, in providing them a fix'd and honourable Maintenance, that it threw her into a Fever, of which she died. Mr. *Anderson* in some time, grew sickly, and died also in *March* 1677. None of all the Ministers, in that City, *English, French,* or *Dutch*, came near him in the Gift of Prayer, in which he had a peculiar fulness and fluency, that was animated with very melting Afflictions. The Lords of the City became Guardians to the Five Orphans which he left behind him. The famous *Anna Maria Schurman* took one of his Daughters, and Two other *Dutch* Gentlewomen the Two others, and became Mothers to them. And the unknown Benefactor conuinu'd his kind Offices to them all. *M. de Hoste* took his Two Sons under his own Charge, and by his last Will bequeath'd a good Portion to each of his Daughters. He order'd that the Eldest Son, who was very hopeful and Pious, should be brought up a Scholar, and settled a liberal Exhibition upon him of 60*l. per Annum* Sterling, for his Education at one of their Universities, where he afterwards died of a Consumption; and appointed the youngest Son to be bound Apprentice, and when he should be out

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out of his Time, to receive 60*l.* Sterling, to begin the World with. So wonderful a Providence attended this Pious Confessor, and his Children after him.

East Horsley: Mr. Sampson Caryl.

Charlwood: Mr. Wright. This was a sequestred Living; and Mr. *Wright* was cast out of it soon after the Restoration. He liv'd privately afterwards at *Darking*, and did not long Survive it.

Mr. *Glyde*, Mr. *Beaumont*, Mr. *Smith*, and Mr. *Story*, are represented as Ejected at uncertain places in this County.

And I cannot hear of any who Conform'd in *Surrey* after they were once Ejected for Nonconformity.

In the county of SUSSEX.

LEWES: St. Anns, Mr. *Edward Newton*, M.A. *St. Michaels: Mr. Gualter Postlethwait.*

Mr. *Edward Newton*, M.A. Was Educated in *Baliol* College in *Oxon*, of which he was afterwards Fellow. He was Ordain'd by the Presbitery of *Sarum* in *St. Thomas's* Church in that City Anno, 1652.. He first stately exercis'd his Ministry at *Kingston* by the Sea in this County; and there he continued four or live Years. His Parish had but three Houses, and he could have but few Hearers from thence: But so many attended his Ministry from neighbouring Parishes that he had a good Auditory. Afterwards he Succeeded his Father in Law, Mr. *Benjamin Pickering*, (who was one of the Assembly of Divines) at *St. Anns* in *Lewes* and *Southover*, and he Preach'd one Part of the Day in one and the other Part of the Day in the other, with general Acceptance, 'till after the Restauration; and was attended on even by the Royalists. When the Act of Uniformity silenc'd him, he with a great deal of Sorrow took his Leave of his People in a Sermon on *2 Tim. 2. 7.* He Preach'd afterwards privately; and had a Number adhering to him, among whom he did his Endeavour to promote practical Religion. He many Ways shar'd in the Hardships which Protestant

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Dissenters were afterwards expos'd to. After *the five Mile Act* he was forced to be a Stranger to his own House and Family, and could not have the Satisfaction of conversing with them, but by stealth, and in disguise. Warrants were frequently out against him, but Providence so far hid him that he was never taken, tho' his own House, and the House of his Friends were often search'd for him. Once he was cited into the Spiritual Court for not coming to Church; and not appearing, he was Excommunicated; and the Excommunication was ordered to be publish'd against him in the Church, at the very same time as two infamous Women had the like Sentence pass'd upon them; and so the Congregation was ordered to avoid his Company and Theirs. This was provoking: But his Saviour before him was numbred with Transgressors, and crucify'd between two Thieves. A Writ was afterwards out against him, *de Excommunicato capiendo*; but he kept out of the way 'till means were found to Supersede it. He had a License for a private House, in 1672; and upon K. *James's* Indulgence he publickly exercis'd his Ministry in a House fitted up for the purpose, and continu'd to Officiate alone 'till 1696, when Mr. *Thomas Barnard* was chosen joint Pastor with him. A Difference afterwards unhappily arising about a new place of Worship, they parted asunder in 1707, and had two distinct Congregations. However, he continu'd his Ministerial Service 'till 1709; when Age and Infirmities being far advanc'd upon him, he resign'd; and liv'd 'till *Jan.* 1711/12, when it pleas'd GOD to release him. *Ætat.* 84, or 85.

The Congregation at *Maidstone* (which was his Native place) would willingly have had him after his Ejectment at *Lewes*; but he rather chose to continue in a place where he had already found his Ministry acceptable and useful. He continu'd his Ministry there Four or Five Years in private, and Forty Seven in publick; in all, Fifty One, or Fifty Two. He was a plain, serious, practical Preacher. He studied to be as inoffensive as he could with a good Conscience; and he had the general good Opinion both of the Ministers and People of the Establish'd Church.

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Mr. *Gualter Postlethwayt*, was Congregational in his judgment. He was a sound Preacher, holy Liver, and strict Governour of the Flock that was his Charge. He was in the fifth Monarchy Notion, as appear'd by something he Printed: But his private Opinions affected not his Ordinary Preaching. He had many Seals of his Ministry, and extraordinary Christians of his Society; the Fruits of whole Strict and Pious Family Government, appear'd in many of those who descended from them. Upon the Return of King Charles the II. some attempted to insnare him with the Oaths to the Government, which he took without Scruple. He died *An.* 1671, and was succeeded by Mr. *Joseph Whiston*.

PETWORTH: Francis Cheynel. D.D. A noted Member of the University of *Oxon*. One of the Assembly of Divines. A Man of considerable Learning and great Abilities. He lost a very valuable Living for the Sake of his Conscience, after King. *Charles's* Restauration, as he had before quitted his Professors Place, and the Presidentship of *St. John's* College because he would not take the Engagement. He was voted Parson of *Petworth*, which Parsonage was then let for 700*l.* per Annum, by an Ordinance of Parliament. When he was with the Earl of *Essex* in *Cornwal*, he was a very goodly Person, of great Strength and undaunted Courage; his Commands were as readily obeyed by any Colonels in that Army as the Generals own. He had a publick Spirit, and was a true Lover of his Country, and had as great an Interest in it, and as inlarg'd a Heart for GOD and the promoting the Interest of the Gospel as any Man in the Age he liv'd in. He was the Son of Dr. *Cheynel*, the most celebrated Physician in in *Oxford*, who bred him a Scholar, and liv'd to see him Fellow of *Merton* College, where he resided many Years, took the Degree of B.D. and was invited by Mr. *Holman*, to accept of a Living from him not far from *Banbury*, of several *Hundreds per Annum*; where he liv'd a while, and had a ruffle with Arch-Bishop *Laud* while in his Height. In the beginning of the War, he was mostly with the Earl of *Essex*. He was one of the Divines sent down by the Parliament

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to the Treaty of *Uxbridge*; and one of the Visitors of the University of *Oxford*, where he was made President of *St. John's*. Afterwards retiring to *Petworth* he diligently attended his Charge there, ad God gave great Success to his Ministry. He liv'd Hospitably and Charitably; and never encreas'd his Estate by any of his Preferments. Mr. *Wood* the *Oxonian* speaks of his being distracted And I have been told by Mr. *Stretton* (than whom none was better able to give an Account of him) that he was indeed disorder'd in his Brain, some Years before his Death: But he was perfectly recover'd to a sound Mind, before he retir'd from *Petworth*. He afterwards liv'd privately in a little Village near *Preston* and *Bright-helmstone* where he had an Estate, and there he died in *September*, 1665.

* *He hath Printed several Sermons before Lords and Commons, and upon public Occasions. The Rise, Growth, and Danger of Socinianism. 4to. 1643. Chillingworthi Novissima, 4to. 1643. Divers Letters to Dr. Jasp. Mayne, concerning false Prophet: 4to. 1647. A Copy of some Letters which pass'd at Oxford, between him and Dr. Hammond. A Relation of a Disputation in St. Mary's Church in Oxon, between Mr. Cheynel, and Mr. Erburg a Socinian. 4to. 1646. The Divine Trinity of the Father Son and Holy Ghost. 8vo. 1650. A Discussion of Mr. Fry's Tenents, &c. And Socinianism prov'd to be an unchristian Doctrine.*

Mr. *Richard Stretton* M.A. of *New College* in *Oxon*, was Assistant to this Dr. *Cheynel* at *Petworth*, from the Beginning of 1658 till *Michaelmass* 1660; and 'tis for that Reason I think it proper to insert him here. He was born in *Leicestershire* about 1632, and was descended from the *Strettons* of *Stretton* in that County. He was Chaplain of his College in the University, as Bishop *Gunning* had been some time before. He was solemnly Ordain'd to the Ministry, with Fasting and Prayer, and the laying on of the Hands of the Presbytery, at *Arundel*, Oct. 26. 1658. At *Michaelmass* 1660 Dr. *Cheynel* was put out at *Petworth*, to make room for Dr. *King* Bishop of *Chichester*. Mr. *Stretton* however staid and Preach'd there till *November*, having two Friends, *viz.* Captain *Taylor* and Mr. *Barnard*, who were very great with the Bishop, and prevented his sending down any other. The Bishop by them offer'd Mr.

* *See a short Account of his Life annex'd to his Funeral Sermon by Mr. Matthew Henry.*

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Stretton 100*l. per Annum*, and the Choice of any Prebend he had that was vacant, if he would be his Curate there: But Mr. *Stretton* not being Satisfied to Conform, declin'd it; And upon the Bishops sending another down to the Place, he quitted it. Coming to London, he providentially met Mr. *James Nalton* the very next Day, who carried him to the Lord *Fairfax* who was in great Want of a Chaplain. My Lord took him down with him to his Seat in *Yorkshire*, and treated him with great Kindness and Respect, and so did all the Family. Upon his Marriage my Lord generously settled an handsom Annuity upon him for his and his Wife's Life, which was a great Support to him all his Days. He continu'd still in the Family, and had a Child or two born there; and did not remove till my Lords Death. While he was there, he had an Oportunity of being acquainted with many worthy Persons in those Parts, and among the rest with judge *Rokeyby*, who continu'd ever after his firm Friend. Upon the Lord *Fairfax's* Death, he remov'd to *Leeds*, and exercis'd his Ministry in the Congregation of *Dissenters* there, for six or seven Years. In 1677 he remov'd to *London*, and gather'd a Congregation there. In 1683, he suffer'd six Months Imprisonment in Newgate for refusing the *Oxford Oath*; and was the first of ten Ministers Imprison'd there at that time, upon that Account. He had not been at his own House in ten Weeks Time, but the very next Morning after his Return to it (so very vigilant were the Spies and Informers) he was seiz'd by the City Marshall at five a Clock in the Morning, his Papers were secur'd, and he was carried before the King and Council. Some would have had his Papers look'd into, but the King said he believ'd there was no Treason there. He was soon dismiss'd and carried before the Lord Mayor, who treated him very civilly, and would have perswaded him to take the *Oxford Oath*, but he not being satisfied to do it, was committed. While he was in *Newgate* Mr. *Smith* the Ordinary carried it respectfully, and desir'd his Assistance in the Chapel, in preparing the condemn'd Criminals for their Death. Captain *Richardson* the Keeper was also civil to him, and some were offended at it. Sir *Roger L'estrangle* who was then the Mouth of the fiery Party, in one of his

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Papers publish'd about that time, reflected on the Captain, for admitting *Stretton* the Jesuite to visit Captain *Walcot*, who lay under the Sentence of Condemnation, at his Pleasure. But Mr. *Stretton* counted it not worth his While to take any Notice of it. Mr. *Wood* the *Oxonian* represents Mr. *Stretton* as a Traveller beyond Sea: Whereas he himself hath told me more than once, that *Lambeth* Ferry Boat, was the greatest Vessel he ever was in.

When he was releas'd from his Imprisonment, he continued Preaching privately to his Congregation. And when King *James* granted publick Liberty, he made use of it, but never join'd in any Address of Thanks upon that Occasion: But was very thankful for the Liberty by Act of Parliament, after the Revolution, which he endeavour'd to make the best use of he could. After Dr. *Annesleys* Death, He was the Person that took Care of the Morning Lecture, in its removal to the several Parts of the City and Suburbs, One Fortnight after another. When there were Doctrinal and Personal Differences among the Dissenters, he was active in his Endeavours for Peace: And ever a Zealous Promoter of Works of Charity. He was very helpful to poor Country Ministers, and seem'd to make it a main Part of his Business, to find out Hands that were able to give, and that needed to receive, and to bring them together. He was a great Encourager of Younger Ministers, and seem'd to take Delight in doing Good. He continu'd his publick Service till within ten Weeks of his Death. He was resign'd to the Will of God in his last Illness: And on *July 3. 1712*, he finish'd his Course and fell asleep in the Lord, and was interred a few Days after in *Bunhilfields*. I know of nothing he has Printed, but a Paper call'd, *The Protestant Conformist; Or A Plea for Moderation*, contain'd in a Letter from one Conforming Minister to another, with his Answer to it, Printed in 1679.

Selcomb: Mr. *Edmund Thorpe*. M.A. Born at *Wesram* in *Kent* of Religious Parents. Train'd up in School Learning under Mr. *Walter*, an Eminent School-Master in that Town. He made such Proficiency that at fourteen he was admitted in *Christs* College

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Cambridge, where he for some time had the celebrated Dr. *Henry More* for his Tutor. He was first fix'd as Pastor at *Laburn* in *Kent*, a Sequestration. But the Incumbent being restor'd again, he remov'd to *Pembury* in the *Weald*, which being an obscure Village that afforded no suitable Society, he soon remov'd to *Selscomb*, where he discharg'd his Ministry to general Satisfaction being follow'd by many out of the Neighbouring Parishes, til the *Bartholomew Act* Ejected him. He took his Leave of his People, with a Sermon on 2 *Cor.* 1. 12. *For our rejoyceing is this, the Testimony of our Conscience* &c; at which there were many weeping Eyes. He was at that time very destitute; having five Children,, and none of them able to shift for themselves, and but 19*l.* per Annum to subsist them: But God took Care of him and them. He was generally belov'd by all Sorts; and had the first Year after his being Ejected, to the value of 50*l.* given him in Presents. He afterwards taught School privately, and was conniv'd at. He had many Boarders, and so liv'd Comfortably. Many Gentlemen in *Kent* and *Sussex* sent their Children to him, and even three Conforming Ministers trusted him with the Education of their Sons, and one of them when he lay on his Death Bed, desir'd Mr. *Thorpe* to be the Guardian of his two Sons; which Trust he discharg'd with great Faithfullness. Among other of his Scholars Dr. *Oats* was one, who was afterwards so well known, and so much regarded by some, and hated by others for his Discovery of the Popish Plot, in 1678. He so thriv'd in a few Years time, that he maintain'd two of his Sons at the University, who studied Physick, not being satisfied with Conformity. He never had any settled Meeting, but Preach'd in his own Family, and occasionally elsewhere. After some time he remov'd to *Brenchly* in the *Weald* of *Kent*, where he had an agreeable Neighbourhood, and a Fair and Friendly Correspondence with Mr. *Moncton* the Minister of the Parish, on whole Ministry he attended both Parts of the Lords Day; Preaching himself between the Sermons. He was one of very moderate Principles, and a considerable Scholar, a good Poet, no contemptible Orator, and well skill'd both in polemical and practical Divinity. He died at *Brenchly*, March 17. 1677/8. *Ætat.* 57. His

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Funeral Sermon was Preach'd by Mr. *Moncton* the Parish Minister, who gave him an handsome Character. His eldest Son Mr. *Thomns Thorpe* (afterwards Physician at *Ashford* in *Kent*) may in Effect be said to have been silenc'd by the *Bartholomew* Act, because he studied Divinity, and design'd for the Ministry, but the Terms of Conformity fix'd by that Act diverted him.

From another that was an intimate Friend of Mr. *Thorpes*, I have this farther Account. *He was a judicious, well studied Divine; a Man mighty in the Scriptures, of great and exemplary Piety, and a most sweet obliging Temper: Of great Moderation and Candour in Dissenting from others; and much applied to, by the Pious and Learned. of his Acquaincanee, for his Thoughts in difficult Cases, and upon the Controversies of his time, on which Occasion he wrote several things; which are in the Hands of his Friends.* He wrote 1. some Animadversions or Mr. *Truemans Natural and Moral Impotency*;† and also on another Treatise of the same Author. 2. Some Thoughts upon the grand Affair of *Toleration* by Way of Remarks on some things publish'd upon that Subject; in which many Particulars of Nonconformity are dicuss'd. 3. In Defence of *Pædobaptism*. He was a great Acquaintance of that Learned and Pious Gentleman, Mr. *Polhill* of *Burwash*, who had a great Respect for him. And he held a very pleasing and useful Correspondence with him.

* *He thus expresses Mr. Truemans Notion of Natural and Moral Impotency: Est, si Velimus, quibus annunciatum Evangelium Dei, ut Credentes Servemur per & propter Jesum Christum: Sed non est, (a nobis Scilicet) ut velimus, nisi & quatenus operatur in nobis Gratia Dei Vivifica. Est tamen ut mediis omnibus utamur, quibus ad optatam Gratiae & Glorae Metam, intus agente Spiritu, perferamur.*

Burwash: Mr. *Thomas Goldham*. Soon after his Entrance on the Ministry, he was disturb'd by a *Quaker*, who entering his Church, and walking toward the Pulpit like a Ghost, said to him, I am sent with a Message from God to thee. Mr. *Goldham* who was a quick and ready Man crying out, said, what to me? Yea said the *Quaker* to thee; said Mr. *Goldham* to him dost thou know my Name? Nay said the *Quaker*, I know it not. Mr. *Goldham* said to him, if God had sent thee to me, he could have told thee my Name. An since he had not, he endeavour'd to convince him he might be

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mistaken in the Person whom he was sent to. At this the poor Man was confounded, and the People were satisfy'd, without any Disputation. This Mr. *Goldham* was a Man of good polite Learning, and an Acceptable Preacher.

Brightling: Mr. *Joseph Bennet*. He was a Minister's Son, but his Father died young. Falling to the care of his Uncle, *Thomas English*, Esq; he Educated him at the Free School at *Tunbridge*, from whence he went about Fourteen to *Cambridge*, with a particular recommendation from his Master, who us'd to be sparing of such Favours. His Uncle design'd him for the Living of *Brightling*, of which he was the Patron. He was of *St. John's* College in *Cambridge*, and Mr. *Goodwin* was his Tutor, whom he often commended for his Piety and Learning, and good management of his Pupils. While he was prosecuting his Studies, the Living of *Brightling* became vacant. Another was presented, and it was privately agreed that he should have the whole Profit of the Living, 'till Mr. *Bennet* was fit for it, and then should resign it. But when after some time, his Promise was claim'd, he refus'd; and So Mr. *Bennet* was forc'd to wait for the Death of the new Incumbent. In the mean time, he liv'd in the Family of Sir *J. Woolaston* at *Highgate*, where he had leisure for Study, and opportunity of hearing and conversing with the *London* Ministers, and particularly of attending on the Ministry of Archbishop *Usher* at *Greys-Inn*. Returning into his own Country, he preach'd at a place call'd *Hoo*, near the Sea side; and the Air not agreeing, with him there, at *Burwash*. At length the Incumbent dying, he was presented to *Brightling* Living in 1658; and set himself to do all the good he could, in constant Preaching, Catechizing, Visiting, and faithfully Admonishing, and Reproving as he saw occasion. His Zeal was not laid out in little Matters, but in promoting Practical Religion. He laid his main Stress upon a credible Christian Profession, in the Administration of Sealing Gospel Ordinances, and was much against Extremes. He could not forbear wondring at some, who he observ'd refus'd to baptize the Children of any but Such as were staid Communicants at some times, and yet at other times

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would not stick at Baptizing such as were offer'd, whether their Parents made any credible Profession or not. While he kept his Benefice, he liv'd Hospitably, and was very Charitable. When the Act of Uniformity came out, the neighbouring Ministers who complied, were very earnest in pressing him to concur with them; but he could not be satisfied to do it. He complain'd that there was not sufficient time allow'd for the weighing and considering the Alterations made, so that many must needs make their Declarations at an utter uncertainty. Instead of wondering that so many refus'd, he thought it strange that there was not many more. He for his part thought himself oblig'd to adhere to the Cause of Reformation. And yet he and his People could not part without mutual Concern and Sorrow. He liv'd in the Parish Twenty Years after his Ejectment. He set up a School, and it began to flourish, but was dispers'd again, by the Visitation in 1665. The Minister of the place then withdrawing for his own Safety, he was so Compassionate that he visited the People, who died in great numbers; and considering the Circumstances of the Place, more of them were carried off in proportion, than in the City of *London* it self. He resign'd himself and his Family to the care of Divine Providence, and none of them were visited, tho' he went daily among them that were. This greatly endear'd him to sober Persons of all Ranks; so that when the Five Mile Act took place, none would execute it upon him; and he remain'd unmolested. His Motto was, *God's good Providence be mine Inheritance*; and it was answer'd to him: For when his Family encreas'd, he was surprizingly provided for; so that tho' he never had much, yet he never was in any distressing want. He generally had a few Boarders and Scholars to reach, which was at once an help and a Diversion. He had some trouble from the Spiritual Courts, but the interposition of Friends, kept things from running to Extremity. He delighted in his Ministerial Employment, and therefore took the Charge of a small People about Eight or Ten Miles from his Dwelling; and tho' they could do little for him, he preach'd to them constantly. And when Age grew upon him, he went and settled among them at *Hastings*. But before his removal thither,

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some malicious People, without the least Foundation, form'd a design of accusing him of High Treason. It was pretended that he preach'd a Thanksgiving Sermon for a suppos'd Victory of *Monmouth's* over the King's Forces, while he himself knew nothing of the matter. One whom they would have made use of as a Witness against him, readily clear'd him, and own'd that he did not know he had ever seen his Face before. When some yet insisted on Bail, and others were for confining him, a Testimonial was procur'd for him by *E.P. of Burwash*, Esq; from a Neighbour of his, that was as high as any Man, which brought him off, and his Enemies were asham'd of their doings. His Sufferings did not exasperate him, nor was he so much against the Church, as to be an Enemy to a charitable Occasional Communion with it. He heartily Embrac'd all that appear'd Lovers of serious Religion, and was himself a lively Pattern of undissembled Piety. He prevented his People's Addressing in *K. James's* time, for which Sir *Thomas Dyke* thank'd him, promising it would be remembred in his Favour. He had a great Tenderness towards Vagabonds. He us'd to say it was, because they were generally treated as Persons Outlaw'd, and regarded by none. He never enter'd into Discourse with them, without giving them something: And tho' he was often impos'd on, yet its to be hop'd, he sometimes this way did some Good. He was blind for sometime before his Death, and his Memory strangely decay'd. Being ask'd in the latter part of his Life, about his Sentiments of his Nonconformity, he laid that they had for substance been always the same; and that he had great Peace and Satisfaction in this Consideration, that worldly Regards had not influenc'd him; but only the Word of GOD, and an unbyass'd Conscience: And were it to do again, he must do as he had done formerly. He pass'd thro' the World with a Character as unstain'd as most Men; and died in a good Old Age, at the latter end of the Year 1707. He left behind him a Son in the Ministry, who is Fellow Labourer with Mr. *Shower*, in *Old Jewry, London*.

Mayfield. Mr. *John Maynard*, M.A. Born of a genteel Family in this County, and bred in *Oxon*. An Eminent and judicious Divine; a Member of the

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Assembly: And tho' at his Death he was a Benefactor to *Magdalen-Hall* in *Oxon*, where he had a part of his Education, yet Mr. *Wood*, their Historian, has not one good word for him.

* *Besides some Sermons before the House of Commons, he both Printed, The Young Man's Remembrancer, and Old Man's Monitor, 8vo. 1660. The Law of GOD Ratify'd by the Gospel of Christ; or, the Harmony of the Doctrine of Faith with the Law of Righteousness; 8vo. 1674.*

At the same place was Silenc'd Mr. *Elias Paul d'Aranda*. His first Settlement in this County was under Dr. *Cheynel*, in one Branch of the Cure of *Petworth*; from whence he remov'd to *Patcham*, and thence to *Mayfield*, where he was Assistant to Mr. *Maynard*, who allow'd him all the Tithe, reserving to himself the Parsonage-House only, and the Glebe. He was Ejected from hence by the *Bartholomew Act*; and was afterwards Minister of the *French Church* in *Canterbury*. He was one of considerable Accomplishments, a valuable Preacher, and of a very agreeable Conversation.

Downton: Mr. *William Cordery*.

Foundington: Mr. *John Ridge*. † He was a laborious and learned Man: A considerable Linguist, Philosopher, and Divine; a great Critick and Textuary, but not Popular.

† *I have in my Hands a Latin Manuscript of his, Entitled, CERTAMINA ECCLESIASTICA ANGLICANA: Sen Colluctationes Nonconformistarum: i.e. Commentarius Brevis de Ministris Quibusdam Ecclesiae Anglicanae Ritibus & Ordinationibus quibusdam Ecclesiasticis Conformitatem denegantibus. Ipsorum Gesta & Perpersiones complectens, a Religionis Reformatæ in Anglia Primordiis; ad Præsentem eorundem statum deductus. Cum Supplemento, Authore V.C.L. Johanne Corbetto. He brings down the History of Nonconformity, below the Year 1670.*

North-Chapel: Mr. *John Wood*. After being cast out here, which had been a Sequestred Place, he liv'd upon a small Estate he had at *Westgate*, near *Daking* in *Surrey*, where he had afterwards a Congregation. He died *An. 1695. Ætat. 78.*

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CHICHESTER: Mr. *William Speed*, and Mr. *William Martyn*. The former of *St. Pancras*, the other of *St. Peter's*; the one a Great, the other a very Good Man.

West-Stoke: Mr. *Thomas Jackson*. An excellent Grecian, and a smart Disputant.

Cardford: Mr. *John Beaton*. His Father had been Minister of *Rye*. Upon his Ejection, he was kindly receiv'd into the Family of Sir *John Flagge* of *Wiston*, where he and his were freely Entertain'd. He was a witty Man; and yet even by his Facetiousness, he would promote Seriousness instead of checking it. His liberal Soul devised liberal things; and in that wealthy and worthy Family, he found suitable Matter and Minds to work upon. His last Days were his best, in regard of his great Improvements, both as a Christian, and as a Minister. Throughout his last lingring Sickness, he was much in the Exercise of Repentance, which has by many been counted a safer Passage out of the World than that of Exstasy. As the Family he was in shew'd kindness to him for GOD's sake, and to his after his Death; so they receiv'd considerable spiritual Benefits in return. He was a true Friend; and took for his Motto, *Prov. 27. 10. Thine own Friend, and thy Fathers Friend, forsake thou not*. He died *Dec. 7. 1680*; and lieth interr'd in *Wiston* Church.

Little-Horstead: Mr. *Nehemiah Beaton*. He was Brother of him foremention'd; Ejected first from *Lurgershall*, and then from this place. He was decoy'd into *Re-ordination*, being perswaded it should only pass for a Recognition of his Ordination formerly receiv'd; but to his great Disappointment he found it otherwise. He observ'd that Dr. *King*, then Bishop of *Chichester*, endeavour'd to raise himself to the highest pitch of Devotion in this Action: But it was discernably beneath what he had before been under, at the laying on the Hands of the Presbytery, so that his Heart presently smote him. Had the Bishops Visitation in *Sussex* been before the Fatal *Bartholomew*, he resolv'd for the ease of his Conscience, to have deliver'd up to him his new Orders publickly: But the Ejection coming first, he laid down

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down his Living, and not long after his Life; carrying his Wounds to his Grave, unless they may rather be said to have carry'd him thither. He was of an Excellent Spirit, which discover'd it self in his private Conversation and Discourses, as well as his publick Sermons: One of which he was necessitated to Print, upon the account of causeless Exceptions made against it, by reason of the Malignity then stirring, It was from *Prov. 21. 1. The King's Heart is in the Hands of the Lord, as the Rivers of Water he turneth it whithersoever he will.* After his Ejectment, he was kindly receiv'd into the Family of that Worthy Gentleman Col. *Herbert Morley* of *Glind*, where he died, and was buried in *Glind Church*, in *Januar, 1662/3.*

ARUNDEL: Mr. *John Goldwire*, Sen. He was an excellent Scholar: And after his Ejectment, was singularly useful as a Schoolmaster.

East-Tarring: Mr. *John Earl.* His beginning was very small, but his latter End exceeding great. His Books, Houshold Stuff, and other Expences kept him in Debt 'till he was Ejected. Upon which he would sometimes pleasantly lay, that he could never get out of Debt 'till he was out of his Living.. He would add, that Debts were so hateful to him, that he trusted he should never be in Debt more. His concern was more for Work than Maintenance; saying, if GOD provided the former, he would trust him as to the latter. When he was Ejected, he remov'd with his encreasing Family to *Lewes*, where he exercis'd and improv'd his Ministerial Talent, and was a great Instrument in bringing Meetings to be publick. He had a great Memory as well as a Sound Judgment, and was a very useful Preacher and Expositor. Neither his Voice nor Gesture gave any Advantage to the matter he deliver'd, which was forc'd to stand upon its own Intrinsick value. He was in Labours abundant, going about doing good. He frequently Travel'd on Foot, as far as *Maidstone, Chichester, London,* &c. and where-ever he came, and had Opportunity he Preach'd the word of GOD. As his Courage was great, so his Sufferings were many. He was Prosecuted in the Bishops Court, and Indicted at Sessions and Assizes. His House was often beset, and search'd

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for Meetings. The Officers once searching for him, entered every Room of the House, except that to which Mr. *Earl* was withdrawn, which was as easy to be discover'd as any of the rest; and they more then once pass'd by the Chamber Door. At another Time and Place in *Lewes*, a Justice and other Officers came into the very Room fill'd with Auditors, where Mr. *Earl* at that instant was: But while some designedly held Discourse with the Justice, a Crow'd went out, and Mr. *Earl* stooping down, pass'd with them, and retir'd to some Private part of the House, and was ready to Preach in the very same Place in the Afternoon; but that renew'd disturbance hindred him. Warrants were often out against him, and once he suffer'd Imprisonment; and he underwent it joyfully. No part of his Sufferings went nearer his Heart, than those occasion'd by the *Five Mile Act*, which made Ministers hide like the worst of Criminals. But afterwards he said, he knew some Ministers, who had it not been for that Act, had wanted Bread for their Families. Being scatter'd about, they fed many, who fed them and theirs: Thus according to *Sampson's Riddle*, the Eater yielded Meat and Sweetness. He acknowledg'd he gain'd much Spiritual Experience from the inward Troubles and Temptations of his Wife, who was a Woman of great Grace, but of a Sorrowful Spirit. He frequently discover'd great Satisfaction in his Nonconformity; and at his Death signify'd his firm Belief that GOD would provide for his Family, as He accordingly did. He Dy'd *March* 20. 1669, about the 35th Year of his Age. He liv'd much, tho' not long. His Funeral had many to attend it, who made great Lamentation over him. He left behind him a Widow, and 6 small Children, and his Wife bigg of a 7th. Mr. *Newton* Preach'd his Funeral Sermon on the Lord's Day after, from *Zech.* 1. 5. As he was himself the Son of a worthy Minister of the same Name, so he left an only Son of the same Name very young, who was afterwards Pastor of a Church at *Chichester*. Dr. *Earl* some time Bishop of *Salisbury* was his Kinsnan.

HAYLSHAM: Mr. *John Lover*. He was Presented at the Bishop's Court, and Indicted and Convicted at the Quarter Sessions, on the Statute of 20l. a

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a Month, for not going to Church, and hearing Common Prayer; which 20l. a Month runs on, till Submission and Conformity. This Conviction with many others was returned into the Exchequer, in order to the Estreating the respective Forfeitures. When the Plague was in *London*, he with others, being met for Fasting and Prayer at a House in *Cranbrook* Parish in *Kent*, about 3 Miles from the Town, a Justice who was then Severe, but afterwards more Moderate, came in upon them. He requir'd Mr. *Lover* to go by his Horse side to the Town, in a deep and dirty way, till one engag'd for his Appearance. Mr. *Lover* and some others were Committed to *Maidstone* Goal, where they, underwent 2 Months Imprisonment.

Wiston: Mr. *Samuel Bricknal*. *Siddleham*: Mr. *William Vowsden*.
Hellingly: Mr. *John Stone*. *Salsey*: Mr. *John Hamper*.

Felpham: Mr. *John Goldwire* Jun. much of his Fathers Spirit, and jointly concern'd with him, in training up Youth with good Success. After his Ejectment, he liv'd at *Rumsey* in this County.

Shipley: Mr. *John Eulkey*. *Billinghurst*: Mr. *William Wilson*.

Nutthurst: Mr. *Robert Fish*. He afterwards settel'd at *Ockley* in *Surrey*. A Pious Man, of good Learning, and great Probity. An Affectionate useful Preacher. One of great self denial; who would not leave a poor People, tho' considerable Offers were made him. He could not particularly be prevail'd with to succeed Mr. *Mead* at *Stepney*, tho' he was unanimously invited and called.

Clapham: Mr. *Samuel Wilmer*. One of a strong Constitution of Body, and great Presence of Mind. He was unduly imprison'd by one Justice, and Bail'd out by another. Upon which, to avoid the Danger of the Five Mile Act, he remov'd to *Havant* in *Hampshire*, where he died, Oct. 7. 1671. Ætat. 46. It is thought that his Troubles prov'd a Means of shortning his Days.

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*Barlavington, or Hayshot: Mr. Richard Garret. WEST-TERRING:
Mr. William Pixe.*

Pagham: Mr. Thomas Wilmer.

Lindfield: Mr. John Stonestreet. He was an eminently Gracious and Holy Man; one of those Congtegalional Ministers that met at the *Savoy* in 1658, when their *Confession of Faith and order* was drawn up. It was his Observation, that no Man appear'd there with a greater shew of Seriousness and Zeal, than Mr. *Vinter*, Minister of *Covewald*, in this County, who was afterwards a most remarkable Apostate He was once a Zealous Ordaining Presbyter, and an Associate of Dr. *Cheynel's*, whom he in a little time much contemn'd. Next he was as warmly Congregational. And when the Times favour'd that way, he became as vehemently Episcopal. Nay, he advanc'd a farther Step, and when in the Days of King *Charles, II.* things look'd most favourably towards Popery, he did nor stick to say, that he could not have thought there was so much to have been laid in favour of Popery, as now he found there might. There never certainly was a greater Weathercock set upon a Steeple, than he was in the Church. As for Mr. *Stonestreet*, he continu'd at *Lindfield*, after his Ejectment, for sometime, preaching in private when he could nor do it more publickly. Once a violent Justice, upon Some Information, came to a House where he expected to take him preaching, but found neither Minister nor People there: But seeing Bible on the Table, swore there must needs be a Meeting intended. But however, Intention is not Action. Mr. *Stonestreet* afterwards remov'd to *Lewes*, a Town that hath been bless'd with more than an equal share of these good Ministers. There he died in the Year 1669, and lieth buried in St. *Anne's* Church.

Street: Mr. Thomas Hallet. After his being Silenc'd, he preach'd in many places distant from each other, and all from the place of his Habitation; So that besides Studying and Preaching, he had much riding Work, and that often by Night as well as by Days An ignorant, as well as Prophane, Informer, once intending., the Conviction of a Meeting, where he was

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not present, went to a Justice, and offer'd to make Oath, that Mr. *Thomas Barnard* was the Preacher, tho' he neither preach'd at that time, nor yet was present. The Justice being at that time indispos'd, put by the Information. Having afterwards gather'd by hearsay, that it was Mr. *Hallet* who preach'd, the same Informer went to another Justice, and swore it upon Mr. *Hallet*. A Conviction pass'd, and an Appeal was made to the Quarter-Sessions; and tho' the whole was laid before the Court, and the justice that was first applied to, sent a Certificate under his own Hand, that the Informer, upon his coming to him, offer'd to swear against one *Barnard* as the Preacher, never mentioning *Hallet*; and tho' other material things were produc'd which sufficiently prov'd that the Informer's Oath was not taken in *Truth, Judgment, or Righteousness*, yet it went against the Appellants. But tho' Warrants were issued out to make seizure for Mr. *Hallet*'s Fine, yet by his Courage, and the Prudence of his Conduct, he avoided the Penalty. He was many Years Pastor of a Church at *Petworth*. Under his last Sickness, which was long and lingring, he frequently testify'd his Satisfaction as to his Nonconformity. He dy'd at *Lewes*; Feb. 1. 1707. *Ætat.* 80.

BRIGHTHELMSTONE, Mr. *Robert Everenden* *Ringmire*: Mr. *Elias Arnold*.

Denton: Mr. *Thomas Grundy*. Besides his other Learning, he was considerably skill'd in several Parts of the Mathematicks. He was a melancholy thinking Man.

West-Hoadley: Mr. *Thomas Blake*. *East-Hoadly*: Mr. *William Attersol*.

Gline: Mr. *Zachary Smith*. He was one of those Ministers that remov'd from the *West of England*, when under King *Charles I.* those Parts were made uneasie to many. About Four Months after the *Bartholomew* Ejection, taking the advantage of a Clause in the Act of Parliament, he preach'd again publickly in *Gline* Church. His first Sermon was from *Luke* 1. 64; concerning *Zacharias*'s Mouth being open'd and his Tongue

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loosed. But this good *Zachary* was soon struck dumb again. Some Magistrates sent for him before them, to whole serious Consideration he recommended the Character that is given of the Jews, 1 *Thess.* 2. 15, 16. Being in his younger Days Episcopally Ordain'd, and having some degrees of Latitude towards Conformity beyond several of his Brethren; he serv'd sometime as Curate at *Lingfield* in *Surrey*, within the Diocese of Dr. *Morley*, then Bishop of *Winchester*; but was soon outed from thence, for no less or greater Crime than not wearing the Surplice. Returning to *Gline*, he was Chaplain in the Family of that worthy Gentleman *William Morley*, Esq;. Mr. *Smith* was one that abounded in Humility and Courtesie. Towards his latter End he complain'd of a great decay of his Memory. In his last Sickness he was under a great indifference as to Life or Death, leaving it intirely to his heavenly Father to chuse for him. He died in a good Old Age, being about 77, and was interr'd in *Gline* Church, on *October 2*, 1678. The Hand of GOD was wonderfully upon that Family at this time; first in the Death of inferior, and then of more principal Servants; then of the Steward, then of Mr. *Smith* the Chaplain; and lastly of the Gentleman himself, and his only Child, whereby that Ancient Family was Extinct. But the last and dissolving Breach in the Family which he so much lov'd and honour'd, was kept from Mr. *Smith*, he being first remov'd by Death. A neighbouring Minister, who had great Spiritual intimacy with the Heads of that Family, observing with Fear and Trembling the gradual lifting up of GOD's Hand, intended to Preach his next Sermon to them, from *Job* 36. 18. *Because there is wrath, beware least he sweep thee away with his stroke, then a great ransome cannot deliver thee.* But the great stroke was struck before he had opportunity to give the intended Warning. And his next Sermon there being after Mr. *Morley's* Death, was from *Psal.* 39. 9. *I was dumb, I open'd not my Mouth, because thou didst it.*

Bucksted: Mr. *Stephen Street*.

Radmil: Mr. *Henry Godman*. This was a sequestred Living, The sequestred Minister made 300*l.* per An

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num of it, Mr. *Godman* usually but 200*l*; and yet he paid the former Incumbent his Fifth. He was turn'd out in 1660, by the Bishop, tho' the former Incumbent was Dead. In 1670, he took a journey from *London* to *Lewes*, which was the place of his Birth; and when he was there he, at the request of Friends, on *May 29*, preach'd to a numerous Auditory; and such Caution was us'd as to the Time and Place of Meeting, as would have prevented Danger, had not some Informers slyly mixed with the Auditory. Mr. *Godmin* preach'd on, *Eph. 5. 16. Redeeming the Time*; whereas they fasten'd on the words that follow'd, *because the Days are Evil*. Mr. *Godman* living at a distance escap'd the Fine; but unconscionable Fines were laid on many of the Hearers, and they were levied yet more unconscionably. At one place they took the value of 30*l*; for 11*l*. 10*s*. Fine; and in like proportion elsewhere; and never restor'd any overplus. The Justice, who thus unmercifully harrass'd his Neighbours, some time after grew Moderate, yea, was a Screen to them; of which this is one Instance. Bishop *Gunning* (then of that Diocese) had long disturb'd the Meetings at Chichester in Person. Once finding the Doors shut against him, and ordering the Constable to break them open with a Sledge, one in the Crowd cried cut, *What has Peter lost his Keys?* And upon his firing hotly, another call'd him *Peter Gunner*: But not being discourag'd, he sate as justice on the Bench, at the Quarter-Sessions at *Lewes*. A Counsellor in the Commission, who us'd to give the Charge, desir'd the *Bishop* to do it; but he refus'd, and took the offer for an Affront. The Bishop thought himself sure of Sir *T. N's* Assistance, who had over-acted himself before. But he plainly told him, that he found that they that would have good Neighbours, must be such themselves. However, an ill contriv'd Conviction was patch'd up against some, for having been at a Meeting some time before; but it came to little. GOD so ordered it in his Providence, that the losers were but little the poorer, and they who were eager for such ill gotten Goods, were not much the Richer. Yea, one Informer was reliev'd, and the Children of another beg'd their Bread, and receiv'd it at the Doors of some who had been Inform'd against: Who look'd upon it

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as an Honour GOD put upon them, that they should give Bread to such as would have taken theirs away. As for Mr. *Godman*, he spent the latter part of his Life at *Deptford*, where he was Pastor to a Congregation. There he died *Jan. 29, 1701/2. Ætat. 72.* He was succeeded by Mr. *Beamont*. He has one Sermon in Print, preach'd at *Deptford, June 3. 1688;* at the Funeral of Mrs. *Elizabeth Kilbury*.

Framfield: Mr. *John Bushnel*. Who nor only was a good Preacher, but had a good Mechanical Head, and was more than ordinarily vers'd in the Mathernaticks.

Wartling: Mr. *More. Tredcross*.

RYE: Mr. *Thomas Allen. EAST GRINSTEAD*:

DICHLING: Mr. *Edward Lulham. Mr. Christopher Snell.*

Ovingdean: Mr. *Daniel Reyner.*

West Grinstead. Mr. *John*

East Dean: Mr. *William Wallace*. He was born near *Aberdeen* in *Scotland*. He was a bold faithful and labourous Man. He spake *English* very ill, which was a Disadvantage both to himself and his Hearers; but least to those who were best Acquainted with him. After his Ejectment, his Ministerial Work being scatter'd and remote from his Habitation, his Fatigues in Journying were the greater, but his other Sufferings the fewer. Sometimes Souldiers have come to seize him at Home, when he hath been abroad: And when Expensive Troubles have befallen others, where he hath Preach'd abroad, he hath escap'd Fines, because of his Remoteness from Home. Once at *Bright-helmston* when the Officers of the Place broke in upon the Meeting, and made search for the Minister, several Women big with Child stood about him, supposing that their Case (if any thing) would move Tenderness: And the Officers not attempting to remove any of them, Mr. *Wallace* escap'd; whereas putting any one of them aside would have discover'd him. At another time at the same House, the Officers of the Town set a Guard and kept those that were met Prisoners, while they sent to *Lewes* (which was six Miles) for a Justices Warrant. In the mean time they that were within took effectual Care to secure Mr. *Wallace's* Person from being

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apprehended; nor was any Fine set upon him. But among others, 20l. was laid on the House, for which without troubling themselves to measure it, they took from the Heap 65 Bushel Sacks crowded with Malt, which was sold to one of their Crew at 12 Shillings the Quarter, when it was ordinarily sold at 20. And tho' even at this Rate there was overplus Mony, they never return'd any. The Posterity of some who made this Havock of the Malt, in a few Years wanted Bread. Mr. *Wallace* died in 1678.

Westmeston: Mr. *Nathanael Jones*. He was Ejected in 1660. A sincere good Man; a true *Nathanael*, in whom was no Guile. A Maid Servant instigated by her malicious Master, charg'd him with speaking Treasonable Words in his farewel Sermon; for which he was committed Prisoner to the common Goal of the County. He was provided with a double Plea: That the Words charg'd were not spoken, and that if they had been spoken they were not Treason: But no Prosecutor appearing, he was clear'd by Proclamation, and died in 1662.

Isfield: Mr. *Thomas Safford*. Mention'd also in *Somersetshire*, p. 604. He was an Example of Sincerity and Gospel Simplicity. A plain serious Preacher, who taught not only publickly, but from House to House, with Success proportionable to his spiritual Industry.

Stanford: Mr. *Matthew Woodman*.

South-stoak Mr. *Henry Staples*. Sometime after his Ejectment he remov'd into *Ireland*, where he was a diligent constant and faithful Preacher. There were but few either Christians or Ministers but what might have Learn'd of him to make a spiritual Improvment of common Conversation. His ordinary Discourses were short Sermons, and his Holy Life was the Application of them. Wherever he went, and with whomsoever he convers'd, his Lipps dropp'd as the Honey Combe. A Person of Quality to whom, besides Plenty of others Blessings God had given many Children, being by him observ'd to be very subject to excessive Passions, he apply'd himself thus to him: *Sir if you dont*

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learn Meekness of the Lord Jesus Christ, you may fear least your own children should learn Maddness of you. He was not content to converse with the Heads of the Families which he came into, but would be dealing even with the meanest Servants about their Soul concerns. Nay as he happen'd to meet with Strangers on the Road, he endeavour'd to drop something that might be for their good: And sometimes would even belate himself in his Journy, when he was engag'd in serious Discourse: And when his Companion has Minded him of it he would say, *I am in my Master's Business.* A little before King *James's* Accession to the Crown, Mr. *Staples* had frequent Occasion to attend at the Assizes at *Molingar* the County Town, of *West Meath*, in *Ireland*, upon Business which he transacted for Friend in *England.* A sturdy Butcher hid his Stall under the Window of that Room in the Inn, which Mr. *Staples* had taken up. Mr. *Staples* hearing him Swear, open'd the Casement, and having given him a Reproof shut it again. But the Butcher continuing to multiply his Oaths, Mr. *Staples* set the Casement open, that he might the more readily continue his Reproofs, which the poor Man entertain'd at first with all imaginable Contempt both in Words and Gestures. At last Mr. *Staples* observ'd that the Butcher when he had dropp'd au Oath, cast his Eye towards the Window, to see whether Mr. *Staples* took notice of it. This was an Encouragement to him to persist: And he did so, to good Purpose. For there not only was some present Reformation but he was led into close Reflection on his Ways, and a Change was produc'd. When Mr. *Staples* afterwards came to the same Place, the Butcher us'd at his alighting to take his Horse, and be very officious to tend upon him with all possible Respect: Often would he acknowledge his past Folly, and thank Mr. *Staples* for his kind Reproof: And he told another; *This good Man has sav'd my Soul from Hell.* In his last Visit to *England*, he came to the House of his good Friend that worthy Gentleman *John Lee* Esquire, of *Playstow*, here he spent his last Sabbath on Earth. Next Morning his Horse soon after he was mounted, raising himself up, cast his Rider backward, and fell upon him of which he soon died. Tho' it may be Charitably concluded that he was one of the fittest of Mankind

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to meet Death, on such a Sudden, or rather no Warning. Good Mr. *Jurdain* of *Exeter*, when his Horse gave him a dangerous and amazing Fall, upon his first looking up, said, I thought that my Horse would have cast me into Heaven. It may be said that this Horse did so to this good Man, as the Fall made a Passage for his Soul into a bless'd Eternity. This is a confirming Instance, that *no Man knoweth either Love or Hatred by all that is before them. All things come alike to all. There is one Event to the Righteous and to the Wicked. Under the Sun there is one Event to all.* He died Aug. 1. 1686; and was Buried at *Green*.

Pett: Mr. *John Eason Easiham*: Mr. *George Freeman*.

Tangmer: Mr. *Eldridge*.

Walburton: Mr. *Henry Jordan* *Iping* or *Isting*: Mr. *Joseph Heyhurst*.

Fishborn: Mr. *John Abbot* *Playstow*: Mr. *Stephen Hughes*.

Kingston: Mr. *Edward Beecher*. *Alsiston*: Mr. *Thomas Malthus*.

Green: Mr. *Zachary Clifton*.

East Lavant: Mr. *Robert Park*,. He was Congregational in his Judgment. Sometimes Minister at *Mortlack* in *Surrey*. A Lover of Peace.

Bignor: Mr. *Thomas Reeves*. *Wivelsfield* Mr. *John Olive*.

Singleton: Mr. *John Simmonds*.

Preston, near *Brighthelmstone*: Mr. *Richard Turner*. He was born at *Ffletching*, receiv'd his Grammar Learning at the Free School at *Lewes*, and his Academical Improvements at *Oxen*. Upon his Ejectment, he remov'd from the Downs, to a Dwelling of his own in the *Weald*. There for a time, he taught School, and had Boarders in his House, and sometimes Preach'd, to such as came to him. At other times he Preach'd at several distant Places. He was an excellent Preacher, and the Meekness of his Temper and Deportment was generally obliging. When some at a Parish Meeting nominated him for Church-warden, the chief Gentleman in the Parish, tho' far from being a Dissenter

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said it would be a Snare to Mr. *Turner*, and he would rather serve it himself. Tho' Meekness was in me Measure inlaid in his Temper, and more improv'd by Grace, yet he could where it was necessary, give a Reproof with great Severity and Authority. The Remembrance of a People whom he had faithfully serv'd in a Storm, but who had deserted him in a Calm, went very near to him, and like *Josephs* Irons entred his Soul. He died of the Small-Pox, and welcom'd the Approach of Death. He waited for the Salvation of God, and when it drew near, said, *now I have but a few Steps to my Fathers House*. He fell asleep in the Lord Nov. 20. 1680, about the 60th Year of his Age, and was buried at *Preston*. After his Death it was found that he took a Yearly Survey of Gods Dealing with him as to his Temporal Estate, and according as he found God liberal to him, he was Charitable to others.

Wollavington: Mr. George Mills,

These Persons following were *Candidates* for the Ministry in this County, when the Act of Uniformity took Place.

Mr. *John Brett of Lewes*, M.A. An Eminent Scholar and universally Esteem'd, who afterwards turn'd Physician.

Mr. *John Crouch of Lewes*.

Mr. *Henry Fowles*. He was of *Magdalen Hall* in *Oxon*, had taken his Batchelors Degree, and perform'd the Exercise for Master. He refus'd good Livings that were offer'd him if he would have Conform'd. He was cast out of a School in this County, where he had 40l. a Year. He settled with a Congregation at *Deal* in *Kent*, in 1691, and is yet living there.

Mr. *John Panton* M.A. He also turn'd Physician.

Mr. *William Standine of Lewes*. Mr. *Edward Sond*.
Mr. *William Staninough*.

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I can hear of none in this County that Conform'd afterwards, but Mr. *John Walwin* of *Fittleworth*, who was before mention'd as Ejected.

N.B. I here omit Mr. *Peter Johnson* at *Marsfield* in this County, because he is taken Notice of p. 387, at St. *Lawrence* in the Isle of *Thanet*, where he was, when he was Ejected and silenc'd: And Mr. *Isaac Wilmer* of *Preston*, because I am inform'd he died some time before the Act for Uniformity: And Mr. *William Stoughton* is also omitted among the Candidates of this County, because he is mention'd p. 62, in the University of *Oxford*, where he was Fellow of *New College*.

NORTH WALES.

In *FLINTSHIRE*.

Worthenbury: Mr. *Philip Henry*,* M.A. born at *Whitehall* in *Westminster*, Aug. 24. 1631. His Father, Mr. *John Henry*, was Gentleman to the Earl of *Pembroke*, who being made Lord Chamberlain, prefer'd him to the King's Service: He was first Keeper of the Orchard at *Whitehall*, and afterwards Page of the back Stairs to the Duke of *York*, and liv'd and dy'd a Courtier. Having this Son Born to him in the Courts *Philip* Earl of *Pembroke*, *James* Earl of *Carlisle*, and the Countess of *Salisbury* were his Sponsors in Baptism. Prince *Charles* and the Duke of *York* being about his Age, he in his Childhood often attended upon them in their Play, and it might rationally have been expected that this early Acquaintance would have issu'd in considerable Preferment afterwards, but the publick changes that ensu'd separated him from Court, and he was well satisfy'd in his Removal, not daring to think of a return, for fear of being ensnar'd; or otherwise he wanted not for Encouragement. However the Tincture of his first Education So far continu'd with him, as to leave the most sweet and obliging Air of Courtesie and Civility that could be in his Converse; which made him universally Belov'd and Respected. He was brought up in *Westminster* School under Dr. *Busby*. He was a great Proficient in School Learning, and

* See an Account of his Life and Death in 8vo. 1698.

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and particularly Caress'd by the Door. *Anno* 1645, he was admired King's Scholar, and was first of the Election, partly by his own Merit, and partly by the Interest of his Godfather the Earl of *Pembroke*. While he was at School, he attended constantly on the Morning Lecture which was carry'd on in the Abby Church every Morning between Six and Eight of the Clock, by Seven worthy Members of the Assembly of Divines in Course; his absence from School for that time, being dispens'd with, upon his Mother's desire. He also constantly attended upon the Monthly Fasts at St. *Margaret's*; and he found such good Effects of his Course in this Respect, that he would often recommend it to the care of Parents to bring their Children betimes to Publick Ordinances.

He was one of the Scholars whom the Doctor employ'd in reading Greek Authors, to Collect by his Direction some Materials for that Excellent Greek Grammar which he afterwards Publish'd. And whereas it was the ancient Custom of the School for all King's Scholars that were Candidates for an Election to the University, to receive the Lord's Supper the *Easter* before; he comply'd with the Custom, and at *Easter in* 47, first went to the Lord's Table; his Master, Dr. *Busby*, having for several Weeks before taken a great deal of Pains with him, to instruct him in the Nature of the Ordinance, and assist him in his Preparation for it. His Master's Pains with him at that time was very Beneficial to him, and he often thankfully acknowledg'd it. And once he much surpriz'd the Doctor, when he first waited upon him after he was turn'd our by the Act of Uniformity: For when the Door asked him, *Prithee* (Child) *what made thee a Nonconformist?* Truly, Sir, said Mr. *Henry*, *you made me one; for you taught me those things that hindred me from Conforming.* In *May* 47, he was chosen from School to *Christ Church* in *Oxon*, *jure loci*, with four others, of which he had the second Place. He went thither in *December* following, and was enter'd Commoner. Mr. *Underwood* being his Tutor. His Godfather, the Earl of *Pembroke*, gave him 20*l.* to set out with. He apply'd himself vigorously to his Studies, and in the *March* following was admitted Student of the House by Dr *Hammond*, who was then Sub-Dean. The Visitation of the University

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by order of Parliament follow'd quickly after. The Question which was then put to all, and to be answer'd in Writing, was this: *Will you submit to the Power of the Parliament in this present Visitation?* Mr. Henry's Answer was this; *I submit as far as I may with a safe Conscience, and without Perjury.* His Reason for the Salvo, was because of his having taken the Oath of Allegiance and Supremacy at his Admission. His Answer was allowed of, and he was continu'd in his Student's Place. He made good Improvement in his Studies for his Time, took his Degres when he was of a sufficient Standing, and preach'd his first sermon at *South Hincsey* in *Oxfordshire*, in *January 1652/3*. He was chosen, out of all the Masters of that Year, to be *Junior of the Act*, that is, to Answer the Philosophy Questions in *Vesperis*, which he did with great Applause, especially for the very witty and ingenious Oration which he made to the University upon that Occasion. And at the Act in 1654, he was chosen *Magister Replicans*, and answer'd the Philosophy Questions in *Comitiis*, with a like Applause.

Seijeant *Pulestons* Lady, of *Emerald* in *Worthenbury*, in *Flintshire*, wrote to a Friend of hers Mr. *Francis Palmer* of *Christ-Church* to recommend to her a Young Man to be in her Family, to take the over-sight of her Sons, and Preach at *Worthenbury* on the Lords Days, with the offer of good Encouragement. Mr. *Palmer* propos'd it to Mr. *Henry*, who was willing to make an Essay for Half a Year, and accordingly remov'd thither in *September 1653*. When his Half Year was expir'd, he return'd to *Oxon*, but afterwards upon the earnest Invitation of Judge *Puleston*, and all the People of the Parish, he fix'd amongst them. For Two or Three Years he kept his Students Place in *Christ-Church*, attending the Service of it once a Year, disposing of most of the Profits of it among poor Scholars. The Judge settled a *100l. per Ann.* upon him while he continu'd in *Worthenbury* (in lieu of the Tythe) free of all Encumbrance; and Charg'd it upon his whole Estate in those Parts.

Being thus fix'd, he was solemnly Ordain'd to the Office of the Ministry at *Prees*, on *Sept. 16. 1657*. After which, he was abundant in his Labours to win Souls. Besides Preaching he Expounded the Scrip

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tures in Order, Catechiz'd, and Explain'd the Catechism. He set up a Monthly Lecture; and had also a Monthly Conference. He was very industrious in Visiting the Sick, Instructing them, and Praying with them. He Preach'd Funeral Sermons for all that were Buried, Rich or Poor, Old or Young; for he look'd upon it as an Opportunity of doing good. He was very careful about the Lords Supper, so to manage his Admissions to that Ordinance, as that the weak might not be Discourag'd, and yet the Ordinance might not be Prophan'd. His Carriage towards his Parishioners was very Exemplary: For he would condescend to the meanest, and Converse Familiarly with them: Bearing with the Infirmities of the Weak, and becoming all Things to all Men. From first to last, he for about eight Years exercis'd his Ministry in this Place, and his Labours were signally successful. The Opportunity he found he had of doing the more good there, by having those that were his Charge near about him, made him all his Days bear his testimony to Parish Order, where it may be had upon good Terms, as much more eligible, and more likely to answer the End, than the *Congregational Way* of gathering Churches from Places far distant, which could not ordinarily meet to worship GOD together. He constantly laid by the Tenth of his Income for the Poor, which he carefully and faithfully dispos'd of in the liberal Things which he devis'd, especially the teaching of poor Children. He had frequent offers of other Places that were more considerable, but was not given to Change; and tho' the Family of the *Pulestons* put on another Face after the Death of the Judge, and his Pious Lady, and grew very unkind to him, yet he resolv'd to see his Call from thence Clear, before he would leave a Place where GOD had own'd and bless'd him.

When King *Charles* return'd, *Worthenbury* (which had in the *Interim* been separated, and fix'd as a Parish by itself (as it hath since been to Perpetuity, by an Act of Parliament, in 2. of *Will.* and *Mar.*) return'd to its Dependence as a Chappelry upon *Bangor*; and Mr. *Fogg* being Ejected thence, Dr. *Henry Bridgman* return'd to the Sequestred Rectory. Tho' he asserted his Right, and Mr. *Henry* was but as his Curate, yet

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yet he continu'd above a Year in the Enjoyment of his Liberty under him. The Grand Question then on Foot, was about *Conformity*. Mr. *Henry* us'd all means possible to satisfie himself concerning it by Reading and Discourse: Particularly at *Oxford* with Dr. *Fett*, who was afterwards Bishop there; but in vain, for his Dissatisfaction remain'd. Being about that Time at *Chester*, he Discours'd the Dean and Chancellor about the Matter. The great Argument they us'd to perswade him to Conform was this; that else he would *lose his Preferment*. And what (said they) you are a Young Man; and are you wiser than the King and the Bishops? Upon which he left this Reflection in one of his Papers: *God grant I may never be left, to consult with Flesh and Blood in such Matters*. He was presented once and again at *Flint* Assizes for not reading the Common-Prayer, before there was any Obligation: So busie were some to out-run the Law, and it was not without some Difficulty that he got off. And tho' he did get off, yet his Annuity from *Emeral* Family was with-held, because he refus'd the use of the Common-Prayer: But that which troubled him most under that Disappointment was, that he was thereby hindred from doing good in his wonted Manner. At length Mr. *Puleston*, and Doctor *Bridgman* of *Bangor* having had a Dispute about the Tythe of *Worthenbury*, came to this Agreement (by the Mediation of Sir *Thomas Hanmer*) on *Sept. 11. 1661*: That Dr. *Bridgman* and his Successors should have all the Tythe Corn and Hay of *Worthenbury*, (except the Tythe Hay of *Emeral* Demesn) if before the first of *November* following he Discharg'd Mr. *Philip Henry* from the Chapel of *Worthenbury*, without suffering him to officiate there any more, in any Time to come. Hereupon Dr. *Bridgman* discharg'd him by a Writing under his Hand, which was Publish'd in the Church by one of Mr. *P*'s Servants on *October* the 27th. Thus he ceas'd to Preach to his People there, but he ceas'd not to Love and Pray for them. He afterwards compounded with Mr. *P*--- as to Arrears that were due for 100*l.* tho' much to his Damage. He preach'd some times occasionally in divers Neighbouring Places, 'till *Bartholomew Day 62: The Day* (saith he in one of his Papers) *which our Sins have*

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made one of the saddest Days to ENGLAND, since the Death of EDWARD the VI. But even this for Good tho' we know not how, nor which way. And he greatly pitt'y'd some, who by the urgency of Friends, and the fear of Want, were over perswaded to put a Force upon themselves in their Conformity. For his part he could not be satisfy'd to be Re-ordain'd, while he look upon himself as sufficiently Ordain'd before: Nor could he Assent and Consent to all and every, thing in a Book, which he found liable to many just Exceptions. But one Thing was a great Comfort to him, *viz.* that as to Matters of doubtful Disputation, touching Church-Government, Ceremonies, &c. he was unsworn either on one side or the other, and so was free from those Snares and Bonds in which so many found themselves, both ty'd up from what they would do, and entangled that they knew not what to do. But though he was a Conscientious *Nonconformist*, his Moderation was remarkable. In Church-Government, that which he desir'd and wish'd for, was Arch-Bishop *Usher's* Reduction of Episcopacy. He thought it lawful to join in the Common-Prayer in Publick Assemblies, and practis'd accordingly, and endeavour'd to satisfie others concerning it. The Spirit he was of was such, as made him much afraid of Extreame, and more solicitous for nothing than to maintain and keep up Christian Love and Charity among Professors.

At *Michaelmas*, 1662, he remov'd from *Worthenbury* to *Broad Oak*, where he had a comfortable Estate which came to him by Marriage, which was a great Support to him, and enabled him to relieve many that were in Want. Here he for some Years went constantly on the Lord's Days to the publick Worship with his Family, at *Whitewell* Chappel, or *Tylstock*; and preach'd himself only Occasionally. He us'd to declare, he went to bear his Testimony to publick Ordinances. In *October* 63, Mr. *Steel* and he were taken up and Imprison'd, on pretence of a Plot; when he was Confin'd, he wrote thus in one of his Papers: *It is sweet being in any Condition with a clear Conscience.* After Some Days they were examin'd by the Deputy Lieutenants, charg'd with they knew not what, and so dismiss'd upon their

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Verbal Security to be forth coming upon Twenty Tour Hours Notice. In 65, Mr. *Steel* and he, were as an Affront made Sub-collectors of the *Royal Aid*. In *September* the same Year, he was again fetch'd Prisoner to *Hanmer*; and after some Days Confinement, none being able to prove any thing against him, he was discharg'd upon Recognizance of 20*l.* with Two Sureties to be forthcoming upon Notice. When the Five Mile Act took place, he remov'd for some time from his Family, but return'd in a little while in Peace. In 67, he return'd with his Family to *Whitchurch*, where he attended constantly on the Publick Ministry, and in the Evening he would instruct his Family, and some of his Neighbours were allow'd to come in. And here it was that he first administred the Lord's Supper, after his being Ejected. As to this he hath left a Paper under his Hand of this Tenour. *I am a Minister of Christ, and as such I am oblig'd virtute Officii, by all means to endeavour the good of Souls. Now here's a Company of serious Christians, whose Lot is cast to Live in a Parish, where there is one set over them, who preacheth the Truth; and they come to hear him, and join with him in other parts of Worship; only as to the Lord's Supper they scruple the Lawfulness of the Gesture of Kneeling; and he tells them, his Hands are tied, and he cannot Administer it to them any other way; wherefore they come to me, and tell me, they earnestly long for that ordinance; and there is a competent number of them, and opportunity to partake; and how dare I deny this Request of theirs, without betraying my Ministerial Trust, and incurring the Guilt of a grievous Omission?*

In *February* 1666/7, Mr. *Lawrence* and he being at *Betley* in *Staffordshire*, ventur'd one Lord's Day, with the Consent of all concern'd, to preach in the publick Church; the one in the Morning, and the other in the Afternoon. This Action of theirs was presently after Reported in the House of Commons by a Member of Parliament, with these Additions; that they tore the Common-Prayer Book, trampled the Surplice under their Feet, pull'd the Minister of the Place out of the Pulpit, &c. Reports which there was not the least Colour for. This, with some other such like false Stories, produc'd an Address from the House to the King

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King to issue out a Proclamation, for the putting the Laws in Execution against Papists and *Nonconformists*, &c.

In 68, he return'd with his Family to *Broad-Oake*, being desirous to be useful to the Neighbours among whom GOD had given him an Estate. He was indeed generally Lov'd and Honour'd. In the common Concernments of the Township and Country, he was a prudent Counsellor: And in private Differences he was the common Arbitrator of those Parts, and a successful Peace-maker. References have sometimes been made to him by Rule of Court, at the Assizes with consent of Parties. He was very Charitable to the Poor, and full of Alms-Deeds; given to Hospitality, and very Tender and Compassionate towards poor Strangers and Travellers: And all that he had and did, observably Prosper'd. In the time of Trouble and Distress by the Conventicle Act in 1670, he kept Private, and stir'd little Abroad, as loth to offend those that were in Power, and judging it Prudence to gather in his Sails when the Storm was violent. Obtaining a License in 1672, upon the King's Declaration for Indulgence, he preach'd with open Doors to all that would come to hear him, and that *Gratis*. He preach'd also many Lectures abroad in *Shropshire*, *Cheshire*, and *Denbighshire*, laying out himself exceedingly for the good of Souls, and that for Several Years successively. In 1681, Mr. *Bury* of *Bolas* and he, keeping a Day of Fasting and Prayer in private, upon occasion of extreme Drought, were disturb'd by the justices, who took the Names of a Hundred and Fifty Persons. By the Oath of Two Witnesses, they Sign'd and Seal'd Two Records of Conviction: By one they Convicted the Master of the House, and Fined him 20*l*, and 5*l*. more as Constable that Year, and wick him all the Persons whose Names they had taken, Five Shillings a piece: By another they Convicted the Two Ministers; Mr. *Bury* 20*l*, and Mr. *Henry* 40*l*. upon which Conviction, they distrain'd upon Mr. *Henry*, and carry'd away Thirty Three Loads of Corn cut upon the Ground, Hay, Coals, &c. which he bore wish his usual evenness of Mind, without being mov'd or disturb'd by it.

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In the same Year there was a publick Conference between the Bishop of *St. Asaph*, Dr. *William Loyd*, now Bishop of *Worcester* and some Nonconformist Ministers. That Bishop coming into those Parts, Set himself with Vigour to reduce Dissenters, and affected to do it in a Reasoning way: He publickly Discours'd with the Quakers at *Lanviin* in *Mongomeryshire*. He had often Discours'd privately with Mr. *Owen* of *Oswestry*, and at length appointed him to give him the Meeting in the Town Hall of that Place, on *September, 27. 1681*, there to give an Account, by what *Right he exercis'd the Ministry, not having Episcopal Ordination*. He directed him also to procure what other Ministers he could to assist him; but gave him but four or five Days Notice. At the time appointed the Bishop brought with him the Learned (I should be glad to say and Charitable) Mr. *Henry Dodwell*. And Mr. *Owen* was accompany'd by Mr. *Henry*, and Mr. *Jonathan Roberts* of *Denbighshire*. Mr. *Henry* press'd much for the Management of the Discourse in Private before a Select Number, but could not prevail. However his Lordship promis'd, that nothing that should be said by Way of Argument, should be any Way turn'd to the Prejudice of the Disputants, nor Advantage taken of it to give them Trouble. There were present many of the Clergy and Gentry of the Country with the Magistrates of the Town, and a great multitude of People. The Discourse began about two in the Afternoon, and continu'd till between Seven and Eight at Night. Much was said *Pro* and *Con* touching the Identity of Bishops and Presbyters, the Bishoping and Unbishopsing of *Timothy* and *Titus*, the Validity of Presbyterian Ordination, &c. 'Twas manag'd with a great deal of Liberty and not under the strict Laws of Disputation. The Bishop manag'd his part of the Conference with a great deal of Gravity, and Calmness, and Evenness of Spirit. And as for Mr. *Henry*, he gain'd no small Reputation: For even they who were Adversaries to the Cause he pleaded, tho' they were not convinc'd by his Arguments, yet by his Meekness and Humility, and that truly Christian Spirit, which appear'd so evidently in the whole Management, were brought to have a better Opinion of him, and his Way. The Conference broke off abruptly.

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Mr. Roberts whispering to Mr. Henry said, Pray let my Lord have the last Word. A Justice upon the Bench overhearing him, reply'd; you say my Lord shall have the last Word, but he shall not, but I will: We thank God we have the Sword of Power in our Hands, and by the Grace of God we'll keep it, and it shall not rust, and I hope every lawful Magistrate will do as I do: And look to yourselves Gentlemen, by the Grace of God I'll root you out of the Country. To which a forward Man in the Crowd said Amen throw them down Stairs: but the Mayor of the Town took Order for their Safety. An admirable Method, this to be sure for Conviction! The Bishop after this Days Work often corresponded with Mr. Henry by Letter, and would converse with him with great Openness and Freedom when he came into those Parts; and told him, that he did not look upon him as *κομᾶτικθ* but only as *παρασυνάγωγθ*.

In 1682, he kept an open Meeting, the Magistrates conniving. In 83 and 84. He Preach'd privately at Horne without Disturbance. In 85, at the time of *Monmouth's* Coming, he with many others was clapt into *Chester* Castle. Mr. *Henry* rejoic'd in and accepted King *James's* Indulgence in 1687, tho' being Sensible of the Design of it, he could not chuse but *Rejoice with Trembling*. When King *James* afterwards came in his Progress into that Country, to court the Compliments of the People, he join'd with several others in and about *Whitchurch*, *Nantwich*, and *Wem*, in an Address to him; the Purport of which was not to sacrifice their Lives and Fortunes to him and his Inrerest, but only to return him Thanks for the Liberty given them with a Promise to demean themselves quietly in the use of it. When the Commissioners came down to enquire after the trouble the Dissenters had sustain'd by the *Penal Laws*; and how the mony Levy'd upon them was dispos'd off, Mr. *Henry* being sent to, declin'd giving any Information, and made this Answer: *that it had long since forgiven all the Agents, Instruments, and Occasions of his Trouble, and had purpos'd never to say any thing more of it*. In May 1688, He was nominated a Justice of Peace for the County, in the Commission that came down, and had Notice given him out by Letter from the Clerk of the Peace: but he refus'd to Act instead of it, vigorously aply'd himself

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his Ministerial Work, in which he persisted to the last. He dy'd in Peace, *June 24.* 1696. *Ætat.* 66. And the Loss of him was universally Lamented. *Tony Wood* hath not a Word for him, tho' he was a noted *Oxonian*. I suppose it might be because he could find nothing for his spiteful Teeth to fasten on.

Hanmere: Mr. *Richard Steel*,* M.A. of *St. John's* College in *Cambridge*; a very valuable and useful Man. A good Scholar, a hard Student, and an excellent Preacher. He met with much Trouble on the Account of his Nonconformity. Particularly in 1665, when he was setting out for *London*, he was by a Warrant from the Neighbouring justices under Colour of the Report of a Plot, stopt and search'd, and finding nothing to accuse him of, they seiz'd his *Almanack*, in which he kept his Diary for that Year: And it not being written very Legibly, they made what malicious Readings and Comments they pleas'd upon it, to his great Wrong and Reproach; Tho' to all sober People it discover'd him to be a Man that kept a strict Watch over his own Heart, and was a great Husband of his Time. Fixing afterwards at *London*, he became Pastour of a Congregation: And dy'd *November 16.* 1692. *Ætat.* 64.

* *He hath publish'd several useful Treatises: As the Husbandman's Calling.* 8vo. 1668. A Discourse of Uprightness: Shewing the Properties and Privileges of an upright Man. 8vo. 1671. An Andidote against Distractions in the Worship of God. 8vo. 1673. The Trades-mans Calling. 8vo. 1684. And a Discourse of old Age. 8vo. *He hash also a Sermon in the Supliment to the Morning Exercise at Cripple-gate on the Duties of Husbands and Wives towards each other. Another, in the Morning Exercise against Popery, on the Romanists depriving the People of the use of the Cup in the Lord's Supper. A third in the Continuation of the Morning Exercise.* 4to. *On the Hinderances and Helps to a good Memory in Spiritual things. And a fourth in the fourth Vol. on this Quest. How may the uncharitable and dangerous Contentions that are amongst Professors of true Religion, be allay'd.*

Mr. *Fogg* Senior; was Ejected here at the Kings Return: And thence forward to his Death was a poor silent Nonconformist, but of a bold and zealous Spirit, giving good Council to those about him. He dy'd in *April* 1676.

Mr. (since Dr.) *Fogg* of *Harding Castle*, was also a great Sufferer at that time, upon the Account of the *Act for Uniformity*. However it di lpcas'd him that in my

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last Edition, I mention'd him as Ejected, and afterwards as Conforming, and being made Dean of *Chester*; which Preferment he had not 'till twenty Years after. I shall therefore add an Account of him out of his own Letters with which he was pleas'd to Honour me upon this Occasion.

'His Case was in some Regards different from that of the others foremention'd; for altho' he was conformable in Worship, Ceremonies, and other Marters Ecclesiastical, being among the first who retor'd the publick Use of the Liturgy in the beginning of the Year 1660, and continued the Use of ii in his Church 'til *August 1662*, yet he could not satisfy his Conscience, to keep in his Living. For not only

Assent and *Consent* was requir'd, but a Subscription also was upon Pain of Deprivation to be made to a second Declaration, in which some Clauses relating to Matters of State, seem'd to him ambiguous: And he not being permitted to Subscribe them in any other Acceptation than what was in those Days commonly accounted the Sense of the Imposers; he chose rather to quit his Livelyhood than his inward Peace: And make a Resignation of his Benefice a few Days before the aforesaid Month. And yet in Obedience to the Law, neither exercis'd his Ministry in any Church, nor join'd with any separte Congregation, 'till his Sentiments of the said Declaration, being justified in *Westminster Hall An. 1665*, by Persons sufficiently Authoriz'd to interpret an Ambiguity in a Law, So long as the Lawmakers forbore by an Explanatory Act to do it themselves. He then Subscribed it in the Country, as *Dr. Bates*, *Dr. Jacomb*, and others to the Number of about Twenty did at *London*. And the Bar being by Divine Providence thus remov'd, he return'd to his Ministerial Employment: Having for severa1 Years no other outward Encouragement than that of a Curacy: But was at length made Dean of *Chester*. I have chosen to express this in his own Words, which I hope can give no Offence to any one.

Mr. *John Broster* who was Ejected from *Penley* afterwards Conform'd.

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In *ANGLESEY*, I can find none ejected.

In *CARNARVANSHIRE*.

Mr. *John Williams* was Silenc'd; who was an Ingenuous Learned Man, and a good Preacher. He preach'd *Gratis* as he had Opportunity. He died between 1673, and 1674.

In *MERIONETHSHIRE*.

Mr. *Hugh Owen*, was a Candidate for the Ministry when the *Bartholomew Act* came forth, and about that time remov'd from *Oxford*, to *London*: But not long after, he fix'd in his Native Country, and liv'd upon a little Estate of his own there, and preach'd the Gospel to the poor ignorant People, without taking any thing of them. His Preaching was affectionate and moving, and many were wrought upon by it. He was a burning and shining Light in an obscure corner of the World: A bright Star that mov'd in a large Orb for he went about preaching the Gospel of Salvation through that and the Neighbouring Counties of *Montgomery*; and sometimes stept into *Carnarvanshire*, and other parts. He had Five or Six places where he us'd to preach in *Merionethshire*, and some of them Twenty Miles distant from him. He had near as many in *Montgomeryshire*, of which some were about Thirty Miles from his Habitation. He perform'd his Circuit about Three Months time, and then began again. Great numbers of People attended his Ministry, and were much affected with it. He labour'd indefatigably, and much impair'd his Health, by riding often in the Night, and cold Rains over the Mountains, and scarce allowing himself as much Food as was necessary to support Nature. He but rarely eat any Flesh, and avoided all strong Liquors: His Drink was the smallest. Beer, or Water and Milk. And indeed his principal Food was Milk, to which he had used himself by Lodging in poor Houses, where they had no Malt-Drink, and only Beds of Straw to lye upon. He was a primitive Apostolical Christian, eminently Meek

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and Humble; and would often Stile himself less than the least of all the Ministers of Jesus Christ. He would say he envied no Man's Gifts, but desir'd faithfully to improve his own little Talent for the Service of his Lord. He was tender of grieving any Person, and tho' strict in his own Person, was yet Candid and Charitable towards those who differ'd from Him. He would often say, that he valu'd no Man for his Opinion, or his Adherence to this or that Party; but for what he saw of the Grace of GOD in him. His unblemish'd Conversation, and inoffensive Deportment, procur'd him the Esteem of the Gentlemen of the Country, to several of whom he was nearly Allied. He had many remarkable Deliverances in Answer to Prayer. As he was once coming home, he lost his Way in the Night, and found himself in a dangerous Place, but could not tell, by reason of the Darkness, which way to go. In this Extremity he alighted from his Horse, and pray'd to GOD to direct his way; and before he had done Praying, the Heavens on a suddea clear'd over his Head, so that he could plainly perceive his way, and he escap'd the Danger. Another time going to preach in a Frosty, Snowy Season, he was benighted on the Hills, and a sudden Storm arose, and drove the Snow so violently in his Face, that the Horse could not go a Step forward. He let him move as he would, until he perceiv'd himself in danger of the Bogs, and that it was not safe riding farther. After he had committed himself unto GOD by Prayer, he left his Horse to shift for himself, and walk'd in his Boots in a deep Snow, 'till it was midnight, and he was so spent, and so near starv'd with cold, that he despair'd of Life: Rut it pleas'd GOD, he in a little time unexpededly came to a Cow-house, which was at a distance from the Dwelling-house of the owner, as is usual in that Country. When he got to the Door, he found it barr'd within, so that he could not enter. He scrambled about the House for above an Hour, attempting to get in, but to no purpose. At length when all hopes were gone, he discover'd a hole at one end, that open'd to an Hay-loft, which he got into with much difficulty, and so lay between the Cattel until Morning. When it was day, he crept out of his British Lodging, and discover'd a House near, at which he knock'd.

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The Master of the House arose, and open'd the Door, and found his Hair and Beard frozen, his Hands benum'd, his Cloaths stiff with Frost and Snow, and himself scarce able to speak. He made a good Fire for him, gave him hot Milk, and put him into a warm Bed, where he lay some Hours; and then got up so well refresh'd, that he went that Morning to the Meeting place, and preached without any senuible Prejudice. He Dy'd *An. 1699. Ætat. 62.* Mr. *James Owen*, at his desire, preach'd his Funeral Sermon, but was not allow'd to mention him in it. But it was from him that I had this Character of him; and all that knew him, own him to have been an *Israelite indeed, without guile.*

In MONTGOMERYSHIRE.

Llanayssil: Mr. *Martin Grundman.* Who being at London at the time of the Plague, was so Poor that he was nor able to remove his Family, and was carry'd off by it. He was a very holy, humble, able Minister.

Mr. *Henry Williams.* An Itinerant Preacher; was disabled from the publick Exercise of his Ministry in 1662: But continu'd to Preach more privately in several parts of this County, as he had opportunity. He was an upright Man, very active for GOD, and a lively Preacher. He suffer'd much for the sake of a good Conscience, both by Imprisonment, and spoiling of his Goods. He endur'd all patiently; and went on doing the work of the Lord in the most difficult Times. He subsisted by a small Estate, which he had; and preach'd the Gospel freely to such as were willing to receive it. He Dy'd about 1685. Aged about 60.

Bettus: Mr. *Gabriel Jones.* *Welsh-Pool:* Mr. *Nathanael Raven.*

Newtown Mr. *Hugh Rogers.* Mr. *Henry* describes him as a Man of Excellent Converse, and whose peculiar Felicity lay in pleasant and edifying Discourse. He died in *March 1679/80.*

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Mr. *Maurice Lloyd of Aberhafais*, afterwards Conform'd.

In DENBIGHSHIRE.

Ruthin: Mr. *Ellis Rowlands*. At the time of Ejectment he was Occasionally in *Carnarvanshire*, and there uncivilly hal'd out of the Pulpit as he was preaching. He was a laborious worthy Man, but after his being Silenc'd, was reduc'd to extream Necessities. His Wife kept School in *Carnarvanshire* for a Livelihood; and he was forc'd to make Flourishes and Patterns for the Girls to Sew by. A Collection was made among some Charitable Persons at *Denbigh*, for a supply of these his great Wants. Yet in his low Circumstances, he could not be permitted a quiet abode, but was forc'd to fly into *Cheshire*. After all, he died a Nonconformist, about the Year 1683.

DENBIGH: Mr. *William Jones*. He was Born in *Merionethshire*; and after an advantageous Education in useful Learning, was settled at a School in *Ruthin*, in this County. Then he remov'd to this place, where he was chosen by the Governor, Collonel *Twisteton*, to be the Preacher in the Castle, and soon after became the Minister of the Parish, which was about 1648, or 49. He continu'd there 'till his Ejectment in 62. He made a Journey to *London* to confer with Mr. *Baxter* and others about Conformity, before the Day came that was fix'd by the Act; desiring a more exact Knowledge of the state of Affairs, than he could get at such a distance. He return'd bent for Nonconformity, to which he was most inclin'd before. The Five Mile Act forc'd him to remove from the Town, where he had before been Minister. But he found a comfortable retreat at *Plás Teg* in *Flintshire* a Seat belonging to the Ancient Family of the *Trevors*, which was generously allow'd him by Mr. *Trevor*, with land to the value of 20*l. per Annum*. There he liv'd for several Years, and died in a good old Age, in *February*, 1678; and lies inter'd at *Hope*, in which Parish he died. Dr. *Maurice of Abergeley*, a Conforming Minister, preach'd his Fu

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neral Sermon, and gave him his due Character; and Pen'd this Inscription which is on his Grave Stone, *Hic Exuvias reliquit Mortales Gulielmus Jones, assiduus Verbi Divini Præco, felici Concionum fructu & Pio Exemplo adhuc loquitur.* He was a Person of a sweet and pleasant Countenance, of undeniable Learning, Prudence, Moderation, and Joy. He suffer'd a Quarter of a Years Imprisonment, for performing Family Duty in a Gentleman's House, after he was Silenc'd. He could not think himself discharg'd from Preaching by the Laws of Men, but still continu'd his Ministry in private as he had opportunity. Being Solicited by his Wife and Relations to Conform, considering his Family Charge, he answer'd, GOD will provide and none of you will go with me to judgment. *He had a good Report of all Men, and of the Truth it self.* He Translated into Welch, Mr. Gouges Word to Sinners and Saints: And his Principles of the Christian Religion. He dy'd at *Plasteg* about the Year 1679.

WREXHAM: Mr *Ambrose Moston*, Son of Dr. *Moston*, of the Ancient and Honourable Family of the *Mostons* of *Greenfield* in *Flintshire*. When he came from the University, he preach'd for some time at *Redcastle* in *Montgomeryshire*, where he had the oversight of a Congregation with Mr. *Powel*. At length he fix'd his most usual Residence in this County. Holt had Some time the Benefit of his Labours 'till about 1659, when he liv'd at *Wrexham*, and was the stated Preacher there, 'till the King's Return, when he gave way to the sequestred Minister, who was yet Living. Having no Children, he was Entertain'd by the Lord *Say* and *Seal*, as his Domestick Chaplain at his Seat in *Oxfordshire*; and his Wife was admitted into the Family with him, and he had much Respect. That Lord dying, he preach'd his Funeral Sermon, and afterwards remov'd to *London*, and liv'd with Mr. *Johnson* a Nonconformist Minister in the City, where he dy'd about 1664. He was generally esteem'd a good Scholar, and remarkably Humble, Mortify'd, and Holy: But was inclin'd to Melancholy, to his own great Discouragement. In his younger Days, when he was Assistant to another Minister, some good People speaking of their Conversion, (he being present) and ascribing it under GOD

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to the other Ministers Preaching, he seem'd cast down, as if he was of no use. A sensible Country-man that was by, who had a particular value for his Ministry, started a Familiar Comparison. An ordinary Workman (says he) may hew down Timber, but it must be an Accomplish'd Artist that shall Frame it for the Building. Mr. *Moston* thereupon rose up out of his Melancholy, and replyed; If I am of any use I am satisfyed. And indeed his Preaching was always solid, and judicious, and highly esteem'd by all but himself: But especially useful to groyn Christians. He was noted for a particular Happiness in explaining and improving difficult Texts. He was much against unpremeditated Sermons. His last Wife, who was Daughter of Sir *Edward Broughton*, Bart. was very Eminent for piety, but much exercis'd with trouble of Mind, in which he heartily sympathiz'd with her, and was a seasonable and successful Comforter. He was indeed of a very tender Spirit to any in Distress. He had Some inclination to Heat in his Temper, but if he had us'd any unbecoming sharpness in a Debate, he would be the first Censurer of himself for it. He had but a small Income of his own, and yet was very Charitable, according to his Ability. And in those times, when so many worthy Men were in lower Circumstances than he, he was loath to receive the kindness of others; saying, he would not eat the Bread out of Poor Mens Mouths. He had an agreeable way of Address, which, with his great Abilities, made him belov'd, by Persons of Rank that were no Friends to Non-conformity. Tho' he was one of great Accomplishments, he delighted to converse with mean Christians, and had very happy Turns for profitable Conversation. He us'd a familiar way of starting Practical Questions, that would either set People a thinking themselves, or make them eagerly attentive to the Instructions he gave them. His last Sickness was long and tedious. He was sorely afflicted with the Stone, which was a Distemper that attended him many Years. The Lord's Day before his last Illness, he preach'd on these words, *I bear in my Body the dying of the Lord Jesus*. His Memory is still very precious to them that knew him. He dy'd at *London* not long after the Fire.

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Holt: Mr. *Richard Taylor*. Educated in *Oxon* under Mr. *Samuel Jones*, who was afterwards a noted Tutor in a private Academy. He settled at this place, *An.* 1659, when he was very young. After his being legally Silenc'd, he continu'd preaching for Twelve Months in the Church *Gratis*, and was conniv'd at. He then remov'd to *London*, and at length was settled Pastor of a Congregation at *Barking* in *Essex*, where he died about 1697.

Llanvaier: Mr. *Jonathan Roberts*, M.A. He was on of those who in 1681, assisted in the Conference concerning Non-conformity, in the Town-hall at *Oswestry* in *Shropshire*, before Dr. *William Lloyd*, then Bishop of *St. Asaph*, with Mr. *Henry*, and Mr. *James Owen*. He dy'd *Sept.* 26, 1684. Mr. *Henry* describes him as a true *Nathanael*, an *Israelite* indeed, for plainness and integrity; a silent Sufferer for his Nonconformity, for which he quitted a good Living. He was a learned Man. He died with Comfort in his Nonconformity; and with confidence of a return of Mercy in God's due time. The Summer before he died, he had been at *Oxford*, and *Cambridge*, and *London*, where he heard and saw that which much confirm'd him in his Dissent.

* See *Mr. Henry's Life*, p. 155, &c.

Mr. *Jenkins*, who was Silenc'd at *Gressford* in this County, afterwards Conform'd.

SOUTH WALES.

In **CARDIGANSHIRE.**

CARDIGAN: Mr. *Charles Price*. *Landevroigge*. Mr. *Evan Hughes*.

Penbryne. Mr. *Ricard Davis*. *Tregaron*: Mr. *John Harris*.

Llangunllo: Mr. *Lewis Price*. *Llanbadern Vawire*: Mr. *David Jones*.

Bangor: Mr. *John Evans*.

Mr. *Morgan Howel* was a Candidate.

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Mr. *Rice Powel* of *Llanbeder*; and Mr. *Roderick Davis* of *Llansillohayrne*; and Mr. *Thomas Evans* of *Isard*, Conform'd afterwards.

In PEMBROKESHIRE.

Llangone. Mr. *Peregrine Philip*: He had the two Parishes of *Langum* and *Freshop*, which together are about the value of 90*l. per Annum*. When he was Ejected he liv'd on a small Farm, near *Haverford West*, call'd *Dredg-manhill*, in a poor low condition: And some time afterwards was Apprehended by a Warrant from the Deputy Lieutenants, under pretence that he was a Seditious Person, and put for some Weeks under close Confinement. Afterwards, by means of Sir *Hugh Owen*, and Dr. *Thomas* late Bishop of *St. David's*, his Liberty was procur'd. He liv'd 'till about 1693: But all along the Reign of King *Charles*, was under great Troubles. He was Excommunicated; and had a Writ out against him. He was often presented for Nonconformity. In *Monmouth's* time he was forc'd to abscond. He was Pastor of the Congregation at *Haverford West*; and liv'd and dy'd an holy, gracious, and laborious Servant of Jesus Christ.

Llanpeter: Mr. *Christopher Jackson*. He dy'd long since in *London*.

Llanstadwel: Mr. *John Luntley*. He was Ejected cut of the Parishes of *Llanstadwel* and *Noulton*; which were about 90*l. per Annum* value. He was afterwards Assistant to Mr. *Philips*, in his Congregation at *Haverford West*. His Ministry was well approv'd of: But he died within Ten Years after his being Silenc'd.

St. Ismaels: Mr. *Adam Hawkins*. *Mathry*: Mr. *Morgan Thomas*.

Tynby: Mr. *John Carver*. *Bily*: Mr. *Thomas Hughes*.

PEMBROKE: Mr. *John Bywater*.

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Of those here Ejected, there Conform'd afterwards, Mr. *Stephen Young* of *Rosecrowther*; Mr. *David Williams* of *Llanvihangel Penpedo*; and Mr. *Thomas Warren* also, after his Ejectment at *Narberth*, retir'd into *England*, towards *Great Yarmouth*, and Conform'd

In CARMARTHENSHIRE.

Mydrym: Mr. *Stephen Hughes*. Born in Carmarthen. Sometime after his Ejectment, he married a Pious Woman in *Swanzey*, whose Portion, Frugality, and. Industry, contributed very much to his comfortable Subsistence and Future Usefulness. He was of a publick Spirit, and printed several Welch Books at his own Charge, and among others, the excellent Welch Poems of Mr. *Rees Pritchard* Vicar of *Llanymddfri*, which contain the Summary of Christian Duties in British Verse. This Book of which he publish'd Several Editions, has occasion'd many Hundreds of the Ignorant *Welch* who delight in Songs, to learn to read their own Language. He assisted in the Correction of the *Welch Bible*, which Mr. *Gouge* publish'd; and was very Instrumental in getting Subscriptions towards that Impression, which is the best Edition extant of the Old *British Bible*. He was a plain, Methodical, Affectionate Preacher, and insisted much upon the great and substantial Things of Religion. He seldom preach'd without melting into Tears, which often drew Tears from his Auditors. He affected to preach in the darkest Corners, and in Places where the People had Ignorant Readers, that could not Preach. His Moderation and lively Preaching, recommended him to the Esteem of the Sober Part of the Gentry, by whole Connivance he often preach'd in the publick Churches, which were much throng'd by the vast Numbers that came to hear him from the Neighbouring Parishes. He generally preach'd twice on a Lords Day in distant Places; and often rode Eight or Ten Miles, between the Sermons, which much impair'd his Health, and in all probability Shortned his Days. He had very great Seals to his Ministry. Great Numbers were reclaim'd from their Sinful and Wicked Ways, and became serious Christians. In most of his Sermons he press'd Faith

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and Repentance, and exhorted the Illiterate to learn to read their own Language, which great Numbers did, and many of them at forty and fifty Years of Age and above. He would in a very affectionate Address, expose the sinful and Damnable Nature of Ignorance, recommend the Usefulness, Amiableness, and Necessity of Knowledge, and excite Heads of Families to teach their Children and Servants, and one Neighbour to teach another. He publish'd near a Score of *Welch* Books, most of them Translations out of the English: Such as *The Practise of Piety*, Mr. *Baxters Call to the Unconverted*, his *Now or never*, Mr. *Allein of Conversion*, *The Plain Man's Pathway to Heaven*, &c. And at the End of most of them he added the *Welch Alphabet*, to direct People to read. 'Tho he had but a small Income, he was very Charitable; and much given to Hospitality. He was a great Encourager of young Ministers and Christians. He was inoffensive and obliging in his Conversation, and generally belov'd: And his Ministry which was mostly Itinerant, was frequented by vast Numbers of People. This expos'd him to the Censure of the Conservators of the sacred Keys, to whom it was equal, whether they made their Markets by the Sins or by the Piety of the People. These Gentlemen pass'd the Censures of the Church upon him, and not long after deliver'd him to the Secular Power, which confin'd him to a close Prison in *Carmarthen*, to the Prejudice of his Health, and Hazard of his Life. But it pleas'd God by a favourable and unexpected Providence to work his Enlargements by Means of which he recover'd his Health, and Oportunities for farther Service. He us'd upon all Occasions to speak to People with great Freedom about their Souls. When he came to an House, or met People Occasionally upon the Road, he would direct some suitable Exhortation to them: And if there were several present, he would apply himself to each particularly; and when he saw them again, would ask them what they remembred of what he spake last to them. He often express'd some concern least on his Death Bed he should be disturb'd in his Head, and speak dishonourably of the Ways of Religion; and would often pray to this Purpose: Lord thou knowest that some of us have prayed our dying Prayers; remember

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us in our dying Extremities; and leave us not to our selves to dishonour Thee in our last Minutes. It pleased God to hear his Prayers; for he finish'd his Course with great composure of Mind, and inward Peace. Having set his House in Order, given several Directions about the Church to which he was Pastour, and committed his Family to God, he turn'd his Face toward the Wall, and immediately expir'd. He died about the Year 1687: Aged about 65.

Merthyr: Mr. *James Davis*. A humble modest Man, and a good Grammar Scholar. He maintain'd his Family, by keeping a Grammar School; and often preach'd *Gratis*, up and down the Country. He left a good Living, tho' he had nothing to trust to but the Providence of God for his Livelyhood. He died in 1678.

Llandessillio: Mr. *David Jones*. Who took a great deal of Pains in printing and spreading of *Welch* Bible. When Mr. *Gouges* Impression was out, he undertook a New One: And distributed ten Thousand of them. He also printed the Assemblies Catechism in *Welch* twice; and Mr. *Allein* of Conversion: And Mr. *Pritchard* the old Puritans Poem, which did much good in *Wales*. He was generously assisted in these Things, by the late Lord *Wharton*, and many other Persons of Quality; and by the Ministers and Citizens of London.

Llannun: Mr. *Meredith Davis*. *Llangellbithen:* Mr. *William Jones*.
Llangyderum: Mr. *John Powel*. *Llangynwr:* Mr. *David Price*.

Mr. *Rice Pruthero*. A Man of great Worth, and of equal Modesty. He was an excellent School-Master (the most Eminent in all these Parts) and Educated many considerable Scholars, who are now useful Men in Church and State. He was an Affectionate Awakening Preacher, and his Ministry was eminently own'd by God, to the Conversion of many Souls. He died in 1698.

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Mr. *Philip Lewis*. and

Mr. *William Thomas*: Were Itinerant Candidates.

Mr. *Morris Merideth* was another them; but he afterwards Conform'd.

In **GLAMORGANSHIRE**.

Llangynwy'd: Mr. *Samuel Jones*. M.A. Born near *Chirk Castle* in *Denbighshire*, and bred in *Jesus College Oxon*, where he was Fellow, and a Tutor for several Years. He was Ordain'd at *Taunton*. He fell in with Nonconformity out of Conscience in 62. He afterwards taught Academical Learning in his own House, and had under his Tuition some young Gentlemen of good Quality in that Country. Dr. *Loy*'d Bp. of *Landaff* had a great Respect for him, and made him Considerable Offers: But the more he consider'd the Terms of Conformity, the less he lik'd it. He was a great Philosopher, and a considerable Master of the *Latin* and *Greek* Tongues, and a pretty good Orientalist: An excellent Casuist, well read in the Modern Controversies, and a very profitable Preacher. He was a Christian of the primitive Stamp: Always Meek and Humble, Loving and Peaceable. His Conversation had a sweet Air of Gravity and Pleasantness. He was respectful to Superiors, condescending to Inferiors, and obliging to all. One of more than Ordinary Prudence in his Conduct; by which he gain'd such an Esteem among the Gentry, that many of them put their Sons under his Tuition. The present Lord *Mansel* spent several Years in his Family. And some that were Educated under him prov'd very good Scholars, and useful Men, witness Mr. *James Owen*† (to whom most of the Characters of their *Welch* Ministers are owing) who to the great Loss of the Church of God, died in the 52^d. Year of his Age at *Salop*, where he was both a Pastor and a Tutor, *An*. 1706.

† See an Account of his Life and Writings; printed by John Lawrence at the Angel in the Poultry. 8vo. 1709.

Mr. *Jones* was a great Sufferer for Nonconformity in Dr. *Davies* time, and was frequently imprisoned: But none of these thigs mov'd him. He never com

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plain'd. His Patience was also exemplary under very severe Bodily Exercises, especially from tormenting Paroxysms of the Stone in the Bladder, which afflicted him generally once in a Fortnight, for several Years before his Death. His Periodical Fitts were violent, and continu'd Some Days before they abated. And yet he went on in his Ministerial Service, and very rarely intermitted his Work, tho' the sharpness of his Pains extorted Tears and Deep Groans from him, which occasion'd frequent and Affecting Pauses in his Sermons. He died in 1697, about the 70th Year of his Age.

A Report being Spread about, that he had renounced his Nonconformity, he in 1696 sent the following Letter to a Friend upon that Occasion.

Sir,

'I was a little surpriz'd by your last Letter, and cannot but wonder that such lying Reports which our Paper mentions, should gain any Credit, especially among such as have known my Person, Profession, and Praise for forty Years together. But the Father of Lyes is not yet dead, tho' one might imagine his Ammunition is far spent, when he makes use of such little Tricks or ridiculous Artifices to promote his Designs. I account it a Mercy that the only wise God hath thus long (beyond all Expectation) lengthen'd out my dying Life, that I might vindicate (not so much my own little Name as) the great Name of the Holy and Blessed God, and his Good Ways, wherein my self and Christian Friends have walk'd with Peace and Concord, notwithstanding all the Reproaches and Sufferings we meet with.

'That I was formerly visited in my Sickness by Mr. *David Thomas* then Minister at *Margam* (and my very intimate Friend) is a Truth: But that he question'd me about Nonconformity, and that I should declare unto him my Repentance for it, with a Promise if God did restore my Health, that I would act for the Church of *England*, as much as before I had acted against it, is a gross and impudent Falshood. I declare unto you and to all the World, as in the Words of a dying Man, that tho' I had then and have still many and great Sins to bewail before God, yet I had not then, and have not

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since, the least Check from my own Conscience for my Non-compliance and Submission to those Impositions, that were then made the indispensable Terms of Communion with the Church of *England*. I confess that I had then, and have still a very honourable Respect for the Able and Conscientious Ministers of the Church of *England*, and do protest an Agreement with all that are found in the Faith, and Holy in their Life of their Communion: But to declare an *Unfeigned Assent and Consent* to all and every thing contain'd in the Books mention'd in the *Act of Uniformity*; to deny my Former Ordination which I Judg'd valid by Scripture, and the general Practise of all the Reformed Churches; to swallow several Oaths, and to crouch under the Burden of the other Impositions, (which need not be named) were such Blocks that the Law had laid at the Church Door, that upon mature Consideration, I could nor, durst not then, and dare not now leap over, tho' to save my Credit and Livelyhood, tho' to gain a Dignity or Preferment, without odious Hypocrisy, and the overthrowing of my inward Peace, which is and ought to be dearer to me than my very Life. To this Choice I was then led, not by the Examples of other leading Men, nor with any Design that others should be led by mine. This is the Living Testimony, of *Sir*.

Brynlwarch. Your dying Friend:
Feb. 16. 96. S.J.

Sir, for your own Perusal or Diversion, I send you with my Letter, two Papers: One that I drew up in 65 by Way of Queries, when I was press'd hard by Dr. *Davies* our Arch-Deacon, and the Bishop of Landaff, to accept of a Presentation then offered by then unto me. I desir'd an Answer to my Queries, before I could accept of their Kind offer.

The other I drew up to satisfie a godly Minister, who would not Conform as Minister, but was free to attend the Common Prayer in his lay Capacity, and did ordinarily go to Church: But when he was severely urged to come to the Lords Table among his Neighbours, he then scrupled that Point of Conformity: But nevertheless being under the Power of Fear, he

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was strongly inclin'd to go to the Sacrament also, and, thereupon sent me his Arguments that induc'd him to it, which I according to my Weakness answer'd: And, with my Answer sent him five or six Queries, which God was pleas'd to bless for his Establishment. This was fifteen Years after the first Paper or more.

The Queries that were sent to the Arch-Deacon and Bishop, &c.

1. About the *Declaration* in the Act.

1. Whether any Book whatsoever besides that which is penn'd by an Infallible Spirit, both as to Matter and Expression, can justly lay Claim to an *Unfeigned Assent* of the Understanding, and *Content* of the Will, to all and every thing contain'd in it? Whether the contrary judgments of many Conscientious and Learned Men, touching the particular Books mention'd in, the Declaration, and their confident Reasonings (formerly and of late) for it and against it, be not a clear Evidence that there is at least some Ground of Hesitation, for Men inferior in Grace and Gifts, concerning the controverted Particulars, unto which their *Unfeigned Assent* is requir'd?

3. Whether it be not damnable Hypocrisy in a Man to declare his *Unfeigned Assent*, to all and every thing contain'd in these or any other Books, if but some Propositions in them seem to him dubious?

4. Whether the Liturgy, &c. contain not some Propositions in themselves so dubious, at least as may obstruct the *Assent* requir'd. As that Article, *Filioq; in Athanasius's* Creed, excluding the *Greek Churches* from a possibility of Salvation. The Passage in the Rubrick at the Close of publick Baptism, concerning the *undoubted. Salvation* of all Infants Baptis'd, dying before Actual Sin: The *sure and certain Hope* of the Salvation of every individual Person buried by the Liturgy: Seeming Contradictions in the Translation of the *Psalms*; as *Psal. 105. 28*. Compare the Liturgy Halter, and the Bible?

Queries about *Ceremonies* impos'd.

1. Whether by the comprehensive Obligation of the second Commandment, as also by the severe Interdictions of adding, altering or diminishing in the Matters of Gods Worship, (expositive of the said Command) all instituted Modes of Mans Invention in Di

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vine Worship be not prohibited, leaving to Man only the due Regulation of Natural Circumstances relating to Decency or Order, which are common both to Civil and Religious Performances, and attend their Nature as they are Actions, and not as they are Religious Actions?

2. Whether *Ceremonies* Ordain'd by Man to teach by a special signification put upon them, become not purely Religious, and being annex'd as necessary conditions to GOD's Worship, become not part of that Worship: I mean not of Moral Worship, but of instituted Ceremonial or Accidental Worship, as the Tabernacle Temple, Altar, Feasts, Priests, Vestments under the Law, were part of the Levitical Service?

3. Seeing the Edification of the Body of Christ is professedly the End endeavour'd after, by these Impositions, (for to this must Order, Decency, and Uniformity be subordinated) whether it be not derogatory to the Wisdom, Care, and Faithfulness of our Blessed Saviour, the great King of his Church, that any means should be us'd with Religious Observance for that End, for which himself, in his perfect Law left with us, hath made sufficient Provision? And whether the lamentable Consequences of those Attempts, which even wise Men have made in several Ages of the Church, to compass that End by means of their own Institution, do not speak the want of Aptness and Efficacy in those Expedients to attain their Ends? GOD giveth a Promise and a Blessing to his own Institutions; we can neither to ours.

4. Whether after Submission to the Practise of the present *Ceremonies*, a Man may Conscientiously scruple the use of any other *Ceremonies* of the Church of *Rome* (if requir'd) seeing the same general Ground, and End is acknowledged to all: And that many of theirs seem less Offensive, because not so grosly abus'd, as some of ours already complied with?

Queries about *Reordination*.

1. Whether a Man having (through Divine Indulgence) some comfortable Testimony upon his own Heart, and some Seals of his Mission upon the Hearts of others, that he is a true (tho' the meanest) Minister of Christ, ought to do any thing that may interpretatively amount the Denial of his Ministry?

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2. Whether it consists with the Honour of Christ, and the Dignity of his Ordinances, and with Charity to the Souls of Men, that a Minister (satisfy'd about his inward and outward Call) should purchase his Liberty to exercise his Ministry at one time, by invalidating (as much as in him lieth) his Ministerial Administrations at another time; and consequently by insnaring the Consciences of Men, concern'd in those Administrations?

3. Whether it be nor a novel Practice, tending to the Dishonour of the Gospel, and the Ministry of it in general, to renounce an Ordination accounted Valid and Lawful, by the Practise of most, and, I suppose, in the judgment of all Protestant Churches, particularly the Church of *England*, attested by Arch-Bishop *Bancroft*, at the Installment of a *Scotch* Bishop, Ordain'd Minister only by the Presbytery?

Queries about Scandal.

1. Whether the Negative Precepts which bind *ad semper*, which do prohibit *Scandal*, the heinous Descriptions of the Nature of it amounting to Soul Murther, the dreadful Woe denounced against him that offendeth but one, and that a little one too; together with the Exemplary Care and Tenderness of the Apostle in the Case, ought not to make every sincere Christian very cautious and circumspect in this point?

2. Whether the Injunction of the Magistrate can secure the Conscience from Guilt, in a practice that 'tis known antecedently will prove *Scandalous*, and inductive of Sin to many, *ex conditione operis*.

3. Whether the Contempt of the Ministry, and Ministers of the Gospel, the Scorn cast upon their Persons, Office, and Function, the Irreligion, Libertinism, and Atheism, that is Seen in this sinful Generation, hath not its rise, at least Some Improvement, from this Root of Scandal, Ministerial Scandal, yea in this very kind also, now inquir'd into?

4. Seeing the least Evil of Sin is not knowingly to be done to avoid the greatest Evil of Suffering, or to compass the greatest Good thereby; whether a Minister forcing himself against his Light, in all or any of these or the like Particulars, God may not justly blast his Endeavours, and follow him with Terrors of Conscience to his Grave. As by obvious Instances, with

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in late Experience, it is almost demonstrably apparent.

His Letter to his Friend.

Dear Brother,

'I Am sorry that I mislay'd the Letter upon' the first Receipt thereof, tho' at length I found it: But more sorry to find you unresolv'd in such a Season, when all good Men should be at rest in their own Minds, to welcome patiently and chearfully that part of the Cross of Christ, which their heavenly Father shall allot them in this Day of *Jacob's* Trouble. I impute this Hesitation to a conscientious Tenderness, and partly also to your being alone. I also fear, that in this Hour of Temptation, and Power of Darkness, many of God's faithful Servants may find themselves something more expos'd to the violence of the approaching Storm, for their former easie Compliances, slavish Fear, and Hearts not fully mortified to the World. I cannot believe but that your own Reflections have e'er this satisfied you, beyond any thing you can expect of me. And as no Stability is more impregnable than that which is attain'd after Doubtings, so Scruples are never better Answer'd, than when GOD enables us to Answer them our selves, by a due Attendance upon the Word and Prayer; and oft times the same Mould that cast up the venomous Plant, yields also an effectual Antidote. I know what satisfies one Christian in a dubious Cafe, may not satisfy another; and what may satisfy every Godly Man, may not satisfy an Adversary inflam'd with fiery Zeal. Neither indeed is it fit that those Reasons that most satisfy us, should be cast before some, lest they turn again, and trample them and tear us. It is more to answer your Expectation, than to offer you in so large an Argument distinct Solutions, that I have in a great hurry of Business scribbled the inclosed Lines; wherein, if there be nothing worthy of your Observation, yet there is something from whence you may conclude my Friendship. I humbly commend you to the special Conduct of God's Spirit, who is promis'd to lead us into all Truth, and distinctly to point out Duty to us, enable us for it, and comfort us under all the

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Discouragements that may befall us in the discharge of it. I am,
Yours in the best Bonds,

S.J.

ENQUIRIES.

1. Whether it appears not upon evident Grounds; that there is a visible Deflection, and a dreadful Spirit of Degeneracy found among us, as to the Purity of the Gospel in its Doctrine, it's simplicity in Worship, and its Sanctuary in Conversation? And if so, whether it concerns not GOD's People, to be very cautious how they strike in with a declining Church State, especially after they have been engag'd in their Places to promote and further a *Reformation*, and found the Presence of GOD with them in their sincere Endeavours

2. Whether the Lord seems not in this our Day to appear with his Fan in his Hand, and by some discriminating Tryal to proceed to purge his Threshing Floor? And if so, whether the *Shibboleth* now insisted on be not evident; and seems not as clear to discerning Protestants in this Age, (considering the different measures of Light) as the Points wherein the glorious Witnesses of Christ were tried by, in the preceding Ages?

3. Whether the Liturgy and Ceremonies have not in their Matter and Form (not to mention their Original and Effects) that tincture that hath made them justly loathsome and disgusting formerly, to many whose Senses were exercis'd to discern Good and Evil; insomuch that they quitted their Native Country rather than they would comply with them? And if so, whether now it be safe to Embrace them, when they are clearly remov'd from their first and, former Station, And forcibly impos'd and apply'd as an Engine to promote Designs of a more Ominous Tendency, and contrary to the Ends of their first Introduction?

4. Whether such as have, according to their Consciences, endeavour'd a Reformation by their Sufferings now for Twenty Years, and discover'd their Dissatisfaction in their present Impositions, ought now, up on the appearance of Persecution, to start aside, and to trample deliberately under their Feet, their own Testimony, in Conjunction with the judgment and Practise of their Brethren in the present and past Generations? Compliance with the Matters impos'd

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be a Duty, why was it not sooner prais'd? If nor, why is it now? Are Penal Statutes such effectuai means satisfie Conscience?

5. Whether Quakers, Papists, and the Corrupter sort of the Episcopal Clergy, during their late Sufferings, may not rise up in judgment, against such as are of sounder Principles, and yet of such slippery and inconstant Practices, that the Atheists of this Age cry our, we now not where to find, nor what to make of them?

And for all their pretence to Conscience, yet it is a meer Tool that they can manage this or that way, as the Wind fits best for their Interest, and to save their Stakes?

6. Whether the requir'd Compliance administers not just Matter of Scandal. (1.) By way of Grief to the Strong. (2.) By way of Humbling to the Weak. (3.) By way of hardning to the Prophane. And, (4.) By exasperating Magistrates to sharper Methods of Severity against others that do not comply, and dare not, under a pretence of worshiping GOD, perform only a Duty of Civil Obedience to the Law, to avoid its Penalty?

7. Whether it be not the Duty, Wisdom, and Strength of the People of GOD in the present Juncture, to stand still, and patiently to bear the Cross of Christ, especially considering, that the same Reasons that are now urg'd for their Submission to the present Impositions, (as the Power of the Magistrate in the things of God, the Peace of the Church, Examples of Learned Men, long Prescriptions, the Nature of Indifferences, &c.) may not lead them to future and farther compliances, as the Use of Cream, Spittle. Holy Water, &c. which upon the same Grounds may be enforced upon them?

Rosilly: Mr. *Daniel Higgs*, M.A. Born in *Chadwitch* in *Worcestershire*. Being Ejected here, and forc'd to leave his House, and Wife, and Seven Children to avoid the Fury of the Mobb, he retir'd to his Father's in *Worcestershire*. His Father told him he must expect no Assistance or Encouragemement from him, unless he would Conform; and at the same time urg'd upon him, the most moving Arguments he could think of: Telling him how miserable and ahjedly a Life he must expect to lead, and what contempt he would fall under

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if he did not, &c. He still reply'd, that he would a thousand times rather trust himself and his Family with Divine Providence, than offer

to Conform contrary to his Conscience. When the Storm was blown over, he became Pastor to a Dissenting Congregation in *Swanzey*, where the People had a high Esteem and Affection for him. He was a good Scholar, a judicious Preacher, a vigilant Pastor, and a strict observer of the Church Discipline. A Clergy Man of the Church of *England* gave him this Character, to one from whom I have it, that he was one of the best Scholars, Philosophers, and Divines, that he ever had the Happiness to be acquainted with. He was indefatigable in his Master's Work at *Swanzey*, and the neighbouring Parts. He was one time in Prison for his Nonconformity. He preach'd constantly once a Month at a Place about Ten Miles from *Swanzey*; and at one particular time, when he was riding thither, tho' he had prepar'd a Discourse before, yet his Thoughts were so fix'd on another Subject, that he could not get it out of his Mind: Whereupon he resolv'd to Preach upon it; and that prov'd one of the most successful Sermons to do good to Souls, that he ever preach'd in all his Life. His hard Study and Labours at length brought him into such Disorders and Weakness, as almost intirely incapacitated him for publick Service; and he was thereupon necessitated to leave his People, and retire into *Worcestershire* his Native Country. And yet tho' his Weakness confin'd him, yet so desirous was he of advancing the publick Welfare, that he undertook the Business of a Tutor, to teach Academical Learning; in which he took great Delight, and had good Success. When his Indispositions began to wear off, his People at *Smanzey* earnestly desir'd his return to them, and he (willing to serve his GOD and them to the utmost of his Ability) ventur'd over the Sea to them, not being able to go by Land. But the return of his Illness, Soon oblig'd him to take his final leave of them. He retir'd again into his own Country, and preach'd as long as he could amongst his Neighbours, in his own House; and died in *September*, 1691. I am inform'd this Mr. *Higgs* was cast out of *Rossilly*, which was a Sequestred Living in 1661; but by the Act, was in 62 cast out of *Portynon*, but I can't say what County that is in.

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CARDIFF: Mr. *Benjamin Flower*. A Man of great Piety, and good Ministerial Abilities. After his Ejectment here, (which was within a little time of the Restoration,) he retir'd into *Wiltshire*, which was his own Country. He assisted his Aged Father at *Castlecomb*, a while before the Act took place. He afterwards kept a School, and Mr. *Seal*, who is yet alive in *Marshfield*, was his Usher. At length he was Pastor to a Congregation at *Chippenham*.

St. Phagens: Mr. *Edmund Ellis*. He was a Skinner from *London*: But not Ejected for insufficiency.

Wenvor: Mr. *John French*. A Native of *Cardiff*. His Living was worth 80*l. per Annum*. He was a good Scholar, and a substantial Preacher, but very Defective in his Delivery. He afterwards practis'd Physick at *Cardiff*, with good Success. He always attended the publick Worship of the Church, and preach'd at his own House afterwards. He died *Feb. 28, 1691*.

St. Andrews: Mr. *Joshua Miller*. A *London* Bookseller; but Ejected meerly because he would not Conform.

St. Lithian: Mr. *John Powell*, M.A. He was turn'd out in the Year 60, for not burying a Gentleman's Son according to the Liturgy. Dr. *Lloyd* afterwards offer'd him his Choice of two Places, if he would have Conform'd; which he could not be fatisfy'd to yield to. He continu'd to preach at *Newport*, and up and down the Country, as he had Oporrunity. He was a Meek, Self-denying Man, and a very Affectionate Preacher. He died *April 30, 1691*. He suffer'd much. Some of his Children inherit a Blessing.

Illston: Mr. *John Miles*. *Cheryton*: Mr. *Thomas Froude*.
An Anabaptist. An Anabaptist.

St. Mary Church, Mr. *William Thomas*, M.A. of *Jesus College, Oxon*. One of Eminent Piety and Learning. He afterwards kept a School at *Smanzey*.

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Llanmadock: Mr. *Morgan Jones*. An honest Plowman. Had he been cast out for insufficiency, there had been no room for complaint.

Cadagstone juxta Neath. Mr. *Jenkyn Jones*. He was brought up at *Oxford*, and a Preacher before the Wars. He was a Catabaptist.

Llangeinwr: Mr. *Thomas Joseph*. He spoilt an ingenious Husbandman to become an Ignorant Preacher: And yet 'twas only for Nonconformity that he was Ejected.

Glyncorrwg: Mr. *Howel Thomas*. He turn'd a drunken Steward. I am far from thinking such Men as these a Credit to the List of Sufferers, and as far from Apologizing for them, because they were Sufferers: And yet had I omitted them, some would have been apt to have represented it as a piece of unfaithfulness.

Lantreissant: Mr. *Henry Williams*. An honest Man, but weak. He would take no Tithes, and so receiv'd 60*l. per An.* out of the Exchequer.

Mr. *George Seal* was a Preacher in this County before the silencing Act took place, as well as Schoolmaster at *Cardiff*. Sometime after his Ejection, he became Pastor of a Congregation at *Marsfield* in *Gloestershire*.

Swanzey: St. *John's*: Mr. *Marmaduke Matthews*. He had been in *New England*. Was a very Pious Zealous Man. He went from House to House to instruct the Inhabitants of the Town. He fear'd GOD above many. He preach'd at a little Cappel at the end of the town by the Connivance of the Magistrates. All his Discourse, in a manner, was about Spiritual Matters. When any came to Visit him, after common Salutations, he would ask them some Questions about their Souls, and make a short Discourse, and then call for Drink, take the Glass in his Hand, give solemn Thanks to GOD for it, and Drink to his Friend, telling him he was heartily welcome, He would often

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go out on Market-days to the Country People; and speak to them about Spiritual Matters. Some of them would receive him with respect, and others with Contempt and Scorn. He liv'd above the World, and depended wholly upon Providence for the support of himself and his Family. He had no Estate; but subsisted by the Piety of his Children, of whom two or three were sober Conformists, and by the kindness of Relations and Friends; which made him sometimes pleasantly say, he was comfortably maintain'd by the Children of GOD, his own Children, and the Children of this World. He made no Visits but such as were Religious and Ministerial; and receiv'd none but in a Religious manner. His way of Preaching and Catechizing had some Peculiarities, which became him, and were of Advantage unto many. He left a good Living when he had nothing to trust to. He liv'd to a good old Age, and continu'd useful to the last. He died about 1683.

Mr. *Robert Thomas* of *Baglan*, Mr. *Jacob Christopher* of *Maudlins*, and Mr. *David Davies* of *Neath*, were publick Preachers, as Candidates for the Ministry in this County when the Act took place, and afterwards continu'd Nonconformists.

There Conform'd afterwards, Mr. *Evan Griffyths* of *Oxwiche*; Mr. *Pye* of *Bishopston*; Mr. *Rees Davis* of *St. Marys Hill*; Mr. *Hilliard* of *Newton Nottage*; and Mr. *Henry Nicolls* of *Coytchurch*.

In BRECKNOCKSHIRE.

Patrisho: Mr. *Elias Harvy*, or *Harry*. *Ketheden*. Mr. *John Edwards*. And Mr. *David William Probert* at an uncertain place.

In RADNORSHIRE.

RADNOR: Mr. *John Weaver*. Born in or about *Ludlow*; but I cannot learn whether he was Educated at *Oxford* or *Cambridge*. He was Examin'd and Approv'd by the *Tiers* in 1653, and then sent to *Radnor*,

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where he continu'd the publick Minister 'till 1660, and then he was remov'd, and continu'd Preaching in *Knell* a neighbouring Parish 'till 62, having a Salary of 100*l. per Annum*. He continu'd afterwards in the Reign of King *Charles II.* preaching to a private Congregation in those Parts. Upon the Death of Mr. *Primrose* in *Hereford*, that People invited him thither, and their Motion was abetted by many in *London* and elsewhere, that had a concern for the Society; and particularly by that Honourable Gentleman Sir *Edward Harly*, who thought him a very proper Person for so publick a Place. There he was several times uneasie, and willing to return to his old Station, not feeling much good done: But he was still detain'd and encourag'd by Sir *Edward*. After his Death, there were great Feuds between him and that People, the Particulars of which I have no inclination to enter upon. However he continu'd Preaching to a small handful in the City of *Hereford* 'till his Death in 1712, when he was about 80 Years of Age. Upon a Special occasion, he extended his Care to the Dissenting Congregation in *Abergavenny*, and that engag'd him much in the Affair of Mr. *Roger Griffyth*, who after he had receiv'd among the Dissenters, more Encouragement than he ever deserv'd, deserted them, and became Parson of new *Radnor*, and Arch-Deacon of *Brecon*, by the Favour and Interest of *R. Harley*, Esq; and not long after died miserably in Debt there, to say no more. Mr. *Weaver* was a considerable Man, but by many reckon'd too severe. He had a very strong Memory, and retain'd things and words too, very exactly for many Years. He was compell'd to fell part of his Estate, to maintain his Family: But Providence made it up to him, by his Daughter's marrying a Rich Man, Mr. *Jones*; who declar'd he was the more willing to Marry her, that he might the more honourably convey his Wealth into Mr. *Weaver's* Family. About the time of her Marriage, Mr. *Weaver* had for Thirty Three Years together, wanted his Salary of 100*l. per Annum*; and therefore he in this time lost 3300*l.* And that very Sum GOD restor'd to the Family by this Son in Law.

Mr. *Swaine* was Ejected somewhere in this County; who died afterwards in *Salop*,

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Mr. *David Jenks* that was Ejected at *Bryngwin* and *New Church* in this County, was a Nonconformist fifteen Years, and then Conform'd: and liv'd afterwards without any Respect or Honour.

It must be own'd that several of these *Welch* Preachers were unlearn'd Itinerants: But that was not the Reason of their Ejectment. If they would have Conform'd, it appears not, but they might have kept their Places, as well as Persons of greater Worth. Mr. *Baxter* mentions one of this Sort, who came to him for Counsel, *An.* 1663, with whom it greiv'd him to talk. He had been an Ana-baptist, and was set up for an Itinerant over many Parishes. Mr. *Baxter* examin'd him, and found that he had not any more Learning, than to read *English*, and was grossly ignorant in Divinity. He was Ordain'd however by the Bishop of the Diocese, and Conform'd. Mr. *Baxter* wonder'd how he pass'd through his Examination. But he told him they ask'd him no Questions about his Learning or Knowledge, but only whether he would Conform, and so Ordain'd him. See his *Catholick Communion defended*; Part 2. p. 28, 29.

In the County of WARWICK.

In the City of *COVENTRY*, *John Bryan*, D.D. *Obadiah Grew*, D.D. and Mr. *Bassnet*. Dr. *Bryan* of *Trinity*, was an Ancient Learned Divine, of a quick and active Temper, very humble, faithful, and of a godly upright Life: Who had so great a fitness to teach and educate Youth, that there went out of his House more Worthy Ministers into the Church of God than out of many Colleges in the University in that time. He had three Sons that were Ministers, who were all silenc'd. He was a Man sufficiently known and esteem'd in this and all the Neighbouring Counties, there being scarce a Town in them of Note for Bigness or that had any Gentleman in it that was a Lover of Goodness, which had not enjoy'd his Pains. He was an unwearied Student. Well vers'd in the Popish Controversy, which he preach'd over to his People; and dextrous also in managing other Controversies. He

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He was So great a Textuary as to be able to discourse largely upon most Places of Scripture, and that *Extempore*. He did not forget his Juvenile Learning in his advanc'd Years; but kept to the last his Skill in Grammar, Logick, Philosophy, Geography, and other Liberal Arts. After his Ejectment, he practis'd Lay Conformity; but said there were ten Steps in Ministerial Conformity which he could not get over. His Discourse was a continual Sermon. He was very Liberal and Charitable. He constantly gave a tenth Part of his Yearly Income to the Poor. To prevent vain Thoughts in the Night Season when he could not sleep, He would run over a *Greek Catechism*, *Herberts Poems*, or some other useful thins that he was Master of. His Patience in his last Sickness, and Assurance of his everlasting Happiness deserve to be remember'd. He said, *he doubted not but as he was in a State of Grace, so he was within a Step of Glory*. This and more may be seen in his Funeral Sermon, preach'd by Mr. *Nathanael Wanley*, his Successor in *Trinity*, Printed in 1681. He died *March 4. 1675*.

* *He hath Written a Discourse of dwelling with God: on Psal. 91. 9. 8vo. 1670: And a Sermon called the Vertuous Daughter.*

Dr. *Grew*, a Man of a very different natural Temper from Dr. *Bryan*, and yet they had no Difference in the Work of God: A calm, grave, sober, Sedate Divine, more retir'd and of less Activity, but Godly, Able, and Faithful in his Ministry. He was invited to Succeed the famous Mr. *Richard Vines*, by the Mayor, Aldermen, and principal Citizens in the great Parish of St. *Michael*, in which Place the Soundness of his Doctrine, the Sanity and Prudence of his Conversation, and the Vigilancy and Tendernes; of his Care, were of that constant Tenour, that he seem'd to do all that, which St. *Gregory* wrote a whole Book (*De Cura Pastoralis*) to tell us should be done. By which Means he ever obtain'd the Love and Respects of the City of *Coventry*, and his Ends for their good among the Citizens. Two Instanccs of his Integrity and Courage were very remarkable. The first was his free remonstrating to Lieutenant General *Cromwell*, in Person, when he was at *Coventry*, against the Design for taking off King *Charles*, which was then visibly on Foot. And

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obtaining his Promise to endeavour to prevent it, he put him in mind of it, by a Letter which he sent up to *London* after him, which he took Care should be Convey'd by an honest Gentleman into his own Hands. The other related to the rising in *Cheshire*. He was at that time requir'd to read in the Church on the Lords Day the Proclamation against Sir *G. Booth*, and threatned by *Lamberts* Soldiers then in *Coventry*, with the Loss of his Place if he refus'd: Yet he would not do it.

He was one of great Generality, of which he gave this Instance among many others: When Mr. *Panton* a Minister of the *Cavalier* Party was necessitated to sell his Library, the Dr. bought some of his Books, and they being afterwards desir'd again, with a Proffer of the Mony that was paid for them, the Dr. return'd the Books, but refus'd the Mony, knowing Mr. *Panton* had more need of it than himself. After his Ejectment he was toss'd from Post to Pillar, and forc'd to seek new Habitations several times; not for any evil or plotting against the Government (that they well knew he abhorr'd) but for the flocking of Gods People to him, to hear him Pray or Preach; altho' his Prudence made him avoid Numbers as much as was possible. During the Liberty in 72, he took a License, and return'd to his People, who as they parted with him with many Tears, so they now receiv'd him with much joy. At the dwindling of that Liberty, tho' there was not a Man in *Coventry* either Plebeian or Magistrate that oppos'd him, yet out of the Country one Mr. *H.* an indigent Gentleman, came with open Mouth to him to charge him to desist; hoping to get a 100*l.* from the Magistrates for neglecting their Duty, in not suppressing his Meeting. But he fail'd in his Design, and the Magistrates defended themselves well enough. Yet sometime after, some of the fame Men, when they understood how grateful it would be above, to fall upon such Men, took occasion to send for him, even when he was blind through Age: And they enquir'd why he liv'd in a Corporation? There were some that offer'd to lay down the Mony which the A disjunctively requir'd; but nothing would serve their turn but the blind old Gentleman must be sent to the Goal, where he endur'd six Months imprisonment in a nasty

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Chamber, tho' the best that Goal afforded. He lik'd his Goal the better, because Mr. *Glover*, Mr. *Sanders* and others had lain in it, and perfum'd it in the Days of Queen *Mary*. He was at length forc'd a third time to leave the City, but his Heart remain'd with his beloved People: And therefore his Eyesight being gone, he kept an *Amanuensis*, and dictated to him a new Sermon every Week. Having done so, he sent it to be read, to four or more Writers in short Hand, every *Saturday Night*, or *Lords Day Morning*; and every one of these read it to four new Men who transcrib'd it also: And so it was afterwards read at twenty several Meetings, because many could not safely get together at once. This Practise he continued till the Revolution that brought in King *William* made Way for him to live in the Town; where he return'd to preach as long as his Voice could be heard, which fail'd him by Degrees, vet not totally till a Month before his Death, which was on *October 22. 1689*.^{*} He was a Man of Regular Piety; keeping exactly to the Duties of the Closet and Family, as well as those of the Church. He was familiar in Conversation, courteous to the mean, and acquainted with, and esteem'd by the greatest. There were few Gentlemen in the County, but what had a Veneration for him. He had indeed the Love of all Parties, who had any Value for real Worth: And his Name and Memory is to this Day precious. He was the Father of that Learned Physician, and eminent Writer, Dr. *Nehemiah Grew*, who was so well known in and about the City of *London*.

^{*} *He hath written and publish'd, A Sinners Justification by Christ, or the Lord Jesus Christ our Righteousness, 8vo. 1670. And Meditations upon our Saviours Parable of the Prodigal Son, being several Sermons on Luke 15. 4to. 1678.*

As for the third Person silenc'd in *Coventry*, viz. Mr. *Samuel Bennet*, He was a Native of the Place, and his Father had been Mayor. He had his Education first in *Cambridge*, and afterwards went to *Oxford*. He studied hard, and made considerable Improvements. When Dr. *Bryan* and Dr. *Grew* were settled in this City a small Number of People there being Congregational in their Judgment, chose him for their Pastor. He administred the Lords Supper to them distinct from the rest; but preach'd as Lecturer, once on the Lords Day

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Day, at the Parish Church of Sr. *Michael*, and on a Week Day at *Trinity* Church. He liv'd with those other worthy Men in much Amity and Peace; notwithstanding some little Difference in Opinion about Church Government. He was a weighty judicious Preacher, perfectly Concordant with his Brethren as to all Doctrinal Points. A Man of great Piety, a comely Person, and of a pleasant Temper. He was chas'd from *Coventry*, by the *Corporation Act*, and housing for a while at *Atherston*, he got a Quartan Ague; which sent him thither where no Act could silence him, nor any Persecution banish him. He was us'd to express some more than ordinary Fear of Dying, tho' not of Death it self. But the Agonies of it were in his Case very short: For in an Ague Fit, he pass'd into that World where all good Men are of one Mind, and where bad Men cannot come.

SUTTON COLDFIELD: Mr. *Anthony Burgess** M.A. The Son of a Learned School master at *Witford* in *Hertfortshire*, where Dr. *Cornelius Burgess*, was Minister: And in this Living of *Sutton Coldfield* he succeeded Dr. *John Burgess*, and yet was not akin to either of them. He was Educated in *St. John's* College in *Cambridge*, and from thence chosen to a Fellowship in *Emanuel* College meerly for his Scholarship and Worth. Being remov'd into this County, he continued the Conscientious and Painful Exercise of his Ministry, till plundering and other Terrors of the Souldiers made him take Sanctuary at *Coventry*. The same Garrison was full of such Men at that time; which made them have a Lecture every Morning, in which Mr. *Burgess* had a frequent Course. From hence he was call'd to sit in the Assembly of Divines, among whom he was generally respect'd: He was a Man of eminent Learning and Piety. He left a Living of near

* *He hath many Writings extant. As* Spiritual Refinings of a Treatise of Grace and Assurance Fol. 1652. *An Exposition on the 17th Chapter of St. John*, Fol. 1656. The Doctrine of Original Sin asserted and vindicated against its Adversaries, Fol. 1659. *A Practical Commentary on the first and second of Corinthians*. 2 Vol. Fol. 1659. The true Doctrine of Justification asserted. 4to, 1648. *Vinctiæ Legis*: Or a Vindication of the Law and Covenants from the Errors of Papists, Socinians, and Antinomians, 4to. &c. A small Discourse on the Sacrament: *From 1 Cor. 11. 28*. A Treatise of self judging, with a Sermon of the general Day of Judgment. 1658. 120. And several Sermons before the Long Parliament, and upon other publick Occasions.

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300*l. per Annum*. He was conformable before the Wars, and yet was so far from the New Conformity, as it was fetched upon the Return of King *Charles*, that upon his Death-bed he profess'd great Satisfaction in his Mind that he had not Conform'd. After his Ejectment he liv'd at *Tamworth*, in a very chearful and pious Manner, frequenting and encouraging the publick Ministry of a Person, who tho' he Conform'd, was yet his fast Friend. Before he left his Living, the new Bishop of *Coventry* and *Litchfield* sent for him, as he did for severa other worthy, but dissatisfy'd, Ministers in his Diocese, hoping to gain upon them. But his Design fail'd; and yet he gave Encomiums of several of them: Of Mr. *Burgess* he said this, that *he was fit for a Professor's Place in the University*.

Witherbrook: Mr. *Swain*. He was Apprentice to a Trade in *Coventry*, and afterwards set up for himself. Was in *Coventry* in the time of the Civil Wars, when so many Worthy Ministers took shelter there, and very Conversant with them. Among the rest, with Mr. *Vines*, Mr. *Baxter*, Mr. *Stephens*, and Mr. *Cradock*. They finding him a Man of more than ordinary Knowledge and Piety, perswaded him, laying all other Cares apart, to apply himself to the Ministry, in which they apprehended in a suitable Place he might be very useful. He listen'd to them, was in time fix'd in *Withybrook*, a Place of about Fifty Families, Six Miles from *Coventry*. He was try'd and approv'd by the *Presbytery* at *Killingworth*, and Ordain'd by Dr. *Grew*, and Dr. *Bryan*, and others in the Parish Church of *Withybrook*. At the time of his Ordination, he not only made the usual Confession of Faith, but gave such an Account of the Manner and Degrees, in which GOD wrought a Work of Grace in his Heart, as affected many, and particularly was influential to the Conversion of a very wicked Woman, who was afterwards a very serious, humble Christian. The Place had been disus'd to Preaching, the People were generally very ignorant and loose, but it pleas'd GOD to bless his Ministry to the Conversion of many Souls, both in his own Town, and the Neighbourhood; and he had in Six or Seven Years time, a set of as judicious, Godly, and Peaceable Christians about him, as could easily be met

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with. After he was Silenc'd in 62, he seldom Preach'd publicly, unless in the Time of King *Charles's* Licenses once a Day, but went to Church constantly in the Afternoon. He continu'd to live in that Neighbourhood, 'till about 1690. At which Time he dy'd; excepting that he remov'd for some time at the coming out of the *Oxford* Act. He oft preach'd on Lord's Day Mornings, to a few of his People at a Time, and none knew but such as were sent to. He spent much of his Time in visiting them at their Houses; and was very useful to the last. He was a very Modest and Humble Man: Did not despise but highly value other Mens Excellencies and Attainments. He was sensible of his own Defects in not having been bred up to Learning, and therefore would not be perswaded to Preach at *Coventry*: And yet GOD honour'd him with Success in an extraordinary Measure, and he was Respected by all that knew him, and among the rest, by several Persons of good Quality, as much as if he had been the most accomplish'd Scholar.

BIRMINGHAM: Mr. *Samuel Wills*: Born in *Coventry*, and bred in *Christ's College, Cambridge*. He was first call'd to Minister in *Croxal*, a Parish in *Staffordshire*, where he continu'd for some Years: And being driven from thence in the time of the Civil Wars, he remov'd to *London*, and was chosen at *Great St. Helens*; and he spent a considerable time there to the great Satisfaction of his Hearers. The People of *Birmingham* being destitute of a Minister, good Mr. *Simeon Ash* recommended Mr. *Wills* to them, as one whole Temper, and Prudence, and Ministerial Ability might render him very suitable to them. He himself was the better pleas'd with this Settlement, because of being near his Relations. There he had a large Congregation, and many of them were very knowing Professors, searchers of the Scriptures, Industrious, Religious, and Pious. He continu'd with them nigh Twenty Years, in great Reputation for his Probity and Wisdom, and serious Religion; 'till the Year 60, or 61; when one Mr. *Slater* an Apothecary, encourag'd by the Alterations that were then expected, upon the King's Return, pretended a Claim under the Widow of the former Incumbent Mr. *Smith* (who had been Minister, both of *Solyhull*, and *Birmingham*). This Mr. *Slater*, tho' then an Apothe

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cary, and tho' the Court of Arches had declar'd themselves in favour of Mr. *Willy's* Title, yet partly by Fraud, and more by force, got Possession of the Church, and became Preacher there for a time. Mr. *Wills* being a Person of a calm and peaceable Temper, thought not fit to contend any more; but contented himself to preach in *Deritend* Chappel, a place of Worship which stands at one end of that Town. Some time after, a Process was form'd against him at *Litchfield* Court, and he was cited thither for not reading the Common-Prayer, (tho' it was not yet enjoin'd). To avoid this Prosecution, he remov'd a little way from thence into *Worcester* Diocese; whereupon that Trouble ceas'd. Afterwards he had many Removes, particularly by the Corporation Act; yet he was in *Coventry* for some time, where he was chosen by the People that belong'd to Dr. *Bryan*. There he preach'd, 'till the continual Troubles of some unquiet Men drove him thence. His last remove was to his Son, Mr. *Wills* in *Shropshire*, a pious worthy Conformist: From whence he pass'd to a better World. He was a sedate, quiet, peaceable, able Divine. He dy'd *May 14, 1684 Ætat. 73.* He wrote upon infant Baptism.

STRATFORD upon Avon: Mr. *Bean*. He could very ill be spar'd in this Place, where his Labours had been so great and successful. He was a studious Man, and solid Preacher: One who at home, and abroad at Lectures, was very well esteem'd for his judicious useful Sermons. He was indeed one of the most celebrated Preachers in the County. He was turn'd out in 62.; but soon after, preaching privately, was disturb'd; and endeavouring to secure himself by flight, took a Surfeit, and quickly dy'd. And thus he escap'd Goals and Prosecutions, and innumerable inconveniences, which his Brethren underwent whom he left behind him.

Sutton under Brailes: Mr. *Thomas Whately.* *Tachbrook:* Mr. *Henry Ballard.*

Elmendon: Mr. *Robert Eaton.*

Exall: Mr. *Josiah Basset.* He was one that had nothing to trust to for a Subsistence, but GOD and his

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small Living; and when the latter fail'd him after the Act of Uniformity, he came to *London* to leek a Livelihood, which he got by teaching School. The Eye of the Spiritual Court being open upon him, and the Apparitor's Hands reaching him, he was forc'd to blind the one by filling the other with Silver. He kept but a few Scholars, least by having many he might draw the greater Envy and Observation upon him. Yet continuing long in that course of Life, he rais'd several Citizens, who acknowledged that what Learning and Pious Education they had, was from him. He was after the Legal Toleration, Pastor to a Congregation at *Woolwich*, where he died in 1695.

Pollesworth: Mr. Bell. He was a Man whose Zeal and Solidity rais'd him up Enemies, among Men of unsteddy Principles. He was formerly of *Stafford*; but *Col. D----* could not be at ease 'till he had driven him from thence. He was turn'd out there, for not taking the Engagement. In those Days when pious Ministers were Persecuted in one City, they could flee to another, and have Peace with liberty of Preaching. When *Mr. Ball* was thus cast off, *Sir Francis Nethersole* got him to be Pastor of *Pollsworth*, which was the place where he resided. And all the World will own *Sir Francis* knew and valu'd a Scholar. *Mr. Baxter*, (in a Letter to *Dr. Good*, which is inserted in his Apology for the Nonconformists Ministry) says of this *Mr. Bell*, that he needed no other Testimonial of his Loyalty, than that he was Pastor to this *Sir Francis*, who wrote so much against the Parliament, and was their Prisoner at *Kenelworth* Castle almost all the Wars. But after this last Ejectment, he had no place left him to preach at, with Satisfaction to his Conscience. And therefore his Mouth being stop'd here, he quietly set un his Staff, and spent his Time in profitable Conversation with *Mr. Samuel Hildersham*, who, with others, found a Refuge in that Neighbourhood, at *Erdington* near *Bromicham*.

Fillongley: Mr. Brooks.

Aulsley: value 100l. per Annum. Mr. Sam. Bryan. He had his Education under his worthy Father, *Dr. Bryan*,

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and in *Peterhouse* in *Cambridge*, where he was Fellow. He was yet in the flower of his Age, when he was cast out of his Living, which was a great prejudice to the poor People. He was obliging in his Conversation, and very chearful and communicative as a Friend. When he was first driven from his own House, and then from *Coventry*, he fix'd at *Birmingham*. He was taken up for preaching the Gospel, and hurry'd to *Warwick* Goal; where he endur'd a Prison for Six Months with much Patience and Chearfulness; not sparing to commit the very fame fault again, as his great Master save him Oportunity. It pleas'd GOD some Years after, to visit him with trouble of Mind, and Melancholy, under which he died.

WARWICK: Mr. *Butler*. *Lower-Whetacre*: Mr. *Collier*.

Folkshill: Mr. *Tristram Diamond*, Ejected after he had been Minister there Fifty Years. He was a profess'd *Arminian*, in Doctrine: But as his Life, so his Sentiments about Ceremonies, were *Puritanical*, and therefore he chose to suffer with those of that Stamp.

Hatton: Mr. *Thomas Fownes*. After his Ejectment, he liv'd in low Circumstances in a small Farm which be rented of Sir *Roger Burgoyne* at *Wrexal*. When Mr. *Hawes* left *Hunniley* a Mile off, he preach'd in the Church, and continu'd to do it without Episcopal Ordination or Conformity, only reading some part of the Liturgy. This is accounted for thus: *Hunniley* is exempt from Episcopal Jurisdiction, and destitute of Legal Maintenance. He had not Academical Education and Learning, and yet was useful, and his preaching was valu'd by sober People in the neighbouring Parishes, who constantly fill'd his little Church.

Cawcott: Mr. *Evens*. He was Student of *Catharine Hall* in *Cambridge*, and Fellow of *Magdalen College*. He succeeded Mr. *Vines* in his Two Livings, within half a Mile of each other, which both together made but a mean Competency for a Family. But he found that side of the Country pretty well stock'd with know

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ing and solid Christians, such as the Preaching of many Excellent Men had made and left there; especially his Predecessor. He had Religion in his Conversation as well as in his Sermons; and had a great fitness to cleat with wounded and afflicted Consciences. This worthy Person was himself very Melancholy at the time of King *Charles* his Restauration. Amongst many of his Fears, this was one, that the World would impute his Diftemper to *Bartholomew Day*, and charge his Disorder upon the loss of his Living. But it pleas'd GOD before that Day came, he was strangely restor'd: So that both he and his Wife (whole discontent he also much feared) left the Place very chearfully; which was the more remarkable, because they had a numerous Family. Sometime after his Ejectment, he was imprison'd in *Warwick Goal*; and thereupon told a particular Friend of his, that he was never more chearful in all his Life than in Prison. So easie is it for GOD to exceed both the Hopes and the Fears of his Servants.

Riton: Mr. Herring.

Shuttington: Mr. Thomas Hill. He was Educated at Repton School in *Derbyshire*, and went to *Bennet College, Cambridge*, a little after the Fight at *Naseby*. There he continu'd your Years, and took the Degree of B.A. and by that time the Ingagement was ordered to be impos'd on the Scholars. Not approving it, he left the University and avoided it. Going into the Country, he, after some time, was a Preacher at *Elvaston* in *Derbyshire*, and from thence call'd to *Orten on the Hill* in *Leicestershire*. He was Ordain'd by the Classical Presbytery of *Wirksworth* in 52, and continu'd at *Orten* 'till King *Charles's* Return; and that Year, by an Order of the House of Lords, he was remov'd, and had this small Place given him, where the Minister was Deceas'd; and there he staid 'till the coming our of the Act of Uniformity. After *Bartholomew Day*, he remov'd to an House not far from *Orton*, and was for some time doubtful what to do: But considering he was engag'd to make the Work of the Ministry the Business of his Life, he preach'd to the number which the Law allow'd, somtimes thrice, and sometimes four

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several times on a Lord's Day. When the Five Mile Act came out, he did not remove his Family, but was entertain'd in a Friend's House, from whence he went to a Gentleman's House, about a Mile from Home, where, upon a little notice, he had a considerable Auditory to preach to. And using Prudence, he had an opportunity of exercising his Ministry without disturbance, when some others were molested, and met with such treatment as discourag'd both Ministers and People. He was one of considerable Learning, and a good judgment, as well as great Candour and Sincerity. He never brought into the Pulpit what was ordinary; and had thi! something new: But his Ministerial Labours were not confin'd to that; he instructed his People privately and personally, being perswaded that it was his Duty, as an Overseer of the Flock, to take heed to all, and *warn and teach every Man, that he might present every Man perfect in Christ Jesus*. He was of a truly Catholick Spirit, and the more valu'd Mr. *Baxter's* Works, because he found so much of such a Spirit in them. He was cast out of the publick Church when his Parts were well ripen'd and cultivated, and died in the strength of them.

KENELWORTH: Mr. *Maddocks*. Tho' he was young when he came to this Living, and when he left it, yet he was old enough to understand that the design of Education, so far as concern'd a Livelihood, was loft if he left his Living: Yet he never was wife enough to repent of his choice, to suffer Affliction with so many of the Servants of Christ. When the Country was too hot for him, he hid himself in a Wood, and came to *London*, where he was presently taken notice of for his useful Preaching, and chosen Pastor to a Congregation in *Southwark*, where the two *Whitacres*, Father and Son, had labour'd before him. He continu'd with them in very good Esteem, 'till the great silencer Death put an End to his Labours.

Burton-Dasset; worth about 130*l. per Annum*, Mr. *Mansell*.

Wroxhal: Mr. *Luke Milbourn*. He was in a Place where Puritansm had taken Root; being a Peculiar,

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and exempt from the Visitation of the Diocesan, under the Wing of those great Patrons of Religion, the Family of the *Burgoins*, who had shelter'd many an Hunted Deer, both in the Days of Queen *Elizabeth*, and in the Two succeeding Reigns. But this Act left no room for shelter in any publick Capacity, without Compliance; and there were very few that were overlook'd. He had a numerous Family of young Children, who had eaten up the Profits of a small Living as fast as they came in; and what could he suppose he could do when that was taken away? Had not his Conscience oblig'd him, it muff certainly be a madness in him to become a Nonconformist. But he could not see with other Mens Eyes, nor judge by Mediums he accounted false. Some have call'd this Stubbornness: But if they'd give themselves leave to make their Remarks on Human Nature, it would not be a hard thing to perswade them, that Poverty and Anxiety, to feed the Mouths of a number of craving Children, would make the stubbornest Mind tender and pliable, if there were not something of a Principle to confirm and bear them up. For his part, he cheerfully let all go (neither did his Wife discourage him) and trusted GOD for a Livelihood: And he did not suffer him or his to want; but sent them in a Supply by one hand or other. He hath a Son of both his Names in *London*, who is a Man of a very different Spirit from his Father.

The foregoing, being Dr. *Sampsons* Account, I shall add to it, an Account sent me by an Antient Clergyman of the *Church of England*, yet living, in his own words: Mr. *Luke Milbourn* of *Wroxall* I was acquainted with. He might have kept in by a little Conformity, at least 'till a Metropolitan Visitation, as his Predecessors Mr. *Hunt* of *New England*, and Mr. *Cook* after of *Chester* and others did; for *Wroxall* is exempt from episcopal Jurisdiction, and hath no legal Maintenance but *6l. 13s. 4d. per Annum*. But the Lord and his Tenants use to make it up *40l. per Annum*. But Mr. *Milburn* would not comply in the least, tho' in very low Circumstances. He remov'd to *Newington-Green*, where his ingenious Wife taught School, which was their only visible Maintenance. There he died about the Year 1667 or 8. Tho' inferior to his Son Mr. *Luke Milburn* in Scholarship, yet he excell'd him in more amiable

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Qualities, and that very much: *viz.* Integrity, Humility, Peaceableness, and Self-denial: For which, and the Exemplariness of his Life, he was highly esteem'd of by religious People; and left a good Name behind him, in that Parish, and in the Neighbourhood.

Hampton: Mr. Packwood.

Bedworth: 100l. per Annum: Mr. Dudley Rider. He was bred in *Magdalen College in Cambridge*. The place he settled in was famous for the Birth of Mr. *William Perkins*, which was *Marston*, a Village belonging to *Bedworth*: And his two Predecessors, Mr. *Overton*, and Mr. *Smith*, one after the other, had lasted almost ever since the Death of that great Man. So that doubtless he found a People well instructed to his Hands. He had about Six or Seven Years Tryal of them, and found them what so good a Ministry may be suppos'd to have made them. He had a remarkable Preservation thro' the Care of Divine Providence, while he continu'd here. The Sign of the *Swan in Atherstone*, as he was under it fell upon him. It was an heavy Sign, knock'd him down, broke his Skull, and laid him dead for a while: Yet he recover'd to be a Monument of GOD's Mercy. After he left his Living, he fixt with his Family at *Weddington*, where he continu'd 'till the Five Mile Act oblig'd him to remove. This may be look'd upon as his losing a second Living, because he was here very advantageously settled, for the bringing up of his Family. After several Removes, he at length fix'd at *Lyn Regis in Norfolk*, where he preach'd with good acceptance for some time; but afterwards he met with difficulties and uneasiness. The Iniquity of the Times at length forc'd him to live very quietly and retiredly. He finish'd his earthly Course about the Year 1683. Not long before his Death, he was invited to Sir *Samuel Clark's* Family, and there continu'd 'till it pleas'd GOD remove him to another Life. He died in a full assurance of Happiness, blessing and praising GOD that he had nothing to do but to Die; and in a firm Trust and Dependance on Divine Providence with respect to his Family: Being fully satisfy'd that that GOD who had taken

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care of him and his Children all along, would provide for them when he was taken from them. He was one of an admirable good Temper, Affable, Kind, and Humble. Of exemplary Piety and Zeal, a dole serious affectionate Preacher, and in all Respects well qualified for more publick Service, than his Modesty would allow him to engage in. Besides his Living, he lost a very good Estate, for the Sake of a good Conscience. His Uncle who had made him his Heir, was so incens'd against him for his Nonconformity that he resolv'd never to take any Notice of him. But by the good Providence of God, the Loss of this Estate was made up to one of his Children, who was married to a Gentleman of a considerable Estate in the same Town where his Uncle liv'd: And his other Daughter married Mr. *Billio*, who was a Minister first at *St. Ives*, and afterwards in *Hackney*: And his Son is well known in *London*.

Willingcote: Mr. *Southwell*.

Alcester: Mr. *Samuel Tickner*. A very Holy, Self-denying, Peaceable Man. An hard Student and of a tender Spirit. He continued with his People, who were some of the most sufficient of his Parish, after he was turn'd out in 1662; preaching constantly to them, but rarely in time of publick Service. Yet this his Moderation did not secure him from the Spight of invidious Neighbours, who inform'd against him: Which forc'd him either to confine himself or leave his People. He chose the former, and continu'd preaching to them more privately; which Confinement, tho' he was of a very strong Constitution, so overturn'd the Balance of his Nature, that he fell into a deep Consumption. A very eminent Physician affirm'd that this was the Cause of it. And yet this quench'd not the Flames of Envy and Malice. For the Old Informers represented him to the Magistrates as pretending Sickness: But the Officer that came for him, found him under the Arrest of Death, and left him to that Messenger, that soon attended him to a more propitious Tribunal.

itton: Mr. *James Wright*.

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Brincklow: Mr. *Gilpin*. He was an *Emeritus*, yet a Preacher sometimes as his strength would bear. He had born the Brunt of Persecution former times, for his Nonconformity; and therefore could the less buckle to it now. After his Ejectment he liv'd privately at Knoll in low Circumstances. In a Letter from one that knew him well, I am told, that he had in his time great Acquaintance and convers'd very much with those eminent Men, Mr. *Arthur Hildersam*, Mr. *John Ball*, Mr. *John Dod*, Mr. *Lancaster*, and others of that Stamp. The little Old Man lov'd dearly to tell Stories of those great Men, which made his company very pleasant. He was the Picture of an old Puritan. He was generally lov'd, and highly esteem'd of, by good People in that Part of the Country, for his great Piety, Humility, calm and peaceable Temper, and Contentedness in a mean Condition, and the faithful Discharge of his Office. But he did not live very long after his Ejectment.

Lemington Hastings; worth 200*l. per Annum*: Mr. *Gilbert Waldron*. He was outed by the Claim of the former Incumbent.

Stonely: Mr. *John Cooper*.

Monks Kerby: Mr. *Richard Martyn*. After his Ejectment, he was entertained by the then Earl of *Denbigh*.

Kings-Brome: Mr. *John Mott*:

Copson: Mr. *Loseby*. He continu'd ten Years silent because he could not conform. But when King *Charles* granted his Licenses to the Nonconformists, Mr. *Loseby* preach'd again in his Chappel, there being none else put in. And he was conniv'd at by the Earl of *Denbigh*, who was Lord of the Place; and his Ministry was very useful. He was a Man much crucified to the World; He had an Invitation in *Oliver's* time to a Place of 60*l. per Annum*; but refus'd it, and rather chose to stay at Copson, where he had but 20*l.* the greatest Part of which was rais'd by he Contribution of the People.

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Mr. *Hutchinson*, Mr. *Smith*, and Mr. *Willson* were Candidates in this County, and frequent Preachers, but not fixed: And so was Mr. *Samuel Fownes* Elder Brother to Mr. *Thomas Fownes* mention'd above. He was a Man of excellent Parts, and a good Scholar and had read much for his Time. He died Young. Dr. (afterwards Bishop) *Stillingfleet* had a great Respect for him, on the Account of his Parts and Learning. And we may add to them Mr. *Shilton*, and Mr. *Jonathan Grew*.

Mr. *Shilton* was not fix'd when the *Bartholomew Act* took Place, but was design'd for the Parsonage of *Sutton Coldfield*, when it became vacant, by his Father who was the Patron: But he would not Conform for it. He liv'd afterwards at *Tamworth*.

Mr. *Jonathan Grew* was born at *Atherston* in this County in 1626. And being the eldest Son of the Family, might have had a good Estate, but that his Grandfather and Father, (tho' they were not Ministers) were crush'd by the *High Commission Court* and *Star Chamber* for Nonconformity. He was of *Pembroke Hall* in *Cambridge*, and for some Years join'd with Dr. *Sampson* in supplying the Living of *Framlingham* in *Suffolk*, which is in the Gift of that College. But having an Invitation to be Tutor to Sir *John Hales* of *Coventry* Baronet, and his Brother, he clos'd with it. From that City the Lady *Hales* remov'd at length with her Family to *Caucut* Hall, which is about seven Miles distant. There he was when the Act for Uniformity took Place; and was very Instrumental in the Refreshment, Comfort and Establishment of worthy Mr. *Evans*, Minister there whose Melancholy had almost overset him. *Caucut* was a Living (tho' there are scarce above fifteen or sixteen Houses in the Parish) worth 10*l. per Annum*, and a pleasant Seat. This with another Living hard by, worth 80*l. per Annum*, that were in the Gift of the two Ladies, were offer'd to Mr. *Grew*, and Dr. *Hacket* the Bishop of the Diocese, added the offer of a Prebend of *Coventry* and *Litchfield*: But (as he himself sent me Word) they were no Temptation to him, to hazard the Peace of his Conscience. When his Tutorship was dispatch'd, he left the Family, and came to *Lon*

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don, altogether to seek for a Post of Service, nay for Subsistence. He at length fix'd for some time in a School at *Newington Green*. But remembering his obligation to the Ministry, he upon an Invitation to Sr. *Albans*, fix'd there as Pastor of a Congregation. And there he not long since, left this for a better Life, and was succeeded by Mr. *Clark*, great Grandson to Mr. *Clark* of *Bennet Fink*.

Dr. *Sampson* who was well acquainted with these *Warwickshire* Ministers, closes his List of them with these Words:

Let any Man read over this Account of them, and then say, whether they were fit to be cast out of the Church as Unsavoury Salt? Whether their Lives and Doctrine might not have done more Good, than a few insipid Ceremonies? They must be kill'd in Law, and their Places know them no more nor they Preach the Gospel how fit soever for it, because they could not bind upon their Backs, the Yoke which neither they nor their Fathers were able to bear. Gentlemen hold up your Hands, and pray God such a thing may never be done in the Church of God more.

N.B. I here omitt Mr. *John Worth* of *Boretton*, because he is mention'd p. 495, at *Kilsby* in *Northamptonshire*, where he continu'd preaching for some time, (tho' without a Title) after his being Ejected here.

The Persons mention'd before as Conforming afterwards in this County, were Mr. *Langley* of *Tamworth*; Mr. *Perkins* of *Maxstock*; and Mr. *Wilkinson* of *Ansty*: And I now add, Mr. *Samuel Hawes* of *Hunniley*, who had afterwards a Living near *Warwick*.

In the County of WESTMORELAND.

Barton: Mr. *Timothy Roberts*. A Welchman, of considerable Learning. He was a Man of great Humility and Self-denial, a close Student, and profitable Preacher. He was particularly famous for his great Skill in the *Hebrew Tongue*. He was imprison'd at *Appleby*, for preaching contrary to the Act. He is the same Person that Mr. *Baxter* mentions, who died of the Plague.

Hutton Chappel in *Kendal* Parish. Mr. *Greenwood*:

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He was much valu'd as a Preacher: But accus'd of some Things that were scandalous, by which his Memory is blacken'd.

Crossby on the Hill. Mr. Christopher Jackson. Born at *Leeds* in *Yorkshire*, and design'd for a Trade, and put out an Apprentice: But his Friends observing his Bookishness, took him from his Trade, and sent him to *Magdalen College* in *Cambridge*, Where he studied under *Mr. Joseph Hill*. He was a very Pious Man, and of competent Learning. He was first turn'd out somewhere in *Yorkshire*, and afterwards in this Place. He liv'd a Mean but yet an Holy Life, having a little Estate in the Parish of *Ravisondale*. He sometime preach'd occasionally. Some Ministers that had Conform'd, once telling him that he had a bare Coat, had made Answer that if it was bare, it was not turn'd.

Akham: Mr. Christopher Langhorne.

Mr. John Wallis preach'd for some time in *Kendal Church*, but is reported to have been of so scandalous Life in several Respects, that his Memory is not worth preserving: And yet I was not willing wholly to omit him, least it should be charg'd upon me as Partiality.

There Conform'd afterwards in this County, *Mr. Thomas Dodgson* of *Ravistondale*: *Mr. Francis Higginson*, of *Kirkby Steven*: *Mr. John Dalton* of *Shapp*: And *Mr. George Fothergill*, of *Orton*, who afterwards went to *Warsop* in *Nottinghamshire*.

In the County of WILTS.

Pewsey: Humphrey Chambers, D.D. A Native of *Somersetshire* bred up in *University College* in *Oxon*. He was first Rector of *Claverton* in *Somerset*, and then Member of the Assembly of Divines after which the Earl of *Pembroke*, gave him the rich Rectory of *Pewsey* which he quitted when the Act of Uniformity took Place, and he died soon after; viz. *September* the 8th. 1662. I have been since inform'd, that the Dr. did not quit the Rectory: But having preach'd his farewel Sermon on *Ps. 126. 6*; that this Life is a seed time for Eter

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nity, he sicken'd presently and died: And by the Favour of the noble Earl, the Family got leave to remove the Houshold Goods. I have this also to add concerning him, that he was silenc'd by Bishop *Peirce* his Diocesan for his maintaining the *Morality of the Sabbath*, which created, him two Year Trouble, Imprisonment, and Sequestration, by Arch-Bishop *Laud's* taking the Cause into his own Hands who was seldom backward in Severity, in Cases of that Nature.

* *He hath Printed besides Sermons before the Parliament, and upon some other occasions, a Funeral Sermon for, Mr. John Grayle, Minister of Tidworth in Wilts, 4to. 1655. Motives to Peace and Love, 4to. 1649. Animadversions on a Book of Mr. W. Dell. Entit. The Crucified and quicken'd Christian, 4to. 1653. An Apology for the Ministers of the County of Wilts, 4to. 1654. And an Answer to Mr. Walter Bushnel, about the Proceedings of the Commissioners for Ejecting Scandalous Ministers, 4to. 1660.*

Mildenhall: Mr. Thomas Baylie, † B.D. A Native of this County, and Fellow of Magdalen College, Oxon. He was one of the Assembly of Divines; and succeeded Dr. Morley at Mildenhall, when he was Ejected: He was cast out at the return of the King, and retir'd afterwards to Marlborough, where he had a Private Congregation. He died there, An. 1663. Ætat. 81.

† *He hath Publish'd, De Merito Mortis Christi, & modo Conversionis Diatribæ duo, Oxon. 1626. 4to Concio ad Clerum habita in Templo B. Maria, Oxon. July. 1662. in Jude ver. 11.*

Brenkworth: John Harding, D.D. a learned Man much courted to Conform, but refusing, he lost his Rectory.

WESTBURY: Mr. Philip Hunton, M.A. A Native of Hampshire, and bred up in Oxford at Wadham College. He was successively Schoolmaster of Aburie in Wilts, Minuter of Devises, afterwards of Hatchbury, and lastly of Westbury. An. 1657, he was appointed first Provost of the New College erected at Durham by Oliver the Protector, which with the Academy there being soon dissolv'd, he retir'd to his Living, and continu'd in it till Ejected with his Brethren on Bartholomew Day. He had indeed in the North, the rich Livving of Sedgfield in the Bishoprick of Durham, which

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is Worth 700*l. per Annum*: tho' he did not enjoy all the Profits of. He had upward of 200*l. per Annum* assign'd him out of it, as Master of the Colledge of *Durham*: Which he lost upon the Return of the Old Incumbent Dr. *Nailor* in the Year 1660. And in 62 he lost all Capacity of farther publick Service in the Church. However he afterwards preach'd privately as he had Opportunity, and died in *July*, 1682.* He was a Man of good Learning and Abilities.

* *He haste written a Treatise of Monarchy, viz. Concerning Monarchy in general, and the English Monarchy in particular, 4to. 1643. Which Book was answer'd by Dr. Fern, and Sir Robert Filmer.—A Vindication of this Treatise of Monarchy.—Ant a Wood asserts, that forasmuch as 'tis said in Mr. Hunton's Treatise of Monarchy, that the Sovereignty of England is in the Three Estates, viz. King, Lords, and Commons, that Proposition was Condemn'd by the Judgment and Decree of the University of Oxon in their Convocation held, July 21. 1683, And the Book it self wherein it is, was publickly burnt in the School Quadrangle.*

New SARUM: Mr John Strickland, B.D. Mr. William Eyre. Mr. Thomas Rashley. And Mr. William Troughten, and Mr. Gray.

Mr. *Strickland* was of an Antient Genteel Family in *Westmoreland*, Educated in *Queens College Oxon*. His first Preferment was to be Chaplain to the Earl of Hertford. *An. 1632*. Sir *John Homer* presented him to the Rectory of *Pudimore Milton* in *Somerset*. He was one of the Assembly of Divines; and preach'd often before the long Parliament. *Wood* says, *He pray'd several Times blasphemously*. He might as well have said he us'd to come, into his Pulpit naked, and without a Rag of Cloaths on. For one is not more ridiculous to those that knew the Man, than the other. He was really a great Divine, and generally Esteem'd. He was eminent for Expounding the Scripture, and an excellent Casuist. When he was turn'd out of *St. Edmunds* Parish in *Sarum*, on the Fatal *Bartholomew*, he continued among his People, and preach'd to them as he had Opportunity, and suffer'd many Ways for his Nonconformity. He died in *October*, 1670: And was well and dead in an Hours Time. I know not of any thing he hath Printed, besides his Sermons before the Parliament.

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Mr. *William Eye*, M.A. of *Magdalen Hall* in *Oxon*. Who held Justification from Eternity, which occasion'd the Contest, between him and Mr. *Woodbridge*, and Mr. *Warren*. He was silenc'd in 62, for his Nonconformity, and retir'd afterwards to *Miksham* in this County, where he had an Estate. He died there, in *January* 1669/70.

Mr. *Thomas Rashley*, liv'd afterwards at *Abrey*. few Miles from *Marlborough*.

* *He printed Vindiciæ Justificationis gratuitaë: or Justification without Conditions, 4to. 1654.*

Mr. *William Troughton*, preach'd often in private after he was silenc'd, at *Salisbury*; and he did the like afterwards at *Bristol*. He wrote an Exposition of *Ps. 45*

Burbich: Mr. *Thomas Taylor*, a vauble Man. He was offer'd a Living of 400*l.* a Year, by the Bishop of *Salisbury*, if he would Conform, but he rather chose to keep the Peace of his Conscience, in much meaner Circumstances.

Sutton-Mandevil: Mr. *Thomas Rosewell*. He was Born at *Donkerton* or *Combhay*, the Ancient Seat of the Family, near *Bath* in *Somersetshire*, on *May 3*, 1630. He was Educated in *Oxon*; and leaving the University, was in 1652, presented by the Lady *Hungerford* to the Living of *Rhode*, in his Native County. There he was solemnly Ordain'd by Mr. *Strickland* (whose Daughter he Married) and others in *July*, 1654. He continued there 'till 1657, when he remov'd to this Place, from, whence he was Ejected in 62. In 1673, he came to *London*, and in 1674, was chosen to succeed Mr. *James Janeway* at *Rotherith*, alias *Redriffe* in *Surrey*. On *September* the 23d, 1684, he was Committed to the Gatehouse in *Westminster*, by the Warrant of the Lord Chief Justice *Jeffreys*, for High Treason. A Bill was found against him at the next Quarter Sessions at *Kingston upon Thames*; and thereupon he was Arraign'd *Oct. 25*, and Try'd *Nov. 18*, at the King's Bench Bar, by a *Surrey* Jury. The Treason as laid in the Indictment, and Sworn by the Witnesses, was, that in a Sermon preach'd by him *Sept. 14.* before, at *Rotherith*, he had said these words: *That the People*, meaning the Subjects of our Sovereign Lord the King, *made a flocking to our said Sovereign Lord the King, upon pretence of heal*

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ing the King's Evil, which he, meaning our said Sovereign Lord the King, could not do but that we, meaning himself and other Traiterous Persons, Subjects of our said Lord the King, are they to whom they, meaning the Subjects of our said Lord the King, ought to flock, because we, meaning himself and the said other Traiterous Persons, are priests and Prophets, that by our Prayers can heal the Dolours and Griefs of the People. We, meaning the Subjects of our said Sovereign Lord the King, have had Two wicked Kings, meaning the most Serene Charles the First, late King of England, and our said Sovereign Lord the King that now is, together, who have permitted Popery to enter in under their Noses, whom, meaning the said Charles the First, late King of England, and our said Sovereign Lord the King that now is, whom we can resemble to no other Person; but to the most wicked Jeroboam: And that if they, meaning the said Evil-dispos'd Persons then and there, so as aforesaid, with him unlawfully assembled and gathered together, would stand to their Principles, he, meaning himself, did not fear but they, meaning himself and the said Evil-disposed Persons, would evercome their Enemies, meaning our said Sovereign Lord the King, and his Subjects, as in former times with Rams Horns, broken Platters, and a Stone in a Sling. There were three Women that swore severally to these particular words, without the Innuendoes. The Tryal lasted Seven Hours. The Defence made by Mr. Rosewell, was very clear, and and gave general Satisfaction to all that were present. Some Gentlemen of the Long Robe reckon'd it the best Defence that was made of himself by any Man in those times. The Jury (who were, Sir George Sheers, Sir St. John Broderick, Sir Robert Knightley, and Anthony Thomas, James Reading, Anthony Rawlins, Thomas Overman, Samuel Lewin, John Pettyward, Richard Coldham, John Heather, and John Austin, Esquires) in Half an Hours time brought him in Guilty of High Treason. The Three Women that were the Evidence were common Informers against Conventicles, laden with the Guilt of many Perjuries, which had easily been prov'd upon them before the Tryal, could Justice have been had; but they were screen'd by the Recorder. After some time, in the Reign of King James, such of them as could be met with, were convicted of Perjury, and

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the chief Witness was Pillory'd before the *Exchange*. Mr. *Rosewell* being Convicted, Sir *John Tilbot*, who was present at the Tryal, was pleas'd of his own accord, to represent the Passages of it, with his Opinion, to King *Charles*; who gave Direction to the Lord Chief Justice *Jeffreys*, that he should, have Council assign'd him, to plead to the Insufficiency of the Indictment, in Arrest of Judgment. Accordingly on *Nov. 27*, Mr. *Wallop*, Mr. *Pollexfen*, and Mr. *Thomas Bampffield* Argu'd upon the Case, and the Court took time 'till the next term to consider of judgment: And King *Charles* in the mean time granted him a Pardon, which he pleaded some few Days after that Kings Death, and was discharg'd. He out-liv'd his Tryal Seven Years; an dy'd *Feb. 14*, 1691/2, in the 62d Year of his Age; an was Interr'd at *Bunhill*. His Funeral Sermon was prcach'd by Mr. *Matthew Mead*.

Odstocke: Mr. *Joseph Swaffield*. Born in *Dorchester* in *November 1625*. Bred in *Christ's College* in *Cambridge*. The ill state of his Health there, forc'd him to leave the University, before he had taken his Degrees there; and his Friends design'd to transplant him to *Oxford*. But though he had not enjoy'd his Health for one single Week while at *Cambridge*, yet he follow'd his Studies so close, that upon his Return to *Dorchester* to see his Friends, before he settled at *Oxford*; he was diverted from his purpose, and perswaded to ingage in the Work of the Ministry, as Assistant to Mr. *Allein* of *Batcomb*, in *Somersetshire*, the Father of Mr. *Richard Allein*, who wrote the *Vindiciae Pietatis*. But *Batcomb* Church being large, and Mr. *Swaffield* very weakly, the Physicians told him it would be very prejudicial to him, to strain his Voice to that degree that was necessary to his being heard in such an Auditory. And therefore leaving *Batcomb*, he liv'd for some time at Sir *Thomas Trenchard's* in *Dorsetshire* as his Chaplain. In 1649, he went to *Odstocke*, where the Act of Uniformity found and Ejected him in 1662. After his Ejectment he remov'd with his Family to *Sarum*; but the *Oxford* Act forc'd him to leave them there, and retire into an obscure Village in *Dorsetshire*. The Pestilence raging at *Salisbury* in the Year 1666, he remov'd his Family to *Burgat* near *Fordingbridge*, in *Hampshire* where he set up

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a Meeting, and had a numerous Auditory, to whom he continu'd preaching for some Years. But returning to Salisbury again, he preach'd privately in the Town, 'till King *Charles's* Declaratton of Indulgence; after which he preach'd publickly a Week-Day Lecture. In 1674, he was taken as he was preaching in his own House, and Examin'd by the Mayor, who did not commit him for the Conventicle, but bound him over to answer at the Assizes, for saying upon his Examination, that he had heard that the King should say; he would abide by, or stand to his Declaration of Indulgence. Refusing at the Assizes to tell his Author, he was committed to the County Goal by Mr. Baron *Turner*, as a spreader of false News. He continu'd near a Year under Confinement: But upon his Petitioning his Majesty, the Lord Chief Justice *North*, who went the Circuit in the Summer Assizes 1675, was ordered by the King to discharge him; which he did, upon his paying a Fine of Forty Shillings. He had several Invitations to *London*, and some encouraging offers; but he refus'd them, as apprehending that to get a Minister to *Salisbury*, where at that time there was so much Heat and Fury against the Dissenters, would have been a work of no small difficulty. He therefore continu'd there 'till his Death, in *September* 1681. *Ætat.* 56. He had a great and generous Soul in a little sickly Body; being one of a very low Stature, and tender Constitution. At any publick Collections, the narrowness of his Circumstances, and the numerousness of his Family, did not hinder him from contributing towards that good work, that he recommended to others. He was very couragious and constant in Preaching, as he had oportunity, in the most difficult Seasons. Mr. *Haddesley* his Colleague in the Dissenting Congregation at *Sarum*, thus Charateriz'd him in his Funeral Sermon: He was a diligent, painful, laborious, skilful, profitable Preacher; whose Sermons were remarkable for their fulness. His Living that he lost was worth 120*l.* per *Annum*. He hath Printed some Sermons on *the Body of Death*; or a Discourse concerning the Saints Failings and Infirmities. In 12*mo.* 1661.

Dunhead: Mr. *Peter Ince* He was a good Scholar; well kill'd in the Tongues, especially the *Hebrew*. He

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was Educated in *Brazenoze* College in *Oxford*. An excellent Practical Preacher, he had an admirable Gift in Prayer; and would on Days of Prayer and Humiliation, pour forth his Soul unto GOD, With that Variety, fluency, Spirituality, and Affection, that he was known and call'd by the Name of *Praying Ince*. He was in short, a Solid, Grave, Pious, Able, Worthy Minister. After his being Silenc'd, he liv'd with Mr. *Grove*, that Ornament of his Country, for Learning and Piety, and publick Spiritedness. He was a great Sufferer for his Nonconformity.

Chissleton: Mr. *John Baker*. A Man of strong and warm Affections. He was an Instrument of awakening many a secure Sinner. After his Nonconformity, he retir'd to *London*, where he was well known.

Ramsbury: Mr. *Henry Dent*. *CALNE*: Mr. *Thomas Jones*.

Callingbourne: Mr. *Daniel Burgess*. The Father of Mr. *Daniel Burgess* of *London*.

Yatesbury: Mr. *Nathanael Webb*.

Melksham: Mr. *John Harding*: Son to Mr. *Harding* of *Brenkrcorb*.

Tesunt: Mr. *John Fip*. He was an Holy Exemplary Liver, and a good Scholar. He had a peculiar Skill in discharging the great Duty of Reproof; which he manag'd with that Prudence and Fineness, as to give no disgust to Superiors, Equals, or Inferiors: And yet he discharg'd it impartially, as to Persons and Matters reprovable, whether Errors in Opinion, Enormities of Life, or any Indecencies and Irregularities.

Ogbourn; St. Andrew: Mr. *Bartholomew Webb*. *MALMESBURY*:
Mr. *Simon Gawen*.

Patney: Mr. *John Massey*.

Chilton: Mr. *James Hounsel*. A Man of considerable Learning and great Courage. He went to the *East*

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Indies, where he died, and was much lamented by all that knew him.

MARLBOROUGH: Mr. *William Hughes*. He continu'd Preaching privately in the Town after his Ejectment.

Newton-Toney: Mr. *John Milton*: Mr. *Thomas Ruty Watts*.

Woodborough: Mr. *Isaac Chancy*. Well known afterwards in *London*. A zealous Writer against *Neonomianism*.

Alton: Mr. *Obed Willes*.

Polshot: Mr. *William Spinage*: A good Divine, and a Fellow of *Exeter* in *Oxon*. He was a great Philosopher and Disputant: A Man of much integrity and Zeal. He came to, and died in *St. Mary Axe* in *London*.

LAVINGTON: Mr. *Nathanael White*. *Bishopstrove*: Mr. *Thomas Pasy*.
Box: Mr. *John Stern*.

Barwick, St. John's: Mr. *Compton South*, M.A. A Branch of a very ancient genteel Family. Educated at the Free School at *Salisbury*, and afterwards at *Oxford*. He first fix'd and exercis'd his Ministry at *Odyham* in *Hampshire*, where he had a numerous Auditory. But he had scarce been there a Year, when he was presented to the Rectory of *Barwick St. John's*, worth near 200*l. per Annum*, by the Right Honourable the Earl of *Pembroke*, and there he continu'd 'till 62. After which, his Life was a constant Scene of Sufferings; he being seldom, free from Presentments and Indictments in the Civil Courts, or Citations and Excommunications from the Spiritual Courts; especially in Bishop *Ward's* Time; who notwithstanding he had been his Fellow Collegiate, and Acquaintance, let him alone to suffer the uttermost, and was for Severity towards all of his Stamp without exception. He was many times constrain'd to leave his Habitation and numerous Family, to preserve his Liberty, and avoid

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the Danger of a *Capias Excommunicatum*; and could have no quiet, 'till the Declaration of Indulgence came out in 72. Then he exercis'd his Ministry among a sound, sober, intelligent, and Unanimous People, at *Ringwood*, who adorn'd the Gospel, by suitable Conversation. He went thither Weekly, (tho' it was Eighteen Miles distant from his Habitation) and was constantly Entertain'd at *Moyles Court*; the Seat of that Pious, tho' unhappy, Lady *Lisle*, until by the severe Sentence of Judge *Jeffereys* she was Condemn'd, for Harboursing Mr *Hicks*, a Nonconforming Minister, Suppos'd to have been in *Monmouth's Army* in the West, and afterwards Beheaded at *Winchester*. He was afterwards invited by a numerous People at *Warminster*, to undertake half the Service of that great Congregation, and remov'd his Habitation thither, and settled amongst them. And there he Dy'd a few Years since. He was a good Scholar, and a profitable Preacher.

Mounton and Barwick: Mr. *Francis Hubbard*, M.A. He was the Son of *Edward Hubbard*, Esq; formerly of *Essex*, and afterwards of *London*. He was bred in *Westminster School*, where he was a sober Youth. He lov'd Learning from the first, but was hindred in his Improvement by sore Eyes; which however, help'd to divert him from worldly Vanity, and so had a good Effect. He was a commoner of *Baliol College* in *Oxford*. After he first began to Preach, he never forbore Preaching for altogether, any one Lord's Day he liv'd; tho' he labour'd under much weakness, that might have tempted him to think of sparing himself. He settled at these Two Villages in this County, which were a little Mile distant from each other, preaching in the Morning at one, and in the Afternoon at the other, the People usually attending him from Place to Place. The Profit amounted to about 40*l. per Annum*. When the *Bartholomew Act* took place, he remov'd to *Oxford* to his Wives Relations, with whom he continu'd 'till the Five Mile Act was in force. Then he remov'd to *Whitney*, where he liv'd peaceably to the Day of his Death, except for one half Year; in which he was Imprison'd in *Oxford* in *Bocardo*, being taken preaching in a private House. He bore that Imprisonment very thearfully, rejoicing that he was counted worthy

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to suffer in the Cause of Christ. At *Whitney* he preach'd privately 'till the Indulgence of King *Charles*, when he had a Place Licens'd. In his last Sickness, sending for a Physician, he declar'd it was because he thought it his Duty to use means but not that he was fond of Life, or fearful of Death, that he desir'd his Assistance. *For*, says he, *through Grace I can say, 'tis no more to me to die, than to undress and go to Bed.* He departed this Life *October 20, 1676. Ætat. 49.* He was a Man of wonderful Patience under worldly Crosses and Tryals, of which he had a considerable share. He had a Right to an Advowson of a *100l. per Annum*, which was left in the Hands of a Friend in special Trust for him; but he not Conforming, it was sold. He was satisfy'd however, that GOD would provide for him and his, and he was not disappointed in his Expectation.

Cleve-pepper, Mr. *Henry Blake*. A Sententious Elegant Preacher, and an hard Student.

Newton: Mr. *John Oldham*.

CASTLECOMB: Mr. *Benjamin Flower*. Father and Son were both of that Name, and both preach'd here in *August 6*; and both were then Silenc'd. Mr. *Benjamin Flower*, Sen. was the Incumbent here, and died not long after his Ejectment. Mr. *Benjamin Flower*, Jun. was Assistant to his Father here in *62*, after he had been Ejected in *Glamorganshire*; and here he preach'd a Farewel Sermon. He died in *Chippenham*, where he was Pastor of a Congregation, in *August 1709*. Aged about *86*.

Easton-grey: Mr. *Benjamin Jones*.

Broughton: Mr. *John Barcroft*. Born in *Lancashire* and bred in *Cambridge*. A warm Independent; who was not for Baptizing any Children but such whose Parents, (one of them at least) were Communicants with him at the Lord's Table. He not only preach'd twice every Lord's Day, but Expounded and Catechiz'd, and kept up a Lecture once a Fortnight. He liv'd and died single, and was very Charitable to

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the Poor: And had great Peace in his last Hours. He did not live above Three Years after his Ejectment.

East-Knoyle: Mr. Samuel Clifford. He was the Son of an Eminent Minister, Mr. *William Clifford.* He was Born at *Yarlington* in the County of *Somerset*, in 1630. Put to School first *Framton*; in the County of *Dorset*, and afterward a *Salsbury*, where he was noted for his great Proficiency in Grammar Learning, and his extraordinary Memory. From thence he went to *Magdalen Hall* in *Oxon*, where he diligently ply'd his Studies, but continu'd no longer than to be B.A. The Rectory of *Knoyle* becoming Vacant by his Father's Death, in 1655, it was conferr'd upon him. Upon the return of King *Charles*, the Gift of that Benefice belonging to the Bishoprick of *Winchester*, he quitted his Place to Dr. *Hawles*, who was presented to it: And on *Bartholomew* Day was Silenc'd with the rest of his Brethren. He had then no visible prospect of a Maintenance for himself and Family: But he chose rather to trust to the Providence of GOD for a Livelihood in the way of his Duty, (as far as he could understand it) than seek to amend his Circumstances, by venturing upon what he apprehended to be sinful. He was reduc'd to great Straits and Hardships; but having the Testimony of his Conscience that he acted uprightly, he was easie and contented. He had a good Utterance, and was a Practical, Lively, Affecting Preacher, of a pious and unblameable Life and Conversation, which rendred him generally belov'd by those that knew him, and favour'd of the things of GOD. His Ministry was very acceptable, wherever he had a Call to exercise it. After a Life of great Labour and Suffering, which he went through with equal Patience and Self-denial, He died in peace, *Oct.* 29. 1699.

Fifield: Mr. Thomas Crapon. *Hill-Martyn: Mr. Robert Rowswfell.*
Bramble: Mr. James Crump. *Wootton-Rivers: Mr. Tombes.*

Lurgershall: Mr. James Cussey. *Chiltern: Mr. Dositheus Wyar.*
Upton-Lovell: Mr. Curl. *Kniston-Ceveril: Mr. James Eboorn.*
Everley: Mr. Eastman.

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Compton: Mr. John Frawlins. *Brinsord*: Mr. Edward Faulconer.
Winterbourn: Mr. Hubbart. *Langford*: Mr. Gyles.
Winterbourn-Stoks: Mr. Mark King.
Hisperton: Mr. Matthew Toogood.

Mr. *Simms* was also Ejected in this County, but I know not where.

N.B. I here omit Mr. *Gabriel Sangar* at *Steeple-Ashton*, because he is mention'd before in *London*, p. 27. And Mr. *John Woodbridge* of *Barford*, because he is before taken notice of in the County of *Berks*, p. 9. Those which I mention'd before as Conforming in this County, after 62, are Mr. *Thomas Masters*, who had a Living somewhere near *Marlborough*: Mr. *Matthew Hind* of *Fittleton*: Mr. *Richard Franklyn* of *Bromhal*. And I now add, Mr. *John Wilmer* of *Ham*: Mr. *Fosset* of *Cheriton*: Mr. *John Leg*, of *Dunhead St. Andrew*: And Mr. *John Norris* of *Collingburn*.

But whereas Mr. *John Pinney* was before mention'd as Conforming at *Bomerton*, 'tis own'd to have been a Mistake: for he is the very same Man of whom I here give so particular an Account in *Hampshire*, p. 347.

In the county of WORCESTER.

Kings-Norton: Mr. *Thomas Hall*,* B.D. he was born in the City of *Worcester*, An. 1610, And bred up in *Oxon*, under Dr. *Lushington*. When he was fix't at *Kings-Norton* (his Brother Mr. *John Hall*, who was there before him, settling wholly at *Bromsgrove*) he applied himself in Earnest to do good to Souls. His Salary was small, (the great Tythes being improper) so that had he not kept the Free-School, and continued single, he could scarce have subsisted: And yet God owning his Labours in the Place, he would not be perswaded to leave it, tho' Solicited with a Promise of far greater Preferment. In the time of the Civil War, he was often accus'd, cursed, threaten'd with Death, many times plundered, and five times imprison'd. He constantly preach'd twice on the Lord's Day, and kept

* See an Account of his Life and Death, written by Mr. Rich. Moor, annex't to a Tract of his, Entit. A Pearl in an Oyster-shell. 8vo. 1675.

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Lectures abroad, besides his Exposition of Scripture and Catechizing, and private Admonition, &c. He was a very hard Student, a considerable Scholar, a well furnish'd Divine: A Man of a publick Spirit, intent upon spreading Knowledge. He gave many valuable Books to the Library at *Birmingham*, and perswaded his Brethren to the like: And when he had revail'd with his Parish to build a publick Library, he gave his own Study to it in his Lifetime. He was of a free and liberal Heart: And when outward Comforts fail'd, he liv'd by Faith. In his last Sickness, his Stock was reduc'd to six Pence but he was easie, and said it was enough; and it prov'd so, with Providenal Additions: For before 'twas gone, several seal'd Papers of Mony were sent him by unknown Friends to supply his Occasions. He was of an holy and unblamable Life: Very Humble and Easie of Access. His Doors and Ears were open to the Poorest; and the meanest Inhabitant of his Parish should as soon have his Request granted, if in his Power, as the greatest. He was a great Lover of Peace; but would in no Case part with Purity to Purchase it. He was a plain, but Fervent and Profitable Preacher: And he taught by his Life, as well as by his Doctrine. He was a Man of a very lively and active Spirit, never cast down with Discouragements: And tho' he was often Menac'd and Imprison'd by Souldiers, and pester'd with Sectarys of all Sorts, and at last Ejected and Silenc'd, yet he was still the same: As ready for his Duty as ever, when Opportunity offer'd. In a Word, he was profitable in his Life, and Peaceable in his Death. When he was near his End, he thus express'd himself. † *I am now going where shall have rest from Sin and Satan, from all Fear, Weariness, and watching; and from all the*

† *He published several Valuable Books. Apologia pro Ministerio Anglicano: Francof. 1658. The Pulpit guarded, 4to. The Font guarded, 4to. The Schools guarded; Or a Defence of H.L. The Beauty of Holyness. 8vo. 1653. A Treatire against long Hair: Wisdom's Conquest; a Translation of the 13th Book of Ovid's Metamorphoses. 8vo. Phaeton's Folly: A Translation of the 2d. Book of Ovid's Metamorphoses. 8vo. Hometius Enervatus: Or a Treatise against the Millenaries. Sal Terræ: Or a Guard to the Ministers, and their Maintenance. An Exposition by way of Suppliment on the 4, 5, 6, 7, 8, 9. Chap. of Amos. Samaria's Downfall. A Comment, on the 5 last Verses of Hosea 13. The Beauty of Magistracy An Exposition*

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Evils and Errors of a wicked World: Even so come Lord Jesus for I long for thy coming. And when the Pangs of Death were upon him, he spake thus: *All the Joys of this Life are nothing, nothing to the Joys I have in Jesus Christ.* He died April, 13. 1665.

on Psal. 82. *A Practical and Polemical Commentary on the 3d. and 4th Chapter of the 2d. Epistle to Timothy.* Fol. 1658. *A Treatise against May Poles.* *A Scriptural Discourse of the Apostacy of Antichrist.* 4to. 1655.

Mowsley: Mr. Joseph Cooper, His Father Mr. Hugh Cooper, was a worthy Minister, at Preston in Shropshire.* His Childhood and Youth were Vanity. At the Twentieth Year of his Age, he began to live the Life of a Man, and of a Christian. He fell to his Studies with unwearied Diligence, and in ten or twelve Years time made himself Master of much useful Learning. By familiar Converse with the best *Roman* Authors, he acquir'd a good *Latin* Stile. He became very well skill'd in the *Greek* Tongue also: But his cheif Excellency lay in the *Hebrew* Tongue, in which he was most Exact. He took great Pains to compare Oriental Versions, and the Translations of the 70 with the *Hebrew* Text; and he read the *Masorah*, and other *Jewish* and *Rabonical* Commentaries as if they had been in *Latin*. He was a solid convincing Preacher. *Mowsley* was a poor Place affording but Twenty Nobles a Year in a dry Rent: But the Inhabitants made it up to him 50*l.* per Annum. Of which he was depriv'd at the Fatal *Bartholomew*. He was no stranger to natural Philosophy, nor the Mathematicks, nor yet to Medicine, in which, by his Study and Conversation, he had profited much. All his Learning and Usefulness, his Modesty, Humility, and Forbearance not to meddle with Things not concerning him, could not keep him out of Prison, Once he lay in *Worcester* Goal for the great Crime of Preaching: yet had the Courage to Preach the same Day the Law releas'd him. He was instant in his Work, in Season and out of Season, and useful to many Souls. He died, An. 1699. *Ætat.* 64. A Worthy Conforming Minister preaching at his Funeral gave him this Character. *His Life was a curious Delineation of religion and Learning; so Virtuous and Spotless, that Malice itself might be Angry, but had no Cause to be so with him.* His

* See the Account of him prefix'd to his Posthumous Piece, Entit. A Prospect of Heavenly Glory.

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Reputation was invulnerable as the Air, and his unexampled Goodness might justly stile him a Match for Antiquity, in its greatest Purity and Severity. And a special Intimate of his gives this Account of him, that he had, a solid Judgment, a faithful Memory, a quick and happy Fancy, and an unaffected Gravity. His Presence struck a reverential Awe in to the Persons he convers'd with and his Deportment was so Graceful and Majestick, that here comes Mr. Cooper, hath often charm'd a rude Society in Civil Order, and compos'd Lewd Persons into an handsome Decorum. His Affability was Candid and Generous, his language Free and Eloquent, his Charity Open-handed, and his Contempt of the World very Conspicuous. In short, he was a general accomplish'd Scholar, no common Linguist, a smart Disputant, a judicious Philosopher, and an experienc'd godly Divine. Of his Piety there is a Specimen publish'd in the printed Account of him, in a Paper drawn up for his own Use, which is recommended to the Perusal of those, who desire to see spiritual Matters manag'd Seriously and Judiciously.*

* *He hath but two Piece: extant, viz. Domus Mosaicæ Clavis; five Legis Sepimentum. 8vo. Lond. 1673. A Book that shews the Author to have been a Man of much reading in various Languages, upon various Subjects; a Book that Asserts the Antiquity and Necessity of the Hebrew Points, and was never yet answer'd: A Book that gain'd the Author Reputation amongst Judicious Linguists, whether of his Mind or not: And there was a Posthumous Piece of his lately printed, Entit. Μισκοσθοπια. Or a Prospect of Heavenly Glory, for the Comfort of Sion's Mourners: 8vo. 1700.*

In the City of WORCESTER were Silenc'd, Mr. *Joseph Baker* of St. *Andrews*, Mr. *Simon More* who preached at the Cathedral; Mr. *Thomas Juice* who was of St. *Nicholas* Parish; and Mr. *Richard Pincher* of *All-Saints*.

Mr. *Joseph Baker* of St. *Andrews* was a learned Man of a blameless Life; one who preached constantly, and chatechiz'd the People, and conferrd with the several Families (especially before he first admitted them to the Lords Supper) personally. One of extraordinary Prudence, Calmness, Patience, Gravity, and soundness of judgment. Neither for Prelacy, Presbitery, not Independency, as form'd into Parties, but for that which was found in all Parties, and for Concord upon Catho-

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Terms. The Parish of *St. Andrews* where he was Minister, had but about *6l.* a Year Maintenance, of which he took none, but gave it to a Woman to reach poor Children to read, living upon his own, and some small Augmentation granted by the Parliament. Mr. *Joseph Read* ask'd him upon his Death Bed, what thoughts he then had of his Nonconformity. He answered that *he gladly would have continued the Exercise of his Ministry, if he could have had Liberty for it without Sin against God: But when it came to that, there was no Remedy.*

Mr. *Simon Moor*, after *Bartholomew Day*, was through the Fury and Rage of the Justices and People, forc'd to leave *Worcester*: After which he retir'd to *London*.

Mr. *Thomas Juice* was a sober, grave, serious, peaceable, blameless, able Minister. He lost *100l. per Annum*, by his Ejection; And afterwards for a Livelyhood for himself, his Wife, and three Children, he taught a little School till the Corporation Act took place, when he was forc'd to Abscond. He was afterwards Pastor of a Congregation at *Reading* in *Berks*, and there he died some Years since.

Mr. *Richard Fincher* also at first taught School for his Support: And afterwards became Pastor of a Congregation in the City of *London*. He also was a Zealous, Useful Preacher, and of a good Life.

Kemsey: Mr. *Thomas Broomwich*. An ancient, Reverend, able Minister, of an upright Life. When Bishop *Morley* came to the Town, and Mr. *Collier of Blockley* had Conform'd, he was over perswaded to take the Declaration: But before he came to profess his Assent and Content openly, and fully, to Conform, he was cast into great Distress of Conscience, and went no farther. But yet by preaching, he us'd that Liberty that he had to procur'd.

Upton upon Severn: Mr. *Benjamin Baxter*,* Son to Mr. *George Baxter*, Minister at little *Wenlock* in *Shrop*

* *He hath some tracts extant: viz. Posing Questions put by the Wise Man 8vo. 1664. The Doctrine of self-posing; or a Christians Duty of putting Cases to himself. With Mr. R. Baxters Preface to the Reader. 12s. 1666. Nonconformity without Controversie, 8vo. 1670.*

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shire. He was a Preacher of extraordinary Skill especially in Matter and Method, in which he excell'd him. He liv'd uprightly towards 75 Years of Age, and suffer'd much by the lowness of his Estate after his Ejection, though before he had liv'd plentifully. A paper of Mr. *Badlands* which I have by me, says that he lost 150 or 200*l. per Annum* by his Ejection; and liv'd at *Upton* to the time of his Death, and left his Children in a low Condition.

Hardington or *Harrington*: Mr. *Stephen Baxter*: Brother to the former. He lost 140*l. per Annum*. He was one of a solid Understanding, and a calm, peaceable Spirit. After he was silenc'd he practis'd Physick.

EVESHAM: All-Saints. Mr. *George Hopkins*,† M.A. Son to Mr. *William Hopkins* a Member of the Long Parliament. He was an useful Preacher while he continu'd in his Living, and after his Ejection he retir'd to *Dumbleton* in *Gloucestershire*, where he died *March 2. 1666*. When the *Oxford Oath* came out, he was over perswaded to take it in his own Sense, that he might not be forc'd five Miles from the People: But he died just at the Time when he should have had the Benefit of it. He was a very judicious, godly, moderate, peaceable, and upright Man. Even Mr. *Ant.* a *Wood* thinks fit to own, that *besides his Knowledge in Divinity, he was a very good Mathematician, and an Example of great Candour and Moderation.*

At *Evesham* there was also silenc'd Mr. *Thomas Matthews*, who was of the Parish of *St. Lawrence*.

Martly: Mr. *Ambrose Sparry*, who before he fix'd in this Place was Schoolmaster of *Sturbridge*. A sober, peaceable, moderate, humble, godly, judicious Man. His great Prudence, Moderation and Learning, and the cheif of *Sturbridge* being his Friends, caus'd the Chancellor to connive at his keeping School there again, after his Ejection: Tho' he was a while maliciously laid in Goal.

Beawdley: Mr *Henry Oasland*. As lively, servent; and, moving a Preacher as any in the County: Who rode about from Place to Place, preaching fervently,

† *He hath one Tract Extant, Entit. Salvation from Sin by Jesus Christ; or the Doctrine of*

Sanctification founded upon Christ, who is both the meritorious and efficient cause of sanctifying Grace
8vo. a6g

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and winning many Souls God; besides his very great Labours among his own People, publickly, and from House to House. After he was cast out, he still continu'd preaching up and down privately, where he could have Opportunity, with Zeal and Diligence: No Sufferings that he met with being able to drive him out of his Orthodox and sound Principles.

Old-Swinford: Mr. Jarvis Bryan; Brother to Doctor Bryan of Coventry. A most humble, upright, faithful Minister, of a blameless Life, and sound Doctrine. He was succeeded in his Living in 62, by Mr. *Robert Pierson*, who was very kind to Mr. *Bryan* but sorely Afflicted, first in his Son, a Lad about Severn Eight Years old; who when Mr. *Bryan* remov'd with his Goods and Family from *Old-Swinford*, to *Birmingham*, would needs go with them, that he might Ride home in the Waggon that carried the Books. He did come back in it 'till he was near home, and then the Wagon overturn'd and kill'd him. But a yet severer stroke from the Hand of GOD fell upon himself in the Pulpit, by a fit of an Apoplexy, and Convulsion because he was told that his uncharitable Censure of some that were Dead, gave Offence; and he was advis'd to wave such things, but he would nor hearken. Mr. *Joseph Read* being his Neighbour, went soon after to visit him. He express'd himself thus to him. *You are Welcome: I wish I had hearkened to your Advice. For the time to come, I pray you to speak your Mind freely: And the more free you are, the more welcome you shall be.* Mr. *Read* ask'd him what Thoughts he had now of Conformity, under the Afflicting Hand of GOD? He answered him in these words: *Were it to do again, I would not do it for all the Livings in England: And doubled it over again in these words; were it to do again, I would not do it for all the World.* Some Weeks after, in his first Sermon, preaching on that of the Psalmist, *Blessed is the Man whom thou chastenest, and teacheest out of thy Law*, he took occasion to tell the People publickly, that Ministerial Work was difficult Work. *And, saith he, considering the Oaths, Subscriptions, and Declarations, it is become much more difficult; were it to do again, I should well consider it, before I should do it.* After a considerable time, a second Fit seiz'd him, which depriv'd him

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of his Speech many Weeks. And at last he died in the third Fit.

Stone: Mr. Richard Serjeant. A Man of extraordinary Prudence, Humility, Sincerity, Self-denial, Patience, and Blamelessness of Life.

*BROMSGROVE: Mr. John Spilsbury, M.A. was several Years Fellow of Magdalen College in Oxford.) At the great importunity of the People, he took upon him the pastoral Care of the Congregation at Bromsgrove, and was Vicar there 'till the Restoration, when being dissatisfy'd in Conformity, he was forc'd to quit the Living; but continu'd preaching privately to the People as long as he liv'd. His Ministerial Performances were generally acceptable. His Preaching was ordinarily plain and familiar, and therefore profitable to the mean and ignorant; fill'd with variety of clear well digested Thoughts; very ingaging to his Auditory; Serious, Methodical, and judicious; so that he was much followed. He had both in Preaching and Conversation an happy way of explaining Difficulties, and reconciling seeming Differences in Scripture, to the great Satisfaction of those that heard or consulted him. He was thought to be a Man of great Wisdom, and therefore much advis'd with in most Cases. He had learnt of his Lord to be meek and lowly, and to abstain from sinful Anger. Whoever heard a rash Word come out of his Lips? His Moderation to Persons of differing Sentiments from him was great. Several of the conformable Clergy own'd him with much Respect in the darkest Times; and offer'd to shelter him in their House, when he was driven from his own. The Union of the Presbyterian and Independent Ministers in London express'd by the Heads of Agreement, Printed some time after the Revolution, he much rejoic'd at, acquainted his Congregation with, and declar'd his Resolution to a agreeably. He was for several Years either confin'd to his House, or forc'd to keep out of the County, for fear of the Writ *De Excommunicato capiendo*, taken out, and long kept in force against him, and two or three more that liv'd in the Town with him: And the want of Air and Exercise, was judg'd the occasion of that Illness, which some Years after*

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brought him to the Grave. In those Times of Danger he frequently preach'd privately, both at Home and abroad, and seem'd earnestly desirous of the Conversion of Sinners, and Confirmation of Saints. He never would receive any Allowance from his People for preaching after his Ejection. Once after he had been Imprison'd some time in the County Goal, and was releas'd, he said in the hearing of some particular Friends for their Encouragement, I shall not henceforward fear a Prison as formerly; because I had so much of my Heavenly Father's Company, as made it a Palace to me. His last Illness was occasion'd by a defluxion of Humours on his right Foot, to that degree, that it corrupted the Bones, and put him to such extreme pain, that it weaken'd his Strength, and shorten'd his Days. He was confin'd to his Chamber Eleven Months before his Death, and not able to move there without the help of two; yet not one impatient word was heard from him in all that time. There were few that visited him in those Days of Tryal, but admir'd his Patience, and chearful Submission, under so smarting a Rod: Yea, several hearing of it, who had not much Acquaintance with him, went on purpose to see his Behaviour; and how unconcern'd soever they entred, few left his Chamber without Tears, ready to say his humble Acquiescence in the Divine Pleasure, exceeded the Report they had heard. To the last, he express'd his Affection to his People, taking his leave of them as they visited him, with suitable Advice and Prayer. He chearfully resign'd up his Spirit into the Hands of his Redeemer, *June* 10, 1699, having liv'd 71 Years in the World. He would not have had a Funeral Sermon: But when upon much perswasion he consented to that, he appointed the Text, *Luke* 17. 10. And expressly Prohibited all Encomiums of himself. His Humility always prevail'd against the Importunity of his Friends, who much desir'd him to Print some of his Labours: And his Love to his People made him Deaf to all Invitations to greater Places. Mr. *Baxter* gives him the Character of a *Man of extraordinary Worth, for Moderation, Peaceableness, Ability, Ministerial Diligence, and an upright Life.*

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Churchill: Mr. Eduard Boucher. A young Man Born in *Kederminster* Parish, of great Humility, Sincerity, Peaceableness, and good Ministerial Parts.

Chadgly: Mr. Thomas Baldwin, Sen. After his Ejectment in 62, he settled with the Dissenters of *Kederminster*, and was deservedly esteem'd for his great Ministerial Abilities. He ordinarily preach'd without Notes, and yet with much exactness. His Delivery was forcible, and very affecting. He was much troubled both with Gout and Stone, and often preach'd with those Pains upon him; which some of his Auditors thought excited the greater earnestness, and made his expressions the more Affecting. His Sermons are now frequently repeated amongst his People by those that wrote them after him. He had a great respect for Mr. *White* the Parish Minister, and frequently heard him Preach; and so also had Mr. *White* for him, as appears by the Sermon he preach'd at his Funeral, and afterwards Printed. He was not only careful of his Flock, but was a good Bishop of his Family also; often giving good Advice, and putting good Books into their Hands; directing them how to hear profitably, and pray prevailingly: And he was much also in Prayer with them. As he lay upon his Death-bed he was heard much to lament that he had not be more indefatigable in the Service of his great Master: As the most faithful will at the last judgment be ready to say, Lord what have we done! what do we deserve from thee but Hell! When Death was near, he spake with much Pleasure of the upper World with such words as these; *How delightful will it be to attend in the glorious Presence of the Lord, with the bless'd Society, who are continually singing Hallelujah, where Angels are hovering about the Throne, &c.*

All-Church. Mr. Richard Moor. His Place was worth nigh upon 300*l.* per Annum. After his Ejectment he preach'd privately at *Wetherockhill*, in the same County.

* *He publish'd a Tract stil'd, A Pearl in an Oyster Shell. Precious Treasure in perishing Vessels, in some Sermons. And also, An Account of the Holy Life and Death of Mr. Thomas Hall. And a Discourse Entitul'd, Paul's Prayer for Israel, 8vo.*

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Whitley: Mr. Joseph Read. He was Born in *Kederminster*, and sent to *Cambridge* by Mr. *Baxter*. When he had finish'd his Studies there, Mr. *Baxter* took him into the House with him; and he was his Assistant for about a Year in *Kederminster*. He afterward settled at great *Whitley*, and there was Ejected in 62. After spending some time in the Country, he came up to *London*, and assisted Mr *Baxter* here also, and read the Scripture Sentences, the 95th *Psalms*, the *Psalms* for the Day, the two Chapters for the Day, and sung the *Psalms* appointed for *Hymns*, and recited the *Lord's Prayer*, the *Creed*, and the *Ten Commandments*, when Mr. *Baxter* preach'd. He fix'd in the Parish of St. *Giles's*, where it was thought there might be Thirty Thousand Souls, more than could come within the Church, and that had no publick Worship of GOD, or Teaching. He built a Chappel in his own House with the help of Friends and was much stock'd after by many of the poor ignorant People, among whom GOD own'd his Labours, for the promoting of Knowledge, and serious Piety. Preaching there, he was on *April* 30, 1676, taken out of the Pulpit, and sent to Prison. He met also with much Trouble upon the account of his Nonconformity afterwards. And being reflected on by some among the Dissenters, as advancing too far towards Conformity, at the same time as he suffer'd Fines and Imprisonment for his Nonconformity; he in 1682, publish'd a Pamphlet which he call'd *his case; for the prevention of Scandal to his Brethren and People; for Encouragement to suffering Protestant Dissenters; and for a Rebuke to their Lawless Adversaries*. This satisfy'd some, and displeas'd others. Upon King *James's* Liberty, he continu'd the Exercise of his Ministry at the Chappel at *Bloomsbury*, and also after the Revolution. But at length Age growing upon him, he retir'd to *Hampstead*, where he liv'd in the Air, and there he departed this Life in this present Year; and his Funeral Sermon was preach'd by Dr. *Daniel Williams* at *Hampstead*. He was a very serious and affectionate Preacher; and there are several that have cause to bless GOD for him.

Salwarpe: Mr. *Richard Woolly*. He was the first that was Indicted in *Worcestershire* for not reading the Com

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mon-Prayer, before the Act of Uniformity came out, and it cost him 4*l.* to get off. He was Indicted often after his Nonconformity, for not coming to Church, and for keeping Meetings, which prov'd very chargeable to him. In 1670, some that pretended a great Respect for him, turn'd Informers against him; and a Warrant was issu'd out, to levy 20*l.* upon him. All his Cattle, to the value of 40*l.* were hereupon driven away from him, and bought by the way side for 15*l.* by a Friend of Mr. *Woolly's*, and at that rate he had them again. The Constable was afterwards forc'd to levy 5*l.* more upon his Goods, which he also paid. Another Person was forc'd to pay, 10*l.* And 10*l.* more was levy'd upon several other Hearers, some of them being Day-labourers, which lay very heavy. The Informer was afterwards generally bated, and died miserably Poor. He was also Troubled by the Ecclesiastical Courts. Such things as these, were it seems common in these Parts in those Times. For one Mr. *Robert Humyhrys*, an Anabaptist Preacher, and Inhabitant of the Parish of *Claines*, about two Miles from *Worcester*, for Preaching in his House, had, by a Warrant of Col. S— of O—, Three Cows taken from him worth about 12*l.* and all the Corn in his Barn, worth about 15*l.* and all the Goods in his House that were of any Value, and could never get any thing restor'd. And one Mr. *William Pardo*, of the same Perswasion, who liv'd at *Tenbury*, for not going to his Parish Church, was Excommunicated, and by a Writ of *Excom. cap.* was committed to the County Goal, where he remain'd about Six Years; viz. from *June* 1664, to *April* 1671. GOD grant we may never see such doings more.

Cropton: Mr. *William Westmacott*. He lost about 80*l.* per Annum, and had Eight or Nine Children, and was afterwards in very low Circumstances.

White Lady Aston: Mr. *Robert Brown*.

Rydmerley: Mr. *William Kimberley*. A Man of no contemptible Learning, good Ministerial Abilities, and a becoming Conversation. He liv'd very privately after his Ejectment, and did not ordinarily preach; but

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consented himself with teaching a School, in which some though? be excell'd most.

Eckington: Mr. *Timothy Jordan.* *Harrington:* Mr. *John Ward.*
Hampton-Lovett: Mr. *John Freeston.* Mr. *Richard Beeston.*
Doderhill: Mr. *Thomas Francis.* *Tredington:* Mr. *William Durrham.*
Broadway: Mr. *Wall.* *Naunton:* Mr. *Thomas Franks.*
Poppleton: Mr. *Woodward.*

Lindridge: Mr. *John Gyles,* the Son of the Incumbent of this Living. He was properly Silenc'd, and may rather be mention'd here than elsewhere, because be us'd often to preach for his Father, before the Act in 62, by which he was incapacitated for preaching there or elsewhere afterwards, by reason of his Nonconformity. He was afterwards for several Years Pastor of the Dissenting Congregation at *Henley upon Thames,* and there he died many Years ago.

To these I may also add, Mr. *John Wowen,* and Mr. *Richard Cook,* who were both of *Trinity College* in *Cambridge,* and both Nonconformists. The former was Chaplain to the Lord *Ward* above Forty Years ago, and was offer'd a good Living, but could not satisfie himself to Conform, and is yet living about 78 Years Old. The latter, Mr. *Cook* was some time Chaplain to Mr. *Philip Foley,* and preach'd Occasionally, but had no Living.

N.B. I here omit Mr. *Richard Dowley* at *Stoke,* because he is taken notice of in *Staffordshire,* p. 633. at the place where he was Ejected in 62.

And whereas I heretofore represented these following Persons as Conforming afterwards, Mr. *Thomas Wright* of *Hartlebury;* Mr. *Simon Patter* of *Wolverley,* Mr. *Hyatt* of *Grafton,* and Mr. *Thomas Soley* of *Mitton;* a Paper of Mr. *Read's,* which I have by me, signifies, that he never heard any thing of Mr. *Hyatt,* and questions whether there were any such Person. I can only say, that in one of Mr. *Taylor's* Lists, I find his Name standing, and in another, cross'd out, which seem'd to me to insinuate his Conforming; and so not to be any longer

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reckon'd among the Nonconformists. But letting that pass, Mr. *Read's* Paper adds, that Mr. *Wright* was indeed turn'd out of *Hartlebury*, (belonging to the Bishop) but he had another Living at the same time, and Conform'd for that and Mr. *Read's* Living too, where he liv'd and dy'd a Conformist all his Days.

Mr. *Simon Potter*, being in a Sequestred Living at *Wolverly*, that was in the Gift of the Dean and Chapter, was turn'd out also. He was Mr. *Read's* intimate Acquaintance, born in the same Town with him, and sent by Mr. *Baxter* to the same *Trinity*, College and Ordain'd at the same time with him. When Mr. *Read* told him what he heard the Terms of Conformity would be, he made Answer in these words, *That he would be hang'd up at his Door rather than Conform*. However, when he came to the Trial, he did Conform, and some time after, Mr. *Read* Discoursing with him, he freely told him, *that God had never bless'd his Ministry since he Conform'd*.

Mr. *Soley* also preach'd at *Mitton*, a Chappel under Mr. *Baxter*, and prov'd a Conformist.

And whereas I formerly mention'd Mr. *Joseph Treble* as one Ejected, tho' at an uncertain place, I have since been assur'd by a Letter from one of good Credit, that he in a very little time Conform'd at *Church-Leach* in *Worcestershire*, at the importunity of his Wife, who yet never liv'd to enjoy the Benefits of it; and that he remov'd afterwards into *Warwickshire*: That he was an able and serious Preacher, and much follow'd before his Conformity: But has been heard to say and complain, that his Labours, after Conformity, met with bur little Success. However, he liv'd many Years, and never lift up his Hand against his Brethren, but continu'd Holy, Moderate, and Peaceable, to his Death.

In the West-riding of YORKSHIRE.

YORK City: Mr. *Edward Bowles*, M.A. Mr. *Thomas Calvert*, M.A. Mr. *Peter Williams*, and Mr. *Richard Perrot*, M.A. who were settled by the Parliament in the Minster, and preach'd in their Course there, and in other places in the City,

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Mr. *Edward Bowles*, M.A. was Son of Mr. *Oliver Bowes* of *Sutton* in *Bedfordshire*, who was an useful Member of the Assembly of Divines, and Author of the excellent Book call'd *Pastor Evangelicus*, publish'd by this Son of his, and Dedicated to the Earl of *Manchester*. A Book not suffer'd to creep out in the time of Rampant Episcopacy, not for any Evil in it, but because some Men do not care to be put upon too much Work.

He was Born (as appears by the *Sutton Register*) in February, 1613, and was Educaed in *Katharine Hall* in *Cambridge*, under these two Eminent Masters, Dr. *Sibbs*, and Dr. *Brownrigge*. And he seems not to have lost his Time there; for by that time he was 27, he publish'd that noted Tract, Entituled, *The Mystery of Iniquity still working in the three Kingdoms*, 4to, 1643, which gave a great deal of Delight and Satisfaction to elder Heads. He was for some time Chaplain to the Earl of *Manchester*; but upon the Reduction of *York*, was Constitut'd one of the Four Ministers maintain'd by the State in that City with Honourable Stipends. The other three were Mr. *Calvert*, Mr. *Rathband*, and Mr. *Herring*: And after Mr. *Rathband* remov'd, Mr. *Peter Williams*. There was the Stage of his Business for about the Eighteen last Years of his Life. The Pains in preaching was equally divided among the whole Quaternion, viz. two were at the *Minster* on Lord's Days for a Month, and two at *Alhallows on the Pavement*, for the other Month Alternately. And the Lord's Supper was constantly admonished at the Cathedral, or at *Alhallows*, by some of the Four every Month. As for Mr. *Bowles*, tho' he reach'd but one part of the Day, he Expounded the Scriptures on the other, besides his share in Expositions and Lectures on the Week Days.

He was indeed a great Man, an excellent Scholar, and one more than usual Prudence. He had a clear Head, and a warm Heart. His preaching was very acceptable, not only to his Friends and Followers, but to Strangers; even those of a contrary judgment approv'd well of it. So that the very Sequestred and Decimated Gentlemen were his Hearers, and that some times at his House, where in the Evenings he

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was wont to repeat his Sermons; as Sir *Chr. Wyvel*, &c. Being a Man of very great Abilities, and those well Cultivated with Reading and Meditation, he had a neat way of expressing his Mind Briefly and Sententiously, but yet with plainness, and very intelligibly. He had a clearness in his Notions, and that, made him utter them without Obscurity. Besides he did not spend his time about Mint and Cummin, &c. but the weightier things of the Law and Gospel, whkk.have the greatest relish with sober Minds. It was ordinarily (but falsely) laid to the charge of the Ministers of those Times, that instead of the plain Gospel, they still sang *Canticum Novum*, to the Tune of the Times, to the keeping open Breaches, &c. But it may be appeal'd to any of the Hearers of Mr. *Bowles* yet alive, and more than that, to the several Volumes of Sermons that have been written from his Mouth, and are yet reserv'd as a Treasure in *York*, and usefully read in Families, whether he ever us'd any such manner of Preaching. No; Repentance, and Faith in Christ, and the other invariable Truths of Christianity were his constant Themes. And his Prayers were as much of a Piece, as his Sermons: For there were Four things he mostly pray'd for, *viz.* That there might be *Sound Doctrine, Purity in Worship, true Christian Liberty, and the Power of Godliness.*

He had also the Reputation of a very Prudent Man in Conversation. He was indeed something reserv'd to Strangers, but open and Familiar with his Friends. He had a Byass for Goodness, and made it his Endeavour to promote honest Designs upon all Occasions: So that he had frequent Access to the Magistrates of the City, promoting by their means a Reformation of many disorders without being seen in it him self. And tho' he lay hid, yet was it said, that he was the Spring that mov'd all the Wheels in the City.

His greatest Activity and Interest was seen about the great Revolution in 1660, when the Lord General *Monck* pass'd thro' *Yorkshire*, where most of the Gentry of the County, with the Lord *Fairfax* at the Head of them, Address'd to him for a free Parliament. The Address is in Print, and was the Pattern of all the rest that follow'd in other Counties thro' which he pass'd. It must he own'd that this was a

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critical Fact, and one main Cause of the Kings Restauration. And as to this whole Business, 'tis well known Mr. *Bowles* had a considerable hand in the Management of it. The: Lord *Fairfax* being one of the Commissioners sent from the Parliament to invite King Charles into *England*, Mr. *Bowles* accompanied him to *Breda*. Some have been very free in charging him with over-acting himself in this Matter; but were that true, he might well enough be excus'd of both Parties. Of the *Presbyterians*, who then saw and felt such an unsettled Succession of Oppressions, that became intolerable. A rampant Army threaten'd to leave neither Priest nor Steeple-house in *England*. There were no less than Nine sorts of supream Powers in a Years space, or thereabout; some of them menacing greater Desolation to Piety than we have since felt. Sober Men were in an *Egypt*, and long'd for their *Exodus*: Which was at a time for Persons of Probity and Activity to sitstill in. The Episcopal Party have yet less Reason to reflect upon him with any ill Resentment: For had not he and his Brethren bestirr'd themselves, Episcopacy had never been restor'd. He never sought after Preferment in the New Establishment, tho' his Merits might have recommended him to the Best: 'Twas Satisfaction enough to him to have done his Duty. He and others, might read over Solomon: Observation, with a little Variation, *Eccles. 9. 14, 15.* There was a miserable Kingdom and great Oppressors in it; Now their was found in it a poor wise Man, and he by his Wisdom deliver'd the Kingdom: Yet no one *remembred, that poor Man.* He, was contented after all, to suffer with his Brethren, and determin'd to adhere to his Old Principles, whoever veer'd with the Wind, and turn'd with the Tide. Among other pliable Souls who strangely increas'd and multiplied upon that sudden change, there was one Mr. *H*———, who not long after his having begun to read the Prayers, was accidentally met by Mr. *Bowles*, who accosted him in this Manner: Well Brother *H.* *how like you the Common Prayer?* Truly said Mr. *H.* *its but dry Stuff: I always tho't so,* said Mr. *Bowles*; and suppose *that may be the Reason why our Vicars Choral run to the Ale-house as soonas they have done Reading.* He was very facetious in Conversation; modest, but very obliging; a tall and lovely

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Person, of a fresh and clear Complexion; as his Picture kept by many in *York* as a particular Memorial of him, doth in part discover.

'Tis credibly reported the Deanry of *York* was offer'd him: But not being satisfied with Conformity, he was presently excluded the Minster, but continued preaching at *Alhallows*, and afterwards a *St. Martins*: However, he seems to have preferr'd the Vicaridge of *Leeds*, and resolv'd to have retir'd thither. The Ingenuous Mr. *Ralph Thorsby* of that Town, (to whom I acknowledge my self indebted, for these, and other material Hints) hath in his Collections of Manuscripts some Sheets of original Subscriptions of the Inhabitants of that Town and Parish, and a Transcript of the Magistrate's Letter, under the Hands of Alderman *Thorsby*, *Dawson*, *Allanson*, &c. to the King and Council, concerning his Election, &c. *April* 1661. But thro' the favour of the times, Dr. *John Loke* (afterwards Bishop of *Chichester* and one of the famous Seven) was instituted into that Vicaridge.

Mr. *Bowles* kept a Lecture every Thursday in the Morning at *St. Peters* in *York*, and in that Lecture went thro' the whole Epistle to the *Romans*. He preach'd his Course at the Minster on the Wednesday Lecture, and once a Month at *Tadcaster* where he was often set upon by the *Quakers*. He also Lectur'd over both the Epistles to the *Corinthians*, and the first of *St. Peter*, which were his last Sermons, and well worthy the Light: But he was very backward to print.*

* *He hath not much Extant: Besides what is before mention'd, I know of nothing of his, but two excellent Sermons; one at Pauls before the Lord Mayor of London. And another concerning the Duty and Danger of swearing at York, 1655. And a plain and short Catechism (without his Name) 8vo. the 8th. Impression, 1676.*

He was always the Mouth of the rest, when the Country and City Ministers had their quarterly Meetings. His Death was as generally lamented by pious and well disposed Persons, as any one Mans would have been in the Land. For besides his great Worth and eminent Abilities, he was in the Flower of his Age not exceeding. He was buried on the Eve of *Bartholomew Day*, 1662; so that his Mouth was open'd

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above, just at the Time when they were stoping it here here below. Many Copies of Verses were made to adorn his Hearse, some of which are not Contemptible; but my Limits are too strait to insert them here.

Mr. *Peter Williams*,* a sweet Temper'd, meek spirited Man; one of great Abilities, and considerable Learning, and had a well furnish'd Library. He was an exact and curious Preacher, very Spiritual and Sententious. He liv'd an holy, retir'd Life. After his being Silenc'd, he kept close to his Study: Nor did he wholly lay aside his Work. He preach'd a Week-day Lecture at the Lady *Listers*. Many envied his Liberty, but durst not meddle with him, he being shrowded under the Wing of such an honourable Person, who (as was said) was nearly related to Thirty Knights, and Persons of the best Rank. After her Death he kept his Lecture at my Lady *Watson's* House; and she at her Death, gave that House to him and his. He died of the Stone and a Feaver together, *March* 26. 1680. *Ætat.* 55.

* *He hath printed Φιλανθρωπῶσια, or the transcendancy of Christ's Love towards the Children of Men, in 1665.*

Mr. *Thomas Calvert*, A Native of *York*, he was his Fathers youngest Son, and but a few Years younger than the famous Mr. *Christopher Cartwright*, so well known by his learned Writings, who was born in *York* 1602. They were Cotemporary at School, and at the University, and Preachers at the same time in the said City, where he died when he was 56 Years of Age. This Mr. *Calvert* had his Education in *Cambridge*, in *Sidney* College where Mr. *Bell* was his Tutor. When he left the University, he was Chaplain to Sir *Thomas Burdet* in *Derbyshire*. *March* 24. 1637, he preach'd his Ladies Funera1 Sermon, which was printed in *York.*, *An.* 1650, call'd the *Weary Souls Wish*, or the *Doves Wings*, a Meditation on *Psal.* 55. 6. When he remov'd out of that Family, he pass'd into his Native Country, and preached at *Christs* Church and *Alhallows* in the Pavement in *York*. He was episcopally Ordain'd; and was one of the four Learned Ministers that the State with honourable Stipends maintain'd at the *Minster* there, where he preach'd in his Course till the Restauration of King Charles the second, when the Cathedral being employ'd to its former Use, he preach'd at *Alhallows* in the Pavement,

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merit, whence also he was Ejected in 1662. Afterwards he lived privately in the City; till the *Oxford Act* banish'd him, and then he withdrew to the good Lady *Barnicks* near *Tadcaster*; and in some time retir'd back again to *York*. He was a pious devout Man, and a profound Preacher. His Matter was excellent, but, he was not very solicitous as to Method. He read and studied much; and had great Acquaintance With the *Jewish Rabbies*. He had a reach in translating and expounding Scripture which was peculiar.* He was buried in his Study till the last; but fore broken in his Spirit, Body, and Estate, by an extravagant Son, a Merchant: And as much comforted on the other side in his Brother's Son, Mr. *James Calvert*, (of whom in his Place) He died in *March* 1679. *Ætat*, 73. He had a Correspondence by Letters with Dr. *Castel*, Mr. *Pool*, and many other learned Men.

* *He both publish'd Mel Cæli; Medulla Evangelii or the Prophet Isaiahs Crucifix, being an Exposition of the 53d Chapter of his Prophecy: 4to. 1657. The blessed Jew of Morrocco, or the Blackmore made White Being a Demonstration of the true Messias, out of the Law and Prophets, by Rabbi Samuel a Jew turn'd Christian: Written first in Arabick, afterwards translated into Latin and now English'd. To which Mr. Calvert added a Diatribe of the Jews Sins and their Miseries all ever the World, with learned Annotations on the whole Book, and large Digressions, discovering Jewish blindness their refusing the True Christ, and the many False Christs they have receiv'd. 8vo. 1648. He also reprinted a Book of Mr. Foxes, call'd Christus Triumphans; Comædia Apocalyptica: With a learned Epistle prefix'd to Schoolmasters. He also wrote a piece of Poetry against the Papists, &c. He also translated and printed Gerards Schola Consolatoria, with several Additions, and Cases that he resolv'd. 8vo. 1671. And publish'd a Discourse call'd Heart Salve for a wounded Soul; and Eye Salve for a blinded World. And many Elegies.*

Mr. *Richard Perrot*, M.A. was the Son of Mr. *Richard Perrot* Vicar of *Hesil-Cum-hull*, where this his Son was born, *An.* 1629. He was sent from the noted School at *Coxwald* to *Sidney College* in *Cambridge*, where he was Fellow of Sir *John Hunts* Foundation. He left it in 1658; and was one of the Preachers in *York Minster*. He was a most learned and Ingenious Gentleman, and a most incomparable Preacher. After his Ejection from Nonconformity; he liv'd for some time with Dr. *Robinson* of *Barniston*, and studied and prais'd

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Physick with good Success. He died at *York An.* 1670. Aged 41.

SHEFFIELD: Mr. *Fisher*, Mr. *Hancock*. Mr. *Bloom*, and Mr. *Prime*.

Mr. *James Fisher*,* was Congregational in his Judgment, but of great Piety and Worth, and an excellent Preacher, and was an Instrument of much good in this Populous Town. In his younger Days he had been Minister in *London*, and joining with another, it so fell out that when the other Minister preach'd great Multitudes flock'd to hear him, while Mr. *Fisher* had but very few Auditors. Enquiring the Reason of One of the Parish, he was Answer'd: Sir, *you do but preach the Old hum-drum Doctrines of Faith and Repentance, but the other preacheth Dispensation Truths*, It much Affected him, as it must needs do any Man that hath to do with Persons of a like Stamp and Character, who matter not Ministers of a Rush, if their preaching suits nor their vitiated Palate. He afterwards succeeded worthy Mr. *Towler*, and Mr. *Bright* at *Sheffield*, and walked in their Steps, preaching Usefully, and living Exemplarily till his Ejectment in 62. Some time after, he was in much trouble about pretended Plots. He was maliciously and falsly accus'd, and forc'd to Traverse, and appear at the Sessions at *Rotherham*, *Doncaster*, *Wakefield*, and *Pontefract*; and at two Assizes at *York*, which was very chargeable to him. Another time he was taken up by order of the D. of *York*, and sent from *Sheffield* to *York* a Prisoner, without any Reason given, or *Mittimus* made him, and was kept a Prisoner several Months; and when a *Mittimus* was drawn up, it only signified that he was a dangerous Person, and disaffected to the Government. Another time he was taken up and sent Prisoner to *York*, upon an Information upon Oath given by a scandalous Parson in the *Peak*, and one *T. Brown*, that he had spoken Treason in a Funeral Sermon which he preach'd for the Son of Mr. *Cook*. In order to the clearing himself, he was forc'd to carry several Witnesses Thirty Six Miles to *York* to the Assizes. When he was there, he was put off 'till the last Day, which was a great Expence to him. Before it came out, *T. Brown*, his Accuser, (who

* *He writ little, besides the remarkable History of Mrs. Martha Hatfield.*

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was at that time Assistant to Vicar *Brown* of *Sheffield*) had a Tryal with the *Burgesses* of *Sheffield*, wherein he was prov'd Perjur'd; for he swore there were more Burgesses than there really were. The judge taking notice of it, and there being a talk in the Court of this *T. Brown's* deserving the Pillory, he ran away; and the other Drunken Parson not appearing, Mr. *Fisher* was Acquitted by proclamation in open Court. At another time, Man of *Attercliff*, that was in *York* Castle, condemn'd for murdering his Wife, was offer'd a Pardon and a Sum of Mony, if, he would swear Treason against Mr. *Fisher*: But he refus'd, saying, That he knew no such thing, nor any harm by him and he would be hang'd before he would forswear himself; and he was Hang'd for his Murder. The last time he was in Prison, he was design'd to be kept there during his Life: But the Duke of *Buckingham* coming to *York*, inquir'd into the State of Prisoners in the Castle; and finding him and some others confin'd there out of spite, he set him and them at Liberty. But Mr. *Fisher* could not go home because of the Five Mile Act; and so took up at *Hatfield*, being very ill with his long Imprisonment, in which he was sometimes so closely confin'd, that he was not allow'd Pen, Ink, or Paper, nor might any Friend come at him; even his own Son could not speak to him but through the Windows or Grates. He continu'd at *Hatfield* Four or Five Months in a languishing Condition, and then Died, and was Buried there in *January* 1665/6. He often us'd to say to his Children, *Take measure of your selves when you are alone.*

Mr. *Rowland Hancock*, was Vicar of *Ecclesfield* near *Sheffield*, but turn'd out in 60, by Mr. *Wright*, former Incumbent. He afterwards preach'd at *Bradfield*, where the Act for Uniformity found him when it took place. When the *Oxford* Act came out, he for some time withdrew, and was entertain'd by Mr. *Sylvanus Rich*, of *Bullhouse* in *Pennyston* Parish. That Storm being over, he return'd and Preach'd at. *Shertliff-Hall*, where he liv'd near *Sheffield*, maintain'd a Weekly Lecture at *Bradfield*; and being invited to Preach occasionally at *Alverthorp* near *Wakefield*, he was taken and committed, Prisoner, by two Justices of Peace, to *York* Castle

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where be continu'd some time. He was a very pious Man, of excellent Natural Parts, and tolerable Learning, tho' he had not been bred at the University. His Sermons were Succinct, Methodical, and Elaborate. In the latter part of his Life, he was seiz'd with the Palsy and afterwards continu'd long under languishing Diseases, and was exercis'd with severe Pain, which was thought to be the Stone; but his Body being open'd after his Decease no Stone was found, but they perceiv'd something of the Strangury, and an Ulcer in his Bladder. He bore his Pain with an invincible Patience, and dy'd *April 4. 85.*

Mr. *Matthew Bloom* was at *Attercliff Chappel*, near *Sheffield*, and afterwards Assistant at *Sheffield*. He was Born at *Brotherton* in *Yorkshire*, in 1634, and bred up under Mr. *Joseph Hill* in *Magdalen College* in *Cambridge*. To procure a Maintenance for his Family after he was Ejected, he turn'd Master, but yet preach'd in private as he had; oportunity. He was a Man of good Parts and excellent Preacher. He Dy'd suddenly at Sir *William Ellis's* in *Lincolnshire*. As he was rising out of his Bed, he complain'd of a Pain in his Arm, and growing Sick, they were forc'd to carry him again to his Bed; where he was no sooner laid, then he cry'd out *Oh, what need is there to be always ready for Death!* And so breath'd out his last, *April 13. 1686.*

Mr. *Edward Prime*, was Born at *Weston* in *Derbyshire* and bred at *Chesterfield School*, and afterwards at *Christ's College* in *Cambridge*, where he had Mr. *Ball* to his Tutor, who was Son to the famous Mr. *John Ball*. When he left the University, he was for some time in the Family, of Mr. *Westby* of *Ranfield*, in *Yorkshire* whence be remov'd to *Baslow* in the *Peak*. After the exercise of his Ministry there for some time, he in 1665. was call'd to be one of the Assistants in the Town of *Sheffield*. There he was Ejected in 62. The Sacrifice of about 2000 such Men as he was, was the Joy of *Rome*, and one of the greatest blows that ever was given to the Protestant Interest in this Kingdom since the Reformation. He was very clear in the point of Nonconformity, and had no Hesitances, but much Satisfaction

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faction about it. After his Ejectment he fix'd his Residence in *Sheffield*; tho' advantageous offers of other Places were not wanting The sober Gentry of those Parts had a great value for him, and he exercis'd his Ministry much amongst them, and very frequently in some Parts of his Native County; and was a great Instrument of holding up and nourishing Religion in Families by that means Besides which he kept up a constant Fortnight's Lecture in his own Town, for the space of Forty Five Years, from 62 to his Death, where for several Years there were many neighbouring Ministers his Hearers, 'till Death, and the Act of Indulgence and Liberty call'd 'em away. But for the Ten last Years of his Life, he much exercis'd his Ministry in the neighbouring Congregation at *Attercliff*. He had a warm Heart, and a clear Methodical Casuistical Head and judgment, by the help of which, he went farther into several Points than most. He met with a Course of comfortable Providences during his Nonconformity; and particularly upon two Accounts; in that he was skreen'd from the Persecutions that some of his Neighbour Ministers underwent: And also in the Provision and Supplies that were reach'd to him from the bountiful Hand of God, by raising him up Friends, and other means of Support. But this was intermix'd with sharp Family Afflictions and Exercises. He did not refuse *Occasional Communion* with his Conforming Brethren; and had a respect for all Pious and Godly Ministers, whether of one or another Denomination, and kept up a loving Correspondence with them to the last. He continu'd his Labours 'till Weakness and Infirmities disabled him. He was a very solemn Observer of *Bartholomew Day*; and the last Sermon he preach'd upon that Occasion, was in 1707, from *Josh. 14. 10. And now behold the Lord has kept me alive these Forty and Five Years.* After which, Sickness and Weakness came on in the Winter following; and when he had run a course of about 77 Years, he expir'd on April 26. 1703. His Funeral Sermon (whence this Account is taken) was preach'd by Mr. *Robert Fern*, on *Heb. 12. 23.*

ROTHERHAM: Mr. *Luke Clayton*, a Prophet that had unusual Honour in his own Country, on the Account

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of his real Worth, and pious Labours. He was an excellent Disputant, and a very ready Man; and for many Years preach'd twice a Day to a numerous Congregation, and Catechiz'd the Youth in publick after which he constantly on Lord's Day Evening (about Five a Clock) repeated the Substance of his Sermons. He having no Successor provided for him, continu'd to Exercise his Ministry after *Bartholomew Day* 62, to the great Advantage of that and the Neighbouring Places, and he continu'd so to do, 'till the *January* following, when he cheerfully suffer'd the Penalty of Imprisonment, rather than the People should be wholly left Destitute of sacred Ministrations. He was the first of the Ministers that were sent to *York Castle*, by vertue of the Act for Uniformity. He was indeed a very bold and resolute Servant of Jesus Christ in the work of the Ministry, balking no opportunity of preaching, which occasion'd his being Imprison'd for Six Months together several times. Indeed he had no sooner obtain'd his Liberty after one Half Years Confinement, but he return'd to his work and preach'd, for which he was again Apprehended and laid up for another Half Year. He afterwards preach'd at *Graseborough Chappel* for several Years; and dy'd of a Consumption, *June* 13. 1674; at about Fifty Years of Age.

Hansworth: Mr. *John Cart*. He resided here several Years after his Ejectment in 62. An Eminent Scholar, and great Divine. Major *Taylor* of *Wallinswells*, committed his only Child to his Tuition, when he was sent by King *Charles* to Fortify *Tangier*. He was faithful to his Trust, and his pupil is a very worthy Gentleman, and useful Magistrate in his Country. He dy'd in 1674.

Ackworth: Mr. *Thomas Burbeck*. He had been Minister there many Years, when he was Silenc'd in 62. He afterwards dwelt in his own House at *Sheffield*; preach'd frequently, and did much good. He was a very worthy Divine, and a solid substantial Preacher, one of a chearful Spirit, but much afflicted with the Stone. He dy'd in 1674. Aged about 60. Dr. *Bradley* Succeeded him at *Ackworth*.

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Sandall parva, near *Doncaster*: Mr. *John Hobson*.★ A sober, serious, pious Man, and faithful Minister. After his being Silenc'd, he remov'd and liv'd about Three Miles East of *York*. He was a Man of a sweet winning Deportment, unblameable Conversation, and yet met with many Discouragements. He had little employment, and yet was comfortably provided for. He dy'd about the Year 1671.

Bradsworth: Mr. *William Hawden*. Born near *Leeds*. Silenc'd in 62, with his Brethren: Upon the Five Mile Act he went to *Sherborn*, and afterwards remov'd to *Wakefield*. He preach'd both at Home and Abroad as Opportunity offer'd, as long as his Sight continu'd; but for the Eight or Ten last Years of his Life, his Sight fail'd him. However, afterwards he had frequent Meetings in his own House. He was a great hater of all Vice, a sound Orthodox Divine, a great Promoter of what was good, and one of Magnanimity and Resolution. In 1685, when the Duke of *Monmouth* was Landed, he, with many others, was sent Prisoner to *Hull*, and thence convey'd to *York* Castle, where the Commissioners requir'd he should be bound to his good Behaviour, which he peremptorily refus'd, knowing no occasion for it; but the matter was Compromis'd, upon a Friends passing his Word for him, He dy'd Aug. 26. 1699. *Ætat.* 84

Hickleton: Mr. *Hugh Everard*. An Eminent Divine; and solid Preacher, and one of excellent Parts. When he was turn'd out, Sir *John Jackson* took him and his Wife into his Family. He was Chaplain, and his Wife the House-keeper. He was very useful in the Family and Dy'd there Anno 1665.

Smeton: Mr. *John Noble*, M.A. Born at *Asleby* in *Holden* Parish, Anno 1611. Admitted of *Christ's* College in *Cambridge* in 1630. In 1637, he was Minister at *Whitgift*. In 1646, he remov'd to *Smeton*. One of an happy Memory, a great Presence, and readiness of Wit; a mighty Opposer of the Factions and Hurries of the Times. He had much Trouble with the Quakers, who he greatly confounded in Occaional,

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an set Disputations. He was an excellent Disputant, and never lost or disparag'd the Cause which he undertook, nor his Reputation by Ignorance and Passion. In the latter part of his Life, he preach'd to a private Congregation at *Pontefract*. He departed this Life *Feb. 11. 1679. Ætat. 68.* And was an excellent, useful, solid Divine.

Thurnsco: Mr. *William Benton*. Was born at *Whisket-hill*, near *Atherton* in *Burstall* Parish. He was a Man of Parts, Presence, and Assurance. After his Ejection in 62, he took a Farm, and apply'd himself to Husbandry, for the necessary Maintenance of his Family: And afterwards he follow'd the Mault Trade. He dwelt at *Barnsley*, where being an affable, chearful Spirited Man, he maintain'd good Correspondence with the Neighbouring Gentry, whereby he was kept, much out of Trouble, but at the same time he had not the same Opportunities for preaching as many of his Brethren; and yet he preach'd sometime. He Dy'd. 22. 1688.

Hemsworth: Mr. *Stephen Charman*. A pious, painful, faithful Minister, but not so successful as some others of his Brethren. He Dy'd in 1667. He was a very Substantial Divine, and a good Scholar.

Silkeston: Mr. *Jon Spawford*, Vicar there many Years. (There's a very pretty Church there, and therefore it is call'd the *Minster in the Moores*). He was a pious Man, of competent Parts and Abilities; very plain in his teaching, holy in his Life, facetious in Discourse, and a lover of all good Men. When he was Ejected, Mr. *Robert Cotton*, (a Worthy, pious Gentleman in that Parish) took him to his House, and kept him as long as he liv'd. He Dy'd in 1668. *Ætat. 80.*

Pennyston: Mr. *Henry Swift*. Who continu'd Preaching after the silencing Day, 'till he was Imprison'd. He continu'd Three Months in *York Castle*, several Nonconformists supplying for him all the while; and when he was at Liberty, he fell to preaching again. There was no striving for the Place, which was but a

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small Vicaridge. He was Imprison'd a second and a third time, and was at last prevail'd with to take the *Oxford Oath*; and he read some few Prayers to keep his Place, but neither declar'd his Assent and Consent, nor made the Subscription requir'd in the Act of Uniformity, and yet held on Preaching 'till his Death: Which was *Octob. 31. 1689. Ætat. 68.*

Hoylland: Mr. Inman. At this Place there were two Parsons and Parsonages. One of them, vi. *Herring* kept in. *Mr. Inman* was Ejected in 62. He afterwards kept School in *Clayton*, and liv'd obscurely, but was a good Scholar. He Dy'd in *March 1689. Ætat. 66.*

Denby Cappel in Pennyston Parish: Mr. John Crook. He was Born in *Sheffield*, and brought up at *Cambridge* under *Mr. Jos. Hill* in *Magdalen College*. A sober and stout Man, very sound and Orthodox, of good natural Parts, Active and Vigorous in a good Cause, and very able to defend the Truth by Argument. He had a considerable Estate, and preach'd but rarely and privately, He dy'd at *Wakefield Jan. 9. 1686/7.* He was but a Spare and Temperate Man, and yet had been long afflicted with the Gout, which at last rose upward, from his Foot to his Throat, and choak'd him, when he was about 52 Years of Age. Since my first Edition of this Work, I have been inform'd by a Letter, that he was pretty much reflected on as of a Griping Temper, but how Justly I know not.

Sandal-Magna, near Wakefield: Mr. Timothy Wood, M.A. An Universal Scholar, of a ready Wit, and Voluble Tongue. A diligent Student, and of a Tenacious Memory: An excellent Preacher, and of a peaceable Spirit. As far from Plotting as any Man, tho' by Misinformation he was Imprison'd in the Castle of *York*. He was one of three in these Parts, who could not imagine the Act of Uniformity had been so high, but that it might have been Passable; But upon search, they found the Ford too deep, they could neither Wade it, nor Swim it, and therefore they kept themselves safe (on this side) with their Brethren. He liv'd some time in *Sandal*, after his being Silenc'd, and afterwards

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remov'd into *Leicestershire*; and preach'd often in some publick Churches. He dy'd at *Belgrave*, near *Leicester*, in 1680. *Ætat.* 63. He was Man of prodigious Parts, and Industry; and good Elocution. He had fram'd a Common Place Book of all the Heads of Divinity, containing the Quintessence of the choicest Authors he had Convers'd with: But he Printed nothing.

Crofton, near *Wakefield*: Mr. *Edward Hill*, M.A. of *Christ's College* in *Cambridge*. He had been formerly a Conformist, but could not fall in with the New Settlement in 62. He was a pious, grave, ancient Divine, of an excellent Temper. Upon the coming forth of the Five Mile Act, he remov'd to *Shibden*, near *Halifax*. He and his Wife had liv'd together Forty Years, and Dy'd within Two Hours one of another, in *Jan.* 1668/9.

SELBY: Mr. *Birdsal*. Bred up in *Trinity College Dublin* in *Ireland*, in the beginning of Dr. *Winter's* Time there. He often acknowledg'd the Goodness of GOD in the many Advantages he enjoy'd there, in Publick Ordinances, and Godly Society. After his being Silenc'd, he became Domestick Chaplain to Mrs; *Hutton* of *Poppleton*, Sister to my Lord *Thomas Fairfax*. He was of great Use in that Honourable Family, and to the Neighbourhood, by his Example, Prayers, and Preaching. Esq; *Hutton*, her Son, continu'd his Encouragement, and he dy'd in his Family, in 1686. He was very temperate, and of a blameless Life; and any contrary Reflections, because of the flushing of his Face, which was natural to him, were altogether groundless.

Long-haughton: Mr. *Taylor*. After his being Silenc'd, he became Chaplain to Sir *Edward Rhodes*; and afterwards liv'd at Mr. *Wadsworth's* at *Swath Hall*, near *Barnesly*. He was a serious zealous Christian, and a plain laborious Preacher. Removing to *Sheffield*, he Dy'd *March* 1681, not much above Forty Years of Age.

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WAKEFIELD Mr. *Joshua Kirby*. * M.A. Born in London, and Educated in *Oxford*. He lost a good Living for refusing to take the Engagment, after which he went Northward upon this Occasion. The Lady *Camden*, about this time, gave 100*l. per Annum*, to maintain a Lecture at *Wakefield*, and appointed the Company of *Mercers* in *London* to be Trustees in Settling and Managing it. They chose Mr. *Kerby* first Lecturer on that Account; who went down thither in 1650, and preach'd on Lord's Days in the Afternoon, and call'd the first Child Born to him after he came thither, *Camdena*, in grateful Acknowledgment of his Benefactress. He was a solid substantial Preacher, and a great Scripturist. Some complaining of his citing too many Scriptures in his Sermons; His Answer was, that it was as if the Baker complain'd, that the Miller brought him too fine Flower to make Bread of: Can we speak more properly than in God's Language? But his Excellency lay in Prayer, wherein he had a peculiar Gift. A Conformist Minister once hearing him, laid to a Friend, Mr. *Kirby Prays Apostolically*. He was rather reserv'd in Discourse; but if engag'd by Question, there was much depth and significancy in his short Answers. He had a notable Faculty in Expounding Scripture, where he had many pretty, but unusual Glosses. He had something of Singularity in his Sentiments, and in his common Practice, but there was no danger attending it. His Garb was wonderful plain, and he requir'd the same of all under his Charge. He was very strict in Family Discipline, and faithful in Instruction and Admonition. He was a Man of great Courage and Resolution, and inflexible when he had once fix'd his Principles. He was Prisoner at *Lambeth* in 1659, together with Mr. *Cook* of *Chester*, and Mr. *Harrison* of *Ashton*, about Sir *G. Booth's* business. Afterwards he was made Prisoner upon the Act for Conventicles. Being turn'd out by the Act for Uniformity,* he set up a Pulpit in his own House, and preach'd to all Comers, for which he was sent to *York Castle*, where he was not Idle, but improv'd his Solitude in Praying, Meditating, and reaching when he was suffer'd.

* *He Printed a little Protestant catechism in Scripture Phrase.*

* *A particuler Account of his sufferings may be seen in Conf. 4. Plea for the Nonconf. pag. 46.*

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And sometimes he would divert himself in making Verses, many Copies whereof yet remain in the Hands of his Friends, as to which it must be own'd the Sense it far beyond the Poetry.

After Travelling much about in the latter part of his Life, he at last finish'd his Course at *Wakefield*, June 12. 1676. *Ætat.* 59, and was Bury'd in his own Garden, because he was Excommunicated. He was a Man of extraordinary Sanctity and Exactness a right *Jacob* in his ordinary Garb, and inward Plainness and Prevalence with GOD: Another *Elijah*, a Champion for Truth against many Opposers.

Thornbill: Mr. *Joshua Whitton*, whose Benefice was reckon'd at 300*l.* a Year. He was Born at *Sowerby*, and bred at *Cambridge*, was a witty Man, and a good Scholar, and had been Chaplain to my Lord *Ferdinando Fairfax*. He was an able and judicious Preacher, of large Acquaintance and Influence; and being bless'd with a plentiful Estate, he was a Cordial Friend to his poorer Brethren. He was Godfather to Arch-bishop *Tillotson*. When he heard that the Act of Uniformity was come out, he and two other Ministers rode to *York* (as one said) with their Cloak Bags full of Distinctions, hoping they might get over it, and keep their Places: But having read it, it Silenc'd and Answer'd them. Tho' they were all Prudent and Learned Men, and of Catholick Spirits and Principles, yet they return'd with a Resolution rather to quit all than Comply: Two of them kept their Resolution to the Day of their Death, and the Third remains firm and uix'd in the same Cause. Mr. *Whitton*, after his Ejectment, remov'd to *York*. He was Purse-bearer and Distributor of the Contributions of Charitable Persons, for the Supply of Poor Ministers. He was a Man of an excellent Temper, of great Integrity, and unusual Sagacity. He was found dead in his Bed, June 1. 1674. *Ætat.* 56.

Kirrhheaton: Mr. *Christopher Richardson*. After his Ejectment, he retir'd to his own House at *Lassell Hall*. Besides preaching on Lord's Days, he had a Lecture in his House once a Month, in which several of his Brethren join'd with him. He afterwards went to

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Leverpool, preaching one Day in *Tuxtoth Park Chappel*, and the other Day in the Town. His preaching to, the last was very Neat and Accurate, but plain and taking. He had an healthful Constitution, which continu'd till Old Age. He dy'd in *December 1698*, being about 80. He was a Man that was mighty in the Scriptures, being able on a sudden to Analyze, Expound, and draw useful Observations from whatsoever Chapter it fell to his share to read in any of the pious Families into which he came. When he liv'd in *Yorkshire* his preaching was much follow'd. A neighbouring Minister, whose Parishioners us'd to go to hear him, complaining once to him that he drew away his Flock from him, and made them go affray: Mr. *Richardson* answer'd, *Feed them better and they will not stray.*

Ardley-Chappel, near *Wakefield*: Mr. *Jeremih Marsden*. Being charg'd with the *Yorkshire Plot*, he escap'd to *London*, and chang'd his Name to *Ralphson*, or Son of *Ralph*, which was the Name of the Father, who had Four Sons: *Samuel*, *Jeremy*, *Gamaliel*, and *Josiah*, who were all Preachers. This second Son, was inclin'd to the Notions of the Fifth Monarchists, was Imprison'd in *Newgate*, where he Dy'd, in 1684. *Ætat.* 55. having written several Treatises.

Rodwell, near *Leeds*: Mr. *Jeremiah Milner*. A Student of *St. John's College* in *Cambridge*. A Pious, Zealous Minister, Useful and Laborious. After his Ejection he remov'd to a Place near *Fel-Church*, and Preach'd at my Lady *Rhodes's* Chappel at *Haughton*, in the first License Time in 77: And afterwards in that Worthy and Worshipful Family, where both he, and many of his Brethren, found loving Entertainment in the hardest Times. He was one of good Parts, and competent Learning. His Labours were very successful. He Dy'd *March 7.* 1681. Aged about 41.

LEEDS: Mr. *Todd*, Mr. *James Sales*, and Mr. *Ness*.

Mr. *Robert Todd* M.A. was born *An.* 1594 at *South-Cave* in the *East Riding* of this County, and after his

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Education in Country Schools he was sent to *Jesus College* in *Cambridge*. After taking his Degrees there he return'd into his native Country, where he was first Minister of *Swinefleet* Chappel, and afterwards of *Whitgift* Church: He (as it appears from the Book of Subscriptions in the Registers Office at *York*) was one of the 45 who were Ordain'd on *September 2. 1621*, by Arch-Bishop *Toby Matthews*. An. 1625 he was presented by *Richard Harebred* Esquire to the Vicaridge of *Ledsham*. Upon the Death of Mr. *Garbut* he was call'd to be Lecturer at the old Church in *Leeds*; which being too small for the numerous Inhabitants, Mr. *Harrison* built a new one, of which Mr. *Todd* was the first Incumbent. He was a faithful and painful Minister there above 30 Years; and for 20 of them preach'd twice every Lord's Day, besides Monthly Fasts, Occasional Sermons, and those Preparatory to the Sacrament. In the former Part of his time, his Custom was to expound the Church Catechism in the Afternoon, on the same Token that when the Church was consecrated by Arch-Bishop *Neile*, Dr. *Cosins* (afterwards Bishop of *Durham*) preaching from that noted Place, *let all things be done decently, and in Order*, 1 Cor. 14.40. Mr. *Todd* in the Afternoon, from these Words, *yes verily and by God's Help so I will*; which fell in Course in his Catechetical Lecture, was suppos'd to reflect upon some Instances of Hyper-conformity in the Doctor's Sermon; which was to relented that he was silenc'd for twelve Months: And then Sir *Arthur Ingram Senior*, and Mr. *Harrison* procur'd his Liberty. After which he so industriously applied himself to promote the good of Souls, that even the Danger of the Plague which follow'd some time after, could not take him off from his beloved Work. While that Visitation swept away 1300 Persons and more, he was preaching on *Hezekiah's* Boyl, which many have thought to be the Plague. And being assisted by a stronger Voice than his own, (which yet was naturally so shrill that he might have been heard even at the Entrance of that spacious Church-yard,) *viz.* that of so smart a Rod, was effectual to the Conviction and Conversion of many Souls. He was a great Textuary, and a very raking scriptural Preacher. He us'd to hold a Weekly Conference with some of his People, concerning the Sense of some Passage of Scripture, or

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some Case of Conscience, propos'd the Week of foregoing. He was a very worthy Divine, an excellent Scholar, and a solid, substantial Preacher: But hath left nothing in Print, except an Epistle before a Book of Mr. *Wales*. He was a very Holy and Humble Man. The Act of Uniformity debarr'd him of the publick Exercise of his Ministry. He was deeply sensible of this as a severe Providence to him; but the he mourned in secret, he continued his Attendance in Publick and afterwards preach'd privately in his own House, till his last Sickness: In which *Richard Chomley*, Esquire, in Gratitude for the good he had receiv'd under his Ministry, desir'd leave to send for a Physician. No says he, *there is but one in England can do me good; and that is King Charles, by giving me Liberty to preach*. To another Friend who enquired after his Assurance, he prudently replied; I would not be too confident least I presume, nor too diffident least I dispair. He died very piously, 16 *January* 1663/4, aged 67, and was interred in the Chancel of the Church where he had so long been an useful Preacher. Upon his Grave Stone lies a Plate of Brass with this modest Inscription: *Here lieth buried the Body of Mr. Robert Todd, who departed this Life January 16. 1663. Being the first Incumbent and Preacher of the Gospel in this Place. Ætat. 67. His Memory is to this Day precious in Holderness, where he liv'd and preach'd in his younger Days: And at Leeds where his Sermons are Kept in many Hands as a precious Treasure.*

Mr. *James Sales* formerly Minister at *Thornton*. Chappel, was call'd to be assistant to Mr. *Todd*; *An.* 1647. A Learned and Holy Man, of fine Parts, and an excellent preacher. He was born at *Pudsey*, and brought up in *Cambridge*, and after his remove thence he spent some time with Mr. *Reyner* of *Lincoln*. When he was silenc'd he liv'd at his own House at *Pudsey*. He kept a constant Course of Preaching there to the Neighbourhood, till GOD disabled him by a lingring Disease, which issu'd in a Palsie. He died in 1679. He was a great Comfort and Companion to old Mr. *Wales*, with whom he serv'd as a Son in the Gospel. They were near Neighbours, and continu'd dear Friends to the last.

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Mr. *Christopher Nesse* was Lecturer at *Leeds*. He was Son of *Thomas Nesse* of *North-Cave* in the East Riding of the County of *York*, where he was born *December 26. 1621*: And Educated under Mr. *Seaman* in Grammar Learning till he was 16 Years of Age, when he was sent to *St. Johns* College in *Cambridge*. In the time of the Civil Wars he retired into the Country, and preach'd for a time at *Cliffe* Chappel under the inspection of his Uncle *Breaccliffe*, an eminent Divine, Vicar of *North-Cave*. From thence he receiv'd a Call into *Holderness*, and after a few Years to *Beverley*; where he taught School; and preach'd occasionally. Dr. *Winter* being elected Provost of *Trinity* College in *Dublin*, resign'd to Mr. *Nesse*, his Living at *Cottingham* near *Hull*, where he was instrumental in the Conversion of many Souls, particularly *Thomas Respin* an old Man, and one of the most substantial in that Town, when Grey Hairs were upon him. After some Years he was call'd thence to *Leeds*, in which place also, many had cause to bless God for him. From the Year 1656 to 1660, he was Lecturer to Mr. *Stiles*; and upon his Death to Dr. *Lake*, afterwards Bishop of *Chichester*; between whom there was the like uncomfortable clashing, as formerly at the *Temple*, between Mr. *Hooker*, and Mr. *Travers*, and what was deliver'd in the Forenoon, was confuted in the Afternoon, till *August 62*, when Mr. *Nesse* being ejected for Nonconformity, preached in private. How the Duke of *Buckingham* would afterwards have complimented him into Conformity, is related by himself, in his *Divine Legacy*, p. 203. Upon the five Mile Act he retir'd to *Clayton*, and from thence to *Morley*: And when the times grew more favourable, he had a House of his own at *Hunslet*, and instructed Youth, and preached in private, till 1672, when the Main Riding House being converted to a Meeting House, he preach'd publickly there to a numerous Auditory. Having been three times Excommunicated, upon the fourth, there was issu'd out a Writ *de Excommunicato Capiendo*; to avoid which, he remov'd to *London*, An. 1675, and there he preach'd to a private Congregation. After he had been above 60 Years a Minister of the Gospel, he died upon St.

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Stephen's Day, and was interr'd in the burial Place in *Bunhill Fields*, December 29, An. 1705. *Ætat.* 84.

* *His Works are these:* 1. *The Crown and Glory of a Christian.* 1676. 12s. 2. *The Christians Walk and Work on Earth until he come to Heaven.* 1677. 8vo. 3. *A Protestant Antidote against the Poison of Popery;* 79. 8vo. 4. *The Chrystal Mirour or Christian Looking-glass, shewing the Treachery of the Heart.* 79. 8vo. 5. *A Discovery of the Person and Period of Antichrist, as to his Rise, Reign, and Ruin.* 79. 8vo. 6. *The Devils Patriarch; in the Life of Pope Innocent the 11th.* 1680. 7. *A spiritual Legacy for young Men:* 1681. 8. *Half a sheet on the blazing Star.* 9. *A Philosophical and Divine Discourse concerning the Comet.* 4to. 1681. 10. *A Whip for the Fool's Back, who did ridicule God's Holy Ordinance of Marriage.* 11. *A Key with the Whip to unfold the Intrigues of Absalom and Achitophel.* 12. *A Church History from Adam, and a Scripture Prophecy to the End of the World.* 1681. 13. *A Token or New Year's Gifts for Children.* 1683. 14. *Wonderful Signs of Wonderful Times.* 1684. 15. *Advice to the Painter upon the Earl of Shaftsbury's Enlargement from the Tower.* 16. *An Astrological and Theological Discourse upon the great Conjunction.* 17. *A strange and wonderful Trinity or triplicity of stupendious Prodigies, consisting of a wonderful Eclipse, a wonderful Comet, and a wonderful Conjunction.* 18. *The History and Mystery of the Old and New Testament, Logically discussed, and Theologically improv'd in 4 Vol. in Folio.* An Antidote against Arminianism. 1700. *His Divine Legacy.* 1700. *He left also in M.S. a particular Confutation of the Romish Religion in all its Doctrines, &c. And a Vindication of his own Thesis at Leeds, that all Divine Worship must have a Divine Warrant.*

Beeston: Mr. *Leonard Scurr*,* born in *Pontefract*, and bred in *Sidney College* in *Cambridge*. He had a good Estate in this Neighbourhood. And some time after his being silenc'd, He, and his Mother, and Maid, liv'd retir'd at a House in the *Park*, where Thieves breaking in, robb'd and Murder'd them, and set the House on Fire. They afterwards fled into *Ireland*, whither they were persu'd. Two of them were taken and condemn'd. One was hanged in Chains in *Holbeck Green*. The other was repriev'd in hopes of a further Discovery, which he could never be brought to. A particular Narrative of this Tragedy is extant in Print.

* *I have an Information sent me from a Native of Beeston, that one Mr. Cudworth was Ejected at that Place, and that Mr. Leonard Scurr only occasionally assisted Mr. Cudworth there: But I cannot find Mr. Cudworth's Name in any of the Lists I have seen, and Mr. Scurr is still mention'd.*

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Hunslete: Mr. Thomas Hawksworth. An able, judicious Preacher, and a good Scholar. The Act of Uniformity gave him a *Supersedeas*, and the Five Mile Act drove him from home; at which time he retired to *Alverthorp Hall*, near Wakefield, where he died *November 23. 1667.* He was an Instrument of good to many. He was an excellent Hebrician, a pious Man and of a very peaceable Temper.

Holbeck: Mr. Robert Armtage. A pious Man and a plain useful Preacher. Chaplain in the Parliament's Army in the time of the War. A Man of Spirit, yet sober, solid, and peaceable: Of great Zeal for God and against Sin. He liv'd privately in Holbeck for a time when silenc'd; but retir'd to a private Corner near Hallifax upon the Five Mile Act. Afterwards returning home, he preach'd in his own House, and tho' some watched for an Advantage against him, yet he was never Imprison'd. It could never be discern'd what judgment he was of: Whether *Presbyterian*, *Congregational*, or *Episcopal.* He died *April 20. 1639. Ætat. 78.*

Wood-kirk: Mr. Christopher Marshall. Born in *Lincolnshire*, Educated partly in Cambridge, and partly under Mr. *Cotton*, at *Boston* in *New-England.* A Congregational Man. A good solid Scholar, of considerable Parts, and of a serious Spirit, but inclin'd to Melancholy. He met with many personal and domestick Afflictions. Being Ejected in 62. He liv'd privately near his People, in a House of his own. In the banishing time, he liv'd in *Horbury.* Returning again, he preached there privately. In 72. He preach'd at *Topcliff Hall.* He was accus'd and imprison'd on the Account of a Plot, with several of his Brethren, but they came off clear, there being none could say any thing to their Charge. He had a sound Mind, but a crazy Body, which at last grew untenantable to his precious Soul, which broke loose, and expired in *February 1673. Ætat. 59.*

Pudsey: Mr. Elkanah Wales, M.A.* He was the second of Seven Sons of John Wales of Idle in the Parish

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of *Calverley*, in the *West-Riding* of the County of *York*. He was born there in that memorable Year 1588; and Baptiz'd, *December 15*. After his Education in the Country Schools, he was sent to Trinity College in *Cambridge* where he staid till he took his Degrees, and then return'd into his Native Country. and accepted of the poor Chappelry of *Pudsey*, three Miles from *Leeds* where without the least secular Advantage, he became very famous, purely for his Work's Sake; being a Person of great Hounds, and an unspotted Life. Here he labour'd mightily in the Word and Doctrine, taking abundance of Pains in preaching, praying, catechizing and expounding; tho' after all he saw not so much Fruit of his Ministry amongst them as he desir'd, and others expected. But his Ministry was very effectual upon multitudes of others, who from all the Country round about flock'd to hear him. He was indeed an excellent Preacher, of a profound judgment: And had an admirable Art in pressing Practical Truths home upon the Conscience, and illustrating things by pertinent and familiar Similitudes. So far was he from gaping after the Preferments of the World, that tho' he had several better Offers, he contented himself with a mean Allowance in this Place, not worthy to be nam'd, considering his Worth and Industry. He was invited to *Newcastle*. He was courted by the Grandees of that Age, with whom he might easily have made his own Terms. The Lord *Thomas Fairfax* in particular had a singular Esteem for him; and offer'd him several Places of considerable Profit. Mr. *Isaac Ambrose* also invited him in Col. *Rigbies* Name to *Rufford* in *Lancashire*, promising a good Stipend. And the Committee at *London* for fending Ministers into the *Northern* Parts, fix'd on him for the City of *Carlisle*, where by Ordinance of Parliament, the Yearly Sum of 150*l.* was granted to a preaching Minister; and he was accordingly invited thither. He was also earnestly solicited to a pastoral Charge in *New-England*. But nothing could prevail with him to leave his Ancient People, for whole spiritual Welfare he was extremely solicitious. And the great Success his Ministry had at *Leeds*, (where he preach'd frequently at the Monthly Exercise) and other adjacent Parts, and upon those Strangers that heard him

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constantantly at *Pudsey*, inclin'd him to choose to stay among them.*

* *He printed an excellent Treatise upon Gal. 3. 13. call'd Mount Ebal levell'd, 8vo. 1659. He also publish'd a small Tract, Entitled, a Writ of Error; York 8vo. 1654. The Occasion of which was a Question that had been propos'd to him, whether any Woman (Maid or Widow) intending to marry, may before her Marriage, reserve any of her goods in her own Power, to be dispos'd by her, after she shall be married, without her Husband's Direction or Consent. It has a modest Preface, only subscrib'd E.W. with this Title: A Writ of Error, or a friendly Examination of a Question and the Resolution of it, deeply concerning married Persons, or such as intend to marry. Several of his Sermons and Manuscripts are in the Hands of Ralph Thoresby of Leeds, Esquire. And a Treatise of his on Rom. 7. 4. is in the Possession of Mr. Edward Hill, of Blackwell-Hall, London. He also printed a short Catechism, or the Sum of the Christian Religion in 34 Questions and Answers, London 8vo. 1662. which he design'd for the youngest sort of Catechumens of his own Congregation, till they were fit for that of the Assembly.*

He continu'd with them till 1662 when the black *Bartholomew* did that effectually, which all the Art of Man could not do before; and separated him from his ancient People: Which while many lamented, others rather rejoic'd at it. And now he was run down as a Person disaffected to the Government, tho' he had suffered in the late times as a Favourer of it. After he had been a faithful Labourer at *Pudsey*, above 50 Years, an ill Neighbour taking the Advantage of the Five Mile Act, forced him to travail abroad in his Old Age: But at length he settled at *Leeds*, where he had many cordial Friends. There he preach'd privately as he could have Oportunity, especially upon the Week Days: For upon the Lords Days, both he and Mr. *Todd* generally attended on the publick Ministry, and preach'd at different Hours. He had some Trouble for preaching upon a special Call and occasion at *Bramley* Chappel, and was carried before the justices, and had been sent to Prison, but that some of them had a Respect to his great Age., He had the Happiness of a *Sana senectus*, to which his Temperance both as to Diet and Passion contributed much. He scarce knew any of the Infirmities of Age but Deafness. He was so zealous against Errors that he was a Witness against Mrs. *Hutchinson*,

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and gave such Evidence against her, as caus'd her to be cast out of the Church, after which she died miserably. He had married her Neice; but the Relation in that case had no influence upon him. He Dy'd at Mr. *Hickson's* at *Leeds*, May 11. 1669, being near Eighty Years of Age. He was Tall, of a comely Countenance, and winning Behaviour: And had an excellent Disposition, which was advanc'd by Grace to so high a Degree, as to render him exceeding Amiable. His *Motto* was, *Less than the least of all Saints*.

Idle: Mr. Thomas Smallwood. He was Born in *Cheshire*, and was Chaplain in the Army. He was turn'd out of *Batly*, a Sequestred Living, in 60: But preach'd in *Idle* Chappel when Ejected in 62. He was a Man of a Noble, Valiant, Active Spirit. He preach'd convincingly for the awakening of Sinners; there lay his Delight and Excellency; and GOD marvellously bless'd and prosper'd him. He was a moderate *Congregational* Man; ready to act in concert with his Brethren. Upon the Five Mile Act he remov'd to *Flanshaw* Hall, near *Wakefield*, where he Dy'd Nov. 24. 1667. Aged about 45.

Hallifax: Mr. Eli Bentley. Born in *Sowerby*, and bred in *Cambridge*, where he was some time Fellow of *Trinity* College. In *August* 1652, he became Assistant to Mr. *Booth* at *Hallifax*, and after his Death continu'd alone 'till *August* 62. He fled before the Five Mile Act; but in 72, return'd to *Hallifax*, and preach'd in his own House. He Dy'd *July* 31. 1675. *Ætat.* 49. He was a Man of good Parts; a solid serious Preacher, of a very humble Behaviour, and very useful in his Place. He liv'd desir'd, and dy'd lamented. Upon his Death-bed, he thus express'd himself to a particular Friend: *God will take a Course with the unreasonable Men, that require such Terms of Communion, as a Man cannot with a safe Conscience subscribe to.*

Coley: Mr. Oliver Heywood, Born in *March* 1629, and Baptiz'd in the same Month in *Bolton* Church. He set a special Remark, ever after, on the Day of his being Baptiz'd; using on its Annual returns to renew his *Baptismal Covenant*, and dedicate himself afresh to God. He

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was design'd by his Parents for the Ministry from his Birth; and was himself also inclin'd that way; and therefore after his being train'd up in Grammar Learning, under the best Schoolmasters that were in those Parts, he went to *Cambridge*, *An.* 1647. He was admitted Pensioner in *Trinity College*, and plac'd under the Tuition of Mr. *Akhurst*. His Tutor was then reckon'd Eminent for Learning and Piety: Tho' he afterwards fell into several very odd Notions; from which his Pupil, own'd it the great Mercy of God that he was preserv'd. There were at that time several Meetings of Scholars in that College for religious Exercises; which Mr. *Heywood*, found very beneficial to himself; and would often afterwards heartily bless God, for Dr. *Thomas Hill*, the Master of *Trinity*, and Mr. *Hammond* of *Magdalene College*, who were then the most celebrated Preachers in the University. Mr. *Heywood* attended upon them with great Diligence; and with no small Pleasure and Profit. He pursu'd his Studies most industriously; and when he was of sufficient standing, took the Degree of Batchelor of Arts. Some time afterwards, his Father, not able any longer to bear the charge of maintaining him at the University, call'd him home; where he liv'd for a while retiredly: But at length became a Preacher, upon the Advice and Solicitation of the Ministers in those Parts. Having preach'd some time about the Country Occasionally, he was at length invited to *Coley Chappel* in *Hallifax Parish*, and he accepted the Invitation; soon after which he was solemnly Ordain'd by the Ministers of the second *Classis* in *Lancashire*, by Fasting, and Prayer, and Imposition of Hands. Before his Ordination he was strictly examin'd in the several Parts of Learning; disputed on that Question, *An Pædobaptismus sit Licitus*; and preach'd a Sermon on *Rom.* 10. 15. He was Ordain'd in *Bury Church*, *Aug.* 4. 1652. The Ministers that Ordain'd him, were Mr. *John Tilsley*, Mr. *John Harpur*, Mr. *William Ault*, Mr. *Peter Bradshaw*, Mr. *Jonathan Scolfield*, Mr. *Tobias Fournesse*, Mr. *Pyke*, Mr. *Henry Pendlebury*, Mr. *Richard Goodwin*, and Mr. *Robert Bath*. His Annual Income from the People of *Coley*, never amounted to above 6*l.* per Annum; and yet he never wanted comfortable Supplies; but rejoic'd in the Success which it pleas'd God

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to give to his Labours, in the Conversion of many Souls, which he valu'd more than the greatest Riches. He was not however without his Difficulties. Some in the Chappelry were exceedingly displeas'd with him, that he would not admit all Corners promiscuously to the Lord's Table without Distinction; others were angry that he would not thank God for killing the *Scots*; and run into some Extravagancies that were then common. Once he was carried before Cornet *Denham*, by some of Col. *Lilburnes* Souldiers; and the Cornet told him he was one of the *Cheshire* Rebels: But upon the Mediation of Friends he was dismiss'd. In 1659, he was various ways molested by those who threaten'd to pull down the Ministry, as they had done Magistracy: But he kept his Station, tho' often urg'd to Removals. Particularly Sir *Richard Houghton*, of *Houghton-Tower* in *Lancashire*, sent him the Presentation to the Vicaridge of *Preston* in *Amounderness*, worth a 100*l. per Annum*: But God having made much use of him where he was, for the good of many, he rather continu'd there, tho' with much less. After the Restoration of King *Charles* the Second, he was Prosecuted in the Consistory Court at *York*, for not reading the Common-Prayer, a whole Year before the *Act of Uniformity* Commenc'd: And in a little time was, by the Archbishop's Chancellor, suspended *ab Officio*. The Suspension was publish'd at *Halifax*, June 29. 1662. Mr. *Heywood* hereupon forbore Preaching at *Coley* for a while; but did not attempt to get his Suspension off, because of the *Quietus est*, given him and his Brethren, who were of his Sentiments, by the *Act of Uniformity*, which was to take place in *August* following. However he ventur'd to take his farewel of his Flock, by two or three Days preaching among them, before the fatal *Bartholomewtide*. On *November* the second, the same Year, an *Excommunication* was publish'd against him in *Halifax* Church. Hereupon he went to *York*, but found by the Chancellor, that there was no room for Favour, unless he would take an Oath, *De Parendo Juri, & stando Mandatis Ecclesiae*; which he durst not in Conscience yield to. Going afterwards to Hear at *Coley* Chappel, the Church-Warden ordered him to leave the Place, because he was an Excommunicate Person; but he made bold to continue there

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'till the Worship of God was over. In 1664, came out the Writ de *Excommunicato Capiendo*: But he was not taken. He kept himself private, and held on preaching to a few at his own House; now and then only, preaching in some publick Church, where there was a vacancy, with the leave of the Church-Wardens; in which Course, he met with no molestation,. Upon the coming out of the Five Mile Act, he left his Family, and went into *Lancashire*, and *Cheshire*, and other Parts; and for some time kept mostly Abroad; returning Home but now and then; and that very privately. But when the Edge of the Act was a little worn off, he took more liberty; and preach'd often publickly in *Idle* Chappel, *Bramhup* Chappel, *Bramly* Chappel, *Farnly* Chappel, *Morley* Chappel, *Pudsey* Chappel, and *Hunslet* Chappel; and did much good. An. 1669, preaching Occasionally in a private House near *Leeds*, he was disturb'd and carry'd before the Mayor, who treated him like a Fury. He ask'd, Whether he had not been once in their Hands already? Mr. *Heywood* answer'd, he was never in Prison, but once for the King in *St. George Booth's* Rising. He was at length carry'd away with Lanthorns to the Goal call'd *Capon Hall*, and there put into a Room like a Swine-stye, having nothing in it but heaps of Straw. But the next Day he was releas'd again, and treated by the Mayor with a great deal of Civility, upon the Interposition of some of the honest People of *Leeds* on his behalf. In *July* the same Year, he preach'd to his Old People in *Coley* Chappel, upon the absence of Mr. *Hoole*, who was then Minister, and at the desire of many of the People. For this, a Warrant was issu'd out to distrain upon Ten Pounds worth of his Goods, and Warrants were also granted against others, as Hearers at a Conventicle. Mr. *Heywood's* Goods were seiz'd, but could not be sold, for no Body would buy them, and they prov'd very troublesome to those that receiv'd them. But King *Charles* his Indulgence, soon after, gave him and his Brethren respite from such Severities. *May* 8, 1672. he had a Licence for preaching sent him without seeking for it. After which, he preach'd often at *Alverthorp*, near *Wakefield*, at *Lasset-Hall*, at *Sowerby*, at *Watley*, and many other places, on the Week-days, as well as to those of his own People near *Coley*, that

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were still for adhering to him: On the Lord's Days upon the calling in the Licenses, he was again oft disturb'd. And upon Aug. 15. 1680, he was again cited into the Consistory Court at York, together with his Wife, and several of his Neighbours, for not going to the Sacrament at the Parish Church at Halifax. For Contempt in not appearing, they were all *Excommunicated*; and the *Excommunications* were read in Halifax Church on Oct. 24. following; but keeping private, the Storm soon blew over. It was customary in those Parts, about this time, for Warrants to be issued out by the Justices at every Sessions, and sent to the Constables in their several Parishes and smaller Districts, that they might take along with them Three or Four sufficient Townsmen, and search suspicious Places for Conventicles; and if they found any, to carry the Preacher and chief of the Hearers before the next Justice; by which, many had a Sword put into their Hands to disturb their quiet Neighbours. But the generality of the Officers, gave notice of their coming beforehand, and so made no discoveries; by which means the Success of this Design was effectually prevented. Whereupon the Justices ordered certain Bailliffs and Catches to execute the Warrants. They were more forward and more successful. By their means Mr. Heywood receiv'd much trouble: He was indicted for a riotous Assembly in his own House, at the Sessions at Wakfield; and had a Fine of 50*l.* imposed upon him; for refusing the Payment of which, and for not finding Sureties for his good Behaviour, (*i.e.* his forbearing farther preaching) he was sent Prisoner to York Castle; where he had both an expensive and troublesome Confinement; from which he was not freed without much difficulty. After a fatiguing troublesome Life, at length he Died* May 4. 1702. in great peace, and full assurance, and without any sensible Pain or Sickness, in the 73d Year of his Age.

* *His Works are these*; 1. Heart Treasure. Printed 1667. 2. Closet Prayer. 3. Sure Mercies of David. 1672. 4. Life in God's Favour. 1679. 5. Israel's Lamentation. 1681. 6. Mr. Angier's Life. 1685. 7. Baptismal Bonds. 1687. 8. Meetness for Heaven. 1690. 9. Family Altar. 1693. 10. Best Entail. 1693. 11. A new Creature. 1693. 12. Job's Appeal. 1693. 13. *Heavenly converse*. 1697. 14. The two Worlds. 1701. 15. *A Treatise of Christ's Intercession*. 1701. Besides which he Printed and Prefac'd several Books of others.

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Sowrby-Chappel: Mr. *Henry Root*, Sen. Bred in *Magdalen College* in *Cambridge*. He was a considerable Traveller in his younger Days. In 1645, he gather'd a Congregational Church, and was Pastor to them 'till 62. He preach'd in his Chappel after *Bartholomew Day*, for Half a Year: But was at length severely dealt with, being dragg'd out of his Chappel, &c. and sent to *York Castle*, where he continu'd three Months.* He Dy'd *Oct. 20. 1669*. About Eighty Years of Age.

* See Conform. 4. *Plea for the Nonconf. pag. 50, 51.*

Bramope: Mr. *Crossly*. He had *Robert Dinely*, Esq; for his Patron, under whose Wing he was shrowded after *Bartholomew Day*. For he had Liberty by Connivance about two Years; and he Dy'd *An. 1664*. The House of this Esquire *Dinely*, was a common Receptacle for *Nonconformist* Ministers; for he maintain'd Lectures in his House to the Time of his Death, *An. 1689*.

Howarth. Mr. *Robert Town*, Sen. Formerly Minister at *Ealand* in the Vicaridge of *Hallifax*. He Dy'd in 1663, about the 70th Year of his Age.

Moremonkton: Mr. *James Constantine*. A Pious and discreet Man; a good Scholar, and a judicious Preacher; very laborious in his Master's Work while he had Opportunity, and not without good Success. He Dy'd, *Ann. 1665*.

PONTEFRACT: Mr. *Ferret*. A constant, diligent, laborious Preacher, of competent Gifts and Learning. He was in great straits after his Ejectment: But had a good Library. He Dy'd *Ann. 1663*. Aged about 64.

Kerby-Hall: Mr. *Joshua Smith*. Born in *Leeds*, and Student in *Clare-Hall* in *Cambridge*, where he made a good Proficiency in Learning. When settled in the Country, he became a very zealous Preacher, took much Pains in instructing his People, both in Publick and Private; and the Lord succeeded his Endeavours.

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He did much good in a little Time, for he quickly ran out his Race. He Dy'd in 1662.

Poppleton, near York: Mr. Josiah Holdsworth. Born at *Ripponden, near Hallifax.* He was Minister for some Years in *Essex*, where he was successful for the good of many. He was Ejected at *Poppleton* in 62, and remov'd thence to *Wakefield.* He preach'd afterwards for a Year in *Idle Chappel:* And Dy'd at *Wakefield, Oct. 18. 1677. Ætat. 75.* He was a pious Man, of a venerable Aspect, had great judgment in Physick, and was a very intelligent Person.

Chapel-le-Brears, near Hallifax: Mr. Gamaliel Marsden. He was Student in *Trinity College* by *Dublin* in *Ireland*, and continu'd there Ten Years, part of which he was Fellow. He was turn'd out with Dr. *Winter* upon King *Charles's* Restauration, and then came into *England.* He had but 5*l.* when he Landed at *Leverpool*, and knew no Relations or Friends he could repair to; but resolv'd to go to *Coley* in this County, where his Father had been Minister long before. There he found Friends, and was fix'd in this Chappel, whence he was Ejected by the Act of Uniformity. He afterwards went into *Holland*, and at his return taught some young Students at *Hague Hall*, Philosophy, &c. He was a solid Scholar, tho' to very plausible Preacher. He was *Congregational*, but of a moderate Spirit. A Man of great Piety and Integrity. He was Pastor of the Congregational Church at *Woodkirk*, after the Death of Mr. *Christopher Marshal.* He Dy'd *May 25. 1681. Ætat. 47.*

*Bramham: Mr. Thomas Hardcastle.** Born at *Barwick upon Holm:* And Train'd up under Mr. *Jackson* of *Barwick*, a Learned Divine. He was but a Young Preacher when the Act of Uniformity came out, which found him at *Bramham.* He preach'd afterwards at *Shadwel Chappel*, and other Places: Was a Man of

* *He writ a serious Treatise upon Mat. 6. 34. call'd Christian Geography and Arithmetick, 8vo. And printed some excellent Discourses of Mr. Garbut's Entitled, One come from the Dead to awaken Drunkards.*

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pregnant Parts, and a bold Spirit, and fear'd no Danger. He was several times Prisoner at *York*, at *Leeds*, and *Chester*. At *Bristol*, where he was Pastor to a Society of sober *Anabaptists*, they sent him to the House of Correction. He Dy'd at *Bristol*, *An.* 1679.

Barley-Chappel, near *Selbye*: Mr. *Pickering*. Born at *Kippax*, and Educated at *Cambridge*. A good Scholar, and useful Preacher. When Ejected, he maintain'd his Integrity. Some time Chaplain to Esquire *Dinely* at *Bramhup*; whence he remov'd to *Morley*. He continu'd his Labours there, 'till a few Days before he Dy'd; which was in 1680: Aged about 44.

Healigh, near *Tadcaster*, Mr. *Cornelius Todd*, M.A. He was eldest Son to Mr. *Robert Todd* of *Leeds*; Born when his Father was Minister of *Ledsham*, and baptiz'd *July* 28. 1631, as appears by the Parish Register. After his Education in School Learning at *Leeds*, he was sent to *Clare-Hall* in *Cambridge*, and put under the Tuition of Mr. *David Clarkson*. After taking his Degrees, he became Chaplain to the Religious and Charitable Madam *Leighton*, and afterwards to the Lord *Fairfax*. He was Ordain'd *October* 31, 1655, at *Addle*, by Mr. *Elkanah Wales*, and other Ministers, on a Day of solemn Prayer and Humiliation; and Mr. *Jos. Smith*, and Mr. *Johnson*, were Ordain'd at the same time with him The Lord *Fairfax* afterwards gave him the Living of *Bilbrough*, where he continu'd about four Years; when he was preferr'd to *Bilton*, where he had an Augmentation of 60*l.* There he continu'd 'till *Aug.* 24. 1662. He afterwards held on his Ministerial Labours in private, under many Discouragements and Disadvantages: But thro' the Kindness of the Lord *Wharton*, he liv'd at *Helaugh* Mannor near *Tadcaster*, and receiv'd 8*l. per Annum* during Life. Upon the Indulgence in 1672, he was chosen one of the Four Ministers that preach'd to a numerous Congregation in a new erected Meeting-House at *Leeds*, where, as he was preaching, *Aug.* 16. 1674, the Officers, upon the Information of two Perjur'd Wretches, were sent by the Mayor to discharge the Assembly. He gave them a mild Answer; and

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and tho' he was a very plain Man, and not the most fluent Orator, yet he was then so assisted, that perhaps the most ready Speaker, could not, upon the sudden, have acquitted himself better. He freely lamented, that since even in *Rome*, and under *Nero*, *St. Paul* could for two Years together, in his own hired House, be permitted to preach without any one forbidding him, he should not be allow'd to preach in a Christian Church and State: And afterwards he went on quietly, without any farther Disturbance that Day, the Officers carrying it with much Civility: But being afterwards oblig'd to retire, he liv'd very privately at *Helaugh* Mannor, preaching as he had Opportunity; 'till at length he had a Call to *Elenthorp*, where the Charitable Lady *Brook* had given 500*l.* that the Interest of it might be apply'd to the Maintenance of a preaching Minister. He had built anew House at *Bilton*, before he left it, in which the Vicar of that Place now Resides, which cost him a 100*l.* But it not being quite finish'd at the time of his Ejection, he was compell'd to finish it, at the Charge of 10*l.* tho' he never inhabited it, nor was the Old one inhabitable, when he entred upon that Living. For preaching in private at Esquire *Disneys*, he was sent Prisoner to *Pontefract*, where he was kept so close Prisoner, that he was seiz'd upon by a Fever and Plurisie, and very hardly escap'd with his Life. He Printed nothing; except perhaps that Confession of Faith was his, that is sometimes bound up with the Assemblies shorter Catechism. He Dy'd very suddenly as he was walking in his House, *June* 19. 1696. *Ætat.* 65. and was bury'd at *Aln* or *Awm*, near *Burrowbridge*, Nine Miles from *York*. He was a pious Man, an *Israelite* indeed. Who continu'd his Ministerial Labours under many Discouragements and Disadvantages.

Warspur, near *Barnesly*. Mr. *Shaw*. A pious Man, and a good Scholar. After his being Silenc'd, he was Tutor to Mr. *Boswel's* two Sons, whom he fitted for the University. Afterwards he preach'd at a place about Six Miles West of *Hull*, where he fell into a Consumption. He dy'd in *Sept.* 16. 1691.

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Tonge-Chappel, near Leeds: Mr. Richard Core. † A sober Man, and good Scholar. He profess'd and practis'd Physick. He Dy'd at *Leeds*, April 1688. About 70 Years of Age.

† *He wrote a Book of Mystical Antichrist.*

Treaton: Mr. Christopher Amgill. One of neat Parts, and likely to be very useful, who Dy'd quickly after he was Ejected and Silenc'd.

*Addle: Mr. Thomas Sharp,** M. A. Born in *Little Horton*, near *Bradford* in this County, of Religious Parents; who seeing his Promptness and Industry for attaining Human Learning, and hopefulness for Religion, Dedicated him to God in the Work of the Ministry, tho' he was their Eldest Son, and likely to have a considerable Estate. He was sent to *Cambridge* in 1649. and admitted in *Clare Hall* under the Tuition of the famous Mr. *David Clarkson* (his Mother's Brother) who when he left the University, committed him to the Care of that great Man Mr. *John Tillotson*, afterwards Archbishop of *Canterbury*. He was Cousin to Archbishop *Sharp*. He was very Studious, and having excellent natural Parts, cultivated by great Advantages, and unusual Industry, he became an universal Scholar; a solid Logician, a good Linguist, a fluent Orator, a profound Philosopher, and a very skilful Mathematician. Leaving the University thus accomplish'd, he first enter'd on the publick Stage at *Peterborough*, where he did not continue long; but remov'd into his Native Country about the Year 60. His Uncle, Mr. *William Clarkson*, who was Parson of *Addle*, Dying, he was presented to that Parsonage by Esquire *Arthington*, of *Arthington* the Patron. He accepted it, but enjoy'd it only for a very little while; for Dr. *Hich*, Parson of *Guiseley*, challeng'd it as his by Right, upon the Return of King *Charles*, because he was excluded by the Act against Pluralities, made by the Parliament. Mr. *Sharp* was capable of it (having been Episcopally Ordain'd) and yet was willing to resign, tho' Mr. *Arthington* was for trying his Title to present by Law. He was the more willing to quit it, foreseeing a Storm coming. He had easily gotten other Preferment, had it nor been for the Act of Uniformity,

* See the Account of him, prefix'd to his Divine Comforts, Antidoting inward perplexities of Mind, which is the only Thing of his that is Extant.

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whereby he was Silenc'd. He liv'd afterwards privately in his Father's House, and follow'd his Studies very close. In 72, he took out a License, and preach'd in his own House, whither great Numbers resorted. He preach'd afterwards at *Morley*: And when Mr. *Stratton* remov'd to *London*, he succeeded him in the Congregation at *Leeds*; where he^{*} Dy'd *August* 17. 1693. *Ætat.* 59. He was every way a great Man, and yet clothed with Humility. He was very Laborious in his Work, full of Self-denial, and exceeding temperate and mortify'd to all earthly Enjoyments. He was excellent in Prayer; and a fluent Preacher. His Sermons were Elaborate and Accurate; and all he did exceeding Polite and Scholar-like. He was of a Peaceable, Catholick Spirit; rather for composing Differences than espousing a Party. His comfortable Exit, may be seen in the Printed account of him, to which the Reader is referred.

** He wrote some things which were never Printed, but are reserv'd in private Hands. 1. Against the Papists upon a young Man's going over to them. Against Two High Church-men, who gave the themselves a Liberty, rigidly to censure their peaceable Brethren. 3. Against some Queries, said to be Dr Owen's, about the Lawfulness of their hearing Common-Prayer, who are in their Places, engag'd in the pursuit of farther Reformation. And they were his Verses upon Sleep, which are Printed under Cleveland's Name: Besides which, there are several valuable Poems among his Manuscripts.*

One Mr. *Smith* having extravagantly commended the Liturgy, as if it had been compil'd by a Synod or Consult of Archangels, and was superior even to the Divinely inspir'd Oracles; Mr. *Sharp* on the contrary, drew up this short account of the Liturgy:

It is (says he) defective in necessities, redundant in Superfluities, disorderly in all, disputable in many, and dangerous in some things. That I may not, (says he) as my Antagonist, Harangue in Generals; I'll give an Instance in each.

I. 'Tis defective in Necessities. (1.) In Confession of Sin there's not a word of Unbelief, the greatest of all actual Sins; or of the violation of the Covenant of Grace, which oh, that it could be said none that need the Liturgy, Ministers, nor People, were guilty of! Neither is there any Confession of Concupiscence, tho' the Article acknowledges, that even in the Regenerate it hath the snare of Sin. (2.) In Petition; there's

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none for Regenerating Grace. (3.) In Thanksgiving, there's none for faith. I instance only in the most, concerning things in the World, on purpose because I said, Defective in Necessities.

2. 'Tis redundant in Superfluities. Such are the Ceremonies, of which there is no need in the World.

3. Disorderly in all. Neither the whole, nor any Part, observing either any Rules of Art, or the admirable Order of the Pattern of Prayer, the Lord's.

4. Disputable in many Things. As kneeling at the Sacrament; substituting Godfathers in the room of Patents, and giving them the Charge; promiscuous admissions to the Sacrament, notwithstanding the words in the Exhortation, both declaring that Blasphemers, &c. should not presume, and that none should come but with a full Trust, and quiet Conscience, &c.

5. Dangerous in some Things. As against the Laws of Verity, Unity, Charity, Honesty, and Piety. I'll give an instance says he of each.

1. Against the Law of Verity is the salvatory Clause at the end of the Office of Baptism, *viz.* It is certain by the Word of God that Children which are Baptiz'd, dying before they commit actual Sin are undoubtedly saved.

2. Against the Law of Charity in the damnatory Clause at the end of the *Athanasian Creed*, which damns all the Churches of the *Grecian* Communion, who do not believe the *Filioque*.

3. Against the Law of Unity; no Church besides on Earth using it, but the schismatical *Roman* which hath the most of it, tho' in another Tongue.

4. Against the Law of Equity, in the unproportionable Penalties for not suing it, *viz.* unministring and unchurching.

5. Against the Law of Honesty, in acknowledging a Godly Discipline, and thundring out legal Curses, instead of restoring it, when there wants not Power but Will.

6. Against the Law of Piety; all Worship of God being forbidden except by it. All which are aggravated by joyning unfeigned Assent and Consent to all and every thing contain'd and prescrib'd in it, upon Penalty of Ministers being turn'd out of their legal Free

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Holds, and the Work of their Office which they are oblig'd to, by the peremptory Command of Christ. And whether such a Liturgy as this with all its Circumstances, merits such high Encomiums Christ will be judge. I have also a Copy by me, of his Answer to Dr. *Owens* Queries, too long to be here inferred.

Cawood: Mr. *Robert Sherborne*, M.A. His Father was Vicar of *Brayton* near *Selby*. His Mother was scarce Seven Months pregnant before his Birth: And as his Birth was premature, so were his after Improvements. For he was sooner a Man, a Christian, and a Scholar than most others. He was fit for the University at Thirteen Years of Age; but at Fourteen left *Coxwold* School, (where the famous Mr. *Smelt* was Master) and was admitted of *Sidney* College in *Cambridge*, where he had Mr. *Parrot* for his Tutor. When he left the University he liv'd some time with Mr. *Maskill* of *Sherburn*, by whom he was assisted in the *Hebrew* Tongue, at the same time as he advanc'd in his other Studies. His first Ministerial Labours were at *Kellington*; whence he remov'd to *Cawood* in 1659, where he was a pious painful Preacher; joyning with the neighbouring Ministers in their publick Lectures and private Exercises. He found so much sweetness in Divine Ordinances himself, that he was thence led earnestly to press a constant Attendance on them upon others. He was wont to persuade even those to attend, who objected their Deafness: And he would encourage them to it by an Instance of a very good Man, one of his Parishioners at *Kellington*, who being stark Deaf, yet attended constantly when he preach'd; for he thought he enjoyed more Communion with God, and had more Comfort then, than at other times. For such to be present is to own God's publick Worship as well as they can, it is to reproach the Sloth and Neglect of those who might wait there to better Purpose, and yet are willingly absent. Their reverend Deportment under the publick Ministry, who only can see and meditate, may be a good Example to trifling Attendants, &c.

He was labouring in the Word and Doctrine among his Flock, for above the space of three Years, till the Uniformity Act disabled him. His Father conform'd, and kept his Living at *Brayton*, and the Son went and

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liv'd with him, and was by Connivance assistant to him. The Father read the Prayers, Administr'd the Sacraments of Baptism and the Lord's Supper, according to the Rites, and Ceremonies of the Church of *England*, and preach'd now and then; but the Son was the more constant Preacher: And he was generally belov'd by the People, and his Labours were greatly Successful. There were no Informations against him. And the Archbishop's Connivance at him, engaged the Hearts of many good People to pray for him. He held on thus for Several Years: But his brittle Constitution not bearing hard Labour, with that Activity of Spirit which he discover'd in all; he sunk under his Burthen, fell into a Consumption, and pin'd away in Six or Eight Weeks time; *An.* 1670 or 71. The loss of him was much lamented in all those Parts. His Funeral Sermon was preach'd by Mr. *Ralph Ward*, in *Brayton Church*.

BRADFORD. Mr. *Jonas Waterhouse*. M.A. Some time Fellow of *St. John's College* in *Cambridge*. A learned Man, and of great Esteem for his Work's Sake. He was a Lover of Peace. After his Ejectment he liv'd privately, and frequented the publick Worship; but usually preach'd on the Evening of the Lord's Day in his own House.

RIPPON: Dr. *Edward Richardson*. He turn'd out upon the King's coming in, and continu'd a Nonconformist afterwards. He travell'd beyond the Seas, and succeeded Mr. *Newcomen* in the English Church at *Leyden*. He was a very popular Preacher.

Leighton in the Morning. Mr. *Richard Whitehurst*. Who afterwards had a ongregation near *Bradford*: And thence reinov'd to a People at *Bridlington*, where he died.

Whiston: Mr. *Thelwell*, or *Thetwell*. He dy'd in 1684; Aged about 60.

SHERBORN: Mr. *Thomas Johnson*.

Hamley Chappel: Mr. *Dury* a Scotch-Man, who after his being silenc'd, departed into *Scotland*.

Staynington: Mr. *Darwen*.

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Boulton: Mr. *John Denton* Born near *Bradford*, and Bred in *Clare-hall* in *Cambridge*, under Mr. *Clarkson*. A very pious Man and a profitable Preacher.

Bircklin: Mr. *David Barns*.

Thornton Chappel, Mr. *Joseph Dawson*. A very pious and learned Man, of great Esteem for his Integrity, Prudence, and Humbleness of Mind. He liv'd afterwards near *Halifax*, and preach'd at a Meeting-house near *Burstable*. He was an affectionate Preacher, and one that naturally car'd for the good of Souls. He was eminent for Meekness; had a good Report of all Men, and was unwearied in his Master's Work. He was a patient Sufferer for Nonconformity. He brought forth Fruit even in Old Age: And dy'd in *June* 1709. *Ætat.* 73. He bred up four Sons to the Ministry: But one of them died some time before his Father, and three are yet living.

Nunmonckton: Mr. *Izott*. *Heaton*: Mr. *Lea*.

Horfforth: Mr. *Bulkley*. *Chappleton*: Mr. *Stables*;

Bishops Thorp: Mr. *Ellwood* *Baydon*: Mr. *Moor*.

Rastrick: Mr. *Robinson*. To whom we may add Mr *Ashley*, a Peacher, but unfix'd when the Act of Uniformity took Place; who was afterwards Minister of a Congregation at *Hull*. Having mention'd him already at *Blackrode* in *Lancashire*, p. 414, (where perhaps he might preach but occasionally,) and finding him here nam'd again, I shall add a more particular Account of him. He was born in *Lancashire*, and bred in *Cambridge*. He was a very moderate pious Man, of a Winning Disposition and Behaviour; generally belov'd and honour'd by those that knew him. He was a very edifying practical Preacher, and God made his Labours in the Congregation at *Hull*, very successful for the converting many Souls. Mr. *Cann* his Predecessor in that Place had leaven'd many of the People with his Principles: But such was the Prudence and Temper of Mr. *Ashley*, that he reduc'd them from Extravagancies, brought them off from their rigid Opinions, compos'd their Differences, and settled and kept them in Peace as long as he liv'd. He was very laborious in his Ministerial Work; shun'd no Opportunity to bespeak

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Souls for Christ, and their eternal Good. He would frequently mix what tended to Edification with his common Discourse, which usually consisted of a Mixture of what was pleasant and profitable. The Souls of his People were dear to him; and his Longings after their Salvation earnest and pressing. And his Thoughtfulness upon that Occasion had no small Influence to the wearing away both the Strength of his Body, and the Vigour of his Mind. He was a Man mighty in the Scriptures: to which the natural Strength of his Memory, confirm'd by daily Exercise, did very successfully contribute. His preaching was Scriptural and Experimental, and very much suited to the comforting the Afflicted, and raising the dejected, as Mr. *Charles's* was to the awakening the Secure. So that in them two, *Hull* had long a *Barnabas* and a *Boanerges*, alternately labouring among them to promote their eternal Welfare. In the Winter 1695 he declin'd and continu'd wasting till *April* following; and on the Fourth of that Month he departed, and was interred in *Drypole* Church on the Sixth. In his long Weakness, his Patience and Resignation were very remarkable. And to all these we may add,

Armthorp: Mr. *Holmes*: And *Hoton*: Mr. *Richard Thorps*.

These Persons following, *viz.* Mr. *Ingham*, Mr. *Peebles*, Mr. *Smith*, and Mr. *Trigott*, were turn'd out Somewhere in the *West*-riding; but the Places where are uncertain.

N.B. I forbear mentioning here Mr. *Milward*, and Mr. *Stretton*: Of the former of whom we have already had an Account under the University of *Oxford*, *p.* 66; As also of the latter, under the County of *Sussex*, *p.* 676. The former was turn'd out of the pleasant Living of *Darfield* in the *West*-riding of this County, which is reckon'd worth 300*l.* *per Annum*, and the latter was Chaplain to the Lord *Fairfax*, and preach'd at *Nun Appleton* in 1662.

In the North and East-riding of YORKSHIRE.

Bedal: Mr. *John Gunter*, LL.B. He was a Native of *Yorkshire*, and Educated first at *London*, and afterwards at *Eaton*; from whence he was sent to *Queen's College* in *Cambridge*; and from thence he remov'd to *St. John's College Oxon*, where, *An.* 1649, he took the Degree of Batchelor in the Civil Law, and (as we are told in *Wood's Fasti Oxon*, p. 751.) was the only one admitted in that Faculty that Year. He was soon after made Fellow of *New College*, by the Committee of Parliament, and Visitors appointed for the Reformation of the University. Here he was Chamber-fellow, and intimate with the learned *Stephen Charnock*, whose Memoirs he wrote. He was Burser to the College two Years. The Resident at *Hamburgh* writing to Dr. *Goodwin* at *Oxford*, for a learned Man to be Chaplain to the Company of Merchant-Adventurers, Mr. *Gunter* was sent thither: But not having his Health in that Country, he did not stay there above two Years, and then return'd to his Fellowship at *New-College*, where he retain'd 'till the Lord *Wharton* presented him to *Wadesden* in Bucks, in which Town are three Parsonage-Houses, each endow'd with distinct Glebe Lands to a good value. After this, *Oliver* the Protector bearing of his Name, (which he said he respected for his Uncle Major *Gunter's* sake) sent for him to come and preach before him, and made him his Chaplain, and afterwards prefer'd him to this rich Living of *Bedal*, said to be worth 500*l.* per Annum. He enjoy'd it three or four Years 'till the Restauration in 1660, when King *Charles* the Second presented Dr. *Samwaies*. Thence he remov'd to *Whittlebury* in *Northamptonshire*, whence he was Ejected in 1662. whereupon he retir'd to *Helaugh* near *Tadcaster*, in *Yorkshire*, where he preach'd privately to the Neighbourhood, and Occasionally at *Leeds*. He manag'd the Lord *Wharton's* Concerns in those Parts, and in the North, which requir'd his frequent Journies: But when he was at home, he preach'd constantly to the poor Neighbourhood *Gratis*, to his dying Day, which was *Nov.* 27. 1688, in his Grand

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Climacterick; and was bury'd in the Lord *Wharton's* Vault at *Helaugh*.
 He was a Person of great Learning and Worth, and of fine Parts. He was well acquainted with the Memorable *John* Earl of *Rochester*, who once urging him to stay longer after his Business was dispatch'd, he beg'd his Lordship's excuse, and took the freedom to tell him the Danger and Desperateness of his Condition; which as light as he then made of it, came fresh into his Mind upon his Deathbed. And when Mr. *Gunter* appear'd before him, his Lordship express'd abundant Sorrow for what had pass'd when he was there before: Now admiring the Divine Patience, that he was not struck Dead in the Act, as this his faithful Monitor had then intimated to him. Mr. *Gunter* was indeed us'd to say, That he thought there had not been so much wickedness on this side Hell, as he found when the Earl and his Company were Blaspheming. He then apply'd himself to a Fellow of a College that was present. Upon which the Earl reply'd, That he was *Belzebub* amongst them. He wrote a Treatise intituled, *The Just Man's Fall and Recovery*, with the Grounds and Reasons thereof exemplif'd throughout, in the opening and handling *David's* Case of Murder and Adultery; by the meanest of those Watchmen of *Israel*, who having now been more than 20 Years excluded, yet stands weeping and watching without the Gates of Jerusalem, and the Temple, 8vo. 1681. There are also publish'd of his. *The broken Heart; or, Grand Sacrifice*, on *Psal.* 51. 16, 17. 4to. 1643. *Britain's Remembrancer*, on 2 *Chron.* 15. 12. 4to. 1644. *A Sovereign Remedy for a Sick Commonwealth*, on *Prov.* 14. 34. 4to. 1649. *The Princess Royal*, on *Psal.* 45. 16. 4to. 1650. He was eminent for Piety, Prudence, and Temperance; and Constant and Serious in the Exercise of Closet and Family Devotion. He was a great Blessing in the several Places where he successively liv'd and labour'd. His Faith was sound, his Preaching warm, his Conversation exemplary, and his Deathcomfortable.

Cherry-burton. Mr. *Thomas Micklethwait*: One of the Assembly of Divines, long since Dead.

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BEVERLY: Mr. *Wilson*. After his being Silenc'd here, he liv'd privately 'till 1672: When he took out a License, and preach'd at a Meeting at *Hull*. He was a very worthy Man. He dy'd suddenly in *February*, 1678.

Kerby-Underhill: Mr. *Peter Clark*, M.A. Born at *Beverly*, of pious Parents, bred at the School there, notable for his early and eminent Proficiency. Sent thence to *Cambridge*, and admitted of *St. John's* College, whereof he was afterwards Fellow. When he left the University, he settled at *Carnaby*, and was useful in his Ministry there, 'till the Civil Wars; when he was forc'd to take shelter at *London*, and was chosen Member of the Assembly. When the Troubles were over, he return'd into *Yorkshire*, where he was Benefic'd at *Kirkby-Underhill*, and there continu'd 'till the *Uniformity Act* dislodg'd him. Thence he retir'd with his Wife and Four Children to *Walkington*, near *Hull*, where he had a pretty Estate that descended to him from his Father. There he employ'd himself in teaching a private School, Boarding Gentlemens Sons in his House, who are now some of them great Ornaments and Blessings to their Country; and there he continu'd to the time of his Death.

Holden: Mr. *Arlish*, M.A. of *Peterhouse* in *Cambridge*, A Man of singular Parts, an excellent Preacher, and of a very publick Spirit. He had a good Estate, and did good to many with it. He spent the latter part of his Life at *York*, where he dy'd in 1680: Aged about 57.

Sutton: Mr. *Josiah Holdsworth*. Bred in *Cambridge*, and afterwards Chaplain to Sir *Richard Houghton* of *Houghton Tower* in *Lancashire*. In 72, he set up a Meeting in *Heckmondwyke* He dy'd in 1685 under fifty Years of Age. A Man of great Piety, Sincerity. Strictness, and Industry or the good of Souls; and bless'd with abundance of Success.

Skiringham: Mr. *Plackstone*. An Active, Judicious, Grave Old Man After his Ejection he liv'd at *York*,

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and maintain'd his Integrity to the last. He dy'd *An.* 1686. *Ætat.* 84.

HULL: Mr. *John Shaw*, M.A. He left a Manuscript Account of his Life and Times behind him, for the use of his Son; a Copy of which having fallen into my Hands, I thence took this Account of him.

He was Born at *Sickehouse*, in the Chappelry of *Bradford*, and Parish of *Ecclesfield* in the *West-riding* of the County of *York*, on *June 23.* 1608. The House he was Born in, with the Land belonging to it, was the Inheritance of his Ancestors. Part of it was, upon his Father's Death, taken from him by the Parish; and he for Peace and Quietness sake, never enter'd a Suit with them about it. Being an only Child, his Parents were unwilling he should go far from them for his Education: He was therefore train'd up in School Learning in that part of the Country, and afterwards, in compliance with his own earnest desire, he, between Fourteen and Fifteen Years of Age, was sent to *Cambridge*, and admitted Pensioner into *Christ's College*, under the Tuition of Mr. *William Chappel*, who was afterwards Provost of the College of *Dublin*, Dean of *Cashell*, and Bishop of *Corke* in *Ireland*. He had little Sense of Religion when he went to the University, but, as Providence ordered it, he had some good Chamber-fellows, who kept him from bad Company, which is the Plague and Ruin of so many young Scholars. When he was about two Years standing Mr. *Weld*, (who afterwards went to *New England*, and wrote an Account of the Rise, and Growth, and Ruin of the Errors there) happen'd to preach one Lord's Day at a Church about three Miles from *Cambridge*. Mr. *Shaw* walk'd to hear him with some of his Chamber-Fellows. In the Morning he preach'd on *Luke 13. 24.* and in the Afternoon on *Mark 16. 16:* And he from that Day dated his first fixed serious Impressions. He was afterwards taken notice of in the College, and oppos'd for a Puritan; and yet continu'd there 'till he had commenc'd both Batchelor and Master of Arts; the last of which was *An.* 1630. A raging Pestilence drove him that Year from the University, where he otherwise had made a longer stay, into the Country;

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where a desire of doing good to Souls, induc'd him soon to take upon him the Work and Office of the Ministry.

The first place he accepted, was *Brampton* near *Chesterfield*, in *Derbyshire*, where he was Lecturer for Three Years. Going upon this Occasion to Bishop *Morton* (who was then Bishop of *Coventry* and *Litchfield*) for a License to preach in his Diocese; he finding him young, and newly come from *Cambridge*, was strict in his Examination. He enquir'd, what Questions he gave in the Schools when he was Senior Batchelor, and Disputed very Scholastically with him upon them; And when he had done, gave him his Hand full of Mony, and laying his Hand upon his Head, said, *Your Licence shall be this*, (without demanding any Subscription of him) *that you shall preach in any part of my Diocese, when and where you will.* GOD gave a comfortable Blessing to his Endeavours there for the good of many: And his removal thence was very Providential. Going up to *London*, he, at the entreaty of some Friends, preach'd there, and was heard by some Merchants in the City that were Natives of *Devonshire*, who then resolv'd (as they afterwards told him) that if they could prevail with him, they'd send him down to preach at *Chimleigh*, a Market-Town in their County, and there maintain him: But after Sermon, he going his way, and they not knowing his Name, nor his Lodging in the City, nor dwelling in the Country, he heard nothing from them. About that time Twelve Month, going up to the City again, and preaching there, it so happen'd that some of the same Merchants heard him, and follow'd him to his Lodging, and told him their Desire and Intention; adding, that it was their Custom to maintain a Minister for three Years at one Place; and if his Ministry so far prevail'd on the Hearts of that People, as that they of themselves would maintain him afterwards, he still continu'd; if not, they afterwards maintain'd him in another Place. They press'd him much; and after obtaining the consent of his Parents, he comply'd, and went to *Chimleigh* in *Devonshire*, where GOD bless'd his Labours with great Success. When his Three Years there were almost expir'd, a complaint was made to King *Charles* by Attorney General *Noy*, and Archbishop *Laud*, that the City

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Merchants by their Contributions, planted in the Several Counties Puritanical and Nonconforming Preachers; whereupon the Feoffees were Prosecuted, as *Fuller* relates in his Church History, *Book. 11. p. 136*, and he was forc'd to leave the Place.

An. 1636, his Father being Dead, he return'd into *Yorkshire*, to *Sickhouse*, his own Estate, and was soon call'd to be Lecturer at the Church of *Alhallows on the Pavement* in *York*, where Mr. *Ascough* was then Pastor; and there he continu'd with much Comfort and good Success for other Three Years. When he had preach'd his first Sermon there, Archbishop *Neal* sent for him by his Apparator. The Archbishop at first began to deal roughly with him; but when he heard he was Chaplain to *Philip* Earl of *Pembroke*, the then Lord Chamberlain, he told him, that he had nothing against him; but that he heard he was a rich Man, and that he was brought in by *Vaux* the Lord Mayor of *York*, to Head the Puritan Party against him: But said he, I tell you, I will break *Vaux* and the whole Puritan Parry. But Mr. *Shaw* continu'd without disturbance. He afterwards attended on the Earl of *Pembroke* as his Chaplain, when he went with King *Charles* to *Berwick* at the time of the *Pacification* with the *Scots*: And at his Return, that noble Lord, gave him the Vicaridge of *Rotheram*, that was in his Gift. In this Place also GOD signally own'd his Ministry. During the Treaty at *Rippon*, between the *English* and *Scots*, *An. 1640*, he was Chaplain to the *English* Lords Commissioners, officiating among them on the Week-day, and preaching to them on the Lord's Day, and they treated him with great Respect. Afterwards, the Earl of *Holland* being appointed to Disband the Army that had been rais'd against the *Scots*, Mr. *Shaw* attended upon him at *Doncaster*, and the King came one Day and din'd there at the Lady *Carlingford's*. At Dinner the King ask'd Sir *Thomas Glenham* (who had lately been Governor of *Hull*) Whether he could not starve that Town. I am told, said he, that I can take their fresh Water from them. Sir *Thomas* answer'd, your Majesty is misinform'd; For tho' you map cut off from them the fresh Spring that runs to *Hull*, yet the very Haven is fresh at Low-water, and every Man can dig Water at his Door. And, said he, they cannot bury a Corps

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there, but the Grave first drowns him e'er it buries him. Of this Mr. *Shaw* was Ear Witness, for he stood next to Sir *Thomas* at the time of this Discourse; and he observes in his Account, that this was before any Wars were begun.

When King *Charles* set up his Standard at *Nottingham*, and the Earl of *Essex* came after him with an Army, Mr. *Shawe* fled by Night from *Rotheram* to *Hull*; but when he had peach'd one Sermon there, Sir *John Hotham* the Governor for the Parliament, would not suffer him to stay, for fear he should oppose him. He return'd therefore to *Rotheram*, and was in the Town when it was taken by the Earl of *Newcastle*, on *May 4*, 1643. He then (with Three others) had a Fine of a Thousand Marks set upon his Head: But tho' the rest were taken and imprison'd, he absconded in the Steeple for some time, and tho' they plunder'd his House, yet he fled by Night with his Man, and got safe to *Manchester* in *Lancashire*. Upon his Arrival there, Sir *William Breton*, Commander in those Parts for the Parliament, offer'd him the Living of *Lymme* in *Cheshire*, which he accepted, tho' he liv'd in *Manchester*, where he reach'd every *Friday*, tho' he had nothing for his Pains. Upon an earnest Invitation, he went from hence to *Furnsfields*, and the Parts in and about *Cartmel*, where they had had no preaching of a long time; and in about Two Months time, was extremely laborious, and amazingly Successful, among a People grosly Ignorant, and strangely Stupid: But he was forc'd to fly from thence, (not without great difficulty) into *Yorkshire*, upon the coming up of Prince *Rupert's* Forces.

After *York* was surrendered, and the Lord *Fairfax* well settled there, a standing Committee of the Gentlemen of *Yorkshire* was appointed to sit in the City of *York*, for the better ordering the Affairs of the County, and counselling and advising the Lord *Fairfax*. Mr. *Shaw* was Chaplain to this standing Committee: And there was also an Assembly of Ministers of that County, appointed to sit every Week in the Chapter-house in *York*, to assist the Lord *Fairfax* in casting out Ignorant and Scandalous Ministers, &c. Mr. *Shaw* was one of them, and kept all the Books and Papers, and writ down all their Orders and Votes; all which he burnt upon the

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turn of the Tines. At this time the Lord *Fairfax* gave him the Living of *Sherrington* Seven Miles from *York* where he preach'd a while. And from thence he was invited to *Hull*, which he accepted of as a Place of visible quiet and rest, after his many and troublesome Changes. He peach'd at first in the Low-church there, and upon Mr. *Waits* removal, at the High-church; and there he continued 17 Years together, preaching every *Wednesday* and Lord's Day once at least; and for some time at both Churches; and often to the Soldiers at the Castle; besides other occasional Labours. He was promis'd by the Mayor Aldermen and Burgesses 150*l.* per An. and a good House; and the Agreement was registred in the Town Book: But when he left them they were about a 1000*l.* behind with him. While he was here, he went frequently to the Committee and Assembly at *York*, as Occasions requir'd; but never receiv'd a Penny for his Service with either of them. He preach'd at *York Minster* on *September 20.* 1644, at the taking of the solemn League and Covenant.

He had much Success at *Hull*, and yet Much Opposition; especially upon his attempting to set up a regular Church Discipline: But (says he) *I never repented of it, tho' I suffer'd much from Man thereby: Which I well knew how to have prevented, if I had look'd at my own Advantage and Mens Friendship, and my own Pay above God's Glory.*

An. 1646. He attended the Six Commissioners from the Parliament to the King, who was then with the Scots at *New-castle*.

An. 1653. He was made Master of the *Charter-House* or Hospital call'd God's House near *Kingstone* upon *Hull*, by the Grant of the Mayor and Aldermen of *Hull*; which Place was promis'd him at his first coming among them. He found the House 100*l.* in Debt, no Mony to begin with, and but Twelve poor People belonging to it; whereas by the Foundation there ought to be Twentysix. There was but 10*l.* per Annum and a House for the Master, by the Laws of the foundation: But former Masters had taken all the Fines upon letting Leafes of Lands to themselves, by which the Foundation was impoverish'd. Mr. *Shaw* took none of the Fines to himself, nay gave away to the Poor of the House most part of his own

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10*l.* And in Seven Years time, he paid the 100*l.* Debt, and encreas'd the Number of the Poor to Forty Persons, and encreas'd the weakly Pay of every one of them, and added also to their extraordinary Pay at certain times in the Year: He laid out 600*l.* in adding to the Buildings of the House, and made it as Handsome an Habitation as any Minister had in the North of *England*; and when he came away and made up his Accounts, he left with the Mayor and Aldermen for the Use of the Poor 253*l.* and odd Mony, for which he had their Receipt.

In the time of *Olivers* Protectorship he was sometimes call'd to preach before him at *Whitehall*, and sometimes at *Hampton-court*, which he did with the Freedom and Plainness of Old *Latimer*. *Oliver* and his Council gave him an Augmentation of 200*l.* *per Annum* which was duly paid. He usually attended also on the judges in their Circuits and preach'd before them. And he once preach'd at *Whitehall* before *Richard* while he was Protector.

Soon after King *Charles's* Restauration, *viz.* July 25. 1660, Mr. *Shaw* was sworn his Chaplain: But before the expiring of that Year, Some of the Officers and Soldiers of the Garrison of *Hull* complain'd against him to Bishop *Sheldon*, and by him to the King, tho' he could never hear what it was; and some time after *viz.* June 9. 1661. a Letter was lent down in the Kings Name, sign'd by Mr. Secretary *Nicholas*, to the Mayor and Aldermen of *Kingstone* upon *Hull* to this Purpose *You are immediately upon sight hereof, to remove Francis Dewicke, John Rogers, and Richard Wood, from their places of being Aldermen in Kingstone upon Hull; and also to inhibit Mr. John Shaw from preaching any more at Trinity Church in Hull.* Hereupon he went up to *London*, and was introduc'd to the King by the Earl of *Manchester* then Lord Chamberlain. The King told him he was willing he should continue Master of the Charterhouse, and live there, and promis'd to take Care of him as his Chaplain; but desir'd him to submit to his Order of not preaching any more at *Trinity Church* in *Hull*. He afterwards waited on Bishop *Sheldon* who told him, that he heard he was a leading Man among the Clergy in the *North*, but was no great Friend to Episcopacy or Common-Prayer. He answer'd him, that

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that in all those times, when there was Liberty enough for it, he had never laid a Word against either of them; tho' he own'd (that he might not be thought to flatter) that if they had never come in, he would never have fetch'd them. But he would give him no Account of the Matter for which he complain'd to his Majesty against him,

Hereupon he return'd to the Charter-house, and preach'd to the Poor under his Charge there, every Lord's Day, and the People of *Hull* flock'd thither; so that the Churches there were empty. The Officers sent some Soldiers every Lord's Day Morning, to beset the Charter-house round, and hinder the Towns People from entring, yet some how or other they got in: And one Lord's Day they took 300 People in the Charter-House, and kept them there from their Houses and Families till next Morning. Mr. *Shaw* finding his House thus Surrounded every Lord's Day, and himself forbid to come into the Town of *Hull* to converse with the People there, and seeing the Clouds arise, and many Dangers impendent, and himself not capable of any great good, he *June* 20th, 1662, after making up his Accounts with the Mayor and Aldermen, remov'd with his Family to *Rotheram*, where he had formerly been Vicar. There he preach'd one Part of the Lord's Day, as Mr. *Clayton* did the other, and sometimes on the Week-day till *Aug.* 24. He had not then any Living; but he declares in his Narrative, he wou'd refuse neither Living nor Work, upon any Conscience satisfying Terms. He afterwards continu'd preaching to his Family, and often to others without any considerable Trouble. He dy'd *April* 19. 1672. *Ætat*, 65. and lies buried in *Rotherham* Church, where there is a Btass upon his Grave with this Epitaph:

*Johannes Shawe A.M. e Col. Cti. Cantabrigiæ
Oriundus, quondam hujus Ecclesia Vicarius,
ob insignen Erudicionem, Pietatem, et ΚΟΙΠΙΟΝ
ΕΝ ΛΟΓΟ inter præcipuos Theologos
Piis Doctrisq; constanter numeritus, ac tam
Barnabas quàm Boanerges ritè habitus,
in Mansiones Cælestes translatus, anno
Ætatis 65. Aprilis 19. 1672.*

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His Works are these: A Sermon Entituled, *Two clean Birds on Levit.* 14. 4, 8. Preach'd at *Selby* before the Lord *Ferdinando Fairfax* and his Army, An. 1642. A Sermon Entitled, *a Broken Heart on Psal.* 51. 16, 17. Preach'd on Fast Day at *Beverley*, on *December 28th.* 1642. A Sermon on *Isa.* 42. 24, 25. Entitled, *The three Kingdoms Case.* A Sermon Entituled, *Britains Remembrancer*, preach'd at *York Minster*, Sep. 20. 1644. at the taking of the solemn League and Covenant. *Britannia rediviva; or*, an Assize Sermon On *Prov.* 14. 34. *The Princess Royal: An Assize Sermon on Psal.* 45. 16. Mrs. *Shawes: Tombstone*; or some Memorials of the holy Life and happy Death of his Wife.

Topcliff: Mr. James Calvert, the Son of *Robert Calvert* a Grocer and Sheriff of *York*, was born in the *Pavement* in that Ancient City. There also he was Educated till fitted for the University. He was of *Clare Hall* in *Cambridge*, Cotemporary with the late deservedly famous Archbishop *Tillotson*, and bred up under Mr. *David Clarkson*. He was a Graduate; but I am not certain how long he staid in the University. He had been several Years at *Topcliff* whert he was silenc'd by the *Act of Uniformity*. He afterwards retir'd to *York*, and liv'd privately, but nor idly: For he study'd hard, and wrote his learned Book concerning the Ten Tribes.

He was an ingenious as well as a pious Divine; of a meek and quiet Temper; and when he could not conform, he submitted. He had, several Colloquies with the *Arminian* Party, and the Churth-men, many of whom he by his Learning and Moderation kept from flying too high in those Points; so that they only fell in with Mr. *Baxter* in the middle Way. Many pious Conformists, as Mr. *Chr. Jackson*, Mr. *Ratcliff*, &c. would have won him over to the Church; but he could not be satisfyed with the Answers return'd to his Objections. So that with all his Moderation, he was a true Nonconformist: For he would never be Re-ordain'd, nor give Assent and Consent to all in the Liturgy: And yet such as were of different Sentiments lov'd and honour'd him. Printing his learn'd Tract foremention'd,

* *'Tis thus Entituled: Naphthali; seu Colluctat. Theolog. de reditu 10. Tribuum, Conversione Judæorum, & Mens. Ezekielis Lond. 4to. 1672.*

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in 72, he dedicated it to that excellent person Bishop *Wilkins*, on whom he waited at *Scarborough-spaw*, together with Mr. *Williams* of *York*. He receiv'd them with much Respect and encourag'd them to live in hope of a Comprehension; which is yet to come. Many after all Discouragements, yet long and wait for it, as the greatest Blessing that could befall this Nation, if the Foundation were but wide and large enough. But 'tis more the Matter of their Prayer, than their Hope, that we may come to this, before we are reduc'd to some great Extremity. About 1675, he became Chaplain to Sir *William Strickland* of *Boynton*, where he continu'd several Years, preaching and Educating his Son, till both he and his Lady dy'd. Then he remov'd to *Hull*, and thence into *Northumberland*, to Sir *William Middleton's*, where he preach'd constantly in the Chappel as Chaplains Educated his only Son, was left Tutor to him when his Father dy'd, and was very careful in his Education, both at home and in *Cambridge*. He was a Man of great Reading, and a good Disputant. He dy'd in *December* 1698. He left his Books, and a good Collection of Manuscripts, to his Cousin Mr. *Harrison*, Fellow of *Sidney* College in *Cambridge*.

Tanfield: Mr. *John Darnton*. He was not Ordain'd when Ejected, nor for several Years after; but when call'd to Preach in 72, he was much asham'd and afflicted in Spirit, for his preaching so long without Solemn Ordination; whereupon he apply'd himself to a Meeting of Ministers, confess'd his failing, and after Examination, was solemnly set apart by Fasting and Prayer, and Imposition of Hands, *July* 10. 1678. He did good in that dark Place, and dy'd *July* 9. 1680.

THRUSK: Mr. *Matthew Hill*, M.A. Born and Bred in the Ancient City of *York*. He made good Improvements at School, and was afterwards of *Magdalen* College in *Cambridge*, under the Tuition of Mr. *Samuel Hammond*. Returning home, he improv'd himself much in the *Hebrew* Tongue, under the Direction of Mr. *Sherwood* of *Poppleton*. The first place in which he was call'd to the Exercise of the Ministry was at *Helaugh*, (a Little Town about Six Miles from *York* where

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he settled, after his having first been Solemnly Ordain'd The Testimonial of his Ordination, being an Original, drawn up by the Famous Mr. *Edward Bowles*, and in his own Hand Writing, and as good a Model as I have Seen, a Copy of it is here annex'd in the Margin. *

* *For as much as the Lord Jesus Christ, the great Apostle of our Profession, has judg'd it meet that there should be a Succession of Pastor: and Teachers in his Church, even unto the end of the World, for the edifying of his Body, until it come unto a perfect Man, unto the measure of the Stature of his fulness; and hath deputed the Care of the Continuation of this Ministerial office, unto such as have been already call'd thereunto, requiring them to commit the thing: they have receiv'd unto faithful Men, who shall be able to teach others also: We the Ministers of Christ, who are call'd to watch over part of his Flock in the City of York with the Assistance of some others, that we might not be wanting to the Service of the church in this its Necessity, having receiv'd credible Testimony under the Hands of divert Ministers of the Gospel and others, of the Sober Righteous and Godly Conversation of Matthew Hill, M.A. and Preacher of the Gospel at Helaugh, as also, concerning his Gifts for the Ministry, have proceeded to make further Tryal of his fitness for so great a Work; and being in some good Measure satisfied concerning his Piety and Ability, have upon the 23d. day of June, A.D. 1652, proceeded solemnly to set him the said Matthew Hill apart unto the Office of a Presbyter and Work of the Ministry, by laying on our Hands with Fasting and Prayer: By the Vertue whereof we do esteem and declare him lawful Minister of Christ, and hereby recommend him to the Church of Christ, and more especially unto the People of Helaugh aforesaid, that they would receive him as a Minister of the Gospel, loving, honouring, and obeying him in the Lord.*

In Witness whereof we have hereunto set our Hande, this 24th Day of June 1654 Nathanael Jackson, Edward Bowles, Thomas Calvert.

He had here much Opposition from the *Quakers*, upon many of whom he gain'd by Degrees. He remov'd from hence to *Thrusk*, where he was Ejected in 62. He was a Man of quick Parts, a good Scholar, a serious warm and lively Preacher, and of a free generous Temper. Being Ejected, he was wholly destitute of a Subsistence; and his Father, who had not without great difficulty born the Charge of his Education, was not able to give him any great Assistance. He preach'd for a while privately at *York*, but in a great deal of Danger. He could not bear being burdensome to his Relations, and therefore casts himself wholly upon Divine Providence, and Travels to *London*, in search of some Employment. There

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he obtain'd a Chaplain's Place, which drew him down to *Gatten* in *Surrey*, where he had *20l. per Annum*. Sometime after, removing thence, he lost his little All in a Fire at *London*; and writing to his near Relation, he Subscrib'd thus: *Your Brother, sine re, sine spe, tantum non sine se, M.H.* He had several Relations that all along press'd him to Conformity, which would soon have alter'd his Circumstances; but no Necessities could tempt him to think of offering Violence to his Conscience. To his other Calamities, was added a weak and crazy Body, which was continually almost out of Order. At last he determin'd upon a Tranplantation to the *West Indies*, and Embark'd with a light Cargo: Having little else besides a few Cloaths, a Bible, a Concordance, and a small parcel of Manuscripts. He fix'd in *Charles County* in *Maryland*, in 1669, where a brighter Scene began to open, and he had a Prospect of considerable Usefulness in the Ministry, and of a good Advantage by his Labours in Temporal Respects. But new Troubles and Difficulties arose afterwards, which very much disappointed his Hopes and Expectation, so that it may be said as truly of him, as of any one in modern Times, that it was thro' many Tribulations that he enter'd into the Kingdom of GOD. His whole Life was indeed a Comment upon *Prov. 16. 9, 33.* Not being allow'd to serve GOD according to his Conscience in his Native Country, he was forc'd into the remotest Parts, where he laid his Bones in a strange Land, but with the same Hope of an happy Resurrection unto Eternal Life, as if the same spot of Land that brought him forth, had also entomb'd him.

Hessel: Mr. Thomas Micklethwaite.

Feriby: Mr. Rider, of Sidney College in Cambridge. After he was turn'd out, he preach'd privately as he had oportunity. He was about the Year 1664, for several Months, a Prisoner in *York Castle*. Being deliver'd from thence by the Duke of *Buckingham*, he some time after came up to *London*, and was Pastor of a Congregation at *Wapping*, where he died above Twenty Years ago.

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Stillingfleet. Mr. Thomas. He was before mention'd twice, both at *Stillingfleet*, and at *Kelfield*; whereas I have, since been inform'd, that *Kelfield* is a little Town in the Parish of *Stillingfleet*, that has neither Church nor Chappel of its own.

Stillington: Mr. *Alexander Metcalf*. *Burstwick*: Mr. *Hill*.

Ganton: Mr. *Colewhone*.

Wetwang: Mr. *Wait*. *Wheldrake*. Mr. *Byard*.

Ellington: Mr. *Hulston*. *Boynton*: Mr. *Laughtorn*.

Bridlington: Mr. *Lucks*. *Ellinton*: Mr. *Fox*, or *For*.

Hilston: Mr. *Blunt*. *Bransby*: Mr. *Pomroy*.

Ross: Mr. *Stevenson*. *Hemminburgh*: Mr. *Fido*.

Cottingham: Mr. *Robinson*. He did not live, long after his Ejectment. He was a Man of great Piety, but clouded with melancholy.

Sculcots, or *Ouswood*: Mr. *Luddington*. *Slingsby*: Mr. *Sinclere*.

Bugthorp: Mr. *Cranford*.

Sigglethorp: Mr. *Law*. *Sandhuton*: Mr. *Dunkjn*.

Serraby: Mr. *St. Hill*. son.

Kirklington: Mr. *Philip Anisbit*. A Gentleman of elated Parts, and a publick Spirit: And one that went about doing good. A Man of great Learning, and large Principles and Charity. He much honour'd his Office and Doctrine, by very prudent and winning Conversation. His Living was worth 100*l. per Ann*.

Lestingham: Mr. *Pecket*. *Osmotherlay*: Mr. *Shemhold*.

Well: Mr. *Procter*.

Easingwoud: Mr. *George Wilson*. He continu'd here after his Ejectment, 'till his Death on *Sept. 22. 1671*: Aged 70. Mr. *Thomas Calvert* of *York*, (who was his Brother-in-Law) Printed a Sheet of *English* and *Latin* Verses upon his Memory. His Motto was, *Ut vivas vigila*. Watch, that thou mayst live.

Hessel. Mr. *Wilson*.

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Stirington: Mr. Mokal, or Nichol.

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Kirby-Mall: Mr. Walton. Walton: Mr. Haines.
Busby: Mr. Eubank.

Osgarby: Mr. Jennison; and Mr. Whearam; and Mr. Baycock, who were not fix'd. And,

Mr. *Noah Ward*, who was then a Student. He was Born in the Town of Derby. Serious Dispositions were observ'd in him betimes, which so grew up with him, that it was not long before he could determine what station he desir'd to serve GOD in, even that which most answer'd his early and intire devotedness to GOD, *viz.* the Ministerial Function. His diligence at Scool represented him acting like a Christian in his Puerile Years, by stating his Design to serve his Redeemer, and then unbyassedly levelling at the great End of his Being. When he was grown capable of manly Studies, he was sent to *Cambridge*. But here his natural Parts met with a speedy check to their taller Growth, and more accomplishing improvements in Literature. The Convulsions of the late Times had made that Affectionate and Healthful Mother, liable to some untimely Births, and this promising Fruit was violently shaken off before it was ripe. For he had liv'd in that rich Soil but two Years, when the Act of Uniformity in 62, made the Air too harp for his tender Conscience, so that he return'd to his Native Place. St. *Paul* thought himself born unseasonably: But no meer Man was ever born more seasonably to the Gentile Wend than he was. Mr. *Noah Ward* had a plodding Head, and a Serious warm Spirit; was fervent in Prayer, and desirous to serve GOD in the ministry: And with the Divine Blessing he arriv'd at a fitness to do some good service to Souls. He retain'd a grateful Sense of the Assistance he had from Mr. *Berresford*, who had been Minister in the great Church at *Derby*. That Town consulted about some Provision for this young Man thus nipp'd in the Spring, and got him to be Usher to the Schoolmaster there. But he could not thrive under that Shadow, and so quitted the Place, and went to a Gentleman's House to teach his Children; where he fell into a Fever, which forc'd him to return Home. After his Recovery he taught School at *Ashby*; but some Trouble there drove him Home again. He was

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Ordain'd at *Sheffield*, and the Testimonials of his Ordination are Subscribed by Mr. *Burbeck*, Mr. *Prime*, and Mr. *John Wood*. He was sometime Chaplain to Sir *John Wentworth*, in whose Family he Married. He continued 'till Sir *John* dy'd, and 'till his Lady Married the Lord *Winchelsea*, who dismiss'd Mr. *Ward*. He then liv'd at *Askam*, about three Miles from *York*, where he liv'd Eleven Years. He was not idle all that time, but preach'd in several Places where he was call'd, and was an Itinerant Preacher all his life. He was reduc'd to many Straits, but never brought them upon himself. The Sting of Poverty was always prevented by his great Frugality, and Providence, with which he manag'd at his Domestick Affairs. He could not say that either he or his, wanted Food or Raiment, and somewhat of the sweet condition of Contentment, which made their little enough for them. He often seriously acknowledg'd his great Obligations to Mr. *Ralph Ward*, to whom he was a Stranger, but got Acquaintance with him by the frequent occasions he took to employ him. For after King *James's* Declaration for Liberty, that worthy Person finding himself decline, desir'd Mr. *Noah Ward's* Assistance for every Third Lord's Day, and every Third Weekday Lecture. So that at length his fatiguing Itinerancy Summer and Winter, for many Years, was bounded by *York*, *Selby*, and *Ellinthorp*. A little, before his Death he left *Selby*, and bestow'd one of his Days at *Helaugh* Town, but continu'd the other two at *Ellinthorp* and *York*, to his dying Day. Had all his Expectation embark'd with the Creature, his disappointment from it had some time over-whelm'd him. Had he not liv'd by Faith, he had died by his Discouragements. He always compassionately remembered the Afflictions of *Joseph*. He had a deep Sense of the Sins of the Times, and of the Congregations where he had to do, and thought that they needed a *Boanerges* more than a *Barnabas*. He study'd not Language, but plain convincing Truths. The general Decay of Piety, and growth of Prophaneness made the Terrors of the Lord usually fill up the greatest part of his Sermons. He us'd to say there were two sorts of Professors that he lik'd not; those that were all for Heaven, add nothing for the Earth; and those that were all for Earth, and nothing for Heaven: The one

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makes himself all Spirit, and the other all Body; whereas Man is a compound of both, and Christianity divides our care between them, with a due Preference to the more excellent part of us. The fear he had of losing a Daughter (who after his Death recover'd) did, as it was thought, seize on his Spirits, or else it could not be discern'd where Death sprung the Mine. A few Minutes before his Death, he said, that he had given up himself to GOD when he, was young, and since serv'd him with sincerity, tho' much weakness, and many Imperfections, and humbly hop'd that for Christ's sake he would pardon and accept him. *God, said he, will redeem my Soul from the power of the Grave, for he shall receive me. Psal. 49. 15:* Which words he desir'd might be preach'd on after his Death; which was on *May 22. 1699. Ætat. 59.*

The following Persons were turn'd out at *Bartholomew Day*, and afterwards Conform'd.

Mr. *John Hool* of *Bradfield*. Mr. *John Hide* at *Slawhwait*. Mr. *Kenyon* of *Riponden*. Mr. *John Hepworth* of *Lotmel*. Mr. *Lister* of *Giggleswick*. Mr. *Wood* of *Saddleworth*. Mr. *Scargil* of *Chapelthorp*. Mr. *Moorhouse* of *Castleford*. Mr. *Bovil* of *Bramly*. Mr. *Etherington* of *Morley*. Mr. *Moor* of *Bailden*. Mr. *Obadiah Lee*. Mr. *Buckley* of *Hosford*. Mr. *Lamb* of Mr. *Timothy Root*, of *Sourby Bridge*. Mr. *Denton*, near *York*. Mr. *Sampson* of *Rawcliff*.

Some Nonconformist Ministers omitted in the foregoing Lists.

Finding there are some valuable Persons, that have been well known for Nonconformists, that are not, mention'd either in the City, or the Universities, or any of the several Counties of *England* and *Wales*; I shall here take notice of as many of them, as I can recollect, or as my Conversation with others can help me to preserve the Memory of.

Mr. *John Collins*.* He was not an Incumbent any where when the *Uniformity Act* took place; but was

* See of him, Mr. *Cotton Mather's History of New England. Book. 4 pag. 200.*

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Chaplain to General *Monk*, when he came out of *Scotland* into *England*. He afterwards succeeded Mr. *Mallory* as Pastor of a considerable Independent Church in this City. He was also one of the Lecturers at *Pinner's-Hall*. He was a Man mighty in the Scriptures, and one of a sweet Temper, and very charitable to all good Men, without confining himself to a Party. He dy'd *An.* 1687.

* *He hath a Sermon in the Continuation of Morning Exercise Questions; upon this question; How are the Religious of a Nation the Strength of it?*

Mr. *James Janeway*. His Father was a Minister in *Hertfordshire*. He was Student of *Christ Church, Oxen*. He liv'd privately for some time after his leaving the University: And when the Times would allow it, set up a Meeting at *Redriff*, near *London*, where he had a very numerous Auditory. He dy'd *March* 16. 1673/4, and was succeeded by Mr. *Roswell*. He was a Man of eminent Piety: And yet in his last Sickness he was under great concern, upon his reflecting on his aptness to slubber over private Duties, when he was much engag'd in publick Work. He had two Funeral Sermons; by Mr. *Nathaniel Vincent*, and another by Mr. *Ryther* of *Wapping*.

* *He hath Printed, Heaven upon Earth; or, the best Friend in the worst Times* 8vo. 1670. The Life of his Brother Mr. *John Janeway*. 8vo. 1673. The Saints Encouragement to Diligence in Service. 8vo. 1677. A Token for Children. 12mo. 1674. And after his Death was Printed, His Legacy to his Friends, &c. 8vo. 1674. He hath also several Funeral Sermons in Print. And a Sermon in the Supplement to the Morning Exercise at Cripplegate, on the Duties of Masters and Servants.

Mr. *John Faldo*. He had been Chaplain in the Army, and was not in any Benefice when the Act of *Uniformity* took place, but was Silenc'd by it as well as his Brethren. He was some time after Pastor of a Congregation in *London*, and dy'd in *February* 1690. His Funeral Sermon was preach'd by Mr. *Quick*. He was Congregational in his judgment, but noted for his Moderation in the latter part of his Life. He wrote a Book Entitled, *Quakerism no Christianity*; a Book which some much value: And, *A Dialogue between a Minister and a Private Christian about the Lord's Supper*; which is

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generally bound up with Mr. *Dyke* on the Sacrament.

Mr. *Thomas Brand*. Born at *Leaden Roothing* in *Essex*. An. 1635. His Father was a Dignitary of the *Church of England*. He was bred at *Merton* College in *Oxen*, and went from thence to the Temple, designing for the Law: But afterwards applied himself to Divinity, and became one of the brightest Mirrours of Piety and Charity, and one of the most fervent useful Preachers the Age hath afforded. His Zeal was neither for nor against any Party, but so the vigorous promoting of the found Knowledge of those Doctrines wherein we are all agreed; and of that Hounds which all commend, but too few practise. As he was himself apt to teach, so he exhorted and encourag'd others to be swift to hear. He call'd those the Devils Cripples that could travel many Miles for worldly Profit, add would not go a few, for Advantages for their Souls. Meeting a poor Man that was wont to attend his Ledures, but had for some time absented, he inquir'd of him the Reason. The poor Man replied, it was not for want of good will, but for that he could no spare the time; his whole Week-days yearnings hardly supplying the Necessities of his Family. Mr. *Brand* told him, that rather than his Soul should suffer, he would allow him Six Pence a Week, which the Man acknowledg'd was more than he could earn in the time omitted from his Employment. This Man had at last let his Allowance run into a longer arrear than ordinary; which Mr. *Brand* questioning him about, he thank'd him for his past Supply, acknowledging he now found GOD so to bless his Labours, that he had no farther necessity of that Aid. Now as this Gift was an Instance of Mr. *Brand's* Piety and Charity, so this release of it was a proof of the poor Man's Fidelity and Honesty. And we have here an Example of GOD's Blessing other time so as to compensate for that spent in his Service, and for their Souls good. He was a Man of great Moderation. He never was without some Project for doing good; and could as soon cease to Live, as cease to attempt to be useful to Souls. He was bless'd with an Estate, with which he did good on Earth; and laid up a Treasure in Heaven to a degree begond most. He dy'd *Dec.* 1. 1691

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His Funeral Sermon was preach'd by Dr. *Annesley*; and with it was publish'd a Short Account of his Life.

Mr. *Lorrimer* was Chaplain to Esquirc *Hall* at *Harding*, near *Henley* upon *Thames*, and is yet living near *London*.

Daniel Williams, D.D. came to this City from *Ireland*, where he had been useful many Years at *Dublin*.

Mr. *Brecknock*, who was Chaplain to the Duke of *Bedford* at *Thorney*, is either wholly omitted in the foregoing account; or his Name is so misspell'd in the Lists I have made use of, that I cannot discover him.

Mr. *Farnworth*, who came hither from *New England*, being a Nonconformist, and extreme Poor, died, as all about him said, of meer Poverty; for want of warm Cloaths, Fire and Food, when the Act of *Uniformity* had beggar'd many into extreme Poverty. *Baxter's World of Spirits*, Chap. 5. Instance 20.

Mr. *Lambert*, who was a celebrated Preacher in *Southwark*, and had a considerable Congregation of Dissenters there, is not mention'd (that I know of) any where in this Account; nor can I say any thing particularly of him.

I do not remember that Mr. *Mence*, who some Years since had a Congregation in *Wapping*, is any where mention'd in the foregoing Account; and it is not unlikely, but some others also may be omitted.

There were also a great many *Schoolmasters* Ejected in several parts of the Kingdom by the *Act of Uniformity*, and many of them were Preachers, 'till that Act disabled them. Some of them have perhaps been mention'd before as Ministers, but I shall not therefore forbear adding them here again, tho' I shall take notice of that, if I know it, to satisfie the World that I am far from desiring to multiply Names needlesly.

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I don't certainly know of any Schoolmasters Ejected in the City of *London*, tho' its very likely there might be some, who left their places for their Nonconformity. Perhaps some of those here mention'd, *pag.* 53. of whom I have not been able to obtain a particular account, might be of that number.

Mr. *Owen Price*, M.A. Master of the Free-School near *Magdalen* College in *Oxon*, was Ejected from thence. He was a learned Man, and afterwards very useful in the training up of Youth in *Devonshire*, and other places.

In *Berkshire*, Mr. *Woodbridge* was cast out of the School at *Newberry*, (of whom before, *p.* 97.) and Mr. *Thomas Garret*, or *Gerrard*, out of the School at *Reading*; and another out of the School at *Wallingford*; but his Name I can't recover.

In *Buckinghamshire*, Mr. *Thomas Singleton* was cast out of *Eaton* School. He was an excellent Master, and bred up many good Scholars. He was an admirable Grecian; and for many Years a celebrated private Schoolmaster in or near *London*.

In *Cheshire*, Mr. *Liptot* was cast out of the School at *Chester*, and Mr. *Cresdale* at *Maxfield*.

In *Derbyshire*, Mr. *Noah Ward*, of whom see *p.* 835. was cast out of the School of *Derby*, and Mr. *Jonathan Twig* from that at *Gloshop*.

Mr. *Anthony Withers* was cast out of the School at *Dorchester*.

In *Essex* there were cast out, Mr. *Whiting*, Schoolmaster of *Dedham*, and Mr. *Covel* of *Halsted*; together with the Schoolmasters of *Mashbery*, *Chigwell*, and *Lanedon Hill*.

In *Huntingdonshire*, was Ejected, Mr. *William Sell*, Schoolmaster of *Godmanchester*: And in *Kent*, Mr. *Henry Montague*, from the School at *Canterbury*.

In *Lancashire*, Mr. *George Astley*, Schoolmaster at *Toxley Park*.

In *Leicestershire*, Mr. *Cockain*, Schoolmaster of *Castle Dunington*.

In *Lincolnshire*, Mr. *Clark* was ejected from the Free School at *Grantham*, and afterwards prais'd Physick.

In *Norfolk*, Mr. *Lawrence*, and Mr. *Wilson*, were cast out of the Free School in *Yarmouth*.

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In *Northamptonshire*, Mr. *Dominel* from the School at *Wellingborough*. He was a Man of good Learning, and great Piety and Probity, and liv'd to a good Old Age.

In *Nottinghamshire*, was cast out Mr. *Hutchinson*, Schoolmaster of *Mansfield*.

In *Shropshire* was cast out Mr. *Richard Pigot*, who had been of *Christ's* College in *Cambridge*. He was Head Schoolmaster of *Shrewsbury*, not in Orders, but an able, prudent, religious Man. Mr. *Tallents* says he much improv'd the School many ways, and hath left this Character of him; that he was an holy, friendly, useful Person, and a very good Schoolmaster. He died in 1663.

In the same County, at *Oswestry* Free School, Mr. *John Evans* was Ejected. He was Born at *Great Sutton* near *Ludlow*, in this County. His Father and Grandfather were both Ministers, and Successively Rectors of *Peneges* in *Montgomeryshire*. He was Educated in *Baliol* College in *Oxon*, under the Tuition of Dr. *Good*. He left the University sooner than he intended, because he was unwilling to submit to the Parliament Visitors. Returning to his Father in *Wales*, he was at *Brecknock* Ordain'd Presbyter by Dr. *Roger Manwaring*, Bishop of *St. David's*, Nov. 28. 1648. But soon after, he thought he saw Reason to alter his Thoughts about Conformity, upon which occasion some Papers pass'd between him and his Father, who was very zealous for the Hierarchy. He was admitted one of the Itinerant Preachers of *Wales*, and was successively Master of the Free Schools of *Dolgelle*, in *Merionethshire*, and *Oswestry* in *Salop*; in which last place the Act of Uniformity found him. When he was ejected, he and his Family were reduc'd to low Circumstances, and his Necessities were once so great, that he was forc'd to sell a considerable part of a large Library which he was Master of, for present Maintenance. In *February* 1667/8, he was chosen Pastor of an Independent Church at *Wrexham* in *Denbighshire*; and after his Settlement there, kept private Assemblies in his House or Neighbourhood, through most of the hottest Times. Besides the care of his Congregation, some Gentlemen of considerable Rank, (knowing his Abilities in School Learning) Tabled their Sons with him for several Years,

which

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which was some relief to him under violent Prosecutions. About the Year 1681, he was earnestly press'd to Conform by the Bishop of the Diocese, who at first express'd a particular regard to him because of his Episcopal Ordination, and offer'd him a very good Living: But upon his positive refusal, he prosecuted him with all severity. And the Magistrate, upon his Personal soliciting against him in open Court, impos'd heavy Fines from time to time, and he was su'd to an Outlawry. But it was remarkable, that tho' these measures oblig'd him to keep his Doors constantly Lock'd for some Years together, yet he escap'd better than many that were not so hotly pursu'd; the most Officious Informers not being able to gather one of the Fines laid upon him. Nor was his Person ever seiz'd, but once upon the Road, (notwithstanding frequent Warrants) and then he was soon happily releas'd, by the Mediation of a Person of Honour, who often generously took his part. And yet there is reason to think, that his Hardships then, and the frequent journies he was forc'd to take by Night, impair'd his Health, and hasten'd that weakness which he fell into soon after. He was a Man of valuable Learning, great Gravity and Seriousness, and a most unblameable Conversation: And a Laborious and Judicious Preacher, 'till GOD gave him his *Quietus* for some time before he died, by the decay of his Memory and Abilities; and at length a compleat rest from his Labours, by his Death in the Lord, *July 16, 1700*. His Son is now Co-pastor with Dr. *Williams*, to a numerous Dissenting Congregation in *London*.

In *Suffolk* was cast out, Mr. *Thomas Waterhouse*, Schoolmaster at *Ipswich*.

In *Sussex* the Act Ejected Mr. *George Collins*, Schoolmaster of *Chichester*, Mr. *Stephen Marten*, Schoolmaster of *Hellingly*, Mr. *Richard Savage*, Schoolmaster of *Selfcomb*, Mr. *Stafford* Schoolmaster of *Arundel*, and Mr. *Henry Fowles*, Schoolmaster of *Arundel*; of whom see *p. 697*

* *He, at the invitation of an Uncle, a dignify'd Clergy Man that was Childless, went into Cumberland, and there Conform'd, and died in 1674.*

In *Wales* several Schoolmasters were cast out for their Nonconformity.

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At *Denbigh* Free School, Mr. *Richard Jones* was ejected. He was Born near *Llandsannan* in this County. He was a Man of Ingenuity, considerable Learning, and noted Piety, and a very useful and successful Schoolmaster. He refus'd Orders and Preferment which were offer'd him if he would Conform. He was a while conniv'd at in keeping a private School at *Hentlan*, but at length was hunted from thence. He had a vein of Poetry, in *Latin, English, and Welsh*. He dy'd at *Denbigh, Aug. 15. 1673*. Mr. *Roberts*, the conforming Minister of the Town, preach'd his Funeral Sermon on those words of the Psalmist; *Wo is me that I sojourn in Mesech, &c.* He Translated Several Books into *Welch*, particularly Mr. *Baxter's Call to the Unconverted*, and his *Now or never*.

In *Glamorgashire*, Mr. *Seal*, (of whom see *p. 732.*) was cast out of the School of *Cardiff*; and Mr. *Evan Llewelyn*, out of the School of *Swanzey*.

In *Warwickshire*, Mr. *Batchelor* was cast cut of the School at *Coventry*. He was one of the diligent and conscientious Schoolmasters in that City, who, tho' he could not Conform as the other did, yet he could patiently suffer for his Conscience. He instructed his young Scholars in Religion, and what time he had to spare, he spent in praying and repeating Sermons among elder People; being an helpful and forward Man among those that would canton out some part of their time in Preparatory Employments for Eternity.

In *Wiltshire*, Mr. *William Hunt*, M.A. was ejected from the Free School of *Salisbury*. He was Born at *Dolish*, near *Iminster* in *Somersetshire*, and had his Education first in *Wadham* College in *Oxon*, and afterwards he remov'd to *Cambridge*. About the Year, 1641, he became Master of the School foremention'd, and there he continu'd 'till 1662. He was a general Scholar, an extraordinary Grecian, and well skill'd in the Oriental Languages. He continu'd at *Salisbury* with his Family 'till 1672, when he was chosen (in conjunction with Mr. *Haddesley*) by the Dissenting Congregation in that City, where he exercis'd his Ministry, 'till the Declaration of Indulgence was recall'd. He remov'd some time after to *Iminster*, and there taught School for some Years, but was forc'd to cease before his Death, which

was

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was in 1684, in the 74th Year of his Age. He lies buried in the place of his Nativity.

In *Yorkshire*, Mr. *John Garnet*, and Mr. *Israel Hawksworth*, was ejected from the School at *Leeds*. They had sent many good Scholars to the University.

Nor is it to be doubted, but that there were many others, who are not now to be recover'd.

Thus I have endeavour'd to give Posterity some Account, what were the Spoils of *Uniformity*, and what sort of Men they were, whose removal gave occasion to such mighty Ecclesiastical Triumphs: And shall close with this short Prayer

May the GOD of Heaven grant there may be no more Silencing and Ejecting among us, of such as are desirous to spread real Christianity. May they that have born so hard upon their Brethren, never have any further Taste of the same Cup: Or if they should fall into Trying Times, may they prove as steady, as those against whom they have so freely inveighed. May they that Act upon the same Principle with the Bartholomæan Worthies, in opposition to Unscriptural Impositions, partake of the excellent Spirit of those who went before them in Service and Suffering: And may the GOD of Peace and Love, yet open a way, for uniting those in Affection amongst themselves, who agree in loving the Lord Jesus Christ in sincerity, and are desirous of the common Salvation. Amen.

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Advertisement

Having a little room here left, I shall improve it, in order to a few needful Alterations, which I conclude cannot be unacceptable to the Reader.

Pag. 57. to the Name of Mr. *Edward Veal*, add B.D. More may be expected of him in the *Appendix*.

Pag. 91. the Seventh Line from the bottom, after Mr. *Samuel Fairclough*, add *Son of Mr. Samuel Fairclough*.

Pag. 109. *WYCOMB*: Mr. *George Townes*: It should be *Fownes*, who suffer'd much for his Nonconformity; of whom a particular Account may be expected in my *Appendix*.

Pag. 153. the 15th line from the bottom, the words or near it, may be blotted our for I am inform'd it was at *Penreth*, that Mr. *Roger Baldwin* was Ejected.

Pag. 154. *Richard Gilpin*, D.D. it should be M.D.

Pag. 185. lin. 37. instead of *that was*, read *that it was*.

Pag. 209. lin. 5, and 9. for *Congregation*, read *Convocation*.

Pag. 257. it is said, that Mr. *George Tross* is now Pastor of a considerable Congregation in *Exon*; whereas I understand he is lately Dead there.

Pag. 289. for *settled*, read *unsettled* in the last Line.

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Pag. 345. lin. 23. between *after* and *Death* add p. 378. lin. 7. read *from place to place*. And p. 381. lin. 2. for *60l.* read *40l.*

Pag. 615. lin. 4. to *over against* add *his*.

Whereas it is here said of Dr. *George Long*, p. 632, 633, that, he is yet living at *Bristol*, Aged 44.; I am inform'd that he died, there on *Dec.* 26. 1712. *Ætat.* 84. in great Peace and Comfort; tho' he had been incapable of ministering to others for seven Years before.

There are also several literal Faults, such as *Theoligiæ* for *Theologiæ*, p. 475. lin. 6: And *pre* for *pte*, p. 532. in the middle, &c. But I hope none of them can create any difficulty to intelligent Readers.

FINIS.