

EDMUND CALAMY

AN CONTINUATION OF THE 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. Volume I

1727



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To which is added,

The Church and Dissenters compar'd as
to Persecution, in some Remarks on Dr.
*Walker's Attempt to recover the Names and Suf-
ferings of the Clergy that were sequestred, &c.
between 1640 and 1660.*

And also

Some Free Remarks on the Twenty-eighth Chapter
of Dr. *Bennet's Essay on the 39 Articles of Religion.*

In Two Volumes.

By EDMUND CALAMY, D.D.

L O N D O N:

Printed for R. FORD at the *Angel*, R. HETT at the
Bible and Crown, and J. CHANDLER at the *Cross-Keys*,
all in the *Poultry*. MDCCXXVII.

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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.

1727 EDITION VOLUME I

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To all those who have enter'd into the Work and Office of the MINISTRY,
amongst the PROTESTANT DISSENTERS, since we have been favour'd
with a LEGAL TOLERATION.

My Dear Brethren,

*I MUST own it a great Pleasure to me, (and I am apt to persuade myself it will
be so also to you) that under so many Disadvantages, I have been able to make such
a Collection towards the preserving the Memory of those Worthy persons that were*

ejected or silenc'd by the Act of Uniformity, who deserv'd so well at our Hands. And I am very thankful for that Assistance which so many of you have kindly given me, both in rectifying a Number of Mistakes formerly committed, and gathering up the additional Characters here publish'd.

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As I have heartily cast in my Lot with you that adhere to that despised interest, which they thought it their Duty to support, not out of mere inclination, but upon Principle, and after the maturest Consideration; and been at some Pains to serve you; I cannot but hope that not only the Present which I here make you will be kindly taken, but that also if I embrace the Opportunity with which I am this Way furnish'd, of offering some Things to your Consideration, that appear to be of Consequence, you will forgive my Freedom, and candidly ascribe it to the sincere Good Will of one that is unfeignedly desirous of Your true Prosperity, and growing Usefulness.

Allow me then Brethren, to remind you of the Spirit and Temper that generally prevail'd among our Deceased Fathers, who after having acted their Part with Faithfulness and Honour, have quitted this earthly Stage, and rest from their Labours. Remember their Faith and Holiness; their Zeal for GOD, and Love to the Souls of Men: Their Diligence and Activity in their painful Labours, and their signal Patience under great Hardships and Sufferings. Consider their Care to adorn their Character, and their watchfulness against any Thing that they could foresee might be apt to cause the Ways of GOD to be evil spoken of. The Account of them that is here given, joined with what went before, may help in this Respect to put you in Remembrance. And if it does but at the same Time provoke to a careful Imitation, it will be the readiest way I know of, to our reaching such Success in our Labours, such Tokens of a special Divine Presence, and such Appearances of the Almighty in our Favour, as they had, as we may have Occasion for them.

The most eminent Prophets live not for ever. Our Fathers are gone; and we are come into their Rooms and Places, serving the same Master, and

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carrying on the same Design, for the Furtherance of the common Salvation. And if we have but the same Spirit prevailing among us, and the same Assistances and Encouragements from above afforded us, as were to them so great a Matter of Rejoicing, we also may hope at length to finish well, and obtain a good Report as they have done; and meet them again with great Comfort and Joy at the last, in a better World.

That we may be the more effectually quicken'd, excited, and animated, to and in the Service that is before us, let us consider,

I. *The Times that have been, and the Times that now are: and compare them together. Considering the Treatment which they who went before us met with, we cannot pretend to say, that the former Times were better than these: For they were evidently much worse. To those of our Sentiments, the former Times were very perilous; whereas to us that come after them, the present Times are very safe, which is a comfortable Difference. They whom we succeed, had many Hindrances, and Discouragements, while we may be as good and religious as ever we will, and as devout in worshipping the Great GOD and our Blessed SAVIOUR as our own Hearts can desire.*

Our Fathers were much in the complaining Strain, and considering how they were used we have not the least Occasion of being surpriz'd at it. They (among other Things) had a most horrid Law against them (call' d the Act against Conventicles, that passed in 1663, and was renewed, and made yet more severe, in 1670) by which Magna Charta was tom in Pieces, and the worst and most infamous amongst Mankind, were as it were hir'd to accuse them: Multitudes of Perjuries were committed; Convictions made without a Ju

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ry, and without any Hearing of the Persons accused; Penalties inflicted; Goods rifled; Estates seized and embezzled; Houses broken up; Families disturbed, often at most unseasonable Hours of the Night, without any Cause, or Shadow of Cause, if only, a malicious Villain would pretend to suspect a Meeting there: Whereas we now for eight and thirty Years together have had great Tranquility and peaceable Liberty, and it would be hard to find better Times in this Land and Nation, in any Period, than we have liv'd in. Had we been so traduced, and exposed, and insulted, and pillag'd as they were that went before us, we should have thought ourselves very hardly dealt with, and that we might well enough make sorrowful Complaints. And were they to have lived in such Times as ours, I doubt not but they would have thought themselves exceeding happy. What they did secretly, in private Corners, and with great Hazard, may we now do freely and openly, and without Fear. The Government under which we live instead of straitning is so good as to shelter us, and it is Openly insulted, by any that offer to give us Molestation. Had our Pious Fathers had such Halcyon Days as these, what Pains would they have taken in Preaching the Gospel! And what can be mentioned that came within their Reach, that they would have stuck at in order to greater Usefulness! How earnest and fervent would they have been in all the Parts of their Service! How diligent and unwearied in their Endeavours to do good to the Souls of Men! And how watchful against Jealousies and Animosities amongst themselves! And how careful to be unanimous, and to strengthen one another's

Hands, and jointly to promote Truth and Love, and hearten, animate and encourage, and so a good Example to, such as were to rise up after them in the same Service! And why then

should

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should not we use like Diligence, Application, and Care!

The Times are most evidently in some Respects better than they have been, and the present Age is improv'd beyond the foregoing. We are much more generally, Enemies to all Force and Violence in Matters of Conscience, than heretofore: And tho' as Bishop Burnet observes, there is no Principle that is more hated by bad ill-natured Clergymen than that;† yet I think it cannot be contested, that many more of the Clergy of the Established Church do stand up for that Principle now than formerly; and the Body of the Gentry fall in with it too. Experience seems to have taught the Nation, that Severity is far from being a proper Way for Conviction; as well as that they that have been upon all Occasions most ready to cry out of the Danger of their Church, have been the very Persons that have brought it into that Danger that it has been exposed to. The Number of such as are for forcing others, just to their own Pitch and Size and Standard in Matters of religious Sentiment, and Practice, is considerably diminished, and the Doctrine of Persecution, (even tho' guilded over with the Title of wholesome Severities) generally laid aside, as ridiculous, odious, and inhumane. We have not near so many now as in former Times, that have the Face to call in Question, the Right that every Man has to judge for himself, and act agreeably to his Judgment, in all such Things as relate to GOD and Conscience; which is one main Principle upon which the Reformation is built. Men of Sense and Understanding have seen the Weakness of that which for some Time was the reigning Pretence, that Toleration would be

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† Hist. of his own Time, Vol. I. p. 288.

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a mere Anarchy; and that Princes might with left Hazard give Liberty to Mens Vices than to their Consciences: And there are few now left that have any Brains, but what are upon a Comparison much more disposed to relish the calm and gentle Reasoning of Mr. Lock, than the swelling Words of Vanity, the Rant and Bluster of Dr. Parker the Ecclesiastical Politician, and others of his Stamp and Character. And yet after all, it must be owned affecting, and may very justly dishearten us, to find the Decay of the true Spirit of Piety, both among those that are in the Church and those that are out of it, so visible and general as at this Day. For tho' we have less Bigotry on all Hands among us than we had, yet if we have less true Seriousness,

we should have made but a poor Exchange. Should we in this Respect continue to grow worse and worse, it would be truly lamentable. And we might be justly afraid least the Blessed GOD should in one Way or another, (and he has many within his Reach) discover his Resentment.

II. Let us consider how far our Case agrees with that of our Fathers, and wherein it differs. In the Main we are engag'd in the same Cause with them. He stand upon their Shoulders; and have their good Examples to excite us, their Experiences to encourage us, and their Slips to warn and caution us: And though we have some Difficulties that are peculiar to our selves, yet if we have but the Grace to be faithful, may hope for fill the Help and Assistance we need, from the same all sufficient GOD, as they depended on.

They had indeed some Advantages above and beyond us who succeed them. Many of them had Episcopal Ordination (which made them the more Acceptable to the Episcopal Party,) and all of them

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(very few excepted) were in possession of the Publick Churches, before the Storm overtook them: and though there were some few that discountenanc'd them while they officiated there, yet they were generally well respected. They had an Opportunity of exerting themselves in their several Parishes all through the Kingdom, for the promoting pure and undefiled Religion, before their Ejection, which was counted a great unhappiness by such in all Parts as had the Honour of GOD and the Good of Souls most at Heart, and was lamented by those that had receiv'd Benefit by their foregoing Labours; and they were by their grateful Remembrance of it, animated to a firm Adherence to them, under all the Hardships that succeeded. Whereas we have had no Opportunity of being serviceable in a ministerial Way, to any but what have been swimming against the Stream, and Opposing pretty strong prejudices, while they have given us any Encouragement in our Service.

They generally had their Education in our two Celebrated Universities with very valuable Helps through the whole Course of it; while most of us have been bred more privately, with such Assistance only as we could be furnished with in those Corners into which our Fathers were driven. And it is Matter of great Thankfulness that so considerable a Number, (much greater I am well assured, than some wished for, or at all expected,) have with Diligence and Application, and the Divine Blessing on such Helps as were afforded them, attained such ministerial Furniture and Accomplishments, as are not despicable, nor likely to discredit the Work and Office in which they are engaged, or the Service they have undertaken. And though there are some among us that have been favoured with an Opportunity of seeing some

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what of the World, and conversing with Men of Letters in foreign Parts, yet even such have not had the Benefit of being personally known to, or familiarly conversing with, Persons of Significance and Distinction, that are Contemporaries at Home both in Church and State, as those had that went before us, who were bred up in the same Colleges with them, and under the same Tutors.

The very Hardships also that our Fathers met with, after their being silenced, and the severe Laws that were either passed against them, or turned upon them by Construction, and the Rigour with which they were executed in most Places afforded a Sort of Argument in their Favour, and helped to stir up Compassion, of which they found some Benefit: For it is natural to Englishmen to pity the complaining Side. When they were cast out of their Living s and were under the Frowns of the Government, my Account of them shews, that they met with Compassion from a Number of the Nobility and Gentry, in several Parts of the Nation, who were not so Priest-ridden as to be merciless. Some received them into their Families as Chaplains or Tutors, at a Time when they were wholly destitute: Others (occasionally at least) attended their Ministrations: Others contributed to the Support of their numerous and indigent Families: And some few were so generous, as in particular Cases, to plead their Cause, and stand up in their Defence, when they were persecuted and oppressed. In these Things and some others that might be easily mentioned, they that went before us had the Advantage of us who succeed them.

But then there are some few other Things, in which we (I think) have the Advantage of our Predecessors. We are at a farther Distance from those, Times of Disorder and Confusion, which our Father's had so often thrown in their Teeth:

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And that Heat and Rancour and vindictive Disposition which the Memory of some past Facts (that no Mortal can justify) was apt to excite, have had Time to subside, abate and wear off. It is well known that we have very generally imbibed, and that upon Principle, and after close Consideration, much larger Notions of Liberty than could obtain among many of our Predecessors; which recommends us not a little to a Number of Gentlemen of Thought and Sense and Influence in the Age wherein our Lot is cast. Instead of being generally run upon, we have the Law now on our Side, and the Smiles of the Government; and each Branch of the Legislature has given us Countenance in the Face of the World. His Majesty, (whom GOD long preserve) instead of being against us, has over and over assured us of his Protection. The Lords instead of bearing hard upon us, have kindly justified us from some Things which we

have been unjustly charged with. And the House of Commons that was formerly so set against the worshipping Assemblies of those of our Sentiments, has condescended openly to plead*

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* It should not methinks be forgotten, that in the celebrated Conference that there was, between the Lords and Commons about the Occasional Bill, in 1702, (wherein the Managers on the Part of the Lords, were the Duke of Devon, and the Earl of Peterborough, the Bishop of Sarum, and the Lords Sommes, and Hallifax,) the Lords were pleased to express themselves in this Manner: It is hard as well as untrue, to say of the Dissinters, they never wanted the Will, when they had the Power to destroy the Church and State; since in the Last and greatest Danger the Church was exposed to, they joined with her, with all imaginable Zeal and Sincerity, against the Papists, their common Enemies; and ever since have continued to shew all the Signs of Friendship and Submission to the Government of Church and State, &c.

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our Cause, by a publick Address to his Majesty to repair the Damages we sustained, when our Places of Worship were pillaged and demolished by a rebellious Mob. Such Things as these well deserve Notice and Observation.

Our Fathers were hard put to it. We may well wonder how they and their Families subsisted, when they were dispersed and scattered by the Oxford Act. Reproaches, Fines, and Jails, were their common Lot. They met with cruel Mockings, and were most scornfully reviled, as Schismaticks, Fanaticks, and Rebels; and the Body of the Nation was exasperated against them. But Thanks be to our Good GOD, it is now otherwise as to us. There are few comparatively that grudge us our Liberty, but such as are so weak. and ill tempered, as to think themselves in a State of Persecution, because they are tyed up from persecuting their Neighbours: which is a Disposition so opposite to Sense and Humanity at once, that it is very generally cried out against and detested. Should any have the Face to charge us with Faction or Sedition as they did our Predecessors, they would but make themselves ridiculous, since it is beyond Denial evident, that we are out-done by none in Zeal for King GEORGE, and the Illustrious House of Hanover: So that they that are real Friends to the present Government, (how little liking soever they may have to our Religious Sentiments) cannot but have some Regard to us on the Account of our firm and steady Adherence to it, and our hearty Endeavours to preserve the Brittish Liberties, ever since the Restoration. We are no longer liable like those that went before us, to be insulted and pillaged by beggarly infamous Informers, halled before the Civil Magistrate, or preyed upon by our Ecclesiastical Courts. We cannot for our Nonconformity be cited into the Crown Of

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vice, or terrified with Writs de Excommunicatis capiendis, which they often found troublesome and chargeable. We are not liable to have our Goods seized, our Books taken away and sold, and our Families stripped and impoverished; or to be forced (because of our peaceable Dissent from the National Establishment, in Things which the most zealous Imposers count meerly indifferent, though we cannot see with their Eyes) to quit our Native Country, abjure the Realm, and retire into forreign Parts; or lye starving and rotting in Jails at Home. These are Advantages that ought most certainly to be prized and improved.

There are some, that are free to acknowledge that such as had been useful in the Ministry before 1662, and were then ejected and silenced, deserved to be pitied, on the Account of their hard Treatment afterward, who yet tell us that they look upon our Case who came after them, to be so widely different, as not to deserve a like Regard. They reckon, that the Church being provided with Ministers, after the Act of Uniformity, our engaging in the Ministry (even upon Supposition we were not satisfied to fall in with the National Establishment) was needless and irregular. And for this Reason, they seem to think we have no Reason to expect that they should have a like Respect for us, as for those that went before us. But this is a way of Reasoning that besides the Unkindness it discovers to us, who are now in the Ministry among the Dissenters, who denied ourselves as to our secular Interest, in order to the serving those whom we minister amongst, in their best Interest, carries somewhat in the Way of Comparison between us and our Fathers before us, as is not easily to be accounted for. For both they and we stand on the same Bottom: And if they are justified, we cannot fairly be condemned.

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And at the same Time I think it admits of very good Evidence, that if they could be excused, much more may we. And therefore I offer it to Consideration, that such a way of thinking as this, argues that they who give into it, and lay a Stress upon it, either are not well appriz'd of the true State of the Case between the Church and us, or do not duely weigh it in its several Particulars.

The true State of the Case between the Established Church and us that are Dissenters from it, should certainly be well understood by such as take upon them to past a Comparative Judgment between our Fathers and us their Descendants: And that I take to stand thus: They that were of the Church Party, who had all along discovered an Aversion to any farther Reformation than that which had hem at first fetted in this land, when it came off from Popery, were after the Restoration of King

Charles, earnestly pressed by our Fathers, before they could entertain a Thought of submitting to those Impositions that were about to be revived after they had been long disused, to prove they had a Right to make, revive, or increase such Impositions, in Things unnecessary and unscriptural. It was signified to them, that whatever the Things imposed might be in themselves considered, the imposing them was held to be unlawful by those that were against them: And therefore they were urged to produce the Warrant by which they acted in imposing them. This was what the Leaders of the Church Party, who acted in the Name of all their Adherents were very backward to: They by no means would allow their Right to be called in question; but were for going on in the Method they had been used to, and rather for adding to than at all abating the Hardships that had been before so much complained of. Our Fathers treading

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in the Steps of their Progenitors, pleaded hard for a wider Bottom, a more scriptural Way of Worship, and more Liberty to act as they were persuaded in their own Minds: While they, on the contrary, were not to be brought by any Thing that could be offered, to see or own any Need of Amendments. Things standing thus, there could be no Agreement. The King's Commission for meeting at the Savoy proved wholly fruitless; and so another fair Opportunity for an Accommodation of the Matters in Difference was lost, besides those that went before. The Act of Uniformity passed; and our Fathers were left to shift for themselves.

The main Principles of Nonconformity were the same at that Time that they were before; and the same afterwards, and from that Day to this, that they were then; and they are these: That all true Church Power must be founded on a Divine Commission: That where a Right to command is not clear, Evidence that Obedience is a Duty is wanting: That more ought not to be made necessary to an Entrance into the Church, than is necessary to the getting safe to Heaven: That as long as unscriptural Impositions are continued, a farther Reformation in the Church will be needful in order to the more general and effectual reaching the great Ends of Christianity: And that every Man that must answer for himself hereafter, must judge for himself at present. These were the chief Principles of the Old Puritans. They were the Principles of our Fathers; and they are also ours. And I think them very capable of being well supported; and so defended, as to be in no Danger of being overthrown, either by Reason or argument, or scriptural Authority.

Now a great many Hundreds of Useful Laborious Ministers that were of these Principles, being contemptuously cast out, and falling victims to

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Church Power, it so happened, (and no other could well be expected) that many People in all Parts of the Land, were exceedingly grieved and troubled. It not only troubled them to have their Ministers ill used, but to have the Law so fixed, as that they must under Penalties be obliged only and for a Constancy, to attend the Publick Worship, notwithstanding there were such Things annexed to it as they judged to be in some part sinful; and forbidden to assemble to worship GOD in any other Way, though in their Apprehension more scriptural, and more likely to be for their Spiritual Profit and Benefit. This to them appeared much the same, as if the Encouragers and inforcers of such Laws, (pretending to be Lords of GOD's Heritage, and to have a despotick Empire over Mens Consciences, which the Scripture strictly prohibits) should say to them, If you wilt not consent and fall in with us in the Rites and Modes that we have thought fit to superadd to Religion, you shall not be Christians, or owned as such. And so tended to bring in Paganism into a Christian Country. Zeal for the Church of England inclined her Adherents to ingross to themselves, the Ordinances of Divine Worship, and all Civil Power too: Endeavouring to make the Privileges which belong either to Christian or Humane Society, peculiar to such as were distinguished from others, by Things that in themselves can signify nothing to the making Persons either better Christians or better Men. And with this a great many of the Good People of England were so much dissatisfied, that they could not fall in with the National Establishment, but determined to continue Nonconformists, and did so, notwithstanding that many of them suffered very considerably upon that Account.

But though they greatly displeased the Imposers, by thus refusing to comply with their Injunctions,

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yet it does not therefore follow that they must live without the Ordinances of GOD's House. That would be to dishonour him to whom the highest Veneration is most justly due, and by Degree to lose all Sense of Religion. And if sacred Ordinances were kept up, they must have some to act among them as Ministers. And if they had not some to Officiate in that Capacity among them, that were bred up to Learning, had taken Pains to acquire the needful Qualifications, and were solemnly set apart to the ministerial Office, they in all Probability would have chosen some not so well fitted and qualified from among themselves for that Purpose. And as in their Case it was most natural to suppose, that in the little separate Societies into which they cast themselves, they should first fix in the silenced Ministers as their Guides and Pastors, according to Conveniency, so as they were carried off by Death must they fill their Places with others, who also must be ordain'd with Solemnity, to prevent Intrusions.

And had we whom GOD in his Providence inclined to make Choice of the Ministry rather than other Business, in which we might have had a Prospect of much greater worldly Advantages; and who were by our Fathers encouraged to look that Way; and who with some Difficulty and much Pains taken, at length became (in the Opinion of competent Judges) in some tolerable Measure qualified for it and have been solemnly ordained to it; had we turned to other Employments, tho' we might not have been wholly useless in Life, yet all Dissenters in all Probability would have been worse provided for, and the common Interest of Religion would in the Issue have suffer'd considerably.

Our ingaging then in the Ministry was far from being needless. It was highly needful to keep up Religion among the Dissenters. (And had

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not that been done, the Church itself, it may justly be feared, would have grown worse rather than better; and the whole Nation would have felt the ill Effects.) It was very needful that Religion should be kept up among the Dissenters by such as would be careful to keep them from Extreams, and save them out of the Hands of those that would have made it their Business to run them into endless Divisions, and encourage them in furious Bigotry, and the utmost uncharitableness. It was very needful to have such officiating among them as Ministers, as were furnished with Learning, and were of Temper and Moderation, and would do their Endeavour to keep Charity alive towards those whom they dissnted from; rather than that they should fall into the Hands of illiterate Mechanicks, who would have made it their Study to widen the Distance, and been apt to drive Things to such an Height, as that there should have been no Disposition for accommodating and healing Matters, when the most proper and convenient Opportunity for it might present itself. These Things were so needful that the Want of them would have been attended with sad Consequences: And for Persons to exercise that Degree of Self-denial, as it implies to be willing to engage in such a Service, under so many Discouragements as might easily be foreseen, seems if it be but fairly consider'd, to deserve Commendation and Applause, rather than Blame or Censure, from Men of Sense and Thought.

The Church did its true provide Ministers; but Ministers were not therefore needless among the Dissenters. Both together, are not more than the Souls of the People that are to be watch'd for have real Occasion for: There is fair Scope for the Usefulness of all of both Sorts. And it is sufficient for them to receive Ordination in a scriptural
Way

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Way, by the laying on of the Hands of the Presbytery. More than this cannot be proved necessary, to the Validity of our Ministrations, our Acceptance with GOD, or our answering the Ends of the Office, in doing Good to the Souls of Men. (a) Being thus set apart to this sacred Work and Office, we take the Charge of such as commit themselves to us, taking up with such Maintenance and Support as they can afford us, (or as Providence finds us in by the Hands of others, who consider the Straitness of our Circumstances) and without grudging at the Dignities or plentiful Income) of others, endeavour to do all we can to spread and propagate pure and undefiled Religion, promote true Goodness, and diffuse a right Christian Spirit through the Land we live in. And if we have but GOD with us, as he was with our Fathers before us, we need not fear the Consequences.

It is freely owned that if they were not in the right in separating from the Established Church, then neither are we: But if they had a Right to separate, we are not to be blamed. They therefore separated from the National Church, because they that were at the Head of it had that Fondness for a ceremonious Worship, that they were for casting out all that would not give Way to it; were for fixing Terms of Communion that were unscriptural; and for using an imposing Power that CHRIST never gave them, and when pressed to shew their Warrant they persisted in a Refusal. For any hereupon to demand of our Fathers or of us that come after them, by what Right they and we separated ordinarily from publick Parochial Worshipping Assemblies, and went by our

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selves,

(a) I think I have see this in a sufficiently dear Light, in my Ordination Sermon at Ailsbury, on June 11. 1724.

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selves, is much at one as to ask why we will at all mind Religion, and not let our Souls shift for themselves, and why we wont in Matters of Conscience be swayed by an Authority that we could never see justified.

As for those who applaud our Fathers, and censure us that come after them for treading in their Steps, they act neither wisely nor kindly. We are to seek for their Wisdom, because we act in Pursuit of those very Principles, which such Gentlemen (for some Reason or other, best known to themselves) are not for condemning. And we have no great Reason to thank them for their Kindness; because they are forward to censure us, upon all Account that if they did but act consistently) should rather draw out their Esteem and Regard. If our Predecessors could be excused, much more may we. For besides the Opportunity of an happy Settlement among us, that was lost at the Restoration, another has been lost at the Revolution, and so that farther

Reformation that has been so earnestly fought for from one Reign to another would be altogether desperate, would all now yield to rigorous Imposers, and their groundless Pretences to Church Power: And withal, (which deserves to be well consider'd) our Civil Rulers, after having sufficiently made Trial as to the Insufficiency and Unsuccessfulness of Rigour and Severity, have at length granted us a Legal Toleration, and left us Liberty to take our own Way to Heaven (without strictly insisting on the Things that have been so long debated to so little Purpose) provided we will but fear GOD, honour the King, and consult the civil Peace. And we have no Need to be shy of submitting to any Penalties that can be laid upon us, when we are herein found tardy. And now let us farther consider,

III. How

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III. How we came by that Liberty in which we have so much Reason to rejoice, and which bids so fair for vindicating us from ill natured Charges and Clamours. This Liberty of ours was not gotten hastily nor compassed without great Difficulty. Many Hindrances obstructed it, and several different Schemes that were laid subtly enough, were forced to be overthrown, before Way could be made for it, And there is upon this Account the more Reason for our Admiration and Thankfulness. There are several Things with Respect to this Matter that are very remarkable.

It well deserves our Notice, that tho' the Papists were the greatest Enemies to our Liberty, they yet first helped us to it. From them did the Hardships of the Dissenters proceed originally: And yet they were the first Instruments of our Deliverance. They had a great Hand in inflaming Things after the Restoration in 1660. King Charles in his Declaration from Breda, promised Liberty of Conscience, and engaged that no Man should be disquieted or called in Question for Differences of Opinion in Matters of Religion, &c. And it Is not unlikely but he might have been as good as his Word, had not the Papists prevented him. They fell in with all their Weight to raise the Ecclesiastical Settlement to the utmost Height, hoping that Way to serve their own Interest. It was in great Measure owing to them that that Prince's Declaration for Ecclesiastical Affairs, which bore Date October 25, 1660, (which being turned into an Act of Parliament would have kept far the most of those in the Publick Churches, who were afterwards thrown out with so much Contempt) was set aside, and a rigorous Act for

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Uniformity brought in in the Room of it. Dr. Bates observes in his Funeral Sermon for Mr. Baxter, that the Old Clergy from Wrath and Revenge, and the young Gentry from their servile Compliance with the Court, were very

active to carry on and compleat that *Act*. But the Papists who kept behind the *Curtain*, had no small Influence, to inflame those that were the open Actors. Finding themselves in great Need of a Toleration, and being apprized that both the King and the Duke were of their Religion, they were in great Hope, that the more Rigour was used in fixing the Ecclesiastical Settlement at that Juncture, and the greater the Number was of those that were thereby exposed to Severity, they should have the more to join with them in soliciting for a Grant of Liberty, which they apprehended would be no small Advantage to them. They acted therefore like themselves, in falling in with all their Weight on the Church Side, to turn the Scale in their Favour, in Opposition to those that had been encouraged to hope for Abatements. And we are inform'd by Bishop Burnet, that soon after the passing of the Act for Uniformity, the Earl of Bristol (who was a noted Romanist) having a Consultation of the Papists at his own House, earnestly advised them, to take Pains to procure Favour to the Nonconformists, that a Toleration being procured for them in general Terms, they themselves might be comprehended within it. (b) And from that Time forward, the Papists, with all their Interest, (which in such a Court as ours was very considerable) were either for an indiscriminated Toleration, or a General Prosecution.

And

(b) Hist. of his own Time, p. 193.

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And it thereupon became the grand Plea of the Church Party, that no Indulgence must be granted to the Dissenters, for fear an Handle should be given to the Papists to get Liberty too.

It was the great Unhappiness of our Fathers all along that Reign, when they suffered so much by the Means of the Papists, to have the most plausible Argument against them drawn from those very Papists, by the open Instruments of their Distress. They that were of the Established Church knew very well that none were greater Enemies to the Principles and Practices of the Church of Rome than the Dissenters: And yet when our Predecessors made any Motion for a Toleration, they were presently told, that any Thing of that Kind, would encourage, and promote, and hazard the bringing in of Popery; notwithstanding that the Papists were visibly countenanced by the Government, while they who desired nothing more than to help to stem the Tide against them, were frowned on, and sought to be suppressed. It could not but grate upon ingenuous Minds to be continually both in Acts of Parliaments and Proclamations, linked with those whose Sentiments and Designs they most perfectly abhorred, and to have those to whom they were known to be most Opposite, played upon them at every Turn, if they made any Motions for Lenity and Forbearance for themselves from Fellow Protestants, with whom they agreed in all the Things that

were most necessary to secure from Popery. The Papists indeed were in Hopes, that joining with the Church Party to keep down the Dissenters, the Body of Dissenters might at length be provoked to that Degree, as to join with them in Opposition to the Church. This Design was by a merciful Providence, and the sincerity of our Fathers, at length

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effectually

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effectually defeated: But the Church in the mean Time shewed no little Unkindness; and made a dangerous Experiment.

Coleman in 1678, (when the Papists were almost run aground) stood to his Principles, and owned he hoped to bring in his Religion by a Toleration. This fired even as great a Man as Dr. Stillingfleet, who soon after publicly charged the Dissenters, (who could not but be desirous of a Toleration, to which they thought themselves to have a natural Right) with promoting Popery, and ruining the Church. Whereas the real Truth of the Matter is this: The Church bid fair for ruining himself, by following Popish Counsels, (of which Severity against Protestant Dissenters was one of the Chief) and throwing herself into Popish Hands, when she might (but by concurring with the Body of the Nobility and Gentry of the Nation, in the Bill of Exclusion) so easily have escaped them. The Church very unkindly bore hard upon Brethren, under the Influence of Enemies; and contrary to all Rules of Prudence, wilfully ran the Hazard of finding it too late to get Help in Extremity, when she came to need it: Whereas the Papists, hating both Church and Dissenters as Common Enemies, acted like Men wise in their Generation, in setting the Former with an open mouth and a full Cry upon the Latter, hoping this Way to compass their own Designs the mere effectually though undiscernibly.

And to me I confess it has but an odd aspect, for the same Learned Doctor forementioned, when in King William's Reign he became a Bishop, to intimate in his Charge to the Clergy of his Diocese in his Primary Visitation in 1690, his Hope that the Dissenters were then convinced, that that the Persecution which they

before

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before complained of, was carried on by other Men, and for other Designs, than they did before seem to believe. (c) As if they were then first to be convinced of it! No alas, they were well satisfied as to that Matter long before that Time. They never once doubted but the Severities upon Dissenters in King Charles's Reign were owing to popish Counsels: But it was no small Pleasure and Comfort to them to find this at last publicly acknowledged, even by those that were so far from pitying their suffering Brethren, that there was no convincing them there was any way to secure the

Church from Popery but that of crushing the Dissenters, till bare-faced Popery armed with Power, threatened to swallow up all in common.

When King James ascended the Throne, he reflected much on the Church of England for the Severities with which Dissenters had been treated. And though there was Scope and Ground enough for it, yet it is represented as strange Doctrine in the Mouth of a professed Papist, and of a Prince on whose Account, and by whose Direction, the Church Party, had been indeed but too obsequiously push'd on to that Rigour (d). It was not very grateful, it must be confessed: But still it was as good a Return, as (all Things being considered) could well be expected. The King thought this the best Way to serve his Purpose; and that was enough for him. And 'tis added, That the Design of the Papists at that Time was to set the Dissenters against the Church, as much as they had formerly set the Church against them. This was

politick

(c) Still. Works, Vol.. III. p. 631.

(d) Hilliop Burnet's History of his own Time, p. 672, 673.

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politick enough. And it was with this View that the Toleration was granted, and not out of any real Kindness to those that were eased by it from their foregoing Hardships. And let it has been the Opinion of many (and it has a great many probable Considerations to support it) that had not the Dissenters had Liberty then given them by the King's Declaration, they would hardly have got it afterwards by Act of Parliament. But a Wise Over-ruling Providence ordered all for the best.

'Twas evident, that though the Papists gave the Protestant Dissenters their Liberty, which their Protestant Brethren had denied them, yet their Aim was to set them at a greater Distance than ever from the Church of England, that had been so unkind to them. And therefore when King James sent forth his Declaration of Indulgence, that accomplished Statesman the Marquis of Halifax, (who had been of the chief in the Ministry in the Reign foregoing) published a Letter to a Dissenter, in which he advised those who after having been long severely used, were on a sudden favoured with Power, to consider the Cause they had to suspect their new Friends, and the Duty incumbent upon them in Christianity and Prudence, not to hazard the Publick Safety, neither by Desire of Ease, nor of Revenge. The Advice was good. And though it cannot be denied but that some few particular Persons did act excentrically and unadvisedly, yet the Bulk of the Dissenters had the Wisdom to follow it. They were not so unreasonable as to flatter themselves that their new Friends had any Inclination to them; or that there could be any firm Alliance between Liberty and

Infallibility. *They were sensible that to come so quickly from another Extreme, was an unnatural Motion: And when they*

that

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that the other Day were Sons of Belial were on a sudden become Angels of Light, they found they had reason to be upon their Guard. They were convinced it was dangerous to build upon a Foundation of Paradoxes: And could not see how Popery could be a Friend to Liberty, or an Enemy to Persecution. It heightened their Conviction, to see the Protestants so unmercifully persecuted in France, at the very same time as they that adhered so firmly to their Principles, were so courted and caressed in England. They were far from admiring the Instruments of their Friendship; and the more they considered their Circumstances, the more Matter of Suspicion did they easily discern, and the less were they inclined to listen to any that preached up Anger and Vengeance against the Church of England, which they were sensible were very much out of Season. They were abundantly satisfied that notwithstanding all the Favour shown them by those in Power, there was no depending upon the Friendship of such as by their Principles, (when it was safe to act up to them) could allow no Living to a Protestant under them. And for that Reason, though Liberty was pleasant to them after so much Rigour, they yet could not but be suspicions. And if they did not wait for a Parliamentary Allowance of Publick Liberty, of which the Marquis appeared to be desirous, they were yet intitled to that gentle Construction which that Great Man discovered himself inclined to put upon their Proceedings. And it would have been a Matter of great Joy to them, to have found his Words in the Sequel made good, That the common Danger had so laid open the Mistake of the Church Party, that all their former Haughtiness towards the Dissenters (an Expression that some will hardly ever forget) was for ever extinguished; and that

it

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it had turned the Spirit of Persecution, in to the Spirit of Peace, Charity and Condescension. But waiting GOD's good Time for that (of which we would not willingly despair) we have reason (as far as I can judge) to be very thankful, that He in whose Hands are the Hearts of all Men, was mercifully pleased at length to favour us with Liberty in his own Way, notwithstanding that it came immediately from such persons as we are very sensible, were far from giving it us out of any Good-will.

It would indeed have been much more agreeable, and a Matter of more comfortable Reflection to us, had we received such a Blessing as this, through the Hands of our Brethren, or upon their Interest and Application, out of real Kindness, and from a

Conviction of the unbecoming Nature, as well as Fruitlessness of such severe Methods as had been before made use of. Liberty coming in such a Way, would have had a much more grateful Relish, than as coming from those, who it might be easily perceived rather aimed at overthrowing the Protestant Religion, than at doing us any Service. But since that might not be, our Fathers were for taking Things as they were, and making the best of them they could. And seeing those of our Sentiments were unable to get a Legal Liberty, in the Reign of either of the two Brothers, I see not why we way not be allowed to take some Pleasure, in thinking that that very House of Commons, that passed the Uniformity Act, which so much unhinged us, while they rejected that Wise and Healing Declaration that would have united us, seemed upon seeing how Things worked, to alter their Sentiments, and were in a much better Temper with Respect to the Dissenters in 1679, when that Parliament was dissolved, than in 1661, when

they

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they first came together which has been taken Notice of by several.

But it is too plain to be denied, that the Church Party could not be prevailed with openly and with any Freedom to declare for Liberty, till they were forced to it by a downright Necessity, and sensibly found Popery coming in like a Flood, and threatening universal Ruin. Many Attempts were made before to little Purpose; they were insensible; and were not grieved for the Affliction of Joseph: But then their compassions were stirred, and they gave way. And all that can be said is, That it was better late than never.

The little Success of former Attempts, should not be passed lightly over. In 1663, an Indulgence was opposed, with great Vehemence, for Fear an Handle should be given to the Papists (e). In 1667, the King was pressed by his Parliament to issue out a Proclamation for inforing the Laws against Conventicles (f). In 1668, a Bill for a Comprehension (drawn up by Sir Matthew Hale) could not gain Admittance so much as to be read in the House of Commons (g). In 1669, a Bill passed against Conventicles, that in some respects was much severer than any that went before it (h). And in 1672, when upon the Entrance on the Dutch War, King Charles published a Declaration of Indulgence, the Church discovered the utmost Uneasiness, and grew very noisy and clamorous.

The Church still from time to time, opposed any thing that looked like Compassion. Nay even in

1685

(e) *Echard's Hist. of England*, Vol. III. p. 97. &c.

(f) *Compleat Hist. of England*, Vol. III. p. 271.

(g) *Mr. Baxter's Narrative of his own Life and Times*, p.

(h) *Burnet's Hist. of his own Times*, Vol. I. p. 270.

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1685, when King James had actually got into the Throne, the Commons (very much under Ecclesiastical Influence) voted an Address to his Majesty, on May 27. to desire him to issue forth his Proclamation, to cause the penal Laws to be put in Execution, against all *Dissenters* from the Church of England whatsoever. (i) And (which is yet more) we are told by Bp. Burnet (k) that Rosse and Paterson, the two governing Bishops in Scotland, went so far as in the Year 1686, to procure an Address to be signed by several of their Bench, offering to concur with the King in all that he desired with relation to those of his own Religion: Providing the Laws might still continue in force and be executed against the *Presbyterians*. And there is Reason enough to believe that there were some of the same Stamp in England at that time, who were of the same Mind. Though nothing could be more evident, than that the making and executing of those Laws by which the poor Nonconformists suffered so deeply for so many Years together, was only that Protestants might destroy Protestants, and the easier Work be made for the Introduction of Popery that was to destroy the Residue, yet could not the Church Party be brought publicly to relent, till the Knife was come to their own Throats, and they were just upon the Point of being offered up in Sacrifice. Then did they awake out of their Sleep; and indeed it was high Time to recollect themselves, and alter their Note. When they found that all they had was just going, and they were wholly at the Mercy of the Court for refusing to read the King's Declaration of Indul

gence

(i) *Echard's Hist. of England*, Vol. III. p. 751.

(k) *Hist. of his Time*, p. 680.

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gence in all Churches and Chapels as had been strictly, ordered, then (but not till then) did the Bishops with Archbishop Sancroft at the Head of them declare to all the World that they wanted not due Tenderness to *Dissenters*, in relation to whom they were willing to come to such a Temper as should be thought fit, when that Matter should be considered and settled in Parliament and Convocation. (l) Then and about that time, (that is in June 1688) did Dr. Loyd Bp. of St. Asaph, passing through Oswestry in Salop, send for Mr. James Owen the Dissenting Minister of that Town, and enter into great Freedom in conversing with him, about the great Danger of the Protestant Religion. He ventured to acquaint him with the Secret, (till then unknown to him) of the Invitation sent to the Prince of Orange, by many Lords and Gentlemen, of which he owned himself to be one. And he freely expressed his Hope, that the Protestant Dissenters would readily

concur for promoting the common Interest: Adding these remarkable Words: You and we are Brethren: We have indeed been angry Brethren, but we have seen our folly; and are resolved if ever we have it in our power again, to shew that we will treat you as Brethren (m).

About the same Time, an eminent Apologist for the Church and her passed Proceedings, expressed himself in a peculiarly warm and tender Manner, in such Words as these. It is not to be doubted (says he) but tho' some weaker

Men

(l) The Petition of the Seven Bishops to his Majesty, upon Occasion of the Declaration, &c.

(m) See Dr. Burnet's *Apology for the Church of England*, with Relation to the Spirit of Persecution for which the is accused, p. 6.

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Men of the Clergy may still retain their little peevish Animosities against the *Dissenters*, yet the wiser and more serious Heads of that great and worthy Body see now their Error. They see who drove them on in it, till they hoped to have ruined them by it, it cannot be doubted but their Reflections on the Dangers into which our Divisions have thrown us, have given them truer Notions with relation to a rigorous Conformity. The Bishops have under their Hands declared their Disposition to come to a Temper in the Matters of Conformity; and there seems to be no Doubt left as to the Sincerity of their Intentions in that Matter. Their Piety and Venue, and the Prospect that they now have of Suffering themselves, put us beyond all doubt as to their Sincerity. And if ever GOD in his Providence brings us again into a settled State, out of the Storm into which our Passions and Folly, as well as the Treachery of others have brought us, it cannot be imagined that the Bishops will go off from those moderate Resolutions, which they have now declared: And they continuing firm, the weak and indiscreet Passions of any of the inferior Clergy, must needs vanish, when they are under the Conduct of wise and worthy Leaders. And I will boldly say this, that if *the Church of England* after she is got out of this Storm, will return to hearken to the Peevishness of some four men, she will be abandoned both of GOD and Man, and will set both Heaven and Earth against her. The Nation sees too visibly how dear the Dispute about Conformity has Cost us, to stand

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any more upon such Punctilioes: And those in whom our Deliverance is wrapped up, understand thus Matter too well, and judge too right right to imagine that ever they will be Priest-ridden in this Point. So that all

Considerations concur to make us conclude, that there is no Danger of our splitting a second Time upon the same Rock: And indeed if any Argument were wanting to compleat the Certainty of this Point, the wise and generous Behaviour of the main Body of the *Dissenters* in this present Juncture, has given them so just a Title to our Friendship, that we must resolve to set all the World against us, if we can ever forget it; and if we do not make them all the Returns of Ease and Favour when it is in our Power to do it. *And happy had it been both for them and us, and the Nation in general, had but these Things been duly remembered afterwards.*

But when the threatenng Storm was blown over, and a Calm that was beyond an Expectation succeeded, many were too apt to forget their Vows and Promises in the Time of their Distress. The Heer Dickvelt that came over from Holland in 1687, gave the Dissenters positive Assurances from the Clergy, that in Case they stood firm to the common Interest, they would in a better Time come into a Comprehension of such as could be brought into a Conjunction with the Church, and to a Toleration of the rest. (n) The Prince of Orange also himself in his Declaration from the Hague, had Expressions much to the same Purpose. But when the Revolution was once ac

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complished,

(n) *Burnet's Hist. of his Time, p. 708.*

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complished, and the foregoing Fears were dissipated, and it came to the Trial, tho' King William and Queen Mary and some of their Ministers of State were forward enough yet a Comprehension would not by any Means go down; the Times would not bear it; the Generality of the Dignified Clergy could see no Occasion for it; and even the Act of Toleration could not be carried through, without considerable Difficulty. We may easily gather thus much, from the Paper that was published by Mr. John Howe in 1689, before the passing of that Act, intit. The Case of the Protestant Dissenters represented and argued. That great and good Man was one that did not use to affect to carry Things to Extremity: And yet in that Juncture, and upon that remarkable Occasion, he expressed himself with no small Warmth: Saying; he that knows all Things, knows that though in such Circumstances, (therein referring to the Reign of King James II,) there was no Opportunity for our receiving publick and authorized Promises.) when we were all under the Eye of watchful Jealousy; yet as good Assurances as were possible, were given us by some that we hope will now remember it, of a future established Security from our former Pressures. We were told over and over, when the excellent Heer Fagell's Letter came to be privately communicated from Hand

to Hand, how easily better Things would be had for us, than that encouraged *Papists* to expect, if ever that happy Change should be brought about, which none have now beheld with greater Joy than we. We are loth to injure those who have made us hope for better, by admitting a Suspicion we shall now be disappointed, and deceived as we

have

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have formerly been, and we know by whom. We cannot but expect from *Englishmen*.) that they be just and true. We hope not to be the only Instances whereby the *Anglica Fides* and the *Punica* shall be thought all one. Our Affairs are in the Hands of Men of Worth and Honour, who apprehend how little grateful a Name they should leave to Posterity, or obtain now with good Men of any Persuasion, if under a Pretence of Kindness to us, they should now repeat the Arts of ill Men in an ill Time. Great Minds will think it beneath them to sport themselves with their own Cunning in deceiving other Men, which were really in the present Case too thin not to be seen through, and may be the easy Attainment of any Man that hath enough of Opportunity, and Integrity little enough for such Purposes. And it is as much too gross to endeavour to abuse the Authority of a Nation, by going about to make that stoop to so mean a Thing, as to make a Shew of intending what they resolve to their utmost shall never be.

Any that knew the Caution of Mr. Howe, and the Freedom he was admitted to with King William, will easily conclude there was somewhat in the Wind that was more than ordinary, when he expressed himself upon this Occasion with so much Pungency. Perhaps the forecited Apologist for the Church may furnish us with the best Comment on these Expressions. And from him we have an Account, that the Bishops in the former Reign had in that Petition for which they suffered so gloriously, expressed a Readiness to Come to a just Temper, in all the Matters of Difference among us, when they

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should

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should be brought before them in Convocation or Parliament. And among other Messages that were rent over to the King, being then Prince of *Orange*, one was, that he would use all his Interest among the *Dissenters*, to hinder them from running into the Declaration, and to the Design that was then promoted, of animating them against the Church. Of this, *says he*, I may be allowed to speak confidently, because it passed through my own Hands; and I drew the Directions that were given to an eminent Person who was employed

in it. Upon these Reasons it was that the Prince promised in his Declaration, with which he came over, that he would use his Endeavours to bring about the so much desired Union between the *Church of England* and the *Dissenters*. So their Majesties were under Engagements to make the Experiment. It is true it did not succeed: A former Resolution of consenting to no Alterations at all in Order to that Union, made that the Attempt was laid aside. I will not enter into any further Reflections on Mens Behaviour at that Time. It plainly appeared it was not a proper Season to try to make Peace. Attempts that Way were more likely to create new Rents, than to heal the old ones. (o) *And he uses like Freedom in his Exhortation to Peace and Union in his Sermon at St. Laurence Jewry.*) from Acts vii. 16.) on Nov. 16, 1689.

Such Things as these being duely consider'd, may cause us to yet the greater Value upon the Act of

Toleration,

(o) See the Bishop of Sarum's *Reflections* on a Book concerning the Rights of an *English Convocation*.

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Toleration. *Well may we value it the more, because it was the Fruit of that Glorious Revolution which secured to us every Thing that could be valuable to us either as Englishmen or as Protestants: And it was freely so represented, in the famous Trial of Dr. Henry Sacheverel, who by his inflaming Sermon set himself to bring that Act into Disrepute and Contempt. The second of the Articles upon which that celebrated Gentleman was impeached, was this, that he had suggested and maintained that the Toleration granted by Law was unreasonable, and the Allowance of it unwarrantable: And the Managers against him were free upon this Head. Sir James Montague the Attorney General declared, the Toleration Act, to be one of the most necessary Acts for the Good of the Kingdom. (p) Sir Peter King, (since Lord High Chancellor) represented it as one of the principal Consequences of the Revolution, and a Thing that was for the Welfare and Support of the Protestant Interest in general. (q) Lord William Pawlet, gave it as his fixed Opinion, that it was one of the happy Consequences of the late Revolution, that her Majesty's Protestant Subjects by a Legal Indulgence granted to the Dissenters, were united in Interest and Affection, in the Defence of her Majesty's sacred Person and Government. (r) Mr. Cowper in speaking to the Lords expressed himself thus: This Indulgence is required from us as Christians, and as we are Men professing Humanity, and Good-will towards one another. He calls the Act of Toleration, a Law by which*

- (p) Trial of Dr. Henry Sacheverel, p. 19.
 (q) Ibid, p. 77, 78.
 (r) Pag. 90.

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the People have been more firmly united in Interest and Affection than formerly: *And declares he mean*, in the Days when the Penalties of the Laws against the Dissenters. were inflicted with intemperate Zeal. (s) *And he added afterwards, that the Commons were thoroughly convinced, that the Peace and Welfare, the Security and Strength of the Kingdom, in great Measure depend, upon the inviolable Preservation of the Act of Toleration, which had been most maliciously and seditiously traduced and misrepresented by Dr. Secheveral. (t) And since our Legal Toleration is so highly applauded by such Person as these, I think we may well be allowed to set a considerable Value upon it.*

Nor can it be thought unreasonable for us to prize our Liberty yet the more, because it comes to us as the Fruit of the Prayers and Tears, the Sufferings and Hardships, the Conflicts and Vows of our Fathers before us. Some of us I doubt not may well remember, that in the course of our Education, in the Midst of their most sorrowful Complaints of their own hard Usage, they to prevent our being disheartened, would freely entertain us with the Hopes they had that better Things were reserved for us. These better Things through the great Mercy of GOD we have in good Part lived to reach: And therefore we should take Heart, cheerfully following them as far as they followed CHRIST; adhering firmly to the Cause of Truth and Purity, Liberty and Charity in Conjunction, and trusting GOD with the Sequel. Let us consider farther,

IV. *What*

- (s) Trial, p. 91.
 (t) Ib. p. 305.

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IV. *mat Usage we have met with since we have had that Liberty for which we have so much Reason to be thankful. I have no Inclination here to exaggerate; and yet think I may say with a great deal of Safety, that since our legal Toleration, our Treatment has not been overkind, from those who in the latter Part of the Reign of King James, could speak with so much Tenderness of their Brethren the Dissenters. As it was not (as we have seen) without Difficulty that the Toleration was obtained, so have I been very much misinformed, if a Clause that was in the Bill for it as it was at first drawn up, relating to Schools for the educating and instructing our Youth, was not dropped clandestinely; and a second time scratched out, after it had been reinserted; which was neither generous nor kind. As soon as the Act was passed as it is, our Ecclesiasticks were for nibbling at it. Mr. Norris of Bemerton was one of the first*

that began, in his Charge of Schism continued. (u) *He seems to arraign the Government as doing what it ought not have done in granting us such a Liberty; and takes upon him to predict ill Consequences to the Nation, and general Interest of Religion, which time would shew. Dr. Nichols says that many have thought the Toleration too extensive: And therefore as Mr. James Peirce observes, they set themselves to cramp it in the late Reign; and in all probability had not a Merciful GOD cut short their Designs, they would have made it narrow enough in a little time; for they would probably have left nothing of it.* (x)

B 4

And

(u) P. 24, 32.

(x) Vindication of the *Dissenters*, Part I. p. 276.

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And it is owned with respect to Dr. South by the Writer of his Life, that he by no means liked the Act of Toleration for all Protestant Dissenters (y) And we have had reason enough to believe the same of several others, if we may judge by their Carriage; in taking such Pains to find some Flaw in the Act and prosecute those that they imagined made the least Slip in observing it.

But I cannot help taking particular notice here of the great Dr. Stillingfleet, who having given it as his Apprehension, that a general unlimited Toleration to Dissenting Protestants, would soon bring Confusion among us, and in the End Popery; and that a Suspension of all the penal Laws that relate to Dissenters, is the same thing with a boundless Toleration: (z) (in which by the way, the Event has proved him mistaken, because we have had that Suspension of the penal Laws, which he declares to be the same thing with a boundless Toleration, now for many Years, and yet are as far either from Confusion or Popery as before:) seems to have been uneasy that his Advice concerning them had not been more regarded; and was for still straightning them after the Law was passed, as far as that would allow a Pretext for it. And therefore in the Year 1690, speaking of the Dissenters he has these words: If after all, they grow more Headstrong and Insolent by the Indulgence which the Law gives them; then observe whether they observe those Conditions on which the Law gives it to them. For these are known Rules in Law, that he forfeits his Privilege who goes beyond the Bounds of it; that no Privileges are to be extended beyond the Bounds

which

(y) P. 116.

(z) Preface to his *Unreasonableness of Separation*, p. 85.

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which the Laws give them; for they ought to be observed as they are given. I leave it to be considered, whether all such who do not observe the Conditions of the Indulgence, be not as liable to the Law as if they had none. (a) That this Passage may be the better understood it may be recollected.) that the very same Person who gave the Advice in 1690, when he was Bishop of Worcester, had in 1682 when he was Dean of St. Paul's, advised that if Liberty was thought fit to be granted to Dissenters by the Government, one of the Conditions of it might be this, that no indulged Persons presume under severe Penalties to breed up Scholars, or to teach Gentlemen's Sons University Learning; because this may be justly looked on as a Design to propagate Schism to Posterity, and to lay a Foundation for the Disturbance of future Generations. (b) Now Liberty for our Schools happend,, (though it appears not without Design) to be omitted in our Act of Toleration, as it passed in Parliament: And thereupon it was his Opinion, that the Gentlemen of the Established Church, might still call any of the Dissenters to an Account, that pretended to act as Schoolmasters or tutors, and he was accordingly himself concerned in proecuting some upon that Head. I can speak of this the more positively, because I had a particular account from one that once the a Party concerned, of the Trouble he received from Bishop Stillingfleet and in his Diocese, for his educating Youth without a Licence; in which case he was forced to make Application to some in the Ministry in the reign of King

William

(a) *Stillingfleet's Works*, Vol. III. p. 632.

(b) Pref. to his *Unreasonableness of Separation*, p. 88.

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William, who had interest sufficient to obtain a Prohibition to stop Proceedings. And I well remember that he told me when he waited on the Bishop upon that Occasion, he treated him with great Civility; and at the same time was very urgent and pressing to know by what means and whose Interest that Prohibition at which he seemed surprized and concerned, was obtained: But tho' my Friend was very thankful that he carried his Point, yet he was too cautious to gratify his Lordship's Curiosity.

All along the Reign of King William, were we frequently troubled with Prosecutions of a like Nature, of which my Account and the Continuation furnish with a Variety of Instances; and Mr. Richard Frankland, was one of the most remarkable: For his Troubles were continued, from the very passing of this Act. till the Year 1698, in which he died. We had also divers other litigious Suits depending in that Reign in Westminster Hall, which were still attended with no little Expence and Trouble. And Things of this Kind were sufficient Indications, that though the Church Party

was not able to hinder our Liberty, they yet were not over-much inclined to Generosity and Good-humour towards us; and that a Number of them did not want Inclination to go further against us than such Prosecutions amounted to, had they known how. But we were screen'd from Time to Time, by the favourable Regard of this Prince to us; and should therefore deserve to be stigmatized for our Ingratitude, if his Memory should not be ever Dear and Precious to us.

In the next Reign, we had the Occasional and Schism Bills brought into Parliament, and passed against us, after strong Debates, and with a great deal of Artifice: And these are so fresh in Memory, that dilating on them is the less needful; though

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though many to this Day find it hard to understand why upon the Church's Account, the Dissenters should be hindered by Law, either from educating their own Children, or from being concerned in Corporations for the Poor, and bestowing their Time and Money in Charity to them. But I think it is not the least Breach of Charity to conclude, that they that could take such Steps as these were, against such Persons as were taken under the Protection of the Law, and were upon all Occasions remarkable for their Fidelity to the Government, and had formed a Design to deprive all such as adhered to them of their Votes in Elections of Members of Parliament, would not have stuck at depriving us of all Legal Protection, had they thought it in their Power to compass it.

However, in Queen Anne's Time, warm, peevish and angry Writings came out against us thick and threefold, and we were exposed and bespattered in them without any Mercy; and it appeared the Aim of some Persons of considerable Influence, to bring us under a general Contempt. Any Failings of particular Persons, were charged upon all that were of their Denomination; which is a Method of Dealing that could not be born, and is severely censured, whenever it is endeavoured to be returned. We were ever and anon pelted with insipid Jest, to make us ridiculous. We were upbraided with a Saying of King Charles to Duke Lauderdale, that the Religion of the Presbyterians was not a Religion fit for Gentlemen. But what of that! If it is a Religion agreeable to Scripture, fit for the Apostles and Primitive Christians, and zealous Martyrs and Confessors, who lived in the purest Ages; and able to conduct to Heaven and Happiness, we may well enough be satisfied with it, and need desire no more. Often also were we told, that we Dis

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senters were of so many Minds that there was no pleasing us; and that ourselves knew not what it was that we would have; and that our Principles hinder Union,

and lay a Foundation for perpetual Divisions. But in reality, it is a perfect Jest, to fear perpetual Divisions, if the Foundation of our Divisions were but removed, as they would be by a sound Comprehension. And Mr. Howe's arguing on this Head, can never be answered. Do all, (says he) that go under the Name of the Church of England agree among themselves? We can shew more considerable Disagreement amongst them, than any can between the most of us, and a considerable part of them. They all agree it is true in Conformity; and we all agree in Nonconformity: And is not this merely accidental to Christianity and Protestantism? And is it not well known, that herein far the greatest Part of Reformed Christendom do more agree with us? An arbitrary Line of Uniformity in some little Accidents, severs a small Part of the Christian World from all the rest: But how unreasonably is it expected, that therefore all the rest must in every Thing else agree among themselves? But the most of us do agree, not only with one another, but in the greatest Things with the Church of England too. And that that Reproach may cease for ever with those that count it one, they will find with us when they are pleased to try, a very extensive Agreement on the Terms of King Charles II's Declaration about Ecclesiastical Affairs, Anno 1660 (c). And they were often told the same by others also.

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(c) See his Case of the Protestant Dissenters represented and argued, in 1639.

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In short, we were also about this Time frequently upbraided with being a Race of King killers, and I know not what. But it so fell out, that they that appeared the best pleased with the Revival of such spiteful Reproaches, which were as groundless as malicious, proved real Queen killers before they had done: For I think verily it may upon good Grounds be asserted, that Queen Anne as truly lost her Life before her Time, in the High Church Quarrel, in her Palace of Kensington, as ever King Charles I, lost his, before the Gates of Whitehall.

And in the Reign of his Present Majesty King GEORGE, besides a great Variety of Reflections that have been made upon us, that have been wholly undeserved, we have had our Places of Worship in several Parts of the Nation pulled down, pillaged and defaced by a Riotous and Rebellious Mob; but then it has been by those whose avowed, Design it was to dethrone the King, and exclude the Royal House of Hanover, in favour of the Pretender: And it has manifestly tended to our Advantage, by shewing all the World, that the Government and we have the same Friends and Enemies. If such Things as these are well weighed, they cannot but affect us. But then,

V. *Let us also consider what we have farther to expect and look for, for the future. We have no reason, if we adhere to our Principles, to think of large Incomes, or great Things in this World: We must leave Riches, Honour, and Grandeur, to those that are under the National Establishment; and be content with a moderate Support, under an Opportunity of publick Service; expecting our Reward hereafter from Him who sets us to work at present. Should we promise ourselves much from the Generosity or Good-humour of those who stand upon*

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the rising Ground.) I fear we should shew ourselves but too easy. If they wilt but be content that we keep our Toleration, we must I doubt reckon it enough. To think they wilt be content to let our Friends that firmly adhere to us into beneficial Posts, and remove the Bars that lie in their Way, is to look upon them as more given to change, than as far as I call perceive there appears any reason for. We may remind them over and over that when the Test-Act passed as a Security against Popery, our Friends easily foresaw how much they should be thereby exposed, and yet acquiesced, and made not the least Opposition, for fear of being any way instrumental to damage the Publick; and had very fair and obliging Promises made them in Return, that have never yet been made good: Though these are Things well known, yet is it not likely to be to any great Purpose to revive the Memory of them. For it is a good while ago since those Promises were made; and but very few (if any) of those that made them, or to whom they were made, are now living: And several Things have since taken a different Turn, from what it might then be thought could reasonably have been expected. And if we tell them that it would not a little strengthen the Government, to have a great many very capable Hands employed in its Service, that are now disabled; and that it is hardly just to King GEORGE, who is so disposed to act as the Common Father of all his People, to continue to deny Him the Help of a Number of his Dutiful Children and Loyal Subjects, that have as good Hearts, and Hands, and Heads too as their Neighbours, and fall short of none in Zeal and Fidelity; we shall after all we can say, find it very hard to persuade them that there is or can be real Occasion for any that are not out of Choice within the Ecclesiastical Inclosure;

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or that they art not sufficient to support his MAJESTY and his Government, without our Assistance: And yet upon a critical Exigence, they have more than once sensibly found the Want of us, and have not been backward to let us know as much, and have seen we have as readily come in to their Assistance, as they could desire; and yet we must not be too hasty in expecting a suitable Return, for fear we are disappointed.

In the mean while, we cannot well expect any other, than that these Gentlemen go on with their Boasts of the Excellence of their Establishment, and of their being the best Constituted Church in the World: For though such Language is not easily to be reconciled with Solomon's wise Admonition, let another Man praise thee, and not thine own Mouth; a Stranger and not thine own Lips; yet when Persons have so long continued the Use of any Phrase, or parti[cu]lar Sort of Expression, as that it is become habitual, it is not an easy Thing to drop or quit it: That must be a Work of Time.

But I must confess it is past my Skill to conceive, where can lye the peculiar Excellence of that Church, that is governed by Civilians that are meer Laymen, who are in Possession of the Real Power, while the Bishops have little more than the Name, of which I once heard one of King William's Bishops complaining with great Freedom. And when the Parish Ministers that have the Cure of Souls, find it so difficult to keep the most scandalous Persons within their several precincts from the LORD's Table, if they are inclined to come there; and cannot deny the Sacrament to a known Atheist or Deist that demands it as necessary to qualify him for a Commission without being liable to an Action of Damage, there appears to me so little Room for Commendation, that

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that I think verily it is hard to apologize for it. How can that Church that stands upon a narrow Bottom, and that calls off Regard to other Churches that aim at as great a Conformity to Scripture as may be, and that confine its Respect to those of its own Stamp and Way, and excommunicates all that censure any of its Articles, Forms, Ceremonies,) and Injunctions, be the best Church in the World! Most certainly, such Churches as are fixed on a wider Bottom, and allow greater Latitude, (though without any Scope for Licentiousness,) and encourage a more extensive Charity, upon a Comparison must appear more excellent.) and to be preferred. How a Church, whose Ministers are chosen by any such as can but get Possession of Presentations, (even though they are Atheists, Arians, or Papists) can be better than that Church in which Ministers are chosen by the People themselves that are to be watched over by them, (who if they have any Conscience at all.) will be for such as appear to have the great Concerns of Religion most at heart,) if altogether past my Skill to comprehend. Nor can I by any Means understand, how a Church in which the most ignorant or vicious, are allowed both to officiate and communicate, can be better than a Church in which none are owned either for Ministers or Communicants but such as have a competent Knowledge, and are free from Scandal. These appear such Difficulties to me, that I never yet could get over them.

Bishop Burnet freely tells us, that one of the best Bishops he ever knew.) (and any one that has ever read his History of his own Time, will presently conclude

that he means Bishop Leighton who is his Hero) was very uneasy at this Expression that he often heard used, that the Church of England was the best constituted

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stituted Church in the World. He says that he looked on the State this Church was in, with very melancholy Reflections: And though he thought it well constituted with Relation to the Doctrine, the Worship, and the main Part of the Government, yet as to the Administration, both with Relation to the Ecclesiastical Courts, and the Pastoral Care, he looked upon it as the most Corrupt he had ever seen. He thought it looked like the fair Carcase of a Body, without a Spirit; without that Zeal, that Strictness of Life, and Laboriousness in the Clergy that was becoming. (d) But notwithstanding all this, and a great deal more that might be offered upon this Head, we can reasonably expect no other, than that a great many of those that continue in the Established Church, should still applaud and extoll it; and that the rather because they find their doing so, turns to their Account.

We may also from the passed Carriage of those that are of this Stamp, conclude that they will upon Occasion be for reviving their wonted Objection against the Validity of the Baptisms and Ordinations and other Ministrations of such as we are, who are out of their Inclosure: But we have no Occasion to be disturbed at their Clamours, as long as our Proceedings are warranted by the Word of GOD, and the Law of the Land. Nor need it at all surprize us, if they are still at Times for repeating their old Pleas and Arguments against us, drawn from Unity, Decency, Authority and Peace, notwithstanding that they have been answered over and over. We may even let them take their Course, and go on our Way. We may indeed, (if we can see Reason to think it will answer

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(d) Vol. I. p. 589.

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wer any End) discourse of the Desirableness of Unity, and the Evil of Schism, or causeless Separation, and its mischievous Consequences as freely as they: And as far as I can judge, we may do it with somewhat of a better Grace than they. For it has methinks but an ill Appearance, for any to cry out with Vehemence for Union, while at the same Time they have a mighty Zeal and Fondness for those Things that cause Divisions, and will always occasion them. It is an easy Thing for such as are on the rising Ground, to charge their Inferiors with being swayed by Passion and Prejudice,

forgetting what a Discovery they are making all the while of their own Stiffness, Rigour, and Imperiousness. But when any that talk much for Union are against those Things that would promote it, It is a shrewd Sign that it is not so much Unity that they are for, as for having their own will and way.

Nor need it be any great Surprize to us, if there should be some among them that should still cry out, (as several of them have often done) that they should sooner fall in with the Papists themselves, than with us that call ourselves Protestants, and yet dissent from their Church. There is the less Reason for our being moved by this, since it only shews the Weakness of the Pleaders, and the mean Opinion they have of the Protestant Religion; which would be really despicable, if all the great Principles of it, in which we are out of the Establishment agree with those that are under it, were of less Value, than those Things (which they that have the greatest Zeal for them own to be indifferent) wherein we differ from them.

Nor must we wonder, as if any strange Thing happened to us, if they should still be ever and anon urging us to a Compliance with their Prescriptions and Regulations for the sake of Peace,

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than which nothing has a more plausible Appearance. But if we offer it to them, (as has on our Side been often done) as a Thing much more reasonable, that even for the Sake of Peace, they should forbear demanding of us, what they have no Right to insist upon, and urge this home we shall find that if it be fairly argued, they cannot stand it.

I remember the Learned Dr. Hody soon after the Revolution, with great Earnestness moved the Bishops that were deprived to yield for Peace sake: But Mr. Dodwel signified to him by Way of Reply, that that Exhortation of his was more applicable on the other Side; since there can be no Arguments why good Men ought to surrender Rights for Peace sake, but what will more cogently hold, for quitting Pretences that are not duely supported. And I profess, I cannot see there was any answering it, without shewing they had a Right to what they pretended to. And indeed, there are but few Arguments that those of the Establishment can make use of against us, but what may be and have been turned upon themselves, which much abates their Strength and Force.

Monsieur Jurieru a Noted French Writer, in his True System of the Church, (e) has an Expression, that I think deserves Observation. Tho' we, says he, were actually in the Wrong as to all the Points which keep up the Separation betwixt us and the Church of Rome, yet we should be obliged in Conscience to separate from her, and persist in our Separation, till persuaded she has

Reason of her Side. *And I must own I cannot see, why it may not be applied to the Case between us Dissenters and the Church of England, in which it*

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will equally hold. We may say as he, that tho' we Dissenters were actually in the Wrong, as to all the Points which keep up the Separation betwixt us and the Church of England, yet we should be obliged in Conscience to separate from her, and persist in our Separation, till persuaded she has Reason of her Side. Here we may safely fix and stand our Ground without being justly chargeable with disregarding Peace: And let the Zealots for Church Power ring their Changes ever so often or loudly within our Hearing, we have no Occasion to be moved, till they shew us their Warrant. But still we need not wonder, if many find Wealth and Honour, Grandeur and Power have Charms too strong and bewitching to be resisted.

It need not therefore be shocking to us, for them at Times, to be drawing off Families of Distinction from us. It is but very little that we can do to serve our Friends and Adherents: Whereas they that are in the Church have a mighty Interest. That is mainly derived from the Nobility and Gentry, who while they govern the People, are themselves much governed by the Clergy: And that it should be thus, is the less strange since the Clergy (for the most part) are first their Schoolmasters, and afterwards their Tutors in the Universities, and so have the Opportunity of instilling Principles into them at their own Pleasure. They are also sometimes capable of giving a Turn in Marriages, and being helpful in the Settlements that usually attend them, and often draw considerable Consequences after them.

Nor can it well surprize us, if they go on to do what they can to deprive us of Opportunities for educating our Youth to Advantage, especially such as may be designed for, find inclined to the

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Ministry among us, by which Means they are apt to promise themselves our Interest must decline. Nor is it a Thing unaccountable, should they now and then draw off from us, some that either at the Expence of their own Relations, or with the Help of the Charitable Contributions of others, are with us bred up to the Ministry, after they have gone through their Education. I think their Readiness to receive and encourage such, when they are promising and hopeful, may be easily accounted for. Time indeed has been, when they have with no small Applause received some Deserters from, us who had prostituted their Characters to that Degree, as to have rendered themselves incapable of any Service, had they continued to be numbered with us; about which I

well remember I once had a fair Opportunity of discoursing (before a great deal of Company) with Dr. Trimnel the late Bishop of Winchester, at Tunbridge Wells: When I freely told his Lordship that I took that for strange Sort of Management, that was not likely to contribute, either to the Credit of Religion, or the Honour of the Church, and he appeared readily to concur and fall in with me. But when they that change Sides, and go over from us to them, are Persons of real Worth, (tho' their Conduct may have an odd Aspect, if they had before gone deep into right Notions of Liberty, yet) it may well enough be expected that they should be countenanced and encouraged: For it is natural to be plea fed with Proselytes.

We should shew but very little Knowledge of Mankind, if we expected and farther Motions towards a Comprehension, in hast. When three such advantageous Seasons for such a Purpose as presented themselves at the Restoration in 1660, upon the Discovery of the Popish Plot in 1678, and at the Revolution in 1688, were either

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carelessly or by Design, let slip or lost, I cannot see what Reason we can have to look for any Offers on their Part that Way; or fancy that any from us would be agreeable. Bishop Burnet indeed takes Notice of some who profess great Zeal for the Legal Establishment and yet seem to be set on forming a New Scheme both of Religion and Government, and are taking the very same Methods, only a little diversified, that have been pursued in Popery, to bring the World into a blind Dependence upon the Clergy, and to draw the Wealth and Strength of the Nation into their Hands, (f). And should this Design go forard, it may perhaps at length become necessary, to do somewhat to put a Stop to it, for Fear of the Consequence: And there is no one Thing would check it so effectually, as a Comprehension, and the inlarging and widening our Foundations. And it has been observed by others, that there are some in the Church, that appear to be growing weary of their own Settlement in same Respects. There are a Number that are sick of their uncharitable excommunicating Canons, that are levelled against all indiscriminately, that affirm any Thing in their Articles, Liturgy, Ceremonies, or Church Government, to be repugnant to the Word of GOD: And this may in Time have some good Effects, and occasion Alterations. Dr. Stillingfleet many Years ago acknowledged several Things to be very desirable towards the Happiness and Flourishing of the Church: As the Exercise of Discipline in Parochial Churches; the Reforming the Ecclesiastical Courts as to Excommunication; the

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(f) Pref. to Vol. III. of the History of the Reformation, p. xii.

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retrenching Pluralities; the Strictness and Solemnity of Ordinations; and the making a Book of Canons, suitable to this Age, for the better regulating the Conversations of the Clergy. (g) *And since that Time, there has a Number of them risen up and some of them Men of Figure too, that have discerned and owned some Alterations to be necessary for the Sake of the Church of England, and for their own Sakes too. But as for any considerable Advance towards a farther Reformation, I cannot see any Reason to expect it, unless some such pressing Exigence should happen, as falls not within the distinct Reach of human Foresight. If there should come a remarkable Revival of the Spirit of true Piety among us, (which is what a great Number of good Christians among us, of all Denominations, are most heartily longing, and waiting, and praying for) then and not till then will this great Work be accomplished. The Distant will then be brought together, hard Things will become easy, what is rough will be made smooth, and the greatest Difficulties will vanish. Not by Might nor by Power, but by my Spirit, saith the Lord of Hosts: The great Mountain before our Zerubbabels shall become a Plain, and they shall bring forth the Head-stone thereof with Shoutings, crying Grace, Grace unto it. In the mean Time while this is deferred and delayed, let us*

VI. *Consider what Sort of Carriage becomes us, and may be expected from us, and take care to behave accordingly. Most certainly my Brethren, hath GOD and Men have their Expectations from us: And it will become us, and be*

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(g) Pref. to Unreasonableness of Sep. p. xciii.

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our Wisdom, to Care and manage ourselves in such a Manner, as we may answer both. Let us be thankful both to GOD and our Rulers, that our Circumstances are so easy, compared both with what they might have been, if some Men had their Wills. If (all things being considered) we are not very thankful, we shall be altogether inexcusable. But at the same time, let us be humble, and not assuming. Let us bear the Indignation of the LORD that is visible, in our remaining Difficulties, because we have sinned against him. Let us not because we have not gotten all that we could have wished for, or all that we might hope for, or might perhaps be apt to think we had a Right to, or had some reason (on one Account or another) to expect, be hereupon sullen and discontented, and make light of what we have, on which our Fathers would have set so great a Value, and for which they would hardly have thought they could have paid too dear.

Let us take heed of degenerating from those that went before us. Let us follow their Faith considering the End of their Conversation. Let not that plain Way of serious Preaching, by which they were so instrumental in spreading pure and defiled religion in the Land, and did so much Good to the Souls of Men, ever be disrelished by us: Nor let their Integrity, and Plain-heartedness in their Carriage, ever be forgotten. Let us (as we have good Reason) dread the thoughts of abusing Liberty, which is one of the most valuable of Blessings, to the giving any Encouragement to Licentiousness, which would make us justly contemptible, and be ruinous to the best Interest in the World. Let us be diligent in our Studies, and be careful to lay in, and

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encrease our Stock, as we are laying out and expending. Let us do the whole of our Work with warmth and Vigour, and aim at the Hearts of those with whom we are dealing: Looking upon it as a Contempt of such great Things as we treat about, (as it really is) to speak of them without great Fervency and Affection. Let us with well doing endeavour to put to silence the Ignorance of foolish Men; taking heed to ourselves, and to all the Flocks that are under our Care. Let us maintain our own Innocence, and walk inoffensively carefully keeping up both Christian and Brotherly Unity and Communion.

Let us shun Extremes on all Hands and endeavour that our Moderation may be that Way made known unto all Men, While we endeavour to stand fast in that Liberty which CHRIST has given us a Right to, let us not love Separation for Separation sake. Though we see Reason to prefer a free Way of praying, to the being ordinarily confined as to Words and Expressions, yet let us not run down all Forms of Prayer as dull and spiritless, and to be condemned; remembring that the best and wisest and greatest Men we have had among ourselves, owned them to be lawful and warrantable. Let us not out of Aversion to Impositions, run into a Fancy, that things must therefore be unlawful, because they are required by Superiors: And let us take constant heed of condemning ourselves in the Things that we allow. If it be possible, as much as lieth in us, let us live peaceably with all Men. Though some slight and others insult us yet let us be Catholick spirited. Let us love all without Exception that have any Thing of GOD in them; any thing of the Image of CHRIST upon them. Let us strive to return

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to the Apostolcal Simplicity; and take Care that our Religion be that of the Bible.

Whatever you do, my Brethren, take heed of narrowing your Charity, and confining it within any humanely devised Inclosures. Be content with your own Liberty, and condemn not such as you differ from, but be ready at far as the Word and Conscience will allow, to have Communion with them, and with all the true Christian Churches upon Earth, in all Christian Offices And Duties. Manage your Differences with Modesty; carefully avoiding rash and intemperate Zeal. Take heed of inflaming Matters, by attempting to make the Differences which there are between the Church and Dissenters, to appear greater than they are in reality, or the Distance wider than it is. Endeavour after that Latitude and Enlargedness of Mind, as may fit you for general and extensive Service to the Christian Church: And never forsake that comprehensive Interest so far as to be ingulphed into a Party, upon any private and distinct Basis.

Let us take care to use our Liberty well, that so if it be possible, we may check any thing of an Inclination to abridge us of it. Bishop Stillingfleet formerly signified his Fear, that the Dissenters would grow more insolent upon a legal Indulgence, and bid Defiance to the legal Constitution. (h) Though the Suggestion looks a little ill-natured, yet it will become us to take heed of verifying the Prediction. Instead of Defiance, let us treat even the warmest and bitterest among the Church Men with Civility. Though some of them both in Speech and Carriage may discover Bitterness, yet let us re

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(h) Pref. to his *Unreasonableness of Separation*, p. 8o.

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member the Lesson of the Ancients, so to speak off and to our Enemies, as those that expect and hope some time or other to become Friends.

In some instances it must be owned, they are far from dealing with us in a friendly Manner; and there are things in which they are apt to be very touchy: but if we consider humane nature we need not much wonder at it. We never knew what it was to have their Temptations: or if we had, might perhaps have carried it as ill, as those we complain of with the greatest Freedom. They are upon rising Ground, and have many Advantages on their Side. They are fond of Power; and it grates upon them to have their Right to it called in Question. They look upon that as an Injury, and therefore their Spirits rise in Opposition. How much soever we dislike this Temper let us shew that we heartily love their Persons. It is an old Saying of Seneca, that they that are fore, complain if they but think their Sore is touched. Many are ready to complain of the Unpeaceableness of their Neighbours, who by their good Will would have Peace with none but themselves, and those of their own Way. Let us pity those that are of this unhappy Disposition, and avoid whatsoever would

needlessly irritate them. And though some among them should take Pains, and use Arts of Misrepresentation, to make us that are Dissenters appear dispicable, and not fit to be favoured or countenanced, yet let us not offer to retaliate: But endeavour to overcome Evil with Good. Let us carry it towards them with Meekness and Gentleness, commend what is truly commendable in them, put the best Construction upon their Actions that we are able; and cover their Infirmities with the most charitable Interpretations we can find any Room for: and this

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will be the best and the most likely Way to mollify and overcome them.

Let us not envy them their Wealth and Pomp and Grandeur, so long as we can but enjoy the Worship of GOD in Purity, and without Molestation; move on vigorously towards Heaven ourselves, and be of some Service to others, to help them also thither. While we stand up for Liberty, let us shew by our Carriage that we are Enemies to Divisions, Hatred and Contention, and desirous of Peace upon scriptural Terms. Let us not judge or despise our Brethren, or be alienated in our Hearts and Afflictions from them. Let us do nothing through Strife or Vain-glory, but Manifest by our whole Behaviour, that we do not differ from those that are under the National Settlement, out of Humour or Peevishness or and turbulent Disposition, but purely out of Judgment and Conscience towards GOD. And let us take heed of running into Uncharitableness ourselves, while we freely blame others for it: And shew much more Zeal for Truth and Love, than for the Interest of those that think and act just as we do. And as such Things as these will be very pleasing to Almighty GOD, so shall we find they will much promote the Quiet of our own Consciences, and be helpful also to recommend us to others.

Let us live in Love among our own selves. Though there may be Differences ever and anon arising among us, yet let us remember, We are Brethren. Let us studiously avoid those Heart-burnings and Contentions, together with those mutual Jealousies and Suspicions, as tend to extinguish that Brotherly Love, without which we cannot have any just Ground to hope, that the GOD of Love and Peace will be with us. Though it may so happen that a Heat may be struck, and Passion may on a sudden hurry into what will not

bear

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bear Reflection, yet have we all the Reason in the World to beware of any Thing in our Management or Carriage, that should give the least Encouragement to that Remark (which is so justly offensive to all Christian Ears) that the Hatreds of Divines are implacable. Should we have more Liberty among us than formerly,

and less Love, it would be very sad in itself, and a bad Prognostick, with regard to Time to come.

That there have been Heats among us, is too notorious to be denied or concealed: And though I am far from having any Design to revive them, yet I must take the Liberty to say, that all Sides have been to blame. The Church Party are apt enough to upbraid us: But it is as well known, that they also have been divided, and still are so, and that as much to the full as we; and perhaps I might upon good Grounds say more. They have had still the same Doctrinal Debates, and they have been managed with as much Warmth: And then they have also some Contests which are peculiar to themselves. Not a little do they differ about Church Power, the Rights of Convocations, the Dignity of the Priesthood, and other such-like Things. Some, (as Mr. Thorndike and Mr. Lesly) have appeared with a mighty Zeal for restoring the Right of Electing Bishops, to the Clergy and the Body of the People; and have represented the Want of this as the Cause why Episcopacy was and is so much neglected: While others again are of Opinion, that if the Regale (that is, the Right of the State in disposing of the Offices and Preferments of the Church) should be dropped, the Church would soon be in Confusion. Many of them differ widely from their Articles, notwithstanding their subscribing them; and others are for reviving several antiquated Notions and Practices of Popery, instead of purging out what of them are

yet

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yet remaining. They have therefore very little reason to upbraid us; nor have we much occasion to regard it if they do.

They often twit us with our not being what we were, and tell us, that we have lost very much of our former strictness: And I must confess, I could heartily wish we could say with truth, that we had as much real Seriousness among us (which is what I suppose is meant by Strictness) as they had that went before us. They commonly tell us, that we are perpetually contending: And tho' they that are so ready to upbraid us with this, have no great reason to boast how much they themselves are united, yet I should be heartily glad that we could but behave ourselves so, as to be able to wipe off that Charge, and say that there was no Ground for it left remaining.

But let us my Brethren, take heed to our selves, and endeavour to rectify what is amiss; and instead of endlessly drawing the Saw of Contention, be much in Prayer to Almighty GOD, for the Influences of his purifying, quickening, and healing SPIRIT. Let us beg a fresh Effusion of the Divine Spirit from on High, to revive the Power and Life of Religion in the World. Nothing can be more manifest than that the Church of CHRIST at this Day, is most sadly degenerated, has long been in a very languishing State, and is become too much like the Rest of the World. formality has eaten out the Spirit of Piety; and Selfishness, Covetousness, Pride, Wrathfulness, Envy and

Malice, have most shamefully abounded in the Christian Church, and sadly defaced, disquieted, and infested it: And all Parties have been such Sharers in the common Guilt, that none must pretend and Exemption. The great Doctrines of the Christian Religion have lost their Force, and are professedly believed but for Fashions sake;
while

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while such as seem to entertain them, both are and practise, just as they would do, if they believed them not. The Primitive Christians were lively and Vigorous; Heavenliness and Spirituality sparkled in their Profession and Conversation. They looked like so many pieces of Immortality dropped down from Heaven, and tending thitherward: And this World was nothing to them; but trampled on, as a despicable and contemptible Thing. Whereas now, Religion is very generally grown a dead Thing; a mere piece of empty spiritless Formality: And many that make a great Profession are lost in Carnality, and crumbled into Parties, which are inflamed against each other, striving who shall get the better; which is much to be lamented. The Great Mr. Howe speaking of such an happy Union and Alteration as is necessary in so deplorable a Case as ours, freely says, that it must be effected not by mere humane Endeavour, but by an Almighty Spirit poured forth, which (says he) after we have suffered a while, shall put us into Joint, and make every Joint know its Place in the Body, 1 Pet. v. 10: shall conquer private Interests and Inclinations, and overawe Mens Hearts, by the Authority of the Divine Law, which now, how express soever it is, little availeth against Prepossessions. Till then Christianity will be among us a languishing, withering Thing. When the Season comes of such an Effusion of the SPIRIT from on High, there will be no Parties. And amidst the Wilderness Desolation that cannot but be till that Season comes, it matters little, and signifies to me (says he) scarce one Straw what Party of us is uppermost. The most Righteous as they may be vogu'd, will be

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but as Briars and scratching Thorns; and it is better to suffer by such than be of them (i).

Let us then beg of GOD with all possible earnestness, that he would more generally and visibly impress his own Image on the Present, and the rising Generation, and diffuse an holy light and Love on all Orders and Ranks of Persons among us; and particularly on Magistrates and Ministers, who are so likely to have a good Influence upon others: And that there may be such a Spirit of Prayer and Supplication stirring among us, as may bring down upon us all Manner of spiritual Blessings in a rich

Abundance: And such an uniting Spirit as may effectually check our Animosities and Divisions, and heal our Breaches; and such a Spirit of Love and Peace as may make us like the fast Christians, of one heart and one Soul. That this good Time may be hastened, is and will be the hearty prayer, of

Your Affectionate Brother,
And Companion in Labour,
Faith, and Patience,

E. CALAMY.
Westminster,
May 1. 1727.

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The PREFACE.

THE Acceptance I met with, in my Account of the Ejected and Silenced Ministers of which I published my first Essay in 1702, in a particular Chapter of my Abridgment of the Life of Mr. Richard Baxter, and which in 1713 was improved into a distinct Volume by itself, was a great Inducement to me, as I had Opportunity to make Inquiries after other Particulars concerning those of whom I had already given some Characters; and also after other Persons, of whom I before could only give the Names: And what I have been able to collect, (with not a little Difficulty and Trouble) is here published, in Hopes that some good Ends may be thereby answered.

Mr. Thomas Cartwright in his Defence of the Admonition, that was published in the Reign of Queen Elizabeth, affirms that two Thousand Preachers, which preached and fed diligently, were hard to be found in the Church of England. I can easily believe that that was really true, for a great while after the Reformation from Popery; and think we have a great deal of Reason to be very thankful, that the Number of such afterwards so much increased among us as it did: And yet to have such a Number as two Thousand such silenced at once by a single Act of Parliament, I cannot forbear reckoning the greatest Blow to the Reformation, that it ever met with since it first Settlement. And as for this Reason, I could not help being much affected with so heavy a Stroke myself ever since I have been capable of observing any Thing, so I have been inclined to think that the giving a distinct View of it to others (as far as it

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could

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could be done at this Distance) would be a Piece of publick Service. And this has carried me the more chearfully, through the Pains I have taken in order to it.

In this Continuation of this Work which I am very sensible has been long expected) I have rectified such Oversights and Mistakes in what I had already published, as I either took Notice of myself, or was informed of by others. And tho' perhaps to some of my Readers this may not be so grateful, as to be continually entertained with new historical Passages, yet to others I persuade myself it cannot but be agreeable, as it will be an Indication that such Mistakes as yet remain, (of which I doubt not but there are a considerable Number) would also have been rectified had I but known how.

In the farther Characters I have here added, of those that were silenced for their Nonconformity, I have gone as far as I was at present able: And am heartily glad, (and I believe some will be apt to be surprized) that I have been able to recover so much. Dr. Walker indeed tells the World, that those of the Ejected Ministers, whom I have passed over in Silence, (their Names only excepted) were Persons of such Characters as Partiality itself could not recommend. (a) How far he was herein in the Right, he and others now may judge, from the Characters I have here given of Mr. Arthur Barham, Mr. Samuel Lee, Dr. Samuel Annesley, Mr. Richard Wavil, and others who lived in and about London: And Mr. John Pointer, Mr. Joseph Maisters, Mr. John Ray, and Mr. John Hutchinson and others, in the two Universities of Oxford and Cambridge: Together with Mr. Allein Geare, Mr. John Burgess, Mr. Francis Whiddon, Mr. Nathan Jacob, Mr. John Hill, Mr. Jonathan and Mr. John Hanmer, Mr. Richard and Mr. John Herring, Mr.

Richard

(a) *Att.* Part I. p. 3.

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Richard Saunders, Mr. John Quicke, and Mr. John Nosworthy, and many others in his own County of Devon: And of Mr. Joseph Sherwood, Mr. Samuel Tapper, Mr. John Lydston, Mr. George Hammond, Mr. John Moore, Mr. Ames Short, Mr. Timothy Sacheverel, Mr. Robert Bartlet, Mr. Jeremy French, Mr. Matthew Warren, Mr. Emanuel Harford, Mr. James Stephenson, and Mr. John Bush, and several others, in the neighbouring Counties of Cornwall, Dorset, and Somerset; as well as a great many others all over the Kingdom.

There was a Respect that was most certainly due to these Men in as much as they were willing to suffer for the Sake of their Consciences. And as much as this amounts to has been truly owned by many High Churchmen: And some that were forward enough to bear hard upon them, and run them down, at the Time when they were exposed to legal Hardships, have been ready to speak well of them for their Steadiness, since we have had another Sort of Sufferers among us, that were dissatisfied with the Revolution, and unwilling to take the Oaths to the Government. And having mentioned that, I think it may not be amiss just to hint at an Observation which

Persons may perhaps be led into, by running over my Account and the Continuation of it; viz. that the several Families that most befriended the Ministers that were ejected and silenced, in the several Counties, after the Restoration, have in all Parts been the most firm Adherers to the Revolution, and the Protestant Succession: Whereas the Families that bore the hardest on the Sufferers after 1662, have been the coolest towards the Principles of the Revolution, and the greatest Befrienders of those that have been engaged in the various Conspiracies there have been on Foot from Time to Time, to overthrow that, and the Protestant Succession, as settled in the Illustrious House of Hanover.

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To the Characters of these silenced Nonconformists I have added a farther Account of their printed Works; and sometimes (where I have been able) of their Manuscripts yet unprinted: But I am sensible I am herein very defective still.

I have also inserted some few valuable Remains of some of them, which I believe will be agreeable to many. Thus in the County of Cornwall, I have added two brief MSS of the ingenious Mr. Charles Morton of Newington Green; the one of which is intituled, Advice to Candidates for the Ministry, under the present discouraging Circumstances; and the other, A Vindication of private Tutors among the Dissenters, that had taken the Oaths in the two Universities of Oxford and Cambridge. And I have also in the County of Somerset added another upon this latter Subject, that was drawn up by worthy Mr. Samuel Cradock. Both of them have a particular Reference to a Clause in the Oath taken in our Universities, of not teaching either at Stanford or any where else, but either in Oxford or Cambridge, as in an University. And upon Occasion of these two MSS, I cannot think it at all improper, to take Notice of a Passage in a late Author, in his Account of Stanford.

(b)

He quotes an Anonymous Pamphlet, printed in 1704, concerning the Education of Dissenters in their private Academies, which mentions "a MS handed about among the Dissenters in Explication of this Oath, which those of them that were Tutors were often accused for the Breach of." I cannot pretend to say; whether the MS referred to were Mr. Morton's or Mr. Cradock's, tho' I am satisfied it was either the one or the other of them, because I never could hear of a third. It is said, that "the main Thing insisted on is the Words wherein it is

"pleaded

(b) Mr. Francis Peck's *Antiquarian Annals of Stanford*, Lib. XI. p. 21.

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pleaded the Force of the Oath lies, viz. that they are not to read Lectures, &c. tanquam in Academia; that is say they, in such a manner as is done in the University, taking and giving Degrees in Opposition thereto, as was once attempted for some Years at Stanford, (mentioned in the Oath) which they plead is a Direction or Key to the Sense thereof." And this Mr. Peck represents as an Equivocation so pretty, that he declares he believes few Jesuits themselves can produce a finer. But methinks softer Words would have become a Gentleman and a Divine. If he will be at the Pains to read over these two short Discourses, he will see their real Plea, and sensibly perceive, that in condemning them, he will condemn some of the most eminent Casuists and able Divines in his own Church. And for that Reason he may perhaps see Occasion, when he appears again from the Press, to moderate his Censure.

I have also here inserted, in their proper Places, some few Letters, of Mr. Hanmer, Father and Son, Mr. Oliver Peard, Mr. Ralph Ward, Mr. Francis Crow, and Mr. William Wilson: And have added certain Extracts out of Diaries of some of those of whom I have given Characters, leaving out such Peculiarities as seemed not so proper to be communicated to the World. Among these there are certain Hints that will not be disagreeable, relating to Mr. Matthew Barker of London, Mr. John Berry of East Down in Devon, Mr. Nicolas Thoroughgood of Muncton in Kent, Mr. John Tookie of Yarmouth, Mr. Samuel Birch of Bampton in Oxfordshire, and Mr. Richard Jennings of Combe in Suffolk.

I have also made Room for some other Fragments; as Mr. Jephcot's Latin Character of an High-Church Man; and his grateful Poem presented to his Annual Benefactors: Dr. Cornelius Burgess's Vindication of the Ministers from the Charges brought against them in

1648;

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1648; and a plain short Catechism for Young Children, drawn up by Mr. Edward Bowles of York, which I take to be the best of the kind that I ever yet saw.

An Account may also be here met with of the Remarkable Hardships of some; as of Mr. Abraham Wright of Cambridgeshire, Mr. Robert Collins of Tallaton in Devon, Mr. John Barret of Nottingham, and several others.

There will also here occur, Testimonials of Ordination in divers Forms, Presentations to Livings, Recommendations from Tutors, ad others, to Academical Degrees, and upon other Occasions; together with Licenses, Resignations, and other Instruments of the like Nature, which may not be without their Use.

I have also inserted, the Answer of Mr. Richard Baxter, in the Court of Chancery, to the Information of Sir Robert Sawyer, Attorney General, upon Occasion of a

Legacy of 600l, left by Mr. Mayot of Oxon to Nonconforming Ministers, through Mr. Baxter's Hands, which led Mr. Vernon, (tho' without just Grounds) to say in his Reports, that Mr. Baxter swore himself a Conformist: And the Sum of the Charitable Settlement of Dr. Daniel Williams in his Last Will and Testament, together with the Proceedings of the Trustees in Pursuance of the Trust committed to them.

I have also as I have gone along, return'd an Answer to the Reflections of Dr. Walker in his Attempt, as far as my present informations would carry me; and I believe as far as most Persons will think needful. And I have added at the End, both because of the Affinity of the Subject, and that it might the better be preserv'd) The Church and Dissenters compar'd, in Point of Persecution; which I printed some time since. And if that Doctor thinks fit to go on, I believe I may have yet farther Remarks at his Service, by that Time there will be any Occasion for them.

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I have subjoin'd an Answer to the angry Reflections of Dr. Bennet, on the brief Account which I formerly gave of Subscriptions to the Articles of the Church; for an Answer to which he has discover'd great Impatience: And I have the rather added it here, because (among other Things) he from what I had said about Subscriptions, so insultingly fleers at the Account I had before given of the Excellencies and Sufferings of the Dissenting Teachers, at which he appears not a little disturb'd.

I have taken Notice of any other undeserved Reflections on these Worthy Persons as they came in my way. Among others, I have bestowed a few Remarks on some Parts of a large Work, intit. Magna Britannia & Hibernia, Antiqua & Nova. In the Title Page of that Work, 'tis said to be collected and composed by an impartial Hand. I suppose it might have been said Hands, since there is such Evidence of a Change in that respect: And as for Impartiality, I think verily there is no great Cause to boast of that, especially in the latter Parts, where Censures are freely passed on the Sufferers for Nonconformity after the Restoration, who rather deserved to be pitied. I cannot think that that Work would have wanted any of its Ornaments, had those Censures been wholly waved. The present Compiler seems to have discovered much more Zeal than Discretion, in throwing in a parcel of Reflections more likely to give Disgust than Pleasure, to a Number of Persons who if well used, might have been as likely as any to have been his Purchasers and Readers. One would think any thing of this Kind should have been carefully shunn'd in an Undertaking of such a Nature, if he had studied to recommend the Performances, or befriend his Booksellers: And I shall own myself much mistaken if it be found to turn to Account. However, though he thought fit to run the Hazard of disgusting his Benefactors, rather than not vent his Spleen on the Silenc'd Ministers, with whom

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I cannot perceive he had any thing to do, I could not perceive that I should run any Hazard at all of displeasing any Men of Sense and Temper, by wiping off the Dirt he has thrown. And accordingly, at the End of the County of Lancaster (where he first begins) and at the Close of the Counties of Norfolk, Northampton, and Nottingham, I have made a Return to his Ill-natured Animadversions: And may perhaps have Occasion hereafter to follow him in his Remarks, should he go on in the Track in which he has begun, in the Counties that are yet behind.

At the Close of all there follows an Index of the Names of the Silenc'd Ministers, which will serve both for the Account of them that I published before, and also for this Continuation of it; which had been more Exact, had it not been for an Accident: But as it is it will be sufficient both to shew that the Number of Sufferers was much greater than many have been willing to allow, and also to find out the Places where any Persons of Significance are named and characterized.

Corrections of new Mistakes will be received with Thankfulness: And any well attested Characters of those of whom I still have the Names only, or Additions to the Account given of any, are desired so be communicated: And the best Use will be made of them that the Nature of the Case will allow.

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A

CONTINUATION

ACCOUNT

OF THE
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.****THE EJECTED OR SILENCED MINISTERS, &C. IN LONDON, WESTMINSTER
AND SOUTHWARK.**Page 1.*

FROM *St. Austin's*, Mr. SIMEON ASH. Add; He wrote his Name *Ashe*. He was a Member of the *Assembly* of Divines. This from which he was ejected, was the Sequestred Living of Mr. *Ephraim Udal*, of whom

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Dr.

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Dr. *Walker* gives a large Account, *Attempt*, Part II. p. 178, 179. But Mr. *Udal* died in *May* 1647 ; and therefore Mr. *Ashe* had a legal Right to the Living, because he was in Possession. He is not however mention'd amongst the Rectors of this Parish by *Newcourt* in his *Repertorium Ecclesiasticum*, Vol. I. p. 288: But his Successor Dr. *Thomas Holbitch* we are told came to the Living in *Aug.* 29. 1662.

Dr. *Walker* in his *Attempt*, Part I. p. 48, observes of this *very first person that stands in my List of Confessors* (as he jeeringly calls them) that *in the Abundance of his Meekness, he utter'd large Invectives, Against the Government and Governours of the Church, in his Sermon before the Commons in 1642, and charges the Established Clergy, with being blind Seers, dumb Dogs, idle Drones, schismatical, heretical and scandalous Men.*

That I might the better be able to judge of this, I did not with the Doctor, go and consult *Dugd. Short View*, from whence he quotes the passage refer'd to, but I took the Pains to read over the whole Sermon, which I find to be a very grave and serious Discourse, no way unbecoming either the Preacher who deliver'd it, or the Auditory it was preach'd to: And I shall transcribe some Things from it, which (in *my* Apprehension) very well deserve Observarion.

The Text was *Psal. ix. 9. The Lord is a Refuge for the Oppressed*. After some grave Admonitions and Exhortations, the good Man complains to the House of Commons, of some *oppressing* Grievances in the Church, and Loads laid upon Mens Consciences. He particularly mentions,

“1. *Subscription* urg’d upon all Graduates in both Universities, and upon all Men entering into the Miniury, as an heavy *Oppression*, driving some of promising Parts and Hopes, from theological Studies, and Thoughts of the Ministry, and ensnaring the Consciences of others.

“2. The pressing the Old Ceremonies in Divine Administrations, upon Pain of Suspension, Silencing, Deprivation, and Excommunication, by which many were depriv’d of some sacred Or-

“dinances,

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dinances, Ministers lost their Liberty and Livings, and hold their Families expos’d; many Congregations were depriv’d of their Pastors, and many forc’d to leave the Kingdom: And all for Ceremonies held by those that plead for them, to be Things indifferent.

“3. Conniving at an ignorant, idle, erroneous, scandalous Ministry: Where he does indeed complain, of *blind Seers, idle Drones, misguiding Guides, and scandalous Ministers*, who pluck’d down more with their foul Hands, than they built up with their fair Tongues: And gives, a Touch upon *Non-residency*, which he charges with breeding and feeding a Ministry, ignorant, idle, erroneous, and licentious.

“4. The fearful Abuse of *Oaths*, amongst all Ranks and Conditions. Where he complains of the *Oath of Matriculation*, to observe the Statutes of the University, which not one of many Hundreds ever knew; and many other imposed *Oaths*, by which the Name of GOD is profan’d, and many thousand Souls ensnar’d.

“5. The Abuse of *Church Censures*: The Sentence of *Excommunication* being often pass’d and executed, for small Offences, for Acts not evil, and even for doing what GOD, and the Necessities of their Souls requir’d; for Non-appearance at the Cathedral Court, for buying, felling, or working on an idle Holiday; yea, for going out of their own Parishes to hear a Sermon, or repeating Sermons, and praying with their Neighbours in their own Families: While in the mean Time the true Officers of CHRIST in his Church had not Authority to keep Persons palpably ignorant, and notoriously scandalously profane, from the Sacrament of the Lord’s Supper.

“6. The Opposition made against the *Power of Religion*; such as were forwarder in holy Courses than Others, being derided, discourag’d by

reproachful Names, and molested and persecuted, for frequenting the Ordinances of Grace, &c.”

It must be owned that these were heavy Charges: But there was too much Truth in them, and the

Evidence

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Evidence was dear enough, by which they were supported. And as for the third of them, on which Dr. *Walker* has particularly fasten'd, he himself has taken care that suitable Proof should not be wanting, by inserting so many in his own Lift of Sufferers on the Church fide, as deserv'd the harshest Characters given by Mr. *Ashe*, without being able to say any thing in their Vindication.

The same Author charges also this *Good Old Man*,* (as he stiles him in a bantering way) with *expunging the Name of Mr. Henman of St. John's College, and inserting that of Mr. Boteler, in one of the Warrants, after it was sign'd, sealed, and even issu'd*: But then he owns he has this only from a broad Hint in the *Querela Cantabrigiensis*, which can be no sufficient Warrant to fasten so black a Crime on one of Mr. *Ashe's* Character, in the Opinion of any Man, that is not very desirous to condemn him. This Story seems much of a piece with what the Doctor but a Page before,† cites the very same *Querela* for, and which that contains yet more plainly, with reference to an *Oath of Discovery*, which at the *Cambridge Visitation*, (when the Earl of *Manchester* came to that University with his two Chaplains Mr. *Ashe*, and Mr. *Good*) was said to have been tendred to many, and universally refus'd, because it was reckon'd against all Law and Conscience, for Persons to be made to accuse their Dearest Friends, Benefactors, Tutors and Masters, and betray the Members and Acts of their several Societys, contrary to their peaceable Statutes. Dr. *Fuller* finding this in the *Querela*, wrote to Mr. *Ashe* about it, who return'd him an Answer, which the Doctor has printed, in his *History of the University of Cambridge*, p. 168. in these words.

“TRULY Sir I am so great a Stranger to that *Oath of Discovery*, which you mention, that I cannot call to mind the moving of any such matter, by the Lord of *Manchester*, or any who attended him. And as for myself, having been a Sufferer upon the Dislike of the Oath *ex*

“*Officio*,

* Dr. *Walker's Attempt*, P. I. p. 114.

† Page 113.

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Officio, I have all along my Life been very tender in appearing as an Instrument in any such matter. Sir I may be under mistakes through forgerfulness, but I hope there is a Principle within me, which will not suffer me to suggest an Untruth willingly.

Your Loving Friend,
London,

July 10. 1654. *Simeon Ashe.*

Dr. *Fuller* hereupon declar'd himself satisfy'd, that no such Oath was tender'd by Mr. *Ashe*. But the peevish Dr. *Heylin* farther urg'd him* upon that Matter, and made such Remarks upon Mr. *Ashe's* Letter, as these; that 1. Mr. *Ashe* did not absolutely deny that there was such an Oath, but only intimated that *he was a Stranger to it*. 2. That he only saith that he *cannot call to mind that any such thing was mov'd by the Earl of Manchester*; when yet such a thing might be mov'd by that Earl, tho' Mr. *Ashe* after so many Years was willing not to *call it to mind*: Or that Part of the Tragedy might be acted by Mr. *Good* the other Chaplain, without communicating his Instructions to his fellow Visitor. Upon such Suggestions as these offer'd by Dr. *Heylin*, Dr. *Fuller* added farther,† that Mr. *Ashe* on serious and solemn Recollection did afterwards give him Assurance both by word of Mouth and Writing, that no such Oath was urg'd to his Knowledge; and that being it Minister of the Gospel, he thought himself in Charity and Conscience bound to believe him.

Now when Dr. *Walker* knew all this; for him to revive this Accusation from the *Querela*, (which might as well be out in one thing as in another) to say the least, is very unbrotherly. Such a fact as that of altering the Warrant mention'd, is so disagreeable to the Character which Mr. *Ashe* bore universally, that there's no great Danger it will meet with Credit from any, but such as take delight in sullyng the Reputation, of those that are

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of

* *Animadversions on the Church History of Britain*, p. 267.

† Appeal of injur'd innocence, P. III. p. 72.

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of a different Party from that which they fall in with; which is very dishonourable, ungenerous and unchristian.

To Mr. *Ashe's* Works it may be added that there are also publish'd several Sermons of his before the Parliament, and before the Magistrates of the City upon Fasts and Thanksgivings: Together with Funeral Sermons, for Mr. *William Spurstowe*, only Child of Dr. *Spurstowe*; for Mr. *Jeremy Whitaker*, Mr. *Ralph Robinson*, Mr. *Robert Strange*, Mr. *Thomas Gataker*, Mr. *Richard Vines*, and the Countess of *Manchester*; and also several Prefaces before the Works of others.

Page 2. Mr. JAMES NALTON. Add, *M.A.*; for he is so stil'd in *Newcourt's Repert. Ecl.* Vol. I. p. 395. where he is inferred amongst the Rectors of *St. Leonard's Foster-lane*, thus: *Jac. Nalon, A.M. 13 Apr. 1643. per mort. Smith.* And in the Margin thus: *Ad Recommendationem sive Nominationem Honorabilium Virorum Dominorum in Suprema Curia Parliament; Congregatorum, juxta ordinem in ea parte editum.* Mr. *Nalton* being concern'd in what was commonly call'd Mr. *Love's Plot*, fled over to *Holland* together with Mr. *Thomas Cawton*, who also was conscious to the Design: And the *English Church* at *Rotterdam* being at that very time destitute of a Minister, they were both desir'd to take the Charge of that Congregation upon them, which they accepted. Mr. *Cawton* continu'd in it to the Day of his Death, which was in *August 1659*: For there was no Mercy to be obtain'd for him, from those who at that Time had the Power in their Hands. But after Mr. *Nalton* had been there about six Months, he had leave to come back again to *England*, and so return'd home.

He was one of there who sign'd the Vindication of the Ministers in and about *London* from the Aspersion of bringing King *Charles* to *Capital Punishment*: *As also the Representation and Letter to the General and Army, against their Remonstrance, in 1648.*

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Pag. 3. From *St. Faith's*: Mr. ARTHUR JACKSON.

Add *M.A.* of both Universities. His Annotations on the Bible are commonly in Four Volumes.

Newcourt in his *Repertorium Ecclesiasticum*, Vol. I. p. 349. says that one Dr. *Jackson* was ejected out of this Living for Nonconformity in 1662: But he is the only Person I ever knew made him a Doctor: And he himself gives *Mathea's* Account of him, in the very same Volume, p. 497.

It is signify'd in the *Conformists fourth Plea for the Nonconformists*, p. 69. that when Mr. *Jackson* at the Head of the City Ministers, presented King *Charles* the Second with a Bible on the Day of his Triumpbal Progress to *Westminster*, as he rais'd through *St. Paul's Church-yard* the King declar'd to this Effect,

that be must attribute his Restoration, under God to their Prayers and Endeavours. And if so, he certainly made them but a sad Return afterwards, in using them with so much Rigour.

This Mr. *Jackson* was another of the *London Ministers*, who sign'd their *Vindication* against bringing King *Charles* to a Trial: And also the *Representation*, in a Letter to the General and his Council of War, against cutting off the King.

Pag. 4. *St. Mary Aldermanbury*: Mr. EDMUND CALAMY, B.D. In the Account given of him there is this Passage: *His Inclination to the Anti-Arminian Party, hindering his Preferment there* (i.e. *At the University*) *at that Time, Bishop Felton of Ely took notice of him, and made him his Chaplain.* This Bishop *Felton* was translated from the See of *Bristol to Ely, March 14. 1618.* Overagainst it, I would have this added, in a Marginal Note. It is not therefore at all likely, that he should then be of the *Laudensian* Faction, as Dr. *Walker* insinuates, *Attempt.* Part II. p. 255. nay I have good Evidence of the contrary.

He is mention'd among the Ministers of *Aldermanbury*, by *Newcourt* in his *Repertorium Ecclesiasticum*, Vol. 1. p. 918.

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He had the Vicaridge of *St. Mary's* in *Swaffham Prior* in *Cambridgeshire*, before he went to *Bury* in *Suffolk*; and I have heard GOD own'd him to do much Good there, but he did not live there. He had that Living by the Gift of Bishop *Felton*; for it was then in his Gift, though soon after, by a Lapfe it came to be in the Gift of the Lord Keeper, who gave it to Mr. *Jephcot*. Mr. *Calamy* serv'd this Living while he was in the House of Bishop *Felton*, and resign'd it, about the Time he remov'd to *Bury*.

I before omitted his Sermon in the Morning Exercise at *St. Giles's*, upon the Resurrection of the Dead; from *Acts* xxvi. 8.

He was another of the City Ministers, who declar'd against the Proceedings of the Army in 1648. and the bringing King *Charles* to a Trial.

In the Life of *Oliver Cromwel*, printed in 1624. p. 233. there is this Story, which 'tis said *Harry Nevill*, who was one of the Council of State, us'd to tell upon his own Knowledge. "*Cromwel* having a Design to set up himself, and bring the Crown upon his own Head, sent for some of the chief City Divines, as if he made it a Matter of Conscience to be determin'd by their Advice. Among these was the leading Mr. *Calamy*, who very boldly oppos'd the Project of *Cromwel's* single Government, and offer'd to prove it both *unlawful and impracticable.* *Cromwel* answer'd readily upon the first Head of

unlawful, and appealed to the Safety of the Nation being the Supreme Law: But says he pray Mr. *Calamy*, why *impracticable*? He replied; Oh it is against the Voice of the Nation; there will be Nine in Ten against you. Very well says *Cromwel*; but what if I should disarm the Nine, and put the Sword in the tenth Man's Hand, would not that do the Business?"

In 1659. he join'd with the Earl of *Manchester*, and other great Men, in encouraging and persuading General *Monk* to bring in the King, in order to the putting an End to the publick Confusions.

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In 1660, after the King was restor'd, he was encourag'd by the said Earl of *Manchester*, (who was made Lord Chamberlain) and Other great Men at Court, to hope for considerable Favour, for himself and his Brethren. In *June* that Year, he was sworn Chaplain in Ordinary to his Majesty, and it was the same with some few others also, that were counted *Presbyterians*: But there was not anyone of them, that preach'd more than once before him, in that Capacity. About this Time, he was often with his Majesty at the Lord Chamberlain's Lodgings, or elsewhere; and was always smil'd on, and graciously receiv'd. He had a main Hand in drawing up the *proposals* made at that Time to the King *About Church Government*, which laid the Foundation of the *Savoy Conference*; and was not a little concern'd in the Concessions that were made in Ecclesiastical Matters by the Declaration that bore Date *October 25.* the same Year. And being one of the Commissioners appointed, he was employ'd with others, in drawing up *Exceptions against the Liturgy*, which were then deliver'd; and also *the Reply to the Reasons of the Episcopal Divines*, against the Exceptions given in by the *Presbyterians*, and the *Petition for Peace*, which was drawn up in a very moving Strain, and not duly consider'd.

In 1661. he was one that was chosen by the City Ministers to represent them in *Convocation*, but was not allow'd to sit there: He was at the several Meetings at the *Savoy*, and thought it his Duty to do what he could in order to an Accommodation, though without any Effect.

He preach'd his *Farewell Sermon*, *Aug. 17.* 1662. a Week before the Act of Uniformity took Place, from 2 *Sam. xxiv. 14.* And advising with his great Friends at Court, a Petition was drawn up to his Majesty, and sign'd by a good Number of the Ministers in and about the City, who were affected with that Act. It was in the Words following.

To

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To the King's Most Excellent Majesty,
The Humble Petition of several Ministers in Your City of *London*.

May it please Your most Excellent Majesty,

“UPON former Experience of Your Majesty's Tenderness and Indulgence to Your Obedient and Loyal Subjects, (in which Number we can with all Clearness reckon ourselves) we some of the Ministers within Your City of *London*, who are likely by the late Act of Uniformity to be cast out of all publick Service in the Ministry, because we cannot in Conscience conform to all Things requir'd in the said Act, have taken the Boldness humbly to cast ourselves and Concernments at Your Majesty's Feet, desiring that of Your Princely Wisdom and Compassion, you would take some effectual course whereby we may be continu'd in the Exercise of our Ministry, to teach Your People Obedience to GOD and Your Majesty. And we doubt not but by our Dutiful and Peaceable Carriage therein, we shall render ourselves not altogether unworthy of so great a Favour.”

This Petition was presented to his Majesty, *Aug. 27.* three Days after the Act took Place, by Mr. *Calamy*, Dr. *Manton*, Dr. *Bates* and others; and Mr. *Calamy* made a speech upon the Occasion; intimating that those of his Persuasion were ready to enter the List with any, for their Fidelity to his Majesty; and did little expect to be dealt with as they had been: And they were now come to his Majesty's Feet, as the last Application they should make, &c. His Majesty promis'd he would consider of their Business.

And

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And the very next Day the Matter was fully debated in Council, his Majesty himself being present who was pleas'd to declare, that he intended an *Indulgence*, if it were at all feasible.

The great Friends of the Silenc'd Ministers, who had encourag'd their Hopes by a Variety of specious Promises, were allow'd upon this Occasion freely to suggest their Reasons, against putting the Act in Execution, and they argu'd very strenuously: But Dr. *Sheldon* Bishop of *London*, in a warm Speech declar'd, that it was now too late to think of suspending that Law: For that he had already in Obedience to it, ejected such of his Clergy as would not comply with it on the *Sunday* before; and should they now be

restor'd after they were thus exasperated, he must expect to feel the Effects of their Resentment, and should never be able to maintain his Episcopal Authority among such a Clergy, who would not fail to insult him as their Enemy, being countenanc'd by the Court. Nor could the Resolutions of the Council-Board justify his Contempt of Law, which had pass'd with such an Unanimous Consent, and upon such mature Deliberation of both Houses. Should the Sacred Authority of this Law be now suspended, it would render the Legislature ridiculous and contemptible. And if the Importunity of such disaffected People were a sufficient Reason to humour them, neither the Church nor State would ever be free from Distractions and Convulsions.

And upon the whole it was carried, that no Indulgence at all should be granted. On the 18th of *December* after this, Mr. *Calamy* going to the Church of *Aldermanbury*, where he us'd to be the Preacher, with an Intention to be an Hearer, he that was expected to be the Preacher at that Time, happen'd to fail; And to prevent a Disappointment, and answer the Importunity of the People present, he went up and preach'd, upon the Concern of old *Eli* for the Ark of GOD. And upon this, by the Warrant of the Lord Mayor, he was committed to *Newgate*, as a Breaker of the Act of Uniformity. When he had continu'd there a few Days, he was discharg'd by his Majesty's express Order. This being after

wards

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wards complain'd of in the House of Commons, it was signify'd in that House that his Release from Imprisonment was not owing to the sole Command of the King, but to a Deficiency in the Act of Parliament, that had not fully provided for his longer Restraint. Whereupon there was this Entry made in their Journal; *Die Jovis, Febr. 19. 1662. Upon Complaint made to this House, that Mr. Calamy being committed to Prison, upon Breach of the Act of Uniformity, was discharg'd upon Pretence of some Defect in the Act: Resolv'd, That it be referred to a Committee to look into the Act of Uniformity, as to the Matter in question, and to see whether the same be defective, And wherein.* And soon after, a Committee was appointed, *to bring in the Reasons of the House, for their Advice to the King against Toleration, with an Address to his Majesty.* And so an effectual Door was open'd for all the Rigour and Severity that follow'd.

Pag. 7, St. Magnus: Mr. JOSEPH CARYL. Add, M.A. which Degree he took An. 1627, as I find in Wood's Fasti Oxonienses, He is not mention'd in Newcourt's Repertorium Ecclesiasticum among the Rectors of this Parish.

He died *Febr. 7. 1672/3. Ætat. 71.*

Pag. 8. *lin.* 5, II Vol. *should be*, 12 Vol.

Ibid. *lin.* 16. for *October*, read *Octavo*.

Pag. 8. From St. *Sepulchres*: Mr. THOMAS GOUGE. Add, *M.A*; for so he is stil'd in *Newcourt's Repert. Ecclesiasticum*, Vol. I. p. 534, where he is mentioned among the Vicars of this Parish, to which he was admitted *Octob.* 6. 1638. He was the Son of Dr. *William Gouge* a Person of as eminent Reputation among serious Christians in his Time, for ministerial Abilities, strict Piety, and indefatigable Labours for the Good of Souls to Old-age, as most Ministers that ever were in this City.

He was born at *Bow* near *Stratford* in the County of *Middlesex*, *Sept.* 19. 1605. He was bred at *Eaton* School, and from thence chosen to *King's-College* in *Cambridge*, being about Twenty Years of Age, in the Year 1626. After he had finish'd the

Course

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Course of his Studies, and taken his Degrees he left the University and his Fellowship, being presented to the living of *Colsden*, near *Croydon* in *Surrey*, where he continu'd about two or three Years, and from thence was remov'd to St. *Sepulchres*, in the Year, 1638. He cited *Octob.* 29, 1681, His Death was so sudden, that in all Probability he himself hardly perceiv'd it when it happen'd: For he died in his Sleep,

Pag. 11. *lin.* 23. After these Words, *The Young Man's Guide*, add, *through the Wilderness of this World to the Heavenly Canaan. The Christian Housholder.*

This Mr. *Gouge* was another of the Ministers that subscrib'd to both the Papers, declaring against the Proceedings of the Army in 1648, and the bringing King *Charles* to a Trial.

Pag. 11. From St. *Bennet Fink*: Mr. SAMUEL CLARKE. Add, He is mention'd among the Ministers of this Parish by *Newcourt, Repert Eccles.* Vol. I. p. 915. He is said to be Curate in 1661. He had two Sons ejected as well as himself: And a great Grandson of his, is now Pastor of a Congregation of Protestant Dissenters in St. *Albans*.

Pag. 12. In the Account of Mr. *Clarke's Works*, *lin.* 1. for 22, read 32: And at the End of the Catalogue of them, add, *A Looking-Glass for Persecutors*, 8vo. 1675. and, *An Account of the Spanish Inquisition, and Powder Plot*, 8vo. 1671.

Pag. 11. Mr. THOMAS CASE. Add, *M.A.* which Degree he took *Anno* 1623, as I find by *Wood's Fasti Oxonienses*. In the Account of him, *pag.* 13. *lin.* 2. after *St. Mary Magdalen Milkstreet*, let it be added in a Parenthesis thus; which was the Sequestred living of one *Jones*. See *Dr. Walker's Attempt*, Part II. p. 172.)

This good Man is reflected on by *Dr. Walker, Attempt*. Part I. p. 43, 49, for a Sermon he preached at *Milkstreet*, in 1643: But the Persecution and Trouble he endur'd from *Bishop Wren* and his Court, may plead for a Pardon for him, supposing

that

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that he should appear to have been too much heated. To see the most zealous and useful Preachers teaz'd and worried. while the most loose and careless were cherish'd and encourag'd, (which in those Days was very common in the Diocese of *Norwich*, in which *Mr. Case* had liv'd) would have been apt to have rais'd the Indignation even of the most cool and calm.

To his Works may be added, *The Imitation of the Saints*, or a Funeral Sermon for *Mrs. Anne Browne*. To which is prefix'd a Letter to *Mr. Case*, from *Mr. William Woodward*, 8vo. 1666. He printed also a Funeral Sermon for *Kingsmel Lucy*, Esq; in 1655: Another for *Mrs. Elizabeth Scot* in 1659: And another for *Darcy Wyyvil*, Esq; in 1659: And a Sermon to the Citizens born in the County of *Kent*, in 1657.

He was another of the Ministers who subscrib'd the two Papers, declaring against the Proceedings of the Parliament in 1648, and the brining of *King Charles* to a Trial.

This *Mr. Case*, was the longest Liver, of the Members of *the Assembly of Divines*, that continu'd among the Dissenters. It is easy to observe, how the Generality of our Historians, take Pleasure, in representing *Mr. Selden* as insulting the Members of that *Assembly* when he sat among them, about their *little English Bibles with guilt Leaves*, and attacking them with *Greek and Hebrew*, as to which there were many among them that were both able and ready enough to answer him: But methinks they should not, (as upon this Occasion they seem willing) forget that the same Learned Man, in his *History of Tithes*, where he deals with the Gentlemen of the Hierarchy, freely reproaches them with *Ignorance and Laziness*; and upbraids them with *having nothing to keep up their Credit, but Beard, Title, and Habit*: Intimating that *their Studies reach'd no further than the Breviary, the Postil, and the Polyantha*. So that if his Judgment in lumping Mens Characters may be depended on, the Episcopal

and Presbyterian Divines were pretty much alike. And were this consider'd,
I should apprehend Men of Sense

should

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should be asham'd of pretending to draw any thing of an Argument, from
the hasty Censures of such an one as *Selden*, as great and learned a Man as
he was.

Pag. 13. Black Friars: Mr. JOHN GIBBON. Add, *B.D.* He is not mention'd
in *Newcourt's Rep. Eccles.* Vol. I. p. 195, among the Ministers of this Parish,
though that Author takes notice of none between Mr. *Gouge*, who is said
to have come to the Parish in *February* 1627. and Dr. *Whitchcot*, who succeeded
in it, *Nov. 8.* 1662.

I here add the Degree of *B.D.* because I find
that added in his Poem at the End of the Funeral Sermon for Mr. *Samuel*
Jacomb.

He was the Son of Mr. *John Gibbon* of *Waltham*, one of the *Assembly* of
Divines.

Pag. 14. Mr. MATTHEW POOL. He wrote his Name *Poole*. Add, He succeeded
Dr. *Tuckney* in the little Parish of St. *Michael Quem*, and continu'd there
about fourteen Years, till the *Bartholomew Act*; and was a very diligent Preacher,
and a hard Student. He died in the 56th Year of his Age. Though he was so
considerable a Man, yet *Newcourt* takes no notice of him in his *Repert. Eccles.*
Vol. I. p. 490: But mentions his Successor in the Living, Mr. *R. Booker*, who
came in his Room, *August 29.* 1662. Dr. *Walker* says that this was the Living
of Mr. *Launce*, sequestered in 1642. *Attempt*, Part II. p. 172. But he appears
uncertain whether or no Mr. *Launce* surviv'd the Restoration, or died before
it.

As to Mr. *Poole*, I have been inform'd, that it was his usual Way while he
was drawing up his *Synopsis*, and *Annotations*, to rise very early in the Morning,
about three or four a-Clock, and take a raw Egg about eight or nine, and
another about twelve, and then to continue his Studies till the Afternoon
was pretty far advanc'd; at which Time he laid Study aside, went abroad,
and spent the Evening at the House of some Friend, and at no one Place
more frequently than at Alderman *Ashhurst's*. At such Times he would be
exceedingly but inno

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cently merry, very much diverting both himself and his Company. After Supper, when it grew towards Time to go home, he would say, *Now let us call for a Reckoning*; and then would begin some very grave and serious Discourse, and when he found the Company was compos'd and serious, he would bid them good Night, and go home. This Course was doubtless very serviceable to his Health, and tended to enable him to go through the great Fatigue of his Studies, and it seems a noble Example of mixing *utile, dulci*. Were the Mirth of our Conversation always so clos'd, it would leave no uneasy Reflections behind.

When Dr. *Oates's* Depositions, &c. were printed, Mr. *Poole* found his own Name in the List of those Persons who were to be cut off, upon the Account (as was supposed) of what he had written against the Papists, in his *Nullity*, &c. To this he gave not the least Credit, till one Night having been at the Alderman's, when he went home, he took one to bear him company: And when they came together to the narrow Passage that goes from *Clerkenwell* to *St. John's* Court, there were two Men standing at the Entrance, and when Mr. *Poole* came along, one of them cried out to the other, *Here he is*. Whereupon the other said. *Let him alone, for there is some body with him*. As soon as they were passed. Mr. *Poole* ask'd his Friend that was so kind as to bear him company, whether he heard what those Men said. He answer'd that he did. Well says Mr. *Poole*, *I had been murder'd to Night, had not you been with me*, This made him give heed to what he disregarded before, and rais'd in him such an Apprehension of his Danger, as caus'd him soon after to retire to *Holland*, where he ended his Days: But whether or no by a natural Death has been doubted by several; and this Passage which came from Mr. *Chorley*, who himself died a few Years since at *Norwich*, and was the Person that was Mr. *Poole's* Companion upon this Occasion, much confirms the Suspicion.

He wrote a Poem, and two Epitaphs upon Mr. *Jeremy Whitaker*. Two others, upon the Death

of

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of Mr. *Richard Vines*. Another on the Death of his dear Friend Mr. *Jacob Stock*. He also wrote a Preface to twenty Posthumous Sermons of Mr. *Nalton's* together with some Account by way of Character of him.

Pag. 15. lin. 36, 37, 39, and 43. Dr. *Collins*, should be *Collinges*.

Pag. 16. *St. Mary Stayning*, NATHANIEL HOMES D.D. No Notice is taken of him in *Newcourt's Repertorium Ecclesiasticum*, among the Ministers of this

Parish; though his Successor is mention'd, Mr. *Austin*, who came in his Room, *Nov.* 6, 1662.

He was written against with Warmth, by Mr. *Thomas Hall*, in a Tract intituled, *Hometius enervatus*.

Ibid. *Allhallows Breadstreet*: LAZARUS SEAMAN D. D. He is not mention'd among the Rectors of this Parish, in *Newcourt's Repert. Eccles.* Vol. I. p. 246. though particular Notice is taken of his Successor Mr. *Risden*, who came in his Place, *Aug.* 26. 1662. He was presented by Bishop *Laud* to *Breadstreet* Parish in 1641, by Order of Parliament: But *Laud* acquainted the Lord of *Northumberland* (whose Chaplain *Seaman* was) that out of Respect to his Lordship he had before the Receipt of that Order design'd him for that Benefice, *Wharton's History of Archbishop Laud*, p. 199.

Pag. 17, *lin.* 10. 1657 should be chang'd into 1675.

Pag. 17, From *Christ-Church*: Mr. WILLIAM JENKIN. Add, *M.A.* for he is thus mention'd in *Newcourt's Rep. Eccl.* Vol. I. p. 320. *Will. Jenkins*, A.M. 1 *Feb.* 1641, *per mort. Finch*, See also Dr. *Walker's Attempt*, Part II. p. 170,

Ibid. *lin.* 11. from the Bottom: for *Subsistence* read *Substance*.

Pag. 21. To the Year of Mr. *Jenkin's* Death, Add, *Ætat.* 72: For there is the following Inscription upon his Tombstone in *Bunhill* Fields.

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IN-DOM. GULI. JENKYN, M.D.V. Lond. Cujus graâ inter graves Ecclesie precellas Novopylo (i.e. Newgate) incarceratus, Martyr obiit, Anno Ætatis LXXII. Minrii LII. Dom. MDCLXXXIV. Ejusdemque filie Annæ Gurdon, generique Dom. Geo. Scot, cum filio suo Gul. Scot, Dom. Eliz. Juyce proles sola Superstes soror, uxor atque Mater hæc Sepulchralia D.S.P.L.M. fieri curavit, Anno Dom. MDCCXV.

Ibid. *lin.* 25. for 1684, read 1648.

Pag. 21. towards the Bottom, St. *Olave's* in *Southwork*: Mr. WILLIAM COOPER. Add, *M.A.* for so he stiles him self in the Sermons he printed. He prefac'd Mr. *Norman's* Cases of Conscience, and gives a Character of the Author.

Pag. 22. Mr. RALPH VENNING, *M.A.*, He died *March* 10. 1673. *Ætat.* 53. In the Account given of his Works, No. 5, his 43, should be 543 *Orthodox Paradoxes*. In two of his Dedications he gives Mr. *George Hughes* of *Plymouth* the highest of Encomiums. There is also a Book in print, intituled, *His Remains*. 'Tis said of Mr. *Venning*, in Dr. *John Edwards's* Preacher, Part I. p. 203. that he turns *Sentences up and down and delights in little Cadences and chiming of Words*, but then he owns the same, in the Case of Bishop *Andrews*, who was so famous in his Time.

Pag. 13. In the Account: of Mr. SAMUEL SMITH, let that Passage, *he hath since settled at Windsor where he is yet living*, be thus alter'd; *he was Afterwards pastor to a small Congregation of Dissenters in the Town of Windsor, in the County of Berks, where he died, Anno 1714; And was succeeded by Mr. Sheffield.*

Pag. 13, 14. *St. Botolph Aldgate*: Mr. ZACHARY CROFTON. Whereas I had said that he died in *Bedfordshire*, I have since had Information from his

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Grandaughter, that he remov'd from *Bedfordshire* to *London*, and had a School in *East-Smithfield* in this Parish of *Aldgate*, which was pretty numerous, Consisting sometimes of an Hundred Scholars, in which he continu'd till his Death. He was born and for the most part educated in the City of *Dublin*, where he was related to Sir *Edward Crofton*, Bart. In the *Irish*, Troubles, he was forc'd to fly into *England*, and when he came ashore, had but one Groat, which he spent the first Night at his Quarters at *West-Chester*. When he was Pastor of the Church at *Wrenbury*, he met with much Trouble, of which there is an Account given in a Preface to his Book intituled *Bethshemesh clouded*, in answer to Mr. *Rogers's* of *St. Thoml'tl Apostles, London*, Seventeen *Cheshire* Ministers give under their Hands a worthy Character of him while Pastor there; and the same do his Parishioners also. He was Minister for some time at *St. James's Garlickhith*, before his settling at *Aldgate*. Sometime after his Ejectment he retired into *Bedfordshire*. While he was there, he set up a Son in Law and his Daughter in a *Grocer's Shop* in *London*. In the Time of the Plague they went down to him, but could not be admitted into the Town, and were kept in little Hutts at a Distance, he hiring a Man to look after them. The Son and Daughter and Man all died, and Mr. *Crofton* took care of the Man's Children. The Son and one of the Daughters he prentic'd out, and took the other Daughter with him to *London* to be his Servant: And

then he set up his School, and continued in it till he died, when he was aged between Fifty and Sixty.

His Works are these. 1. *Bethshemesh clouded*; or some Animadversions on the Rabbinical Talmud of Rabbi *John Rogers*: An Answer to his Tabernacle for the Sun, 4to. 1653. 2. Catechizing GOD's Ordinance, 8vo. 1656. 3. *The People's Need of a living Pastor*: A Funeral Sermon for Mr. *John Frost*, with an Account of his Life and Death. 4. The Venue and Value of Baptism: A Sermon on *Heb. x. 22.* 12mo. 1658. 5. Right re-enter'd, and the Reasons thereof render'd; an Account of his Re-

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turn to the Exercise of his Ministry, 4to. 1657. 6. Malice against the Ministry manifested, 4to, 1657. 7. *Felix Scelus*, &c. The Happy Estate of the Wicked, the Holy Exercise of the Godly; the Hazard and Event of both: In sundry Sermons, 1659. 8. The Pursuit of Peace: A Sermon, *March 29.* 1660. 9. *Altar-worship*, or bowing to the Communion-Table consider'd as to the Novelty, Vanity, &c. of it, 12mo. 1661. 10. *Fraterna Correptio*: The Saints Zeal against sinful Altars. 11. A serious View of Presbyters Reordination by Bishops, in a Letter to a Minister in *Warwickshire*. 12. *Analepsis*, or *St. Peter's Bonds abide*: In Answer to Dr. *Gauden's* Endeavours to invalidate the solemn League and Covenant, 4to. 1660. 13. *Anlaepsis Analepthe*; or the fastening of *St. Peter's* Fetters by seven Links or Propositions: In answer to a Piece intituled *St. Peter's Bonds not only loosed but annihilated*, 4to. 1660. 14. *Berith Anti Baal*: Or *Zach. Crofton's* Appearance before the Prelatical Justice of Peace, &c. a Rejoinder to Dr. *Gauden's* Vindication of his *Analysis*, 4to. 1661. 15. Reformation not Separation: His Plea for Communion with the Church, under those Corruptions, and by that disorderly Ministration, to which he cannot conform, nor by it administer: In a Letter from the Tower of *London* to *R.S. July 20.* 1661. 4to. 1662. 16. The hard Way to Heaven: A Sermon at *St. Katharine Creed Church, July 27,* 1662, the third Day after his Release, 4to. 1662. on *Matth. vii. 14.* 17. The Saints Care for Church-Communion in sundry Sermons preach'd at *St. James Dukes-Place*, 8vo. 1662. 18. A Defence against the Fears of Death: His Meditations and Soliloquies, in the Time of his close Imprisonment in the Tower, *Anno 1661,* and 1662: Publish'd for the Use of Persons under God's Visitation by the Pestilence, 8vo. 1665. 19. *Grammaticus Analyticus*, 8vo. 20. Repentance not to be repented of: A Sermon in the Morning Exercise at *St. Giles's in the Fields*. He has also several Prefaces before the Writings of others. There was a Piece publish'd in 4to. 1661, intituled *Mr. Crofton's Case soberly consider'd and plainly stated*, &c. which by

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four Persons that are particularly nam'd was dedicated to the Earl of *Clarendon*. 'Tis written with Judgment; and might well have made the Court ashamed of treating Mr. *Crofton* at the Rate they did. He had at that Time a Wife and seven small Children, Mr. *Cawdrey* in one of his Pieces, says, *Mr. Crofton is an acute and learned Man*. It appears he was a faithful Subject, a solid Divine, and an excellent Christian.

Pag. 14. *St. Margaret Moses*: Mr. BENJAMIN NEEDLER, He is mention'd among the Rectors of this Parish, in *Newcourt's Repert. Ecclef.* Vol. I, p. 404. There is a short Poem of his upon the Death of Mr. *Jeremy Whitaker*.

He was another of the Ministers that sign'd the *Declaration* against the Proceedings of the Army in 1648, and the *Representation* against bringing King *Charles* to a Trial,

Ibid. From *Allhallows Lombardstreet*: Mr. THOMAS LYE, *M.A.* of *Wadham-College* in *Oxon*. He is not mention'd among the Rectors of this parish, in *Newcourt's Repert. Eccles.* Vol. I. p. 255, Mr. *Weston* who was presented to this Living in 1634, died during the Civil Wars. And in 1646, Mr. *John Cardell*, who was by the Parishioners chosen to succeed him, was by an Ordinance of Parliament settled in this Rectory, but was again cast out of it in 1651, by the Commissioners for ejecting of scandalous, ignorant and insufficient Ministers in the City of *London*; as appears from this Mr. *Cardell's Case*, printed in 1659, which I have read. To him Mr. *Lye* succeeded as chosen by the Parishioners, which I suppose is the Reason of his not being mention'd by *Newcourt*. But he had before been Minister of *Chard* in *Somersetshire*, and was one of the *Triers* of the Ministers in those Parts.

And to Mr. *Lye's Works* let this be added, A Funeral Sermon for Mr. *William Hiet*.

Pag. 25. Mr. CRODACOTT's Name was JOHN, Mr. WATKINS's was STEPHEN.

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Pag.

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Pag. 15. *St. Antholin's*: Mr. ELIAS PLEDGER. Add *M.A.* He succeeded Mr. *Charles Offspring* in this Parish, but is not mention'd by *Newcourt*, among the Rectors of it, in his *Repert. Eccles.* Vol. I. p. 184. He complains their Register Books, for the Time before the Restoracion, were burnt in the Fire in 1666:

Bur his Successor is taken Notice of, who came to this Living, *Sept.* 9. 1662. His *Farewel Sermon*, was from *Rev.* ii. 9, 10.

Ibid. *St. Peter's Cheap*: ROGER DRAKE, D.D. *Wood the Oxonian* says, he seems to have been a Physician: But he was well known in this City, to have been an able Divine. He is not mention'd among the Rectors of this Parish in *Newcourt's Rep. Eccl.* Vol. I. p. 522. He was by Order of the Parliament to be tried, (together with some other Ministers) by the *High Court of Justice*, for being in the Conspiracy with Mr. *Christopher Love*. *Whitlocks Memorials*, p. 486, And submitted to the Mercy of the Parliament, p. 487.

There is a Poem of his Extant, upon the Life and Death of Mr. *Jeremy Whitaker*; another on the Decease of Mr. *Ralph Robinson*; and another on the Death of Mr. *Richard Vines*. Dr. *Annesley* says, That his Writings will be esteem'd while there are Books in the World, for the Stream of Piety and Learning that runs through his Sacred Chronology. I before omitted his Sermon in the Morning Exercise at *Cripplegate*, upon that Question, What Difference is there between the Conflict in natural and spiritual Persons?

Pag. 26. *lin.* 16. let 1673 be chang'd into 1672.

Pag. 26. To the Account of Mr. TOREY, let it be added; his Name was ROBERT, He was admitted Pastor to the *English Church at Middleburgh in Holland*, *Nov.* 21, 1683; and died in that Station, at the End of the Year 1691.

Ibid. From *St. Lawrence Poultney*: Mr. THOMAS WADSWORTH. *Add, M.A.* He was born *Dec.* 15.

1630

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1630, in *St. Saviour's Southwark*. He was so weak in the first Month of his Life, by a Thrush in his Throat, that the Milk for Want of Passage came out at his Nose, and he was given over for dead: But by a wonderful Providence, beyond all Expectation, he was on a sudden recover'd. About the sixteenth Year of his Age he was rent to *Christ-College in Cambridge*, under the Tuition of Mr. (afterwards Dr.) *Outram*, who had a great Value for him to his dying Day, While he was there, he made good Proficiency in that Learning that might help to promote his Usefulness in the Service of GOD and his Church which he was design'd for; and he even was useful while at the College, For a young Scholar of good Parts, falling sick, did on his Death-bed send for Mr. *Wadsworth*, and own him his Spiritual Father. He much improv'd in spiritual Knowledge while at the University, and when but *B.A.* gain'd great

Respect by his Collegiate and Academical Exercises, but then he was call'd home upon the Sickness of his Father: And employing his Talents near home as Opportunities offer'd, he gave evident Proof of his excellent Gifts and Endowments; and on the Death of Mr. *Morton* of *Newington Butts*, he was fix'd in that Rectory, *Feb.* 16. 1652. In his Settlement here, it was very remarkable, that though the Parishioners were divided into two several Parties, and both upon the Vacancy went with their Petitions to *Westminster*, though neither Party knew the Others Mind, yet he was the Person that was pitch'd on by both Sides. About this Time he was chosen Fellow of of *Christ-College*, but accepted of the Charge at *Newington*, where he was so unanimously desir'd; and it pleas'd GOD to give him abundant Success. But in *August* 1660, Mr. *James Meggs* vouch'd himself to be the Legal Rector of *St. Mary Newington*, and forc'd Mr. *Wadsworth* to resign to him: Though Mr. *Meggs* sometime before his Death did acknowledge, that notwithstanding he had given *Mr. Wadsworth* Trouble, he yet had not (before the Resignation) that Legal Title to

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Newington,

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Newington, that he had made the World believe he had.

But though he was thus surreptitiously remov'd from hence, yet did he not live useless: For besides his Lecture on *Saturday* Mornings at *St. Antholine's*, and for some time likewise, at Five a-Clock on *Lord's Day* Evenings, and on *Monday* Nights at *St. Margaret's Fishstreet*, where he had a great Concourse of Hearers, he was chosen by the Parishioners of *St. Lawrence Poultney*, (in whom the power of Presentation then was) to be their Minister; and so he continu'd till he was ejected there also, as well as our of his Lectures in 1661. His Parishioners desir'd him to give them a Sermon on the *Saturday* Night, before the Day in which the *Uniformity Act* was to take Place, and he complied, though they did not make the Motion till he was that Day at Dinner. They nam'd a Text, which was *Mal.* iii. 16, and he taking a little Time for Meditation in private, they rang the Bell, and he Preach'd a Farewel Sermon upon it. This was no very difficult Thing to him, who often told his Friends, that if he had but a little Time for Premeditation, he was never at a Loss for Words in his Master's Work. He was indeed an extraordinary Person, one of singular Piety, and constantly bent upon promoting Holiness wherever he came. He would (though with much Prudence) reprove Sin, in any Person, of what Rank or Quality soever: But had not great Fondness for conversing with those that were rich, unless they could be prevail'd with to be free in the Acts of Charity. If he heard one Christian speak with Warmth against another,

'twas his usual Way to say, that *the other in all Likelihood meant better than he had expressed himself*. He would often give this Rule upon another's saying or doing, *If a good Sense can be put upon it, never take it in a bad one*. He was a Man of Prudence, always serious, and frequently cheerful.

He was betimes inclin'd to sanctify the *Sabbath*, and cominu'd in that Disposition all his Days. It was his usual Practice for many Years, as soon as
he

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he was out of his Bed on the *Lord's Day*, with a cheerful Heart and Voice, to sing Part of a Psalm or Hymn, that he might put himself into a spiritual Frame for the Work of the Day; or to repeat the Eucharistical Acclamation of the Heavenly Host, *Glory to God in the highest, on Earth Peace, Good-will towards Men*. And in his Family, his Heart was greatly raised in singing Psalms on this Day. He would say to his Wife and other Relatives, *Don't you find a Sweetness in this Day? Certainly 'tis the sweetest Day in all the Week!* In all his Relations he was greatly belov'd, and singularly useful. He was a mighty Man in Prayer himself; and often us'd to admonish his Friends, to watch for Opportunities to seek GOD by Prayer in private,

His Health requiring him to continue much in the Country, Mr. *Parsons* was his Assistant in *Southwark*; and he divided his Labours between two Congregations. His Charity to his distressed Brethren in the Ministry was great, and he made Collections for them, both at *Southwark* and *Theobalds*; and had a singular Faculty to dispose his Hearers to give liberally. When in perfect Health he was thoughtful of Changes; and often pray'd, that GOD would prepare him and his for Sickness, Death, and Parting. About half a Year before his last Sickness, he had an exceeding sharp Pain: But said (when it was over,) that *he would not have been without it, to have been without those Joys he felt by it*. For many Years he perform'd his hard but pleasing Work, under a sore Disorder from the Stone in his Reins, which at last brought him to his End. In about three weeks after his Removal from *Theobalds* to *Southwark* he died: And his *Funeral Sermon* was preach'd by Mr. *Bragge*, from *Psal. xxxvii. 37*.

After preaching his last Sermon, he endur'd a week of extreme Pain both Night and Day, in which he possess'd his Soul in more than ordinary Patience. His Pains returning after some Interval of Ease, he said, *Ah vile Sinner, God is carrying me back again into the wilderness to afflict me!* When his Pains were sharpest, he said, *He was in an*

Agony

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Agony, but not a bloody one: And what are all my pains to what Christ underwent for me! The Evening before he died, Mr. *Bragge* ask'd him how he did? He said he had been under a very sharp Rod, but it was that that his Heavenly Father had laid upon him. For he has said, *As many as I love, I rebuke and chasten. That, said he, is a Paradox to the World, but everlasting Arms are underneath me: And I bless God he hath taken all the Terror of Death quite away from me.* He said so Mr. *Parsons* his Fellow-Labourer, *All my Self-righteousness I disown; and I trust only in Christ, and hope I have a Gospel Righteousness.* When one ask'd him if he had not the Testimony of a good Conscience? He reply'd, I have served GOD in Sincerity; and can truly say, I have believ'd and therefore have I spoken. When they that were about him pity'd him for his great Pains and Agonies, he repeated that of *Solomon*, *The Soul knoweth his own Bitterness.* &c. You know says he what my Pains are, but you know not what my Consolations are. O how sweet will my Glory and Triumph be after these sharp Pains! When his Relations wept about him he was displeas'd, saying, *What! are you troubled that God is calling home his Children! if you think I am afraid of Death you are mistaken; for I have no Fear of Death upon me: And under his sharpest Pains, no other Language came from him but this; Father, pity thy Child.* He died on the *Lord's Day, Oct. 19, 1676*, when he was near Forty-six Years of Age.

Ibid. In the Account of Mr. *Wadsworth's* Works, after the mentioning his Discourse of *the Immortality of the Soul*, let there be added, *Faith's Triumphs over the Fears of Death.* being a Practical Improvement of what he had written of the Immortality of the Soul, 8vo. 1670. A short *Catechism* of twelve Questions and Answers. *A serious Exhortation to a holy Life:* A Plea for the absolute Necessity of inherent Righteousness. *Separation yet no Schism:* A full and sober Vindication of *Nonconformists* from the Charge of *Schism*, in answer to a Sermon preach'd before the Lord Mayor by *J.S.* 4to. 1675. His *Last Warning to secure Sinners*, being his two last

Sermons,

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Sermons, 8vo. 1677; with a large Preface by Mr. *Baxter.* A Collection of Meditations on the LORD's last Supper; pious Letters when he was a young Student at *Cambridge*; Practical Sermons; and Hymns and Poems. A serious Exhortation to Self-Examination. He left some other Things in *MS.*

Considering the Treatment he and his Brethren met with 'twas a pleasant Way of solacing himself that he took in that Poem, which is publish'd in his *Remains*, and intituled, *A Spiritual Song of Triumph*, which I shall here transcribc.

You *Rabshekah's* 'mong whom I dwell,
 That pass me and my Cause to Hell;
 Don't me condemn, and pass your Doom.
 Till I am raised from my Tomb.
 Gaze not upon my thread-bare Skin,
 Stuff'd with a slimy Mud within:
 Nor on the Thatch upon my Back,
 Nor Bread which I perhaps may lack.
 Gaze not upon my watry Eye, &c.
 My blubber'd Check, my purblind Mind, &c.
 Gaze not upon me in my Race;
 When stumbling I fall on my Face:
 Nor while in Blood and Wounds I fight;
 With Hell, Self, World, till it be Night.
 For when my JESUS once doth come,
 My Skin shall change Complexion:
 My watry Eye dries up and clears;
 Which was besprinkled all with Tears.
 My Woollen Thatch turns Robes of Light.
 Whose Sunshine dims the strongest Sight.
 My Barley Bread turns Manna sweet,
 And I shall with the Angels eat.
 My sullied Cheeks shall then disclose,
 Their full blown Beauty in a Rose.
 My Lord shall brood within my Breast,
 And hatch up Glory in that Nest.
 On this benighted Mind of mine,
 A sevenfold Sun shall cast its shine,
 The Morning of another Day,
 Shall scatter those Night Fogs away, &c, &c.

Pag. 27. At the End of the Account of Mr. THOMAS BROOKS, let there be this Addition: He died *Sept.* 27. 1680; and his Funeral Sermon was preached and printed by Mr. *John Reeve*, M.A, who was his particular Acquaintance, and succeeded him in his Congregation. This Mr. *Thomas Brooks* had been

for some time a Preacher at St. *Thomas Apostles*: And about 1651 was chosen by the Majority of the Parishioners of St. *Mary Magdalen Fishstreet*, to be their Minister: And he gathering a Church there in the Congregational Way, the rest of the Parish preferr'd a Petition against him, to the Committee of Ministers, and he publish'd a Defence against their Charges. Besides a Fast and a Thanksgiving Sermon before the House of Commons, he publish'd a Funeral Sermon for Col. *Rainsborough*, in 1648: Another for Mrs. *Martha Randall*, 1652: Another for Mrs. *Mary Blake*, 1657. A Farewel Sermon in twenty-seven Legacies, 8vo. 1662. Heaven upon Earth. The unsearchable Riches of CHRIST, Apples of Gold, &c, The Mute Christian under the smarting Rod. An Ark for GOD's *Noahs*. The Crown and Glory of Christianity. The Privy Key of Heaven. An Heavenly Cordial for such as have had or escap'd the Plague. A Cabinet of choice Jewels, &c. *London's* Lamentation; or a Discourse concerning the late fiery Dispensation. A Golden Key to open hidden Treasures, &c. &c.

Pag. 19. St. *Bartholomew Exchange*. Mr. PHILIP NYE, M.A. He is not mention'd by *Newcourt* in his *Rep. Eccl.* among the Rectors of this Parish, tho' he is taken notice of by the same Writer, in the Parish of *Allhallows Staining*, Vol. I. p. 915. where he stands thus; *Phil. Nye*, A. M, *licentiat.* 9 Oct. 1627.

In 1643. He (together with Mr. *Stephen Marshal*) was sent with the Commissioners that went from the Parliament down into *Scotland*, to move for Assistance from thence. He had afterwards a great Concern in choosing the Members of the *Assembly of Divines*, who were summon'd from all Parts. He

was

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was also one of the Chaplains that attended the Commissioners that went from the Parliament to King *Charles I.* into the Isle of *Wight*, in 1647. There was scarce a Book upon the Disciplinary Controversy which he had not look'd into; as may be seen and discern'd by his little Book call'd, *Beams of former Light*, &c. And soon after the Restoration, there was an Order of Parliament for lodging his Papers with the Archbishop of *Canterbury* at *Lambeth*, where they yet remain. See *Kennet's Case of Impropriations*, p. 261.

At a Meeting of the first Parliament after the Restoration of King *Charles II.* it was debated for several Hours, whether Mr. *Philip Nye*, as well as *John Goodwin*, and *Hugh Peters*, should be excepted for Life; and the Result was, "That if *Philip Nye* should hereafter accept or exercise any Office Ecclesiastical,

Civil, or Military, he should to all Intents and Purposes in law stand as if he had been totally excepted for Life.”

Pag. 30. Mr. *Lowder*, it should be Mr. JOHN LODER. He is interr'd in the New Burying Ground near *Bunhill* Fields, and the Inscription on his Tombstone there intimates that he died *December* 30. 1673.

Ibid. St. *John Evangelist*: Mr. ROBERT TATNALL. Add *M.A.* He succeeded Mr. *George Walker* in this Living about 1651, but is overlook'd by *Newcourt* in his *Repert. Eccles.* and not reckon'd among the Rectors of this Parish, Vol. I. p. 374. However, Mr. *Simpson* that succeeded him is mention'd as coming in his Room, *Octob.* 24. 1662.

Pag. 31. St. *Bride's*: Mr. THOMAS WHITE, *L.L.B.* This was the Sequestered Living of Mr. *Thomas Palmer*, who died in 1659; of whom Dr. *Walker* gives an Account, *Attempt*, Part II. p. 714. Mr. *White* is not mention'd among the Ministers of this Parish, in *Newcourt's Repert. Eccles.* Vol. I. p. 317. There is a Preface to the second Edition at

Mr.

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Mr. *White's Art of Divine Meditation*, written by one *R.A.* (and whether or no that be Mr. *Richard Allein* I don't certainly know,) that says, that “All that knew him, honour'd and lov'd him. He was a burning and shining Light: He was too bright a Star to shine longer in the Terrestrial World. GOD made use of him to turn many unto Righteousness; and now he shines in the Kingdom of his Father.” He died about 1672. He was sometimes a Preacher at St. *Andrew's Holborn*, and at St. *Anne's Aldersgate*; but I am told not of St. *Bride's*. He seems not to have been settled Pastor, but Lecturer only in the Places where he preach'd.

To his Works may be added, A Treatise of blasphemous and other wandering Thoughts; their Kinds and Cures, *12mo.* 1661. Directions for our Thoughts and Words, and the rest of our Conversation; with Comforts to those that are weak, (not careless) Christians, *12mo.* 1665. Brief Directions for the right managing a Christian Family: On *Gen.* xviii. 19. *12mo.* 1668. A little Book for little Children, *12mo.* 1676. And a Sermon in the Morning Exercise at St. *Giles's*, upon *Effectual Calling*, which was before omitted.

Pag. 31. St. *Mary Magdalen Milkstreet*: Mr. THOMAS VINCENT. Add, *M.A.* of *Christ Church, Oxon.* He was born at *Hertford* in *May*, 1634. He. and Mr.

Nathanael Vincent were Sons of the Worthy Mr. *John Vincent*, a Minister born in the *West*, but who died in the rich Living of *Sedgfield* in the Bishoprick of *Durham*. It was observed of this Mr. *John Vincent*, that he was so harrassed, and forc'd upon so many Removes for his Nonconformity, that though he had a good Number of Children, yet he never had two of them born in one County. As to the Time of the Death of this Mr. *Thomas Vincent*, (who was the elder Brother of the two) the Year 1671, should be chang'd into 1678.

He succeeded Mr. *Case* in this Living, though, neither the one nor the other of them are mention'd

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in *Newcourt's Rep. Eccl.* Vol. I. p. 471: Only Mr. *Vincent's* immediate Successor is taken notice of, Mr. *Thompson*, who came to the Living, *Sept.* 9. 1662. Mr. *John Evans* has added some farther Account of him, before a late Edition of his useful Treatise intituled, *God's Terrible Voice in the City*.

He was one of the few Ministers who had the Zeal and Courage to abide in the City amidst all the Fury of the Pestilence in 1665, and pursu'd his Ministerial Work in that needful bur dangerous Sear en with all Diligence and Intrepidity, both in publick and private. Some Divines of the Establishment maintain'd their Station at that time with a Primitive Zeal and Fervour. Dr. *Anthony Walker* of *Aldermanbury*, through the whole Vitasition, preach'd a constant Weekly Lecture at his own Church. Mr. *Meriton* also continu'd, and so did Dr. *Thomas Horton*, who was encourag'd to it by that extraordinary Providence which had preserv'd him, when an Infant, from the Plague, while his Nurse had it upon her. But the main Body of the Publick Ministers retir'd from the Danger, and left their Pulpits vacant. In this Case the Ministers that had been silenc'd Three Years before, and had preached only privately and to small Numbers, thought it their Duty to give the best Help they could to the many Thousands that remain'd in the City. They stay'd and preach'd to vast Congregations; and the immediate Views of Death before them, made both Preachers and Hearers serious at an uncommon Rate. Among those thus employ'd, were, Mr. *Chester*, Mr. *Turner*, Mr. *Franklin*, Mr. *Grimes*, (who came from *Ireland*, and sometimes went by the Name of *Chambers*,) and this Mr. *Thomas Vincent*. He was for some time employ'd in assisting Mr. *Doolittle* at *Islington* in giving fame Young Persons an Academical Education, for which Sort of Service he was thought well qualify'd. Upon the Progress of the Distemper in the City, he acquainted his good Friend with his Design to quit that Employment, and apply himself peculiarly to the Visitation of the Sick, and the instructing of the Sound, in that Time of pressing

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pressing Necessity. Mr. *D.* endeavour'd to dissuade him, by representing the Danger he must run; that he thought he had no Call to it, being then otherwise employ'd; and that it was rather advisable he should reserve himself for farther Service to the rising Age, in that Station wherein he then was so usefully fix'd. Mr. *Vincent* not being satisfy'd to desist from his intended Service, they agreed to desire the Advice of their Brethren, in and about the City. upon the Case. When Mr. *D.* had represented his Reasons at large, Mr. *Vincent* acquainted his Brethren, that he had very seriously consider'd the Matter before he had come to a Resolution: He had carefully examin'd the State of his own Soul, and could look Death in the Face with Comfort: He found no Timorousness and Dread in his own Temper: He thought it was absolutely necessary that such vast Numbers of dying People should have some Spiritual Assistance: He could have no Prospect of Service in the Exercise of his Ministry through his whole Life like that which now offer'd itself: He had often committed the Care and himself to GOD in Prayer; and upon the whole had solemnly devoted himself to the Service of GOD and Souls upon this Occasion: And therefore hoped none of them would endeavour to weaken his Hands in this Work. When the Ministers present had heard him out, they unanimously declar'd their Satisfaction and Joy, that they apprehended the Matter was of GOD, and concurr'd in their Prayers for his Protection and Success.

He went out hereupon to his Work with the greatest Firmness and Assiduity. He constantly preach'd every *Lord's Day* through the whole Visitation, either at *Aldgate-Church*, or *Great St. Helen's* in *Bishopsgate-street*, or *Allhallows* in *Thames-street*, or some other Church. His Subjects were the most moving and important; and his Management of them most pathetick and searching. It was a general Inquiry through the preceding Week where he was to preach: Multitudes follow'd him where-ever he went: And he preach'd not a Sermon by which there were not several awaken'd, and as

far

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far as Men could judge brought home to GOD, Besides this, he without the least Terror visited every one that sent for him, doing the best Offices he could for them in their last Extremities: Being instant in Season and out of Season to save Souls from Death.

His Account of the Plague in his Treatise call'd *God's Terrible Voice in the City*, is very affecting. He there tells us, that it was in *Holland* in 1664, and

the same Year began in some remote Parts of this Land, though the Weekly Bills of the City took notice but of three that then died there of that Disease. In the Beginning of *May* 1665, nine died of it in the Heart of the City, and eight in the Suburbs. The next Week, the Bill fell from nine to three. In the next Week it mounted from three to fourteen, in the next to seventeen, in the next to forty-three. In *June* the Number increas'd, from forty-three to one hundred and twelve; the next Week to one hundred sixty-eight; the next to two hundred sixty-seven; the next to four hundred and seventy. In the first Week of *July*, the Number arose to seven hundred twenty five, the next Week to one thousand and eighty-nine, the next to one thousand eight hundred forty-three, the next to two thousand and ten. In the first Week in *August* the Number amounted to two thousand eight hundred and seventeen, the next to three thousand eight hundred and eighty, the next to four thousand two hundred thirty-seven, the next to six thousand one hundred and two. In *September* a Decrease of the Distemper was hop'd for: Bur it was not yet come to its Height. In the first Week there died of it six thousand nine hundred eighty-eight: And though in the Second Week the Number abated to six thousand five hundred forty-four; yet in the third Week it arose to seven thousand one hundred sixty-five, which was the highest: And then of the one hundred and thirty Parishes in and about the City there were but four which were not infected; and in those there were but few People remaining that were not gone into the Country. In the House where he liv'd, there were eight in Family; three

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D

Men,

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Men, three Youths, an old Woman, and a Maid. It was the latter End of *Sept.* before any of them were touch'd. The Maid was first seiz'd with the Distemper, which began with a shivering and trembling in her Flesh, and quickly seiz'd on her Spirits. This was on the *Monday*, and she died on the *Thursday* full of Tokens. On *Friday* one of the Youths had a swelling in his Groin; and on the *Lord's Day* died with the Marks of the Distemper upon him. On the same Day another of the Youths sicken'd, and on the *Wednesday* following he died. On the *Thursday*-Night the Master of the House fell sick, and within a Day or two was full of Spots, but was strangely recover'd, beyond his own or others Expectations. in, the fourth Week in *September* there was a Decrease, to five thousand five hundred thirty-eight. In the first Week of *October*, there was a farther Decrease to four thousand nine hundred twenty-nine; in the next to four thousand three hundred twenty-seven, the next to two thousand six hundred sixty-five, the next to one thousand four

hundred twenty-one, and the next to one thousand and thirty-one. The first Week in *Nov.* there was an Increase, to one thousand four hundred and fourteen; but it fell the Week after to one thousand and fifty, and the Week after to six hundred fifty-two, and so lessen'd more and more to the End of the Year. And the whole Number of those that were reckon'd to die of the Plague in *London*, this Year, was sixty-eight thousand five hundred ninety-six. But GOD was pleas'd to take a particular Care of this Good Man. He continu'd in perfect Health all the while, and surviv'd this sad Providence, and was useful by his unwearied Labours to a numerous Congregation, till the Year 1678.

Ibid. *St. Mary Whitechapel*: Mr. THOMAS WALLEY. No Notice is taken of him in *Newcourt's Rep. Eccles.* Vol. I. p. 701. He afterwards settled in *New England*, at the Town of *Barnstable*. See some Account of him in Dr. *Cotton Mather's History of New England*, Book III. p. 222, 223.

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Pag. 33. *St. John Zachary*: Mr. RALPH STRETHILL. No Notice is taken of him in *Newcourt's Report. Eccles.* Vol. I. p. 376: But we are told that his Successor Mr. *John Heardman* was collated to this Church, *Sept.* 3. 1662.

Ibid. *St. Olave Silverstreet*: Mr. THOMAS DOUGLASS. Neither is he mention'd by *Newcourt. Rep. Eccles.* Vol. I. p. 517. He was also the Author of *the sober Testimony against sinful Compliance*, in defence of which *Jerubbaal* was written. And this appears by the Preface, at the End of which he writes himself, *M.A.*

Ibid. *Bridewell*: Mr. GEORGE FOWLER. I am told it should be FAWLER. He also is omitted in *Newcourt's Report. Eccles.* Vol. I. p. 917; though his Successor is added Mr. *Brown*, who became Preacher or Chaplain to this Hospital, *Oct.* 1660.

Ibid. From *Allhallows on the Wall*: Mr. SAMUEL DYER. He was *M.A.* of *Peter-house* in *Cambridge*. Add, He is not mention'd by *Newcourt*. I am informed that Dr. *Lewis* laying Claim to this Living, Mr. *Dyer* not willing to dispute it with him, quitted it to him before *Bartholomew-Day*: But then he was ejected from his Lectureship at *Lothbury*, which he had enjoy'd for some time before. After he was silenc'd he kept a School at *Mile-End*, for twenty-five Years or more, and was Chaplain to Esquire *Avery*. He was *Congregational* in his Judgment, and preach'd sometimes for Mr. *Mead* at *Stepney*. He died

Anno 1700. Ætat. 67. His Elder Brother Mr. *Richard Dyer* was ejected from *Magdalen-Hall* in *Oxon*.

Ibid. From the Lectureship at St. *Antholin's*: Mr. TOBIAS CONVER; (it should be *Conyers*.) A very learned and extraordinary Person. He was of *Peter-House* in *Cambridge*. He translated *Arminius's* Judgment concerning the Principal Points of Religion into *English*, and printed it, 8vo. 1657. He

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also publish'd a Sermon which he preach'd before the Lord Mayor of *London*, and General *Monk*, Feb. 12. 1659/60: At which Time he was Minister of St. *Ethelbert's* in *Bishopsgate-street*. He has also (I am inform'd) some other little Things in Print; but I know not who they are.

Pag. 33. Mr. LOAVES: I take this to have been the same with Mr. *Isaac Loess*, who is mention'd at *Shenly* in *Hertfordshire*, p. 360; and therefore he should be omitted here.

Ibid. From St. *Mary le Bow*: Mr. RUTTEN. He is not mention'd in *Newcourt's Rep. Eccl.* Vol. I. p. 440: But his Successor Mr. *Geo. Smalwood* is said to be collated to this Living, Oct. 16. 1662.

Ibid. From the *Savoy*: Mr. WILLIAM HOOKE: He is not mention'd in *Newcourt's Report. Ecclesiast.* among the Ministers or Curates of this Place. He publish'd a Book intit. *The Privilege of the Saints*, 8vo. 1673, and some other Things. He died March 21. 1677.

Ibid. From *Trinity-Parish*: Mr. MATTHEW HAVILAND. He is not mention'd as Rector here in *Newcourt's Rep. Eccl.* Vol. I. p. 556: But then he says, *he was put in Rector, by the Rebels*: Which however would not have hinder'd him, any more than it did many Others who at that Time complied with those who then had Power in their Hands; from keeping in the Living, could he but have been satisfy'd to have conform'd. He was one of the Ministers that was, concern'd in both the Papers often mention'd, against the Proceedings of the Army in 1648.

Ibid. From *Wapping*: Mr. JOHNSON. *Newcourt*, Vol. I. p. 700, mentions one *Joh. Johnson* at *Whitechapel*.

Ibid. From St. *Bennet's Paul's Wharf*: Mr. JOHN JACKSON. He is not taken notice of by *Newcourt*

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in his *Rep. Eccl.* p. 202., among the Rectors of this Parish: But his Successor Mr. *Peter Lane* is said to be collated to the Living, *Aug.* 29. 1662. He is the same Person that is mention'd again, p. 670, and ought to be omitted either in one Place or the Other. He publish'd his Father's Annotations on *Isaiah*, with a Preface, giving an Account of his Life and Death.

Pag. 34. From St. *Michael's Woodstreet*: Mr. THOMAS PARSONS; it should be *Parson*. *Newcourt* takes no Notice of him in his *Rep. Eccl.* Vol. I. p. 497.

Ibid. From St. *Andrew Hubbard* in little *Eastcheap*: Mr. WILLIAM WIGGANS. His Name was *Wickins*. He was born at *London* in *Sept.* 1614, and educated in *Emanuel-College, Cambridge*. Upon leaving the University, he liv'd sometime as Chaplain with Sir *Edw. Scot*, of *Scot's-Hall* in *Kent*, and was afterwards Minister of St. *Andrew Hubbard*, in the Room of Mr. *Ranew*, who it should seem was there sequestred; tho' Dr. *Walker, Att.* Part II. p. 165. represents Dr. *Richard Chambers*, as the sequestred Minister of that Parish. Mr. *Ranew* desiring of Mr. *Wickins* that he might continue for some time in the House belonging to that Living, he yielded to it, though as it fell out, his so doing prov'd much to his own Detriment. For he liv'd in the mean time next Door to Major *Randall's* in *Newgate-Market*; and a Fire breaking out one *Saturday-Night* at the Major's, burnt with great Fury, so that Mr. *Wickins* and his Family escap'd only with their Lives, not being able so much as to save their Cloaths. This Calamity he bore with great Patience, and so compos'd a Mind, that he told a Friend, that if he could be furnish'd with Cloaths, this should not hinder him from his Pulpit-work the very next Day. His Friend herein assisted him, and though it prov'd *Sacrament-Day*, he yet went through all the Service of the Day, as at other times. He continu'd at St. *Andrew Hubbard* fourteen or fifteen Years, But meeting there with many

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Discouragement, and his Family and Charge increasing, some Friends without his seeking, procur'd his Removal to St. *George's* in *Southwark*, which was another sequestred Living, tho' he was insensible of it at the first. Upon

the Restoration, one laying Claim to it, he readily resign'd it, and became Preacher at the *Poultry Compter*, where he continu'd till *Aug. 24. 1662.*

He was one of the Ministers that us'd to meet at *Sion-College*, and was often concern'd in the Ordaining Young Ministers. One of the last on whom he laid Hands, was the Excellent Mr. *M. Henry*; on *May 9. 1687.* He was for some time in the Family of Alderman. *Forth at Hackney*, but finish'd the Course of his Ministry at *Newington Green*, in conjunction first with Mr. *Starkey*; and afterwards with Mr. *Bennet*, who upon his Death preaching from *Acts xiii. 36.* gave a Character of him among his Old Friends, who had been, for many Years, the Witnesses of his Life and Conversation.

He was very happy in having a firm and constant Health, which enabled him to continue an hard Student even to Old-age. Next to the Holy Scriptures, there was no Study more delightful to him, than that of the Oriental Learning, and especially of the *Jewish Laws*, and Customs, in the Knowledge whereof, he was reckon'd by some good Judges to have had but few Equals. The Originals of the *Old and New Testament* were very familiar to him, for he read them chiefly in his Closet, without much concerning himself with any Translation; though in the Pulpit (I am inform'd) he sometimes us'd an *English Bible.*

He was very chearful in Conversation; but commonly would take, Care before he left any Company, to drop something that was serious and savoury, which made his Company profitable as well as pleasant. He was very, desirous of doing Good to Souls: Which was his Inducement to continue Preaching; longer than some who had a true Value for him thought to be necessary: But when he found by a sudden Seizure he was disabled, he readily acquiesc'd in the will of GOD. Removing

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to *London* to be under the immediate Care of his near Relations, he after gradually decaying for about two Years together, had an easy and comfortable End. And being ask'd, a little before, by a Friend that made him a Visit, how he was; he in a very serious and affecting Manner, cry'd out, help me in praising GOD for his great Mercy to me, that I have perfect Ease of Body, and blessed be his Name have that too which is much better; even Peace of conscience, and good Hope towards GOD through JESUS CHRIST. He went to his Grave in a full Age, and was buried in *Bunhill Fields; Sept. 21. 1699.* *Ætat. 85.*

I may mention it as an Instance of his Self-Denial, and Generosity to his Friend, that when after his being silenc'd, (and he had no great Abundance)

a Gentleman ask'd him if he did not need Assistance, and offer'd him five Pounds, he replied; I believe my Friend Mr. *Edward Lawrance* stands more in need of it, and requested that it might be dispos'd of to him; as was accordingly done.

He publish'd some small Tracts; as; *A Plea for the Ministry*, or certain Propositions from the Scripture, concerning the Ministry; its Continuance, Ordination, Work, and Maintenance; 4to. 1650. The Warrant for *Bowing at the Name of Jesus*, produc'd and examin'd, 4to. 1660. *Second Edition*. He also publish'd somewhat concerning the *Dates of St. Paul's Epistles* in 4to. And it is also suppos'd that there were some others, which through Distance of Time, and their being out of Print, are unknown to those that have given this Account concerning him: For they have heard him speak of such, tho' they cannot now recollect their Subjects or Titles.

Whereas I had before intimated, that *he was buried in his own Parish, in a good Old-age*, I have since been inform'd, he was interr'd, in the Burying-Ground by *Bunhill Fields*.

Pag. 34. *St. Katherine's Tower*: Mr. SAMUEL SLATER; and Mr. RICHARD KENTISH. Add; Mr. SAMUEL SLATER when he was silenc'd, had been a Preacher near fifty Years; partly in the

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Country; but for the greatest of the Time, in and about *London*. he continu'd in the City, all the Time of the Plague in 1625; and from that Time was Minister of *St. Katharine's*, to 1662. He afterwards continu'd. the Exercise of his Ministry in private as he had Opportunity. He was one of eminent Piety, and great Plainness and Sincerity. His Income did not exceed 40*l.* a Year; and he was contented with it, having the Love of his Parishioners. He publish'd the Song of *Soloman*, and those of *Moses*, and *Deborah*, and *Hannah*, and that of the Church in *Isaiah xxvi.* in Familiar Metre, 8vo. 1653. He hath also another Thing in Print, call'd, *The Plague check'd* in a Letter to a Friend, 8vo. 1665: And a small Piece or two besides, which are referr'd to in that Letter, though their Titles are not particularly mention'd. As for his Treatise of *Growth in Grace*, in nineteen Sermons, publish'd in 8vo. 1671, that came not out till after his Death, though I am not able to mention the precise Time of it.

Mr. RICHARD KENTISH, who was his Collegue and Fellow-Labourer at *St. Katharine's*, has nothing that I know of in Print, but a Sermon preach'd before the Long Parliament, *Novemb. 24. 1647.* on *Rev. ii. 5.*

Pag. 34, From *St. Hellen's*: Mr. ARTHUR BARHAM. Add; He was born at *Buckstead* in *Sussex*, *Nov.* 22. 1618. He was at first design'd for the Law: But after the Death of his Father, nor being satisfied with that Profession, he sold his Law-Books, and went to *Cambridge*, and studied Divinity with great Industry and Diligence, and a peculiar Delight. When he quitted the University, he was first chosen Lecturer at *St. Olave's* in *Southwark*, and from thence remov'd to this Living, to which he was presented by Sir *John Langham*, who was not only his Friend, but his Relation by Marriage. There he continu'd about ten Years, preaching with good Success, till his Ejectment in 1661. Then he remov'd with his Family to *Hackney*, and there continu'd till the *Five Mile Act*; at which Time he left

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his Family, and retir'd into *Sussex*. Upon the Indulgence in 1672., he took out a Licence, and preach'd in his own House twice every *Lord's Day*, catechiz'd in the Afternoon, and expounded some portion of Scripture in the Evening. Besides which, he preach'd a Lecture every *Friday*, catechiz'd two Days in a Week, and perform'd Family Duties every Morning and Evening in two, and sometimes in three Families besides his own. But this was not suffer'd long: For no sooner was the King's Declaration recalled, than he was inform'd against, and his Goods were seiz'd, till he had paid a Considerable Fine. About six Weeks after, a second Warrant was issu'd out against him, though he had not then preach'd since the first: But being belov'd by his Neighbours, they gave him Notice of it, and he remov'd his Goods to *London*, and took Lodgings: And not long after, he was seiz'd with Apoplectick Fits, which took away his Memory, and quite disbled him from farther Service. For the last two Years of his Life, he liv'd with his Son in Law Mr. *John Clark*. Bookseller in the City, and exchange'd this Life for a better, on *March 6*, *Anno 1691/2* *Æt.* 74. He was a sincere, godly, humble Man: One that was of a mild, quiet and peaceable Disposition, and generally belov'd and esteem'd by all that knew him.

Pag. 34. Lecturer at *St. Sepulchres*: Mr. WILLIAM MADDERLEY. I find by the Diary of Mr. *Thoroughgood*, of which I have had the Perusal, that this Mr. *Adderley* had been a Sea-Chaplain to a Ship, in the Fleet under the Earl of *Warwick*; and Mr. *Thoroughgood* took Notice that while they were on the Sea-Coast, there were some Popish Books fell into their Hands, which Mr. *Adderley* order'd to be burnt, when Mr. *Thoroughgood* would have sav'd them. Afterwards, he with Mr. *Greenhil* and Mr. *Yates*, wrote a Prefatory Epistle

before some of Mr. *Bridge's* Works in 4to. 1640. He had also an Hand, jointly with Mr. *Caryl*, in the *English Greek. Lexican* in 1661.

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Pag. 34. Assistants and Lecturers at St. *Giles's Cripplegate*: Mr. ARNOLD, and Mr. STATHAM, who is also mention'd; p. 438.

As to Mr. ARNOLD, I have not been able to pick up any Account of him.

But Mr. STATHAM whose Name was SAMUEL, I am inform'd, was of *Christ-Church* in *Oxon*. He was Assistant to Dr. *Annesly*, and upon the Turn of the times, was offer'd a good Living in the Church, by the *Huntingdon* Family, (in which his Father had been Steward) if he would have conform'd: Bur he prefer'd Sufferings and Reproach with a good Conscience. And he was a considerable Sufferer for Nonconformity. He was for two Years and nine Months in the Jail at *Leicester*, which was no small Charge to him. While he was in Prison, it pleas'd God to make him of great Use to several, for he preach'd ordinarily every *Lord's Day* to the Prisoners. There was one in particular, who was sentenc'd to Death for Murther, with whom he took Abundance of Pains. And when this Person was going to Execution, he with Tears embrac'd Mr. *Statham*, and return'd him his hearty Thanks; and with great Composure of Mind, signified to him, that though Man would not grant a Reprieve, yet he humbly hop'd that GOD had granted a Pardon. There was another that died (as afterwards appear'd) innocently; who upon his close Application to him, was so convinc'd of the Evil of Sin, that he could not be prevail'd with to confess himself guilty, though he held a fair Prospect of thereby saving his Life. Soon after his Inlargement, he was invited to *Banbury*, where he for some Years preach'd privately, with great Success; and his Name is very precious there to this Day. His Health was much impair'd after his Imprisonment. Upon a Journey towards *Loughborough* in *Leicestershire* to see his Mother and his Son, he took cold, and could get no farther than Mr. *Butler's* at *Preston*, near *Daventry* in *Northamptonshire*, where he was confin'd to his Bed, and died in a few Days. This was in the Year 1685.

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Pag. 34. St. *Anne's Aldersgate*: Mr. DANIEL BATCHELOR, mention'd in *Newcourt's Rep. Ecl.* Vol. I. p. 178. He is also mention'd in Dr. *Walker's Attempt*, Part II. p. 61. I am inform'd he was M.A. of St. John's-College in *Cambridge*. He was one of those who about the Year 1660, subscribed to that call'd, *A seasonable Exhortation of sundry Ministers in London, to the People of*

their respective Congregations, warning them of the Danger of Popery, the Prevalence of Atheism, and the mad Sectarianism of the Times, 4to.

Ibid. From *St. Bennet's Sheerhog*: Mr. NEHEMIAH BENTON. Not mention'd in *Newcourt's Rep. Eccles.* Vol. I. p. 305.

Pag. 35. From *St. Peter's Cornhil*: Mr. WILLIAM BLACKMORE. Add, *M.A.* of *Lincoln-College* in *Oxon.* Ordain'd Deacon by Bishop *Prideaux* Rector of *Lincoln*, and *Bishop of Worcester*: But he afterwards receiv'd Classical Ordination. He was imprison'd in the Tower, with Mr. *Love*, Mr. *Case*. and others, for holding Correspondence with, and sending Supplies to, King *Charles II.* in his Exile: But had his Parole, by means at his Elder Brother Sir *John Blackmore*, who had sided with *Oliver*, and was his Bail; by which means he was very helpful to Mr. *Low*: in his Trial, and he afterwards help'd to lay him in his Grave. At the Desire and Appointment of the *Provincial Assembly of London*, he drew up that Part in the Book intituled, *Jus Divinum Regiminis Ecclesiastici*, which treats of *Ordination by Imposition of Hands*: And there are some Sheets in his own Hand-writing upon that Subject, yet remaining among his Papers. After *Bartholomew-Day 1662.* he liv'd privately in *Harestreet*, near the Town of *Rumford* in *Essex*, to a good Old-age; preaching once a Day *gratis* in his own hired-House, to as many as would come and attend his Ministry: And he was particularly useful in catechizing Youth. He was accounted a Person of Moderation, great Prudence, and a Peace-maker.

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He left only one Son, who has for many Years been Pastor of a Congregation of Dissenters in the City of *Worcester*. No Notice is taken of him in *Newcourt's Rep. Eccles.* Vol. I. p. 156: But his Successor is mention'd, Mr. *William Hodges*, who came to his Living, *Oct. 23. 1662.*

Pag. 35. From *Sr. Alban's Woodstreet*: Mr. HASLEFOOT BRIDGES. Add this at the End of the Account of him; and yet no Notice is taken of him among the Rectors a this parish, by *Newcourt*, Vol. I. p. 238.

Ibid. From *St. George's in Southwark..*: Mr. JOHN BISCOE, and Mr. HENRY JESSEY. As to Mr. *Biscoe*, I am not fully certain whether he was ejected from *St. George's* or *St. Thomas's* in *Southwark*, seeing some of his printed Works in 1655 mention him as Minister of the latter.

Mr. *Wood* says of this Mr. JOHN BISCOE, that he was born at *High Wickomb* in *Bucks*, and was *B.A.* of *New-Inn-Hall* in *Oxon*; and afterwards Minister of *St. Thomas's* in *Southwark*: Assistant to the Commissioners of *Surrey*, for

ejecting scandalous Ministers; and that he died in the Place of his Nativity, and was buried in the Church there, on the ninth of *June*, 1679. And I must own I think it very well deserves our Notice, that Mr. *Wood* not only under this Article, but very often, and under a great many others, takes Occasion to speak of those *called scandalous Ministers*. Of Mr. *Biscoe* he says, that he was Assistant for ejecting of such *who were called scandalous, insufficient, ignorant Ministers and Schoolmasters*. But it falls out unhappily for him and those of his Stamp, that they were not only *called*, but very often *proved* such before their Ejection. And besides the *Saints* as he calls them, a certain Writer of their own, a mighty Royalist, and a considerable Sufferer in those Times too, in a Book that is commended by as great a Man as Dr. *Hammond*, has these remarkable Words: "I fear if the Martyrology even of there suffering Times were scann'd, *Venus* and *Bacchus* would be found

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to have many more Martyrs, than GOD and Loyalty." And this Passage I verily think not only spoils Mr. *Wood's* common Elegancy of *called scandalous*, but also flies directly in the Face of Dr. *Walker's Attempt* to revive the Memory of those Men. And had but Dr. *Bisse* been aware of this, I can scarce think he would, in his *Beauty of Holiness*, have called such an heterogeneous Mixture as that of Dr. *Walker*, a *Martyrology which ought to be kept in every Sanctuary*.

Mr. HENRY JESSEY took the Degree of *M.A.* Anno 1627, as appears from *Wood's Fasti Oxonienses*. An Account of his Life and Death was publish'd in 1671, (eight Years after his Death,) in which there are some Things very remarkable.

It from thence appears, that he was born *Septemb. 3. An. 1627*, at *West Rowton*, in the North Riding of *Yorkshire*, near to *Cleveland*, and about five Miles from *North Allerton*, and that of that Place his Father was Minister. He was carefully educated by his Parents till he was fit for Grammar Learning, to which he was kept close, till he was about seventeen Years of Age, when he went to the University, and became a Pensioner in *St. John's-College*, in *Cambridge*. There for the first four Years he study'd *Logick* and *Philosophy*, and was very diligent: But in the Year 1622, it pleased GOD to work a renewing Change upon his Heart, by the Ministry of the Word, and he was thereby fitted for the Employment for which GOD design'd him, and to which he himself was greatly inclin'd. In 1623 he became *B.A.* and was chosen Scholar of the House. A little after, he lost his Father, who had supply'd him hitherto according to his Ability: But upon his Death, he was straiten'd as to his Maintenance, not having for some time above Three-

pence a Day for Provision of Diet; as yet so did he manage that small Pittance, and to spare some Part of it towards the Charge of hiring of Books, which he us'd to read over, and then return them to the Stationer. He continu'd six Years in the University, and often us'd to recollect the Benefit of his well spent Time

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there, with great Thankfulness to GOD. He then particularly became well vers'd in the *Hebrew* Tongue, and the Writings of the *Rabbies*.

He remov'd from *Cambridge* 10 1624, and was first entertain'd by Old Mr. *Brampton Gurdon* of *Assington* in *Suffolk*, who was Father to Three Members of Parliament. In his Family he continued about nine Years, improving his Time well; and among other Studies, he then applied himself to Physick. He went often to the University at their Terms and Commencements till 1626, when he rook the Degree of *M.A.* and then took his Leave. The next Year he took Orders from the Bishop, but was afterwards troubled for the Engagements he came under. He preach'd about the Neighbourhood as he was invited, and distributed a Number of good Practical Books among the Poor. He had several Offers about a Settlement, but listen'd to no Proposal, made, till in 1633 he was call'd to *Aughton* nine Miles from *York*, to succeed Mr. *Alder*, who was remov'd from thence for Nonconformity. Mr. *Jessey* was not likely to continue very long in that Place, since he durst not conform so far as Mr. *Alder* had done before him. And therefore the next Year, he also was remov'd from thence, for not using the Ceremonies, and for removing a Crucifix. But he was not: hereupon useless in GOD's Vineyard: For Sir *Matthew Boynton* of *Barneston* near *Bridlington* in *Yorkshire*, entertain'd him to preach there and at *Rowsby* a Place not far distant.

In the Year 1635, he remov'd with Sir *Matthew* to *London*, and the next Year to *Hedgley-House* near *Uxbridge*, where he had not been above a Month or two, before he was earnestly importun'd to remove, and join himself to that Congregation, of which Mr. *Henry Jacob*, and Mr. *John Lathorp* had been Pastors, which Church was gather'd by Mr. *Jacob*, in 1616. Mr. *Jessey* had his Eye upon *New England*, and so at first made a Difficulty of undertaking this Charge: But after Consideration, and Consultation, he answer'd their Call about: *Midsummer* 1637, and continu'd labouring among them,

above

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above twenty-five Years, in which Space of Time he bore much Hardship, and yet continu'd faithful and diligent. On *February 21*, after his Settlement with them, he and a Number of others being met together to worship GOD, the greatest Part of them were seiz'd, and carry'd away from *Queenhithe* by the Bishops Pursevants: And they met with like Disturbance in the *May* following, in another Place, In *Nov.* 1639, he was sent by the Congregation into *Wales* to assist old Mr. *Wroth* and Mr. *Cradock*, and others, in gathering a Church in *Llanvaches* in *Monmouthshire*. On *April 21.* 1640, he with a great Number of the Members of several Congregations, being me: together upon *Tower-hill*, to seek GOD by Fasting and Prayer, were interrupted by the Pursevants, and imprison'd in the *Tower* by Sir *William Balfore*, who soon releas'd them; they being bound over by Archbishop *Laud* to answer at the next Sessions. They appear'd there, but were never call'd; the Prosecutors not thinking it advisable to proceed as Affairs then stood.

On *Aug. 22.* 1641, he with five of his Congregation were seiz'd by Order of the Lord Mayor, and committed Prisoners to *Woodstreet-Compter*, and they appealed to the Parliament, and were speedily releas'd: And this was the last Restraint he met with before the Wars.

Besides the *Hebrew* and *Greek* Tongues which are the Original Languages of the Holy Scriptures, in which he was well skill'd, he understood the *Syriack*, and *Chaldee*. He drew up an Essay towards an Amendment of the last Translation of the *Bible*, which was a Work that his Heart was much set upon. He tells us that Dr. *Hill* declar'd in a great Assembly, that a great Prelate, *viz.*, *Bancroft*, who was a Supervisor of it, would needs have it speak the Prelatical Language; and to that End alter'd it in fourteen several Places. And Dr. *Smith*, who was one of the Translators, and the Writer of the Preface, (and who was afterwards Bishop of *Gloucester*,) complain'd to a Minister of that County, of the Archbishop's Alterations: But says he, he is so potem, that there is no contradicting him. Mr.

Jessey

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Jessey was so great a Scripturist, that whoever began to rehearse a Place, he could go on *verbatim*, with the preceding and following Context: And whoever enquir'd after a Place of Scripture, he could presently name the Book, Chapter and Verse; so that he was not undeservedly call'd a *Living Concordance*.

In 1645. he began to set forth *a Scripture calendar*, as a Guide to speak and write in Scripture-Stile, and he continu'd it to the Year 1664, in about two Sheets of Paper. His particular Design in it, was to restore the Knowledge and Use of Scripture Hours, Days, Nights, Watches, Months, &c. and to drop the Heathenish and Idolatrous Names of Months and Days of the Week, and the Popish Bead-Roll of the Saints. He was ever a Solicitor and Agent for the Poor, with such as were able to supply their Wants. For this End he continually carried about him a List of the Names of the greatest Objects of Charity he knew of, to which he prefix'd the Title of, *Godly poor people who are well known to me, and I am persuaded Jesus Christ accounts what Mercy is shew'd unto them as done to himself*: And for farther Satisfaction, to the Names of these Persons were adjoin'd, their Ages, Infirmities, Afflictions, Charges, and Graces. Some can number above thirty several Families that had all their Subsistence by his means, and who upon his Death were expos'd to Difficulties. His Charity to the poor *Jews* was particularly celebrated, and beyond Precedent, and was express'd in Ways too numerous to be here related.

On *November* 17. 1661, he was seiz'd and kept in the Messenger's Hands, but releas'd by the Privy Council, in *December*, after a Month's wrongful Restraint. *Aug.* 30. 1662. he was again apprehended (upon Misinformation) and secur'd six Months in the Messenger's House, till by an Order of Council he was again releas'd, on *February* the 20th following. About five or six Months after his Release, he fell into his last Sickness, which was an inward lurking Fever, attended with a Nauseousness in his Stomach, and an universal Languor or Weakness.

Neither

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ther he himself, not they that were about him, took this to be the Messenger of Death, or apprehended that to be so near as it really was: However the Good Man fell presently to the Trimming of his lamp, as diligently as if GOD had expressly told him that he was now to come away to meet the Bridegroom. For he spent his last Nights and Days in searching his Heart, humbling his Soul, extolling free Grace, and exhorting all about him to keep close to GOD, and persevere in the Faith, and prepare for Trials: Adding for Encouragement, the long Experience he had had of the Goodness of the LORD in all Times and Conditions. The last Evening (save one) before his Departure, having a Mind to walk, he was led about the Room, and often repeated this Expression, *God is good: He doth not lead me whither I would not, as he did Peter: Good is the Lord to me.* Being soon tir'd, he sate down on his Bed, and lean'd on one who sat by him, who discoursing with him, said, *They among whom you have*

labour'd can witness, that you have been a faithful Servant of Christ, making his Glory your utmost End, for the Good of their Souls. But he replied, *Say no more of that; exalt God, exalt God.* As to the last Night of his Life, he spent the first Part of it in blessing GOD, and singing Praises to to his Name, and fell asleep about eleven a-Clock. Waking again between two and three, he fell into a wonderful Strain of abasing himself, and admiring the Love of GOD, that he should *choose the vilest, the unworthiest, and the basest,* which last Word he repeated so many times that it was hard to number them. Then he cried out, *Oh the unspeakable Love of God! Oh the vilest! Oh the vilest! that he should reach me, when I could not reach him!* And when the cordial for that night was brought, he said, *Trouble me not upon your Peril; trouble me not.* He was then as if he had seen some glorious Vision, or had been in a Rapture. He was mindful also in this his last Night, of that which was his daily Care, *viz.* the Widows and Fatherless, whom he spake of with Pity, in a low lamenting Voice, and the By-standers judg'd he pray'd softly for them.

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Then he desir'd one present to pray with him, during which Time he was still, and seem'd afterwards much refresh'd. He repeated *Joel ii. 28,* and bid them turn to several other Texts that he mention'd: And as he lay, he would call for *more Julip, more Julip,* meaning more Scriptures; for he drank in much Consolation from the exceeding great and precious Promises therein contain'd, and continued to his last Gasp praising GOD. The last Words he was heard to speak were these, *he counted me worthy:* And one laying his Ear close to him, heard him say, *Friends keep low:* And when the Sound of his Words ceas'd, his Lips were observ'd still to move, and he seem'd to be inwardly adoring that GOD, whom in his Health he serv'd, feared, and prais'd, and made his Boast of continually; whole Law he preach'd, and whose Goodness he declar'd as he was walking in the Fields, and travelling by the Way; of whom he would say smilingly, to any whom he met accidentally in the Street, *Verily God if good; blessed be his Name: stick close to him.* He departed this Life, *Sept. 4. 1663,* having compleated the sixty-third Year of his Age. Three Days after, he was carried from *Woodmongers-Hall* in *Dukes-Place,* to the New Burying-Yard, the Place of his Interrment: Upon the Fame whereof several Thousands of Persons, of several Persuasions, assembled to accompany him thither, and made great Lamentation over him.

The Preface or Preamble to his Last Will and Testament was in the Words following;

“**I** Henry Jessey of London, a Servant of JESUS CHRIST in the Ministry of the Gospel, do declare, that from the LORD’s most gracious Manifestation of his most free Love in his Son, to me the chiefest of all saved Sinners, I have committed my Soul to him, as to a faithful Creator and Redeemer, being assur’d by the Witness of his Good SPIRIT, that JESUS CHRIST hath loved me, and washed me from all my Sins, in his precious Blood, and that he will save me everlastingly. *Amen.*

His

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His Works are there, *The Glory and Salvation of Judah and Israel.* A Consolatory Letter sent to the dispersed Seed of *Jacob.* His Description of *Jerusalem,* with a large Map. *A Storehouse of Provision;* in sundry Cases of Conscience, 8vo. 1650. *The exceeding Riches of Grace advanc’d;* in a Narrarive of Mrs. *Sarah Wight,* 8vo. 1647. *A Looking-Glass for Children,* 8vo. *The Lord’s Call to England,* 4to. 1660. *A Catechism,* in Scripture Words. *Miscellanea Sacra:* Or divers necessary Truths plainly and compendiously prov’d, 8vo. 1665. (This Posthumous.) *The English Greek. Lexicon;* containing the Derivations and various Significations of all the Words of the *New Testament,* 8vo. 1661, was what Mr. *Jessey* was chiefly concern’d in. There is there a particular Epistle of his, together with an *English Greek Index* of all the significant Words contain’d in the *New Testament,* and an Index of all the Proper Names of Men, Women, Cities, Countries, Hills, and Rivers, with their several Interpretations in *Greek* and *Hebrew,* of his drawing up. And his Printed Life mentions some other Works of his; but I know not whether or no they were ever publish’d.

Pag. 35. From *Pancras Soper-lane:* Mr. GEORGE COCKAYN. He wrote his Name *Cokayn.* He came to this Place, after Mr. *Thomas,* Mr. *Sprigg,* and some others had left it. Divers Eminent Citizens adher’d to him, after his Ejectment; such as were Aldermen then, or became so afterwards: As Alderman *Tichbourn,* *Ireton,* *Wilson,* Sir *John More,* &c. After many Labours in the Service of his Master, and some Sufferings for him, he quietly ended his Days, and was carried to his Grave in Peace, with a numerous Attendance of Devout Mourners. He was succeeded by Mr. *John Nisbet.*

He publish’d a Sermon before the Parliament, preach’d *Nov. 19.* 1648, on *Psal. lxxxii.* 6, 7, 8. Also, *Divine Astrology;* or a Scripture Prognostick of the sad Events which ordinarily arise from the good Man’s Fall by Death. A Funeral Sermon for Col. *William Underwood,* on *Isa. lvii.* 1. 4to. 1657.

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He has a Prefatory Epistle before Mr. *Ob. Sedgwick's* Funeral Sermon for *Rowland Wilson*, Esq; And he was also one of those who with Mr. *Caryl*, had an Hand in the *English Greek Lexicon* before mentioned.

Pag. 35. From *St. Michael's Queenhith*: Mr. THOMAS DAWKES. Add; no Notice is taken of him in *Newcourt's Rep. Eccl.* Vol. I. p. 428.

Ibid. From *Greys-Inn*: Mr. ABRAHAM CALEY, B.D. He was afterwards at *Raleigh* in *Essex*, and ejected there in 1662. He was presented to that Living by *Edward* Earl of *Manchester*. After Mr. *Caley's* Ejection, a Kinsman of his, Mr. *Bull*, had the two Livings of *Hadley* and *Railey* that lie near together. Mr. *Caley* married his Daughter to a Gentleman in *Suffolk*, and with him he usually resided: But he commonly once a Year, spent some time in a Visit he made to his Nephew at *Raleigh*. One Day it so happen'd, that some Friends dining there, Mr. *Caley* accompanied them Part of their Way home, and upon his Return, he retir'd to his Chamber. Staying there longer than ordinary, Mrs. *Bull* was afraid somewhat might ail her Uncle, and therefore desir'd her Husband to call him, which he did, knocking at the Door: But having no Answer, he look'd through the Key-hole, or some Crevice in the Door, and saw him sitting in an Elbow-Chair, with his Handkerchief in his Hand. and in a leaning Posture. Mr. *Bull* thinking him engag'd in Contemplation, was unwilling to disturb him, and retir'd. But going again after some time, and knocking hard, but receiving no Answer, he broke open the Door, and found him dead in the Chair. He was a Learned, Humble Man, and unblameable in Conversation.

Pag. 36. Lecturer at *St. John Zachary*: Mr. HUMPHREYS. I don't know but this may be the very same Person that was mention'd, *pag.* 572., as ejected at *North Colebury* in *Salop*.

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Pag. 36. From *St. Michael's Crooked-lane*: Mr. CARTER, Incumbent. No Notice is taken of him in *Newcourt*, Vol. I. p. 386.

Ibid. Mr. MALLORY, Lecturer at *Crooked lime*. It should be Mr. THOMAS MALLERY. Besides what I mention'd before, he hath a Tract in Print, intitul'd. *The inseparable Communion of a Believer with God in his Love*: The Substance of several Sermons from *Rom.* viii. 38, 39. 8vo. 1674. And he with Mr.

Gl'eenhil, and Mr. *Caryl* prefac'd a Discourse of Mr. *Malbon's* of Death and Life. He was a Person of an Exemplary Conversation, and very faithful in his Ministry.

Ibid. St. *Martin's Ironmonger-lane*. Mr. JOHN FULLER. Mr. *Jeremy White* in his Funeral Sermon for Mr. *Francis Fuller*, says that he thought it belong'd to the Family of the *Fullers* to be learned. This Mr. *John Fuller* wrote a pretty large Prefatory Epistle to Mr. *Beadle* of *Essex* his *Journal or Diary of a Thankful Christian*. He wrote also a Latin Epitaph, and English Poem, on the Death of Mr. *Jer. Whitaker*; and another Poem on the Death of Mr. *Ralph Robinson*.

Ibid. St. *Botolph Bishopsgate*: Mr. SAMUEL LEE. *M.A.* Add, He was the only Son of an eminent and wealthy Citizen of *London*, who died in much Esteem, and at a good Old-age, possess'd of a considerable Estate, which this Son of his enjoy'd some Years after his Aged Mother's Decease. He had his first Education under Dr. *Gale* at St. *Paul's* School. and went from thence at fifteen to the University of *Oxford*, being by his Master recommended to the Tuition of the famous Dr. *Wilkins*, who was afterwards Bishop of *Chester*. There our Young *Samuel* encreas'd considerably in Knowledge and Grace, and at length was chosen fellow of *Wadham-College*, and afterwards was Proctor of the University, in the Year when Dr. *Owen* was Vice-Chancellor. About this Time he compil'd his *Temple*

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of *Solomon* in Folio, and printed it at the Request of the University, and at their Charge. He afterwards repair'd to *London* and fix'd in this Living of *Bishopsgate*, where he spent his Pains with good Acceptance for three or four Years, till the Coming forth of the *Bartholomew-Act* in 1661, by which he was ejected and silenc'd, not being able to come up to the Terms which the Law prescrib'd in order to the holding of his Living. He was often admonish'd by his Learned and Pious Tutor, (who himself conform'd immediately upon the Restoration) to come into the Establish'd Church; but he thought it his Duty in this Case to see with his own Eyes, and made it his Choice to act in a narrower Sphere. He was *Congregational* in his Judgment, but so eminent for his Catholick Spiritedness and extensive Charity, that some who themselves were warm and rigid would not allow him to be an Independent, tho' he was a Minister of an Independent Congregation, among whom he officiated many Years together at *Newington Green*. In his Retirement, he wrote a Piece of *Contemplations upon Mortality*, which he dedicated to his Ancient Father,

who in a few Years after died. After which he wrote his *Triumph of Mercy*, and other Works which were well accepted in the World.

He was a considerable General Scholar, understood the Learned Languages well, spoke *Latin* fluently and elegantly, was well vers'd in all the Liberal Arts and Sciences, was a great Master in Physick and Alchymy, and no Stranger to any Part of Polite and Useful Learning. He had an open Hand of Charity to relieve the Necessities of the Poor, and was highly bountiful to the *Hungarian* Minsters when they were in *England* some Years before he left it. For the Times proving dangerous, and he being but of a timorous Temper, left a Good Estate behind him about the Year 1686, for the Sake of Peace and a quiet Mind, and failed to *New England*, where he was receiv'd with Respect, and chosen Pastor of a Congregation at *Bristol*. He did not continue there much above Three years: For hearing of the Glorious Revolution

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tion in 1688, he was willing to taste the Fruits of it in his Native Country, and soon determin'd to return back thither. Nay he grew so impatient of any longer Stay in *America*, that he with great Hazard travell'd to *Boston* to take Ship with his Wife and Family, and in the Midst of Winter set sail for *Old England*. There happen'd an Occurrence upon this Occasion that deserves a Remark. A few Nights before his going on board the Ship he was to sail in, he told his Wife he had view'd a Star, which according to the Rules of Astrology presag'd Captivity; wishing a few Days might pass before the Sailing of the Ship, for which he prevail'd with the Captain, though without acquainting him with the Reasons of his Request. He had studied the *Astrological Art*, and when he became acquainted with it durst not approve it, and burnt near an Hundred Books, the Design of which was to give an Insight into it, and he would freely inveigh against it, therein treading in the Steps of his wise and pious Tutor the Bishop, who in some of his Works reflects pretty severely on such Speculations. Mr. *Lee* at length, notwithstanding the Presage, pursued his Voyage, and in his Pasage met with such Opposition from the Winds, that the Captain observ'd and declar'd he had never known the like before for thirty Years together. The Ship was driven upon the Coast of *Ireland*, where being met and attack'd by a *French* Privateer, they fought for some Hours. Their Ship was set on fire several times, and in no small Danger of linking, and at length intirely disabled, and so they were forc'd to surrender themselves Prisoners. They were continued cruising for some Weeks after, expos'd to an Extremities of Wind and Weather, and about *Christmass* the Ship was carried as a Prize into *St. Maloe's* in *France*, and he

and his Wife and Daughter and two Servants were kept there for some time: But the rest of them unknown to him, were shipp'd off for *England*, while he by the King's Order was kept behind. Hereupon, through Grief to have his Wife and Child taken from him, and to be left alone in a Country where he was a perfect Stranger, he pre

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sently fell into a Fever, of which he died in a few Days, in the Possession of those very Enemies whom he an his Days had the most dreaded, but in the Arms of the Compassionate JESUS, in the sixty-fourth Year of his Age. No Notice is taken of him by *Newcourt* in his *Repert. Eccles.* Vol. I. p. 313.

Among his Works, let this be added; *Ecclesia Gemens*: Or two Discourses on the mournful State of the Church, with a Prospect of her Dawning Glory, 1677. He left also a Manuscript Treatise on *Rev.* xi, written (as some apprehend) with great Learning and Judgment. He thought the one thousand two hundred and sixty Years, (which is the Period in the Apocalypse that is so much celebrated) would be at an End between 1716 and 1736; reckoning them to have begun at the Abdication of *Augustulus*, A.D. 476, by which Time the Woman was fully come into the Wilderness, having been carried thither by the two Wings of the great Eagle, the *Eastern* and *Western* Empire.

In his *Israel Redux*, he printed a small Treatise, drawn up by Dr. *Giles Fletcher*, who was Agent for Queen *Elizabeth* in *Moscow* many Years. The Scope of that Treatise is to shew, that the Nation of the *Tartars* are the Posterity of the Ten Tribes of *Israel*; which he does by such Arguments as there: They are ten Hoords; many only within their own Hoords; are circumcis'd; have several Names of Towns that have an Affinity to those we read of in *Israel's* Case; as *Samarchan*, the Seat of *Tamerlain*, *Tabor* a Mount and Town, *Jericho* on the River *Ardoce*, *Corazen* the greater and less, &c. They say they came from *Israel*: *Tamerlain* boasted he came of *Dan*, &c.

He wrote also a large Preface to a Treatise of Mr. *John Rowe*, intitul'd *Immanuel*, with Mr. *Rowe's* Life and Character.

Pag. 37. *lin.* 7. After Mr. NICHOLAS LOCKYER, add, *M.A.* Mr. *Wood* says, that he was born in *Somersetshire*, and was sometime of *New-Inn-Hall, Oxon.* He succeeded Mr. *Francis Rouse* in the Provostship of *Eaton-College* in 1683; and was him

self

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self succeeded by Dr. *Nicholas Monk*.. Brothor to the famous General, the Duke of *Albemarle* in 1660. His Works speak him to be one that was very zealous and affectionate, earnestly bent upon the Conversion of Souls.

Pag. 37. From St. *Stephen's Walbrook*: Mr. THOMAS WATSON. Add, *M.A.* of *Emanuel-College* in *Cambridge*; for so I find he was, by *Wood's Athen. Oxon.* Vol. II. p. 491. No Notice is taken of him among the Rectors of this Parish, in *Newcourt's Rep. Eccl.* Vol. I. p. 541.

To his Works may be added. A Fast-Sermon before the Commons, in 1649, on *Heb. iv.* 14. The Christian's Character: A Funeral Sermon for Esquire *Hodges*; and another for Mr. *Jacob Stock*. Some publick Sermons before the Lord Mayors, &c. Funeral Sermons for Mr. *Wells*, and Mr. *Stubbs*. Among the *Farewel Sermons* of the City Ministers two are his. He has also four Sermons in the Volumes of the Morning-Exercise: The twenty-third in that at *Cripplegate*; the twenty-fifth in that at St. *Giles's*; the eighth Sermon in the *Supplement* to the Morning-Exercise at *Cripplegate*; and the third in the *Continuation* of the Morning-Exercise.

Ibid. From St. *Margaret's Westminster*: Mr. EDWARD PEARSE. He died *An.* 1673. *Æt.* 40.

Pag. 38. From *Allhallow's Honey-lane*: Mr. JOHN AFTER. No Notice is taken of him in *Newcourt*, Vol. I. p. 252.

Ibid. From St. *Katharine's Coleman*: Mr. JOSEPH CHURCH. Among the Rectors of this Parish in *Newcourt's Rep. Eccl.* is *Nat. Walker, Cl. 3 Oct.* 1662. *per inconf. ultimi Rectoris*: But who that last Rector was that did not conform is not said. Mr. *Papillon* and his Lady were great Friends to Mr. *Church*, after his Ejectment. He publish'd a Piece intitl'd, *The Christian's daily Monitor to the Performance of personal and relative Duties, with a resolution of some Cases of Conscience*: For the Benefit of Young Persons, 8vo. 1669

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Pag. 38. From St. *Swithin's*: Mr. JOHN SHEFFIELD. Add, *M.A.* No Notice is taken of him in *Newcourt's Rep. Eccl.* Vol. I. p. 544. Besides the Works before mention'd, he printed, *the Hypocrite's Ladder*; or a Discourse of the dangerous destructive Nature of *Hypocrisy*. 8vo. 1658. He was also the Author

of a *Catechism*. He wrote a Poem on the Death of Mr. *Jeremy Whitaker*; another on the Death of Mr. *Ralph Robinson*; and a third, upon the Death of the Lady *Mary Armine*.

Pag. 39. Mr. JOHN SYMPSON. He died in *June* 1662, and so should not have been mention'd here among the Silenc'd or Ejected.

Ibid. From *St. Stephen's Colemanstreet*: Mr. WILLIAM TAYLOR, I have been inform'd that this Mr. *Taylor* died in 1661; and am assur'd by one that has seen and read it, that his Funeral Sermon by Dr. *Spurstowe* preach'd on *Sept.* 12. 1661, is in Print. He could not therefore be ejected or silenc'd by the *Act for Uniformity*, and so ought to be dropped. But then his Son Mr. WILLIAM TAYLOR, who was for many Years Domestick Chaplain to *Philip* Lord *Wharton*, and died at *Newbury* in *Berks*, whom I have no where mention'd in my Account, may be allow'd to come in somewhere in this List, in his Room, as one that was silenc'd by this Act.

Ibid. From *Sr. Olave's Jury*: Mr. JOHN WELLS. Add, *M.A.* sometime Fellow of *St. John's-College* in *Oxon*. He is not mention'd by *Newcourt*, Vol. I. p. 515: But *Henry Hibbert*, A.M. is said to have come to this Living, *Sept.* 22. 1662, which leaves Room for the Nonconformity of his immediate Predecessor, though that is not express'd. Mr. *Watson* in his Funeral Sermon for him, says that his Preaching was plain and profitable, suitable to the Capacity of his Auditory. He was of an affable Disposition; of that Candour and Ingenuity as to oblige and win the Affections of many to him.

Grace

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Grace and Good nature met in him; and he was of a forgiving Spirit. Kindnesses made a lasting impression upon him: But Injuries he forgot. He was very charitable; and the Backs and Bellies of the Poor felt the Effects of his Liberality, &c. Not long before his Death, he said, he had brought this to an Issue that he lov'd GOD, &c. Besides what was mention'd before, he wrote a *Latin* Poem, On the Death of Mr. *Jeremy Whitaker*: And another in *English*, on the Death of Mr. *Ralph Robinson*.

Pag. 39. *St. Leonard's Eastcheap*: Mr. SETH WOOD. Add; He had before been Minister of *Levington* or *Lenton* in *Lincolnshire*, where he was in great Esteem for his Ministerial Abilities, and the Holiness of his Life. He was an Eloquent Preacher. There was printed, a Sermon of his intit. The Saints

Entrance into Peace and Rest by Death: At the Funeral of Sir *William Armyne*, May 10. 1651.

Ibid. Mr. JOHN ROWE, *M.A.* Add, He was born in 1616. He was a Good Scholar, well read in the Fathers; and had so considerable a Knowledge of the *Greek*, that he began very young to keep a Diary in that Language, which he held on constantly, till his Death. In his last Illness, he burnt as many of those Papers as he could find, which were the greatest Part of them.

The Life of his Father was written entirely by him. In 1675 he publish'd some Sermons on the Saints Temptations, *8vo.* And after his Death in 1680, thirty Sermons of his were publish'd on the love of CHRIST in his Incarnation, being made under the Law, and his Satisfaction. They were put forth by his Successor Mr. *Lee*, who has prefix'd to them a Preface, in which he has given some Account of Mr. *Rowe*, *8vo.*

It appears by the Inscription on his Tomb-stone, in the Burying-Place near *Bunhil Fields*, that he died, *Oct. 12. Ætat. 52. Anno 1677.* And under the same Stone lies Mr. *Thomas Rowe*. his Eldest Son, who was

also

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also a Minister in *London*, who departed this Life' *Aug. 18. A.D. 1705. Ætat. 48.*

Pag. 41. St. Matthew's Friday-street: Mr. HENRY HURST. Add, *M.A.* He was Fellow of *Merton-College*. He is mention'd among the Rectors of this Parish in *Newcourt's Rep. Ecl. Vol. I. p. 476*, but he came not to it, till *March 11. 1660*, and quitted it in 1662. Dr. *Walker* says that after the Restoration he accepted of the Bishop's Collation to this Living, though he was possess'd of it before. *Attempt*, Part II. p. 166. He was diligent and unwearied in his Ministerial Labours, till on the *Lord's Day, April 13. 1690*, GOD was pleas'd to give him his *Quietus*, taking him the next Morning from his Work to receive his Wages. His Funeral Sermon was preach'd by Mr. *Richard Adams*.

Among his Works should be added, *A Funeral Sermon for Mr. Cawton*; and a Treatise intituled ('AnŁmnusij 'Eucarizikæ; or Sacramental Reflections on the Death of CHRIST, a Sacrifice, a Testator, and bearing a Curse for us, &c. *8vo. Lond. 1678.* He drew up also the Annotations upon *Ezekiel*, and the Twelve Minor Prophets, in the Continuation of Mr. *Poole*. He has a Son in the Ministry among the Dissenters, at *Nayland* in *Suffolk*.

Pag. 41. Covent-Garden: THOMAS MANTON, *D.D.* Add; He is mention'd in *Newcourt's Repert. Ecl. Vol. I. p. 707*, as well as in *Wood's Athenæ Oxonienses*.

Both those Authors speak of his taking Holy Orders in 1660, from *Thomas* Bishop of *Galloway*. And that the Bishop of *Galloway*, did at that Time ordain such of the *English* Clergy as came to him, and that without demanding either Garhs or Subscriptions of them, we are inform'd by Bishop *Burnet*, in the *History of his Times*, Vol. I. p. 132; But whether Dr. *Manton* was one of them, I cannot say. If those Writers suppos'd, (as they seem to have done) that the Doctor who had been a celebrated Preacher for many Years, remain'd till then unordain'd, they were much mistaken: For he was ordain'd by Bishop *Hall*, before he was Twenty.

And

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And Mr. *Joseph Hill* of *Rotterdam* was positive, that he never rook any other than Deacons Orders, and never would submit to any other Ordination. For it was his Judgment that he was properly ordain'd to the Ministerial Office, and that no Powers On Earth had any Right to divide and parcel that out at their Pleasure.

I shall only add a Passage, relating to the Affair of *Wallingford-House*, and the Meeting there, In Consequence of which *Richard Cromwel* was depos'd from his Protectorship. Dr. *Manton*, as he told several Persons, had a Summons to this Meeting, but no Signification for what Purpose they were to meet, though he fear'd the worst. He went accordingly, and being in a dark Entry which led to the Room in which they that had been summon'd were met together, he heard one within crying out with a loud Voice, and several times repeating it with great Vehemence, *He must down, and he shall down: He must down, and he shall down.* He distinctly knew the Voice to be Dr. *Owen's*, and was so frighted with it, that he immediately drew back, and did not appear. And next Day, found this sufficiently explain'd, by the Dissolution of the Parliament, in order to the deposing of *Richard*. This Passage, Worthy Mr. *Stretton* the Minister, assur'd me and several Others (whom I could name if there was Need) he had from Dr. *Manton's* own Mouth. And the same Passage Others had from Mr. *William Taylor* of *Newbery*, whose Intimacy with Dr. *Manton* was well known. And I have lately heard of a Worthy Brother, a Person of good Credit, that was told by old Mr. *Matthew Barker*, that he knew this passage to be true.

Besides his other Works, there was also printed after the Doctor's Death, a Practical Exposition of his, upon the whole fifty-third Chapter of the Prophecy of *Isaiah*.

The Doctor was another of those Ministers who sign'd both the Papers against the Proceedings of the Army in 1648.

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Pag. 44. St. Bride's: Mr. HERRING. No Notice is taken of him by *Newcourt*, Vol. I. p. 317. His Name I am inform'd was JOHN. He was one of those that sign'd the seasonable Exhortation of sundry Ministers in *London*, to the People of their respective Congregations; warning them of the Danger of *Popery*, and the Prevalency of *Atheism*, *Enthusiasm*, and mad *Sectarianism*, 4to. 1660.

Ibid. The Chapel in the *Tower*: Mr. HODGES. *Newcourt* mentions none of the Preachers in this Chapel.

Ibid. St. John Baptist: Mr. PETER WITHAM. No Notice is taken of him in *Newcourt's Rep. Ecl.* Vol. I. p. 372.

Ibid. St. Andrew Undershaft: Mr. WOODCOCK. His Name was THOMAS. Add; He was born in *Rutlandshire*, of a Genteel Family. He was first of *Katherine-Hall*, and then Fellow of Jesus-College in *Cambridge*, and thence presented Proctor, which Place he manag'd with great Applause, both as to his Exercises, and Prudent Government. He set up a Lecture at *Allhallow's Church* in *Cambridge*, which he preach'd constantly himself upon the *Lord's Day*, at four a-Clock in the Afternoon; and it was well frequented both by Scholars and Town's People. This he did *gratis* for some considerable Time before he left the University.

In the Account before given of him *Gentlemen Commoners* should be turn'd into *Fellow Commoners*. None of the Incumbents of this Parish are mentioned by *Newcourt*, Vol. I. p. 265, 266.

Ibid. Abchurch: Mr. KINCHIN, *M.A.* His other Name was JOHN. He was one of the Ministers that should the *Seasonable Exhortation* in 1660, with Mr. *Herring* above mention'd, and several others. He has a Sermon in the Morning-Exercise at *Cripplegate*, upon this Question; How may we reprove, that we may not partake of other Mens Sins? He pub

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lish'd also a Funeral Sermon for Mr. *John Cope*, preach'd *May 11.* 1660, from *Heb.* ix. 27.

Pag. 44. St. Mildred's Breadstreet: Mr. RICHARD ADAMS. Add, *M.A.* for he is own'd to have taken his Degrees in 1651 in *Newcourt's Rep. Ecl.* Vol. I. p. 499, where he is mention'd among the Rectors of this Parish. There is also some Account of him in the last Edition of *Wood's Athenæ Oxonienses*,

Vol. II. p. 1023. He publish'd two Books of his Brother Mr. *Thomas Adams*, viz. *Protestant Union*, &c. And *the main Principles of the Christian Religion*, in 107 *Articles*, 8vo. 1675. This last, he by an Epistle, dedicates to the Inhabitants of *Woodchurch* in *Wirral* Hundred, in *Cheshire*, where he says, that "his Grandfather, *Richard Adams* was Rector, and then by his Purchase, Patron of the perpetual Advowson: And that six of his Line and Name, were all devoted to the Ministry, viz. *Charles* his Father, his Uncle *Randal*, himself (*Richard Adams*;) and three Brothers, *Peter*, *Thomas*, and *Charles*, who were born in the Parsonage-House. His Father and Uncle did some short Part of their Time, exercise their Ministry among them: And all of them had preach'd an Occasional Sermon or more at the Place."

He and Mr. *Veal* wrote a Prefatory Epistle before Mr. *Chamock* of *Providence*; and another before his Volume on the *Attributes*; and a third before the other Volume of that Great Man's Works.

Pag. 45. From *St. Leonard's Eastcheap*: Mr. MATTHEW BARKER. Add, *M.A.* When he was between sixty-three and sixty-four Years of Age, he drew up an Account of himself, and the disposing Hand of Divine Providence towards him, which I have perus'd, and from thence I extracted the following Hints.

He was born at *Cransbury* in *Northamptonshire*, a little Village near *Broughton* which was famous for that Eminent Minister Mr. *Robert Bolton's* preaching there many Years. From his Youth he was designed for the Ministry. He was of *Trinity-College* in

Cambridge:

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Cambridge; under the Tuition of Mr. *Sherman*, who was a famous *Grecian*, and Philosopher, and a Pious Man. He staid at the University till he took two Degrees, and then went to *Banbury*, where he taught School: But was forc'd to remove to *London*, by the breaking out of the Civil War in 1641. There he was chosen Minister of the Parish of *St. James's Garlick-hill*, where he continu'd about five Years. From thence he remov'd to be Lecturer at *Mortlack* in *Surrey*, being invited thither by the Citizens that were there in the Summer. But Mr. *Robrough* the Minister of *St. Leonard's Eastcheap* dying, the Parish call'd him to be their Minister; and he continu'd so, from 1650 to 1662,* and then left them, because (as he says himself) he was not able to satisfy himself in some Things requir'd of him about Conformity. However, he kept afterwards in the Work of the Ministry, though with many Hazards and Difficulties: And having been devoted to it, and not otherwise so well able to serve GOD and the End of his Being, he durst not cast off that

Employment. There follows in his Manuscript an Account of the Dealings of GOD with his Soul, and the inward Workings of his Heart, and Frame of his Spirit: And among other Evidences there given of great Sincerity, and remarkable Humility, shall transcribe the following Declarations.

I have (says he) denied myself in my Profit, much rather than I would hinder the Success of my Ministry. It is Matter of Sorrow to my Heart, to see the little Good I do thereby, and how little many People regard the Gospel. I pray continually for the Success of my Labours in my private Retirements. I oftentimes am ready to charge it upon some Defect and Failing in myself. when I see true Godliness thrive no more under my Ministry. I am commonly more humbled and troubled in my Mind on a Lord's Day than any other Day of the Week, through the Fear of my Failings in the Work of the Ministry. I am concern'd to get a Frame of Heart suitable to my Work. As

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* The Account here given being drawn up by Mr. *Barker* himself, may I think be allow'd to claim Regard.

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more Love to Christ, and Compassion to Souls, and Courage against Dangers and Difficulties which may lie before me in my Work, &c.

He came to the Grave in a full Age, in his eightieth Year, *March 25, 1698.* He is wholly Overlook'd in *Newcourt's Rep. Ecl.* Vol. I. p. 391, 392.

To his Works may be added, *Reformed Religion* or Right Christianity described, in its Excellency and Usefulness in the whole Life of Man, 8vo. 1689: which I am inform'd is his. *Flores Intellectuales*; or Select Notions, Sentences, and Observations, our of several Authors; especially for the Use of young Scholars entering into the Ministry, Part I. and II. He also wrote the Annotations on the two Epistles to the *Thessalonians*, in the Continuation of Mr. *Poole*.

Pag. 45. St. Martin's Ludgate: THOMAS JACOMBE, D.D. He is mention'd among the Rectors of this Parish in *Newcourt's Rep. Ecl.* Vol. I. p. 416. His Funeral Sermon was preach'd by Dr. *Bates*, who gives his Character at large; and among other Things intimates, that at his Decease, he had comfortable Assurance of the Favour of GOD, and his Title to the Eternal Inheritance above.

Pag. 46. Let all from the Word *after, lin. 5,* to the Word *useful. lin. 7.* be expung'd.

Dr. *Jacobe* also publish'd a Funeral Sermon for Mr. *Thomas Case*, with a Narrative of his Life and Death.

Pag. 47. St. Giles's Cripplegate: SAMUEL ANNESLEY. L.L.D. Add; He was descended of a Good Family; and I am inform'd his Paternal Estate was considerable. His father died when he was four Year's old; and his Religious Mother took great Care of his Education. He was strongly inclin'd to the Ministry from his Infancy; and was not discourag'd in it by an affecting Dream he had while he was a Child: Which was, that he was a Minister, and sent for by the Bishop of *London*, and to be burnt for a Martyr. At fifteen Years of Age he went to *Queen's-College* in *Oxon*:

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there he took his Degree, both of Batchelor and Master of Arts at the usual Times. He was ordain'd in the Year 1644, that he might, with the Authority of a Minister, act the Part of a Chaplain, in the Ship call'd the *Globe*, under the Earl of *Warwick*, at that Time Lord High-Admiral: And this is taken notice of, in the Certificate of his Ordination, which runs thus:

“**W**HEREAS Mr. *Samuel Annesley*, Master of Arts, aged above twenty-four Years, hath addressed himself unto us, authoriz'd by an Ordinance of both Houses of Parliament, of the second Day of *October*, *Anno Dom.* 1644, for the II *Ordination of Ministers*, desiring to be ordain'd a Presbyter, for that he is chosen and appointed for the Work of the Ministry, in the Ship call'd *the Globe* under the Lord High-Admiral, as by the Certificate now remaining with us touching that his Election and Appointment appeareth; and he having exhibited likewise a sufficient Testimonial of his taking the National Covenant, his Diligence and Proficiency in his Studies, and Unblameableness of Life and Conversation; he hath been examin'd according to the Rules for Examination in the said Ordinance expressed, and thereupon approved; and there having been no just Exception made against his Ordination and Admission: There may testify to all whom it may concern, that upon the eighteenth Day of this Month of *December* we have proceeded solemnly to set him apart to the Office of a Presbyter, and Work of the Ministry of the Gospel, by laying on of our Hands with Fasting and Prayer; by Vertue whereof we do declare him to be a lawful and sufficiently authoriz'd Minister of JESUS CHRIST. And having Good Evidence of his lawful and fair Calling, not only to the Work of the Ministry, but to the Exercise thereof in the Ship aforesaid, we do hereby send him thither, and actually admit him to the said Charge, to perform all the Offices and Du

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ties of a faithful Minister there; exhorting them in the Name of JESUS CHRIST, willingly to receive and acknowledge him as the Minister of CHRIST, and to maintain and encourage him in the Execution of his Office, that he may be able to give up such an Account to CHRIST of their Obedience to his Ministry, as may be to his Joy, and their Everlasting Comfort. In witness whereof we have set our Hands, this 18th Day of *December, Anno Dom. 1644.*

W. Gauge.
Arth. Jackson.
Sta. Gower.
Ric. Lee.
Henry Robrough.
Fran. Roberts.
Leonard Cooke.

Being thus ordain'd, and made Chaplain to the Earl of *Warwick*, the Earl who had Other Chaplains that were Doctors, was willing that Mr. *Annesley* should be a Doctor too; and accordingly he was created Doctor in the Civil Law, which was the Occasion of that ill-natur'd Jest, which *Wood* had from the Royalists, and Dr. *Walker* from him; of which presently.

The Doctor spent some time in the Fleet, and went to Sea. with them, and kept a Diary of their Proceedings, which I have seen and read. It has this Title: *A Diary of my Sea Voyage.* It begins *August 25. 1648,* and ends on *December 10:* And is very particular, as to what pass'd at the Time of the Earl of *Warwicks* crossing the Sea to *Holland*, in Pursuit of the Ships that had gone over to the Prince. But the Doctor having no great liking to a Seafaring Life, soon settled on Shore, where he continu'd in the Exercise of his Ministry, with more Satisfaction, and with considerable success. In 1657 he was settled Lecturer at *St. Paul's*, as appears by the following Certificate.

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“KNOW all Men by these Presents, that the eighth Day of *July* in the Year One thousand six hundred fifty and seven, there was exhibited to the Commissioners for Approbation of Publick Preachers a Nomination of Dr. *Samuel Annesley*, to preach the Divinity-Lecture at five of the Clock

on the *Lord's Days* in the Afternoon at *Paul's London*, in the Room of Dr. *Cornelius Burges*, made to him by his Highness *Oliver* Lord Protector of the Commonwealth of *England*, &c. under his Seal Manual, together with a Testimony in the Behalf of the said *Samuel Annesley*, of his Holy and Good Conversation; upon Perusal, and due Consideration of the Premises, and finding him to be a Person qualified as in and by the Ordinance for such Approbation is required, the Commissioners above mentioned have adjudged and approved the same *Samuel Annesley*, to be a fit Person to preach the Gospel, and have granted him Admission, and do admit the said *Samuel Annesley* to the Lecture at *Paul's* aforesaid, and do hereby signify and declare to all Persons concern'd therein, that the said *Samuel Annesley* is hereby enabled and authorized to receive, possess and enjoy all or any Stipend or Stipends, Rents, Dues and Profits whatsoever, which are or shall be due to him, according to the Establishment of the said Lecture. In witness whereof they have caused the Common-Seal to be hereunto affixed, and the same to be attested by the Hand of the Register in that Behalf appointed. Dated., at *Whitehall* the eighth Day of *July*, One thousand six hundred fifty and seven.

Jo. Nye, Register.

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He was afterwards fix'd in the Vicaridge of St. *Giles's Cripplegate*; as appears from the following Certificate.

“**K**INOW all Men by there Presents, that the twentieth Day of *October*, in the Year One thousand six hundred fifty and eight, there was exhibited to the Commissioners for Approbation of Publick Preachers, a Presentation of Dr. *Samuel Annesley* to the Vicaridge of St. *Giles's Cripplegate* in the City of *London*, made to him by his Highness *Richard* Lord Protector of the Commonwealth of *England*, &c. the Patron thereof, under his Seal Manual, together with a Testimony in the Behalf of the said *Samuel Annesley*, of his Holy and Good Conversation; upon Perusal and due Consideration of the Premises, and finding him to be a Person qualified as in and by the Ordinance. for such Approbation is required, the Commissioners above mentioned, have adjudged and approved the said *Samuel Annesley* to be a fit Person to preach the Gospel, and have granted him Admission, and do admit the said *Samuel Annesley* to the Vicaridge of *Giles's Cripplegate* aforesaid, to be full and perfect Possessor and Incumbent thereof; and do hereby signify to all Persons concerned therein, that he is hereby intituled to the Profits

and Perquisites and all Rights and Dues incident and belonging to the said Vicaridge, as fully and effectually as if he had been instituted and inducted according to any such Laws and Customs as have in this Case been formerly made, had or used, in this Realm. In witness whereof they have caused the Common-Seal to be hereunto affixed, and the same to be arrested by the Hand of the Register by his Highness in that Behalf appointed. Dated at *Whitehall*, the twentieth Day of *October*, 1658.

Jo. Nye, Register.

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Richard

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Richard the Son of Oliver Cromwel being soon after laid aside, and publick Affairs running in another Channel, the Doctor was forc'd to look our for farther Confirmation in this Living, and had it by a Writing which I have seen, and for the Peculiarity of it, have thought it proper here to insert. It ran thus:

“**T**O all to whom there Prents shall come; We the Commissioners in and by one Act of the late Parliament intituled, An Act for Approbation and Admission of Ministers of the Gospel to Benefices and Publick Lectures, nominated, constituted and appointed Commissioners for the Purpose aforesaid send Greeting. Whereas the seven and twentieth Day of *April* in the Year of our LORD, One thousand six hundred and sixty, there was exhibited unto us the said Commissioners a Presentation of *Samuel Annesley* Minister of the Word, to the Vicaridge of *Giles's Cripplegate* in the City of *London*, made to him by the Honourable Sir *John Thorowgood* of *Kensington*, Kt. *George Cowper*, *William Skinner*, *John Pocock*, *Richard Yong* Trustees for the Maintenance of Ministers, the Patrons thereof, together with a Testimonial or Certificate on the Behalf of the said, *Samuel Annesley* according to the Tenour of the said Act; Now know ye, that we the said Commissioners having perus'd and duly consider'd the Premises, and taken and received due Knowledge and Satisfaction of the Ability and Fitness of the said *Samuel Annesley* for the Work of the Ministry whereunto we find he is likewise already ordained; have adjudged and approved, and by these Presents do adjudge and approve him the said *Samuel Annesley* to be a Person qualified as in and by the said Act is required, and fit to be admitted to the said Benefice: And thereupon we the said Commissioners have granted him Admission, and according to the Authority to us in that Behalf given, in and by the said Act, do by these Presents admit him the said *Samuel Annesley*

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to the Vicaridge of *Giles's Cripplegate* aforesaid, with the Rights, Members and Appurtenances thereof, to be Possessor and Perfect Incumbent to all Intents and Purposes of the same: And do hereby signify to all Persons concerned therein, that he is hereby and by Vertue of the said Act intituled to all the Profits, Perquisites, Rights and Dues incident, belonging or in any wise appertaining to the said Vicaridge. In witness whereof we have caused our Common-Seal to be hereunto affixed, and the same to be attested by the Hand of the Register by us in that Behalf nominated and appointed. Dated at *Sion-College* the seven and twentieth Day of *April*, in the said Year of our LORD One thousand six hundred and sixty.

John Booth, Register to
the said Commissioners.

A few Days after the Dare of this, K. *Charles II* was voted Home by the Parliament, and upon the Restoration, Things put on a quite different Face. But I have seen a Presentation to the same Living of *St. Giles's Cripplegate*, granted to the Doctor by the King bearing Date, *Aug. 28. 1660.* But even that would not protect him against the Act for Uniformity. However no Notice is taken of him in *Newcourt's Rep. Eccl. Vol. I. p. 358:* But enough, and more than enough, is said of him in *Dr. Walker's Att. Part I. p. 142.* He says indeed that he was a *Man of an unblameable Life*, (and 'tis well that can be acknowledg'd) but then he adds, that he was *one of so little Learning, that it was with great Difficulty he at first got his Batchelor of Arts Degree, the Person who presented him being hardly acquitted of Perjury; and so grossly ignorant of any thing pertaining to the Faculty in which he was made Doctor, that some of the Loyalists who abhorr'd his Promotion, promis'd to appear and vote for him, if he could but tell the Meaning of the Word Pandect.* This he had from *Wood the Oxonian*, upon whom

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there can be no Dependence where a Nonconformity is concern'd; for he would not do them common Justice. As to the Improvement this Good Man had made in Learning, when he took his Degree of Batchelour of Arts, I cannot say any thing; and know not how to get Information: But the Doctor cannot be insensible that Come who have then made no great Advance, may make considerable Improvements afterwards. And what Skin he might have

in the *Civil Law*, at the Time when he took his Degree in that Faculty, is not possible for me to judge. It most certainly must run very low, if what he asserts from *Wood* was literally true. But whatever he was for a Civilian, his Works will witness for him that he was a Good Divine, and a considerable Casuist. And if *Solomon's* Maxim that *he that winneth Souls is wise*, may be allow'd to stand good, Dr. *Annesley* must be own'd to have been one of more than common Wisdom. The *egregious Stupidity* which Dr. *Walker* speaks of, Part II. p. 39, will I doubt be found to lie on their Side who reflect and pour Contempt upon him. I am far from thinking the Doctor shew'd his Wisdom in repeating an ill-manner'd Piece of Banter from such a Man as Mr. *Wood*; and am of Opinion the Time will come when half the Usefulness of Dr. *Annesley* to the Souls of Men, would in the Review of it yield him a thousandfold more Comfort, than any Accomplishments as to Learning he may think himself Master of.

I had said in my *Abridgment*, that the Sequestred Minister of *Cliff* in *Kent* whom Dr. *Annesley* succeeded, was one whose Life and Conversation was *notoriously scandalous*, taking it from the Account given by Dr. *Williams* in the Sermon he preach'd and publish'd upon Occasion of this Good Man's Funeral. Dr. *Walker* says that if it was Dr. *Griffyth Higgs*, whom he takes to have been the Person sequestred from this Rectory, this Story is a *Vile and detestable Calumny*, Part II. p. 39. For my Part I am unable to say who the Person was that went before the Doctor at that Living; but have Reason to believe Dr. *Williams* had that Account from Dr. *An-*

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nesley himself; whose Testimony would to me (and I believe to most others) be fully satisfactory: And yet after all his Bluster, our Doctor seems not to know but he was mistaken in his Man, and it might be some other Person that was Dr. *Annesley's* Predecessor in the Living mention'd, *Pag.* 267. And if so, he was most certainly much too hasty in his Charge. For it but ill becomes one who was aware how wicked a thing it is to take up a Reproach against a Neighbour, to bring a Charge of *spreading a vile and detestable Calumny*, when for any thing he knows, he himself may be mistaken, and what is declar'd may be strictly true. As mean a Person however as the Doctor was, the Earl of *Anglesey* who was related to him offer'd to help him to considerable Preferment in the Church, if he would have conform'd: But that was no Temptation to him.

A Copy of Dr. *Annesley's* Last Will and Testament may be met with, in *Turner's* Compleat History of the most Remarkable Providences, *Chap.* 143.

And some farther Account of the Doctor may be also met with, in *Wood's Athenæ Oxonienses*, the Second Edit. Vol. II. p. 966. But the same Ill-nature is continu'd, as was shewn before, which will be far from recommending it to Person's of any Candour.

Pag. 48. Among Dr. *Annesley's* Works let there be added; His Funeral Sermon for Mr. *William Whitaker*: And the Life of Mr. *Thomas Brand*, with his Funeral Sermon. He wrote also a Preface to Mr. *Richard Allein's* Instructions about Heartwork; And join'd with Dr. *Owen* in a Preface to Mr. *Elisha Cole's* Practicall Discourse of GOD's Sovereignty.

Pag. 49. St. *Dunstan's* in the *West*: WILLIAM BATES, D.D. Add; he was born in *Nov.* 1625, and died *July* 14. 1699. *Æt.* 74.

No Notice is taken of him in *Newcourt's Rep. Ecl.* Vol. I. p. 337.

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The Doctor in Conjunction with Mr. *Howe*, wrote a Prefatory Epistle to Mr. *Chaffy's* ingenious Treatise of the Sabbath, upon its being reprinted; and another before my Lord *Stairs's* Vindication of the Divine Attributes.

Pag. 51. *Charter-House, &c.* Mr. GEORGE GRIFFYTH. Add, M.A. which Degree he took in 1626; as I find in *Wood's Fasti Oxonienses*, pag. 852.

Ibid. *Allhallow's the Great*: Mr. ROBERT BRAGGE. *Newcourt's Repert. Eccles.* takes no Notice of him.

To his Funeral Sermon for Mr. *Venning*, let another be added for Mr. *Wadsworth*, on *Nov.* 12. 1676. 4to. from *Psal.* xxxvii. 37. He and Mr. *Warham*, and Mr. *Tutty*, and Mr. *Wadsworth*, wrote an Epistle before a Tract of Mr. *Faldo's* intit. *Quakerism no Christianity*.

He departed this Life, *April* 14. 1704. Aged 77 Years; as appears by the Inscription upon his Tombstone in the Burying-Place near *Bunhil Fields*. He has a Son in the Ministry among the Dissenters, that bears both his Names, who succeeded Mr. *Nathanael Mather*.

Ibid. St. *Michael's Cornhil*: Mr. PETER VINK, B.D. He wrote his Name *Vinke*. He is not mention'd among the Rector's here, in *Newcourt's Rep. Eccles.* Vol. I. p. 483: But Notice is taken of him as Curate at St. *Katharine's Cree-Church*, p. 918.

Whereas I had said, His Funeral Sermon was preach'd by Mr. *Howe*, let it be added, where his Character may be seen at large.

There is a Latin Poem of his, *Ad Tumulum viri quam Clarissimi Richardi Vines, Aulæ, &c.* at the End of Mr. *Viner's* Funeral Sermon, by Dr. *Jacombe*.

Pag. 52. From the *New Chapel* in *Westminster*: Mr. ONESIPHORUS ROOD. Add; He was Chaplain to the House of Lords, after the Bishops were expell'd. When the Act of Uniformity was

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upon the Anvil, he was far from being so vehement and positive in discoursing against the Terms of Conformity as Dr. *Meriton* and some others who afterwards conform'd, After his Ejection from the *New Chapel*, where he succeeded Mr. *Herbert Palmer* in 1648, he liv'd sometime at *Hackney*, and assisted Dr. *Bates*. Afterwards, in the Time of King *William*, he preach'd frequently at *Clapham*; but left that Place also, some Years before his Death. He was a very healthy strong Man, of a firm Constitution, and liv'd to a good Old-age, being (as I have been inform'd) upwards of ninety when he died. He is mention'd in *Newcourt's Rep. Ecl.* Vol. I. p. 923; who says, that in 1648, Mr. *Rood* was approv'd Minister of this Chapel, by a Committee of the Lords and Commons, and was also appointed by Sir *Robert Pye* in his Deed of Settlement.

Pag. 52. From St. *Alphage*: Mr. THOMAS DOOLITTLE, M.A. Add, He was a Native of *Kidderminster* in *Worcestershire*; and of *Pembroke-Hall* in *Cambridge*, where he had his Education under the Tuition of Mr. *William Moses*. He was well beloved by his Parishioners at St. *Alphage*, who built him a House to dwell in, which after his Ejectment was divided into two Tenements, without going to his Successors. He for some time taught University-Learning, and had several Persons under his Care that have since been very useful in the Church of CHRIST. He was a warm Practical Preacher. and his Catechism was profitable to many. His Son Mr. *Samuel Doolittle*, died some Years since, Pastor of a Dissenting Congregation, at *Reading*, in the County of *Berks*.

In *Newcourt's Rep. Ecl.* Vol. I. p. 261, among the Rectors of this Parish, there is this inserted; Mat. Fowler, S.T.P. *per inconform. Doolit.*

To his Works may be added, *A Complete Body of Practical Divinity, being a New Improvement of the Assembly's Catechism, wherein the Truths and Duties of Christianity are applied to the Conscience, in a most serious and pathetic Manner: Written with a*

Design

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Design to revive dying Religion, in the Family and Closet, the Church and the World. This Work is recommended by a Number of Ministers: And there are prefix'd to it, some Memoirs of the Author's Life, with his solemn Form of Covenanting with GOD.

He did not die as was before said, on *June 1*, but *May 24*. 1707. *Ætat.* 77.

Pag. 53. *lin.* 4. Mr. BRUCE. He was ejected from *Marbury* in *Cheshire*, upon the Borders of *Shopshire*. He was a lively affectionate Preacher, and of an unblameable Conversation. He took Abundance of Pains in Catechizing publickly, and in repeating Sermons at his own House every *Lord's Day* in the Evening, and was much lamented when he was ejected. His Parishioners were kind to him upon his Removal, and there was sufficient Occasion for it: For he had a Wife, and several small Children, and but little to subsist on. Upon his leaving *Marbury*, he retir'd to *London*, and preach'd to a pretty numerous Auditory at his own House in *George-Yard* near *Smithfield*: And afterwards he preach'd frequently at *Islington*. He was for some time Chaplain to Sir *Anthony Irby*; but at length went into *Scotland*, which was his native Country, and I know not what became of him afterwards.

Ibid. Mr. DISNEY. This is the Person that is mentioned, P. 88, in *Trinity College* in *Cambridge*.

Ibid. *lin.* 5. Mr. MAY. His Name was SAMUEL. He was of *Wadham-College* in *Oxon*, where he had Mr. *Martin Moreland* for his Tutor. He went from the University to live with Sir *Charles Wolsely* at *Isleworth*, but left that Gentleman, when he went down with his Family into *Staffordshire*. He was afterwards Chaplain to Sir *W. Waller* and to Sir *John Langham*. He was led aside by Temptations in his younger Years in the University, which he heartily lamented and bewailed, in an Account of himself which he afterwards
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drew up, of which I have had the Perusal; and I therein meet with one Passage, that I hardly know how to pass by. O, says he, *what a desperate Adventure, do tender Parents run, by sending their beloved Darlings into such a pestilent Air as that must needs be, where so many heady, proud, ungovern'd young Men, in the Time when youthful Lusts are most hot and impetuous, live and associate together! that like small Sticks laid together, kindle one anothers Lusts and Corruptions, and intrage them into a dreadful Blaze!* If there was Cause for a Complaint of

this Nature then, I doubt there has not been less since. He went out *M.A.* in 1658, and preach'd his first Sermon soon after at *High Wiccomb* in the County of *Bucks*: But I cannot find he was in Possession of any Living before the Act of Uniformity. However, after that took Place, he continu'd to preach occasionally in and about the City of *London*, and was a valuable Man. I have seen and read some Notes of his Sermons, that argu'd him to have been a Person of good Worth. He at length turn'd Brewer for the better Support of his Family. He lies interr'd in the Burying-Ground near *Bunhil Fields*; and from the Inscription on his Grave-stone there, it appears he died, *Decemb. 13. 1694. Ætat. 46.*

Pag. 53. lin. 5. Mr. MOOR. The same Person I suppose that was mention'd *Pag. 769*, as silenc'd in the City of *Worcester*.

Ibid. Mr. PALMER. The same Person I suppose as was mention'd *Pag. 316*, as ejected at *Burton on the Water*, in *Gloucestershire*.

Ibid. Mr. SYMONS. It should be SIMMONS. He has a Sermon in the Morning-Exercise at *Cripplegate*, shewing how we may get rid of Spiritual Sloth, &c.

Ibid. lin. 6. Mr. GOSNOLD. He was bred in the *Charter-house* School, and in *Pembroke-Hall* in *Cambridge*, and was afterwards Chaplain to the

Lord

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Lord Grey. He was against *Infant-Baptism*. He was depriv'd of his Liberty of Preaching, and forced to hide and skulk, tho' he was always peaceably minded, and never gave any Disturbance to the Government. He had a great Zeal against *Socinianism*, making it much his Business to expose the Opinions of such as were that way given, and to keep his People from that Infection. He was much respected by his Flock. He is interr'd in the Burying-ground near *Bunhil Fields*, where there is this Inscription upon his Tomb-stone:

Here lieth the Body of Mr. John Gosnold, a faithful Minister of the Gospel, who departed this Life, October the third, 1678; and in the 53d Year of his Age.

Pag. 53. lin. 7. Mr. JOB ROYSE. He was of *Pembroke-College Oxon*, where he took the Degree of *B.A.* He was afterwards a Preacher about *London*, which was the Place of his Nativity: And there he died in 1663. He wrote

and publish'd a Tract intit. *The Spirit's Touchstone, or the Teaching of Christ's Spirit on the Hearts of Believers; being it clear Discovery how a Man may certainly now, whether he be really taught by the Spirit, of God, &c.* 8vo. 1657.

Ibid. lin. 8. Mr. JOHN GOODWIN. Add, M.A. He came to the Living of *Colemanstreet, Dec.* 18. 1633, as appears from *Newcourt's Rep. Eccl.* Vol. I. p. 537. He was of *Queen's-College* in *Cambridge*, and died *An.* 1665. *Ætat.* 72.

To his Works may be added, *OEOMAXIA: Or the grand Imprudence of running the Hazard of fighting against GOD.* Two Sermons on *Acts* v. 38. 4to. 1644. *Catabaptism, &c.* ready to vanish: A Treatise for Infant-Baptism, 4to. 1655. And besides these, and those mention'd before, he wrote such a Number of Controversial Pieces, that it would be no easy Thing to reckon them up with any Exactness.

Pag. 55. *lin.* 6. for explain'd, read examin'd.

Pag.

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Pag. 53, 54, 55. To the Account of Dr. JOHN OWEN, Add; *Wood* the *Oxonian* could hardly have fasten'd upon one of whom it could with less Truth be said, that he did *unwillingly lay down his Head and die*, than the Doctor. For but two Days before his Death, he dictated a Letter to his particular Friend *Charles Fleetwood, Esq;* in which he expresses himself in such a Manner, as plainly shews he was got beyond the terrifying Fears of Death: And the very inferring that Letter, sufficiently obviates that Calumny. It ran thus:

Dear Sir,

“ALTHOUGH I am not able to write one word myself, yet I am very desirous to speak one word more to you in this World, and I do it by the Hand of my Wife. The Continuance of your intire Kindness, knowing what it is accompanied withal, is not only greatly valu'd by me, but will be a Refreshment to me, as it is even in my dying Hour. I am going to him whom my Soul has lov'd, or rather who has lov'd me with an Everlasting Love, which is the whole Ground of all my Consolation. The Passage is very irksome and wearisome, thro' strong Pains of various Sorts, which are all issu'd in an intermitting Fever. All Things were provided to carry me to *London* to Day, according to the Advice of my Physicians; but we are all disappointed, by my utter Disability to undertake the Journey. I am leaving the Ship of the Church in a Storm; but whilst the great Pilot is in it, the Loss

of a poor Under-rower will be inconsiderable. Live, and pray, and hope, and wait patiently, and do nor despond; the Promise stands invincible, that he will never leave us, nor forsake us &c.

August 22. 1683.

And the Doctor died *Aug. 24.*

There

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There are some Memoirs of the Doctor's Life prefix'd to a Complete Collection of his Sermons, together with some Tracts and Manuscripts printed in Folio, 1721: But that Account of the Doctor's Life would have wanted none of its Beauties, had there been less Acrimony discover'd in it against Mr. *Baxter*: And he that considers what is printed by Mr. *Sylvester* in the Preface to Mr. *Baxter's Life* in Folio, as to the Offer made to the Doctor's Widow, and her Refusal to accept it, while Vouchers were living, that are since dead, will hardly see any Occasion for Severity, or Room for Insulting.

Pag. 56. At the End of the Account of Dr. *John Owen*, let this be also added: He lies interred. in the Burying-Ground near *Bunhil Fields*, where upon his Tomb-stone there is this Inscription.

JOHANNES OWEN, S.T.P.

*Agro Oxoniensi oriundus;
 Patre insigni Theologo Theologus insignior;
 Et seculi hujus insignissimis annumerandus:
 Communibus humaniorum literarum suppetiis,
 Mensura parum communi, instructus;
 Omnibus quasi bene ordinata ancillarum serie, casuum;
 Suae jussis famulari Theologiae,
 Theologiae, Polemicae, Practicae, & quam vocant
 Harum enim omnium, quae magis habenda erat ambigitur
 In illa viribus plusquam Herculeis, serpentibus Tribus
 Arminio, Socino, Cano, venenosa strinxit guttura:
 In ista, suo, prior ad verbi amussim expertus pectore
 Universam Sp. Sancti Oeconomillm aliis tradidit,
 Et missis caeteris coluit ipse sensitque
 Beatam, quam scripsit, cum Deo communionem:
 In terris viator comprehensori in caelo proximus*

In Casuum Theologiæ singulis oraculi instar habitus;

Quibus

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*Quibus opus erat & copia consulendi:
Scriba ad Regnum cælorum usq; quaq; institutus;
Multis privatos inter parietes, à suggesto pluribus,
A prælo omnibus, ad eundem scopum collineantibus,
Pura Doctrinæ Evangelicæ Lampas præluxit.
Et sensim, non sine aliorum, suoque sensu,
Sic prælucendo periit.
Assiduis infirmitatibus obsiti,
Morbis creberrimis impetiti,
Durisque laboribus potissimum attriti, corporis
(Fabricæ, donec ita quassatæ spectabilis) ruinas
Deo ultra serviendo inhabiles, sancta anima
Deo ultra fruendi cupida deseruit;
Die à terrenis potestatibus plurimis facto fatali
Illo à cælesti Numine fælisti reddito.*

MENSIS SC. AUGUSTI XXIV. ANNO A PARTU VIRGINEO Mdcclxxxiii. ÆTAT.
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Pag. 56. Mr. STEPHEN CHARNOCK, *B.D.* Mr. *Johnson's* Funeral Sermon for him was on *Mat. xiii. 43.* He (who had been acquainted with him thirty-six Years) gave him an excellent Character; and among other Things said, that he never knew a Man in all his Life, that had attain'd near unto that Skill that Mr. *Charnock* had, in the Originals of the *Old* and *New Testament*, except Mr. *Thomas Cawton*.

His Library was burnt in the Fire of *London*. It was only in his latter Years, when his Memory began to fail him, that he penn'd and read his Sermons *verbatim*: But in his younger Days, he us'd no Notes in the Pulpit.

Pag. 57. Mr. EDWARD VEAL, *M.A.*; and Senior Fellow of *Trinity-College, Dublin*, and afterwards, *B.D.* He was ordain'd at *Winwick* in

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Lancashire

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Lancashire, Aug. 14. 1657, of which the Testimonial here follows:

“WHEREAS Mr. *Edward Veal*, Master in Arts, and Senior Fellow of *Trinity-College* near *Dublin*, in the Nation of *Ireland*, hath addressed himself unto us the Fourth Classis of this Province of *Lancaster*, authorized by several Ordinances of both Houses of Parliament, made and provided for the Ordination of Ministers by Classical Presbyteries; who desireth to be ordained a Presbyter, for that he is chosen and appointed for the Work of the Ministry in the Church of *Dunboin*, in the Province of *Linster*, in the said Nation of *Ireland*, as by a Certificate now remaining with us, touching that his Election and Appointment appeareth: And he having likewise, exhibited sufficient Testimony, of his Diligence and Proficiency in his Studies, and Unblameableness of Life and Conversation, hath been examined, according to the Rule for Examination in the said Ordinance expressed, and thereupon approved, there having been no just Exception made against his Ordination and Admission: These may therefore certify to all whom it may concern, that upon the fourteenth Day of this instant *August*, we have proceeded solemnly to set him apart to the Office of a Presbyter and Work of the Minister of the Gospel, by laying on of our Hands, with Fasting and Prayer; By Vertue whereof we do declare him to be a lawful and sufficiently authorized Minister of JESUS CHRIST: And having good Evidence of his fair and lawful Calling, not only to the Work of the Ministry but to the Exercise thereof in the Church of *Dunboin* in thesaid Province of *Linster*, we do hereby send him thither, and actually admit him to the said Charge, to perform all the Offices and Duties of a faithful Pastor there; exhorting the People in the Name of JESUS CHRIST, willingly to receive and acknowledge him as the Minister of CHRIST,

and

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and to maintain and encourage him in the Execution of his Office, that he may be able to give up such an Account to CHRIST of their Obedience to his Ministry, as may be to his Joy and their everlasting Comfort. In witness whereof we have hereunto put our Hands the fourteenth Day of *August*, in the Year of our LORD, 1657.

Given at
Winwick,
Aug. 14. 1657.

Rob. Yates, Mod. pro temp.
Charles Herle.
Bradley Hayhurst.

J. Battersby, Reg. *Samuel Boden,*
John Wright.

When he left *Ireland*, he brought with him the following Testimonial as to his Behaviour.

“THESE are to certify all whom it may concern, that Mr. *Edward Veal*, Batchelor of Divinity, and late Fellow of *Trinity College* near *Dublin*, is a Learned, Orthodox, and Ordained Minister, of a Sober, Pious and Peaceable Conversation; who during his Abode in the College, was eminently useful for the Instruction of Youth, and whose Ministry hath been often exercis'd, in and about this City, with great Satisfaction to the Godly, until he was depriv'd of his Fellowship for Nonconformity to the Ceremonies now impos'd in the Church, and joining with Other Ministers in their Endeavours for a Reformation. All which we testify from our certain Knowledge, and Fellowship with him in the Ministry, and Sufferings of the Gospel of JESUS CHRIST. Dated at *Dublin*, Dec. 31. 1661.

Steph. Charnock, formerly Minister at *Warbouroughs*, and late Lecturer at *Christ-church, Dublin*.

Edward Baines, late Minister of *St. John's Parish, Dublin*.

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Nath. Hoyle, late Minister at *Donobreck*, and late Fellow of *Trinity-College, Dublin*.

Robert Chambers, late Minister of *St. Patrick's Church, Dublin*.

Samuel Coxe, late Minister at *Katharine's, Dublin*.

William Leclaw, late Minister of *Dunborn*.

Josiah Marsden, late Fellow of the above-said *Trin. College, Dublin*.

And here follows a Testimonial of his having taken the Degree of *B.D.*

“NOS Præpositus & Socii seniores Collegii S. Sanctæ & individuæ Trinitatis Reginæ Elizabethæ, juxta Dublin. Testamur Edvardum Veal Virum omni genere melioris Literaturæ ornatum, quamdiu apud nos commoratus fuit, admodum honestè fuisse versatum; necnon eundem Edvardum in Pleno Senatu Academico habito in Sacello Predicti Collegii tertio die Julii Anno Domini Millesimo sexcentesimo sexagesimo primo,

plenum ac perfectum Gradum Baccaureatûs in S. Theologia, obtinuisse: Quod nostrum de Predido Edvardo Testimonium, ut omnibus quorum intererit plenius innotescar, Publico Collegii Nostri Sigillo, & Subscriptis Singulorum Nominibus Confirmandum curavimus.

Datum Januarii 17. An. Dam. 1661.

“Johannes Stearne.

THO. SEELE, Pr. p.

Guil. Vincent. Ri. Lingard.

Jos. Wilkins. Eben Phipps.

He

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He had several Pupils to whom he read University Learning, who were afterwards very useful Persons; one of which was Mr. *Nathanael Taylor*.

Besides what was mention'd before, he primed *Concio ad Clerum*; and two Volumes of Sermons: And a Funeral Sermon for Dr. *Jeremy Butt*, one of the Physicians appointed for their Majesties Fleet.

Mr. *Veal* died June 6. 1708. *Ætat.* 76: And his Funeral Sermon was preach'd by Mr. *Thomas Symons*, who succeeded him in the Care of his Congregation.

Pag. 57. Mr. JEREMIAH WHITE. Add, *M.A.* He had with a great deal of Pains and Charge, made a Collection of the Sufferings of the Dissenters by the Penal Laws, after the Restoration in 1660, which contain'd an Account of the Ruin of many Thousands of Families in the several Parts of the Kingdom, by the Severities of those Times. When King *James II.* came to the Crown, and gave the Dissenters Liberty, he was very much importun'd by several to print this Account. Some Agents of King *James* were with him, and made him very considerable Offers, if he would publish it: But as Circumstances then stood, he was not to be prevail'd with, for Fear of serving and strengthening the Popish Interest, which I mention in Honour to his Memory.

A Book of his has been publish'd since his Death, intit. *The Restoration of all Things*: Or a Vindication of the Goodness and Grace of GOD, to be manifested at last, in the Recovery of his whole Creation out of their Fall, 8vo. 1712. But this is perfect: *Originism*, which is too unscriptural, too venturesome an Hypothesis, to be depended on with Safety.

Pag. 58. Mr. WAVEL: It should be Mr. RICHARD WAVEL. He may be as well mention'd here at *London* as any where, because tho' he was not properly any where *Ejected* by the Act for Uniformity, yet it was here that he was best known, after the Act *Silenc'd* him. I have this farther Account to add of him.

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He was the youngest Son of Major *Wavel* of *Lemeston* in the Isle of *Wight*, born *April 3. 1633*. His Father was a strong Cavaleer, but bred his Son up to Learning, to which he was most inclined. After having made a good Proficiency at a Grammar-School; he was sent to *Magdalen-College* in *Oxon*, where he continu'd till he was Batchelor of Arts, and then was sent to live with Mr. *William Reyner* of *Eggham* in *Surrey*; and he studied Divinity under his Direction. When he was duly qualified for the Pulpit, Mr. *Reyner* employ'd him to preach for him one Part of the *Lord's Day*; and marrying his Wife's Daughter, he went on to assist him constantly, as long as he continu'd to officiate in his Church at *Eggham*.

When the Act took Place, he was wholly to seek for a Livelihood. He was offer'd some good Livings, (particularly one of 200*l. per An.* in the *Vale of Whitehorse*) if he would have conform'd. But not being able to satisfy his Conscience to do that, he cast himself upon the Providence of GOD. Being ask'd by a Friend about that Time, whether he could live upon a Good Conscience; his Answer was, that *a little with a good Conscience would well content him*. He therefore fix'd in a Grammar-School, and for a while had good Encouragement, but was so molested with Citations that he was forc'd to throw it up: Tho' he continu'd still preaching privately at *Eggham* in his own House, where he had a small Auditory that help'd to support him: But herein he was narrowly watch'd, and Intimation was given from some above, that it was not well taken of Esquire *Thynne*, (who carried it very civilly to Mr. *Wavel*,) to suffer a Conventicle under his Nose. Whereupon a Warrant, was issu'd out against his Body and Goods, and he was forc'd to desist from Preaching. But sometime after, he upon the Decease of Mr. *Palmer* became Pastor to his People at *Pinners-Hall*. The Laws being executed with great Rigour against the poor Dissenters, he told his People he would venture his Person if they would venture their Purses, which they did, and it was no small Expence they were put to. For Mr.

Wavel

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Wavel would preach three times a *Lord's Day* at different Places, and was often taken. Once he was forc'd to give Bail for his Appearance at the Sessions, and when the Time came, held up his Hand at the Bar as a Criminal, but came off by the Favour of Sir *Henry Tulse*, who was at that Time Lord Mayor. The Title of Gentleman being given to Mr. *W.* in the Indictment, one that sat upon the Bench said, he knew not why he should be call'd Gentleman. Sir *Harry* said that he was a Gentleman, and his Kinsman too, and that he had coveted his Acquaintance, tho' he never could obtain it; respectfully blaming Mr. *Wavel* for his Reservedness. Sir *Harry* so wisely order'd Matters, that during Mr. *Wavel's* Trial, the Gentleman that was dispos'd to bear the hardest upon him, was kept engag'd in Company and Drinking, not expecting that that Trial would have come on so soon: And he appear'd not a little displeas'd, when he heard it was over. He was one of a pleasant Conversation, and much given to Charity. He would often say, *If I cast my Bread upon the Waters, I am sure to find it again after many Days.* When any sought to restrain him, by minding him of the Number of his Children; he would reply, *Mine will never want. Their Heavenly Father will provide what is necessary, and more is but hurtful.* For the Fortnight that he was ill before his Death, he enjoy'd a continued Serenity of Mind, expressing to those about him his Desire to depart, and rejoicing that his Work was finish'd, A Minister that visited him, telling him that *he had suffer'd much for his Master Christ*; his Answer was, *He owes me nothing.* As he sat in his Chair, he lifted up his Hands and bless'd his Children; and as he was going to Bed, departed in his Chair, Dec. 19. 1705, in the 72d Year of his Age.

One that knew him well gives this Account of him. He was a Person of great Integrity. The many Judicious Observations he had made upon Persons and Things, which he was ready to communicate, render'd his Conversation very instructive. His Preaching was plain, and tended very much

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to exalt CHRIST, and the Grace of GOD in him: And yet it was his dying Advice to the Church he had the Care of, that he would choose one to succeed him, of whom they should have some Ground to hope, that he would preach CHRIST crucify'd more than he had done. He excell'd in Prayer: More especially upon particular Occasions, to which he would apply Scripture Expressions, with a great deal of Propriety. His Income was never very considerable: And yet by the Blessing of GOD upon his Discreet

Management, he bred up a numerous Family, to which he shew'd a great Tenderness to his dying Day. It was his Principle and constant Practice, to receive all whom CHRIST had receiv'd, without Quarrels and Controversies about doubtful Disputables. It was a most frequent Petition in his Prayer, *Father glorify thy Name, Father glorify thy Son*. Often would he express those Words, with a Warmth of Desire, and a Relish of Delight, that was very remarkable.

THE EJECTED, &c.

IN THE

University of OXFORD.

Pag. 59.

HENRY LANGLEY, *D.D.* Add; He was made Master of *Pembroke-College* by an Ordinance of Lords and Commons in 1647. See *Rushworth's Col.* Part iv. Vol. II.

Mr. *Jessey* in the *Lord's Loud Call to England*, p. 2. gives an Account of a Scholar of *Pembroke College*, who said he went to *Oxford*, on purpose to see Dr. *Langley* outed, and declar'd that then he would give a Plate to the College: He was invited to Dinner by a Scholar, and never went out of the Room more, but died there.

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Pag. 59. Mr. THANKFUL OWEN, *B.D.* Add; He was born in the City of *London*. He was remarkably preserv'd in his youthful Days, when he was swimming near *Oxford*, after he had sunk under Water once and again. He was much respected for the peculiar Purity of his *Latin* Stile. He perform'd Exercises for the Doctor's Degree, but did not take it. He never repented his *Nonconformity*. He wrote an Epistle to a Volume of Dr. *Goodwin's Works*, and soon after the finishing of it, he suddenly left this lower World, in the sixty-third Year of his Age. He was just chosen by Dr. *Goodwin's* Congregation after his Decease, and died himself about a Fortnight after. When Dr. *Owen* gave Notice of his Funeral, he said, that he had not left his Fellow behind him, for Learning, Religion, and good Humour.

He lies interr'd at the East-End of the Burying-Ground in *Bunhil Fields*, near Dr. *Thomas Goodwin*, and has this Inscription upon him.

Sanctos cum Goodwino cineres charissimus illi commiscuit THANKFUL OWEN, S.T.B. *elapsa vix horula post absolutum proloquium ad magnum illud Goodwini in Epist. ad Ephes. Opus, cujus Editionem curaverat, eadem quâ vixerat Æquanimitate, absque ullo, præterquam cordis ad Christum, suspirio, animam expiravit, die April.—An. Sal. M.D.C.LXXXI. Ætate, &c.*

Ibid. Mr. FRANCIS JOHNSON. Mr. *Lloyd* in his Account of him, says, that he was a Learned Man, and well read in Controversies, but modest to a Fault. His Life was made up of a Variety of Trials. He was formerly follow'd with an Affluence of the good Things of this World, but brought afterwards to a Condition next to poor and indigent. He was encompass'd with *Job's* Afflictions, and amongst the rest, with the Dins of a foolish Woman; put he patiently bore all, with a Mind unmov'd, as if in the greatest Prosperity, &c.

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Pag. 60. Mr. RALPH BUTTON, B.D. He was of *Merton-College*. He was turn'd our of *Christ-Church*, and his Place of Orator, by the Visiting Commissioners at the Restoration, and was (sometime after) succeeded by Dr. *South*. Mr. *Button* has an *Hebrew* and *Latin* Poem, upon Occasion of King *Charles's* Restoration, in *Britannia rediviva*, printed at *Oxford* in 1660.

Pag. 61. Mr. THOMAS COLE. He has also printed, *A Discourse of the Christian Religion*, in sundry Points, 8vo. *The Incomprehensibleness of imputed Righteousness for Justification*, by Human Reason, till enlighten'd by the SPIRIT of GOD, 12mo. 1692.

Ibid. At the End of the Account of Dr. THOMAS GOODWIN, let this be added: His Son Mr. THOMAS GOODWIN, a Person of great and universal Literature, and of a most genteel and obliging Temper, who besides some Theological Tracts, has publish'd the Life of King *Henry V*, was Pastor of a Congregation of Dissenters at *Pinnor* in *Middlesex*, and there kept a private Academy, and liv'd usefully upon his Estate for many Years.

As so the Doctor, he lies interr'd in the New Burying-Ground, in *Bunhil Fields*, where upon a low Altar Tombstone, at the East-end, there is the following Inscription:

THOMAS GOODWIN, S.T.P.

Agro Norfolkciensi oriundus;

*Re antiquaria, præsertim Ecclesiasticæ
Nec angustæ Lectionis, neque inexpeditæ
Sacris si quis alius scripturis præpotens,
Inventione admodum seraci,
Nec solido minus subactoque iudicio,
Variis inter se locis accurate collatis
Reconditos Spiritus Sancti sensus*

Mira

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Mira cum felicitate elicit.

Mysteria Evangelii nemo mortalium,

Aut peritius illo introscepit,

Aut aliis clarius exposuit.

[*Materiam, Formam, Regimen, Omnia,
Ecclesiarum a Christo institutarum,
Solertiâ parum vulgari, indagavit;
Si non & invenit.*]

Theologia quam vocant Casuum versatissimus

[*Conscientiis turbatis pacem conciliavit,*

Errorum tenebris involutas

Veritatis luce irradiavit:

Impeditisque scrupulos exemit.]

Cognitione, Prudentia, dicendi Facultate

Ecclesiæ Pastor omnimodo Evangelicus.

Multos tam privato quàm publico Ministerio

Christo lucrifactus porro ædificavit,

Donec qua agendo, qua patiendo,

Omnibus exantlatis pro Christo laboribus

Placidam assecutus est in Christo quietens

Ab Editis, Edendisque Operibus,

(Viri maximi optimo Monumento)

Nomen eportaturus, unguento pretiosius,

Ipsoque cui inscribitur marmore perennius.

ANNO ÆRÆ CHRISTIANÆ Mdcclxxix.

ÆTAT. LXXX. DIE FEBR. —

The Lines between Crotchets, thus [] were not suffer'd to be engrav'd on the Stone.

Pag. 62. HENRY WILKINSON, *Jun.* D.D. Add, He was an Early Sufferer for his Conscientious freedom. For Preaching a Sermon against Lukewarmness in Religion, at St. *Mary's* in *Oxon*, on *Sept.* 6. 1640, from *Rev.* iii. 16, he was suspended by the Vice-chancellor, but afterwards restor'd by the House of Commons, who order'd the Sermon to

be

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be printed. There was a remarkable Speech upon this Matter, on *Dec.* 18 that Year, made by Sir *Edward During*, who was chosen Chairman of the Committee of the House, that was order'd to enquire into this Affair. He upon this Occasion express'd himself after this Manner:

“MR. *White*; the grand Committee for Religion, did authorize a Sub-Committee, (among Other Things) to take into Consideration the unjust Sufferings of good Ministers, oppress'd by the cruel Authority of Hierarchical Rulers, &c. The present Report I am to make to you, is concerning Mr. *Wilkinson*, a Batchelor in Divinity, and a Man in whose Character do concur, learning, Piety, Industry, and Modesty. Two Hardships have been put upon him: One when he presented himself to receive Orders, thus. The Bishop of *Oxford's* Chaplain (Mr. *Fulham*) being the Examiner, (for Bishops now scorn to do Bishops Work) he propoundeth four Questions to Mr. *Wilkinson*, not taken out of the Depth of Divinity, but fitly chosen to discover how Affections do stand to be noveliz'd, by the Mutability of the present Times. The Questions were these: I. *Whether hath the Church Authority in Faith?* 2. *May the King's Book of Sports*, (so some impious Bishops have abused our pious King, to call their Contrivance his Majesty's Book) *may this be read in the Church without Offence?* 3. *Is bowing to or before the Altar lawful?* 4. *Is bowing at the Name of Jesus lawful?* And because Mr. *Wilkinson* could not make a peremptory Answer to these captious Interrogatories, Mr. *Fulham* would not present your Petitioner to the Bishop for Ordination. Thus you see Mr. *White*, a new Way of Simony. Imposition of Hands is to be sold, if not for Money, yet to make a Side, a Party, a Faction. They will not confer Orders, but upon such as will come in, and make Party with them in their new Practices, as is evident by these Questions.

“I

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“I proceed to his second Suffering, which was by the Vice-chancellor of *Oxford*, for a Sermon preach'd in his Course at St. *Mary's*. He preached better

than they were willing to hear. The Sermon fell into the Ears of a captious Auditor. For this Sermon he stands now suspended by the Vice-chancellor, from all the Spiritual Promotion that he had, which was only the Reading a Divinity-Lecture in *Magdalen-Hall*. The Committee requir'd the Vice-chancellor to send us the Sermon, with his Exceptions in writing. They were brought and read: Three in Number; great and weighty in the Accusation; none at all in the Proof. Nay (Mr. *White*) there is nothing presented to us, wherein to find a Colour or Shadow whereby to make the Accusation semblable, and consequently the Suspension just. The Particulars pick'd and chosen out of the Sermon by the Vice-chancellor are three; everyone an heinous Charge, and the first founding little lees than Treason. Give me leave to read them, as Mr. Vice-chancellor hath sent them in writing.

“1. *Our Religious Sovereign and his pious Government as seditiously defam'd, as if his Majesty were little better than the old Pagan Persecutors, or than Queen Mary.* 2. *The Government of the Church and University is unjustly traduc'd.* 3. *Men of Learning and Piety, conformable to the Publick Government, are uncharitably slander'd.*

“The last of these being duly prov'd, will make him worthy of Suspension. But if Mr. *Wilkinson* be guilty of the first, he is not worthy to live. The Truth is, the Vice-chancellor hath learn'd *audacter criminare*, and failing in Proof, hath only foul'd himself. Your Sub-Committee upon due Consideration of the Cause and Circumstances, have hereupon unanimously voted, that: Mr. *Wilkinson* is free from all and every of the Exceptions made against his Sermon by the Vice-chancellor. We are all of Opinion that there is nothing therein that deserves *notam Censoris, nedum literam judicis*.

“If

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“If (Mr. *White*) there be in a Sermon, (as there ought to be) *aliquid mordacis veritatis*, shall the Preacher be for this suspended? and his Mouth shut up for Preaching boldly? It is contrary to their Commission. For Sir, they have a great Charter to speak freely. It is warranted unto them *Jure divino. I charge thee before God, and the Lord Jesus Christ, preach the Word, be instant, in Season, out of Season; reprove, rebuke, exhort, for the Time will come when they will not endure sound doctrine*. Here is our Case exactly. Here was Reproof; here was Exhortation; here was Preaching out of Season, to unwilling or to Unprepared Hearers; and, yet in Season: The Theme was necessary and fitted to their Want of Zeal; but the only Fault was, *the Time is come when sound Doctrine will not be endur'd*, Thus the Committee found it; thus have I faithfully but imperfectly reported it; and do now subjoin the Opinion and Request of

your Trustees to this Grand Committee: Mr. *Wilkinson* is innocent and free from this Accusation. He had just Cause to petition. The Vice-chancellor hath been without Cause, nay against Cause, rigid and oppressive. The Sermon deserv'd Thanks. The Preacher receiv'd Injuries. His Suspension must be taken off: The Retracting or Dissolving whereof ought to be as Publick as was the Inflicting thereof.

“One Word more I ask leave to add: This Business Mr. *White*, is spread into a wide and ample Notice. Two great Primates have appeared in it, and that with different, perhaps contrariant Senses; Senses as distant as *Lambeth* and *Armagh*. The Vice-chancellor saith that the Preacher was censur'd by the Most Reverend Lord Primate of *Ireland* who heard him, to be a bold or rash Fellow for it. Hereupon I attended that Learned, Pious and painful Primate, and did read these Words of the Vice-chancellor unto him. His Answer was, that he takes it as an Aspersion upon him. He remembers the Sermon and commends it. This is Additional to

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the Report: And with this I leave Mr. Vice-chancellor, and the Bishop's Chaplain (*Fulham*) to the Wisdom and Consideration of the Grand Committee.”

The Doctor was also a great Sufferer afterwards: But was ever esteem'd a very plain-hearted Man, humble, free and communicative, bold in his Duty, and free from Dissimulation. When he was at *Sible Heningham*, his Library was distrain'd for his Preaching, and Books of great Value much damaged, being carried away in Carts; and he was rudely treated by some Magistrates, and yet was much for pressing Christians to Loyalty, Meekness and Patience, whatever they might suffer, and he practis'd accordingly. The Doctor was well acquainted with Archbishop *Usher*, and had his Prediction from himself: And in his Treatise of *God's All-sufficiency*, (a Book not easily now to be met with) he *pag.* 203, tells from the same Archbishop, a very remarkable Story, fit to be transmitted to all Posterity, which is this in short:

“There was a Commission from Queen *Mary* sent over by a Doctor into *Ireland*: And he going towards that Country, in his Lodgings at *Chester* made his Boast, that he had a Commission with him, *De Hæreticis comburendis*. One of the Servants in the Inn being a Well-willer to Protestants, took Notice of the Words, and found out a Method to get away the Commission, which he kept in his own Hands. When the Commissioner came into *Ireland*, he was entertain'd with great Respect. After some time he appear'd before the

Lords of the Council in *Ireland*, and then open'd his Box to shew his Commission, but there was nothing to it but a Pack of Cards. Whereupon he was committed to Prison, and threaten'd exceedingly: But upon Security given, he was afterwards releas'd, return'd into *England*, and obtain'd a new Commission. But as soon as he came to *Chester*, the Report came of Q. *Mary's* Death) and he stopp'd his farther Journey.

In

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In the Account given of the Dodor formerly, *Great Connard*, should be *Great Cornherth*.

And to the List of the Doctor's Works may be added, *Counsels and Comforts for troubled Consciences, contain'd in a Letter to a Friend*, 8vo. 1679.

Pag. 63. CHRISTOPHER ROGERS, D.D. He was turn'd out from *New-Inn-Hall* in 1643, for flying to the Parliament, and was then succeeded by Dr. *Prior*; who was forc'd again to give way to him at the Coming of the Visitors from the Parliament. Dr. *Walker's Attempt*, Part II. p. 68.

He was Canon of *Christ-Church*, Nov. 7. 1648, and as such, join'd with Dr. *Edward Reynolds*, Mr. *Jo. Wall*, Mr. *Jo. Mylles*, Mr. *Henry Cornish*, and Mr. *Ralph Button*, in writing a Letter to *John Selden*, Esq; who was Member for the University in Parliament.* The Letter ran thus:

“WHEN we consider the Relation you bear in the Honourable House of Commons unto this University, and the singular Eminency of your own Learning, whereof therefore you cannot but be a Patron and Protector; we have taken the Boldness to put this ample Foundation of *Christ-Church* under your Wing for Shelter, beseeching you to improve your Interest for the preserving thereof (in regard to the wide Difference between it and other Cathedrals) from the Danger which general Words, without some effectual and full Exception, may expose it unto. We have to that Purpose sent up the Charters, and given Instructions to some of our Members to wait upon you with them. Sir, the Favour you shall herein do to Learning, and to one of the most famous Houses thereof in Christendom, we shall record in our Hearts, and transmit the Memory thereof unto Posterity, unto whom this will

add

* See the life of Mr. *Selden*, prefix'd to the late Edition of his Works, Pag. xxxix.

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add one eminent Degree of Obligation to all those others, which your incomparable Labours have laid on this, and on future Ages. So fearing to give you any farther Trouble, we remain

SIR,

Your humble Servants, &c.

Pag. 63. EDMUND STANTON, *D.D.* His Name was STAUNTON.

There is a *Latin* Poem of his in *Britannia rediviva*, primed in 4to, 1660, upon King *Charles's* Return.

Pag. 64. Mr. THEOPHILUS GALE, *M.A.* Add; He was born in 1628, and sent to the University in 1647, and unanimously chosen a Fellow of *Magdalen-College* in 1650, when several of his Seniors were past by. While he continu'd there he was a considerable Tutor; among others, to the Famous Bishop *Hopkins*, who always paid him the greatest Respect imaginable.

In the latter End of 1657 he receiv'd a Call to settle at the Cathedral at *Winchester*, which he soon after accepted. He was there at the Time of the Restoration, and might perhaps have been more properly mention'd as ejected from thence.

In *September* 1662 he went over into *France* with two Sons of the late Lord *Wharton*, *viz.* him that was afterwards Marquiss of *Wharton*, and Mr. *Goodwin Wharton*; and settled with them at *Caen*. He staid in the Town two Years, and had an intimate Acquaintance with the Great *Bochart*, who was at that Time Pastor and Professor there. He left my Lord *Wharton's* Sons in *France*; and return'd into *England* in 1665: And after his Return, kept a Private Academy at *Newington*. Upon Mr. *John Rowe's* Death, he was chosen joint Pastor of his Congregation with Mr. *Samuel Lee*.

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And

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And to the Account: given of his Works, *pag.* 65, this Addition may be made: He wrote also the Life of Mr. *Thomas Tregosse*; and left several Manuscripts, which he had design'd for the Press, if he had liv'd. The most considerable of them was a *Lexicon* of the *Greek* Testament, which would have been much compleater than any then extant. It was finish'd no farther than the Letter *Iota*; but he had already gone through several of the most considerable Words, under all other Letters. He printed Proposals for publishing

it, but a very little before his Death, wherein he gave a large Account of his Design. The Title he has given it in his MS, is only, *Lexicon Græci Testamenti Etymologicum Synonymum, sive Glossarium & Homonymum*. It was to have made a large Folio. He did not write the *Ars sciendi*.

He lies interr'd in the Burying-Ground near *Bunhil Fields*.

A further Account of him may be met with in Mr. *John Prince's* *Worthies of Devon*, p. 349, &c.

Pag. 66. Mr. JOHN MILWARD. He died in 1683 or 1684.

Ibid. Mr. THOMAS RISLEY, M.A. Add; In 1716 he went down to the Grave full of Years. His Funeral Sermon was preach'd, (and is since printed) by Mr. *Charles Owen of Warrington*. There is added to it some short Memoirs of his Life, from whence it appears he was born, Aug. 27. 1630; and descended from a reputable and religious Family near *Warrington*. He was Grit bred up under Mr. *Askworth*, Master of the School at *Warrington*, and went to *Oxford* in 1649, and enter'd in *Pembroke-College*, where being of four Years standing, he was elected Fellow, and obtain'd by his Conduct general Applause. When upon the Restoration in 1660, Royal Visitors were sent down to the University, he was confirm'd in his Fellowship, and they drew up the following Instrument in his Favour.

“TO

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TO all Christian People, to whom there Presents shall come: We the Commissioners for Visiting the University of *Oxon*, with others by his Gracious Majesty duly appointed and assigned, whose Names are here underwritten, send Greeting. We the Commissioners aforesaid, having receiv'd sufficient Testimony of the honest Life and Conversation of *Thomas Risley*, Master of Arts, and Fellow of *Pembroke-College* in *Oxon*, as also of his Diligence in his Studies, his Progress and Sufficiency in Learning, and Conformity to the Doctrine and Discipline of the Church of *England*, the Government of this University, and the Statures of the College wherein he lives, do by there Presents ratify, allow, and confirm the said Mr. *Thomas Risley* in his said Fellowship in *Pembroke-College* aforesaid, with all Rights, Dues, and all Perquisites thereunto belonging, notwithstanding any Nullities, Irregularities, or Imperfections, which in a strict Interpretation of the said College Statutes, may be objected against his Election and Admission into the said Fellowship: In witness whereof, we have subscrib'd our Names to these Presents; dated this 20th Day of *June*, in the Year of our LORD, 1661.

Paul Hood, Vice Can.
Nicholas Woodward, S.Th.D.
Thomas Barlow, D.D.

So that he held his Fellowship till *Aug. 24. 1662*, when he was oblig'd to surrender, because he could not comply with the *Act for Uniformity* in all Things requir'd. However the Respect they had for him and their Unwillingness to lose so valuable a Member of their Body, prompted them to allow him a Year to confider the Case: In which Interval, he examin'd and studied the *Terms of Conformity* with great Diligence and Impartiality, that he might be able to satisfy others as well as his own Conscience, that he was not carried away by the Prejudices of

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Education.

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Education. Upon *November 10. 1662*, he was ordained Deacon and Presbyter the same Day, by the then Bishop of *Norwich*, who in his Certificate gave him a very Honourable Character. But upon mature Deliberation he could not for any Place, be satisfied to come up to the Conditions prescrib'd by the Act. He retir'd therefore so his Estate in the Country, where during the Storm of Perfection, he employ'd himself in preaching privately to such of his Neighbours as scrupled Conformity to the Established Church, and in visiting such of them as were sick, for whose Sake he applied himself to the Study of Physick, on Purpose that he might be serviceable to their Bodies as well as their Souls; and by the Practice of it, he more effectually engag'd their Attention, when he administer'd to them spiritual Advice. When he had been in the Country about four Years, the Vice-chancellor of *Oxford* sent him a pressing invitation to return thither, promising him Preferment to encourage his Conformity: He had also good Offers made him by Dr. *Hall*, and Dr. *Sherlock*, of *Winwick*; but: a Regard to Conscience, hinder'd his Acceptance. He made a tolerable Shift in the latter End of the Reign of King *Charles*, and that of King *James* who succeeded; and when Liberty of Conscience was granted, after the Revolution in 1688, his Neighbours who had been his private Auditors before, resolv'd themselves into a Regular Society, and committed themselves to his Pastoral Conduct, and he was very useful among them by his Ministerial Performances, and Exemplary Life and Conversation; and was entirely satisfied in his Nonconformity to the last. He had however, a truly Charitable and Catholick Spirit; was much respected by many of the Established Church, and corresponded with some of his old fellow Collegians to the last; and particularly with Dr. *Hall*, late Bishop of

Bristol. He died in the 86th Year of his Age, and left behind him a Son who succeeds him in the Ministry.

Bishop *Hall of Bristol* concluded one of his Letters to him in 1709, in these Words. *I am very*

glad

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glad you have so much Strength and Ability to do so much Work for God. I wish your Labours may have great deal of Success, and that you may have a great deal of Comfort in them, and an abundant Reward for them. I take great deal of Pleasure in conversing thus, with such an old Acquaintance, whom I have not seen so many Years; and am never like to see again in this World. It is some Comfort to think of another World, whither if we can get, we shall live together for ever with the Lord: The Lord prepare us for our Removal thither. The Prevalence of such a Spirit among us, as this discovers, would have kept us in our Differences from running Things to Extremity, which would have been a very happy Consequence.

Pag. 67. Mr. JOHN JOHNSON, *M.A.* Add, Notice is taken of him by Mr. Wood, in his *Fasti Oxonienses*, pag. 71, and 93. He was much afflicted in his Old-age with a Rupture, that was occasioned by his straining his Voice to preach to a great Congregation. He was a very Learned and Holy Man. His Sermon on the Death of Mr. *Charnock.*, was on *Matth. xiii. 43.* I have seen a Manuscript of his upon this Question; *Whether I should be reordained? Or whether one that has been ordain'd a Presbyter, according to the Form of Presbyterial Ordination, should be ordain'd Priest or Deacon, or both, according to the Episcopal? Whether he may without Sin? Or must it be his Duty?* It is a learned and judicious Discourse, but large.

Ibid. lin. 30. for suits read spits.

Pag. 69. To the Works of Mr. JOHN TROUGHTON. Add; *The Covenant-Interest and Privilege of Believers and their Infants*, demonatrated in a Letter to a Religious Lady, 8vo. 1675.

Pag. 70. *lin. 3 and 4.* In the Account of Mr. HENRY HICKMAN, *B.D;* instead of *died there, about the Time of the Revolution,* read, *died at Utrecht, in the Year 1691 or 1692.* Add; He left a Son in the Ministry among the Dissenters, who

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died

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died suddenly at *Wandsworth* in *Surrey*, as he was upon a Journey out of the Country, towards the City.

Among this Mr. *Hickpman's* Works, there is one Treatise ascrib'd to him, *viz.* The Nonconformists vindicated from the Abuses put upon them by *Durel*, and *Scrivener*, of which I am inform'd that it was not he, but Mr. *Barret* of *Nottingham* that was the Author.

At the same time an Addition may be made to his Works, *viz.* *The Danger of the House of Feasting, and the Benefit of the House of Mourning*: In a short Discourse on *Eccles. vii. 2.* 12mo. 1666: And, *Concio de Hæresium Origine, Latinè habita ad Academicos Oxonienses, 12 Aprilis 1659, 8vo. Adjicitur brevis refutatio Tileni.*

Pag. 70. Mr. JOHN POINTER. Add; He was born after his Mother had discontinu'd Child-bearing fifteen Years, and was advanc'd to about fifty Years of Age, He was in the Purpose of his Mother, devoted to the Work of the Ministry from the Womb; for she promis'd to bring him up to be a Preacher of GOD's Word, if he prov'd fit for it, and inclined to it: But she died when he was about eight Years old. About a Year before her Death, she was carried by Mr. *William Hancock* his Brother in Law, a Mercer in *Coventry*, to be taught in the great School there. After her Decease he continued with Mr. *Hancock* to be educated in *Coventry* aforesaid, a very considerable Estate being left, to enable his Guardian to give him a Liberal Education. At about eighteen Years of Age, he was sent to the University, and enter'd into *Brazen Nose-College*, as the Eldest Son of an Esquire; and within two Years and a half proceeded *B.A.* and Compounder: A Year after, he left *Oxford.* and boarded with old Mr. *Dad* at *Ashby*, where he had Mr. *Timothy Dad* (old Mr. *Dad's* Son) a Pious and Learned Man, for his Companion. Here he studied about three Quarters of a Year, after which Mr. *Timothy Dad* going to *Leyden* to live with Dr. *Ames*, Mr. *Pointer* accompanied him; and continu'd at *Leyden*

almost

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almost an Year, till an Ague seiz'd him and caus'd him to return Home to *England.* Some time after, he undertook a Lecture in *London*, at St. *Mildred's Breadstreet*, where he preach'd twice every *Lord's Day.* After two Years Labour there, he was forc'd by the Incumbent to quit, and return'd to *Hanwell*; from whence, after an Year and a half, he was call'd to be Lecturer at *Wootton*

wawen, in *Warwickshire*: But he was forc'd to depart from thence, by the Threats and Opposition of the Papists, and went to *Hornton* near *Hanwell*, which Place he also left in a Year's Time, because of a Pestilential Fever, and went to *Warwick* with his Wife and three Children. Having spent a Year and half there, his Father Dr. *Harris* advis'd him to apply himself to the Company of *Mercers* in *London*, from whom he obtained a Lecturer's Place in *Huntingdon*, notwithstanding there were at that Time Eleven Competitors. He preach'd the Lecture there on *Saturday*, (the Market-Day) for the Benefit of the Country People, and gave the Town a Sermon every *Lord's Day* in the Great Church *gratis*, Some Years afterwards, the Lecture being supplied by neighbouring Ministers, he preach'd twice every *Lord's Day*. In this Place he continu'd eleven Years, till the Troubles of the War forc'd him to *London*, from whence after a Year and half, he was call'd to *Buers* in *Essex*, where he continu'd full six Years; till a Fever which return'd every Spring and Fall, put him under a Necessity of removing with his Family to *Oxford*. There he continu'd three Years without any stated Employment, being unwilling to accept any Sequestred Living; having refus'd the Offer of about twenty of that Sort. At length he preach'd for Dr. *French* in his Turn at *Whitehall*, and while he was there the Doctor died, and without any seeking for it, *Cromwel* gave him the Cannon's Place that was vacant by the Doctor's Death, but not without making him promise that he would take as much Pains in the Ministry, as he had done at *Huntingdon*; which Promise he fulfill'd, by Preaching once in six Weeks in the College, and every *Lord's Day* at St. *Thomas's* Church *gratis*. He kept his Turn al

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so at St. *Mary's*, and in four Towns in the Country. After the Reftoration, *July* 27. 1660, he was cast out of *Christ-Church*. He never preach'd after he was ejected; but visited the Sick, whom he was officious to serve. He was very studious; and (as I am inform'd by one of his Descendants) died in his 84th or 88th Year. *Wood* says it was, *Jan.* 2. 1683.

Pag. 70. Mr. WILLIAM WOODWARD. I do not know but he may be the same that was mention'd, *Pag.* 353, in the County of *Hertford*.

Ibid. Mr. GEORGE PORTER. There are three Letters of his in Mr. *Timothy Rogers's* Discourse of Trouble of Mind.

Ibid. Mr. COOPER, *M.A.* It should be Mr. GEORGE COWPER.

Pag. 71. Mr. JAMES ASHHURST, *M.A.* Add; He was a Gentleman of a Good Family, had a Learned Education, and was a close Student all his Days. He was esteem'd a very Judicious Divine, and a Methodical Profitable Preacher. He was exceedingly valu'd by his Neighbour Mr. *Charles Morton*, who has often said, that he thought him as well vers'd in *Ecclesiastical History* as most he knew. He had much Leisure for Study by living privately, and was very constant and diligent in it. He had some Estate of his own, and liv'd handsomely and reputably, being much belov'd and respected. He was Pastor to a small Congregation that was chiefly made up of such as had been of Dr. *Manton's* Church while he was Minister of the Parish of *Stoke Newington*, and could not fall in with the Publick Establishment. He was a considerable Man; though not so much known as some others, by Reason of his Fondness of Retirement.

Pag. 72. Mr. STOUGHTON. Add; His Name was WILLIAM.

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Pag. 72. Mr. CONWAY and Mr. SPRINT of *Magdalen-Hall*. Add; This Mr. *Conway* I find several times memion'd in Mr. *Birch's* Manuscripts, as joining with him in keeping Days of Prayer and

Humiliation in private, after the passing of the Act of Uniformity.

He liv'd at *Witney*, tho' when or where he died I cannot learn.

Ibid. Mr. JOHN SINGLETON, *M.A.* He was Nephew to Dr. *Owen*. He has an *English Poem* in *Britannia rediviva*, printed in *Oxon*, 1660. When he was turn'd out of his *Place* in *Christ-Church, Oxon*, he went into *Holland* and studied Physick; and tho' I am not certain whether or no he took his Degree in that Faculty, yet he was always afterwards call'd Dr. *Singleton*: But he did not practise any farther than to give his Advice when desir'd, to a particular Friend upon Occasion. After his Return from abroad, he liv'd with the Lady *Scot* in *Hertfordshire*, and preach'd at *Hertford* to some Dissenters there, before Mr. *Haworth* fix'd in that Town. He was afterwards Pastor to a Congregation in *London*: And when the Meetings there were generally suppress'd, and there was a Breach among his People, he went down into *Warwickshire*, and liv'd with his Wife's Brother Dr. *Tim. Gibbons* a Physician, a Pious Man, who had been educated at *Christ-Church* in *Oxford*. Upon King *James's* giving Liberty to the Dissenters, he preach'd at *Stretton* a small Hamlet about a Mile distant from *Coventry* to a Congregation that came from divers Places in the

Neighbourhood. From thence he remov'd to *Coventry* to be Pastor to the Independent Congregation there, who had been first under Mr. *Basnet*, and afterwards under Mr. *Boon* a Pious Gentleman, who had been educated in *Emanuel-College* in *Cambridge*, and follow'd the Law, but being chosen Pastor to that People, he gave himself wholly to the Work of the Ministry, was an excellent Practical Preacher, and expos'd himself to much Danger of Sufferings: But some that came with a De

sign

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sign to inform against him, were affected and awed with his Preaching, and would not offer to do him any harm. Mr. *Boon* was descended from some that were Martyrs in Queen *Mary's* Days, had a good Estate, and was Learned and Pious. His Principles were *Congregational*, but his Zeal was for the great Things of Religion, Faith and Holiness. Mr. *Tong* in his Preface to Mr. *Warren's* Funeral Sermon for Mr. *Joshua Merrel* speaking of this Gentleman, expresses himself thus: *Mr. Boon you have often heard was bred up a Lawyer, you know he was a Gentleman of a good Estate and Family, and I am persuaded it was out of a real Zeal for the Honour of Christ and the Good of Souls, that he gave up himself to the Ministry of the Word: He was excellently qualified for it, and very useful in it, till bodily Distempers and Weakness took him off from his constant Attendance upon it. He had a noble Genius, as wife, grave and serious Spirit. I had the Favour of much Friendship from him, and was a Witness of the End of his Conversation.*

From *Coventry* Dr. *Singleton* was call'd again to *London*, to be Pastor to a Congregation there, in the Room of Mr. *Thomas Cole*.

Pag. 73. Mr. THOMAS CAWTON. He has an *Hebrew Poem* in *Britannia rediviva*, printed in *Oxon*, 1660.

Paz. 75. Mr. JONATHAN GODARD, M.D. Fellow of the College of Physicians, and of the Royal Society, and Professor of Physick in *Gresham-College*. He has several Things in Print. A Discourse setting forth the unhappy Constitution of the Practice of Physick in *London*, 4to. 1670, &c. And there is a Comical Dedication of *Antony Wood's* to him, before his Brother's Sermons, Printed in 1656.

Ibid. At the End of the Account of Mr. HITCHCOCK, let it be added that out of the same *Lincoln-College* was cast Mr. ROBERT SPEERE, M.A, who Went afterwards to *Jamaica*, and exercis'd his Ministry there at *Port-Royal*.

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Pag. 75. Mr. PANTON of *All-Souls*. The same as is mention'd in the County of *Sussex*, *pag.* 695. His Christian Name was JOHN.

Pag. 76. After Mr. RICHARD INGLET. I may add,

Mr. RICHARD DYER, *M.A.*, who was before altogether omitted. He was the Son of Mr. *Gower Dyer* of *Aldermanbury*, and Elder Brother to Mr. *Samuel Dyer*, who was of *Allhallow's on the Wall, London*. He was of *Magdalen-Hall* in *Oxon*, and afterwards Student of *Christ-Church*, whence he was ejected in 1660 for his Nonconformity; having before been Chaplain to Three Lord Mayors. *Frederick Viner*, and *Kendrick*: He never preach'd after he was silenc'd; but was sometime Chaplain to Esquire *Conyers* of *Walthamstow*, and Tutor to his Son. He afterwards liv'd in St. *Katharine's* by the *Tower*, and kept a Grammar-School for about seven Years. He was a very Pious but Melancholy Man. He had written out for the Press, several of his Sermons preach'd at the University, and at St. *Paul's* with other Theological Discourses, which he designated would be publish'd after his Death. Their being consum'd in the Fire at St. *Katharine's*, much griev'd and troubled him. He laid it rather more to Heart than his Loss in the Great Fire of *London*; tho' that was not inconsiderable: For he, and his Brother, and Sister, then lost above a thousand Pounds in Value, in City Rents. He died in 1695. *Ætat.* 70.

Ibid. I here also add, Mr. JOSEPH MASTERS, who was of *Magdalen-College* in this University, under Dr. *Goodwin*. He was born at *Kingsdown* near *Ilchester* in the County of *Somerset*, *Nov.* 13. 1640. He went to *Magdalen-College*, the latter End of *February* 1656, and there he continu'd till upon the Restoration of King *Charles*, Commissioners were sent down, as *Wood* expresses it, *to rectify all Things in the University*.* Among other Rectifications, they brought in the Ceremonies of the *Church of England*

into

* See *Fasti Oxon.* Vol. II. p. 804. col. 2.

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into that as well as other Colleges; and Mr. *Maisters* thereupon remov'd to *Magdalen-Hall*, and at that Time standing for his Degree of Batchelor of Arts, it was deny'd him purely because of his refusing Conformity: And in this Respect he was one of the first Sufferers. Having seen some Certificates of this, I shall here subjoin them, and leave my Reader to his own Remarks.

Feb. 5. 1660/1.

THESE are to certify whom it may concern, that *Joseph Maisters* Student of *Magdalen-Hall*, (lately of *Magdalen-College*) in *Oxon*, during his Abode in the said University, did behave himself piously and studiously; and was forc'd to leave his Place in the said College, as also was denied his Degree of Batchellor in Arts (having compleated his Time, and perform'd all Exercises thereto requir'd by the Statutes,) only upon this Reason, *viz.* for his Nonconformity to the Ecclesastical Discipline lately introduced into the said College. In Testimony whereof we subscribe our Names

Henry Wilkinson, D.D.

I AM persuaded that Mr. *Maisters* in Respect of his Life and Learning is without Exception, and I have attested it before by my own Hand in the Register of the Congregation, that his Presentation was unduely denied, after his Grace was by me pronounced granted, meerly upon the Pretence of Nonconformity: So that the said Mr. *Maisters* (in my Opinion) hath a good Right to challenge a Presentation to his Degree, if it please the Vice-chancellor accordingly to admit him thereunto. *Ita testor*

Tho. Tanner, Acad. Proc.

WE

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WE whose Names are underwrit, can testify the Truth of the foresaid Certificate, and Proctor's Subscriprion.

John Williams (then) Dean.

Edward Northmore, Reg. Mag. present at that Congregation.

Edmund Major, Reg. Mag. present at that Congregation.

Theo. Gale, A.M.

THESE are to certify whom it may concern, that we whose Names are here subscrib'd, having personal Knowledge of *Joseph Masters*, do testify that he hath behav'd himself studiously, piously, and deservingly, during his Residence in the University.

Hen. Hickman, B.D.

Geo. Cowper, A.M.

John Brett, A.M.

After such Usage, Mr. *Masters* had little Heart to slay any longer in the University, and therefore quitted it, after near five Years Continuance there, and liv'd and follow'd his Studies in private, preaching occasionally, as he had Opportunity. At length he settled with a worshipping Society of Christians, in *Theobalds* in *Hertfordshire*, and was ordain'd to the Ministry, *Octob.* 30. 1667: And continu'd exercising his Ministry afterwards, there and in the City of *London*, sometimes more publickly, and sometimes more privately, as the Times would allow, for fifty Years, till his Death, which was *April* 6. 1717. He was interr'd in the Burying-Ground in *Bunhil Fields*, and his Funeral Sermon was preached and printed by Mr. *Jeremy Hunt*.

He

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He was bless'd with a peculiar native Modesty and Mildness of Temper, which were Improv'd by Care, and heighten'd by Religion. He was so happy as to pass a Life of almost seventy-seven Years without a Blemish; and few have ever been known to behave themselves more inoffensively.

He has left some Manuscripts behind him, not design'd for the Press, but for private Use; and chiefly for Young Men. He had drawn up a Discourse upon *the Communion of Saints*; but burnt it a few Days before his Death: saying, that though he believ'd it might please many, yet it would offend some; and as he gave no Offence in his Lifetime, so he would leave nothing behind him, that he thought might give any, by being made publick afterwards. But some that knew and valu'd him, think of this Loss with Regret.

I here also think it proper to add,

Mr. SAMUEL ANGIER, who was born at *Dedham* in *Essex*, *Aug.* 28. 1639, and bred up in *Westminster-School*, from whence he remov'd to *Christ-Church* in *Oxon*, where he was matriculated, *Dec.* 8. 1659, as appears by his Certificate in there Words:

Dec. 8. 1658.

“**Q**uo die, coram me comparuit. *Sam. Angier*, ex *Æde Christi*, Generosi Filius, & fideliter promisit, se observaturum Statuta, Privilegia, & Consuetudines, hujus Universitatis Oxoniensis.

Jo. Conant, Vicecan.

He continu'd Student of *Christ-Church*; till he was cast out by the *Act for Uniformity*. Being request'd by a near Relation to draw up an Account of his Ejectment and Sufferings for my Use, his Answer was, that the ill Treatment he then

met

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met with would blacken the Characters of some that were dead and gone, and be very offensive to some still living, and therefore he was for dropping the Account of it. After his Ejectment, he liv'd with Dr. *Owen*, for whom he always retain'd a most profound Respect. In *Febr.* 1666/7, he visited his Uncle Mr. *John Angier* of *Denton*, preach'd for him, and became his Assistant, and continu'd so, till his Death in *September* 1677. He was ordain'd, *Octob.* 29. 1672, by Mr. *John Angier*, Mr. *Henry Newcome*, Mr. *Robert Eaton*, Mr. *Henry Finch*, and Mr. *Oliver Heywood*. His Preaching afterwards exposed him to many Troubles and Difficulties. Warrants were often out against him. And in 1680 he was excommunicated at *Stockport*. Church. He preach'd for several Years in an Out-building near his House: But on *Aug.* 19. 1708, he began to preach in a Commodious Place which his Congregation erected for him, where he continu'd his Labours till the Sabbath before his Death, *Nov.* 8. 1713; in the 75th Year of his Age. His Funeral Sermon was preach'd by Mr. *Aldred*, from 2 *Cor.* i. 12.

He was an Excellent Scholar, and retain'd much of his School-Learning, and had it very ready. He was both a judicious and lively Preacher, and a zealous Asserter of the Doctrine of Free Grace, &c. He was fully satisfied with his Nonconformity to the last. He was an eminent Christian, and zealous of Good Works: Much in Prayer, and very particular in praying for his Friends and Neighbours, especially in Affliction. When his Sight fail'd him, he frequently entertain'd himself with repeating the greatest Part of *David's* Psalms, and *Paul's* Epistles. He was all his Days a close Student, a great Valuer of Bible-Knowledge, an exact Preacher, and one that liv'd as he spoke, and spoke as he liv'd.

He lies buried in the Chapel erected for him in the Parish of *Dukinfield* and upon a Marble Tombstone there, there is this Inscription.

Hic

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Hic requiescit in Domino

Samuel Angier
Jesu Christi Minister
Vir primævæ pietatis, & omni virtute præclartus,
Dedhamiæ in Comitatu Essexiæ
Piis & homstis parentibus
Natus Aug. 28. 1639.
Westmonasteriensis Scholtæ, deinde Ædis Christi
Alumnus Regius
Concionator egregius & assiduus
Continuis Evangelii Laboribus & Morbis
Fere obrutus
Lumine etiam ingravescente ætate orbatus
Tandem animam placide
Deo reddidit
8vo Novembris, Anno salutis
 MDCCXIII.
Ætatis LXXV.

Page 76. To what is said concerning Dr. JOHN CONANT, let it be added, that he was a Member of the *Assembly of Divines*:

A farther Account of this Excellent Person may be mer with in Mr. *Prince's* *Worthies of Devon*, Pag. 223, &c. from whence I think it not amiss to transcribe one Thing, upon the Account of the Peculiarity of it; and that is, this Dr. *Conant's* Declaration, before the Commissioners, when he took the *Engagement*.

The Words of the Engagement were these:

YOU shall promise to be true and faithful to the Commonwealth, as it is now established, without King or House of Lords.

And

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And the Doctor's Declaration, when he appeared before the Commissioners, was in these Words:

BEING requir'd to subscribe, I humbly promise:

1. That I be not hereby understood to approve of what hath been done, in order unto, or under this present Government, or the Government itself;

nor will I be thought hereby to condemn it: They being Things above my Reach, and I not knowing the Grounds of the Proceedings.

2. That I do not bind myself to do any Thing, contrary to the Word of GOD.

3. That I do not hereby so bind myself, but that if GOD shall remarkably call me to submit to any other Power, I may be at Liberty to obey that Call, notwithstanding the present Engagement.

In this Sense, and in this Sense only, I do promise to be true and faithful to the present Government, as it is now establish'd, without King or House of Lords.

John Conant.

A Sixth Volume of the Doctor's Sermons was publish'd in 8vo. 1722, wherein the Holy Trinity is defended.

VOL. I.

I

The

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THE EJECTED, &c.

in the

University of CAMBRIDGE.

Pag. 77. To the Account of Dr. ANTHONY TUCKNEY's Works there given, it may be added, that in 1654 he publish'd a Sermon on *Acts* iv. 12, preach'd at *St. Mary's* in *Cambridge*, on the Commencement-Sabbath, *July 4. 1652:* To which is annex'd an Enquiry after what Hope may be had of the Salvation of Heathens, Jews, Infants, Ideots, &c.

Ibid. lin. 4. of this Page, 1659 should be 1599.

Pag. 78. lin. 9. After the Word *Vicechancellor*, Add; the first Publick Commencement after the Purging the University was in 1659; at which Time Dr. *Tuckney*, and Mr. (after Dr.) *William Dillilgham* kept the two Divinity-Acts: And the next Year they were kept by Dr. *Cudworth* and Mr. *Cradock*, who were all *Emanuel-College-Men*. This was particularly taken Notice of by Mr. *Stephen Marshal*, in his Sermon preach'd after the latter of these two Commencements, in *Emanuel* Chapel. For it was good Dr. *Tuckney's* Custom to have a Sermon preached in the Chapel of *Emanuel*, and *St. John's*,

the Morning after every Publick Commencement, by one that had been of the College. And this was kept up for many Years: But *tempora mutantur*.

Ibid. lin. 24. After the Restoration of King Charles the Second: Add; Provision was made by the Act of Parliament for confirming and restoring of Ministers, that Dr. *Tuckney*, should be restor'd to the

Rectory

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Rectory of *Somersham* in the County of *Huntington*: But he did nor enjoy it long.

Pag. 80. the last Line but 4: *Francis Pierrepont*; it should be *Robert*.

Pag. 81. At the End of the Account of Dr. *Tuckney*, let this be added: He had a considerable Hand in the *Westminster* Assembly's Confession, and Catechism. Many of the Answers in the Larger Catechism, and particularly the Exquisite Exposition of the Commandments, I am inform'd were his, and were continu'd for the most Part in the very Words that he brought in.

Pag. 83. Mr. WILLIAM MOSES, *M.A.* He was a very quick and ready Man, and upon that Account Mr. *Baxter* was very desirous to have had him been one of the Commissioners at the *Savoy*, after the Restoration, but he could not prevail. When he was Master of *Pembroke-Hall*, he upon a certain Occasion, outwitted *Oliver Cromwel*. There was a certain Vacancy that was to be fill'd up by the Master and Fellows of that House; and an Order was sent down to them from *Cromwel*, to elect a certain Person whom he nam'd, without any Delay, into that vacant Place. Mr. *Moses* had private Intelligence, that such an Order was given out, and that the Messenger that brought it was upon the Way, and when the News came, could easily judge by Calculation, that he must be pretty near at Hand. This being contrary to their Statutes and Privileges, Mr. *Moses* immediately shuts up the Hall-Gates, summons the Fellows and proceeds to an Election before the Messenger arriv'd, and then takes Horse for *London*, and waits on the Protector, and informs him that they had chosen another, before his Order arriv'd: At which he was not a little disturb'd. And after his Ejectment, he sav'd the Hall some Hundreds of Pounds in a Law Affair, for which they acknowledged themselves greatly oblig'd to him. He had very good Practice as a Counsellor, and died a rich Batchellor. There is a short *Latin* Poem of his in the University of *Cambridge's* congratulation of King *Charles II*, upon his Return.

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Pag. 83. Mr. JOHN SADLER. Add, *M.A. Dr. Walker, Attempt*, Part II. p. 151, says, he has been inform'd that Mr. Sadler was a *very insignificant Man*: But I had the Character I have given of him from Mr. *Standliff* (since dead) who knew him well. And another who knew him in the University, (and he a Clergyman of the *Church of England* too) tells me in so many Words, "We accounted him, not only a General Scholar, and an Accomplish'd Gentleman, but also a Person of great Piety, which he discover'd when he resided in the College, which was at some certain times of the Year. Tho' it must be own'd he was not always right in his Head, especially towards the latter End of his being Master of the College."

He was depriv'd of the Mastership of *Magdalen-College*, at the Restoration in 1660, to make way for Dr. *Rainbow*, afterwards Bishop of *Carlisle*, Who was cast out from it in 1650, for not taking the *Engagement*. He was Town-Clerk of *London* all the Time of his being Master of *Magdalen*, and before; but not long after.

A Remarkable Story is told of him, in Dr. *Cotton Mather's Magnalia Christi Americana*, Book VII. page 102.

Ibid. line 27. to be expung'd; because Mr. JOHN FIDO, the Fellow of *Trinity-College*, is here mentioned in the County of *Northampton*, where he was properly ejected.

Ibid. In the Article of Mr. THOMAS MORE, *lin. 4.* instead of *Batchelors Act*, it should be *Batchelors School*, which is more proper.

Pag. 84. Mr. JAMES ILLINGWORTH, *B.D.* Fellow of *Emmanuel-College*, an excellent Scholar, and eminent Divine. Add; He was a little Man, but of great: Worth, for Learning and Piety, and Usefulness in the College as a Tutor. After his Ejectment, he was Chaplain to *Philip Foley, Esq;* at *Prestwood-Hall* in *Staffordshire*, where he continu'd

several

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several Years. He wrote and publish'd a Narrative of the Case of *John Duncalf*, whose Hands and legs rotted off at *Kings Swinford*, in that Neighbourhood, after he had often visited and taken great Pains with him, in order to bring him to a Sense of his Sins, and to true Conversion. It is annex'd to Dr. *Simon Ford's* Discourse of GOD's Judgments, in 8vo, 1678. He had also made very

considerable Collections, of the Memoirs of noted Authors, especially those of *Lancashire*, his Countrymen; but printed nothing besides the Narrative forementioned. He died Domestick Chaplain to Dame *Elizabeth Wilbraham*, and was buried at *Weston*, under *Lyziard*, in *Staffordshire*, Aug. 30. 1693. There is an ingenious Elegy and Epitaph of his, on the Death of Mr. *Edward Bright*, Minister of *Christ-Church* in *London*, 1650.

Pag. 84. Mr. GEORGE DUNCOMBE, *M.A.*, Fellow of *King's*. Add; His Name was WILLIAM: Which I gather from his Subscription to his Copy of Verses, in the *Sŏsra Cantabrigiensia ad Carolum II. reduce*m, where he writes himself thus: *Gulielmus Duncombe Coll. Regal. Soc.* And it is suppos'd he was also the Author of a Tract intit. *Forgetfulness of God the great Plague of Man's Heart*: Compos'd for the Use of a private Family on Occasion of the great Plague in 1665; by *W.D. M.A.*; once a Fellow of *King's* College, *Cambridge*, 8vo. 1683.

Ibid. Mr. JOHN REYNER, of *Emanuel*: Add. *M.A.*: Whereas I had said *he was taken off by an untimely Death*, I would be understood as meaning, that being seiz'd with the Small-Pox, he was carried off after a Fortnight's Illness, tho' according to Appearance, he might otherwise have liv'd, and been useful many Years. There is also an Elegy of his for Mr. *Bright*, at the End of Mr. *S. Jacomb's* Funeral Sermon for him.

Pag. 85. Mr. BUTLER from *Magdalen-College*; some say Mr. BATLOE, *M.A.*

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Pag. 86. At the End of the Account of Dr. HENRY SAMPSON, let it: be added, That upon Occasion of his Death, Mr. *John Howe* first preach'd, and afterwards publish'd, a Discourse relating to the Expectation of future Blessedness, on *Heb. x. 36*: And at the End of it there is some Character of the Doctor, of Mr. *Howe's* drawing up, and also an Account of him, by Dr. *Grew*.

Ibid. FRANCIS HOLCROFT. In the Account of him, *lin. 9*, *University Act*, should be *Uniformity Act*.

And to the Account of him, let there be this Addition:

He was (I am inform'd) for some time a Communicant with Mr. *Jephcot* at *Swaffham*, as some other Scholars were, who were desirous of Christian

Discipline: But afterwards being acquainted with some that were *Congregational*, he fell in with that way, and was zealous for it. He gather'd a Church in *Cambridgeshire*, but many Members of it liv'd in other Counties. He, and Mr. *Oddy* his Assistant or Fellow Pastor, went about preaching in Abundance of Places, and commonly administer'd the Sacrament every *Lord's Day*, at different and distant Places, and those Members of the Church that were near came to it; and some would go very far, rather than they would hear Mr. *Scandret*, or Other Ministers. He was much against holding any Kind of Communion with the Parish-Churches; fell in with the Old *Brownists*, and was angry with his Dissenting Brethren that were more Catholick-spirited. Thus those Ceremonies and Inventions, that had their Original from *Rome*, have been the unhappy Occasions of dividing Christians among themselves, so that some are in the National Church, and others out of it, and both Sons divided among themselves. They that are for imposing humane Inventions, and persecuting such as fall not in with them, often represent those as false Brethren, that are only for submitting to them, and letting those, that dare not, be quiet. On the

other

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other Side some are against tolerating in their Societies, or having Communion with their Dissenting Brethren, who like them as little as themselves, but have more Charity for those that use them, and will upon Occasion have Communion with them. Take away what is humane Intention, and establish only such Things as are of divine Institution, and probably in less than half an Age, our Divisions and the Animositities that arise from them will die of themselves. But no doubt but Satan will use all his Power and Interest to keep up such Things as so much serve his Design to cause Divisions and Contentions, with all the sad Fruits of them, and to hinder Love among Christians as long as he can.

Mr. *Halcroft* us'd little Method in Preaching, and but little Premeditation, not confining himself to his Text or Subject: But he preach'd often and fervently, and was instrumental in turning many from Darkness to Light, and from the Power of Satan unto GOD. But then he did hurt too, in bringing many to lay too much Stress on the Things in which they differ'd from their Brethren, and to refuse Communion with them, when they might have had it without Sin, and much to their Edification.

However, he fell into great Trouble of Spirit about the Time that King *James II*, gave Liberty to the Dissenters, and continu'd under it till his Death, which was about *December* 1690. He told some at the Beginning of his

Affliction, that the Headiness of some of his People, who were for turning Preachers, or encouraging such as did so, was a great Grief to him: But having a Load upon his Spirit, he could not do any thing to set them right, but he sunk the more. He was worn out with his Grief, which made his Body languish, and hasten'd his Death. He express'd some Hope of Salvation, a little before he died; which was at *Triplow* in *Cambridgeshire*, *Jan. 6. 1691/2. Ætat. 63*: And his Funeral Sermon was preach'd by Mr. *Millway*, then of *Bury* in *Suffolk*, on *Zach. i. 5, 6*: And it was afterwards publish'd, and prefac'd, by

I 4

Mr.

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Mr. *Thomas Taylor*, and Mr. *Hussey* of *Cambridge*. Mr. *Holcroft* publish'd a Sheet intit. *A Word to the Saints from the Watch-Tower*, 12mo. 1668, written when he was Prisoner in *Cambridge-Castle*.

Pag. 86. Mr. WILLIAM GREEN, *M.A.* He spent many, I am inform'd fourteen, Years in the University. In the latter Part of his Time, he liv'd at *Ffenny Stanton* near *St. Ives* in *Huntingdonshire*, about which Place, many were edified by his Preaching and Holy Conversarion. Besides that Piece of his already memion'd, he publish'd also, *A needful Preparative to the Lord's Supper*; by way of Question and Answer.

Pag. 87. Mr. JOHN RAY, *M.A.* Fellow of *Trinity*: Add; He was born at *Black Notley*, in *Essex*, *An. 1628*. He had his Grammar-Learning at a School in *Braintree-Church*, was first enter'd at *Katharine-Hall*, *Anno 1644*. whence in 1646 he remov'd himself to *Trinity*, and in 1649 he was elected Fellow, and was Tutor to many Gentlemen and Clergymen. After the Restoration; *viz. in December 1660*, he was ordain'd by Dr. *Sanderson*, Bishop of *Lincoln*; and yet quitted his Fellowship in 1662, because he could not comply with the Act of Uniformity. It has been often said by Mr. *Stephen Scandret*, who was of the same College with him, that the College were peculiarly desirous to keep him in, but he could not comply with all that was necessary to full Conformity. In his Preface before his *Wisdom of God in the Works of the Creation*, he says that *because he could not serve the Church by his Voice, he thought himself the more bound to do it by writing*. In the Account given of him in the *Compleat History of Europe*, for 1706, we are told that upon *Aug. 24. 1662*, he quitted his Fellowship: But the Reason of his doing it is express'd so very darkly, that it is no easy thing to make Sense of it. Whereas I have it from one, that knew him well, and that I think I can confide in, that the true

Reason of it was, that he could not by any Means satisfy himself to declare, that none were bound by

the

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the *Solemn League and Covenant*, that had taken it, tho' he himself never took it. A Declaration of this Kind being requir'd by the Act of Uniformity at that Time, and he questioning the Lawfulness of such a Declaration, was therefore as necessarily cast out by the Act, as if he had scrupled several of the other Parts of Conformity. And it is observable, that tho' he liv'd many Years after the Obligation to sign such a Declaration ceas'd, and was wholly at an End, he yet was not to be prevail'd with to return to the Work of the Ministry, for which he was design'd, and upon which he had made an Entrance.

After quitting his Fellowship, he liv'd sometimes at *Chester*, with Bishop *Wilkins*, and sometimes at other Places. But after his Return from his Travels in 1665, he for the most part liv'd at *Middleton*. with his Dear Friend *Francis Willoughby*, Esq; who dying in 1672, he was made one of the Executors to his Will, and Guardian to his Children: And tho' he the next Year after married, yet he continu'd for the most part in *Warwickshire*, until 1677, when he return'd into *Essex*; and in 1679 remov'd into an Estate he had purchas'd in the Parish of his Nativity, in which he continu'd till the Day of his Death, which was *Jun. 17. 1705.*

Although he was a Lay-Conformist, and frequented the Publick Prayers and Sacraments as long as his Health and Strength would permit, yet was he a considerable Sufferer by the Act of Uniformity, and he was never to be persuaded to a Ministerial Conformity. After the Revolution, when Dr. *Tillotson* (who was his intimate Acquaintance) was advanc'd to the See of *Canterbury*, some of his Friends at *London* were earnest with him to move that Prelate for some Preferment in the Church, but he always declin'd it; giving this Reason to an Acquaintance in the Country, that urg'd him upon that Head, that though he made Use of the Book of Common prayer, and approv'd of it is a Form, yet he could not declare his *unfeigned Assent and Consent*, to all and every thing contain'd in it. To another Person he said, he thought the

Parents

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Parents the fittest Persons to be intrusted to promise for their own Children; and accounted it an Error to have Sponsors; and condemn'd the Practice of

bringing scandalous and unfit Persons under such a solemn Vow and Promise, in the Office for the Baptizing of Children. These were his declar'd Sentiments, when in his Health, and his Parts were good: But how far they agree with the Account given by Mr. *Pyke*, of his Dying Words and Behaviour in his Funeral Sermon, and since publish'd by Mr. *Derham*, at the End of his Philosophical Letters, must be left to the Reader's Candour.

To his Works already mention'd, may be added,

Miscellaneous Discourses concerning the Dissolution and changes of the World, 1692; which have been since reprinted with Additions: And *his Letters*.

Appendix ad Catalogum Plantarum circa Cantabrigiam nascentium, 1662.

Stirpium Europearum extra Britannias nascentium Sylloge, 1694.

Methodus Insectorum, 1705.

Historia Insectorum: Opus Posthumum, 1710.

Synopsis Methodica Avium & Piscium: Opus Posthumum, 1713.

There is a pretty long Congratulation of his, among other *Cantabrigians*, to King *Charles II*, upon his Return.

Pag. 88. Mr. THOMAS SENIOR, *B.D.* Add, He always had a great many Pupils under him. As to the Tract mention'd, intit. *God, the King, and the Church*, it was not his; but came from one of quite another Spirit.

Ibid. Mr. JOSEPH ODDY, *M.A.* He was born in the Parish of *Leeds* in *Yorkshire*, and was sent from the School there to *Trinity-College* in *Cambridge* of which he was Fellow. He lost both his Fellowship, and the Living of *Meldred* in

Cambridge-

* Phil. Let. between the late learned Mr. Ray, and several of his ingenious Correspondents, Natives and foreigners, pag. 374.

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Cambridgeshire for Nonconformity. He afterwards retir'd to *Willingham* in the *Isle of Ely*, where he preach'd in private, and was so much follow'd, (Persons travelling twenty Miles to hear him) that he was sometimes constrain'd by the Numbers that attended, to preach in the open Fields: And it is on that Account the less to be wonder'd at, that he was frequently imprison'd. Once he was confin'd five Years together, but after some time was conniv'd at, to preach privately to his Friends. Upon the Indulgence in 1671, he became a Sort of Itinerant Preacher in the *Isle*, and administer'd the Sacrament every *Lord's Day* to one Congregation or another. He died, *May 3*. 1687.

Pag. 88. Mr. SAMUEL CORBYN. Add, *M.A.* He was a Man of untainted Piety and Integrity. Besides that mention'd before, he has another little Thing in Print, intit. *Advice to Sinners under Convictions, to prevent their miscarrying in Conversion*, 8vo. 1669.

Ibid. Mr. EDMUND MORE. It should be Mr. EDMUND MOORE, *M.A.*; Fellow of *Trinity*. He was born at *Ditton*, within two Miles of *Cambridge*, and educated there from his Childhood. Admitted into *Trinity-College* at fourteen Years of Age, with the Approbation of Dr. *Hill*, and chosen Fellow within two or three Years after his taking the Degree of *B.A.* When twenty-five stood for ten Fellowships in that College, he was one of them that carried it, without the Assistance of any Friend, though he had several in the Town. The Night before the Election, Alderman *Robinson*, who was his Relation, upbraided him with his Pride, in not applying to his Friends for their good Word: But he replied, that: if he could not obtain the Place by Virtue and Merit, he would make no Interest.

It was not long after his Ejection from his Fellowship and the College for Nonconformity, (and particularly for refusing to wear the Surplice) that Serjeant *Maynard* receiv'd and entertain'd him as

his

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his Chaplain, and he continu'd in his Family, much respected, till his Marriage. He at that Time got some Knowledge in the Law, which was of Use to him afterwards, when he liv'd at *East Sheen* near *Mortlake* in *Surrey*, where he dwelt several Years, and preach'd as he had Opportunity, among those who some Years before sat under the Ministry of Mr. *Clarkson*. Here he met with some Trouble. He was excommunicated, though by a false Name. His Goods were seiz'd, and carried off to be sold: But he bid the People buy them at their Peril; for being illegally seiz'd, they were stolen Goods. When they that seiz'd them had kept them some time in Possession, they restor'd them to him again. He was one of Exemplary Piety, and great Sincerity, and very serene and calm in his last Hours. He died in *May*, 1689.

He had good Skill in Musick, and play'd well on the Base Viol.

Ibid. Mr. JOHN HUTCHINSON, *B.A.* He was commonly call'd Dr. HUTCHINSON. My Account of the Ejected Sufferers for Nonconformity happening to fall into his Hands, he complain'd I had not done him Justice, which he was sensible was only occasion'd by my not knowing the Particulars of his Case:

And thereupon he drew up a Paper in the following Words, which I transcrib'd from the Original.

“WHEN King *Charles* return'd into *England*, there was a great Revolution and Change of Affairs. I was then newly chosen Fellow of *Trinity-College* in *Cambridge*, by Dr. *Wilkins*. But he being soon after turn'd out, and Dr. *Fern* put in, all that did not conform to the Forms and Ceremonies of the Publick Worship, were cast out of their Preferments, in which Number of Nonconformists was I; who lost for Conscience sake my Fellowship to the Value of an *100l.* a Year, which was a great Oppression to me,

John Hutchinson.

And

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And he order'd his Son, who kindly transmitted me this Paper, to give me particular Information concerning him. And could but others who were ejected about the same Time, and who suffer'd in the same Cause, who were living when my Account was first publish'd; could but they or their surviving Relations have been prevail'd with to have taken the same Method, I might have been able to have done more Justice to these Sufferers: Though all Circumstances being consider'd, I must confess I think it happy that I have been able to do so much towards it. However I am this Way able to give this farther Account of Dr. *Hutchinson*.

He was born in *London*, *April 15.* 1638: And for his Grammar-Learning, bred partly at *Merchant-Taylors* School, and partly at *Eaton-College*. At fifteen Years of Age he went to *Cambridge*, and there was not only Bachelor but Master of Arts. He was chosen Fellow at about twenty or twenty-one. At the Time of his Election, there were but four Fellowships vacant, and no fewer than twenty-four that sat as Candidates, and he was the youngest but one among them: However he had that Respect shew'd him, that as he gave up Verses first, so they were read first: And he so well answered the Questions that were put to him, and so well perform'd all the Exercises that were requisite upon that Occasion, that he was chosen, *nemine contradicente*. And not long after he had Friends making an Interest for him, to be Orator of the University. But the Scene, that open'd upon the Restoration in 1660, soon dash'd his Hopes. He had indeed an Hand in the Congratulatory Verses which were presented by that University to King *Charles* upon his Return; but soon after (as has been hinted) lost his Fellowship for his Nonconformity, and then went to *London*. Paying a Visit at that *Time* to Mr. *Joseph Hill*, he

found him employ'd in correcting *Schevelius's* lexicon; and he ask'd Mr. *Hutchinson* to take Part with him in that Work, and he complied. Mr. *Hill* did the Part call'd, *Græco-Latinum*, and Mr. *Hutchinson* that call'd

Latino

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Latino-Græcum, as appears by the Preface to that Lexicon.

Afterwards, Mr. *Hutchinson* travell'd into *France* and *Italy*; and in order to his Improvement he among other Things attended the *Anatomical* Dissections in *France* very diligently. At his Return home, he was invited to become a Fellow of the College of Physicians in *London*, but wav'd it; and was contented with submitting to an Examination, when Dr. *Micklethwait* was Censor, upon which he was approv'd, and had a Licence to practise as a Physician *per totam Angliam*. Some time after, he settled at *Hitchin*, in the County of *Hertford*, where he continu'd practising Physick for near thirty Years. There he was particularly acquainted with Dr. *Eales*, who was the celebrated Physician of those Parts; who often us'd to say of Dr. *Hutchinson*, he is a modest Man, but knows more than all of us. He preach'd sometimes at *Bendish*, and occasionally at *Hertford*, *Ware*, and *Bedford*, but always *gratis*; and would not though press'd, take upon him the Charge of a Congregation.

He was Congregational in his Judgment, but very candid to those of different Sentiments. One of so genteel a Spirit, that he often refus'd handsome Fees when offer'd him. He had good Skill in *Musick*, was an excellent *Grecian*, spoke *French* very fluently, and was reckon'd no contemptible *Poet*. He was of an humble, meek and peaceable Temper, and a great Enemy to rash Anger; and very patient and submissive, under any Trouble or Disappointment.

After leaving *Hitchin*, he liv'd two Years at *Clapham*, where he practis'd Physick with a great deal of Reputation and Success.

His last Remove was to *Hackney*, where he kept a Boarding-School, and taught *Latin* and *Greek* for nine Years: And being at length burthen'd with Age, and longing for his Departure, he exchanged this for a better Life, *February 9. 1714/5 Ætat. 77.*

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Pag. 88. Mr. JOHN DAVIS, *M.A.* and Fellow. He was Senior Fellow of the College; usually call'd Rabbi DAVIS. He was a very Learned Man.

Ibid. Mr. SAMUEL PONDER, *B.A.* He was; *Northamptonshire* Man, eminent for his Piety and Humility.

Ibid. Mr. THOMAS LOCK, Scholar,; a very sober, pious young Man.

Ibid. JOHN PRATT, *M.D.* I find a Copy of Verses with his Name in the *SÓzra Cantabrigiensia, ad Carolum II. reducem.* He there writes himself Fellow of *Trinity-College.*

Ibid. Mr. WILLIAM DISNEY, *M.A.* He was Senior Fellow. A very sober solid Man, and mighty studious, but had a sickly Countenance and Constitution, and was inclin'd to Melancholy. I find also a Copy of his Latin Verses, in the Congratulatory Poems presented by the University to King *Charles II,* after his Restoration.

Ibid. Mr. ROBERT EKINS. I have receiv'd a great many pleasant and facetious Letters from him, but I shall here transcribe a short Passage out of one of them only:

I have (says he) strange Stories to tell, of God's wonderful providing for me, and protecting of me, from the Malice and Violence of unreasonable Men. I have had great Comforts in my Ministerial Work, and seen something of the Fruits of my Ministry: And, for ever blessed be God, I have good Hope of faring as well hereafter to all Eternity, at any Prelate, quá Prelate, that ever wore a Mitre.

Pag. 90. Mr. JONATHAN TUCKNEY, *M.A.* Add, When a School-Boy, he was accounted a Prodigy for the Pregnancy of his Natural Parts, and his Proficiency in School-Learning. And his Memory

was

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was much admir'd by those that were his Acquaintance in the University. Tho' he was a Man of Good Learning, yet he was render'd useless by Melancholy. He wrote a Latin Poem on the Death of Dr. *Edmund Staunton.*

Pag. 90. Mr. FOWLER, *B.A.* I suppose the same as is mention'd, *pag.* 494, in *Northamptonshire.*

Ibid. Mr. DAY, Scholar of *Emanuel-College.* He afterwards settled Pastor to some Part of Mr. *Holcroft's* People near *Saffron Walden* in *Essex.* He was settled there in Mr. *Holcroft's* Time and with his Consent; and died there some Years since. He was a worthy pious Man.

Ibid. Mr. ABRAHAM CLIFFORD, *B.D.* See *Newcourt's Rep. Eccl.* Vol. II. p. 477. *Wood* in his *Athen. Oxon,* Vol. II, p. 858, says, that this Mr. *Abraham*

Clifford took the Degree of Doctor of Physick in that University, when the Prince of *Orange* made a Visit there in 1670. This Dr. *Clifford* died in the Parish of St. *Sepulchres* in *London*, in the Beginning of the Year 1675.

Pag. 91. Mr. ROBERT WHITAKER. Add; He was often much overcome with Melancholy. He has a Son in the Ministry among the Dissenters.

Ibid. Mr. EDMUND HOUGH of *Jesus-College*, of whom it is said, that he conform'd, and died Vicar of *Halifax* in *Yorkshire*: And let it be added; But though he conform'd, he was one of great Moderation, and frequent in Private Fasts. He constantly preach'd on *Fridays* before the Sacrament, and carried it in a very friendly Manner to the Dissenters. He was sadly persecuted by some hot Men, who were the Occasion of his raking a great many wearisome Journies in his Old-age, to the Court at *York*: Archbishop *Lamplugh* no way favour'd him, but was rather against him: So that he died. (as I

am

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am inform'd) Heart broken with Grief, *April* 1. 1689. *Ætat*, 59.

Pag. 91. I may here also mention Mr. DANIEL EVANS, who was born at *Monk Moor* a little Village near *Shrewsbury*, and brought up in the Free-School there. When he was fit for the University, he was sent to *Jesus College*, where he continu'd till the Uniformity Act took Place in 1662, after which he could not remain there any longer without conforming. Some time after, he was recommended as Chaplain to Chancellor *Smith* at *Norwich*, with whom he continu'd about three Years: Then coming for *London*, he was kindly entertain'd in the same Capacity, by Mr. *Honeywood* of *Hampstead*. At the latter End of King *Charles's* Indulgence, he settled with a small Dissenting Congregation at *Woolwich*, amongst whom he labour'd sixteen Years, and then remov'd to *Bethnal Green*, where he continu'd eight Years. There he died, in the Month of *July* 1698, Aged 58.

THE EJECTED, &c.

IN THE

County of BEDFORD.

*P*ag. 91. HOUGHTON Conquest: Mr. SAMUEL FAIRCLOUGH of *Ketton* in *Suffolk*; it should be thus: Mr. SAMUEL FAIRCLOUGH, Son of Mr. *Samuel Fairclough* of *Ketton* in *Suffolk*.

He has seven Pages before Mr. *John Showers* Funeral Sermon for Mrs. *Anne Bernardiston*, relating to that young Gentlewoman's Piety, and happy Exit, 4to. 1681. He also publish'd and wrote an Epistle before his Brother in Law Mr. *Richard Shute's* Funeral Sermon, in 1689.

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*P*ag. 92. *Deane*: Mr. ROBERT PERROT. Add; He was born at *St. Ives* in *Huntingdonshire*, which was also the Birth-place of Dr. *Robert Wild*. He was a serious lively useful Preacher. He took great Pains in visiting his Flock; and was remarkable for starting and prudently managing, spiritual Discourse in common Conversation: And indeed his whole Carriage was exemplary, and so was his Exit. In his last Sickness, he was very compos'd and resign'd: Neither fond of Life, nor afraid of Death; and quietly slept in JESUS, at the Age of eighty-seven. His Funeral Sermon was preached by Mr. *John Durrant*, who succeeded him in his Congregation at *Maidstone*. He publish'd, *The sole and sovereign Way of England's being bless'd and sav'd*, in 8vo. And some Account of the Life of Mrs. *Lucy Perrot*, his Wife, and Sifter to Mrs. *Elizabeth Moor*: And it is the Opinion of many that a Number of such Instances publish'd to the World, would do more to convince Men that Assurance of Salvation is a Thing attainable in this Life, than contentious Debates upon that Subject.

*P*ag. 93. *Pertenhal*: Mr. JOHN DONNE. He was bred in *Cambridge* in *King's* College, when Mr. *Dell* to whom he was Kinsman, was Master. His Living of *Pertenhall* was of good Value. He would not trouble any of the Parish for his Tithes; and at the same time was very charitable to the Poor. After his Ejectment, he liv'd (as I think I have been inform'd) at *Keston*, in the Neighbourhood; where he had a Congregation among whom he took a great deal of Pains: Preaching constantly at his Meeting every *Lord's Day*, and sometimes also on Week-days. Being disturb'd, he did nor desist, but preach'd in the Wood, and other obscure Places. At length he was imprison'd

at *Bedford*, and continu'd there some Years, which occasioned an ill Habit of Body, and hasten'd his End. He was one of great Courage, and an hearty Lover of all Good People. He left a Widow and five Children, with but little to support them; but the Pro

vidence

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vidence of GOD kept them from Want. He was a Man of great Faith, and yet would say, that *were it not for Christ, the shaking of a Leaf would affright him.*

Pag. 93. In the Character of Mr. ASHURST, I have this Expression. *He took for his small Tithes just what his parishioners were pleased to give him.* Upon which, Mr. *Lewis* in his Observations, makes this Remark. *I suppose, says he, Dr. Calamy intended this for a Commendation: But sure it was a notorious Act of Injustice to his Successors.* As to which I have only this to say, that I was not singular in my Sentiment; but a Worthy Clergyman of the *Church of England*, from whom I had the Account, was of the same Opinion with me.

Pag. 94. Rokkesden, read Roxden: Mr. MABISON.

Ibid. Mr. WILLOWS. I am told he was much applauded for his Piety, Ministerial Abilities and Usefulness.

Pag. 95. After the Account of Mr. JOHN THORNTON, Add this:

Mr. SHEPHERD also, (WILLIAM I think) Rector of *Tilbrook*, in this County of *Bedford*, conform'd at first, and continu'd for some Years in his Living as a Conformist, and was a great Blessing to that Town, and the neighbouring Parishes. He had the true Spirit of his Office. His Preaching was very awful and affecting, and his Life very holy. He was much follow'd from all Places round, for which the Clergy greatly malign'd him, and us'd to reflect upon him at their Visitations, and continually had an evil Eye upon him At length he quitted his Living, and became Pastor to a Dissenting Congregation at *Oundle* in *Northamptonshire*, and afterwards succeeded Mr. *Maidwell* at *Kettering*, where he died some Years ago.

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He had also a Son Mr. THOMAS SHEPHERD, who follow'd his Steps. He was first Minister at *St. Neots* in *Huntingdonshire*, where he met with much

Opposition from some, and Encouragement from others, as he hath given a Particular Account in Print, in a Book against Mr. *Bennet of Colchester*, printed in 1703. He afterwards had a Living in *Buckinghamshire*, and then relinquish'd the Establish'd Church, and became Pastor of a numerous Congregation of Dissenters at *Braintree* in *Essex*, where he is still living, and very useful.

THE EJECTED, &c.

in the

County of BERKS.

*P*ag. 96. IN the Account of Mr. BENJAMIN WOODBRIDGE, after the Words *true and real Worth*, let this be added; When the *Five Mile Act* took Place, he remov'd from *Newbury*. But his Successor Mr. *Sawyer* thinking him too near where he was, got some by Night to measure the Ground, bur fail'd in his Design, because he prov'd to be out of Reach.

He publish'd Mr. *James Noyes of Newbury* in *New England*, his *Moses and Aaron*, or the Rights of Church and Stare, in two Disputations, 4to. 1661, which has a Dedication before it to K. *Charles II*, by Mr. *Thomas Parker of New England*.

Pag. 97. Mr. HENRY BACKALLER. Add; He was at *Woodland* in *Devon*, about the Year 1655; and was afterwards Assistant to Mr. *Woodbridge* at *Newbury*, and ejected with him. He af

terwards

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rewards return'd into *Devonshire* again; and there being no Minister settled at *Woodland* and very little Maintenance, he again preach'd there by Connivance, for some time. But about the Time of the Revolution, he took upon him the Pastoral Care of a small Congregation at *Shobrook* in *Devon*, and continued there till his Death, *Febr. 20. 1701/2*. And therefore whereas, *p. 256*, I have at *Woodland* in *Devon* mention'd one *Blackabler*, in my Second Edition, there not only is a Mistake in the Name, but some say it ought to be wholly expung'd.

Pag. 97. line the 9th from the Bottom, *Thomas Smith*, should be *Thomas Speed*, the Quaker at *Bristol*.

Pag. 98. lin. 10: 1678, should be 1676.

Pag. 99. falsely pag'd 90; *Cholsey*: Mr. RICHARD COMYNS. Add, *M.A.*; for I am assur'd he was so by his Widow. He died *Oct.* 4. 1705. I don't know whether he can justly be said to have been Pastor to a Congregation at *Wallingford*, as my former Account represented him. For tho' its true he alternated the *Lord's Days Work* there, with one Mr. *Stennet* a Lay-Preacher, (Father to the Excellent Mr. *Joseph Stennet*,) and after his Death preached there almost constantly, yet I am inform'd he never administer'd the LORD's Supper at *Wallingford*, but at *Cholsey*, to some of his *Ante Bartholomean Hearers*; a few of *Wallingford* People communicating with him.

Ibid. *Bray*: Mr. THOMAS WOODWARD. Dr. *Walker's Attempt*, Part II. p. 240, says, that he succeeded in this Living (which was worth 120*l.* a Year) Mr. *Anthony Farrington*: And adds, that he was a violent Independent, and Chaplain to *Oliver*. And yet it does not follow but he might be very hardly used upon the taking Place of the Act for Uniformity. He has a very ill Character also given of him by *Wood* the *Oxonian*, who gives him the Name of *Hezekiah Woodward*. And if half what he says of him be true, I should not have a Word to say in his Fa-

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your.

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your. He preach'd in private after the Restoration at *Uxbridge*, where he died, *March* 29. 1675.

Pag. 100. *Little Witnham*: Mr. EDWARD WEST. Add, *M.A.*; for I find he had taken that Degree, by the Account given of him in *Wood's Athenæ Oxonienses*. He lies interr'd in the Burial-Ground near *Bunhil Fields*, and there is this Inscription over his Grave.

EDWARD WEST, *the Son of Mr. Thomas West, of Northampton, M.A. sometime of Christ's Church in Oxon, and Minister of the Gospel: Who having preach'd twice to his Congregation on the Lord's Day being the Thirtieth of January, and finished his Work, departed this Life in the Night, and went to his Rest, in the forty-first Year of his Age, and of our Lord, 1675.*

Ibid. *West Ilsley*: Mr. JOHN JAMES. Add; *M.A.*, of *Alban-Hall* in *Oxon*. He was born at *Bicester* in *Oxfordshire*, *An.* 1620. He was episcopally ordain'd, and first exercis'd his Ministry at *Brighthelmston* in *Sussex*: And after continuing thereabout seven Years, came to this Living, worth (as I am inform'd) between

3 and 400*l. per Annum*, and preach'd there about six Years. Dr. *Walker* who in his *Attempt*, Part II. p. 32, represents this as the Sequestred Living of Bishop *Godfrey Goodman*; and afterwards, pag. 240, as the Sequestred Living of Dr. *Fulham*, (which is what he himself seems to be in Pain about) tells us in the Place last cited, that the Bishop of *Worcester*, in some short Manuscript Notes of his on my *Abridgment*, says, that he thinks Dr. *Fulham* was restor'd to this Living: Whereas I have it from the Son of this Mr. *James*, that his Father was much envied by a neighbouring conforming Clergyman, who did what he could to get his Living from him, but that it pleas'd GOD to preserve him in it, and he continu'd preaching there, two Years after the King came in.

Mr.

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Mr. *William Harris* in his Memoirs of the Life of Dr. *Thomas Manton* printed in 1725, has fully cleared this Matter. For he there tells us,* That this Mr. *James*, who was commonly call'd *Black James*, was just at the Point of being cast out of this Living, which was a Sequestration, and came to *London* to make Friends to the Lord Chancellor *Hyde*) and applied to Dr. *Manton*. He came to him late in the Evening, and when he was in Bed. He told his Case to Mrs. *Manton*; who advis'd him to come again in the Morning, and did not doubt but the Doctor would go with him. He answer'd with great Concern, that it would then be too late: And that if he could not put a Stop to the Matter that Night, he and his Family must be ruin'd. Whereupon the Doctor rose, and because it rain'd, went with him in a Coach to the Lord Chancellor at *York House*; who spying the Doctor among the Croud, where many Persons were attending, call'd to him to know what Business he had there at that Time of Night. When he acquainted him with his Errand, my Lord call'd to the Person who stamp'd the Orders upon such Occasions, and ask'd him what he was doing? He answer'd, that he was just going to put the Stamp to an Order for the passing away Mr. *James's* Living: Upon which he bid him stop; and upon hearing farther of the Matter, bid the Doctor not trouble himself, his Friend should not be molested: And he enjoy'd the Living to the Time of his Ejectment in 1662, which was a great Help to his numerous Family.

Mr. *James* was afterwards offer'd several Preferments, by Dr. *James* then Warden of *All-Souls* in *Oxon* (and particularly a Canonry of *Windsor*) if he would have come into the Church: But he could not be satisfied to conform. He had six Children when he quitted his Living, and was harrass'd by the *Five Mile Act* in three or four Places, before he could settle to his Ministry at *Stanes* in *Middlesex*, where he continu'd nine Years. He came from thence

to *London*, where he died, in *July 1694*, leaving behind him a good Reputation both for Piety and Learning.

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* Pag. 29, 30.

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Pag. 100. *Inkpen*: Mr. WILLIAM GOUGH. I have this to add concerning him, that he was one of those that would not accept of any of the Sequestred Livings in the Parliament Times; and that at his first setting out in the Ministry, he upon that Account the more readily accepted of the Living near *Warmister*, because it was not of that Number.

Mr. *Strickland Gough* who died Pastor of a Congregation of Dissenters in the City of *Bristol*, was his Son.

Pag. 103. Mr. THOMAS CHEESMAN, *M.A.* Add; he hath one Piece in Print, intit. *Death compar'd to a Sleep*, in a Sermon preach'd upon Occasion of the Funeral of Mrs. *Mary Allen*, in 4to. 1695.

Ibid. Among those I mention'd as conforming afterwards in this County, is Mr. *John Francis* of *East Ilsley*, of whom Dr. *Walker* in his *Attempt*, Part I. p. 104, tells an unhappy Story; and he (according to a Custom that is very common with him) repeats it again, Part II. p. 190, that it might make the more Impression. He says, that Mr. *Barnes* the Sequestred Rector obtain'd from the Commissioners, a Grant of the Fifth of the Profits of the Living, for the Maintenance of his Wife and seven Children. His Wife supplicated to this Mr. *John Francis* for what had been granted him, but was denied it. Then He sent his little Daughter, hoping her Innocence might move him; but was denied again. The Child said, *We must all starve, if not reliev'd*. Mr. *Francis's* Answer was, *Starving is as near a Way to Heaven as any*. This to be sure as the Doctor intimates, argu'd great *Inhumanity*, and was worse too; but he should have remember'd, that tho' he left this County at the Restoration, yet he was taken into the Church elsewhere: So that if he had mention'd the Matter twenty times over, instead of twice, it could not be charg'd upon Nonconformity. That and much greater Crimes could be easily overlook'd if persons would but conform.

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THE EJECTED, &c.

in the

County of BUCKS

*P*ag. 104. MR. GEORGE SWINNOCKE. He also publish'd the Life of Mr. *Thomas Wilson of Maidstone in Kent: And several Occasional Sermons.*

Ibid. Langley Marsh: Mr. NATHANAEL VINCENT, *M.A.* Add; he came to the City soon after the Fire in 1666, and preach'd to large Multitudes. Sometimes he would have Thousands to hear him, as he was preaching in the Ruins. This was censur'd by some as Rashness; but GOD was pleas'd to own his Zeal, by the Conversion of a great Number of Souls under his Ministry. His Popularity drew upon him the Anger of the higher Powers, and he met with much Disturbance. Having a Meeting place in *Southwark*, the Red-coat Soldiers would come sometimes in the Morning, and rake Possession of it, and hinder him from Preaching: And once they rudely pull'd him am of the Pulpit by the Hair of the Head, after they had planted four Muskets at the four Corners of his Pulpit, with which he seem'd not terrify'd. As they were carrying him through the narrow Alley adjoining, the Multitude crowded in between him and the Soldiers, and rescu'd him. But upon a *Lord's Day* quickly after, they again got him into their Hands, and kept him under Guard all Day; and at Night Justice *Reading* and three Others, fin'd him 20*l.* Soon after, (and this was in the Year

1670,)

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1670,) he was taken again, and was committed to the *Marshalsea* in *Southwark*, where the great Number of People that came to visit him gave Offence. Hereupon, on a sudden, without the least Warning, and without suffering his Family to have the least Notice, he was hurried away, and none of his Friends had known whither, had not one that knew him, been accidentally by those Water-side, when his Guard put him into a Boar. This Acquaintance took a Pair of Oars, and went after them, and saw them lodge him in the *Gatehouse* at *Westminster*, where he was committed close Prisoner during the King's Pleasure. There he was lock'd up in a Room, without Pen, Ink or Paper, and not so much as suffer'd to write to his Wife, to give her Notice where he was: But the Gentleman who follow'd him to Prison, gave her an Account of it. In a little Time she carried him Linnen, and other Necessaries,

but could not be admitted to the Sight of him, without a large Fee; and then only for a few Minutes. This Imprisonment was the harder upon him, because he had a severe Quartan Ague, which had hung upon him a considerable while. One Day the Jailor going with the Criminals to their Trial at the Session-house, took the Key of Mr. *Vincent's* Room along with him, and he happen'd that very Day to have his Ague: And yet he was kept all Day long, without any Refreshment, and without having anyone come near him, so that his Fit was very severe: But it pleas'd GOD to order it so, that it never return'd again. While he was in Prison, some were endeavouring to draw up Articles against him, to touch his Life, but could not bring their Design to bear. Mrs. *Vincent* made all the Friends she could, and took a great deal of Pains to petition the King and Council; and in seven Weeks Time got off the close Imprisonment, tho' he was to remain a Prisoner for half a Year upon the *Five Mile Act*. Under this Confinement he printed a Book, intit. *A Covert from the Storm: Or, the Fearful encourag'd in Times of Suffering:* And when he had got his Liberty, he printed another Book, intit. *Worthy Walk-*

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ing pressed upon all that have heard the Call of the Gospel; being the first Sermons he preach'd after his Enlargement. From that Time he was unmolested, and went on Preaching to a numerous Congregation, and his Ministry had great Success, till the Year 1682, when another Storm arose against him. Justice *Pierre* came into his Meeting, when he was in his Pulpit, and commanded him in the King's Name to come down: But he told him he was commanded by the King of Kings to stand there, and so went on in his Work. Afterwards the Officers would come frequently to disturb him, and he having Notice of it beforehand, would quit the Pulpit, and the Congregation would sing a Psalm. When the Justices and Constables were gone, he would come again into the Pulpit, and proceed. He was again fin'd 20l: But the Officers not having it in their Commission to break open Doors, did not actually get his Goods, but indicted him upon the Act made in 35 *Eliz.* according to which he was to suffer three Years Imprisonment, and then Banishment. He had a Summons to appear at the Assizes at *Dorking* in *Surrey*, under the Penalty of 40l. The *Lord's Day* before his going thither, he preach'd a Sort of a Farewel Sermon, to a very large and numerous Assembly, from *Phil.* i. 27, and afterwards administer'd the Sacrament. On the *Wednesday* following he was brought up to Prisoner, and committed to the *Marshalsea*, to continue there till the Time of his Banishment; having then a sick Wife, and six small Children, the eldest of which was nor eleven Years old, and the youngest

not two Months. Being loath to leave his Native Country, and his Beloved Congregation, he took the Advice of the ablest Counsellors he could meet with, who found a Flaw in the Inditement; and observ'd that he had been tried before those who were not the proper Legal Judges in the Case, and thereupon advis'd him to be at the Charge of an *Habeas Corpus*, in order to his being brought to the *King's Bench* Bar at *Westminster*, there to have an Hearing before the Judges. And fix several Days successively did he appear, with

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four or five of the ablest Council attending him, without being able to come to an Hearing. His Wife petition'd the Judges, that Bail might be taken for him, that he might have his Liberty, but had little Encouragement. The Lord Chief Justice *Saunders* dying at that Time, Sir *George Jeffries* succeeded him; and then Mr. *Vincent* being in the Hall, when they were just going to enter upon a tedious Cause, Judge *Jones* calling his Eyes upon him, took Notice that he had attended several Days; and ask'd the Court, whether any Reason could be given, why Bail might not be taken for his Appearance, that so he might have his liberty. This Imprisonment cost him 200*l*. He preach'd but seldom for a Year after; and when he did, 'twas to a very few at a Time; and he was not disturb'd till he had publick Liberty in common with his Brethren, in the Reign of King *James*.

Afterwards, there was a Division in his Congregation, and sixty of his Communicants broke off from him, and join'd with Mr. *Fincher*, which made a deeper Impression upon his Spirit, than any of the Troubles he had met with for Nonconformity. He is interr'd in the New Burying-Ground near *Bunhil Fields*, where his Tombstone hath this Inscription upon it.

Here lieth the Body of Mr. NATHANAEL VINCENT, Minister of the Gospel, who departed this Life, June 21. 1697, in the fifty-third Year of his Age; In Hopes of It Blessed and Glorious Resurrection unto Eternal Life.

There is some Account of him in *Wood's Athenæ Oxonienses*, Vol. II. p. 1031: But how he came to represent him as concern'd in *Monmouth's* Rebellion, I can't imagine. However he owns him to have been a *considerable Scholar*, which Acknowledgment from such a Writer, may well enough be allow'd to make Attonement for several Reflections that were undeserv'd.

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At the End of the Account of Mr. *Vincent's Works*, it may be added, that he publish'd two Catechisms; one for little Children; and in the other he reduc'd the Principles of Religion to seventeen Heads; to which he added a Catechism for Conscience, in which, he speaks to the profane, to hypocritical Professors, and to Doubting Believers.

Pag. 105. *lin.* 21: instead of Mr. *Richard*, it should be Mr. *Edward Lawrence*.

Ibid. In the Account given of Mr. SAMUEL CLARKE. *Pembroke-College, lin.* 3, should be *Pembroke-Hall*: And instead of *Oliver's Time, lin.* 4. let it be, *the Time of the Rump*. It may be added, he was born, *Nov. 12. 1626*.

I shall give the Reader a Specimen of this Good Man's Spirit in his advanced Years in a Letter of his to a Friend, to whom he wrote in these Words.

Dear Sir,

"I RECEIV'D the Token of your Kindness, but have not Leisure to peruse it thoroughly, being engag'd in reviewing and correcting Dr. *Manton's Sermons* for the Press. And the Truth is, I find little Savour or Relish in dry crabbed Notions, which have no Influence upon Practice. Now I grow old, such Discourses as may prepare me for Eternity, help me to farther Acquaintance and Communion with GOD, and stir up my sluggish Desires after him, are more suitable both to my Necessities and Inclinations."

Besides his Publick Works that I have mentioned, there is a Sermon on 1 *Thess. v. 22*, intituled, *Ministers Dues and Peoples Duty*: Or, a Bill of Accounts between Ministers and People, shewing what People owe unto their Ministers, which may also

serve,

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serve, to mind Ministers what they are to expect from their People: By *Sam. Clarke M.A.* sometime fellow of *Pembroke-Hall* in *Cambridge*, and now Minister of *Grendon Underwood* in *Bucks, 4to. 1661*. And it may be added to his Honour, that his Annotations on the Bible, were so highly valu'd by some of the most Eminent of the Clergy of the *Church of England*, that one of that Learned Body declar'd them to be so useful, (especially that part that contain'd Parallel Scriptures) that he could not compose his Sermons without them. Another said if they could not be had under 50*l.* he would give that

Sum rather than not have them. And one of the Highest Rank thought fit to recommend them to young Divines at their Ordination.

Pag. 106. lin. 9. After the mentioning Mr. *Samuel Cox* of *Eling*, let it be added; who after he had spent a good many Years in reaching School, at last took the Charge of a Congregation at *Newington-Green*; from whence he remov'd to *Ramsbury* in *Wilts*, where he died in *July 1719*.

Pag. 107. Famham Royal: Mr. THOMAS GARDENER. Add; After the taking Place of the Act of Uniformity, he remov'd to *Ockingham* in *Berkshire*, where he boarded eight or nine Youths at a Time, and taught them Grammar-Learning. There liv'd there at the same time with him, Mr. *Edward Perkins*, Mr. *Benjamin Perkins* his Brother, and Mr. *Hock*, all Nonconformists as well as himself. They all of them kept up a good Correspondence with Mr. *Thomas Hodges*, who conform'd, and was Minister of a Chapel that belong'd to an Almshouse near that Town. Mr. *Gardener* was one of eminent Piety. When Nonconformity was discour'd of, he us'd to say, he was for what GOD had commanded, and only for what he had commanded: And for Loyalty to CHRIST as King, and Zeal for the Second Commandment. He was a great Grammarian, and Master in Critical and all School-Learning; and a very excellent Preacher and Liver. He died in 1686.

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Pag. 107. Cheyneys: Mr. BENJAMIN AGUS, or rather AGAS, for so I find his Name printed, in a small Tract of his which I have met with in 24s: intit. *A Gospel Conversation, with a short Directory thereunto*, (well worthy the Perusal of pious Christians;) where he also writes himself, *M.A.* He also publish'd, *An Antidote against Dr. E. Stillingfleet's Unreasonableness of Separation*, in 4to. 1681, which is a Vindication of the Sheet he wrote in Defence of Nonconformity. I there meet with this remarkable Passage:

“A little (*says he*) before the *Black Bartholomew*, a certain Noble Lord in Discourse enquir'd of me what my Intentions were, and whether I would conform or not? I answer'd his Lordship that such Things were requir'd and enjoin'd, as I could not swallow, and therefore should be necessitated to march off, and found a Retreat. His Lordship seem'd much concern'd for me, and us'd many Arguments to reconcile me to a Compliance: Burt perceiving me not mov'd, at last he said with a Sigh, *I wish it had been otherwise; but they were resolv'd either to reproach you, or undo you.* And about a Year after, another Great Peer ordering me to wait on his Lordship, propos'd something with reference to the *Liturgy*, which I was not free to, and therefore crav'd

to be excus'd: And speaking about the hard Terms of Conformity, his Lordship replied, *I confess, I should scarcely do so much for the Bible, as they require for the Common Prayer.* Which shews (*he says*) how little the Nobility were pleas'd with the high and rigorous Proceedings of the Clergy, and how they were rather the Advocates than the Accusers of the Nonconformists."

Page 107. *Waddesdon*: Mr. ROBERT BENNET. Add, *B.D*; for so he writes himself in his *Theological Concordance of the Synonymous Terms in the Holy Scriptures, wherein the many different Words and Phrases, that concur in Sense and common Significa-*

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tion, are referr'd to their distinct Heads and Common Places, in an Alphabetical Order, which I have since met with, in *8vo.* 1657.

Pag. 108. *Newport Pagnel*: Mr. JOHN GIBBS. Add; He was many Years Pastor to a Dissenting Congregation in this Town, where he liv'd to be very old, and was much esteem'd.

Ibid. Dunton: Mr. SAMUEL ROLLS. Add; He publish'd an Answer to the Friendly Debate, *8vo.* 1669; And *London's Resurrection: And Justification justified*, against the Errors of Mr. *William Sherlock*, *8vo.* 1674.

Pag. 109. *lin.* 4. for *John* read *Richard Hampden*, Esq;

And at the End of *lin.* 6. add; and it was not till after his Death that Mr. *Hampden* presented Mr. *Yates*, to the Living, who died Incumbent of it, in 1719.

Ibid. High Wickham: Mr. GEORGE TOWNES; it should have been Mr. GEORGE FOWNES, *M.A.* He was born in *Shropshire*, bred up in School Learning at *Shrewsbury*, and his Father dying, his Mother sent him to *Cambridge*, where he was reckoned a considerable Scholar, and one of a sharp Wit. He was the publick Minister of this Town several Years; but quitted the Parish Church voluntarily, before the King's Restoration in 1660: However, he continued Preaching, tho' he was for a while unfix'd. Sir *Henry Wroth* bore very hard upon him. He afterwards assisted Mr. *Anthony Palmer* in *Pinner's-Hall*, and preached a lecture in *Lothbury*. In 1679, he became Pastor to a Society of *Antepædobaptists* in *Bristol*, in which he succeeded Mr. *Thomas Hardcastle*. About the time of that which was commonly called the *Presbyterian Plot*, Sir *Robert Yeemans* took him in the Pulpit, and committed him to *Newgate*. By

Virtue of a Flaw in his *Mittimus*, he was in six Weeks time removed by an *Habeas Corpus* to the *King's Bench*, and acquitted, to the no small Vexation of Mr. Town Clerk *Ramsey*. Meetings being at

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that Time held in the Fields, he was taken on the High-way in *King's Wood* upon Suspicion of coming from a Meeting, tho' they could not prove it. He was then committed to *Glocester Jail*, for refusing the Corporation Oath, and riding within five Miles of a Corporation. This was a great Hardship upon him, because the Act had no Power or Force in his Case, upon the Account of his resigning his Living before King *Charles II.* came in. When they brought him to *Gloucester Castle*, they declar'd publicly he should not come our alive. His *Mittimus* was for six Months: In which Time, they endeavour'd to suborn Witnesses to swear a Riot against him, tho' no other Rioter was nam'd in the Bill that was drawn up and brought in against him. Upon his Trial, when the Witness came to swear, he look'd back on the Justices of the Sessions, and said, Lord! Gentlemen what would you have me do? I cannot swear any thing against this Person. However they impanel'd a Jury, and proceeded. He pleaded his own Cause very pleasantly; and told them, that if *George* and his Horse could not be guilty of a Riot, without *John, Thomas* or *William*, or any other Company, then he could not be judg'd guilty. Hereupon the Jury went out, and returning quickly again, the Foreman gave in the Verdict, not guilty. The then Bishop's Chancellor being one of the Justices on the Bench, said with an Accent, *What not guilty?* The Foreman replied a second Time, *No not guilty: for can George and his Horse be guilty of a Riot, without any other Company: I say not.* However he was return'd back to Prison. When six Months were expir'd, he demanded his Liberty of the Jailor, who told him he had Orders nor to let him go, what Damage soever himself suffer'd; for they would bear him harmless. A Bond was insisted on for good Behaviour, and that with Sureties, and Preaching he knew would be interpreted a Forfeiture of this Bond, upon which Account he refus'd to come under such Bonds, and so was continu'd in Prison. At the Assizes, he made his Appeal to the Judge. Justice *Plyae*r and Justice *Newton* before next Morning told the Judge, that

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if he let that Man go, he would draw all the Country after him. And so he was kept in *Gloucester Prison* for two Years and a half, till GOD was pleas'd

to release him by Death, in *December* 1685. This Confinement of his was the more grievous, because of his being sadly afflicted with the Stone. Dr. *Peachy* the Physician declar'd to him, before his Wife, that their Confinement of him was his Death; and that it was no less Murder, than if they had run him through, the first Day he came in, tho' it had been less cruel.

Page 109. *Humbledon*, it should have been *Hambledon*. Mr. HENRY GOODEN: It should have been Mr. HENRY GOODEARE. Dr. *Walker* in his *Attempt*, Part II. p. 339, says, that this Mr. *Goodeare* was an Independent, and that he never administer'd the Sacrament, during the whole Time of his Abode here. And if that be true, I am not the Person that would attempt to vindicate him: Tho' that was not the Cause of his being ejected and silenc'd, but his Nonconformity.

Ibid. *H/inclJendon*: Mr. THOMAS GILBERT, *B.D.* Add; I am credibly inform'd that being in Company at *Oxford* sometime after the Restoration, with some Persons of Eminence in the University, and Dr. *South* being there among the rest, the Doctor and Mr. *Gilbert* engag'd in a Dispute about the *Arminian* Points: And although it was more than suspected that Dr. *South* who intirely fell in with the New Conformity, did also incline to the New Divinity of that Time, yet upon Mr. *Gilbert's* asserting that the *Predestination* of the *Calvinists* did necessarily follow upon the *Prescience* of the *Arminians*, the Doctor presently engag'd, that if Mr. *G.* would make that out, he would never be an *Arminian* so long as he liv'd. Mr. *Gilbert* immediately undertook it, and made good his Assertion; and the rest of the Company discover'd themselves highly pleas'd, with his Management both of his Argument and Opponent too, in the Dispute. And the Doctor himself was so fully satisfied, as

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to continue to the last, a very zealous Assertor of the Reformed Doctrine against its various Opposers.

He died *July* 15. 1694, *Ætat.* 83.

I am told there is an excellent Assize Sermon of his in Print, preach'd at *Bridgnorth* in *Shropshire*, before the Lord Chief Justice *Glyn*, and Mr. Serjeant *Earle*, *July* 2. 1657, on *Jam.* ii. 12.

Page 110. *Cholesbury*: Mr. WILLIAM DYER. He has several Things in Print. As, *A Cabinet of Jewels: Or, A Glimpse of Sion's Glory*; being the Substance of some Sermons, from *Rev.* xiv. 4. 12mo. 1663: Which he dedicates to the

Parishioners of *Cholesbury*. And, *Christ's Famous Titles and a Believer's*: In divers Sermons; 8vo. *Christ's Voice to London*; and *the great Day of God's Wrath*: Being the Substance of two Sermons from *Rev. iii. 20.* and *Rev. vi. 17.* 12mo. 1666. There Sermons he preach'd in the Time of the Plague, in the Parish Church of *St. Anne's Aldersgate*, in *London*, and dedicated to the Inhabitants. But in the latter Part: of his Life he inclin'd to the Quakers, and was buried among them in *Southwark*, in *April 1696.* *Ætat.* 60.

Ibid. Mr. JOHN BATCHELOR, or BATCHILER; for so he wrote himself. Add, *M.A.* of *Emanuel-College* in *Cambridge*. He has several Things in Print. As, *Golden Sands*, or a few short Hints about the Riches of Grace, from *Ephes. ii. 7.* Dedicated to Princess *Elizabeth* in 1647. A Translation of a Discourse of Mons. du *Plessis Mornay's* with this Title, *The Soul's own Evidence for its own Immortality*, 1646. 4to. *The Virgin's Pattern*; in the exemplary Life and lamented Death of Mrs. *Susanna Perwich*, 1661. 8vo. *Christian Queries to Quaking Christians*, 1663. *Sick Bed Thoughts*, on *Phil. i. 23.* 1667. 8vo. *London's New Year's Gift to the GOD of its late Deliverances*, and of its happily begun Restoration, 1669, 12mo. *A Taste of a Catechetical and Preaching Exercise for the Instruction of Families, &c.* 4to. 1668, &c.

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Pag. 110. Mr. RICHARD PENWARDEN. Dr. *Walker* in his *Attempt*, Part II. p. 94, says, that he was substituted in the Room of the Celebrated Mr. *John Hales* in his Fellowship of *Eaton*: And that being afterwards touch'd in Conscience, for the Wrong he had done so worthy a Person by eating his Bread, he made Mr. *Hales* a voluntary Tender of it again, who refus'd to be restor'd by the Authority of Parliament. This is a Passage would give Scope for several Reflections. I can't see why they that came into the Room of those who without Cause were ejected in 1662, may not be said to wrong those that went before them by eating their Bread, as well as they that were put into the Places of the Ministers who were sequestred in the Parliament Times. I doubt the Doctor would be hard put to it, to find such an Instance of Generosity, among those that succeeded the Ministers that were ejected in 1662, or to mention one that did by any of them, what Mr. *Penwarden* did by Mr. *Hales*. Who of them made any of those that succeeded them, a voluntary Tender of their Livings again? And yet I see not, why there was not equal Reason for it, where the Possessors at that Time had a Legal Right; which was the Case of a very great Majority of those that were then ejected, whatever may in an Heat have been asserted to the contrary.

Ibid. Mr. PAUL HOBSON. Add; It is said by some, that he had had a Place of Command in the Army, and it is not unlikely but it may be true. However, had he conform'd afterwards, that in all Probability might have atton'd for his past Actions. This was the Case of Mr. *George Masterson*, who was both a Chaplain and Captain under *Cromwel*; of whom Mr. *Zachary Crofton* gives some remarkable Hints, in his Prefatory Epistle before Mr. *Giles Firmin's* Answer to Dr. *Gauden* on the *Liturg*y: But he (honest Man,) turn'd his Buff, into a Canonical Coat, and so became! *Rectus in Curià after the Restoration, being zealous for the Church.*

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THE EJECTED, &c.

IN THE

County of CAMBRIDGE.

Pg. 112. *SWAFFHAM*. Prior: Mr. JONATHAN JEPHCOT. Add; He succeeded Mr. *Calamy* in this Living; and so much, may (I think) be gather'd from his own Words, in the Account he drew up of his getting and keeping the Possession of it, &c. which I shall here subjoin:

“AT last they (that is, the Gentlemen and chief Inhabitants in the Parish of *Buckington* in *Warwickshire*) prevail'd upon me, so that I went to *London*, which was seventy-four Miles from us, and presented my Petition to my Lord Keeper, after way had been made by Sir *Christopher Yelverton*. But one way or other, the Business was not determined under seven Weeks time. The Close was this: Because I had such a general Concurrence from the Parish, whom they look'd upon as *Puritans* for the most part, they were jealous of me what I might prove. But at last, my Lord Keeper did consent, and had me bring a Petition next Morning, and I should have his *Fiat*. But in the Morning his Mind was alter'd: For he remember'd another Living in *Cambridgeshire*, which had been resign'd by Mr. *Calamy*, in favour of some

of the Inhabitants, who had made way to the Keeper for a Man whom they had pitch'd upon, (one Mr. *Eldred.*) to whom he

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“would

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would not gram the Living, but let him serve it by Sequestration, till he should provide for him. This coming into his Mind, he gave to that Man the Presentation of the Living which I sued for: And gave me the Presentation to the Living that he had sued for. By this means I became Vicar of *Swaffham Prior St. Mary's* in *Cambridgeshire*, which I enjoy'd from the Feast of *St. Bartholomew* 1633, till the said Feast in 1662, within fourteen Days or thereabouts, in the which the Bishop did collate it upon another. Tho' I was in possession, he had a guess that I would be put out at *Bartholomew*, and thereupon adventured to collate to my Living the sooner, that his Clerk might enter upon the Harvest Profits.”

Bishop *Wren*, who was restor'd with King *Charles*, was much incens'd against Mr. *Jephcot*, because he with other Ministers had Ordain'd several to the Ministry in *Oliver's* time: But they were generally Fellows of Colleges, and one of them had been Proctor. The Bishop might also perhaps think he had Power to deprive him, because he did not reside upon his Vicaridge, but liv'd at *Boston*: But had not the *Act of Uniformity* silenc'd him, he might either have kept that, or obtain'd some other Living.

When he liv'd at the Vicaridge, he was robbed in the Night by four Men, of which three broke into the House, and the other held the Horses. When he perceiv'd how it was, which was not till they were coming up Stairs, he said, *The Will of the Lord be done*. They took away some Plate and Money, and a Watch or two; but 'tis likely expected much more. Mrs. *Jephcot* began to speak to them of the Day of Judgment; but they said they were Gentlemen, and must live. I shall choose to give the account of it in his own Words:

“*APRIL* 25, 1658, being *Lord's Day*, in the Night Thieves brake into mine House, and robbed me. Their Names were *H. W.*,

“*M.E.*

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M.E. and *P.P.* who were some of them executed for Other Robberies at *Tyburn*, *May* 31. I had six silver Spoons restor'd to me by means of my very good Friends Mr. *John Clarke* of *Bury*, and Mr. *Thomas Blackerby* Merchant in *London*, which Spoons and a Watch were taken upon *H.W.* who was

taken upon Suspicion of being a Thief, in *Cheapside, London*, the same Day that he and his Fellows had acted this at two o'clock in the Morning. God was wonderfully gracious unto us, in restraining them from offering us any Violence in Word or Deed. They said they were sent to my House by one *T. Son* to one *J. T.* late of *Cambridge*, which *J. T.* had been Proctor in the *Ecclesiastical Court*; which *T.* the younger stood mute on his Trial for a Murder and Robbery which he had committed, and was pressed to Death on the same Day when the others were hang'd. And thus all the Passages of GOD's Providence in the Thing were remarkable:. But the sanctifying them to my Soul, is never to be forgotten."

After his being silenc'd, and incapacitated for publick Service, there were nine or ten Persons who promis'd to raise him among them 200 *per Annum* towards his more comfortable Subsistence. They liv'd in several distant Places, and some were Gentlemen of good Estates; and for some time they continued their Bounty; But: in process of time some died, and others fell off, and he was supported by a School he taught, and a small Estate of about 12 or 13*l.* a Year, he had of his own.

I shall add a Copy of Verses which he drew up, and presented to his Benefactors while they supported him.

L 4

Acrosticon

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ACROSTICON EUCHARISTICON J.J. IN FESTO

SANCTI BARTHOLOMÆI ANNO 1662 EXAUCTORATI.

B artholomæ tuam memorabo Sancte quotannis
 E xauctorati Præco dolendo Diem:
 A tque Dolore meo Laudes miscebo quotannis
 T errarum Domino, qui mea mæsta levat.
 I ngenous Homines afflatus nomine nostrum

M ovit in Auxilium munera larga dare.
 I ngratus, vecors, malefidus dicar oportet
 S i vestras Laudes continuisse velim.
 E rgo quousque mihi remanent Spiramina, vestras

*R*es gestas recolem, vivus ad Ora Dei.
*I*nsignes posco referant cum fænore Fructus.

*C*oram cum dederit præmia cuique sua.
O vos felices, *O* terque quaterque beati,
*R*egna quibus *Christus* sanguine promeruit!
*D*ebetur vobis pro tali *Munere* *Merces*.
*E*n quid sit *Iusti* *Nomine* *Frusta* dare.
*S*ic me vester *Amor* ditat, vos *Gratia* *Christi*,

*Q*uando resurgetis, *Gloria* qualis erit?
*V*os mihi solvistis *Linguam*, quem *Jura* volebant
*I*llinguem sieri: *Lege* vetante loquor.
*A*urea secla mihi retulistis, *Gratia* vobis

*O*mnibus est merito nunc referenda mea.
*B*landiloquus ne sim, *Verax* & *Gratus* abibo.
*T*alia facta potest nulla abolere dies.
*I*genuum ingenuis ingentes reddere grates,
*N*unquam non fas est: perpetuetur *Opus*.
*E*n vobis *Marmor* *Sacrum*, quod nulla *Vetustas*

*B*ustis

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*B*ustis impositum demere sera potest.
*V*irtutis remanet merces post *Funera*, *Virtus*
*N*quaquam moritur, sola perennis erit.
*T*otum me vobis dedo servum atque *Ministrum*,

*M*e servum *Vestrum* dicere *Religio* est.
*I*nterdum fingunt blando *Sermone* loquentes
*S*it mihi si singam, *Lingua* rescissa precor.
*E*xemplo monitus sanati *Samaritani*,
*R*eddo *Deo* *Grates*, qui mihi tanta dedit.
*I*mpatiens sortis ne sim, quam *Numinis* alti

*C*onsilio *Iusto* constitit esse latam.
O *Benedicte* *Deus* *Cæli* *Compactor*, & *Orbis*
*R*es omnes nutu, qui moderare tuo;
*D*a mihi laudando nomen celebrare perenne

J ugiter, inque dies nomen amare tuum.
A uxiliare bonis longævâ Luce Patronis,
M eque tuis Donis amplificato bonis.

The only Thing I shall farther add of this Mr. *Jephcot* is a Character of such as boasted that they were the only true Sons of the *Church of England*; which a Friend sent me a Copy of; the Original of which is under Mr. *Jephcot's* own Hand, and may very well be suppos'd to be of his drawing up.

Filius Ecclesiæ Anglicanæ.

Non omnis qui agnoscit Regimen Ecclesiasticum per Episcopos, &c. essi licitum juxta Verbum Dei, & qui sub hujusmodi Regimine justè, sobriè & piè vivit, est verus Filius Ecclesiæ Anglicanæ: Sed ille

1. *Qui lentem ab Episcopis qualitercunque coctam sine percuntatione sorbere & deglutire potest.*

2. *Qui non pendet Conscientiæ Patrono ob Beneficium. captandum unius Anni proventum stipulari, Juramento de non stipulando vel contrahendo solemniter dato.*

3. *Qui*

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3. *Qui Animarum Curam sibi commissam per alium, viz. Vicarium exequi solet, sibi de Beneficii proventu solum consulens.*

4. *Qui pro Concione Satyricam aliquam Oratiunculam, sive Phanaticorum opprobrium, corde virus olente, perlegit.*

5. *Qui Pocula salutaria (ut vulgo dicunt) usque ad Ruborem, & nonnunquam titubationem ingurgitare haud recusabit, sæpius instigabit, & præbibet.*

6. *Qui minora Juramenta (quod aiunt) & imprecationes frequenter usurpat, ne Phanaticus vel Puritanus videatur.*

7. *Qui in levibus Humano Jure impositis maximum Zelum impendit, in gravioribus à Deo impense præceptis valde tepidus evadit; Episcopum Deo præponens.*

8. *Qui Ecclesiæ Legendam omnibus privatorum Precationibus licet à Spiritu Sancto emanantibus majoris æstimat.*

9. *Qui à Conventu privato cum Sanctus penitus abhorret, ne pro Phanatico habeatur.*

10. *Qui Alearum, Globorum, Chartarum, &c. Lusum Ministerii Muneris intermiscet, interdum anteposit, ab his ad Pulpita sive Suggestum recta prosiliens.*

11. *Qui aliam præter Baptismum externum Regenerationem haud agnoscit.*

12. *Qui omnem Baptizatum infantem procul dubio salvatum iri docet & profitetur.*

13. *Qui in velle Hominis apicem salutis ponit quum ipse ad Christum vix velleitatem præ se ferat.*

14. *Qui raro aut nunquam sese & Statum Spiritualem suum secreto explorat, aut preces apud Deum effundit, id genus Religionis tanquam phanaticorum proprium prorsus explodens.*

15. *Qui non audet fædus Evangelicum pro Concione habere, ne Lige solennis jam exauthoratæ reus teneatur.*

16. *Qui Diei Dominicæ sive Sabbati Christiani moralitatem pernegat.*

17. *Qui Templum materiale omnibus vivus Christi & Spiritûs Templis præfert, & magis veneratur.*

18. *Qui Papam Antichristum esse negat aut Ambigit.*

19. *Qui*

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19. *Qui Apocalypsin Johannis à Concionibus abigit.*

20. *Qui moriturus Sacram Synaxin omnibus Pœnitentiæ seriis Actionibus longe anteponit.*

Some time after the Death of Mr. *Jephcot*, Mr. *Thomas Cawdwell* had a Meeting in the Parish of *Swaffham*. He was a worthy, learned, pious Man, publish'd several useful Writings, and died here not long since. And I must own myself oblig'd to him for my Account of Mr. *Jephcot*, and several others of the silenc'd Ministers.

Pag. 113, the last Line but 1, over against these Words, *in the time of the Long Parliament*, let this Note be added in the Margin; See Dr. *Walker's Attempt*, Part II. pag. 236.

Pag. 117. *Ely*: Mr. WILLIAM SEDGWICKE. Add; After King *Charles's* Restoracion, he lived for the most part at *Lewsham* in *Kent*. In 1668, he retir'd to *London*, and there died soon after. He publish'd several Sermons and Discourses; particularly, *Justice upon the Army Remonstrants*; or a Rebuke of that Evil Spirit that leads them in their Councils and Actions, 4to. 1649. And, *Inquisition for the Blood of our late Sovereign*. By which and some others of his Writings, he appears to have been much set against the Army, on the account of their Proceedings.

Ibid. Sutton: Mr. WILLIAM HUNT. Add; He was a Native of *Hampshire*, and brought up in *Eaton-School*. He went from thence to *King's-College* in *Cambridge*, where he continued several Years, and at length Ceased in this Place, where he was very useful till his Ejectment. He at that time was worth

about 120*l.* with which he bought him an House, and a few Cows, and by his own Diligence in teaching School, and the Industry of his Wife, who kept a Dairy, and the kind Assistance of charitable Christians, brought up five Children well.

He was a Man of a very Catholick Spirit, and a great Lover of all that feared and loved GOD. He was intimate with several worthy Persons of the
Established

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Established Church, and among the rest with the Learned Dr. *Lightfoot*, who express'd a high Value for him and his Learning, and was very kind to him. When he had not Liberty or Opportunity to preach himself, he with his Family went to the publick Church, and instead of striving for the uppermost Place, he chose the lowest; sitting commonly in an obscure Place behind a Pillar, near the Poor, when the chief Pew which was very large, belong'd to such as were nearly related to him. with whom he might have sate.

He was a Man of eminent Piety, and valuable ministerial Abilites. He had a more than common Knowledge of *Latin* and *Greek*, and was a good Poet in each of those Languages. His thoughts were much taken up in the Study of *Daniel*, and the *Revelations*, in hopes of finding out the Time of that compleater Reformation which he longed for. He was strict in keeping holy the *Lord's-Day*, and so careful to prepare for it, that there was seldom any Work done in his Family, from *Saturday Noon* till *Monday Morning*: The whole Day was spent in his House, in praying, singing, reading, &c. and not a Child was suffer'd to look out into the Street, unless there was real occasion, He was very severe in reproving Sin, where-ever it came in his Way, without sparing any: And had the greatest Man in the Nation, or one that he depended on for Bread, been guilty in his Company, he would have thought it his Duty to have given him a Rebuke, and would not have wanted Courage to do it. He was unwearied in visiting the Sick: And ready to rise at Midnight, and go and pray with the poorest Person in the Parish, He was strictly faithful to his Word, and would never promise, but when he knew he could perform.

He was much given to Hospitality, and exceeding Charitable, and seemed to take more Pleasure in giving than in receiving, His House was a common House to poor Travellers. Such as were clean and decent, he took into his Family, and lodged in his Beds; and such as were not, he lodg'd in his Beds; where he reserv'd Conveniency; and would

often

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often converse with them there, and carry them Food, and take them to his Fire in cold Seasons.

In the latter Part of his Life, he was many Years much afflicted with the Stone-Cholick, but was always patient, and ready to speak well of GOD: And of this Distemper he died at about seventy Years of Age, uttering there as some of his last Words: *I know that I am passed from Death to Life, because I love the Brethren.*

He bred up two Sons to the Ministry among the *Dissenters*. His eldest Son Mr. WILLIAM HUNT. had a Congregation at *Little Baddo* near *Malden* in *Essex*, where he died some Years ago. And his other Son Mr. JOHN HUNT, was some Time at *Royston*, afterwards at *Northampton*, and *Newport Pagnel* in this County, (where a Son of his is since settled,) and is now in the County of *Norfolk*.

Pag. 17. Little Swaffham, or Swaffham Bulbec: Mr. FORT or FOOT; it should be Mr. DANIEL FOOT; I am inform'd that that Place has commonly had some Fellow of a College who resided at *Cambridge* for their Minister. Mr. *Foot* had the Living for a few Years, while he continued at *Cambridge*, and came and preached there on the *Lord's-Days*. When he was turn'd out, I am inform'd he went to *London*, which is as I can hear of him.

Pag. 118. Chippenham: Mr. RICHARR PARR. This is the same as is mentioned afterwards in the County of *Suffolk*, p. 660.

Ibid, Owre: Mr. ROBERT WILSON. He was only an Occasional Preacher, as a Probationer, and I question whether he ever was ordained. He was a Student in *Jesus-College*, and commenced *B.A.* He was a Musick Master in *Cambridge*, some Years before the Restoration, and so continued afterwards. His Profession was very beneficial till Conformity came in: But after, he had but few Schollars in the Colleges, being a zealous Dissenter, tho' no Preacher. He was eminently pious and charitable, and an arch Beggar for the Nonconformists, and abun

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dance of Money pass'd to them through his Hands. Among others, the Learned Dr. *Henry More*, and Dr. *Spencer* Dean of *Ely*, made him their Almoner.

Pag. 118. *East Hatley*: Mr. RICHARD KENNET. Add; He was turn'd out of his College, for refusing the Engagement.

Pag. 119. *Chevely*, it should be *Cheavely*, or *Stow*: Mr. ABRAHAM WRIGHT. Add, *M.A.* An Account of him may be gather'd out of the following Paper, sent me by a Kind and Ingenious Friend, which I think (upon several Accounts) it may not be amiss to publish at large, it being of Mr. *Wright's* own drawing up, who was best able to describe his own Case.

A true Narrative of the Sufferings of Abraham Wright, of Wimbish, in the County of Essex, M.A. sometime Minister of Cheavely in Cambridgeshire, Humbly sheweth,

“THAT in the Year 1646, in the Month of *July*, the said *Abraham Wright* was plac'd in the Rectory of *Cheavely*, by Authority of Parliament (he being approved of by the *Assembly of Divines*) the said Rectory being a Sequestration, formerly sequestred from Mr. *Robert Levit*, in which Living the said *Abraham Wright* did continue several Years: And in the Year 1659, about the latter End of *December*, the said Mr. *Levit* died; and in the Year following, (being the Year of the King's Restoration) there was an Act of Parliament made, with the King's Consent thereunto, by which Act all such Ministers as were in Most Livings where the sequestred Incumbent was dead, were settled in them during their Lives; by which said Act the said *Abraham Wright* was firmly settled in the Rectory of *Cheavely*: Nevertheless one Mr. *John Deken*, Minister of *New Market*, procureth a Presentation from the Lady *Carlton*, who was the

“Patroness

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“Patroness thereof, he being formerly her Chaplain and goes likewise to the Bishop and gets Institution and Induction, and comes down to get Possession of the Parsonage-House; but that being denied him, the said Mr. *Deken* with Sir *J.C.* who was the Son of the Lady *Carlton*, did dissuade the People from paying the Harvest-Tithes to the said *Abraham Wright*, but persuaded them to detain them, in their Hands for Mr. *Deken*, professing them Security; tho' the said *Abraham Wright* never heard that Sir *John* did give any Security to them, but Mr. *Deken* did; whereupon the Parishioners detain'd the Tithes, and after Harvest was over, about the Beginning of *October*, Mr. *Deken* having done a Kindness for Sir *John*, he in Requit of

the said Kindness did procure five Justices of the Peace, *viz.* Sir *T.W.* Sir *J.T.* Dr. *E.* Mr. *L.* and Mr. *M.* to meet at *Newmarket*, who did summon the said *Abraham Wright* to appear before them, and Mr. *Deken* did likewise procure some of the looser Sort of the People of the Parish of *Cheavely*, to object against the said *Abraham Wright*, that so the Justices might have some Pretence for the Proceedings against him, though they had no real Ground (he being in a Mort Living). For those wherein they were concern'd were such Ministers as were in such Livings where the sequestred Incumbent was then living: Yet the said *Abraham Wright* did proffer to yield to whatsoever the Act did require, but that would not be accepted; neither did they suffer him to have any Friend with him. He did but desire a Friend of his, a Neighbour of the Town, to go along with him to see the Carriage of the Business, and he was order'd by the Justices to be put out of the Room: Yea one that was within the Room when the Matter was debated, the Justices ask'd him if he would set his Hand to what was objected, replied and ask'd the Justices if they would have him set his Hand to that which was false? And so refus'd to do it. The chief Thing they had against the said *Abraham Wright*

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Wright, was this, That they were not satisfied., that he was in Orders, notwithstanding that he had liv'd above fourteen Years at *Cheavely*, in the Exercise of his Ministerial Office; and they too never requir'd him to bring his Orders when they summon'd him. Yea, when they ask'd him the Question, Whether he was in Orders? He told them he was, and likewise what Bishop it was that ordain'd him, and of what Years he was when ordained, and that he was of full Years; and if they pleased to give him Leave, he would fetch his Orders to them; or if they would appoint any Time and Place, he would bring his Orders. But that would not satisfy them; but because he had not his Orders about him, they caused an Order to be drawn up, That he, the said *Abraham Wright*, should resign the Living of *Cheavely*, to Mr. *John Deken*, because it did not appear to them that he was in Orders; and gave him some little Time to consider of it, and if he did not; then yield to it, they told him they would send the Sheriff to him to turn him out. And about two Days after, the said *Abraham Wright* understanding that the Justices were to meet at *Cambridge*, went and carried his Orders with him, and offered to shew them, but they would not look on them; but let their Order run still, *That it did not appear to them that he was in Orders.* And the said *Abraham Wright* not yielding to their Order, to resign the Living to Mr. *Deken*, the said Justices, caused another Order to be sent to Mr. *Jenkenson* the Sheriff, to

dispossess the said *Abraham Wright*, which Order the said Mr. *Jenkenson* did execute on *October* 28. 1660; he then coming into the Parsonage-House of *Cheavely* turn'd the said *Abraham Wright* with three small Children and the rest of the Family our of Doors into the open Street. Whereupon the said *Abraham Wright* upon the Advice of Serjeant *Brown* who was afterwards made Judge, did bring his Action against three of the Parishioners of *Cheavely* for recovering of his Tithes, and

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likewise against Mr. *Deken* for the making good his Title to the Living, and the Business came to a Trial the next *Lent-Assizes*, before the Justices Faces who had given their Order to the Sheriff for the dispossessing of him, and did then recover his Tithes of the Parishioners that were sued; and the rest did agree with him afterward. And as to the Title to the Living, the Judge (who was the Lord Chief Baron *Hale*) did declare that the said *Abraham Wright* had a Title to the Living: But the Justices so interested themselves in the Business, that the Judge was prevail'd with, not to refer it to a Country Jury; but he propos'd that a Rule might be drawn up in Court, that the Counsel on both Sides should draw up the Case, and meet at his Chambers in *London* in the *Easter-Term* following, and he would there determine the Case. But the Rule being so drawn up as not to force the Counsel on either Side to appear, and for Non-appearance to proceed to Determination, Serjeant *Keeling*, who was Counsel for Mr *Deken*, would not appear: Yea, notwithstanding the said *Abraham Wright* brought a Note to him under the Judge's own Hand, to let him know that he was ready and willing to determine the Case, yet he would not be persuaded to go: So that the said *Abraham Wright* was forced to wait there at great Charges, about a Month's Time, (all *Easter-Term*) and then was forc'd to bring down the Trial again the next Assizes, and then Serjeant *Keeling* not being willing to refer it a Country Jury, mov'd the Judge (who was the Lord Chief Baron *Hale*) that it might be referr'd to a Special Verdict, which was granted: And so they went upon a Special Verdict, and the said *Abraham Wright* was (besides his Attorney) forc'd himself to attend at *London*, at his great Charge, for the furthering and hastening of the Business several Terms one after another, till such Time as the Act of Uniformity was ready to come forth; and then the said *Abraham Wright* spake to his Attorney to do what he could for the Perfecting of

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the Verdict with the Council, and then to lay it aside; telling him that he could nor yield to such Things as the Act of Uniformity requir'd; but the said *Keeling* did hinder the Perfecting of it; he having inserted that which was false and which the Counsel of the said *Abraham Wright* (who were Serjeant *Earle* and Serjeant *Bernard*) would not yield unto: Whereupon the said *Abraham Wright* was constrain'd to move the Court of Common Pleas by Counsel, to alter the same: And then did the said Serjeant *Keeling* immediately stand up and mov'd the Court, that they would defer it until they might see, whether the said *Abraham Wright* would conform or not: And he the said *Abraham Wright* not yielding to what the Act for Uniformity did require, there was a Stop put to all Proceedings in the Business; He the said *Abraham Wright* having been at great Trouble and Charge in the Prosecution of it, for a Year and half's Time, having expended the best Part of an Hundred Pounds. And afterward when the said Mr. *Deken* did understand that the said *Abraham Wright* had not conform'd, he did about the Beginning of *October* 1662 arrest the said *Abraham Wright*, which he the said *Abraham Wright* conceiveth to be for that he had taken same Tithes, after the Sheriff had dispossess'd him, the Parisioners being then willing to set them out, that so he might take them that had most Right to them; and the said *Abraham Wright* looking upon himself as having the best Right to them (being settled by Act of Parliament, whereas the said Mr. *Deken* had only the Order of the Justices for his Settlement) did receive some Tithes. But when Sir *J. T* heard of it, he sent for the said *Abraham Wright*, and would not suffer him to receive any more. Yet the said Mr. *Deken* never went on to declare what he had against him: For about the same Time that he did arrest the said *Abraham Wright*, it pleas'd GOD to arrest him with Sickness, so that he could nor follow the Prosecution of his Business; yea he never went to

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Church afterward, till such Time as he was carried thither; (he dying the latter End of *November* following,) And on his Death-bed he did declare, that he was Two hundred Pounds worse than he was at his coming thither, After the Decease of Mr. *Deken*, the Lady *Carlton* by Means of Sir *J. C.* her Son, presented one Mr. *Hugh Floyd*. Minister of *Fordham*, who has had it ever since, as also *Fordham*. So the said *Abraham Wright* besides the Trouble and Charge he has been put to in suing for his Right, has been depriv'd of two Years Profit of the Living, by Means of the Justices Order for dispossessing

him, before the Ad of Uniformity took Place; the Living being then rated for above an 100*l. per Annum* in the Town-rate: And likewise ever since he has been depriv'd of it, having nothing left him to live upon saving some little temporal Estate of his own. Mr. *Jenkenson* the Sheriff is since dead, and three of the Justices, there being only living Sir *T.W.* and Mr. *M.* which he the said *Abraham Wright* knows of. And for the further confirming the Truth of this present Narrative, the said *Abraham Wright* hath hereunto set his Hand, the 23d of *October* 1680.

Abraham Wright.

This Mr. *Wright* liv'd some Years after he was turn'd out at *Cheavely*. Upon the taking Place of the *Five Mile Act*, he kept some time at the House of Mr. *Meadows* of *Ousden* in *Suffolk*, who entertain'd him very kindly. Afterwards his Children being gone from him, he remov'd to *Wimbish*, near *Saffron Walden* in *Essex*, where he liv'd as a Boarder with some that were related to him, and preach'd occasionally at Other Places. He always us'd a Form of Prayer in the Family, and before his Sermon, only adding or varying some Passages as there was Occasion. It was pretty long, and he always utter'd it with such Life and Fervency, that it was affecting. Two Passages one that knew him

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remembers well, and it is easy enough to think how they might come in pertinently: One was, *We know not what sad Times we may live to see*; another this, *Where we shall sing Hallelujahs with thine Angels and Saints eternally*. In his Preaching be deliver'd plain Truths with much Affection. He was a Man of few Words, but always seem'd to have a chearful Spirit. He liv'd to a good Old-age; being near Eighty if not above. He died about 1685, He had a Son a Conforming Minister in *Suffolk*.

Pag. 119. Wisbich: Mr. *SHELDRAKE*; it should be Mr. *JOHN SHELDRECK*. And it was either he or his Brother, *WILLIAM*, that was ejected at *Repham*, and afterwards settled at *Yarmouth* in *Norfolk*. (I do not certainly know which:) And that publish'd a Tract, intit. *Popery a great Enemy to Truth, and no Friend to Peace or Civil Government; fully made good by discovering the Methods and Ways whereby the Papists promote Popery in the World.* 4to. 1679.

Ibid. *Foulmire*: Mr. EZEKIAH KING. This appears from Dr. *Walker's Attempt*, Part II. p. 305, to have been the Sequestred Living of Mr. *John Morden*; worth 120*l.* a Year.

Ibid., Mr. JOHN NYE is mention'd as conforming. Dr. *Walker, Att.* Part II. p. 303, 304, reflects much upon him, in the Account he gives of Dr. *Manby*. 'Tis well he did not continue a Nonconformist; for then I suppose we should have had much more.

Ibid. Mr. COLE of *Burwel* is said to have conformed: But I am since inform'd it is a great Mistake, and positively assur'd (and I think by a good Hand) that he was not turn'd out of *Burwel*, nor did ever conform, but resign'd his Living of *Burwel*, and remov'd from thence to *Wethersfield* in *Essex*, about 1655, where he was turn'd out in 1662, and was so far from conforming, that he

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was against occasionally going to Church. See more of him in *Essex*, where I had given some Account of him before in my Second Edition, (without knowing him to be the same Mr. *Cole* as was at *Burwel*) and where I now give a farther Account of him in this Work.

THE EJECTED, &c.

IN THE

County Palatine

OF

CHESTER.

Pag. 119. IN the eighth Line from the Bottom; after Mr. THOMAS UPTON, let it be added; The Names of two of there four, *viz.* Mr. *Glendall* and Mr. *Upton* are to be found subscrib'd to an Attestation of the Ministers of *Cheshire*, to the Testimony of the Brethren of the Province of *London* in 1648.

Pag. 120. lin, 16, for made him attempt, read made an Attempt.

Pag. 119, 120, 121. Mr. WILLIAM COOKE. Add; Mr. *Samuel Bold* of *Dorsetshire*, (who was bred up under him from his Childhood) in a publish'd Tract, intit. *Man's great Duty*, &c. Oct. 1693, which he dedicated to the Widow of this Mr. *Cook*, gives a noble Character of her Deceased Husband. He says, He was the greatest Instance of an indefatigable faithful Minister, and practical Believer, that he

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was ever acquainted with. He was diligent and industrious to a prodigy, Few could comprehend the Time he spent and the Pains he took in his Study; much less the Proficiency he made there. He had strong natural Parts, a great Memory, and a quick Apprehension: Was very thoughtful, and div'd very much into whatsoever be apply'd his Mind unto. Yet his Humility and Modesty did exceedingly veil his intellectual Merits. And indeed he so conceal'd himself, that he declares he question'd whether anyone could do him Justice. His Skill in the *Oriental* Languages, was such as procured him respect from the famous Bishop *Walton*, whose eminent Talent lay in that sort of Study: And after his being ejected, the Bishop would speak civilly to him, tho' he said him unless he conformed, he could not help him. He was unwearied in the Work of the Ministry, in praying, preaching, expounding the Holy Scriptures, catechizing, and personal Converse from House to House. An exact Relation of his Loyalty would make a Volume: And to represent him right on that Account, would make him very considerable. Yet he suffer'd with Patience and Meekness, for and under the same Government. He manag'd his Dissent from the Established Church with Candour and Christian Temper. His different Judgment about those Matters serv'd him for his own Conduct. He has been known to reprove with Keeness such as did reflect in his Presence on a Conformist, tho' the Matter might be true. He govern'd his Family with great Prudence, and with much Strictness. No Man ever attended more diligently to the Interest of Religion in a private Family than he. Every Morning and Evening, after he had with his Family briefly implor'd Divine Assistance in Prayer and Praise, and a Blessing with that Part of the Holy Scriptures which was then to be read, a Psalm or part of one was sung, then a Chapter of the *Old Testament* in the Morning, and of the *New Testament* in the Evening was read, which he expounded, reporting the principal Parts of which it consisted, then he gave an Account of the Sub
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stance of it in as few Words as the Master and Parts of it would permit: then explain'd the greatest Difficulties that did occur, concluding with useful Instructions that were especially to be taken notice of. Then he spent a quarter of an Hour in Prayer and Praise, usually improving much of the Chapter that was read, into Matter for the one, or the other. He was an extraordinary Person for all the Parts of Prayer: Tho' commonly he abounded in the Confession of Sin, in admiring all the Divine Excellencies, and in praising GOD, for his Benefits of all sorts. On all Occasions he was importunate for the Church of GOD, and that the Kingdom of CHRIST might be enlarged. He had no Child of his own, but freely took into his Family three or four Children whom he boarded and cloathed, at his own Charge, and instructed in Religion and humane Literature, for their better serving their Generation. There and his Servants he catechized twice a *Week*, explaining every Thing with a peculiar Easiness. When he could no longer attend on his publick Ministry, he did not lie idle, but perform'd most Parts of it in his Family, with the same Care and Diligence he was accusom'd to use in publick, though there was not one Person more than those of his own Family. He was a strict Conscientious Observer of the *Lord's Day*. His Family was constantly to have their Work done by four or five o'Clock in the Afternoon on the *Saturday*. He then spent an Hour and half in explaining Part of the Scriptures, and Prayers. After this, everyone retired to their Apartments, to learn their Catechism, or for Devotion. At Eight they supped, and then he dismiss'd his Family according to every Day's Custom. He was always up early on the *Lord's Day*. Everyone read a Chapter in the Morning, and he spent an Hour and half in Expounding and Prayer. Then he and his Family went to Publick; and upon his Return, after his being excluded his Publick Ministry, he pray'd and repeated the Sermon, and then preached and pray'd, as he was wont to do in Publick, before he was silenc'd. After Dinner he went to

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Church, and at his Return perform'd the same he had done betwixt Sermons. After Supper, every one of his Family having given an Account of what they could remember, he concluded the Day with singing a Psalm, and solemn Prayer and Praise. He went through all this Labour and Work with unaccountable Vigour, Chearfulness and Fervour of Spirit. His Visits were usually short, and most of the Time was spent in Pious Discourse and

Praying. He was very free in reproving Friends and Relations and all his Acquaintance as Occasion required, His Humility was almost astonishing, and he fortified himself to a strange Degree against every Thing he could suspect might have so much as a Tendency to tempt him to have even a moderate Conceit of himself. He was wont to be mightily concern'd when he heard of the outward Prosperity of his Friends, that they might be provided against the Temptations of their Conditions; and his Prayers were earnest for the Afflicted His Abstinence, Mortification and Self-denial, his strict Watch over himself, and Regard to Divine Providence in all Instances, would appear wonderful. He every Week us'd to set apart an whole Day for private Fasting and Humiliation. His Charity, considering what he had to live upon, and what has been mention'd above, was as stupenduous as any thing else. His Regard to Righteousness and Justice was so exact and tender, peradventure the like has not been heard of. He was a great Follower of Peace; extraordinary plain in his Habit; civil, courteous and obliging, and yet a Stranger to that Ceremoniousness that is become a Fashion, &c.

His two Books against the *Anabaptists* were there, *A Full Answer to a Treatise intit. the Vanity of Childish Baptism*, 4to, 1644; written when he was Minister at *Wroxhall*. The other was, *The Font uncover'd for Baptism: Or an Answer to the Challenges of the Anabaptists at Stafford*, 4to, 1651. And in this, he writes himself late Minister of *Ashby de la Zouche*. The Epistle to the former, informs us, that Sir *John Burgoyne*, Bart. was his treat Friend and Patron, and first help'd him into

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the Work of the Ministry: And that in his Family there was a remarkable Instance of the Truth Mr. *Cook*. asserted, of a gracious Covenant made and made good, from Parents to Children for several Generations.

Pag. 123. At the End of the Account given of Dr. THOMAS HARRISON, let it be added; he has also printed, *Old Jacob's Account cast up and own'd*, &c. A Funeral Sermon for the Lady *Susanna Reynolds*, preach'd at *Lawrence Jury*, Feb. 13. 1654, on *Gen.* xlvii. 9.

Ibid. Mr. PETER LEIGH, it should be LEE; who was ejected. from St. *John's* in *Chester*. It is said, he liv'd afterwards a Nonconformist at *Knutsford*. And Mr. *Tong* in his Life of Mr. *Matthew Henry*, p. 254, speaking of him as living among the Dissenters in that Town, about the Year 1686, says, that this Mr.

Lee was a Gentleman by Birth, an humble upright Person, and a good Scholar; but through bodily Indisposition not capable of constant Work.

Ibid. Malpas: Mr. GEORGE MAINWARING. He was one of the Subscribers of the Attestation of the Ministers of *Cheshire*, to the Testimony of the Ministers of *London* in 1648. And Mr. *Philip Henry* says of him, that the Silence, and Restraint he lay under in his latter Days from Preaching, was his great Grief. His Tears when he might sow no more, watering what he had sown before.

Pag. 124. *Thornton of the More*: Mr. SAMUEL FISHER. Add, *M.A.* He has some Things in Print. One intit. *Spiritual Submission*: In two Funeral Sermons; one at the Funeral of Mrs. *Holgate*; the Other at the Funeral of Mrs. *Baker*, 12mo. 1655. A Fast-Sermon on *Jan. 30.* 1692/3. There is some Account given of him in *Wood's Athenæ Oxoniensis, the last Edition, Vol. II. p. 1014.*

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Page 125. *lin. 1. and 2:* Let these Words, *about the 40th Year of his Age*, be chang'd thus; *something above 40 Years of Age.*

Ibid. West Kirby by Wirral: Mr. JOHN CARTWRIGHT. Add; He was presented to this Living in 1654, after the Deprivation of Mr. *Thomas Glover* for Delinquency: Dr. *Walker's Attempt*, Part II. p. 249. He did not die, but was buried, *Feb. 17.* 1687/8.

Ibid. In the Account of Mr. JOHN MACHIN, *lin. 17,* over against the Word *Astbury*, let this Marginal Note be added; Dr. *Walker* in his *Att.* Part II. p. 261, says, he was presented to this Living in 1654.

And in this and the following Page, let it be added; that Mr. *Philip Henry* represents the Narrative of his Life and Death, printed by itself in *Duodecimo*, as drawn up by Mr. *Newcome*. There is prefix'd to it a Prefatory Epistle by Sir *Charles Wolsley*, Barr. who (among other things) says, that Mr. *Machin* liv'd not in the Impalement of any Party: But was a Man of a Catholick Spirit, who made Religion his Business, and travelled with the Salvation of Mankind.

Pag. 127. At the End of the Account of Mr. WILLSON of *Backford*, let this be added: His Son was bred up to the Ministry, and died Pastor of the Congregation of Dissenters at *Warwick*; and his Funeral Sermon was preach'd

by Mr. *Tong*, who also gives some Account of him, in his *Life of Mr. Matthew Henry*, p. 49.

Ibid. Sandbach: Mr. JOSEPH COPE. He was one of the Fifty-nine Subscribers to the Attestation of the Ministers of *Cheshire*, to the Testimony of the Ministers of *London*, in 1648.

Pag. 128. lin. 16: 1674, should be chang'd into 1694.

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Pag. 128. *Acton*: Mr. EDWARD BURGAL. Add; He was another of the Fifty-nine Subscribers to the *Cheshire* Attestation, to the Ministers of *London* in 1648. He was a Devout Good Man, a laborious and faithful Preacher, generally well spoken of. It has been reported by some, that he was trick'd into Nonconformity by Mr. *Kirks* his Successor who encourag'd him to stand out, that he might enjoy his Place; and that he should say thereupon, *Never was an Old Man so fool'd by a Young Lad*: But I am inform'd there is nothing of Truth in it: And that he not only bore the mean Condition he was reduc'd to after his Ejectment with great Patience, but justified his Nonconformity in a very solemn Manner on his Death-bed, when many devout Passages dropp'd from him. He had, *Rom. viii. 1, &c.* read to him; and when he heard those Words, *There is no Condemnation to them that are in Christ Jesus*, cried out, then there is none for me. Whilst he was at *Acton* he printed a Discourse intit. *The perfect Way to die in Peace*. He printed also in 1650 a single Sermon preach'd about that time, at the Dedication of the Free-School at *Acton*, which was prefac'd by Mr. *Zachary Crofton*, then Minister of *Wrenbury*. He hath also left behind him a Manuscript Tract, call'd, *Providence improv'd*. It begins with Remarks taken out of his Diary, *An. 1628*, and ends with 1663. He died *Dec. 8. 1665*. I am inform'd by one that was personally with him when his End drew near, that he made a large and comfortable Confession of his Faith in CHRIST, telling Standers by, *That he had made his Peace with God, and had Abundance of inward Comfort, and was glad to think his Time here was but short*: Adding, *I doubt not but it will go well with me; the Lord hath dealt very favourably with me, and suffer'd me to live to a great Age; and now I can chearfully leave this World and die*. When one present said, *Lord into thy Hands I commend my Spirit*: He added; *For thou hast redeemed me, O Lord God of Truth, Amen*. And when another repeated those Words, *I have fought a good Fight*,
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have

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have finish'd my Course, I have kept the Faith; henceforth is laid up for me a Crown of Righteousness. He said, I do verily believe it is laid up for me; and I do bless my Gracious God, I do verily believe I shall behold the Face of my God in his glorious Kingdom quickly. He expir'd praying for others.

Pag. 128. lin. 34, read Quakers.

Page 130. Great Neston: Mr. SAMUEL MARSDEN. He was another of the Fifty-nine Subscribers to the Cheshire Attestation, in 1648. He was eldest Son of Mr. Ralph Marsden, who died June 30. 1648. This Mr. Samuel, went afterwards into Ireland, and died there, in 1677. The Second Brother was Jeremy, of whom an Account is given in Yorkshire, p. 796. The Third was Gamaliel, of whom also in Yorkshire, p. 810. The Fourth and Last Brother was Josiah, and he was Fellow of Trinity-College, Dublin, and in that Capacity sign'd Mr. Veal's Testimonial, that I have produc'd in this Volume; but what became of him afterwards, I know not.

Page 130. Hargrave: Mr. SAMUEL SLATER. Having mentioned his being turn'd out before from Cristleton, let this be added; where he in 1655, succeeded Mr. Morston. Dr. Walker's Att. Part II. p. 300.

Ibid. Tarvin: Mr. SABBATH CLARK. This was another of the fifty-nine Subscribers to the Cheshire Attestation, 1648.

Page 131. Poulford: Mr. GEORGE GUEST. I suppose it should be RANDAL GUEST, because it stands so, in the Cheshire Attestation, in 1648.

Ibid. Woodchurch: Mr. GRAISLY or GRAISTY. Dr. Walker in his Att. Part II. p. 191, says his Name was SAMUEL GRASTY. This be represents as the Sequestred Living of Mr. George Burgess.

Pag. 132. lin. 34. for demised read devised.

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Pag. 133. Warton: Mr. MARYGOLD. This was another of the Fifty-nine Subscribers to the Cheshire Attestation, in 1648. His Subscription there is thus: John Marigold, Pastor of Waverton.

Pag. 134, *Mobberley*: Mr. BARLOW. Add; His Name was ROBERT. Dr. Walker, *Attempt* Part II. p. 391, calls him the *Intruder here, during the Usurpation*. But if he had the Choice of the Parishioners, I don't see how he can be justly charg'd with intruding.

Pag. 135. *Wallosee*: Mr. JOHN HARVIE, M.A. Add; He died Nov. 28, 1699. See Mr. Tong's *Life of Mr. Matthew Henry*, p. 276. He bred up a Son to the Ministry among the Dissenters, of whom Mr. Tong also gives some Account, in the said *Life of Mr. Matthew Henry*, p. 262.

Ibid. Rosthorn: Mr. ADAM MARTINDALE. After its being raid, that *he was a great Mathematician*, let it be added; and he proved himself to be such, by his Twelve Problems about Interest, which are printed in the *Philosophical Collections*, N. 1; and afterwards added as an *Appendix* to his *Country Survey Book, or Land-Meter's Vade Mecum*, in 8vo. 1702. He wrote also two *Almanacks*, call'd, *Country Almanacks*, which were printed, and esteem'd by several Members of the *Royal Society* very useful, especially for Country Affairs. He instructed Youths in Mathematical Learning in *Warrington*, in *Lancashire*; and afterwards boarded young Gentlemen and others at his Habitation near *Dunham* in *Cheshire*; and instructed them in *Vulgar Artificial Arithmetick*; and in *Geometry, Astronomy, Navigation, and Dialling, &c.* He also wrote *Divinity Knots unloosed*, 8vo. 1649.

Ibid. The 9th line from the bottom, *I apprehend 1660, should be 1669; for in 1660, there was no Law by which he could suffer Imprisonment.*

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Page 136. At the End of the second line, which finishes the Account given of Mr. JOHN GARTSIDE, or rather GARSIDE, let it be added; He was a good old aged and humble Minister, that lived and died near *Macclesfield* several Years ago, and was greatly esteem'd by all that knew him, and especially by the good People of *Chester*, to whom he used to preach very privately in the Times of Persecution. He was a Person of uncommon Learning and Judgment, and Gifts in Preaching and Prayer, and of great Simplicity and godly Sincerity. He affected a great plainness in his Garb and Way of Living, beneath what his Friends thought was due to his Station as a Minister: But he was contented and best pleased with it. A Son of his was ordain'd to the Ministry at *Knutsford* in *Cheshire*, May 7, 1707. See Mr. Tong's *Life of Mr. Matthew Henry*, p. 205.

Ibid. Among those that afterwards conform'd in *Cheshire*, I have mention'd Mr. DUNSTAN of *Northerden*, who (I since understand) did not conform. Mr. *Melbery* was remarkably grateful to him after his Ejection.

Ibid. I also mention'd Mr. BURROUGHS of *Harthill*, as conforming at *Baddeley*. Dr. *Walker* in his *Attempt*, Part II. p. 391, speaking of this Mr. *Burroughs*, says, that he was a Man of no Learning, bred up in Husbandry; and yet enjoy'd the Benefice of *Harthill* until the Restoration. And he might have added, obtain'd also the Benefice of *Baddeley* afterwards. *But I suppose, had he been sensible of his conforming, he would at least have spared this Reflection upon him, if he had not fram'd for him a better Character, which he could have done as easily, as in the Case of some others, whom he has applauded.*

The

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THE EJECTED, &c.

IN THE

County of CORNWAL.

Page 136. LANRAKE: Mr. JASPER HICKES, M.A. He wrote his Name GASPAR HICKES. Whereas at the end of the short Account given of him, 'tis said, He *met with much Disturbance*, let it be added; a Specimen of which is given in the *Sad Narrative of the Oppression of many Honest People in Devon and other Parts, by Informers, and Justices, out of their pretended Zeal to put the Act against Conventicles in Execution*: Printed in 1671. We are there told, That continuing to preach in his Family, after May 13, 1670, to the Number that the Act against Conventicles allow'd of, with others under sixteen Years of Age, Mr. *Winnel* the young Parson of *Lannake* was so enrag'd, that he inform'd against him, that he kept Conventicles, and had his House search'd by the Officers of the Parish, who found but four Persons there above the Age of sixteen, besides his own Family. He rode from Justice to Justice to convict him, but the Gentlemen in the Neighbourhood would give him no Countenance, being sensible the Law was not violated. Hereupon he went into *Devonshire*, and found some Justices for his purpose. Before them he was convicted, and

they taking it for granted that he preach'd, tho' there was no proof of it, they levied 40*l*, upon him. Hereupon Mr. *Hickes* appeal'd to the next general Sessions, where he was denied a Jury, contrary to the Law, and the Justices pass'd Judgment upon him by Vote,

and

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and his Appeal being hereby made unjust, they besides the 40*l*, gave treble Cost against him, and at the same time loaded him with foul Revilings and Reproaches. So hard a thing has it sometimes been for poor Dissenters to have so much as common Justice.

This Mr. *Hickes* printed the *Life and Death of David: A Funeral Sermon for Willittm Strode Esq; Sept. 22, 1645. 4to.* And the *Advantage of Afflictions: A Fast Sermon preach'd before the House of Peers, Jan. 28, 1645. 4to.*

Pag. 144, lin. 8. At the end of the Account of Mr. THOMAS TREGOSSE, let this be added; A remarkable Instance of the gross Injustice of his Adversaries, may be also seen in Mr. *Hickes's Narrative*, p. 30.

Ibid. St. Breage or Breock: Mr. JAMES INNES. Dr. *Walker* in his *Attempt*, Part I. p. 96, tells a scandalous Story of him, which no Man will believe without good Vouchers. As for his Reflection, P. II. p. 24, it might very well have been spared: For I do not mention Mr. *Innes* as ejected from thence: It is enough to my purpose that he was here at the Restoration, (when the Doctor informs me Dr. *Peterson* returned to this Living) tho' afterwards silenced by the Uniformity Act. And had I known where he had been when that Act took place, I had mentioned that also.

This is certain, he was a Scottish Gentleman, of a Good Family; and tho' I am informed it was a Mistake which I was led into, when I represented him as Living with the Duke of *Lauderdale*, yet he not only had a Good interest in him, but also in King *Charles* himself, who sometimes admitted him to some uncommon Freedoms: So that had he not disrelish'd the Terms of Conformity, he might have a fair Prospect of considerable Promotion. I am inform'd the King once spying him on a *Lord's Day* Morning, said to him, *You Innes, I believe you are going to some Conventicle:* He reply'd, *If I am, I humbly hope, your Majesty will not turn Informer.*

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former. With which Freedom, his Majesty did not appear at all displeas'd.

Pag. 145. At the End of the Account of Mr. CHARLES MORTON, *M.A.*, let this be added:

Being reflected on for teaching University-Learning, and repressed as thereby breaking his Oath which he took when he was himself in the University, he drew up a Vindication of himself, and his Brethren, from that Accusation, which I shall here subjoin, for the Satisfaction of the Curious.

At the Presentation for Degrees, certain Oaths use to be administer'd by each of the Proctors.

“THE Junior Proctor begins, and the Oath he administers relating to the Degrees, (besides that of the Library) has five Clauses. The first is in there General Terms. *D. Doctor, Magister, vel Domine: Tu dabis Fidem ad observandum Statuta, Privilegia, Consuetudines; & Libertates istius Universitatis. Resp. Do.* The second and third Clause refer only to the preserving the Peace of the University. The fourth and fifth about which a Question does arise, are as foloweth: *Jurabis etiam, quod in istâ Facultate alibi in Angliâ quàm hic & Cantabrigiâ, Lectiones tuas solenniter tanquam in Universitate non resumes. Nec in aliqua facultate, sicut in Universitate, solenniter incipies; nec consenties, ut aliquis alibi in Anglia incipiens hic pro Magistro habeatur. Item tu jurabis, quod non leges, aut audies Stanfordiæ II tanquam in Universitate, Studio vel Collegio Generdi.*

“After this the Senior Proctor reads certain Statutes, that concern the particular Degrees, their Time and Excrises requir'd, and administers an Oath, that all this is observ'd, unless what is dispens'd with. After which follow the Oaths of *Allegiance* and *Supremacy*. And there are all the Oaths requir'd of a Graduate in *Oxford*, as may

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be seen in their Stature Book. And the Oaths in *Cambridge* are I think to the same Effect.

“Now of there two last Clauses there is a quite different Interpretation render'd. The one by some Prelatical Men to serve a Purpose: The other by the Generality of such as understand any thing in these Matters.

“Those singular and angry Persons thus teach; that by these Clauses no Man that has taken the Degree of Master of Arts in either of our Universities, may lawfully instruct so much as privately, any where else but there, any Persons in any Art or Science profess'd publicly in the Universities. This Doctrine they apply to two special Purposes; *viz.* to draw to themselves, and derogate from others.

“1. This Interpretation is us’d as an Engine to draw to, and fix in Conformity to their Questionable Modes; and the Hook is baited as of Old with the Fruit of the Tree of Knowledge. *Good Literature* (say they) *has laudable Name among most men; and this they cannot honestly have for their Children, but by sending them to us. Hence only, at our Grindstone is it lawful to sharpen the Sheers, Culters, Axes or Mattocks,* 1 Sam. xiii. 19, 10. *The small Files of Grammar Schools for the Goad and Fork, you may have abroad in the Country: But no more; least Swords and Spears should be form’d against Conformity. You must necessarily therefore send them to us, and then we will take Care for the rest. For our Statutes shall presently and constantly oblige them to attend our Question’d Worship, and to subscribe the Articles in the Lump, as well Disciplinary as Doctrinal, before they perhaps read, but to be sure before they understand them. Now are they fast in the Snare, and let them get out as well as they can, by making Enquiry, after Vows. Hereby shall they be necessitated for the Ease of their own Minds, to drink in that first and material Principle, (that Question so often begg’d in our Polemicks) that all the Disputed Matters are Indifferent; which once admitted makes them ours* cti Óaig¶: For if after-

wards

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wards they dislike or hesitate at some Particulars, *Humane Authority or Preferment wilt turn the Scale. But let all this be suppress’d in Silence; say nothing of the consequences; only insist on this, that Learning is a most excellent Thing, and these Waters can only be drawn from our Fountain; out of our Universities can be no honest Instruction.*

“A pretty Doctrine! The Genuine or German Sifter of that other; *Extra Nostram Catholicam Ecclesiam, Nulla Salus.* Neg.

“2. The Other Special Application of this Doctrine, is to blast such *Non Cons* as have or do instruct privately in that Learning, which has the Name of *Academical* appropriated to it, as if they were perjur’d Persons; having taken these Oaths when admitted to Degrees. This is a Part of their printed Ecclesiastical Drolls, and the Talk of Youngsters, newly come out of the University, with the Shell of a Degree on those Heads, which alas! contain not the Sense of the Oath, which they have so lately taken; and hence they with Modesty little enough upbraid their Seniors, with Ignorance of that Point which they have better consider’d many Years since; perhaps before they were born. This also is buzz’d abroad with great Industry, among the careless Gentry or ignorant Commons, who understand neither Latin nor Logick, to make them look upon the *Non Cons* as Monsters of Men, who boggle at Indifferences (as they are pleas’d to call them) but scruple not Perjury, a Thing that is as infamous as Learning is renown’d.

“These are the Doctrines and Designs of some. Let us now see how others with more Discretion and Honesty do understand these Passages of the Oath.

But first it will be expedient to give some Historical Account of these Things, and for what Reason this Oath was first impos’d, of which you may read at large in *Fuller’s Ecclesiastical History*, wherein (as a *Cantabrigian*) he does more particularly concern himself about the Antiquities of *Cambridge*; and in *Twine and Wood, Oxonians*,

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who

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who handle more particularly the Antiquities of that University; and also in the Civil Histories of *England*, intermingled with other Matters: Of which this is the Sum;

“That in former Days this Sort of Learning which is the Subject of our present Question, was profess’d and studied up and down the Land, in the several Monasteries where Persons had Leisure and List to set themselves to it. That afterwards by a Kind of Accident it drew to these two Places, where some Persons more noted for Learning than others, did then, it seems reside; and that in this Way by volumary Concourse of Students, Learning began to be increas’d. This being observ’d, some noble Personages did encourage this Concourse of Learned Men even from forreign Parts, by erecting certain *Hospitia*, or Places of Entertainment for them; afterwards endowing them: And because the Places were conveniently situated for the Nation, Privileges from Popes Bulls and Princes Charters were granted to Students there, that so they might be more encouraged there to multiply and reside. Then also were invented Graduations, or Publick Testimonies of Parts and Improvements, the Honour of which was no small Incitement to Industry, and Advance to Learning. But hitherto there was no Restraint upon any Man from Instruction, Study, or Exercise, any where else, only there Encouragements drew Men thither rather than elsewhere. Number thus encreasing, and there being little or no fix’d Order amongst them, they often brake out into Tumults, Riots and Factions, one while among the Scholars themselves, and another while between the Scholars and Townsmen, till at last, upon some notable Distastes, divers Scholars agreed to move their Quarters, some to *Northampton*, and some to other Places; but the greatest Part to *Stamford*, where being well and quietly settled, and favour’d by some great Persons, they began to shape an University, build Colleges, perform Exercises, and give Degrees, wherein they became so notable, that the

other

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other two Places were much deferred. This alarm'd those who had their Settlement nigh those two Places, and engag'd them to use their Interest with Prelates and Princes, to recall those removed Persons; wherein after some Difficulty they prevail'd. For *Stamford* had also gotten its Patrons, but the other joining together, were it seems of greater Power. *Stamford* hereupon is suppress'd, and in the other two Places more Foundations were laid for the better Entertainment of Scholars, and better Orders settled, and greater Immunities granted, and so by Degrees they came quietly back again. Now at last to prevent the like Succession for the future, came in this Oath; so that if Princes themselves might have a Mind to set up other Universities, they should be obstructed wholly therein, and greatly incommoded; for they must fetch their Professors from elsewhere, since they could hare none from hence, unless the Pope was pleas'd to dispense with their Oath. And this they were the rather inclin'd to, because the Fautors of *Stamford* were yet in being, and they knew not but by their Means the Princes Mind might alter.

“This Collecting of Students to two Places only, was probably at first endeavour'd, purely for the Advancement of Learning, which Experience taught them was much promoted by the General Concourse of Scholars, and the honest natural Emulation, apt: to be a Spur to a greater Sagacity in this Publick Way. But whatever was the honest Design of our Forefathers, the Crafty Popes quickly found it highly to serve their Interest, (for they soon began to meddle with Academical Matters,) when they saw what Influence these Places had upon the Disposition of the whole Nation: And therefore they secur'd these two Places, what they might, as Fountains: And determin'd they should be only two; which being a small Number, might be better manag'd to their Purpose than if they were more.

N 3

“*Paper,*

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“*Poper*y long continuing, settled these two only Universities by a Kind of Custom, and the Endowments augmenting according to the Devotion of the Times, made it more desirable to those Worldly Men to keep their Interest in them. Yea to rivet them the more firmly to their Church, many of the Prefaces became great Founders, and order'd their Statutes as would best serve their Turns. But however Men designed, by the Providence of GOD it came to pass, that in those Places, for Structures, Revenues, and the Publick Profession of all Sons of Learning, we had two of the most famous Universities of the World.

“In this State the Reformation found them and left them, but well augmented in divers Respects, as they stand at this Day; only liable to those Changes and Varieties in the Governours and Students there, as were convenient for the Church. This may suffice at present concerning the History of the Universities. We now address more reasonably to the Interpretation of the Oath before mention’d.

“I. Some have thought that the literal Meaning is to obstruct only Publick, not Private Reading or Teaching Philosophy in other Places; but then that it is now antiquated, void, and null, even as to this Publick Reading also. Of this Mind it seems was Bishop *Taylor* in his *Ductor Dubitantium*, Book III. Chap. vi. *Of the Interpretation Diminution and Abrogation of Humane Laws*, Rule 3. p. 731, 732, 733. The Rule is; *A Law made for a Particular Reason, when the Reason wholly ceases does no longer oblige the Conscience*. The Rule is limited by five Distinctions, according to which the Cases, and Answers made, are several. The third Distinction and Case is this: *Some Laws have in them a Natural Rectitude, or Usefulness in order to Moral Ends, by Reason of the Subject Matter of the Law, or by Reason that the Instance of the Law is made an Instrument to Vertue by the Appointment of Law. Others have only an*

acquired

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acquired Rectitude, and an extrinsecal End; that is, it was by the Lawgiver commanded, in order to a certain Purpose, and beyond that Purpose it serves for nothing.

The Answer to the Case, he gives in these Words: “*If the Action commanded by Law be in itself indifferent, when the Reason of the Law ceases extrinsecally, the whole obligation is taken away; because the Act is good for nothing in itself, and good for nothing to the Commonwealth, and therefore cannot be a Law. Thus there was an Oath framed in the University. That no Professor should teach publicly any where but there, meaning that it should not be taught at Stamford, whither the Scholars made so long a Recess, that it had almost grown into an University: But when the Danger of that was over, the Oath was needless, and could not oblige, and ought not to be impos’d.*

“And after the Addition of many Instances, he explains the Answer thus: *This is to be understood to be true, tho’ the Reason of the Law ceases only negatively; that is, tho’ the Act be still indifferent, and there be no Reason to the contrary. To which this is to be added, That when the Reason of a Law commanding an Action otherwise indifferent, does cease universally, the very Negative ceasing passes into the contrary of itself. Not that it does in the Matter of the Action, for the Action is still indifferent and harmless, but that it does so in the Power of Legislation: It does not*

so to the Subject, but it does so to the Prince; that is, the Subject may still do it without Sin; but the Prince cannot command it to be done, when 'tis to no purpose.

“Thus far this Man of Note and great Renown in the Prelatick Church. Wherein we may take Notice, that he thinks it only concerns publick and not private Reading or Teaching; and that this now is not Obligatory, because it referr'd only to *Stamford*, which was once likely to be an University, emulous of the other two, of which there is now no Danger, and therefore no Use or Obligation of the Oath. But,

N 4

2. Others

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“2. Others think it means not Teaching at all, either publick or private, but only performing Exercise of Probation, and that by *Lectiones tuas solenmiter tanquam in Universitate*, are meant only some of the Exercises for a Degree, even those six Lectures in Natural or Moral Philosophy, that are requir'd; *Statut. Oxon. Tit. 6. Sec. 2. Singuli incepturi sex solennes Lectiones pro formâ habere teneantur in scholis publicis, &c.* Solemn and publick Lectures in the University Schools. And if anyone of these were not perform'd with Solemnity enough, *viz.* in Matter, for Manner, Statute Habit, or Statute Time, and according to the Orders of the University, they were wont to be turn'd off with a *Non stabit pro Formâ*; it shall nor serve or be accounted for an Exercise. These *solennes Lectiones* were substituted in the Place of other *Lectiones* that were customary Readings of certain Books formerly in Use, but after found unprofitable. *Ibid. Sine fructu aut commodo audientium vel legentium.* So that they were not instructive Readings, (otherwise than they might be profitable to the Readers, if they were well perform'd) but probative, how sit they were to instruct, if afterwards call'd thereunto. Tho' indeed in after Times there *solennes Lectiones*, came to be perfunctory, so that no Hearers came, and they read only to the Walls, whence they got the scurvy Name of *Wall Lectures*. Wherefore in the Late Times they were changed into Declamations; and since that, tho' they are restor'd, yet two Declamations are added by a *Statute, Decemb. 22, 1662*, in the beginning of which *Statute* all these publick Exercises, Lections, Disputations and Declamations are declar'd to be *Specimina Prospectus sui in iis quas prositentur Artibus*: Specimens or Trials of their Skill, and not purely instructive Readings.

“By the Words, *non resumes*, they understand that none should in Derogation to the Degrees of the University, take the same Degrees again, or do the same Exercise for the same Purpose

elsewhere,

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elsewhere, as if the University Degrees were not a sufficient Honour, unless ratified somewhere else. To the same purpose is the Clause in the *Cambridge* Oath, *Tu non suscipies gradum Simonis*; which Passage is explain'd by a Traditional Story of one *Simeon*, an ambitious Fellow, who having taken his Degree in that University, did his Exercise again in some other Place, and again took the same Degree, to the Disparagement of that which he had formerly taken. And this is more clear by the next Words, *Nec in aliquâ Universitate solemniter incipies*. *Incipies* is very well known by every *Acadcmick*, to signify taking a Degree, *viz.* of Master or Doctor; who are therefore call'd *Incepti*, after their Presentation, till they do *stare in Comitibus*, that is, keep their Acts, and perform the Exercise requir'd of them, in order to the completing that Degree. So that the Sense is, You having done the Exercise for that Degree, shall not resume the same solemn Exercise in order to that Degree, nor shall perform the like solemn Exercise for any other Degree, in any Place as in an University, but here or at *Cambridge*: Neither shall you take any Degree at all in *England*, but either here or at *Cambridge*: Nor, as it follows, allow of any doing in that kind, neither at *Stamford*, where there is present danger of doing so; nor any where else, when the like Danger may be, if any such Place or like that, should hereafter arise.

“And yet again, this is more manifest, in that particular Clause of *Stamford*. *Tu non leges vel audies Stamfordiæ tanquam in Universitate*: You shall not own *Stamford* for an University, by performing University-Exercises there: *Tu non leges*: Nor by being present; *nec Audies*, at such Performances by any other. This *Audies* signifies not that Masters of Arts ought not to go thither to be tutor'd, and instructed, but that they should not be Bystanders to judge of, or countenance the Action.

“Tanquam

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“Tanquam in Universitate. This is three times repeated, first in respect to *Lectiones Solennes*; then *tu non incipies* the Degrees; and now in respect to *Stamford*, which manifestly, to ordinary Understandings, signifies, that at *Stamford*, or any where else you may read in order to learn or teach what you please, so it be not *tanquam in Universitate*, as in an University; nor *Solennes Lectiones*, Solemn Readings Statutable, in order to the taking a Degree: You may exercise your Skill in any Faculty, try Masteries, and get a common Approbation if you can; but it must not be a special Approbation *tanquam in Universitate*, as it is done in the University: You may read and do the same

Things materially *quæ in Universitate*, but not formally *quâ in Universitate*; and that this *tanquam* which is so often repeated signifies the Formalities of the Universities, is plain enough to every unprejudiced Reader.

“And thus much concerning the Sense of the Oath, from the Consideration of the Words themselves. Now that this is the genuine and generally receiv’d Interpretation, is farther evidenc’d by the known Practice of many Prelatical Men in the late Times, when divers who are now Prelates and dignify’d Persons, did privately read University-Learning, in private Places, to the Sons of the Nobility and Gentry, who were more inclin’d to their own Way. For Instance, Dr. *Stern*, the present Archbishop of *York*, so read at *Brooksbourn* in *Cambridge-Road*. He had sixteen or seventeen whom Mr. *W.* saw there. Dr. *G.K.* offer’d to read to six, at the Parsonage of *B.* then in the King’s Quarters. I myself was to have been one, if we could have made a Class. *Mainard* afterward Rector of *E.* did actually read to Mr. *N.B.* and me, at *Milton Abbot* in *Devon*, after we had been same time at the University. Did they think it Perjury? Why then did they do it? or if not, how comes it to be so to Nonconformists now? And least any should think to avoid the Force of this, by say

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ing they were driven to it; it was a disturbed State of Affairs, and the Case being extraordinary, Things extraordinary must be done; let it be granted: But then is not the Case now the same with Nonconformists? Is not the State of Affairs as much disturb’d with reference to them? And if extraordinary Things might be done, yet no sinful Things, (such as Perjury) either by one or the other.

“Nor was the Case so extraordinary, nor the Necessity to read in private, then so great to them, as it is now to the Nonconformists. For nothing in an Ordinary and Collegiate or Academical Way was impos’d on the Youth, that was reputed sinful, even by them who preferr’d other Things. Therefore I say there was not the like Necessity to withdraw the Youth from those *Places* of Publick Education, as there is now; since now in the Judgment of many Persons, Things sinful are impos’d, or at least useful to them and theirs, whilst under Dissatisfaction.

“But again, this Practice of reading out of the University, the Things read in it, was and is common even in quiet and settled Times, and that both publickly and privately.

“J. Publickly, in *Gresham-College*, and *Sion-College*, and in other *Places* allow'd and endowed. The Word *allow'd* suggests a Reply, that this *Allowance* takes off the Perjury: But the Nonconformists have no such Allowance.

“To which may be answer'd, That few understand how any humane Power can absolve an Oath made to the most High GOD, when the Matter is absolute, and not respective to any Man's particular Interest, which he might remit; that Oath also being known and approv'd of by Superiors when it was made: And any Man may perceive this Consequence of it, if it should be granted. For besides other Mischiefs that would arise from the instability of Oaths, and the small Assurance a Man could have by them, whereby a chief branch of their nature and use would be lost; I say, besides all

“this,

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this, a fair Opportunity would be given to the old Gentleman at *Rome*, to put in his Claim for his absolving Faculty.

“This Answer supposes the Oath to be regularly taken and about fit Matter for a permanent Oath. If indeed the Oath be so Conditional, and for a peculiar Reason, as the Condition may be satisfied, or the Reason over-balanced by a greater, then the Obligation of it may cease, and the suppos'd Perjury die of itself, either with or without the Intervention of Authority: But if the Oath be absolute, and the Matter permanent, (as these Mens interpretation seems to give it, especially as to *Stamford*) then does it not, appear to be a Matter subject to humane Authority. Yea, I would fain know of these Men, If a Prince had a mind to settle an University or General School, not only Material but Formal, at *Stamford*, or any where else in *England*, and appoint there not only Lectures, but *solemnnes Lectiones, tanquam in Universitate*, and the Degrees there to be taken, would not their Consciences boggle to comply with such a Design? If they say, Yea; then it seems they take it to be absolute, that no humane Authority can absolve it; and then what becomes of the former Reply, about Magistrates allowing publick Reading? If they say, No, they should not scruple it, then they grant an humane Command a sufficient Reason; and therefore much more a greater Reason may take it off, and there will be no Perjury in the Matter. Now that there may be a greater Reason than any humane Authority for Nonconformists to read, at least in private, will I hope be plainly shew'd anon, without any Entrenchment on that Authority.

“Add to this, the writing and publishing Books of Philosophy, which is a more publick Teaching, than any vocal Reading can be; but this was never

thought Perjury, nor so much as injurious to the University, how plain soever the Explications were, (yea, tho' in the *English*

Tongue:)

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“Tongue:) How then can the verbal Explication of an Author, be thought Criminal? Unless perhaps some one be so simple as to quibble, and lay the Stress on the Word *Read*; *tu non leges*: And then another quibbling Evasion will answer the Matter; for the Tutor may not read, but only explain. But this is too light to be insisted on. But to proceed;

“1. There is and always has been private Reading in the most settled Times. Not to mention Grammar and Rhetorick, yea, Logick and Mathematicks, as Geometry, Musick, &c. in ordinary Private Schools without offence; all which are profess'd publickly in the Universities: But even those Other Sciences which are most: excepted against; *viz.* to Princes and (he Greatest, yea the most of the Nobility who have their private Instructors in any Thing they have a mind to learn; and to Persons of lower Quality by Dr. *Tem—* — at his Parsonage of — Now if the Oath were directed against private Instruction, and those honourable Personages not excepted therein, (as they are in some other University Affairs, as *Statut. Oxon. Tit. 6. Sect. 1. De annis ad Gradum Baccalaureorum requisitis, exceptis Filiis Baronum in superiori Domo Parlamenti suffragii Jus habentium, ac Filiis natu maximis Baronetorum, & Equitam Aureatorum, quibus indulget Academia, &c.*) Then I say this might not be done with Honesty, which I think they will hardly say. 'Tis manifest therefore that all these, both Instructors, and those that are committed to that Instrudion, were of the mind chat the Oath reach'd not to private Reading, and no Man that I know of blamed them for it. And therefore I say this is the general Interpretation of the Oath.

“But now, to proceed farther, Suppose the Sense of the Oath were directly against all Instruction, publick or private out of the University, I say then it is Null and of no Obligation, because it would oblige a Man in many Cases to sin: But *Juramentum non est Vinculum*

Iniquitatis.

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Iniquitatis. No Act of Religion can be contrary to the Habit thereof, and the common Course of Christian Probity. *Corban* may be put to make void the Commands of GOD, but it will not do.

“1. It would oblige some Men always to bide their Talents, and not improve them to that Good Use they may, and ought to be put, as Occasion requires.

This is contrary to the Light of Nature, which need nor, and Scripture which must not be disputed. Of many that might be produc'd, I shall mention bur two: One is *Matth.* xxv. 26: Where the wicked Servant, who improv'd nor, when he had an Opportunity, was reprov'd and punish'd. And if when he digg'd in the Earth, *ver.* 18, he had also sworn that there it should lie, I believe it would no Way have excus'd him. The other is, *1 Cor.* xii. 7. *The Manifestation of the Spirit* (in his Gifts Ordinary or Extraordinary) *is given to every Man to profit withal.* I will not dispute whether *logoj sofiaj*, the Word of Wisdom, and *logoj gnwsewj*, the Word of Knowledge, *ver.* 8, may not point at the Sapience of Metaphysicks, and the Science of Physicks; but sure I am whatever it be, 'tis all for Use, and to do therewith what Good we can. It is *logoj a Word*, and that Word must be spoken out, as Occasion requires.

“ 2. It would oblige others not to provide for their own Houses, contrary to *1 Tim.* v. 8, in that Way wherein they are most probably able to do it; *viz.* in that whereto they are bred, and wherein 'tis likely they have spent their Portions. Their Learning cost them Money as well as Pains, yet they must not earn a Penny thereby, tho' it be to buy them Bread. The Absurdity of this will easily appear by a Simile. Suppose a Shooe-maker should have an Oath impos'd upon him not to use his Trade but in the Town where he was taught his Craft, tho' this would be an odd Imposition, yet we will suppose the Man to be so ignorant and heedless as voluntarily to take it:

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He afterwards is forc'd out of the Town, has a Family depending on his Trade, and falls into a Place wherein Men may want Shoes. What must he now do? Must he abide by that odd Oath, neglect his Family, and deny to others that necessary Habit? Or must he not rather repent of his Rashness, and be serviceable to his GOD, his Family, and his Neighbourhood in his honest Calling, and what he is best able to do? Far be it from any Man to think that the Learned Men in the University who first fram'd the Oath, and have once continu'd it to this Day, have done so with any such harsh or absurd Intentions.

“I know some puff away both these Arguments, at a Breath. Why do they not conform, that so they may exercise their Gifts, and get their Livelihoods? This is begging a whole Bundle of Questions at once. A sorry Sort of Arguing! And to answer this *Why*, would divert from the Perjury before us, to whole Books full of *Wherefores* written on that Subject: But in a Word it is against their Consciences. And then

“3. It would oblige some. Men to educate their Children in a Way contrary to their own Consciences, or not give them good Literarure at all, supposing them capable and disposed thereunto. Now both these will be Iniquity. For to hinder or neglect the Improvement of their Childrens reasonable Souls, wherein GOD has kindled a spark of Desire that way, is worse than to neglect the Nourishing of their Bodies, or satisfying their necessary natural Appetite, or to do any thing that is destructive thereunto, even so far as the Soul transcends and is more noble than the Body. And again, on the other hand, to promote that Improvement of Judgment, with a want of Conscience in the Children, who must presently engage in what the Parents as Dissenters think they may have Cause hereafter to repent of, or to do any thing in placing their Children contrary to their

own

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own Consciences, must needs be Sin in themselves. And this is the Case if they are Nonconformists.

“But suppose some that are themselves Conformists, or have a great Latitude that Way, yet upon comparing many Thoughts of their Sons Inclinations, or Weaknesses which they have observ’d, and of the Reports (true or false) concerning the Liberty which Youth have or take in the Universities, and the Temptations they may there meet withal, do come at last to a result in their Judgments (be it right or wrong) that it is not safe to send their Sons thither: What shall they then do? Shall they either neglect their Sons Education, or act against their own practical Judgment? Or, shall they (if the Interpretation be true) become Partakers of private Instructors Perjury? So that do it, or do it not, there is Mischief on all hands. This securing the Key of Knowledge, and tying it fast to some Mens Girdles, or making it too hot or heavy for others to touch on any terms, might well enough comport with popish Designs to keep People in the dark, that they may lead them the more quietly by the Nose: But the Protestants be sure, did not continue the Oath with such Apprehensions, but were rather willing to have Knowledge encreas’d, and not only confin’d to the Clergy or Learned Professions, but extended or diffus’d as much as might be, to the People in general; and wish’d, that *all the Lord’s People were Prophets*.

“4. It would oblige Men to pin their Morals and Religion too on the University’s Sleeve; an Implicitness incongruous with Protestant Privileges. This hath two Branches:

“1. Morals. Suppose, (for it is possible) at some time or Other there may be a great Immorality in the Universities; the Evil Examples abound, or

overballance the Good Rules so that a General Looseness and Profaneness overspreads and is contagious; and this is observ'd not by the Evil Eye of some who may be thought

“prejudic'd,

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“prejudic'd, but is evident from the sad Experience of the Corruption of the Youth. What is to be done now? Must Men venture their Children on manifest Danger? Or must they make light of these Matters? Surely, if the Plague or other Contagious Disease should fall into the Universities, for the Safety of their Lives they would soon remove their Sons, and use what Means they could at home or elsewhere, to continue or encrease their Learning in Private, until that Judgment were remov'd, and they might with Safety be restor'd to those publick and better Opportunities. The same Order is taken by the Statutes of divers Colleges, who have for their Foundation—Men, Mansions of Recess in the Country at many Miles Distance from the University, whither they remove them in Times of Contagious and Epidemical Sickness. Do the Scholars there play all the while? Or if the Fellows read to them, or cause them to do some Exercise, are they perjur'd; because 'tis neither *hic* nor *Cantabrigiæ* I think not. Now if Men may or would do so for the securing their bodily Lives, they should do so much more with respect to their Souls, Manners and Inclinations. The contagious and dangerous Consequences in this are far greater than in the other.

“2. Religion, with Opinions and Practices therein. This according to the Interpretation mention'd, must be (if we speak as to Men and Means) altogether such throughout the Nation, Right or Wrong, as are these Men, who *per fas & nefas*, have gotten the University Preferments into their Hands. And unless there should be some Means to make Men capable to judge of Fallacies, and stop the Mouths of Gainsayers to the Truth, there would be no Remedy, should *Arminianism*, *Popery*, yea *Socinianism* be prevalent in the Universities, as it is not impossible; (for Learned Men, even Philosophers, may be deliver'd over to a reprobate Mind, or a Mind void of Judgment, *Rom. i. 18:*) What in such a Case would the Consequence be in a Way of Reason, but

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the nicknaming Truth with *Calvinism*, *Stoicism*, *Heresy*, and what not; while they baptize their own Conceits with the Name of *Orthodoxy*; whereby they will taint the Youth, and so the whole Nation by Degrees. He that shall consider the *Racovian* or *Popish* Universities, or the State of our own in the

various Changes of these hundred Years last past, will easily see that this is no Chimera: There are no idle Fears and Jealousies.

“Besides what has been said to shew that the Interpretation against Private Reading is not the Sense of the Oath, or if it be, that it is not obligatory to some, I shall add that it is less obligatory to Nonconformists, who took their Degrees in the late Times, than to any others. This is but an Argument *ad Homines*, to those Men that account their Degrees a Nullity. That there are such who account them so, is probable from the like Reckoning they make of their Ordination, how solemnly soever perform'd. This they do, or else to urge their Reordination, would be Worse than to press them *suscipere gradum Simeonis*, or *resumere Lectiones Soleennes*, to take their Degrees again. Now say I, if they are not Masters of Arts, what has the Oath of Masters to do with them? Even as much as a Magistrate's Oath has to do with him, after he is out of his Office. Surely if the Substance of the Degree comes to nothing, the Circumstances of it are of no Signification. This may stop the Mouths of those who impute Perjury to them, least whilst they would fasten a Disgrace, they grant them an Honour, against their own Inclination.

“Having thus done with the Argument, I shall answer two or three Objections, and so conclude.

“*Obj.* 1. Whatever the literal Sense of the Oath be, all Men know that the general Design of it was to preserve the Universities: But this Private Reading is the ready Way to destroy them, by drawing off their Students from them.

Answ.

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“*Answ.* 1. This does nor appear in Fact. The Universities are full, notwithstanding all Private Readers; nor would their Numbers be augmented by those who are privately instructed, if the solemn Profession of those who so dispos'd of them may be credited. Some say their Consciences, some their Prudence, dictates to them such Resolutions; and if this private Way were omitted, they would consider with themselves what other Course to take.

“2. I that write this, Profess for myself, and I think I speak the Sense of the Generality of the Nonconformists, that it is far from our Intention in the least to prejudice the Universities, where we had our Breeding, and would heartily promote their Good, in all the honest Ways we can. If we mistake in the Method of so doing, it is an Error we willingly would be inform'd of, and would rectify it, *salva Conscientià*, as soon as is possible. We desire and pray for their Continuance and Reformation, that those Fountains may be clear, and then 'tis hop'd that the Streams which flow from them will be clear also. This we do, not only in Gratitude to those our Foster-Mothers,

but in Prudence with respect to the Church and State; as being convinc'd that as they are manag'd, they are the most probable and noble Means for the Advancement of Good Literature, and Civil Education: And that we cannot at present enjoy there Privileges, is one of the Matters of our Lamentation, with an "*Eheu non sumus adeo Felices!* But withal we say, that to save the Universities, or the Kingdom, or our own Lives, which are all the World to us, we cannot deliberately venture upon any thing, that we seriously judge to be Sin: For the Universities or all the World will do us little Good, if our Souls perish by it. What shall a Man give or take in Exchange for his Soul? Yea,

"3. We are not altogether without Hope, that the Private Reasons will be subordinate to the Publick. At present it may perhaps stir a noble

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Emulation. A poor Hackney may put a Race-Horse upon his brisker Career. This may stir up to greater Diligence and Industry in the Universities, and to remove some of the Prejudices that have been entertain'd. Such provoking to Jealousy by those that are not a People, can do them no Harm but Good. And then hereafter we will not despair but that our Superiors, being by long Experience convinc'd, of the Peaceableness, and it may be of the probable Usefulness of the Nonconformists, may at last incline to be favourable in these Respects, and may set apart some of the meaner Colleges and Halls, with Indulgence, to revive and comfort el these now Afflicted People. Will not these Stones that are now but hewing and preparing in the Mountains, be all brought to the Universities, to be there laid orderly in their Fabrick? Will not then these Private Students come all to supplicate their Publick Graces, when they can receive them without Incumbrance? Yea, and will not their Relations and Friends, many prudent, sober and wealthy Men, be then interested to promote their Good, when they can reap some Benefit by them? Endowments with Revenues and Increase of Structures cannot be promis'd, but may be reasonably presum'd. And what Hurt will all this do to the Universities?

"*Obj.* 2. Yea much Hurt: For it will nourish the Faction and Schism which are too great already.

"*Answ.* Faction and Schism are cheap Words and quickly *gratis dicta*, but Nonconformity is not likely to be baffled with calling Names. *Pejora passi.* All purey Academical Orders 'tis no doubt but they will submit to: And for other Matters wherein they may dissent, fair Academical Exercises are likely to bolt out the Truth from the Bran of Prejudices, wherewith it is incumber'd.

And indeed to use such Means is mere like Men, English-Men, Scholars and Christians, and more likely to persuade to a Com

pliance

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pliance with what is Good and True, than the *Bruta Fulmina*, the *Argumenta Bacillina*, the Conclusions in *Bocardo*, the unreasonable Forces that have been hitherto unsuccessfully us'd.

“*Obj.* 3. But if there be at present such Obstructions in the Universities as you pretend, that you cannot conscientiously send your Sons thither, How comes it to pass that so many of you, and some of your Nonconforming Ministers, do commit their Sons to the University to be bred? Are you not all of a Mind?

“*Answ.* It may be so. One can step over that which is a Stumbling-block to another. As to the Nonconforming Ministers, they are of Age, ask them. In the mean while let me ask you, why are not those who partly comply better encouraged to come wholly over? It is hop'd they do not condemn themselves in that which they allow. The Reasons of their Practice may satisfy themselves, but they do not yet as far as they are known, prevail with others to do the like: Much less does the Event of their Practice which has hitherto been observ'd, encourage. For they see that some have quickly learnt to call their Fathers Fools, for troubling themselves about such trifling Indifferencies. What farther Event will come of it Time will shew. In the meanwhile, let every Man be satisfied in his own Mind, and whatsoever others do, labour to see his own Way with his own Eyes.

“I know not what else is objected, and therefore at present shall conclude, heartily wishing and praying that there may be an happy End of there Divisions, and that all Men would unite in being Conformists to the infallible and indispensable Rule, the pure Word of GOD.”

Besides this Manuscript which was transcrib'd by most of Mr. *Morton's* Pupils, there were certain Systems of the several Arts and Sciences, which he drew up for their Use, which Systems he explained in his Lectures. Copies of them have been

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preserv'd by many of them to this Day. But there is one Paper of his, which he drew up under the Reign of King *Charles II*, bearing the Tide of *Advice to Candidates for the Ministry, under the present discouraging Circumstances,*

which has been kindly communicated to me by one of his Pupils, which I think ought to be preserv'd to Posterity: And therefore it here follows.

“PRESUMING you will accept of Advice from one you know loves and wishes you well; and whose Comforts are much bound up in your well doing; having observ'd some *Desideranda* in divers who are enu'ing into the Sacred Work, I thought it my Duty to deal plainly and faithfully with you, in a few suitable and seasonable Admonitions to you.

“Not that I intend to treat of all Morals, and common Christian Duties, nor of all that appertains to the Ministerial Work. You have *Paul's* Epistles to *Timothy* and *Titus*, and the Apostles History in the *Acts*. You have *Bowles De Pastore Evangelico*, the Assembly's Advice in their *Directory*, and *Wilkins's Ecclesiastico*, &c. which are of special Use for your Direction: But I have a Desire to ease my Mind in a few Particulars, wherein my Present Thoughts suggest some Danger of your Miscarriage.

“This premis'd, my Counsel in short is,

“I. That in all Study and Preaching, you chiefly mind JESUS CHRIST. Remember you design the Ministry of the Gospel; and the Gospel is the Doctrine of the SAVIOUR, and the Tender of Salvation by the MEDIATOR. Think much of that Passage of *Luther; Omnes meæ Meditationes Theologicae in Christo fluunt, refluuntque*. Is it a Sin you think of or mention; remember it still as as a Piercer a Persecutor, a Crucifier of CHRIST. So look on it and him together, as may cause you to mourn

over

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over both. Is it a Duty, remember always whence Strength comes to perform it: *Lex jubet; Evangelium juvat*. For without him you can do nothing; no not so much as think a good Thought. Is it a Threat; let it be a Spurr: Or a Promise; let it be a Lure; both inciting in their proper Way to come unto CHRIST: The former as the Rod of the Law, a School-master, the latter as a Branch of the Covenant of Grace, which in CHRIST alone is *Yea and Amen*. Do you offer Prayer or Praise unto GOD; not only remember the formal and customary Close, (*through Jesus Christ our Lord*) but in every Branch, let the Hand of Faith, with holy and humble Affection, tender and deliver it unto the Mediator's Hand, that it may be acceptable in the Beloved.

“Thus you shall avoid the unsavoury Way of Moral Philosophy Lectures, instead of Gospel Preaching, more fit for the *Rostra* or Theatre of Heathens, than the Pulpit of Assembly of Christians; and better comply with the

exemplary Resolution of the Apostle, who determined *to know nothing but Jesus Christ, and him crucified.*

“II. That you often can to mind the End of Preaching, which is, to teach what Men *should*, not to shew what you *can* do: Not *dicere*, but *docere*: Not *eloqui*, but *alloqui*: Or, according to the *Scotch* Dialect or Idiom [*speir at*] which is something more significant than our [*speak to, or with a Man.*] Direct your Speech, not as if you intended to beat the Air over Mens Heads, but as designing to teach and touch the tenderest Part of their Hearts. What we speak to GOD, must be aim’d at his Heart; and what from him to Man, should be aim’d at theirs. “The Church is CHRIST’s School. Every Member is a Disciple or Scholar. A Minister is a Teacher sent from GOD. He should therefore personate at least a Tutor, if not a Parent: As *Solomon* in the *Proverbs*, or as *Paul* towards

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those his *little Children*, of whom he *travelled in Birth till Christ was formed in them.* Now a Father or Tutor does not make Orations, or Speeches to his Children or Scholars, but in a familiar Way, (*humano more*) he inculcates his Instructions, so as he judges will make the best Impression.

“I easily conceive what will be reply’d: That this will well become graver Ministers, and experienc’d in the Work; but is not so suitable to younger Persons, who are yet but as Probationers, and of whom Men usually pass their Opinion, rather than take their Advice. Such have nor gain’d that Esteem and Authority among Men, as to render them acceptable or prevalent in a fatherly Way of Teaching.

“These Considerations indeed are something; but not enough to enervate the general Scope of my present Advice. I would not have young Men so personate Fathers, as to put on affected Gravity, nor conceit to themselves greater Authority, than indeed they have. This would render them and their Discourse more ridiculous than reverend. (See *Keckerman De Oratoriâ Concionatorum*, at the End of his *Logic*) But yet they should with a modest and humble Seriousness, and Boldness, so address themselves to the Consciencs of Men, that there may be perceived in them an hearty Desire to do real Service to GOD, and real Good to Mens Souls. Vivid Affections and Warmth of Spirit are much more suitable to godly Youths, than a cold and grave Formality. (See Mr. *Baxter’s Gildas Salvianus*, and Mr. *Fenner’s Alarm to Drowsy Saints.*) If you know not yet how to speak to your Elders as *Children*, you may *intreat them as Fathers*, as young *Timothy* was advis’d.

“As for Probationership, and the Opinions of Men concerning you, you neither need nor Ought to be farther concern’d, than with relation to the Fruit of your Labours, and the End of Preaching. Think often that your Preparations are design’d to sense and please the Great

GOD:

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“GOD: What is it then, whether they are pleasing or no, to this Learned, that Curious, or the other great Man! If you stand before the Mount of Holiness, of what Consideration is the Dust of the Ballance! In a Word; Let the Words of vain Criticks pass unregarded. Only labour sincerely to approve yourselves to GOD, and you will be also approved in Good Mens Consciences.

“III. In Connexion with, and reference to, the last Advice, I counsel you to use Notes, not proudly and foolishly, but humbly and wisely.

“The proud Use of Notes, is, when Men out of an affected Curiosity, to scratch itching Ears, are nice to note down all to a Word or Tittle, least (forsooth) the starch’d Oration should be ruffled by a rough Expression. When there exact Notes are prepar’d, then they are either conn’d by Heart, and recited like a *School Boy’s Lesson*, or read *Verbatim* as a Child does his Horn-book.

“I know what is said by way of Excuse; to which Conscience must give the Answer. Ask that therefore, whether you want a rational or useful Memory, or a serious and suitable Intention to your Business: And see whether it be a natural or moral Defect. (See *Reynolds’s Passions*, Chap. iii. *Of Memory*.) Whether ’tis modest Bashfulness, or proud Fear of Disparagement, that makes you so distrust yourself. Whether the Accuracy of Speech be not more minded than the Efficacy. If great Examples are alledg’d: Remember your Circumstances may not be the same. Sometimes perhaps they may have abstruse and difficult Matters to handle, that must be worded punctually to avoid Mistakes: Sometimes perhaps invidious Matters, and Words that will hardly be born; and here such Notes may be of Use, as a Testimony to clear Innocency, and answer Accusations, if Need shall require. Sometimes it may be they intend for the Press what the speak in the Pulpit. In all which things

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you may be as yet excus’d, yea better approv’d if you do forbear them. If it be said that not only sometimes on extraordinary Occasions, but some excellent good Preachers do always so make use of Notes: To this I say, if

they be excellent good with them, they would be excellently better without them. If they in their Way do excel others, surely if they would stir up their Gifts, they might: much excel themselves. But if it be said, that by long Use they are so accustom'd, that they cannot now alter their Course: This very Thing should be a Warning to all Young Men, not to enter into, or indulge themselves in, such an inexpedient Way. If it be yet again urg'd, that they are notwithstanding lik'd very well by their Auditors: I answer, it may be so as to some particular Hearers, us'd to them, who out of special Respect to their Persons, may overlook their Defects: But I am well assur'd, to the Generality of the People, both seriously Pious, as well as Common Hearers, it is for the most part very nauseous and offensive. Yea and some are ready to say, *'Tis as good for us (having Books as well penn'd) to stay at home, and read ourselves, as go abroad and bear another do it.* Now if it begets such prejudice, as to cause a Contempt of GOD's Publick Worship, and at best lose much of the End and Efficacy of Preaching, it may then as well be call'd foolish as proud, and therefore is to be avoided.

“On the other Hand, an humble prudent Use of Notes is, when Men out of a Sense of their Infirmary, have them ready as an Help, not presuming on their Extemporary Faculty, nor despising such a Method, or Succinctness of Discourse, as may be best understood and retain'd by the Auditors. When Things prudently, (not Words curiously) are so dispos'd of, as that when a Man is to deliver a certain Sentence or Paragraph of Truth, he may have the whole Freedom of his Mind to express it with its proper Affection, without Fear of losing the next Conse

quent,

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quent, or an impertinent filling up some interstitial Time with an ill favour'd Heap of superfluous Words, till the Mind can recover itself, to think what should be next. Those that will never use Notes, often need them. Such are (in my Thoughts) like a Man that holds a Bundle of Arrows in his Bow-hand; the Steadiness and Strength of whose Draught is thereby hinder'd: Whereas the others are as one that disposeth of them in order in his Quiver, and out of his Way, who when he hath with fun Strength drawn one Shaft to the very Head, and sent it to the Heart, can handsomely come at another, and make use of it without Interruption. I said before, *Things* and not *Words*. Not that I advise an utter Neglect of proper and significant Expressions: But the greatest Care should be had of the Matter and Things. And if this be done, one that is a Scholar, and who ordinarily accustoms himself to speak

handsomly and proper, needs not want sufficient Words well to express his Mind. *Re bene dispositâ, Verba ac invita sequuntur.*

“IV. My next Advice is, that by Prayer and Meditation you would endeavour to have your Hearts well affected with the Matter you are to deliver. *We believe, and therefore speak,* said *Paul* of himself, and other Messengers of CHRIST. Endeavour you to be of that Number. 'Tis the most likely *Way* to affect the Hearers; (*Si vis me flere, dolendum est;*) and the only *Way* to discharge the Ministerial Duty of *setting forth the whole Mind of God.* Here I would recommend to your Consideration, a Notion of holy Mr. *Fenners*, which is to this Effect. *God,* says he, *in Scripture communicates to us his Mind, not only in delivering Truths, but withal, with them also he expresses suitable Affections. Thus he gives us Promises with an express Affection of Love. He threatens with Expression of Displeasure. Sin is mention'd with Abhorrence; and Duty with Approbation. He therefore that speaks of these Things without Concern, doth not set forth the whole, yea*

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scarce half of the Mind of God. And indeed this seems to be the great Difference (as to many), between Preaching *viva voce* (the ordinary converting Ordinance of GOD) and bare Reading in Private, that no writing can so well express Affections, though the Matter, and perhaps the very Words are the same.

“Now because through the intimate Conjunction of Soul and Body, there is great Communication and Influence to and from the Affections, by the Deportment of the outer Man, let me here caution you against the Errors in Elocution. Avoid all odd and extravagant Tones: *Homoitonia's* [the same Cadencies and Elevations, however the Matter varies.] *Homotonia's* [the same even Sound throughout:] Beginning Sentences with a strong Voice, and slackening the Strength towards the Period; whereas the contrary is most vivacious, and holds up Mens Attention. Also beginning leisurely, then huddling and precipitating in the Close of Sentences; which is a Kind of *string bait* in Speech. Especially beware of over fast speaking throughout, without due and convenient Pauses. For Men will need a little Time to think, as well as you to breath. Beware also of impertinent Repetition of Words and Sentences, which dead and flatten much the Intention of the Auditors. Add to this the Errors of Gesture and Countenance, and the Defects of and Super-abundance in Action, or what else is unbecoming or displeasing. For you must please to Edification. As I would not have you nice, so I would not have you slovenly in so great a Performance. Do all *humano more*, as was said. What is most natural will prove most artificial. Only for this I advise

you to desire some Faithful and Prudent Friend, to observe and warn you of your Defects in the Beginning, lest you get some scurvy Habits that you can never leave while you live.

“V. I advise you to lay the Stress of all your Discourses on plain and pertinent Texts of Scrip

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ture. I mean not a frivolous Quotation of a Multitude of Texts: But when some are chosen most agreeable to your Subject, let them be explained as Need may require: And let always the Text in Reference to your Master, be especially taken notice of, and inculcated. The Reason is, because Mens Consciences (with which you have most to do) is their Judgment subjected to the Judgment of GOD. If you can therefore fix them by some manifest Text of Scripture, it will hold them fast, as a Nail driven in a sure Place.

“This may be done ordinarily by first collecting most of the Scriptures relating to your Subject, and afterwards refering each to its proper Branch or Kind: Not commonly first making all your Heads, and then seeking Scriptures to confirm them: For so you will be apt sometimes to strain a Text from its proper Meaning: But first be furnish'd with Scriptures, and out of them draw your Heads, which will of Course be well confirm'd by them.

“This easy Method of composing profitable Discourses I shall at any Time farther explain to those that shall desire it.

“VI. Be diligent in hearing the most pious and practical Preachers, and such as you see do most prevail with the Hearts of Men. Let not your youthful Fancies carry you to hunt after Notions. For these, without practical Holiness, will turn to a very small Account. *Schoolmen, Criticks, Theological Systems,* and *Polemicks*, yea your ordinary *Metaphysicks* will afford you Notions enough, which in your private Studies you have better Opportunity to consider and digest, than you can have in a passing Discourse. True Piety and Heart-Engagement to be the LORD's, are the great Things. There should you first receive yourselves, and then transmit them to others. And surely they are best attain'd by those Sermons which have most Savour and Relish of a sanctified Vessel. Words warm'd with heavenly

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Fire will to you be of double Advantage, *viz.* at one and the same time to teach you how to live and how reproach also. And such exemplary Instruction will as to effect, transcend all Rules and Directions. Talk not of one Preacher fitter for Scholars, and another for ordinary Christians. The Way to Salvation is the same, and a found Word, the more heartily handled, is the more profitable for them both. 'Tis too superficial for Divines to be taken with external Modes or Flourishes, or to dislike solid, wholesome and savoury Discourses on these very slight Occasions. Mind the main Design before mention'd; and then indeed if you see something you think (perhaps with good Reason) to be any way uncomely, you may at least learn this by it, to avoid it in yourselves. But certainly in our *Israel* are *Workmen* enough, that *need not to be ashamed*; *Smiths* enough, that are no Bunglers, to sharpen your *Goats*, thereby to quicken CHRIST's Flock, and prepare your *Mattocks* to labour in his Vineyard. So that you need not to go to the *Philistines*, who are open Enemies, nor to the Mountain of *Samaria*, with their Mungrel Worship, who are scarce half Friends to the *Reformation*, which you profess to desire.

"VII. Let your Discourses be mostly Practical, both as to the Subjects, and Manner of Handling. 'Tis but a Crack, for young Divines to be much meddling with Controversies. Wrangling Divinity will but put your Spirits out of these comely Christian Frame. You had better first season them with Things that are of a more Christian Savour and Relish. 'Tis not only more easy but more Case to lay Foundations in unquestion'd Truths: And of there, as to the Manner of Handling, be more sparing in the Doctrinal than in the Practical Part: And refer as much as you can with Convenience to the Application. *Reasons* of a *Doctrine*, will for the most Part, easily, and most profitably be made *Motives* of an Exhortation. This I advise; not

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that there is much Difference in the thing itself, but because there is much Difference as to the Auditory, who are commonly most intent on the Application. The old and useful Method I would advise you to stick close unto, and not run into the new-fangled Method of roping Discourses, without observable Method: Wherein a Torrent of Words was like Water over a Mill-Wheel, and the continu'd oratorical Flash leaves not Space for distinct Observation. In the other honest and useful Way, more of the Christian will appear, and I think not less of the Scholar. But otherwise, your Praise in the

Gospel will yet be more genuine as good Christians, than great Scholars: For in that you are taught by the Holy GOD, in this but by sinful Men. As to the marshalling your Applications, and the Prudence especially to be us'd in some of them, I shall not need to direct you. There are sufficient Instructions in the Books before mention'd. However, one Thing I think good to intimate, that the most proper Place of Conviction and Reproofs, is the first and immediate after the Confirmation of your Doctrines. But remember always to close your Discourse with Comfort and Encouragement. Such last Impressions, will leave a good Liking to the Word, and will by Hope quicken to Resolution and Endeavours: They are most Evangelical, and most agreeable to the Genius of Men, who love rather to be drawn than driven.

“VIII. Be well dispos'd as to the present or future Dispensations of Providence towards you. If Temptations or Allurements come, and fine Offers of Preferment, shake your Stedfastness, consider the Vanity of these Things, in Comparison to the holding of GOD's Favour, and a clear unconfounded Conscience. Consider the greater Sufferings of GOD's faithful Servants, whose *Dammum ingruens*, is more than your *Lucrum cessans*. 'Tis more to lose possess'd Preferment than not

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to have it. Lastly; those Templars that compass to make Proselytes, are little like to prove such fast Friends, as they may at first pretend. You may easily observe that what they act is but in Design, and probably they aim no farther than to spoil you of your present State; and then as to the other, leave you to shift for yourselves. Be sure unless you be complete and thorough-pac'd Renegadoes, you will always be suspected, and then trusted and favour'd accordingly. My Advice is therefore, that you tamper with them as little as may be. Of good, there is little from them to be expected, and evil may justly be fear'd: For if they impair not your Principles, they may nevertheless damp your Comforts, inclining to reflect more heavily on your Discouragements, and make them seem greater than they are.

“But on the other hand, if difficult Circumstances do really pinch you, be not discourag'd, GOD will provide for you. But when? and what? and where? and how? I know not. He knows best, who knows all. Wait his Pleasure. *Never saw I the Righteous forsaken*, said *David*; *Distressed yet not forsaken*, says *Paul*. “Oh! but we are neglected, forsaken, slighted, unregarded, unprovided for. What! more than many an ancient *Labourer* that hath *born the Heat of the Day*? Were you ever in Prison? Are you deeply indebted? Have you sold

Books and Houshold-stuff to buy Bread for Wives and Children? No: Wives and Children we have not; nor are we like to have. There you are too hasty. GOD can bring the Desolate into Families. In the mean time, you should mind the Apostle's Advice, suited to the present Distress; using Pious and Rational Means for keeping your Bodies under. But if you cannot contain, marry in the Name and Fear of GOD, without worldly Respects. Trust his Providence. You know the Story of the Hen and her Brood. And a lower Size of Living (which may ordinarily be expected) without Sin, will prove much more

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comfortable than an higher with it. As to the mention'd keeping under your Body, with a suitable grave and sober Department, I advise not only in Point of Conscience but prudence, that you may not only avoid Sin in the Sight of GOD, but also that youthful Levity which may offend Men. For I must tell you (if you know it not) that young Chaplains hear ill, and by some Families (whatever be their Ground for it) are refused under that Pretence.

“Well but may you say perhaps, if we are admitted to Families, which is the Height of our present Preferment, 'tis for the most part but single Salary for double Duty: It may be pray often, and look to a Boy or two besides. I answer, the more Work and Service, the more Comfort may you take therein. And as to the secular Encouragements did you only or chiefly count upon Preferments, when you first enter'd into this Way? Surely if so, you did not rightly cast up the Costs of this Tour, and must begin again, Count not so much upon Friends and Favours as Enemies and Injuries.

“Oh but 'tis not the Enemy has done this! Our Discouragements come from our Friends and Fathers. They mind us not. They take no notice of us. They give us not that Countenance and Encouragement we expected. What you might expect you best know: But this I know (perhaps better than you) they do mind you. They (at least some) are very thoughtful about a Succession. They observe you and your Proceedings. And as they get Notice of your Fitness for farther Employments, they watch for all honest Opportunities to get them for you.

“Yea Pitiful Ones. Such as we would not leave the City and our Relations for. No! surely then you are not rightly spirited for your Work. Go forth at the Door where Providence opens, though but a strait one: And follow GOD's Call, and your Business wheresoever it may be, in a Ship, or in a Plantation, by which you must leave your Mother's Chimney. If you

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be faithful in a little, you shall be made Rulers over much in due Time. Modest Humility will expell Self-overweening, and make willing for any Service, upon any Terms; will make candid Interpreters of Others Carriage towards us, and reflect on our own Unworthiness, rather than fret at others Misbehaviour. Thus, in Meekness and Lowliness of Mind, you may possess your Souls, avoid the dangerous Rocks of Novices, who are apt to be puffed up, and enjoy Comfort within, though you meet with but little from without.

“There are many other Things I might say; but let this suffice at present. I shall only add one Request to my Advice; and that is,

“That you endeavour to take me right in all I have said. Not that I approve Extrems, nor utterly reject all Degrees of the Opposites or Contradistincts of divers Things I commend unto you. Not that all must always be strictly observ’d. *“Est modus in rebus.* Nor do I deny Indulgence in many Things to young Beginners: Nor despise I your hopeful Progress; nor impute Blame to you in all the Things memion’d and disapproved: But out of true Love to you, and the Good Work you are entring upon, with comfortable Expectations of an happy Event, for your Furtherance and Assistance therein, I offer unto your Consideration some of my present Thoughts, and recommend You and Your Work to the LORD: Who am

*Yours in all Christian Affection,
for our Lord's Sake.*

There are some Things of this Good Man’s in Print. As, *The little Peacemaker*, on *Prov.* xiii. 10. 12mo, 1674. *Foolish Pride, the Make-bate*, 8vo. 1674. *Debts Discharge*, on *Rom.* xiii. 8. 1634. *The Gaming Humour consider’d and reprov’d*, 1684. *The Way of Good Men, for Wise Men to walk in*, 1684. *Season Birds*, on *Jerem.* viii. 7. Meditations on the Hi

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story in the first fourteen Chapters of *Exodus*: And the Ark, its Loss and Recovery: Meditations on the Beginning of 1 *Sam.*

He wrote also several other Treatises. As, Some Meditations by Way of Essay on 1 *Thess.* v. 23. which he intituled, *The Spirit of Man*. An Enquiry into the Physical and Literal Sense of *Jerem.* viii. 7. *The Stork in the Heaven*, &c. Of Common Places, or Memorial Books. A Treatise which he call’d,

‘EutaxÖa. A Discourse of the Improvement of the County of *Cornwal*; the seventh Chapter of which treats of *Sea-sand*, as very useful for manuring Land both for Corn and Grass, and is printed in *the Philosophical Transactions of April 1675*. He wrote also some Considerations of the *New River*; And a Letter to a Friend, to prove there is no such absolute Need of Money as Men generally think. He wrote also several other short Treatises, and was always brief and compendious, being a declar’d Enemy to large Volumes; as he signified by that Saying which was often in his Mouth, Meg¶ BiblÖon meg¶ kak’n. *A great Book is a great Evil*.

Pag. 145. St. Columb Major: Mr. THOMAS TRAVERS. Dr. *Walker, Att. Part II. p. 191*, says, that this Living which was worth 400*l. per Annum*, was a Sequestration and that Mr. *John Beaufort* was restor’d to it upon his Majesty’s Return.

Pag. 146. Lanivet: Mr. HENRY FLAMMACK; it should be FLAMANK. He was a Branch of an ancient and reputable Family in this County. A very genteel Man, of no contemptible Learning, vast natural Parts, a clear Head, a strong Memory, lively Affections, and whose Method of Preaching had something in it so peculiarly convincing, that it seldom fail’d of some Success: Frequent Instances of which were very obvious in most Places where he did but occasionally exercise his Ministry. He had a majestick Mien, and yet a most obliging Affability in common Conversation. Such an happy Mixture of Seriousness and Sweetness, is rarely to be

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met with, especially so recommended by those stated Evidences of Sincerity, which render’d him unsuspected of Affectation, or ill Design. He was very much esteem’d by the more serious Gentry of the *Western Counties*, and below’d as well as revered by such meaner Persons as were acquainted with him, who were far from being Friends to the Generality of those that bore his Character.

Some time after King *James’s* Declaration, he was call’d to the Exercise of his Ministry in a considerable Congregation at *Tavistock*, in *Devon*; where he faithfully labour’d with good Success, till seiz’d with a violent Fever, of which he died, in not only comfortable but assured Expectation of a Blessed Change, *Miy 8. 1692*.

He was a very strenuous Opposer of Addresses to K. *James II*, upon his Declaration for Liberty; not only refusing to sign any himself, but earnestly

dissuading other Persons from it. He was also very much against the taking off the Penal Laws and Tests which was then pressed with so much Eagerness: And had the Courage as well as Honesty freely to declare it, to the Perambulators who were sent about the Country to promote that Design.

Pag. 147. *Lanceston*: Mr. WILLIAM OLIVER; it should be Mr. JOHN OLIVER, *M.A.* Add; He kept a School in this Town, bred many good Scholars, and died a Lay-Conformist. It was (I am inform'd) this Mr. *John Oliver* that wrote the Book for the Help of Teeming Women, and not Mr. *William Oliver* of *Glaphthorn* in *Lincolnshire*.

Ibid. *St. Stephens*: Mr. WILLIAM TOMBS. I find this was a Sequestration, because Dr. *Walker*, Part II. p. 219, says, that Mr. *Robert Dunkin*, whom he represents as one of the most Learned of all the *Comish Clergy*, liv'd to be restor'd here, and to preach the first Assize-Sermon at *Lanceston* after his Majesty's Return: But I take it for granted he could pick up nothing in the least to the Disadvantage of Mr. *Tombs*, since he brings no Charge against him.

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Pag. 147. *St. Winnow*: Mr. THOMAS HANCOCK. Add; Upon the Liberty granted by King *James*, he held a publick Meeting in *East Loo*. Dr. *Walker*. Part II. p. 291, says he was a Tanner. But if he had been so, it was not for that Reason that he was silenced.

Pag. 149. *St. Hilary*: Mr. JOSEPH SHERWOOD. Add; The following Account of him is from a good Hand. After his Ejection from hence by the *Bartholomew Act*; Mr. *Sherwood* resided at *St. Ives*, and to the Day of his Death, which was about 1705, he was a constant, faithful Preacher, at that Place and *Penzance* (which are seven Miles asunder) alternately every *Lord's Day*, besides lectures on the Week Days. He was of a sweet engaging Temper; and tho' for a long Time under very great Indisposition of Body, and constant Pains, yet unwearied in his Work, both in his Study and in the Pulpit. Some little Time after his Ejection, he was cited to the *Spiritual Court* for not going to Church. He appear'd, and gave for a Reason, That there was no Preaching: That as he was a Minister himself, he could not with any Satisfaction attend there, only to hear the Clerk read the Prayers; but promised to go the next *Lord's Day* if there was a Sermon. Finding upon Enquiry that there was no Minister the next *Lord's Day*, any more than before, he went not; and so was cited again,

and gave the same Answer. The *Lord's Day* following great Multitudes came to Church out of Novelty to see Mr. *Sherwood*; who being inform'd by the Church-warden, that was his Friend, that there would be no Sermon, went into the Church, and seated himself in the Clerk's Desk an the Time of Prayers, and then went up into the Pulpit and pray'd and preach'd from those Words, *And I will avenge the Quarrel of my Covenant*. The Rumour of this Action was soon spread abroad, but such was the Peoples great Affection to Mr. *Sherwood*, that tho' there was a crouded Congregation in a great Church, his Enemies could not get any

one to give Information against him, until (by wheedling) they got an Acknowledgment from his Friend the Church-warden; and then by Threats frighten'd him into a formal Information. He was then carried to a petty Session of Justices, where one Mr. *Robinson* sate as Chairman, who greatly reviled Mr. *Sherwood*, and call'd him Rebel, &c. which he bore patiently, with this Reply; That as he was a Minister of the Gospel, and at the Church where there was so great an Assembly, he could not but have Compassion on the Multitude, and give them a Word of Exhortation. Mr. *Robinson* replied, But did ever Man preach from such a rebellious Text? Sir, replied Mr. *Sherwood*, I know Man is a Rebel against his Creator, bur I never knew that the Creator could be a Rebel against his Creature. Mr. *Robinson* cricd out, Write his *Mittimus* for *Launceston* Jail; and then turning to Mr. *Sherwood* said, I say Sir it was a rebellious Text. Mr. *Sherwood* look'd him full in the Face, and address'd himself in these Wors: Sir, said he, if you die the common Death of all Men, GOD never spake by me. He was sent to Prison, where he found Favour with the Keeper, and had Liberty to walk about the Castle and Town. Mr. *Robinson* return'd Home; and a few Days after, walking in the Fields where his Maid was Milking the Cows, a Bull that was never known to do any Mischicf, and indeed was tame beyond what is common in those Creatures, came up to a Gate where he stood, and his Maid before him, and turn'd the Maid aside with his Horns, and ran directly upon Mr. *Robinson*, and tore our his Bowels. This strange Providence brought fresh to Mind what had pass'd at the private Sessions. And in a little Time Mr. *Sherwood* getting Leave to return Home, was sent for to *Penzance*, where some Justices met. He immediately went, tho' he expected no other than to be sent back to Jail. But when he came there, Mr. *Godolphin* came out, and took him into another Room, and said, Sir I sent for you to know how

you came to express yourself in such a manner, when we committed you:
You

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know Sir what has since befallen Mr. *Robinson*, &c. To which Mr. *Sherwood* replied, Sir I was far from bearing any Malice against Mr. *Robinson*, and can give no other Answer, than that *when we are called before Rulers, for his Name's Sake*, whom we serve, *it shall be given us in that very Hour what we shall say*. To which Mr. *Godolphin* replied, Well Sir, for your Sake, I will never more have an hand in prosecuting Dissenters: And he was as good as his Word.

The Gentleman from whom I have this Account now by me under his own Hand, (which I am ready to shew to any that desire it) assures me that he had it from Mr. *Sherwood's* own Mouth, as well as from the Report of others: And that Mr. *Sherwood* at his Request repeated it again to him.

This Mr. *Sherwood* was not the only Person whom this Mr. *Robinson* molested. He was also a great Enemy to Mr. *Thomas Tregosse*, in the Printed Account of whose Life and Death, *p. 16, 17*, there is a Hint of this Story. For after Mr. *Tregosse* had been committed by Mr. *Robinson* to *Lankeston Jail* for three Months, and had been four Days return'd Home, we are there told, that Mr. *Robinson*, who was indefatigable, *gave out, that he would speedily send him back again, to the Place from whence he came. In order whereto, providing to ride to Market, to procure another justice to join with him in It Warrant for a second Conviction of Mr. Tregosse for a Conventicler, and to prosecute some others, of whom this Mr. Sherwood was one, which he was at a Tenement of his, his own Bull, which was never known to hurt any before, follow'd him in a Field, with much Fury, and gave him deadly Wounds, whereof he shortly died.*

Mr. *Isaac Gilling* also assured me he had been inform'd by a very worthy Minister of this County, that this Mr. *Joseph Sherwood* was the Person who spake the Words to Justice *Robinson* who was kill'd by his own Bull; *If you die the common Death of all Men, God hath not spoken by my Mouth*; tho' they are commonly attributed to Mr. *Tregosse*.

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Pag. 148. Sibney: Mr. ROGER FLAMMACK. His Name was FLAMANK, Elder Brother to Mr. Henry Flamank, mention'd before, Pag. 146. He continu'd a considerable Time at the University, and was a good Scholar, and a methodical, judicious, useful Preacher. He liv'd with a Wife and Children in strait Circumstances for many Years: But was always contented, and for the most

part very chearful. He liv'd to eighty-seven or upwards, continuing his Ministerial Work, and that with good Acceptance to the very last. When he was above eighty Years of Age, he would dispute with great Acuteness, and cite his Authors with a remarkable Readiness, on the Controversies which had been most debated in his younger Days. He died Pastor of a small Congregation at *Gunrounson* in *St. Enodor*, in this County.

Ibid. Penryn: Mr. JOSEPH ALLEN. He had a Wife and three or four Children, and was very poor, but esteem'd a very good Man, and had his Subsistence from Charitable Friends, but principally from the Honourable *Hugh Boscauwen*, Esq;

Ibid. Mr. JOSEPH HALSEY. Add; He assisted at the Ordination of Mr. *Peter Baron*, and Mr. *Matthew Huddy*, at *Plymouth*, July 13, 1704; where he pray'd over Mr. *Baron* at the Imposition of Hands.

Ibid. lin. 19. for *Ffilly*; read *Filly*.

Pag. 149. Creed: Mr. TOBIAS BOUCHIER. A very learned but melancholy Man.

Ibid. St. Isy: It should be, *St. Issy*, (and *St. Ebal* may be blotted out;) Mr. STEPHEN REUEL, M.A. of *Exeter-College*. Though Dr. *Walker* in his *Att.* Part II. p. 279, complains there was no settled Minister here a long Time, yet he owns that this Mr. *Reuel* or *Rule*, had the Possession of this Vicaridge in the Year 1658. His proper Name I am told was REVEL. He was s Son of Mr. *Stephen Revel*

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of *Hunsdon* in *Ermington* Parish in *Devon*. His Father had a Good Estate in the Parish of *Ermington* and surviving this his Son many Years, left the Estate to his Grandson, a Worthy Gentleman who now inherits it. This Mr. *Stephen Ravel* I am inform'd was an excellent *Grecian*, and of a very pleasant Temper. His Wife was Daughter of Mr. *John Vincent*, and Sister to Mr. *Thomas* and Mr. *Nathanael Vincent*, who were so well known in the City of *London*. He died of a Consumption, and was buried, July 14. 1671; being about forty Years of Age.

Pag. 149. Marrion by Padslow: Dr. *Walker* in his *Att.* Part II. p. 191, calls it *Merrin*; and *Speed* in his Maps *St. Meren*; Mr. SAMUEL TAPPER: Of whom I

have receiv'd this Account. He was born in 1635; and was the second Son of Mr. *Oliver Tapper* of *Exon*; a Person of very strict and exemplary Piety, whose holy Life and Conversation was a Means of awakening and converting this his Son. His Father design'd him early for the Work of the Ministry, and sent him to *Oxford* when but fifteen Years old, after the *Exeter* Ministers had examined and approv'd him. He was of *Exeter-College*. where he had Mr. *Bradford* for his Tutor, of whom he was wont to speak with Reverence as a Man of great Integrity and Learning, Dr. *Conant* the Rector, after a particular Examination, admitted him to the Lord's Table. In the Year 1654 he took his Degree of Batchelor of Arts, and continued about two Years afterwards in the University; intending to tarry there till he should take his Master's Degree. But proving consumptively inclined, his Physician advis'd him to hasten into his native Air, if he desir'd to prolong his Life. At *Exeter* he quickly recover'd, and being persuaded to lay aside all Thoughts of returning to *Oxford*, he preach'd some Sermons in the Place of his Nativity, with good Acceptance, After a while, Providence open'd him a Way of settling as an Assistant to Mr. *Humphrey Saunders* of *Hollesworthy* in the County of *Devon*: And he was ordain'd in

Hollesworthy

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Hallesworthy Church, Aug. 5. 1657, by the following Ministers of the fourth Division of *Devon*, associated for that Purpose; viz. *Humphrey Saunders* who pray'd over him at the Imposition of Hands; Mr. *William Clyd* of *Instow*; Mr. *William Trevithick* of *Petrokstow*; Mr. *Nicolas Beckett* of *Bradford*, and Mr. *Michael Taylor* of *Pyworthy*. When he had continued there a while he was presented by *Cromwel* to this Vicaridge of *St. Meren*, from which Mr. *Henry Batnbrigg* was sequestred. At first he scrupled to accept this Living, but at length took Possession of it, and continu'd in it till the Restoration; and was well respected both by his Parishioners, and also by his Predecessor, to whom he allow'd half the Income, and an House upon the Glebe to live in. Whenever they happen'd to meet, they convers'd together very friendly; and so they parted, when Mr. *Tapper* left the Vicaridge, and Mr. *Batnbrigg* was restor'd. After this he resided some Years with a very worthy Gentleman of this County, *Richard Erisey* of *Erisey*, Esq; And from thence he remov'd to *Exeter*. where he liv'd with his Friends, till the Liberty granted by King *James*. He withdrew from the Establishment with a very charitable and peaceable Disposition; being prepared to conform, if he could but have been satisfied in the Terms of it. He was no Enemy to Episcopacy, or a Liturgy; but he would say was nor prepar'd to assent to a Book which he could not possibly

see, before his Assent was requir'd. His great Learning with his Moderation, Modesty and Candour, procur'd him the intimate Friendship of the most Valuable and Learned Clergy and Others of the City of *Exeter*. Dr. *Wilkins* afterwards Bishop of *Chester*, Mr. *Hopkins* afterwards Bishop of *Londonderry*, Dr. *Thurston*, a noted Physician, Mr. *Chilcot* and others often visited him, and invited him to a *Latin* Theological Disputation, which the Clergy held once a Week. Bishop *Ward* had so great a Value for him that he offer'd him his Interest to get him. Preferment if he would conform, which he modestly refus'd. He often dined at the Palace, and that when the Times ran high
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against the Nonconformists: And the Bisbop told him, the oftener he came the more welcome. Once and again hath that Learned Prelate laid his Hands on Mr. *Tapper's* Head, and bless'd him: And then would smilingly say, *Mr. Tapper where is the Harm of a Bishop's laying on of Hands?* Mr. *Baldwin Ackland*, B.D, Treasurer of the Cathedral at *Exeter*, had such a Respect for him, that he importun'd the Bishop to grant him a Licence to preach in his Chapel. This the Bishop could nor do: But he promis'd to connive at him, as long as he could, provided the Liturgy was always read by another. The Treasurer promis'd this, and took care to have it perform'd, and the Bishop took no notice, till the repeated Clamour of some of the furious Gentry oblig'd him privately to advise him to desist; which he did.

About the Year 1687, he had an Invitation to *Limpston* nine Miles from *Exeter*. The People who chose him for their Pastor, built him a Meeting-house there; and his practical warm Preaching, and holy exemplary Conversation, gain'd him universal Love among them. His Congregation increas'd, and he was bless'd with happy Success ill the Converson of many Souls. He was also generally reflected by the Neighbouring Gentry, who had any Moderation, and knew how to value Learning, and an obliging genteel Temper and Carriage. But all his excellent Qualifications could not secure him from the Fury of High-Church Bigots. For his Meeting-house was broken up about the Year 1682, late on a *Saturday-Night*, and the Glass of the Windows very much broken. The *Lord's Day*, the good old Prophet pray'd earnestly for his Enemies, that GOD would forgive their Sin and turn their Hearts. There was one also that disguis'd himself, and put on a Cloak and a Band, and in that Habit went to a Woman of ill Fame who liv'd at *Dawlish*, on the other Side of the River *Ex*, giving it out that: he was Mr. *Tapper*, of *Limpston*, and offering her Money that he might debauch her. The Woman reported that

Mr. *Tapper* had done this. But he appearing before two Justices of the Peace, when she saw him,

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the declar'd upon Oath, that he was not the Man and that she had never seen his Face before: But said that it was another that was at her House, who gave himself his Name. She by Order, publickly ask'd his Pardon, at the County-Sessions, and he forgave for. She hath ever- since confidently averr'd that there was such a Person with her, but that Mr. *Tapper* was not the Man.

None of these Things mov'd him: But he presever'd in the faithful Discharge of his Duty, and was never so chearful as on the *Lord's Days*, and when employ'd in his Master's Work. In the latter Part of his Life, bodily Infirmities lay heavy upon him, and he grew somewhat melancholy. The last Year, his Intellect was much impair'd, and yet he could not without Difficulty be withheld from his beloved Work of Praying and Preaching. The last Time he sensibly mention'd his Nonconformity, he declar'd his Satisfaction in his having acted according to his Conscience. A third Fit of an Apoplexy put an End to his Life and Labours, *March 3. 1702/3*, in the 73d Year of his Age, after he had been in the Ministry above fifty Years. His Funeral Sermon was preach'd by Mr. *Joseph Manston*, to whom he had resign'd his People the Summer before, on *Acts xx. 24*.

His Natural Parts were quick and brisk, and he was a very hard Student, and so arriv'd at a considerable Stock of Learning. Of the Living Languages he perfectly understood the *French* and *Welch*. Of the Dead, he got a great Exactness in the *Latin*, and had *ad unguem* the History of most Words, whether they were pure and us'd by the Writers of *Augustus's* Time, or introduc'd when the Language was declining. *Latin Poetry* was his diverting Amusement during his undesir'd Silence. Some Specimens of this he hath left, which are also Arguments of his unwearied Industry. He translated Seven Books of *Milton's Paradise Lost* into *Latin Hexameters*. The Violence of the Gout hindered him from finishing the Remainder. He hath also left behind him some Hundreds of *Latin Verses* about the Absurdities of *Popery*; especially of *Tran substantiation*,

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substantiation, and in comparing the Rogueries of the *Romish* and *Pagan* Priests. But his beloved Language was the *Greek*, in which he was so ready, that he read the Poets and Philosophers in their Originals as familiarly as if he had been reading *English*. He had the *Greek Testament* by Heart, and

would suddenly upon any Occasion that offer'd repeat the Text, and criticize upon it, as if the Book lay open before him. He was well acquainted with the *Classicks*, *Moralists* and *Historians*, both *Greek* and *Latin*: And made all his Knowledge subservient to Divinity. He was a very good practical Preacher, and an excellent Textuary.

And as to his Piety, he was an humble, zealous, devout Christian, and an Example of godly Simplicity and purity. There was observable in him a blessed Harmony between excellent practical Sermons, and a serious, holy, prudent Conversation. A scandalous Minister was the most odious Sight to him in the World. None could be more constant and regular than he in his Devotions. He was a steady Example of walking closely with GOD in secret Duties: And would never venture into the World, without endeavouring to engage the Presence of GOD with him: He knew that a Man may as easily live without Food, as the Spiritual Life can be maintain'd without Communion with GOD: And 'twas his Observation, drawn from long Experience, that where Devotion is dropp'd in the Closer, it seldom keeps possession long in the Family, Heart or Life. He discover'd a truly generous Spirit, and none was more Charitable than he, to Friends and Enemies. Out of a good Estate he hardly allow'd himself what was convenient. To religious Poor, poor Ministers, poor Scholars, neighbouring Families, and common Objects, 'tis thought he gave away nine Parts in ten of his Income. He continued a single Man, and his Estate would bear great Things. He could hardly indeed keep Money by him, when he knew proper Objects on whom to bestow it. His Charity was as extensive as the Race of Mankind; and not confin'd to any particular Opinions or Persuasions in Religion. Who-

ever

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ever was in Distress, he accounted his Brother, and fit to be reliev'd. He was ready to do Good to all, tho' he had a particular Regard to such as were of the Houshold of Faith. And it was a fix'd Rule with him, rather to relieve nine by Mistake, than to send away one empty, who was really in Want. He would say, *Charity may be mistaken, but will not go unrewarded*. Nothing is to be expected of his Vying Counsels, because his Distemper seiz'd his Head. He wrote his Sermons in a Character that was legible to none but himself. He hath nothing in Print, but a *Latin* Inscription on a Table of Marble, set up over the Monument of the great Lord Chancellor *Fortescue*, in the Chancel of *Eberton* in *Gloucestershire*, when the Monument was repair'd at the Charges of Colonel *Robert Fortescue* of *Wear* and *Phillegh* in *Devon*, his direct Heir, in the Year 1677. This Inscription may be found in Mr. *Prince's Worthies of*

Devon, p. 307. He preach'd at the *Assembly* of the *United Ministers* of *Devon* and *Cornwall*, at *Exeter*, on *May* 4, 1692, on *1 Cor.* iv. 7; *We have this Treasure in earthen Vessels*; And was *Moderator* of that which was held *June* 6, 1693. He was also concern'd in an *Ordination* of eight *Candidates* for the *Ministry* at *Lyme Regis* in *Dorset*, *Aug.* 25, 1687, and pray'd over two of them, *wiz.* Mr. *Josiah Woodcock*, who died at *Oxford*; and Mr. *Isaac Gilling*, at that *Time* *Curate* of *Barington* and *Seavington Mary*, in *Somerset*, and afterwards *Pastor* of a *Congregation* of *Dissenters*, at *Newton Abbot* in the *Parish* of *Woolborough*, in the *County* of *Devon*, where he died 1725. And from him, (I mean Mr. *Gilling*) and his great *Pains* and *Application*, and the *Papers* which he left behind him, I must own myself to have receiv'd very considerable *Assistance*, as to this *County* of *Cornwall*, and also the neighbouring *Counties* of *Devon*, and *Somerset*, and *Dorset*.

Pag. 149. *St. Mabin*: Mr. WILLIAM TREIS. He was reckon'd a profound *Scholar*, and his *Composures* extraordinary; but he was unhappy in his *Delivery*. He was one of the *Subscribers* of

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the joint *Testimony* of the *Ministers* of *Devon* and *Cornwall*, with their *Brethren* of *London*, against the *Errors* and *Heresies* of the *Times* in 1648.

Pag. 149. *Little Petherick*: Mr. OTTHO WHITEHORN. Dr. *Walker's Attempt*, *Part II.* p. 191, tells us, this was the sequestred *Living* of Mr. *Betty*, who return'd to it again at the *Restoration*. And perhaps this maybe the Mr. *O. W.* in the *West Country*, that was forc'd to cut *Tobacco* for his *Livelihood*, that is taken notice of in the *Conformists Fourth Plea for the Nonconformists*, p. 43.

Page 150. *Stoke Climsland*: Mr. JOHN FATHERS. Add; *A.M.* He Printed two *Sermons* in 4to. 1648: One intit. *The Strife of Brethren*; Or, *Abram and Lot parting*: The other intit. *A Treaty for Peace, or, Abram's Party with Lot*: Both from *Gen.* xiii. 8. He takes notice in the *Prefatory Epistle*, That he might have left something to *Posterity*, had not the unhappy *Plunder* of those *Times* snatch'd from him twenty *Years Labours* in the *Ministry*. He publish'd also two more *Sermons* in 4to. One intit. *The Content of a Wayfaring Man*; Or, *Jeremy's Cottage in the Wilderness*: The other, *The Account of a Minister's Remove*; Or, *Jeremy departing from Jerusalem*. Both from *Jer.* ix. 2. He appears to have been a *Person* of great *Worth*.

Ibid. St. Mallin: It should be, *St. Melion:* Mr. JOHN LEVISSON: It should be Mr. JOHN LYDSTON, *M.A.* He was born at *Combe*, in the Parish of *Stoke Flemming*, near *Dartmouth* in *Devon*, July 18, 1613. He had his Education at *Oxford*, where he continu'd nine Years, tho' I can't find *Wood* takes any notice of him. In the Wars, he was a Chaplain in the Army. After the Defeat of the Earl of *Essex* at *Lestithiel*, 1644, a Party of the Cavaliers seiz'd him as he was marching towards *Tiverton*, stripp'd him, and carried him Prisoner to *Exeter*. The Hardships he endur'd in his Confinement there, threw him into a violent Fever, which indanger'd his Life. About the Year

1653

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1653 he married a Daughter of Mr. *Francis Whiddon* of *Morton-Hamstead* in *Devon*, and about the same time Sir *John Coriton* presented him to this Vicaridge of *Melion*. Here he discharg'd the Duties of his Office with all Fidelity and Diligence, and met with a great deal of Respect. He was intrusted with the Education of the Sons of some Gentlemen of Note, and among the rest of Sir *William Coriton*, who died not long since. When the *Act of Uniformity* pass'd, some thought he might have conform'd; he being a Man of great Moderation, and having never taken the *Covenant*: But he could not come up to the Terms requir'd, and so quitted his Living, to preserve the Peace of his Conscience. His Successor Mr. *Granger*, set the Glebe to him for some Years, permitted him to live in the Vicaridge-house, and boarded with him. From thence he remov'd to *Saltash*, where he preach'd to a small Number, as the Times gave him leave. He had some bitter Enemies in the Town, who gave him much Trouble and Vexation. Mr. *Robert Beal* the Minister, and Mr. *Peter Stephens*, and Mr. *Bening* two of the Magistrates, were of that Number. Once he was convicted on the Act against Conventicles, when there was but one present above the Number the Act permitted, and he a young Man under twenty-one, tho' above sixteen. A Fine of 40*l.* was laid upon him, and Warrants for levying it were granted, and the watchful Malice of those that were set against him oblig'd him for a long Time to keep his Doors shut, that he might secure his House from being rifled, and his Goods from being sold. At other Times He was search'd for, and insulted, and threaten'd, to the great Terror of his Family. And sometime; he left his Habitation, Wife and Children, to escape a Jail.

In the latter Part of his Time, he was grievously afflicted with the Cholick; and at last a Pleurisy put an End to his Labours and Sufferings. On his Death-bed, when he saw the Time of his Departure near at hand, he enjoy'd inward Peace, and a good Hope as to his future State. When

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the Violence of his Distemper made it difficult for him to speak; to a good Woman, who ask'd him how he did, he chearfully replied, *Nothing but this rotten Carcase keeps me from being completely happy.* After six or seven Days Sickness, he died; *Sept. 3, 1671*, being a little above fifty-eight Years old.

He was a Man of good Learning, eminent Gravity, and Seriousness, and exemplary Piety. His Reverence in the Worship of GOD was very remarkable, his Behaviour inoffensive, and his Spirit truly Catholick. There good Qualities procur'd him great Esteem and Respect from several Gentlemen of the Church of *England*. And Mr. *Stephens*, one of his Persecutors, died so poor, that his Widow and Children receiv'd Relief and Support from Mr. *Lydston's* Widow and her Son.

I can hear of nothing of his in Print, but a *Preface* to the *Farewel Sermons* of his Brother in Law, Mr. *Francis Whiddon* of *Totness*.

Page 150. Maugan Meneage: Mr. SAMPSON BOND. This Living appears to have been Sequestred, *Walker's Att.* Part II. p. 305.

Ibid. Mr. ROBERT JAGO, *Jun.* I have been inform'd that he was at first a zealous Nonconformist, and was in Jail three Months for defaming the *Liturgy*: But as soon as he came out of Prison, a Benefice being offer'd him, he conform'd, and afterwards liv'd but scandalously.

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THE EJECTED, &c.

IN THE

County of CUMBERLAND.

*P*g. 150. *CARLISLE:* Mr. COMFORT STARR. After his being said to be educated in *New England*, let it be added, where in 1647 he took the Degree of *M.A.*

Pag. 151, *Ec. Croglin*: Mr. JOHN ROGERS, M.A. At the End of the Account of him, add; Mr. *Timothy Rogers*, who is yet living at *Wantage* in *Berks*, is his Son.

Pag. 153. *lin.* 28. *Penreth or near it*: blot out, or near it.

Pag. 154. *Graistock*: RICHARD GILPIN, D.D. It should be M.D. Add; This was the Sequestred Living of Mr. *William Morland*, who return'd to it in 1660. Dr. *Walker*, Part II. p. 306.

Pag. 159. *Thursby*: Mr. JOHN CARMITCHEL, who afterwards went into *Scotland*; and some Notice is taken of him there by Mr. *Robert Woodrow*, in his History of the Sufferings of the Church of *Scotland*, Vol. I. p. 347.

Ibid. *Hutton*: Mr. JOHN JACKSON. This was the Sequestred Living of Mr. *Thomas Todd*, as appears from Dr. *Walker's Attempt*, Part I. p. 375. He says, this Mr. *Jackson* was a *bauling illiterate Fellow*, who held this and another Parish during the whole Time of the *Usurpation*. To which I can say

nothing,

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nothing, unless I knew his Vouchers. Had he been cast out as *illiterate*, upon a proper Trial, it must be own'd he would but have had his Desert. But when all that were Incumbents were cast out by the Act, if they did not punctually conform, it is evident that the most meanly qualified were as proper Sufferers by that Act, if they were ejected and silenc'd by it, as those of the greatest Abilities.

Parr. 159. *Keswick Parish*: Mr. CAVE. His Name was JAMES. His Papers are fallen into the Hands of a worthy Person, who tells me he was ordain'd by Dr. *Gilpin* and six other Ministers, and approv'd of by the Association, who desir'd him to undertake the Pastoral Office. He has also several Orders of the Commissioners for propagating the Gospel in the four Northern Counties, for settling him; and for an Augmentation of his Salary. He tells me he was not ejected from *Keswick*, but from some of the Chapelries in *Crosthwait* Parish. He liv'd indeed in *Keswick*, but exercis'd his Ministry elsewhere. The Commissioners appointed him Preacher at *Crosby*, *Sealeby*, and *Stannix*, with 80*l.* *per Annum* Maintenance. They afterwards sent him to itinerate at *Thornewait*, *Newland*, and *St. Johns*, with an Appointment of 104*l.* *per Ann.* There it seems, are all of them in *Crosthwait* Parish. And here it is most likely the Act of Uniformity found him. Before his officiating in these last Chapelries, he

had an Invitation to *Inverness*, with the Offer of 160*l.* *per Annum*, sign'd *Rich. Deane*: But it was not accepted. After his Ejectment, he remov'd often from one Place to another, till marrying at *Daventry* in *Northamptonshire*, he settled and continu'd there, till he came to *London*. And there he took the Opportunity of King *Charles's* Declaration in 1672, publickly to exercise his Ministry, raking out a Licence. His Relations declare he was never bred up to his Father's Business as a Brazier, as I had been before inform'd by some. He died in 1694.

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The Testimonial of his Ordination run thus.

CUMBERLAND.

“FOR AS MUCH as Mr. *James Cave* hath address'd himself to us the Associated Ministers of this County, desiring to be ordain'd a Preaching Presbyter, for that he is called to the Work of the Ministry in *Crosthwait*, and hath exhibited to us sufficient Testimony now in our Hands, of his unblameable Life and Conversation, of his Gifts, and of his direct Call to the forement'd Place: And whereas the Great LORD of the Harvest (who hath promis'd a continu'd Succession of Labourers in his Vineyard, to the End of the World) hath empower'd Ministers of the Gospel to ordain fit Persons to the Office successively, the Exercise of which Liberty and Privilege is also allow'd to us by the *Instrument of the Government of the Commonwealth of England, Scotland, &c.* dated at *Westminster, Dec. 16. A.D. 1653.*

“We the Ministers of the said Association, have examin'd him; and finding him to be duly qualified 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 Parish Church of *Crosthwait*, in the County of *Cumberland*, upon the Day and Year hereafter expressed, we have proceeded solemnly to set him apart to the Office of a Preaching Presbyter, and Work of the Ministry, with Fasting, Prayer, and Imposition of Hands. And do hereby (so far as concerneth us) actually admit him to the said Charge, there to perform all the Offices and Duties of a faithful Minister of JESUS CHRIST. In witness whereof we have

hereunto

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hereunto subscrib'd our Names, this 16th Day of *October, Anno Domini* 1656.

Richard Gilpin, Minister at *Greystock*.

Roger Baldwin, Minister at *Penrith*.

George Tibbol, Minister at *Skelton*.

John Jackson, Minister at *Hutton*.

John Myriell, Minister at *Lamplugh*.

George Benson, Minister at *Bridekirke*.

George Larkham, Minister at *Cockermouth*.

Pag. 161. At the Close of the Account of those who were ejected in the County of *Cumberland*, I am for adding,

Mr. DANIEL KING; who was born at *Brig of Allen*, within four Miles of *Stirling* in *North Britain*. He was brought up in the College of *Glasgow*, and ordain'd at *Edinburgh*, and by the Interest of the Earl of *Queensberry*, obtain'd a Living in this County, from which he was ejected for his Nonconformity. He afterwards return'd to *Scotland*, and was the Earl of *Queensberry*'s Chaplain for fifteen Years and more, till the said Earl's Death. He us'd then and afterwards to preach occasionally, as he had Opportunity. He died at *Stirling*, not long before the Revolution in 1688, about the 60th Year of his Age. He was well belov'd, and much follow'd wherever he preach'd. After his being in *Scotland*, he publish'd some Books. One was intituled, *Advice to all those who love their Souls*, in 8vo: But I can say nothing of the rest.

And as some that were ejected and silenc'd in these Parts went afterwards into *Scotland*, so same that were harrass'd there, came and took shelter here. Thus Mr. *Woodrow* in his History of the Sufferings of the Church of *Scotland*, Vol. I. p. 436, tells us, that in the Year 1677, Mr. *John Welsh*, Mr. *Samuel Arnot*, Mr. *Gabriel Semple*, and Mr.

Q 3

John

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John Scot of *Hawick*, came into the Counties of *Cumberland* and *Northumberland*, and were very useful Instruments among many rude and ignorant People, who were fallow Ground, and scarce had the Gospel preach'd to them before.

THE EJECTED, &C.

IN THE

County of DERBY.

*P*ag. 163. IN the Account of Mr, JOHN HIERON, *lin.* 33, after the Word *Losco*, let it be added; where he continu'd exercising his Ministry, partly in his own House, and partly to several Families in the Neighbourhood, as long as he liv'd.

Pag. 164, in the Margin, 1688 should be 1668.

Pag. 165. Mr. LUKE CRANWELL. Add; *M.A.*. He was the Author of a small Tract intit. The holding the Bishop and Presbyter equal, vindicated from Heresy, 4to. 1661: A learned concise Answer to a blustering Paper.

Pag. 165. Mr. SAMUEL BERESFORD. Add; He was born in *Shrewsbury*, and bred up in the School there, from whence he went to *Cambridge*, where he was (as I am inform'd) *M.A.* He did not begin to preach till he was between twenty-three and twenty-four Years of Age; and when he made his first Attempt, had an Auditory of between fifteen hundred and two thousand People. He liv'd the greatest Part of his Time after his Ejectment

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at *Shrewsbury*, and was reckon'd one of the most accurate, and at the same time most heavenly Preachers in all those Parts. He kept a Private Academy in his House for a while; but laid it down, when he found he could not keep his Pupils under strict Government. He preach'd for some Years *gratis*, having a competent Estate. Having no Children of his own, he was earnest with some of his Brethren that had, to bring up some of theirs to the Ministry, for the Benefit of Posterity; and offer'd to assist towards their Maintenance, of himself, and with his Interest in Others. He was not only a great Divine, but a skilful Physician; tho' in giving his Advice he confin'd himself to particular Friends. He never could be prevail'd with to print any thing, tho' often press'd. He spent the latter Part of his Life at *Sheffnal* in *Shropshire*, and died in *October* 1697, at *Weston* the Seat of the Religious Lady *Wilbraham*, who was a sincere and generous Friend to all good Ministers, whether Conformists or Nonconformists without any Difference. He by Will, left

his Library to be sold for the Benefit of the Poor of St. *Alkman's* Parish in *Shrewsbury*, in which he was born.

Pag. 166. *Duffield*: Mr. ROGER MORRICE. Add, *M.A.* He lies interr'd in the Burial-Place near *Bunhil Fields*, where there is this Inscription over his Grave:

Mr. ROGER MORRICE, *Master of Arts, and Chaplain to the late Honourable Denzil Lord Hollis, who departed this Life, Jan. 17. 1701. Ætat. suæ 73.*

To which the Industrious Mr. *Strype*,* makes this Addition: *This Gentleman (says he) was a very diligent Collector of Ecclesiastical MSS, relating to the later History of the English Church, whereof he left vast Heaps behind him. And, he adds, who favour'd me with his Correspondance.*

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* Survey of the Citie, of *London* and *Westminster*. Vol. II. p. 57.

Pag. 167. *Henor*, or rather *Heanor*: Mr. SAMUEL WRIGHT. After the Words, *to very good purpose*, add; amongst his old Parishioners from House to House.

Pag. 168. At the End of the Account of Mr. ROBERT SEDDON, let this be added; He had a Nephew, Mr. *Samuel Bourne*, who prov'd a very worthy, and valuable Person in the Ministry. His Uncle took Care of him, and had a great Kindness for him. He sent him to *Emanuel-College* in *Cambridge*, where he had his Education. From thence he return'd to *Derby*, which was the *Place* of his Nativity, and became Chaplain to the Lady *Hatton*. He afterwards spent some Time in *London*, from whence he was sent down by Dr. *Annesley*, to *Calne* in *Wiltshire*, where he labour'd with great Diligence and remarkable Success for sixteen Years; and then had Invitations to three several Cities, *Bath*, *Durham* and *Lncoln*. But his Uncle *Seddon* dying, and recommending this his Nephew to his People, he succeeded him at *Bolton*, where he was very useful: And there he died *March 4, 1719*, in the seventy-second Year of his Age. Since his Death, some Sermons of his have been printed, with Mr. *Tong's* recommendatory Preface, and a brief Account of the Author's Life.

Pag. 168. *Allestre*: Mr. TIMOTHY STANIFORTH. Dr; *Walker* in his *Att.* Part I. p. 80, observes, that of twenty-three of the Inhabitants of *Allestre* that certify'd to the Commissioners for the Approbation of Publick Preachers, of the Abilities, Parts, Piety and Godliness of this Mr. *Timothy Staniforth*, ten or eleven could not write: And therefore set their Marks instead of their Names to the Paper. Which is very possible: And a like Method would be necessary in many Country Places in a like Case now, or at any other Time. But notwithstanding this, several of them might be competent Judges, and fit Witnesses too, if Country Auditors may be allow'd to be so.

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Pag. 169. *Chesterfield*: Mr. JOHN BILLINGSLEY *M.A.* Add; There is some Account of him among the Writers of *Corpus Christi* College, in the last Edition of *Wood's Athenæ Oxonienses*, Vol. II. p. 1029.

Pag. 172. At the End of the Account of Mr. *John Billingsley*, let it be added; that Mr. *Billingsley*. who was first Pastor of a Congregation at *Hull*, and afterwards came to *London*, and died in *Charter-House-Yard*, who was Assistant to Mr. *William Harris*, (who preach'd and printed his Funeral Sermon,) was his Son: And that Mr. *Billingsley* that is Pastor of a Congregation of Dissenters in the Town of *Dover* in the County of *Kent*, is his Grandson.

Pag. 179. At the End of the Account of Mr. JOHN OLDFIELD of *Carsington*, let it be added; He had four Sons Ministers. The Eldest whose Name I think was *John*, was of the *Church of England*, and the Other three Dissenters. *Joshua* (who is Doctor of Divinity) is Pastor of a Congregation in *Southwark*; of which his Brother *Nathanael*, (whose Funeral Sermon was preach'd and printed by Mr. *John Shower*) was Pastor before. And the Youngest, whose Name is *Samuel*, has a small People at *Ramsbury* in *Wilts*, where he succeeded Mr. *Samuel Cox*, who came thither from *Newington Green*, near *London*.

Ibid. Whereas it is said at the End of the Account of Mr. JEREMY SCOALES, that *he left a Son behind him in the Ministry, among the Nonconformists*: Let it be added, that his Name was *Nathanael*, and that some Account of him may be met with in Mr. *Tong's* Life of Mr. *Matthew Henry*, p. 279.

Ibid. In the Account of Mr. JOSEPH MOORE, *lin.* 3, *President* should be *Minister*.

Ibid. *Eyam*: Mr. STANLEY. Add; His Name was THOMAS.

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Pag. 185. *lin.* 37. instead of *that was*, read *that it was*.

Pag. 189. *lin.* 34. instead of *Febr.* 3, it should be *Febr.* 13. 1688/9.

Pag. 192. For *Matlock* read *Mackworth*.

Pag. 197. At the End of the Account of Mr. OGDEN, add thus.

His Licence upon the Liberty granted in 1672, having fallen into my Hands, I shall transcribe it, because it may be a Gratification to some that never had the Opportunity of seeing the Form that was us'd upon that Occasion. It runs thus:

Carolus R.

CHARLES, *by the Grace of GOD, King of*

England, Scotland, France, and Ireland, *Defender of the Faith, &c. To all Mayors, Blyliffs, COLifables, and other Our Officers and Miniflers, Civil and Military, whom it may concern, Greeting. In Pursuance of our Declaration of the 15th of March 1671/2, We do hereby permit and licence Samuel Ogden of the Presbyterian Persuasion, to be a Teacher of the Congregation allowed by Us, in a Roome or Roomes in the House of Thomas Saunders at Little Ireton in Derbyshire, for the Use of such as do not conform to the Church of England, who are of the persuasion commonly call'd Presbyterian. With further Licence and Permission to Him the said Samuel Ogden to teach in any Place licenced and allowed by Us, according to our said Declaration. Given at Our Court at Whitehall, the Eighth Day of May, in the 24th Year of Our Reign, 1672.*

By His Majesty's Command,

Arlington.

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Pag. 201. *lin.* 20. Between the Words *he* and *fell*, add, *again*.

Pag. 203. *Brampton*: Mr. ROBERT MORE. At the End of the Account of him, let these Words be added: *And the last of the Ministers who were ejected in this County.*

Ibid. Mr. EDWARD BUXTON. I have been since inform'd that this Gentleman conform'd from the first, and continu'd a Conformist to his Death: But then

he had a Brother who was a Nonconformist, whom (it is complain'd) I have omitted, tho' I cannot hear where he was ejected.

Pag. 204. Chesterfield: Mr. FORD. He was of a melancholy Temper and much inclin'd to Silence; but his Silence was not unfruitful; for his few Words were usually full of Worth and Weight. He needed much intreaty to be brought to his Preaching-Work; but when he was engag'd, he made amends to those who had bestow'd Pains to persuade him. He was Congregational in his Judgment; but ever behav'd himself with all Meekness, and the highest Respect to Mr. *Billingsley*, who was of a different Judgment. I have not been certainly inform'd of the Time of his Death; but that which brought him to his End was a Consumption, occasion'd by his close Study and great Painfulness in his Work. He saw the *Bartholomew* Storm arising, and therefore gave his People some warm and affecting Sermons, on *Isaiah* v. 6. *I will command the Clouds that they rain no Rain upon it. These Sermons were taken from him in short Hand, and are fairly transcrib'd and kept in the Hands of those that highly value them, several Passages in them seeming almost prophetic. Though he had nor reach'd full thirty Years of Age, when he quitted this Earthly Stage, yet he was spent by severe Study. He committed all his Sermons to Memory; never using any Notes.*

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Pag. 204. Tiddeswel, or Sheldon: Mr. JOHN BEEBY, Add; He was at *Tiddeswel* till the Restoration, and then remov'd to *Sheldon* where he was ejected.

Pag. 205. Fairfield, in Hope Parish: Mr. WILLIAM NADEN, or NADING. He had a Wife and five Children.

Ibid. Ashford Chapel. Mr. EDWARD HOLLINGSHEAD. I am inform'd he conform'd, after he had been a Nonconformist Come Years. He died Curate here.

Ibid. Dower Chapel. Mr. JAMES LAUGHTON. I am told he also conform'd.

Ibid. Aston upon Trent: Mr. THOMAS PALMER. I suppose this is the same Person mention'd in my Second Edition, without a Christian Name, *p. 53.*

Pag. 107. I mention Mr. JAMES SUTTON of *Crich* as conforming; but have been since inform'd that he liv'd and died a Nonconformist, and that he died near *Manchester.*

Ibid. Mr. WRIGHT of *Edal* (for so it should be, and not *Ednal*) is also mention'd as conforming; But I have been since inform'd that he never conform'd.

And as for Mr. HIGGINBOTHAM *who is just after mention'd as conforming afterwards in this County, I am told, he never was ejected, but conform'd from the first, and continu'd a Conformist till his Death, tho' very moderate.*

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IN THE

County of DEVON.

Pag. 207. *EXETER*: At the Cathedral: Mr. THOMAS FORD, *M.A.* Add; Mr. LEWIS STUKELEY, and Mr. THOMAS MALL were also turn'd out of the Cathedral (*St. Peter's*) at the Restoration: For they preach'd in the Body of the Cathedral, as Mr. *Ford*, and Mr. *Robert Atkins* did in the Quire, then call'd *East Peter's*.

Pag. 109. *lin.* 5, and 9. For *Congregation*, read *Convocation*.

Pag. 214. Over against *lin.* 15, let this be added as a Marginal Note.

A Copy of the Sequestration of one Mr. EDWARD SYMMONS Rector of *Rayne* in the County of *Essex*, in Favour of Mr. *Robert Atkins*, may be found in Dr. *Walker's Attempt*, Part I. p. 68. But that was another Person: For the Ordinance bears Date, *March 3, 1647*; whereas this Mr. *Robert Atkins* being born in 1626, was at that Time but sixteen Years old. And he is the Person mention'd, *Att.* Part II. p. 136, as losing his Fellowship at *Wadham-College*, for refusing the Ingagement.

Pag. 215. *lin.* 4. For *suffer*, read *interpret*.

Pag. 217. *lin.* 21. After *Ætat.* 59, let it be added; His Funeral Sermon was preach'd by Mr. *George Trosse*, on *John v. 35.* *He was a burning and a shining Light.*

Ibid.

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Pag. 217. *Line* 26. After his *Tutor*, add, *Dr. John Wilkins*, afterwards Bishop of *Chester*.

Pag. 218. *Line* 2. Add, there are Printed of this *Mr. Robert Atkins's*, *The Sin and Danger of Popery*, &c. in six Sermons, *Exon*, 8vo. 1712: And his *Farewel Sermon* at *St. John's*, *Exon*, 8vo. 1715.

A worthy aged Clergyman (yet living, or at least, that was so lately) in a Letter to the Editor of those Sermons, wrote thus:

"I AM willing to give Encouragement for the Publishing the Rev. Mr. *Robert Atkins's* Works, because he was my Co-temporary in *Wadham-College*, but about six Years my Senior: And he was then esteem'd a person of eminent Parts, of exemplary Piety, and an excellent Preacher. But I with the Person who undertakes to publish his Sermons, would not omit to publish one which I heard him preach, before the *Mayor and Aldermen of Exon*, on *Matth.* ii. 12, with great Approbation: Nor another, which I also heard him preach in *Exon*, on *1 Cor.* iii. 6. *Able Ministers of the New Testament*, a few Days before the fatal *Bartholomew*, when Bishop *Gauden* and a Multitude more were his Hearers. And I yet well remember, he affirm'd, and (by *1 Cor.* iv. 15; *Ye have not many Fathers; for in Christ Jesus, I have begotten you through the Gospel*) prov'd, that those Ministers who beget Converts to CHRIST, may most properly be called *fathers in God.*"

Pag. 218. *lin.* 3. Mr. THOMAS POWEL, *M.A.* Add; He was a good Preacher, and an active Man in the Ministry, and much esteem'd of for his Piety. In his Judgment he was *Congregational*.

Ibid. *Line* 4. Mr. JOHN BARTLET. Add; When he was at the University, *Dr. Sibbs* was his intimate Friend and Favourer. He was a great

Student

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Student of Anatomy, till observing the Straitness of the Passage in the Throat, he grew so melancholy as to be almost afraid to eat or drink; upon which he at the Advice of his Physicians, said that Study aside. In his younger Days he was Minister of *St. Thomas's* near *Exon*, and was then much lov'd and valu'd by Bishop *Hall*. He was chosen by that good Bishop to preach an *Assize Sermon* before the Judges, when the Plague was in that City. He preach'd upon that Occasion from *Numb.* xvi. 46, and 48: And his Sermon

much affected the Auditory at that Time; and was own'd by all ancient religious Person to have been the Means of his Conversion, many Years after. When the *Book of Sports* was sent down, he was prevail'd on by the Bishop (who was naturally very timorous) to read it: and at the very same Time. (as the Bishop also advised him) he preach'd on the fourth Commandment.

He was the Author of *the Practical Christian, Or, A Summary View of the Chief Heads of Practcal Divinity*, 8vo. 1670. And of *Directions for right Receiving the Lord's Supper*, drawn up in Question and Answer, for the Benefit of the younger Sort especially the Citizens of *Exeter*, 8vo. 1679.

He succeeded Mr. THOMAS BAKER in the Rectory of *St. Mary the More* in *Exon*, and kept it till 1662, and then lost it for his Nonconformity, as Dr. *Walker* acknowledges, *Att.* Part II. p. 192. And it is a good Argument that he had a very clear Reputation, in that the Author, who succeeded him in the same Living, hath nothing to say against him, tho' he is so very free in aspersing a great many others that were ejected in this Coumy, particularly his Brother, who was of *Biddiford*.

Ibid. Line 16. Mr. FERDINANDO NICHOLS. Add, *M.A.* I am inform'd it should be NICOLL, and that that was his proper Name. He was Moderator of the Third General Assmby of the Ministers of this County, in the City of *Exon*, on *May 27, 1657.*

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Pag. 219. Mr. THOMAS DOWN. Dr. *Walker* owns that Mr. *Nicholas Hooper*, when Mr. *Down* succeeded in his Living of *St. Edmund's*, died before the Restoration, *Att.* Part II. p. 264. And therefore Mr. *Down* had an unquestionable Tide, by Virtue of the *Act for Confirming and Restoring of Ministers* in 1660. I find the Name of this Mr. *Thomas Down*, and also of his Brother Mr. *Mark Down*, together with Mr. *Ferdinando Nicoll*, and Mr. *Thomas Ford*, and many others, to the joint Testimony of the Ministers of *Devon*, with their Brethren the Ministers of the Province of *London*, unto the TRUTH of JESUS, with a brief Confutation of the Errors, Heresies, and Blasphemies of the Times; Printed in 1648.

Mr. *Thomas Down* had two Parishes united, *viz.* *St. Edmund's*, and *St. Mary Step's*, which were, and are to this Day, the most profane and ignorant Part of the City: But during his Continuance there, he wrought a great Reformation among them. Mr. *Mark Down*, his Brother, generally us'd to preach upon very heavenly and melting Subjects.

Ibid. Mr. LEWIS STUKELEY. Add: He wrote his Name STUCLEY. He was a Gentleman of an Ancient Knightly Family in this County, the Seat of which was at *Aston* in *West Worlington*. 'Tis said, there were formerly thirteen Mannors belonging to it, in Sight of the Gate-house. One of his Ancestors was Standard-Bearer to Queen *Elizabeth*. Sir *Thomas Stucley* was his elder Brother.

I can get no certain Account where he was born, or had his Education, or where he first exercis'd his Ministry in this County. What I can find, is, that the Standing Committee of *Devon*, on *July 11*, 1646, order'd him into the Rectory of *Newton Ferrers* near *Plymouth*: But whether he ever had the Possession of that Living, I know not. Dr. *Walker* in his *Att.* Part II. p. 319, says that Mr. *Theophilus Powel* was turn'd out of *Great Torrington*, about the Year 1646, and was then suc

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ceded by the famous *Independent*, Mr. *Lewis Stukely*. And, p. 328, he informs us, that Mr. *Stukely* had been in Possession of the Portion of *Pit* in *Tiverton*, the Living of Mr. *George Pierce*: And that he afterwards succeeded Mr. *Richard Newte* in his two Portions, (*Tidcombe* and *Clare*) and that he soon after went to *Exeter*. Again, p. 316, he tells us, that Mr. *Newte* had one Mr. *Stukely* thrust upon him, to supply half the Cure (whom they that he in Derision calls *the Godly*, compell'd him to hire, at the Rate of an Hundred Pounds a Year.) And, p. 317. the first of Mr. *Newte*'s Successors was Mr. *Stukely*. The precise Time of his leaving it I do not find. In 1652 the Sequestration was confirm'd to Mr. *Stukely*. It seems also, he was for some time at St. *Sidwell*'s, by what we find, *Att.* Part II. p. 193: viz. Mr. *William Banks* was restor'd to *Heavitree* by the then growing Interest of Mr. *Stukely*, the afterwards famous *Independent*, on Condition that *Stukely* should be plac'd in St. *Sidwell*'s, (a Daughter-Church belonging to that Vicaridge) out of which the Presbyterians had with might and main laboured to keep him.

By Mrs. *Susannah Parr*'s *Narrative*, printed in 1659, I find that Mr. *Stuckley* came from *Great Torrington* to *Exeter*: And Mr. *Tobie Allein*, in his *Truth manifest* 1658, says, that he began to gather a Church in *Exeter*, in the Congregational Way, about the Year 1650. Soon after the Restoracion he was oblig'd to quit the Cathedral, and at *Bartholomew-Day* 1662, he was silenc'd with the rest of his Brethren. However, he did not lie idle, but discharg'd his Duty to his People in private, when he was no longer permitted to do it in publick. In the latter Part of his Life, he liv'd and preach'd a

considerable Part of his Time in *Bytheford*. He died in *July* 1687. He was very laborious in his ministerial Work.

He printed *Manifest Truth*, against Mr. *Tobie Allein*, 8vo. 1658: And, *A Gospel Glass*, representing the *Miscarriages of English Professors*, 8vo. 1667. This last he writ as he says in his Preface, *tho' his bodily Distempers pleaded loud for his Silence*. And

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his Friend informs us, in his *Brief Account of the Contents*, that "GOD put it into the Heart of the Rev. Author, after he had sacrific'd his Spirits and Strength, in a Publick Way of Service to GOD, and his Church, with more than ordinary Activity and Self-denial, under many bodily Weaknesses, yea under a Sentence of Death, thus to employ his Pen, when he could not his Tongue, for the Good of Souls.

Two heavy Charges are brought against Mr. *Studey*, by Dr. *Walker*. We are told, *Att. Part II. p. 94*, that in the Case of Mr. *Richard Newte of Tiverton*, it was depos'd by a Witness of more than common Note, and 'tis said, that the *Deposition was admitted and had its Weight*, to this Effect; that he had heard a Gentleman say, that he heard another Gentleman say that Mr. *Newte*, when in France, promoted the King's Interest. And for this Dr. *Walker* produces his Voucher in a marginal Note in these Words: *As I have been inform'd by his own Son, the Reverend and Worthy Mr. John Newte of Tiverton one of the Clerks in Convocation for the Diocese of Exeter*. And that this pretty Tale might be the better observ'd and remember'd, the Doctor after his usual Manner, tells it over again, *Att. Part II. p. 316*. in his Account of Mr. *Newte's* Sufferings, in which he represents Mr. *Studey* as having a great Hand. The other Charge is in the *Attempt*, Part II. p. 193. where 'tis said, Mr. *Daniel Berry's* Goods being expos'd to Sale by a Publick Survey, his Books (which were of good Value) were bestow'd upon this Mr. *L.S.*: *Which great zealot as he had not the Conscience at first to refuse them, so had he never after the Honesty to restore the Value of one Farthing for them, though there were no less than nine Horsesloads of them, and the poor Family reduc'd to very great Extremities: An poor Mr. Berry begg'd but one of his Books, and was denied it.*

The first of these Accusations, depends upon the Credit of the *Reverend, Worthy and Ingenious Mr. John Newte*, whose Veracity, and Charity for Dissenting Protestants, were so famous in the Place where he liv'd and died, that to such as knew

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the Man and his Manners, 'tis enough to say, that such or such a thing came from him. I have it from a Western Friend, that they that can imagine that a Man of Mr. *Studley's* Reputation, Good sense, and Gentleman like Behaviour, did ever make such a silly Hear-say Deposition, are prepar'd to believe an *Capgrave's Tales*, yea all the rampant and romamick Stories in both Pans of the *Attempt*. And as to the second Part of the Charge, some of Mr. *Studley's* Relations being consulted about it, have declar'd that they never heard him accus'd of any such thing while he was alive, and they are verily persuaded 'tis a groundless Calumny.

I have also been inform'd that He was a Kinsman of General *Monk's*, and might by his Interest have obtain'd considerable Preferment, if he could have been satisfied to have conform'd: And his refusing that, when the Gain might have been so great, and that especially when the Tide ran so strong that Way, seems to argue him to have been a Man of a much better Principle, than the Doctor would insinuate.

Pag. 220. Mr. ALEXANDER HODGES, *M.A.*: It should be HODGE, for that was his true Name. He was sometime Fellow of *Wadham-College* in *Oxon.* Ejected for his Nonconformity from *St. Thomas's*. Mr. *Gould* his Patron had such a Respect for him, that he oblig'd his Successor to pay him 20*l.* *per An* for seven Years, which he did. Soon after his Ejectment, he went for *Holland* to see some near Relations of his Wife. Having spent some time there, he took Ship with a Design to return for *England* to his Wife and Child whom he had left behind him. He had not been long at Sea before there arose a violent Storm, which made such an Impression upon him, that he took up a Resolution, to spend the Residue of his Life in that Country, be it the one or the other, where he should first be set ashore, without ever exposing himself again to the Danger of the Sea. The Ship was driven back to the same Haven from whence it set out. Mr. *Hodge's* Friends rejoic'd at his Re

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turn. And soon after, he was invited to *Delf*, where he preach'd a while; and from thence he removed to *Amsterdam*, where he continu'd Minister of the *English Church* to the Day of his Death, which happen'd in *December* 1689.

Pag. 220. Mr. THOMAS MALL. He writes himself, *M.A.*, in several of his printed Works. One of them before omitted, is intit. *The Axe at the Root of Professors Miscarriages*: In a plain Detection of, and wholesome Caveat against, the Miscarriages opposite to Faith in GOD, 4to. 1668. He also epitomiz'd the History of the *Martyrs*, in three Parts, *An.* 1665. 8vo, with this Title; *A Cloud of Witnesses, or the Sufferers Mirrour*: Being Collectiions out of *Eusebus, Fox, Fuller, &c.* from *British, Dutch and French Martyrologies*, alphabetically dispos'd. Prefaced by Mr. *Flavel of Dartmouth*.

Ibid. Dartmouth; Petrocks: For Mr. JOHN it should be JAMES BURDWOOD. He was of an ancient Family, which had an Estate at *Preston in West Allington*, (or *Alvington*) near *Kingsbridge* in this County, that hath been in the Name of the *Burdwoods* for many Generations. He was born at *Yarnacombe* in that Parish of Religious Parents: His Mother was in her fiftieth Year at the Time of his Birth. He had his Grammar-Learning at *Kingsbridge-School*, where he made a good Progress: And from thence he was sent to *Pembroke-College* in *Oxford*.

When he left the University, he was for a while Minister at *Plimpton St. Mary*, near *Plymouth*: And from thence he remov'd to *St. Petrock's* in *Dartmouth*, at the Invitation of the Magistrates of the Town: And there he continu'd till the Act for Uniformity ejected him. Having a Wife and Children to maintain, he set up a *Latin-School* in *Dartmouth*, but was driven from thence by the *Five Mile Act*. About that Time many Nonconforming Ministers, left their Native Country, and went to *New England*, and other Parts of *America*, with their Families, that they might escape the Fury of their Perse

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cutors, and have Liberty and Opportunity to preach the Gospel. Mr. *Burdwood* had some Thoughts of going thither, and sold his Estate in *West Allington* in order to it, but was prevented. Then he rented an Estate at *Batson* in the Parish of *Marlborough* near *Kingsbridge*, saying often, it was better for him and his to work, than to be burdensome to others. There he tarried five Years, and met with some Disturbance from the *Quakers*, of whom there were many in those Parts. They came often into the Meeting while he was Preaching or Praying, and when he had ended would wrangle and dispute with him. He recover'd some who were leaning to them, and confirm'd others. He preach'd freely as long as he was permitted, to great Numbers, that flock'd to hear him from the adjacent Parts in his own House; and when his House would not receive them, in his Orchard. But this could not long

be born with. For one *Beer* or *Bear* (who had been for some time the Head of the Informers, and now for the good Service done the Court, and High-Church, in disturbing Conventicles, was advanc'd to the Degree of a Justice of the Peace, tho' he had scarce 200*l*, a Year Estate, and that greatly incumber'd with Debts and Annuities) together with another Justice, the Parson of the Parish, a very busy Man; and a Crew of Informers, who were at the Beck of the Parson and Justices, were let loose upon him, to his great Trouble and Vexation. By them he was harrass'd and disturb'd, his Doors unhung; his House rifled, and laid common with the High-way; his Goods seiz'd and carried away; the Locks of his Barn-doors ripp'd off, and others set on; his Wife and Children forc'd to seek Shelter and Lodging where they would find it among their Neighbours. On *Sept. 11. 1670*, a Crew of Informers and Plunderers came to his House, where they found him with no more than four besides his own Family, singing a Psalm. A Mastiff which lay at the Door barking at them, was set on by a Girl, who liv'd in the Neighbourhood. But some of the House presently call'd him off, and opening the Door to

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let him in, the Girl being affrighted got in too, and the Informers at her Heels. For this the Worshipful new Justice proceeds to make a Conviction for a Conventicle, (tho' one of the Informers own'd that the Girl went in when the Door was open'd to let in the Dog) and levies 20*l*, upon Mr. *Burdwood*, for Preaching, 20*l*, more for his House, and 5*s* a piece upon the rest. He also granted a Warrant to one *Chiswel* of *Kingsbridge*, a Blacksmith, who ow'd Mr. *Burdwood* 3*l*, requiring him to detain it, which through Fear he did: And another to the Constables of *Cornwood*, for seizing an Estate Mr. *Burdwood* had there, if they found it a Chattel for Lives or Years. When the Justice himself us'd to go into the Meeting with his Train, Mr. *Burdwood* would call a Psalm, and they would be quiet till it was ended: But then they gave vent to their Malice, in abusive and reproachful Language. The Good Man bore all there Affronts and Indignities with Patience and Chearfulness, *taking joyfully the spoiling of his Goods*. To one more furious than the rest, he mildly said, *I pray God to forgive thee*.

When he could stay no longer at *Batson*, he remov'd to *Hicks Down*, about a Mile from *Beghury*, where he took another Farm at a Yearly Rent of Sir *John Kempthorn*, a Gentleman who was related to his Wife. During his seven Years Residence in this Place, his old Enemies gave him new Trouble. One Fine of 20*l*, and another of 50, was set upon him and his Hearers. A rude Company came, enter'd his House, and went from Room to Room, seizing

on all that he had within Doors, and without. Good Security was offer'd, if they would leave his Live Goods in his Ground till the next Morning: But it was not accepted. However, the next Day Lieutenant Colonel *Waring* (an Acquaintance of his Landlord) came and freed all. He kept on Preaching after this, as the Times would bear; and at length return'd to *Dartmouth*, where after a little Respite, he within three Years again met with hard Treatment, but had great Respect and Kindness shewn him by Mr. *Thomas Boone*

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Boone (a neighbouring Gentleman) and his Family. Being oblig'd to leave off House-keeping, Dr. *Richard Burthogge*, who had a great Value for him, entertain'd him and his Wife, and some of his Children, at his House at *Bowden*, near *Totness*, for almost two Years. Towards the latter End of that Term, as Mr. *Burdwood* was going towards *London* with the Doctor, he was seiz'd by the Way at *Exeter*, with a violent Fit of the Stone and Strangury; which Distempers held him eight or nine Years, even to the Time of his Death, tho' with some Intermissions. When he was a little recover'd, he return'd once more to *Dartmouth*, where Weakness and Pains wholly took him off from Publick Work. He bore his Afflictions and Extremity of Pain with admirable Patience, being never heard to say, *Lord, how long?* No murmuring or repining Words dropp'd from him: But he still acknowledg'd that his Afflictions proceeded from a Loving Father, that he deserv'd much worse at his Hand, and that he hop'd *this would be all the Hell he should have*. He had a very chargeable Time of it for many Years: And yet he would often say, *Hitherto I and mine have not wanted any thing*. Under very sad Circumstances he hath express'd himself thus: *I have lost Estate, Relations, and Health, and yet God is my God still*. And, *I am a broken Vessel, fit for no doing Work, but call'd to suffering Work: Lord I submit, I submit*. This remarkable Saying also (among several others) was often us'd by him: *'Tis better to be preserv'd in Brine, than to rot in Honey*. After he had endur'd exquisite Pains, GOD was pleas'd at length to release him, Aug. 21. 1693, in the 67th Year of his Age. His Funeral Sermon was preach'd by Mr. *Thomas Chapman*.

He was one of good Abilities for the Pulpit; a practical popular Preacher, and much follow'd. I have been inform'd that he sometimes went over to preach at *Plymouth*, where tho' they were usually very well supplied, yet when Mr. *Burdwood* preach'd, he was as much resorted to as anyone. His Carriage was exemplary; his Counsel desira

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ble, and desir'd by all about him. He was very humble, and eminently faithful, and yet prudent in reproving as there was Occasion. He had seventeen Children in all, though but three survived him. He was a very tender Father to them, and greatly concern'd about their Souls: He daily put up earnest Prayers for them with Tears. All of them who liv'd to Years of Discretion, gave him Ground to hope thar a good Work was wrought in them. He declared he had rather see them all in their Graves, than that they should live to hold a Candle to a Popish Priest. He bore the Death of those whom GOD was pleas'd to take from him with remarkable Resignation; and did himself preach their Funeral Sermons when suffered. He was never imprison'd nor apprehended, tho' often search'd after, and sometimes strangely preserv'd.

But Death itself did not put an End to his Sufferings: For Dr. *Walker* in his *Attempt* publish'd many Years after he was gone into another World, in a jeering Manner represents him, *Part II. p. 341*, as *educated in the university of Plymouth, and presented ad eundem at Holmby-house, where he was one of those who guarded the King's person, and continu'd a Trooper during the Wars. However, he says, I bore a greater Relation to the University of Oxford than very many others of them did; for he had been once designed for it.* And the Doctor seems much displeas'd that he is *enrolled among the meek and peaceable Divines that quitted their Livings at Bartholomew-Day.* However I must own, that after the strictest Enquiry, I cannot find but that he had that Character from all such as knew him.

As to these Charges against him, his Daughter declares her Satisfaction, that there is not the least Ground for them. She never heard that he did so much as live at *Plymouth*, and therefore cannot conceive how he could be educated there. She hath heard him speak much of Dr. *Wingham*, his Tutor. And as to his guarding the King, she firmly believes it a loud Lye; for in all his Discourses with Friends and Enemies, she never heard

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the least Word of any such thing. And an aged Clergyman of *Devon*, who married a Relation, writes, that when he went first to *Oxford*, and entered at *Pembroke-College*, their Vicegerent gave Mr. *Burdwood* a very commendable Character, as to his Qualifications for Preaching, &c. And as to his being a scandalous Curate to Mr. *Reynolds* of *Stoke Flemming*, (which is intimated, *Att. Part I. p. 79*;) there could be nothing in that, since he never was his Curate at all. But of this more at *Stoke Flemming*, when we come to it.

Pag. 110. *Dartmouth*, St. *Saviour's*: Mr. ALLEN GEARE. Add, *M.A.* He was born of honest and religious Parents, at *Stoke Flemming* near *Dartmouth* in 1622, and bred at first only to Writing and Arithmetick, as intended only for a Gentleman's Clerk: Being well enough qualified for that Employment, at about fourteen Years of Age, he was recommended to Mr. *Francis Rous*, and by him to Sir *Alexander Carew*, Bart. of *Anthony* in *Cornwal*, near *Plymouth*. The old Gentleman finding him sharp and ingenious, of bright Parts, and great Capacity, instructed him in the *Latin* Tongue himself. Under his Discipline and Management, this forward Scholar, made such a Progress in a more time, as was to the Admiration of those Gentlemen, who observ'd it.

After four Years Residence at *Anthony*, the old Baronet dying, and the Family becoming obnoxious to the Government, in the beginning of the Troubles in 1640, he was sent into *Holland* for Shelter, and farther Education, with a Grandson of the deceased Gentleman, of about seven Years old, and the Charge of 1000*l.* in Money, and Plate to the same Value. Upon his coming thither, he entered himself in the University of *Leyden*, became Guardian to the young Gentleman, took good Lodgings, made a considerable Appearance, continu'd a Student eight Years, rook his Degree of *M.A.*, and was afterwards admitted *ad eundem* at *Oxford*.

While he was in *Holland*, he got into the particular Acquaintance of the famous Mr. *Cann*, then

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Pastor of the *English* Church at *Amsterdam*: Whose Daughter (a very deserving Woman) he courted, and after his return to *England* married.

At the End of eight Years, the worthy Family who sent Mr. *Geare* into *Holland*, recall'd him, and gave him an honourable Testimony of his Conduct and Fidelity, in reference to the great Trust committed to him: And soon after, he was chosen Minister of *Paul's Wharf* in *London*, where he was ordain'd by Mr. *Matthew Pool*, &c. He remain'd there six Years well respected, and frequently consulted by his Brethren in the Ministry, in Cases of Difficulty and Moment, which required more than common Skill and Learning.

Not enjoying his Health well in the great City, he remov'd to *Woburn* in *Bedfordshire*, and was Chaplain to the Earl of *Bedford*. There he continued little more than two Years. For Mr. *Hartford*, the Minister of *Dartmouth*, dying in the Year 1656, two very worthy Men, Mr. *John Howe*, and Mr. *Robert Jagoe*, (the latter of whom conform'd after the Restoration) were set

up as Candidates there, and had an equal Number of Voices. The Town was at a great Loss, for neither Side was willing to yield. Mr. *Howe* was then at *London*, and Mr. *Thomas Boon*, that was his great Friend at *Dartmouth*, and his near Relation by Marriage, having been with *Oliver Cromwel* the Protector, took the Opportunity of mentioning the Difficulty they were in at *Dartmouth* to him, and at the same time gave such a Character of his Friend and Relation Mr. *Howe*, as rais'd in the Protector an earnest Desire of seeing this Mr. *Howe*, and hearing him preach, before he left the Town. The Protector moving for this to Mr. *Boon*, and telling him that if he would help him to the Sight of Mr. *Howe*, and a Sermon from him, he would then give his Judgment: Mr. *Boon* durst not undertake for his Friend Mr. *Howe*'s Compliance; but withal signified to the Protector, that he perceiv'd Mr. *Howe* intended to be at the Chapel as an Auditor, the next *Lord's Day*. Accordingly, when Mr. *Howe* was at the Chapel, the Protector sent for him, and desir'd a Sermon from

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from him, and after some familiar Discourse, prevailed; and the time when he should preach was fix'd and a Text was given him; and he came at the time appointed. While the Psalm was singing, *Cromwel*, (that he might the better be able to judge, whether or no he was that great Man that he had been represented, and answer'd the Character that had been given him) sent a Gentleman to Mr. *Howe* with a Note, requiring him to preach upon another Text that was mention'd in the Note. Mr. *Howe* desir'd the Clerk to sing a little longer than usual, and after so very short a *Time* for previous Meditation, preach'd upon that Text for a full Hour. turn'd up the Hour-glass a second time, and held on till it was run out, and was about to turn it a second time, when *Cromwel* gave him the Sign to stop, and he broke off. The Protector was so pleas'd with his Performance, that he declar'd, that Mr. *Howe* should not go to *Dartmouth*, but should be his Chaplain. And soon after, he signified to the People of that Town, his Unwillingness to have Mr. *Jago* his Competitor settled there. And so the Contest ended, and the Town was at Liberty to proceed to a new Choice, which fell upon Mr. *Geare*. Mr. *Joseph Cubit* then Mayor, and Mr. *Barnes* one of the Magistrates, took a Journey to *Woburn*, to invite and treat with him. He accepted their Call, and sent Mr. *Ford* to officiate in his Room, till such time as he could remove thither. And in about six Months Mr. *Geare* went down to *Dartmouth* with his Family, and was highly respected by the Inhabitants of the Town, and by the neighbouring Ministers, having the Character of an universal Scholar, an able Preacher, and an eminently pious Man.

After his Ejectment in 1662, he had Offers of great Preferment if he would conform, but could not be mov'd by any Solicitations of that Kind, judging the Terms requir'd unlawful: And he express'd great Satisfaction in his Nonconformity on his Death-bed. He met with hard measure, for Preaching a Sermon on a *Lord's-Day*, after the publick Service was ended. For that high Crime

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Crime and Misdemeanour, some of the Magistrates inform'd against him: Whereupon he was summon'd, and appear'd before the Commissioners at *Exeter*, in very severe Weather; whereby he got such a grievous Cold, as threw him into a violent Fever, which in a Fortnight put a period to his Valuable Life, towards the End of *December* 1662, when he was about forty Years of Age.

He was concern'd in a Preface to some of Mr. *Chr. Love's* Posthumous Works, with Mr. *Calamy, Ashe, Whitaker, &c.* He also translated the *Dutch* Annotations on the BIBLE: He enter'd upon this Work at *Woburn*, and finish'd it at *Dartmouth*, and had 60*l.* for his Pains. He left behind him a fair M.S. of fifty-seven Pages in 4*to*, against the *Anabaptists*, Dated at *Leiden, Aug. 2, 1647.* In which he gives an Account of their Original, Progress, Sects, Names, and heterodox Opinions: And concludes thus:

“Neither do we go about to stir up the Magistrate against these Men, nor would we have any Force offer'd to their Consciences, but think those Means only ought to be us'd, which may conduce to the Information of those that err, and Refutation of their Errors, and Confirmation of the Truth, so far as it may stand with Christian Prudence and Charity.”

This worthy Person left a Widow and five Children alive, having had ten in all. His being buried in the Church-yard, was much oppos'd by some; but at length, with no small Difficulty, it was obtain'd. Mr. *Flavel*, who was his intimate Friend, had a great Value for him, counting him an excellent Man, and of an exemplary Conversation.

Pag. 220. Dartmouth; Townstal: Mr. John Flavel. The following Epitaph may be added.

Memoriæ

Memoria Sacrum

JOANNIS FLAVEL.

*Qui in Studiis felix; Disputationibus acutus;
 In Rostris Seraphicus; & Scriptis disertus;
 In omnibus vere eruditus, & illustris;
 Doctrina & Moribus ornatissimus;
 Fidei, Pietatis, & Amicitiae assiduus Cultor;
 Infensissimus Erroris & Vitii Hostis;
 Ecclesiae Decus & Civitatis:
 Qui postquam pro Piorum Fructu
 Et Orands, & vigilando, exhausisset Vires,
 Domino placide obdormivit*

JUNII 26TO ANNO SALUTIS 1691.

ÆTATIS 61.

*Virtutes sunt illi Monumento
 Dum hic conduntur beatissimi cineres.*

Could Grace or Learning from the Grave set free,
 FLAVEL thou hadst not seen Mortality.
 Tho' here thy Dusty Part, Death's Victim lies,
 Thou by thy Works thyself dost Eternize:
 Which Death nor Rust: of Time shall overthrow;
 Whilst thou dost reign above, these live below.

Pag. 223. line 8: For the Old Lady Maynard, read Old Mrs. Maynard.

Pag. 227. line 16, where four Divisions are spoken of in this County, let this Note be added in the Margin; It appears by the Original Book. of Minutes, and Subscriptions, that there were seven Divisions of the Ministers in this County, besides the Classis in the City and County of Exon.

Ibid. line 23, 24; instead of Mr. Hughes presided in those of 1655 and 1656; let it be Mr. Hughes presided in that of 1656 for Dr. George Kendal was

Moderator

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Moderator of the first General Assembly of the Ministers of the County in *Exon*, Oct. 18. 1655.

Pag. 227. *line* 18, where speaking of the Meetings of the Ministers of this County, every Year, between 1650 and 1660, in the City of *Exon*, 'tis said, *several Episcopal Divines of the best Characters join'd them, and liv'd in great Amity with them*; let it be added, as Dr. *William Hutchinson*, Dr. *John Gandy*, Dr. *Francis Fulwood*, Mr. *Baldwin Ackland*, Dr. *Roger Ashton*, Mr. *William Bankes*, &c.

Ibid. *lin.* 33, where Bishop *Gauden* is mention'd as keeping a Visitation at *Totness*, An. 1663, let it be chang'd into Bishop *Ward*, because Bishop *Gauden* was translated to *Worcester*, in 1662, and Dr. *Seth Ward* was consecrated Bishop of *Exeter*, on July 20. 1662.

Ibid. Before the last Line but three, and before Mr. *George Hughes's* Funeral is mention'd, let it be added, which was before omitted, he died July 3. 1667, and was buried the sixth.

Pag. 228. *line* 16, in Mr. *Hughes's* Epitaph, for *Ortum Londinas*, read *Ortu Londinás*.

Pag. 229. *lin.* 40: For *Stofford* in *Devon*, read *Stowford*.

Pag. 231. At the End of the Account of Mr. GEORGE HUGHES, Add; Dr. *Walker* in his *Att.* Part II. p. 205, says, that *the famous Mr. George Hughes was by the Factious Part of the Town of Plymouth, thrust into that Vicaridge, where he continu'd, till the Act of Uniformity remov'd him*. This it must be confess'd is a round Assertion: But how true may be judg'd by what follows. I am well inform'd that the Body of the Magistrates of *Plymouth* were for him; and that he had a greater Share of the Esteem and Affection of the Inhabitants of the Town, till he was ejected, than any of the Vicars, who have succeeded him.

An Aged Clergyman, in a Letter dated *Jan.* 14. 1717/8, writes thus,

That

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"That Mr. *Hughes* was receiv'd into *Plymouth* with the Approbation of the greatest Part of the Magistrates there, and nor only by the *Factious Part*, I fully believe, for this Reason; because he had *Institution* into that *Vicaridge*, granted him by Bishop *Brownrigg*, which we may suppose he would not have had, if he had not had a Legal Title thereunto. That he had *Institution* I well

remember Dr. *Ashton* (who was his immediate Successor) told me himself, with this remarkable passage. That when some eminent Clergyman or Men, had taken out the King's Broad-Seal, just after the Restoration, on Confidence that the Place was laps'd, and were come to *Plymouth*, expecting to take Possession; Mr. *Hughes* ask'd them, *Are you sure the Place is void?* And shewing them his *Institution*, they went away with a Flea in their Ear."

The same Author freaking also, *Att.* Part II. p. 250, of Mr. *Daniel Getsius*, says, that *he took out the Broad-Seal for the Rectory of Begbury, 1650, but by the Authority of Mr. Hughes of Plymouth he was not permitted to enjoy it.* A very pretty Story! That a Man of Mr. *Hughes's* moderate Principles, and truly catholick Spirit, who cultivated such an intimate Correspondence with many of the Episcopal Clergy, and by whose Interest some of them were kept in their Livings, should so far abuse his Power or Interest, as to act against a Man of Mr. *Getsius's* dear and unspotted Reputation! *Credat Judæus Appella, non ego.* Besides, 'tis perfectly ridiculous to suppose that Mr. *Hughes's* bare Authority would have been significant against a *Broad-seal*. The whole Tale is as much about as likely, as what Mr. *Agate* publish'd upon the Authority of Mr. *Young*, the *Plymouth-Surgeon*, of Mr. *Hughes's* living in almost as much State and Grandeur as our Archbishops do now; and his entertaining Newland for his Under-Gardiner, Head-Gardiner, and Butler: And perhaps it was coin'd in the same Mint.

All

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All I shall farther observe as to this excellent Person Mr. *George Hughes*, is this; that Mr. *Tickell* of *Exon*, who fell in with the Establish'd Church, did in a Dedication of his Book of *Familism*, (publish'd in 1651,) to Mr. *Hughes*, own him for his *Spiritual Father*: saying that *he had nourish'd, begot, and brought him up as his own Son in the Gospel, &c.*

Pag. 232. Mr. THOMAS MARTYN. Add; *The Conformists Fourth Plea for the Nonconformists*, p. 65, gives an Account, that in 1661, he upon a rigorous Interpretation of Words, was suspended *ab officio*: And one time it being given out that he intended to preach, he was threaten'd by a Man, who carry'd Anger in his Breast, and a Sword at his Side, to be pluck'd out of the Pulpit by his Ears.

Anno 1665. He and Mr. *Hughes* were sent to the Island, and were kept Prisoners under very hard Circumstances for ten Months, in which he, his desolate Wife, and eight Children suffer'd much Discomfort, and his Estate

a great impairing. He humbly desir'd a Removal, when the Sickness was amongst the Soldiers, and some of them very near his Lodging; which was deny'd. But at length, for the Sake of Liberty from such a Restraint, by the Command of the E. of B. he gave a Bond of 1000*l*, and Sureties to his Majesty, not to inhabit in, or to come within twenty Miles of *Plymouth*, without his or his Deputy's Leave. He and his Family suffer'd great Disadvantages by their Separation from each other; and when his Presence was necessary to advise, relieve and comfort his Family, in Sicknesses and Death of some, he durst not come any nearer to them. And in all this Time, he was not accus'd of any Crime, or Breach of Law or Statute; and was never admitted to come before the E. of B, about this Business.

Mr. SAMUEL MARTIN also. Son of this Mr. *Thomas Martyn*, was as well known at *Plymouth* as his Father: And tho' he was not ejected by *the Act of Uniformity*, was yet silenc'd by it, and a

Sufferer

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Sufferer under it. He was an Occasional Preacher in this Town; and being apprehended upon the breaking up of a Meeting there, was sent to *Exeter* Jail, where he lay half a Year, and was Excommunicated, and could not get off without taking the Sacrament according to the *Church of England*, which he did at *Ugborough*, from the Hands of Mr. *Hodder* the Parson of that Town, and so was absolv'd. He died about 1692.

Pag. 235. Mr. OBADIAH HUGHES. At the End of the Account of him, let this be added; Be hath Printed *Scriptur Light about the Ordinance of Baptism*; in a Letter, &c. 12mo. 1695. He also publish'd his Father's *Aphorisms concerning the Doctrine of the Sabbath*; and prefix'd a Dedicatory Epistle to the Lady *Mary Boscawen*.

Ibid. *Great Torrington*: Mr. JOHN HOWE, M.A. The Occasion of his becoming Chaplain to *Oliver Cromwel*, has been mention'd before, in the Account here given of Mr. *Allen Geare*, of St. *Saviour's*, *Dartmouth*. Even Mr. *Wood* the *Oxonian*, who very rarely had a good Word for any Dissenter, in the last Edition of *Atheniæ Oxonienses*, Vol. II, p. 1014, owns him to have been a *Person of neat and polite Parts, and not of that sour and unpleasant Converse, as most of his Persuasion*. But I shall forbear entring on the Particulars of his Character, and rather choose to referr to the Account of him that is prefix'd

to his Works, that are lately published together in two Volumes in *Folio*; which also may be had separately and by itself in *8vo*.

Pag. 138. *Barnstable*: Mr. NATHANAEL MATHER, *M.A.* He was Brother to Dr. *Increase Mather* of *New England*, and had his Education in *Harvard-College*, in that Country, and serv'd his Generation in the Work of the Gospel forty-seven Years, in *England*, *Holland*, and *Ireland*. This from which he was ejected, was the Sequestred Living of Mr. *Martin Blake*, *B.D.*, of whom Dr. *Walker* gives so noble an Account, *Att.* Part II. p. 194. I

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have it also from another hand, that this Mr. *Blake* was a pious, learned, moderate, good Man. So far therefore am I from having a Word to say in Justification of the Methods taken with him, that it really grieveth me to think that a Man of his Worth should have been so treated. But as for Mr. *Nathanael Mather*, who tho' he was in the Living of *Harborten* near *Totness* in this County in 1655, *Att.* Part II. p. 216; (and there was sometime Assistant to Mr. *George Mortimer*) yet is acknowledg'd by Dr. *Walker* to have been presented to this Living by *Oliver* in 1656, I suppose I may take it for granted that he was no Way chargeable with the Hardships of his Predecessor; since that Author (who would not have been very likely to have overlook'd any thing of that Nature) does not mention it.

He hath some Things in Print: As, *The Righteousness of GOD by Faith*, upon all without Difference who believe: In two Sermons on *Rom.* iii. 12, at the *Merchants-Lecture*, at *Pinners-Hall*, 4to. A Discussion of the Lawfulness of a Pastor's acting as an Officer in other Churches besides that which he is especially call'd to take the Oversight of, in 12mo. Twenty-three Sermons preach'd at the *Merchants-Lecture* at *Pinners-Hall*, and in *Limestreet*; wherein several Cases of Conscience, and other weighty Matters are propounded and handled, 8vo. 1701.

He lies interr'd in the Burial-Place near *Bunhil Fields* in *London*, where there is this Inscription upon his Tomb-stone.

Sub hoc reconditur tumulo Vir admodum Reverendis:

NATHANAEL MATHER

Richardi Matheri Filii Utriusq; ANGLIÆ Decus.

*Edidit hæc nostra, in agro Lancastrienti:
Imbuit Literurâ, & Magistri Laurea honestavit
Altera illa transmarina.*

Quâ

*Quâ propter temporum acerbitatem
Parvulus adhuc cum Patre recesserat.
Inde reversus Ecclesiæ quâ est DUBLINII apud Hibernos
Communi Suffragio præscitur.
Unde ad hanc Urbem accersitus,
Pastorali Munere cum Vita defunctus est.
Si Laudes quæris, paucis accipe;
Animi dotibus fuit dives, Literis eruditissimus
Judicio perpolitus, Ingenio acer,
Cujusque Muneris Naturæ & Doctrinæ potens:
Sacravit omnia in serviendo Deo.
Omnino instructissimus ad Officium,
Beati Servatoris Evangelium sincere promulgavit;
Ornavitque vita decora;
Comitate, Modestia, Patientia mixta.
Pietatis Exemplar maxime illustre;
Semper sibi par, & sibi constans.
Christianus Religiosissimus,
Maritus indulgentissimus,
Concionator aptus & operosus,
Pastor Fidelis & Vigilans.
In Sacræ Functionis Exercitiis, arte pia celavit HOMINEM,
Ut solus conspiceretur Deus.
Omni deniq; Virtute præditus & Laude dignissimus.
Sed ah! Quantus Dolor? mortuus est.
Plerophoria tamen Fidei, cælestem adiit Gloriam,
Et Triumphum 26 Julii Ære Christianæ
MDCXCVII. Ætat. LXVII.*

Pag. 238. last Line but 2: For North-Taunton, read North-Tawton.

*Pag. 139. Kenton: GEORGE KENDAL, D,D. Add; He was Fellow of Exeter-
College in Oxon; and afterwards had a Prebend of the Cathedral*

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Church of *Exon* conferr'd upon him by Bishop *Brownrigg*, and was install'd in it, *Feb.* 8. 1644. He was Moderator of the first General Assembly of the Ministers of this County, that met at *Exon*, *Octob.* 18. 1655. He had his Prebend again, at the Restoration in 1660, and lost it with his Living for Nonconformity in 1662: For my Information as to which Particular, I am indebted to Dr. *Walker*, *Att.* Part II. p. 31. Bur I am inform'd by others that he was all his Days remarkable for being a great Contemner of Riches. And I wish the same could be said of the Generality of Ecclesiastical Dignitaries, in this or any other Age. See also *Athenæ Oxonienses*, Vol. II. p. 219.

Pag. 239. *Tiverton*: Mr. THEOPHILUS POLWHEIL, *M.A.* Add; Born in *Cornwal*; and educated in *Emanuel-College* in *Cambridge*, where he had him that was afterwards Archbishop *Sancroft* for his Tutor, and was afterwards Fellow of the College. When he left the University, he was for some time a Preacher in *Carlisle*. He dedicates his Discourse of *Self denial* to the Magistrates and Citizens there, as an Expression of his real and unfeigned Thankfulness for the many Favours which he receiv'd, both while he was a Student in the University, and afterwards a Preacher in their City. He was one of the Ministers appointed by an Ordinance for ejecting scandalous, ignorant and insufficient Ministers And Schoolmasters, in 1654, for the Counties of *Cumberland*, *Durham*, *Northumberland*, and *Westmoreland*. He remov'd from *Carlisle* to *Tiverton* before the Expiration of this Year 1654, and he continu'd there till the Restoration. After the *Act for Uniformity* took Place, he had his Share of Sufferings with the rest of his Brethren. Mr. *F——t*, who join'd in Communion with him, and gave in his Experiences before the Communicants, became afterwards his furious Persecutor. Once when he was Mayor, he disturb'd the Meeting while Mr. *Polwheil* was preaching, requiring him to come down, and committing him to the Custody of a Sergeant. Mr. *C——n* also was his great Enemy, and had

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once a Design to seize him as he was going out of his House before Day: But one *Berry* a Sergeant discover'd and prevented it. But he outliv'd those Times of Persecution, and after King *James's* Liberty open'd a Meeting in *Tiverton*, and call'd Mr. *Samuel Bartlet* to assist him. He died in a good Old-age, in *April* 1689.

Dr. *Walker* informs us, *Att.* Part II. p. 317, that: he had the Sequestred Living of Mr. *Richard Newte*, of whom he gives a large Account. He says that *one Polwheil, an Independent, got in full Possession of the two Portions of Tidcombe and Clare, in 1654: And had the Mortification to deliver them up again to Mr. Newte in 1660, having first let down the parsonage-house quite even to the High-way.* Had the Doctor had any thing worse to have charg'd him with, we may very well suppose he would not have fail'd to have done it. If it was a *Mortification* to Mr. *P.* to *resign* the Living; no doubt. but it was yet a much greater, to be incapacitated from Publick Service, by the Act for Uniformity a little after. As to his *letting down the parsonage-house, quite even to the High-way,* 'tis an heavy Charge: But the Doctor did or might have known, that Mr. *Polwheil* was not guilty of it. For Mr. *Prince* in his *Worthies of Devon* (which the Doctor quotes twice, at the End of his Account of Mr. *Newte's* Sufferings) truly imputes the Damage done to both Parsonage-houses, to the *Miseries and Devastations of the War*, and not to Mr. *Polwheil*. He says, p. 477, 478, that *when Mr. Newte after three Years Travel returned home in 1646, he enquir'd what News at Tiveton? And was told that the Miseries of the War had there ruin'd his Parsonnge-house; and four several Houses adjoining: All which were pull'd down, and an Heap of Rubbish laid in the Place, to raise a Work for the Defence of the Castle against the Rebels.* And again, p. 479, 480, that *after the Restoration he liv'd at Tidcombe, his Country parsonage-house; which he in a great Measure rebuilt, after the Devastation the War had made upon it; that in the Town which he liv'd In before the War, being pull'd down and demolished.* Now if the Parsonage-house belonging to

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the portion of *Clare* was *pull'd down* before Mr. *Newte's* Return from his Travels in 1646, by the Royalists; and if he was oblig'd to rebuild that at *Tidcombe* by the *Devastation that the War had made upon it*, eight or nine Years before Mr. *Polwheile* had the Possession of either, (*viz.* towards the End of 1654 as Dr. *Walker* himself informs us) 'tis pretty odd that Mr. *Polwheil* should be accus'd for *letting down Mr. Newte's Parsonage-house, quite even to the High-way.* But any *Flam*, how false or improbable soever, shall be set down, provided it tends to blacken an ejected Minister!

A good old Gentlewoman also of *Tiverton*, above ninety Years of Age, who was an Hearer of Mr. *Polwheil*, and was often at *Tidcombe* as long as he liv'd there, declar'd before many Witnesses, that this Story of Dr. *Walker* is a notable Untruth. And had not the Doctor been extremely fond of raking Dirt together to throw upon the Sufferers on the Side of the Dissenters, he

would not have omitted Mr. *Polwheil's* Rebuilding *Tidcombe* Parsonage-house, as Mr. *Prince* says he did in a great Measure, and foisted this putid Calumny in its Room, that Mr. *Polwheil* let it down quite even to the *High-way*. The Doctor in *Att.* Part II. p. 340, speaks of some in the Times before the Restoration, who had more *Power* than *Honesty*: And 'tis evident, that some Writers since those Days shew more *Art* than *Justice*, more *Cunning* than *Veracity*: So that one cannot forbear wishing them, either more *Charity* and *Sincerity* for the Sake of others, or better *Memories* for their own Sakes: Or else that they would leave the Writing of Lives and Histories, to such as are better qualified for it.

Pag. 239. *Tiverton*: Mr. JOHN CHISHUL. Add; He was educated in *Oxford*, and came to this Town from *Enfield* near *London*. Mr. *Foot* was the chief Cause of his Removal. He was a very lively florid Preacher, and of a courteous obliging Temper.

Dr. *Walker* in his *Att.* Part I. p. 104, says, That when the Wife of Mr. George Pierce, who was Se-

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questred from the rich Portion of Pit at *Tiverton*, applied herself to Mr. Chishul, the Intruder into her Husband's House and Benefice, for her *Fifths*, or something to supply the Necessities of her Family, pleading with him the Number of her Children, of which she had six at that time, and all very young And helpless, wanting Relief, he insultingly reply'd, That he had a Pair of Geldings in the Stable, and a Groom too, which must be maintain'd, and were more chargeable than all her Children. So that she never receiv'd, or could get any Part of her *Fifths*, nor her Husband any of his *Arrears*, during the whole Time of his Sequestration, which was about fourteen Years; a great Part of which they and their whole Family liv'd mostly upon Charity. And on the Restoration, Mr. Pierce was forc'd to quit Claim to them, before he could get possession of his Rectory. And this Passage the Author (according to his usual Custom) repeats again, Part II. p. 328, that it might make the deeper Impression, and not be forgotten; adding withal, some scurrilous Language, and more Scandal. He calls him, the Wretch Chishul; and says, that he utterly refus'd to pay one Farthing of Tythes; calls this Tale of the Geldings and the Groom, a remarkable Passage that can never be forgotten; and says, that this Godly Minister, (I am sorry that should be a Reproach with him) was one Mr. Chishul who was, (if you will take the Doctor's honest Word for it) the Son of a Taylor in Kent, and had been sometime a Tapster or Drawer at the Black Boy in Kensington. The place fell at length to this worthy Gentleman; which Mr. Stukely having notice

of before he had wholly left it, condescended to become his Harbinger, and told the People in his Farewel Sermon, that there was a glorious Star from the East coming to them; of the Heat of which, not much of the Light, he says, he may perhaps have Occasion to speak more hereafter. And he farther adds, that the Intruder was loth to part with that luscious Morsel, if he could by any means have still kept it between his Teeth.

Thus hath the Doctor out of his abundant Charity and Good-humour, thrown Dirt with a very liberal Hand, and it seems hath some yet in store.

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But there are several still living in *Tiverton*, that were well acquainted with this Mr. *Chishul*, who look upon these Stones as groundless Calumnies, and some of them of the Establish'd Church too. Mr. *T.C.* being consulted at the Age of eighty-four, declar'd that Mr. *Chishul* preach'd very well, and liv'd very well: And after Mr. *Pierce* was Sequestred he had something out of the Parsonage to live upon. And a Reverend Clergyman hath given under his Hand as follows:

“What Mr. *Chishul* said to Mr. *Pierce* I know not: Tho' it is not probable that one but of common Civility, should return to a distressed Person, so inhumane an Answer. That he had been a *Tapster* at the *Black boy* at *Kensington*, I have heard Mr. *Newte* declare, tho' on what Ground I know not.”

Dr. *Chishul* a Physician, who died at *Tiverton* in 1717, told several Persons of good Reputation, that he had written a *Latin* Letter to Dr. *Walker*, and challeng'd Mr. *Newte* about there Untruths: That Mr. *Newte* could not produce one credible Witness for what he had reported: And added that Mr. *Newte* was a scurrilous Fellow, not worthy to carry his Father's Books. And seeing this and a great deal more Scandal is publish'd to the World, upon the Credit of Mr. *Newte* of *Tiverton*, (whom the Doctor calls *reverend* and *worthy*, *Att.* Part II. p. 94,) with a Design to wound the Reputation of many very deserving Men, that Inquirers may the better be able to judge, what Stress is to be laid upon his Tales for which he produces no Vouchers, it may not be amiss to add a remarkable Instance of the Treachery of his Memory, or of a worse Defect in another Faculty, which many yet living can attest. Mr. *Newte* being in Company with several Magistrates, and others of the Town of *Tiverton*, at the House of the Town-Clerk, there happen'd some discourse about Mr. *Polwheil*. Mr. *Newte* very civilly call'd him *Thief*, and said he had robb'd his Father, &c. One of the Corporation,

among

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among other Discourse, at that Time charg'd the said Mr. *Newte*, with being fickle and inconstant all edging that he was very zealous for *K. James II*, and had pray'd for his Prince of *Wales*; adding, that upon the Revolution he had taken the Oaths to King *William*, and had pray'd for him; and yet after his Decease had said, that *King William came in a good Time, and went away in a good Time; and that it had been well for the Nation, and we had sav'd many Millions, if he had died seven Years sooner*. Hereupon Mr. *Newte* stily denied that he had ever pray'd for the Prince of *Wales*. His Clerk Mr. *Enchmarsh*, an ancient Person, that was generally respected, being present, 'twas propos'd that he should be ask'd about it: Which being done, he reply'd; *Yes, sure Master you did pray for him, and I said Amen to it*; which occasion'd a common Laugh. T'Other Folio full of the most scandalous Stories, with no better Supporters than the *reverend* and *worthy* Mr. *John Newte*, would do the Dissenters no great Damage.

The other Works of Mr. *Chishul*, besides those mention'd before, are, *Seasonable Thoughts of Divine Providence*; with Respect to the *Visitation*, 12mo. 1666. And, *A Word to Israel in the Wilderness: On Heb. iii. 8, 9; 8vo.* 1668. He wrote also a Poem before Dr. *Faithful Teate's* Poems on the *Trinity*. His *Seasonable Thoughts of Divine Providence*, were dedicated to Sir *Robert Hanson*, Sheriff, and *Alexander Holt*, Esq; Alderman of *London*, his very good Friends, who had four Sons at School with him at *Enfield*; which is somewhat of an Argument, that he was not taken for such a Man as Dr. *Walker* represents him.

Pag. 240. Biddiford: Mr. WILLIAM BARTLET. Add; He was a Man of considerable Note in that Part of the Country: Eminent for Humility, Strictness of Life, Gravity, Authority, and Experience. A very solid and useful Preacher, and one whose Labours were attended with very signal Success. He was a Man of great Courage and Boldness in the Cause of GOD, or which he gave Proofs up

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on Occasion. He was once imprison'd; and escap'd at another Time by a Mistake of the Officers, who seiz'd another grave Man in his Stead. He was the chief Object of the Malice and Fury of the Haters of strict and serious Godliness; and the Judgments of GOD upon his Persecutors, were (I am

inform'd) remarkable. He liv'd to a good Old-age, and died in the Year 1682. In his younger Days he wrote a small Treatise intit. *The Model of the Congregational Way*. A Grandson of his was very useful among the Dissenters in this Town of *Biddeford*, and much respected: But he died young.

Dr. *Walker* in his *Att. Parr II*, p. 250, speaking of Mr. *Gifford*, who was disposess'd of this Living about 1648, represents Mr. *Bartlet* as his Enemy: And tho' in his Text he makes him Curate to Mr. *Gifford's* Predecessor, yet in his Margin he says he has been *inform'd he had no University Education*, and therefore he argues, *could not have been employed as a Curate, unless after the Wars broke out*. But be it as it will as to that, he says, *Mr. Bartlet got so much Interest, as in Conjunction with other Sectaries of the Town to get Mr. Gifford Sequestred, and himself substituted in his Place*. He says he was *thrown out by Violence, and us'd barbarously*. Nay, he says, *the Malice of his Successor did not stop here: For when he would have serv'd the small Living of Westley, in the Neighbourhood of Biddeford, and have kept a School somewhere near the Town, they would not suffer such an Eye-sore, and oblig'd him to retire; He adds, that upon the Restoration, Mr. Gifford return'd to his Livings, and found the Walls of the House carried away to repair Mr. Bartlet's own House. Notwithstanding which Mr. Gifford with a true Spirit of Christianity (tho' he could have called him to an Account for that and other Matters) cordially find readily forgave him both his Debts and Injuries*.

I shall consider this Charge a little particularly.

Whereas in the first Place, the Doctor says, that Mr. *Bartlet* was Mr. *Gifford's* Enemy, I have been

inform'd

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inform'd by several aged Persons, (who were at least living in 1718) and Persons of as good Credit as any in the Town, that there were scarce any two Ministers of different Persuasions to be met with, that lived and died in greater Friendship, or maintain'd a fairer Correspondence, than Mr. *Gifford* and Mr. *Bartlet* did: And that Mr. *Gifford* was so far from reckoning Mr. *Bartlet* his greatest Enemy, that he has often with great Warmth declar'd, that the Reproaches that were freely cast upon him, by such as were Enemies to every thing that was good, upon his Account, were altogether undeserved: Nay he always gave Mr. *Bartlet* a good Character, declar'd he was a good Man, and would often say that he was a much better Man than himself.

And then, whereas in what follows, Dr. *Walker's* Text and his Margin do not agree, the one saying that *he was a Curate to Mr. Gifford's Predecessor*, and the other that *he had no University Education*, without which he had nor been

capable of it, it concerns him to reconcile them at his Leisure. Whether Mr. *Bartlet* was Mr. *Gifford's* Predecessor's Curate, I cannot say: But I can assure the Doctor as to Mr. *Bartlet*, he as really had an University Education as himself. And as to this, it happens that I have Evidence to produce that will not be contested, *viz.* *Wood the Oxonian's* mentioning him among his *Oxford Writers*. That Author, Vol. II. p. 130, tells us that this Mr. *William Bartlet* was matriculated as a Member of *New Inn, Nov. 4. 1631*, aged twenty-one Years, and that he sided with the Puritans in 1641, and became Lecturer, and afterwards Minister of *Biddiford*, and one of the Assistants to the Commissioners of *Devonshire* and *Exeter*. He also adds, that he printed a Tract intit. *Sovereign Balsom, applied in a few weighty Considerations, for healing the Distempers, of such Professors of Religion, at Satan hath wounded and drawn aside, &c. Lond. 1649.*

In the next Place, with Relation to Mr. *Gifford's* Ejection, and the Manner of it, I have this Account from false credible Persons, who were then upon the

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the Spot. It seems, after his Sequestration he refused to resign: And having got a Body of Men into the Parsonage-house, which stands alone by itself, he undertook to defend it and maintain Possession. Upon this a Party of Horse was order'd from the Garrison of *Plymouth* to dispossess him. The Commanding Officer came with his Troop to *Biddiford* in the Evening, and resolving to execute his Commission that Night, rode up to the House, and found the Doors shut against him. He demanded Entrance, and said he would use no Violence, if Mr. *Gifford* and those within would surrender themselves: Otherwise he should be oblig'd to fire upon the House. Mr. *Gifford* finding the House beset, desir'd the Liberty of conversing with the Captain, for which he had an opportunity given him at one of the Windows of the House. They soon came to an Agreement. Mr. *Gifford* and those within surrender'd themselves Prisoners: And my Informants declare, that Mr. *Gifford* was conducted to the Captain's Lodging, without any Abuse as they know of, offer'd by the Way. The Captain at length very civilly offer'd him the Liberty of returning back to his own House, provided he would give him Security for his forth coming the next Morning, which Mr. *Gifford* did; and the next Day was carried by the fame Party of Horse to *Plymouth*. They all agree in declaring their not knowing of any Manner of Affront offer'd Mr. *Gifford* thro' the whole of this Proceeding: Tho' if any indiscreet Persons had in this Case been guilty of any Indecencies, Mr. *Bartlet* could not justly be charg'd as an Agent, or even an Encourager, he being at that Time at *London*, where indeed he had been for half a Year before.

And whereas 'tis suggested, that Mr. *Bartlet* and others, would not suffer Mr. *Gifford* to serve in the small Living of *Westleigh*, nor keep a School in the Neighbourhood, they declare they know not that he had the least Concern in hindering it. This must be charg'd upon the Powers then in being, who it might well be suppos'd would be against Mr. *Gifford's* Settlement in the Neighbourhood

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of *Biddiford*, for the very fame Reasons for which they were against his Continuance in the Town of *Biddiford* itself.

But as for Mr. *Bartlet's* and others depriving him of 500l worth of Culm, lying on the Glebe at the Time of his Sequestration, 'tis a very silly idle Story. 'Tis hard in this Case to know certainly what the Doctor means. Either Mr. *Bartlet* might seize it; for his own proper Use; or they that were in Power might seize it; or it might in such a Time of Confusion be seiz'd by the Mob for their own Use. The Doctor does not distinguish, but says indefinitely that *they seiz'd*. This looks as if no body knows who did it. And really to suppose so great a Quantity of Culm should lie at once upon the Glebe, when the Work that was carried on there was so small, is so monstrous and incredible, that it is perfectly ridiculous, and confutes itself. It may be added, that it is commonly thought, that Mr. *Gifford* had but a Moiety ill the Work then carrying on himself; and so no great Part of the Heap lying about the Mouth of the Pit could be his Property, whatever became of it: But my Informants aforesaid assure me, that no Man call charge Mr. *Bartlet* with having wrongfully embezzled any Part of it.

The last Part of the Charge against Mr. *Bartlet*, relates to *Dilapidations*, taking away the Stones of the Walls to repair his own House. But this also will appear ridiculous, if it be consider'd, as my Informers assure me, there was a publick Quarry open at the some Time, on the Glebe, which then supply'd the Town with Stones for Building, and it does so to this Day. So that Mr. *Bartlet* could have no Temptation to demolish the Parsonage House, They also assure me, that Mr. *Bartlet's* House was at this Time rebuilt with the Stones of this publick Quarry, which was his own Property. And as to his letting the House out to Weavers, it is true, that having no Occasion or Inclination to make use of the Parsonage House, he did let it out to one that had the Charge of his Affairs, who was of that Trade: But he made use of the Out-houses

only

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only for the carrying on his Business, which there is no Doubt might be done, without any Profanation of the House.

However, after all, it seems to argue somewhat of a particular Respect that Mr. *Gifford* had for this Mr. *Bartlet*, that when they met and parted, at Mr. *Bartlet's* surrendring the Keys to him upon his Return, and Mr. *Bartlet* told him of the Greatness and Weight of his Charge, he made this Answer, That he would do his best. And when a zealous Woman of the Town told Mr. *Gifford* upon his Re-admission, that *she had never been at Church, during all the Time of his Absence*; he replied to her, *The verier Wretch thou!* And when at last Mr. *Gifford* came to lie upon his dying Bed, he was very desirous to see and speak with Mr. *Bartlet*, but was discouraged and diverted by those that were about him, who kept his Desire so secret, that Mr. *Bartlet* knew nothing of it till after his Death.

But that I may give the Doctor a *Rowland* for his *Oliver*, and make him some return for the stumping Story relating to good Mr. *Bartlet*, that he has pick'd up among such Persons as few besides himself would have at all regarded; I shall here add a certain Passage I have met with, and quote my Author for it.* It relates to Mr. *Nathanael Eaton*, the first President of *Harvard-College* in *New England*, who tho' a good Scholar himself, and one that had help'd to make several others such, yet was so cruel, that upon a Complaint made of him to the General Court there, he was fin'd an hundred Marks, besides a good Sum that was order'd to be paid to a certain young Gentleman, that had particularly suffer'd by his Unmercifulness; and for his Inhumanity to the Students, he was remov'd from his Trust. After this, being first excommunicated from the Church of *Cambridge*, he did himself excommunicate all the Churches of *New England*, and went first into *Virginia*, and then into *England*, where he liv'd privately till the Restoration of *Charles II*. Then he conform'd to the Ceremonies of the *Church of England*, and was fix'd in this very

Town

* Dr. *Cotton Mather's Magnalia Christi America*, Book IV. p. 126, 127.

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Town of *Biddiford*, where he became a bitter Persecutor of those who kept faithful to that Way of Worship, which he himself had quitted: Until he, who had cast so many into Prison for Conscience, was himself cast into Prison for Debt; where he did at length pay one Debt; namely, that unto Nature, by Death. A very different Spirit appear'd here, from what shew'd itself in the Worthy Mr. *William Bartlet*.

Pag. 140. *Shobrook*: Mr. THOMAS TRECOT. Dr. Walker, Att. Part II. p. 26, calls this Place *Shodbrook*, and the Person *Prescot*. But my good Friend Mr. Joseph Trowbridge of Exeter, (who married his Granddaughter) informs me that his Name was *Trescot*, as I had printed it. And I find it to be so, in the Subscription to the *Joint Testimony* of the Ministers of *Devon* against the Errors of the Times, Printed in 1648. The Doctor says, that this good Man *came hither from Inwardleigh in this County; and in the Year 1660, to secure his Title to this rich parsonage, took out the Broad-Seal for it, perlapsum, but was again dispossess'd in 1662, for Nonconformity.* Most certainly therefore by the *Act for Ministers*, which pass'd in 1660, he must have as good a Title to his Living as any Minister in the County. It is a Wander that nothing is added to his Defamation. Perhaps 'twas avoided for mere Shame. For I am inform'd he was a Gentleman of good Learning, great Hospitality, and exemplary Holiness; that he was much belov'd by his Parishoners, esteem'd by the Clergy of his Acquaintance, and by the Gentlemen all round in that Neighbourhood. He was courted to Conformity by very advantageous Offers, but chose to leave this Benefice (of 200*l. per Annum*) as well as other Prospects, tho' he had a Wife and eight Children to provide for, rather than he would run the Hazard of offending GOD, by acting against his Conscience. He died at *Exon, Decemb. 26, 1684*: And his Funeral Sermon was preach'd by Mr. George Trosse. He publish'd nothing that I can hear of, but a Ser-

mon

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man intit. *The Zealous Magistrate*, preach'd at St. Peter's in Exon, at an Assize, Aug. 7, 1642.

Ibid. Morehead: It should be *Morchard Bishop*: Mr. ROBERT SNOW, M.A. He was sometime Fellow of *Exeter-College, Oxon*, and continu'd twelve Years, in that university and yet I can't find that *Wood* takes the least Notice of him. He married a Daughter of Mr. *Francis Whiddon* of *Morton Hampstead*. By the Death of his elder Brother, Mr. *Simon Snow* Merchant, Burgess for the City of *Exeter*, an Estate reckon'd to be worth above 20,000*l* fell to him. This he enjoy'd but a little while: And (as I am inform'd) would have left it to his Brothers in Law Mr. *Francis Whiddon* of *Totness*, in *Devon* and Mr. *John Lydston* of *St. Melion* in *Cornwal*: But they refus'd it, and advis'd him to leave it to his own Relations. So he gave it to Mr. (now Sir) *Thomas Pengelly* of *London*, Mr. *Thomas Brooking*, and Mr. *Simon Trobridge* of *Exeter*.

After he was ejected, Mr *Pridham*, who succeeded him, shew'd him great Respect, and boarded with him for some Time. At length he remov'd from

Morchard to *Exeter*, where he preach'd in his own House, after he had been at the publick Church. He took the *Oxford-Oath*, and so was not persecuted as some others, nor driven from his Habitation. He died when he was about sixty.

Pag. 240, *Cheriton*: It should be *Cheriton Fitz Pain*, to distinguish it from *Cheriton Bishop*: Mr. NATHANAEL DURANT, *M.A.* He was born near *Plymouth*, and his Father was a Gentleman. He was esteem'd a Learned Man, and a good Linguist. I am told, that he gave Orders in his Will, that what he left behind him should not be put out to *Usury*; and that his Children went contrary to his Order, and it was observ'd by some that they did not prosper. It is not unlikely but Mr. *Durant* might in this Matter be influenc'd by Mr. *Jellinger* of this County, who wrote against *Usury*, and signifies (with an appearance of no small

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Pleasure) that other Ministers in those Parts were against *Usury*, as well as he. Mr. *Durant* died Oct. 6, 1698.

Pag. 240. *Petrockstow*: Mr. WILLIAM TREVITHIACK: It should be TREVITHICK. Dr. *Walker*, *Att.* Part II. p. 250, says, That this was the Sequestred Living of *Anthony Gregory*, who died before the Restoration: And therefore Mr. *Trevithick*, whom he mentions as his Successor, had a clear Title by the *Act for Ministers* in 1660. I am inform'd he died in *July*, 1693.

Ibid. *Pultimore*: It should be *Poltimore*: Mr. AMBROSE CLARE. He was bred to a Trade; but afterwards went to the University. He hath left behind him, the Character of a good Preacher, and an acute Disputant.

Ibid. *Ilington*: Mr. WILLIAM STUKE, *M.A.* Born at *Trusham* near *Chudleigh* in this County: Bred at *Oxford*: Settled in this Living which was worth about 180*l.* *per Annum*, about 1653. After he was turn'd out, he settled at *Whitcombe*, in the Parish of *Trusham*, and having a good Estate, when the Times would bear it, he built a Meeting-house upon his own Land, and preach'd in it for some Years to a large Congregation. He died of a Pleurisy, after bur three Days Illness, about the Year 1677. Mr. *Saterleigh* Rector of *Trusham* preach'd his Funeral Sermon, and spake of him to this Effect.

“Now 'tis expected, I should say something of the Deceased. He was well known to all of you. He was a Man that would preach well, but pray better. And he lost a good Living to preserve a good Conscience.”

He was generally esteem'd a good Scholar, an excellent Preacher, and a very pious Man. And (as he highly deserv'd) was exceedingly belov'd. Large Offers were made him if he would have conform'd: But he could not come up to the Terms

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requir'd,

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requir'd, and had always great Satisfaction in his Nonconformity.

Dr. *Walker, Att.* Part II. p. 263, writes his Name *Stoak*; but I am inform'd he himself wrote *Stooke*.

Pag. 240. *Holdsworthy*: Mr. HUMPHREY SANDERS. Let it rather be, *Hollesworthy*: Mr. HUMPHREY SAUNDERS, *M.A.* He was eight Years in *Oxford*; and yet *Wood* takes no Notice of him: Which is a plain Proof that that peevish Author's Silence, is no satisfying Evidence that a Person had not his Education in that University. This Mr. *Saunders* had the Character of a good Scholar, and a very worthy Man. He disgusted some of the Gentry while he was in his Living, by not admitting them to the Sacrament: But he look'd upon that, not as a Matter of Civility, but of Conscience. He was Moderator of the General Assembly of the Ministers of this County, that met in the City of *Exon*, on *May* 12. 1658. He had several Children who were all comfortably provided for.

Pag. 241. *East Ogwell*: Mr. JOHN STEPHENS. A most eminent Preacher, and a very holy pious Man. While he continu'd in his Living he took a great deal of Pains with his People; holding Meetings in the Church on the Week-days, to instruct the younger Sort in the Principles of Religion, proposing Questions to them to try their Knowledge. He liv'd to a great Age, and was at last depriv'd of his Sight, but preach'd even after he was blind.

Ibid. *Honyton*: Mr. FRANCIS SORETON. Add; He was cast out of his Fellowship of *Exeter-College* in *Oxon*, by the Parliamentary Visitors, and so is represened by Dr. *Walker, Att.* Part II. p. 216, as a Sufferer on the Church-side. His Name (he says) was cross'd out of the *Buttery-Books*, *April* 6. 1649. But then he afterwards also suffer'd for his Non-

conformity

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conformity to the Church. For tho' he succeeded Mr. *Eedes* in his Living of *Honyton*, yet that Gentleman dying before the Restoration, Mr. *Soreton*

continu'd in it till 1662; and had done so much longer, had it not been for the *Act of Uniformity*. See *Att. Part. II. p. 236*. I suppose there was no Shadow of an Objection against the worth of this Gentleman, because that Author is in that respect so profoundly silent. This Mr. *Soretton* died *Aug. 8. 1689*.

Pag. 241. lin. 26. for Courtney of Poderham, read Courtenay of Powderham.

Pag. 242. Mary Church: Mr. WILLIAM STIDSON. Dr. Walker, Att. Part. II. p. 192, calls him Robert, and says he was a very sorry canting Fellow, and whether of any University, or in any Orders, is wholly unknown. Perhaps he might incur some bodies Displeasure, who shew'd his Willingness that he should stand thus branded to Posterity, by conveying such a Character of him to the Doctor, who was as forward as could be desir'd to preserve and transmit it. However, he might without losing any real Ornament, have spar'd his Anger at my *Abridgments making him an ejected Sufferer here at Bartholomew-Day*; which is only his own Mistake. I do but represent him that had been here a Preacher, as at that Time silenc'd, and incapacitated to preach any longer any where in Publick. And had he been ejected for his Insufficiency, upon Trial by competent Judges, it would not with me have been any Matter of Complaint. I should have been ready enough to have taken Notice of his giving Way in this Place to Mr. *Ball* on the Restoration, had I known it to have been his Sequestred Living, to which he at that Time return'd. But as to the Character this Mr. *Stidson* has given him, I am at length so us'd to the Doctor's Way, that even his sourest Words, and most unmannerly Reflections make very little Impression upon me. I am only sorry where I find one reproach'd by him, if I am not able to do him Justice.

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Pag. 242. Stoke Flemming: Mr. WILLIAM BAILY, M.A. Born of a very good and genteel Family at *Ashlington* near the *Devizes* in *Wiltshire*. After a liberal Education in the Country, he was sent young to *Oxford*, and enter'd Commoner in *New-College*, where he made considerable Improvements in Learning, took his Batchelor's Degree at sixteen, and continu'd there till he became Master of Arts. When he quitted the University, his Father would have purchas'd a good Living for him; but he would by no Means admit of it, as judging it unlawful.

Before the Civil War he was three Year's Chaplain to the Lord *Roberts*, (who always treated him with singular Respect) and married a Neice of Mr. *Francis Rous*, Provost of *Eaton*. He was first settled at *Tamerton* near *Plymouth*, and the War breaking out soon after, he was so threaten'd by the neighbouring

Cavaliers, that he was forc'd under many Difficulties to retire with his Family to *London* by *Water*. There he got a good Living about fifteen Miles from the City, and continu'd in it a Year, and then was persuaded by some Members of Parliament to accept of the Sequestred Living of *Stoke Flemming*, which he was prevail'd with to do, to his own Damage. It may well be said to have been so, because — *Nicols*, Esg; of *Cornwal* (his Wife's Cosin-german) offer'd him at the same time a Dead-place that was in his Gift, of about 300*l.* per *Ann*, (near an 100*l.* a Year better than *Stoke Flemming*) and was displeas'd with him for refusing his Kindness. He was not a little induc'd to give *Stoke Flemming* the Preference, by the pressing Solicitations of his Pious Wife, who was no Stranger to the miserable State of that Parish, (then in a Manner overrun with Ignorance and Profaneness) and well knew it wanted such a Minister as her Husband. There he continu'd faithfully discharging the Duties of his Place with great Fidelity till the Restoration, being generally respected and below'd by the Parishioners, and particularly by some of very different Sentiments from his: Insomuch that

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upon the Turn of the Times, Mr. *Thomas Southcot*, a leading Man, and Lord of the Parish, though an high Cavalier, would fain have persuaded Mr. *Baily* to conform, as the fittest Man for that Place; and would have ingag'd upon that Condition, for his Continuance in it. When his more stated Labours were at an End, he did not lead an idle inactive Life, bar readily assisted his neighbouring Brethren till *Aug.* 1662, when he was wholly silenc'd. He afterwards grew melancholy, and was seiz'd with a Palsy, which held him to his dying Day, which happen'd *Nov.* 10. 1672.

He was a grave solid Divine, a hard Student, of uncommon Learning, great ministerial Abilities, a most judicious Preacher, and eminent for his Meekness, Humility and Patience, under all his Sufferings.

But Dr. *Walker* says several Things to us Charge. He says, *Att.* Part I. p. 78, that *the Sequestration of Stoke Flemming, the Living of Mr. Richard Raynolds, was granted, Aug.* 15. 1644, and kept private in the Pocket of the person appointed to succeed him, till 1646: And that this was done to provide for one, who had married a Kinswoman of a Person then in Power. Or as he tells the Tale, *Part II.* p. 340, *The true Cause of Mr. Raynolds's Sequestration was the Value of the Living. For the Person appointed to succeed him having married one who was nearly related to some who in those Times had more Power than Honesty, Cosin Betty must be provided for, and accordingly Stoke Flemming is pitch'd upon as her Dowry.* No doubt but by this Piece of Wit, the Doctor intended to reflect on Mr. *Baily*,

and Mr. *Rous* whose Neice he married. But I suppose he cannot be insensible how common such Things are in the Establish'd Church, where for one *Cosin Betty*, one might find two or three *Cosin Abigails*, which one would think should have made him sparing in his Reflections, considering how easy it might be to retaliate.

He also accuses him for keeping *Curates* that were *really scandalous*: And tells a very formal Story about two of them; and says that *one of them who*

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went

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went by the Name of Wilkinson, was a Jesuit, and had been a Lieutenant in the Army: And another of them had never seen any University, (unless perchance he had been in Garrison some time at Oxford) for he serv'd in the Army at Plymouth, and at Holmbyhouse, (where he was one who had the Guard of the King's Body,) only he had been design'd for the University before the Wars. And this pretty Tale is thought of such Importance, that our Learned Historian tells it over again, Att. Part II. p. 341, and there signifies by a Note in the Margin that this last Curate was one Burdwood. As to Mr. James Burdwood it has been before intimated in the Account given of him, that his Children never heard any such thing objected to him before, and look; upon it as a Loud Lie. And as to Mr. Baily's Daughters, they have given the following Certificate.

WE whose Names are hereunto subscrib'd, do solemnly declare and certify, that as far as we know, ever heard, and do verily believe, our Father Mr. *William Baily*, never kept a Curate, all the Time he had the Rectory of *Stoke Flemming*.

Joan. Creed.

Elizabeth Baily.

And now let the World judge; who best deserve to be believ'd, the surviving Children of Mr. *Baily*, and Mr. *Burdwood*, who may be consulted by such as desire Satisfaction, or Dr. *Walker's* nameless Scandalmonger, who perhaps is some *scoundrel Informer*, or *Bigotted Persecutor*, who never had any Reputation of his own, and is asham'd to have his Name mention'd for fear his Malice and Forgery should be detected.

Mr. *Baily* is farther accus'd for *paying no Fifths*: And 'tis said, that Mr. *Raynolds* *quitted the Fifths of Stoke Flemming, which he might have recover'd.* The Truth is, Mr. *Raynolds* never demanded the

Fifths,

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Fifths, nor could he, having 40*l. per An*, of his own Land.

I shall only farther add, that I have been informed, that Mrs. *Burnegham* Mr. *Baily's* Aunt, by the Mother's side, was at the Charge of Educating the famous Archbishop *Laud*, as the Archbishop himself when at the Top of his Preferment did frankly and gratefully acknowledge. Methinks Mr. *Baily* might have had a little Respect shew'd him for this Aunt's Sake.

Pag. 242. *Brent*; it should have been *South Brent*: Mr. CHRISTOPHER JELINGER. Add, *M.A.* Dr. *Walker* (whose Candour and Impartiality the Reader will by this Time be some judge of) says of him, that *he was the Spectator of the barbarous Usage of the Wife of Mr. Gandy, (who was sequestred) when she was thrown out of Doors by a Party of Horse, in a most cruel Manner; tho' he himself had fled from his own Country (Germany) for his Religion, and had been reliev'd by Mr. Gandy's Father.* Mr. *Prince* also a worthy neighbouring Clergyman, has by Letter inform'd me, that Mr. *Jelinger* was not much admir'd for his Prudence or Judgment; nor was he so just to Mr. *Gandy* and his Family, as he ought to have been. The Living was worth 300*l per An*, and Mr. *Gandy* that was sequestred, he says was an eminent and sober Person, that had a Wife and seven or eight Children. However, the former Account which I gave, was in the very Words of Mr. *Standiff*, who was \well acquainted with him.

I have since seen several of his Works, which shew him not to have been any great Man. From them I gather he was *M.A.*, and born in the *Palatinate of the Rhine*, near *Wormes*, in the Hereditary Dominions of *Frederick*. King of *Bohemia*, at whose Court he was when he was in *Holland*. He studied at *Newhouse-College* in the *Lower Palatinate*; and afterwards at *Basil* and at *Leyden*. He was forc'd to be a Soldier in the *German Wars*, and then lost all he had: And was once beset by the Enemy's Horse in a Wood, and difficultly came off

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with

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with his Life. He afterwards farther pursu'd his Studies at *Geneva*, from whence he was invited into *England*, by Mr. *White* of *Dorchester*. Coming to *Exeter*, he was liberally entertain'd and maintained by the Magistrates and Citizens. Bishop *Hall* preach'd a Sermon on Purpose to stir up the People to a bountiful Contribution for the Support of him and another Exile, and

not a little encouraged it by his own Example, and was also free with him in Conversation. He first preached in *French* and *Dutch*, and by Degrees learnt to do it in *English*. At length he settled at *Stonehouse* in this County, and was afterwards put into this Sequestred Living. After the Restoration, the Marquis of *Winchester* offered to prefer him if he would conform; but he was not free to it. He seems to have been of a melancholy Disposition, and had some Peculiarities in his Conduct. Among other Things, he would frequently rise at Midnight to pray and sing Psalms. When he left *South Brent* he remov'd to *Marldon* not far from *Totness*; and at last settled at *Kingsbridge*. He continu'd to preach when he was very old; and died at *Kingsbridge* when about eighty-three Years of Age.

His Works are there, I. *Disputatio Theologica de Sacra Cæna*, 8vo. 1628. 2. *The Rose of Sharon*, on *Cant.* ii. 8. 8vo. 1641. 3. *Christ and his Saints spending their Time together Day and Night: A Discourse on Canticles.* 4. *A Cluster of the sweetest Grapes: A Discourse of Assurance*, from 1 *Pet.* i. 9. 5. *Fifteen Conferences with Christ, about the Worlds and Sins overcoming: And the Life and Joys of Heaven*, 8vo. 1664. 6. *A new and living Way of Dying: On Heb.* xi. 13. 7. *A new Canaan for the Saints Delight, &c: On Cant.* ii. 3. 8vo. 1664. 8. *Heaven won by Violence: On Matth.* xi. 12. 8vo. 1665. 9. *The Spiritual Merchant: On Matth.* xiii. 45, 46. 10. *The invaluable Worth of Man's Soul: On Matth.* xvi. 26. 11. *The Usurer Cast: On Ps.* xv. 5. 12. *Usury stated and overthrown.* 13. *Godliness epitomiz'd; being a Resolution and Examination Table, with twelve experimental Instructions.* 14. *Unio sacra: Or an Holy Union chiefly pro*
posed

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posed to the Divided. Protestants in *England*, and to all other Christians according in Fundamemals, &c.

Pag. 242. p. *Instow*: Mr. WILLIAM CLIDE. I am inform'd he wrote his Name CLYD.

Ibid. *Ansty*: Mr. JOHN MAUDUIT. Add, *B.D.* He was the Son of Mr. *Isaac Mauduit* Merchant in *Exeter*, bred up in *Exeter-College Oxon*, and senior Procter of the University in 1649, and mention'd as such by *Wood* in his *Fasti Oxonienses*, tho' he takes no farther Notice of him. In the Life of *John Selden*, Esq; that is prefix'd to the late pompous Edition of his Works in six Volumes in Folio, there is a Letter written to Mr. *Selden* in *April* 1649, and sign'd by Dr. *Edward Reynolds*, Vicechancellor, and this Mr. *John Mauduit*, and Mr. *Hierome Sandhy*, Proctors of the University, most earnestly recommending

the University of *Oxon* to his Care and Protection, under the Dangers which at that Time sorely threaten'd them. But Dr. *Walker* mentions him as ejected from *Exeter-College* upon the Visitation of the Parliament, and so a Sufferer among the *Royalists*. He says his Name was cross'd out of the Buttery-Book, Oct. 20, 1648: *Att. Part. II. p. 116.* He preach'd however, publicly at *Oxford* before the Lord General *Fairfax*, and the Sermon was publish'd at the desire of his Lordship. He had afterwards the Living of Dr. *Hammond* at *Penshurst* in *Kent*. The Doctor adds, that *he was not ejected thence, as the Abridgement (inconsequent with itself in that Point) would have it, by the Act of Uniformity: Whereas had he observ'd that I myself had declar'd the very same thing, he would have seen that there was no Room for a Charge of Inconsistency. Being oblig'd to quit Penshurst at the Restoration, he went down to his Relations at Exeter, and preach'd occasionally about the Country, and (I suppose) more frequently at Ansty than at other Places, because I find him mention'd there in my Lists of those who were ejected or silenc'd in 1662, when the*

Act

* Page xliiii., xlvi.

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Act for Uniformity took place. He continu'd afterwards at *Exeter* till the *Corporation Act* drove him and other Ministers from thence. Then he remov'd his Family to *St. Mary Ottery*, ten miles from *Exon*, frequently preach'd as he had Opportunity, and gave his Labours at several places to the Poor, who were not able to maintain a Minister. Upon the Indulgence in 1671, he licens'd a Meeting-house, and preach'd in it as Liberty to do so was continu'd. On *Saturday, March 4, 1674*, he told his Family he should die on the *Monday* following; and he did so, with a full Assurance of Faith, triumphantly entering on another and an happy Life, after he had with holy Longings express'd his joyful waiting for his Dearest JESUS to receive his Spirit. He was of an exemplary Conversation, and a very chearful Disposition: And for his Learning and Affability, was much respected by the Gentry of his Neighbourhood. His Son died Pastor of a Congregation of Protestant Dissenters in the Parish of *St. Mary Magdalen Bermondsey* in *Southwark*. I cannot hear of any thing this Gentleman has publish'd, except the Sermon foremention'd, preach'd at *Oxford*, and a *warning Piece to afflicted England*, printed in 1659: And a Letter to his Excellency the Lord General *Monk*, containing the instrumental causes of the Ruin of Governments and Commonwealths.

Page 241. *Ashprington*: Mr. JOHN BURGESS, M.A. Add: It appears from Dr. *Walker*, *Att. Part II. p. 192, 193*, that this was a sequestred Living: But then the former Incumbent Mr. *John Letheridge*, he owns died *Sept. 2. 1655*: And

therefore Mr. *Burgess* may properly enough be said to have been here ejected. This Living was valu'd at 160*l per Annum*: And about the Time of his Ejectment, *Edward Giles* of *Bowden*, Esq; the Patron, very generously made him a Present of the next Avoidance (or Presentation) which Mr. *Burgess* afterwards dispos'd of for 500*l*.

Soon after his being silenc'd, he remov'd with his Family to *Dartmouth*, and resided about four Months with Mr. *Geare*, and after his Death was

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a great Support to his disconsolate Widow. From thence he remov'd to *London*, where his Daughter was marry'd to Mr. *Thomas Brooks*.

He was a genteel polite Man, of a graceful Presence, and a charitable generous Temper: Well below'd in his Parish; greatly respected and visited by his Brethren in the Ministry, and much follow'd by many in the adjacent Parishes; being a Man of extraordinary Abilities, an acute Disputant, eminent for Prayer and Preaching, and generally accounted one of the Chief in those Parts.

Page 243. *Newton Abbots*; or *Newton Bushel*: Mr. WILLIAM YEO, M.A. It should be *Woolborough*; for that is the Name of the Parish out of which Mr. *Yeo* was ejected. *Newton Abbot* (commonly but falsly called *Newton Bushel*,) is a Market Town in the Parish of *Woolborough*: And in that Town there stands a Chapel of Ease (call'd the Priory of St. *Nicolas*) in which Mr. *Yeo* preach'd in the Winter, and in wet Weather, because *Woolborough* Church stands at some distance from the Town. *Newton Bushel* joins to *Newton Abbots*, but lies in another Parish.

Ibid. lin. 23; for *Newton*, read *Newton Abbot*.

Page 244. *lin. 14*. For *my Life*, read *my Soul*.

Ibid. Totness: Mr. FRANCIS WHIDDON, M.A. Add; Whereas I had intimated that this Gentleman was *afterwards Pastor of a Congregation at Morton Hampstead in this County, and had a Book in Print, called, The Golden Topaz, 1655*; I have since been kindly inform'd by Mr. *Prince* a Clergyman in the Neighbourhood, the noted Author of the *Worthies of Devon*, that this was not true of the ejected Mr. *Francis Whiddon*, but of his Father, who had the same Name.

Our Mr. *Francis Whiddon*, descended from an Ancient and Worshipful Family, which was formerly possess'd of some Thousands by the Year. His Grandfather was *Francis Whiddon*, of *Whiddon* in *Chagford*, Esq; His Father

was that worthy Divine Mr. *Francis Whiddon*, Author of the *Golden Topaz*. He was baptiz'd at *Moreton*, Aug. 14, 1625. He

had

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had his Grammar Learning partly at *Moreton*, and pardy at *Exeter*. His Father design'd him for the Law, and plac'd him in *Daffy's Inn* in *Fleetstreet, London*: But he did not tarry there long, being desirous to be educated for the Ministry. So he was sent to *Wadham-College* in *Oxon*; where he continu'd seven Years, and took his Degrees, and yet not the least Notice is taken of him by Mr. *Wood*: And the many like Instances that occur, is to me a plain Evidence, either that that Author was strangely careless, or had a Design as much as he was able to lessen the Number of the ejected Ministers, for which he never expected to he call'd to an Account.

After the Death of his Father, which happen'd Jan. 5. 1656, he laid claim to *Morton Hamstead*, from whence Mr. *Robert Woolcomb* was afterwards ejected, and held it for some time: But at length to end the Competition. with that good Man, he went into the Pulpit there, and took that Text, *Let there be no Strife between the Herdsmen and my Herdsmen, for we are Brethren*: And tho' his Title to it was not contemptible, he freely quitted all Pretensions, for the Sake of Peace, and gave up the Pulpit to Mr. *Woolcomb*. I have also had in my Custody a MS. of this Mr. *Whiddon's*, from whence among other Things I learn, that on *March 17. 1657/8*, he covenanted with the Town of *Totness*, to discharge the Work of a Minister among them, and they engag'd to pay him 100*l per An*, during his Abode there, for the full Term of seven Years: And that he first administer'd the Sacrament in that Town, on *Sept. 4*, that Year, after above fifteen Years intermission; and continu'd it every second *Lords-Day* in the Month, till the Time of his Ejection. I there also find that on *Nov. 11, 1657*, he together with several others, was Ordain'd to the Ministry, by the laying on of the Hands of the Presbytery, in the Town of *Dartmouth*; and that the Ministers concern'd, were Mr. *Allen Geare*, Mr. *Cleland*, Mr. *Serle*, Mr. *Simms*, and Mr. *Buckley*. He exercis'd his Ministry in publick at *Totness* for a while with universal Approbation; receiving great

Encourage-

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Encouragement from his Hearers, and being highly esteem'd. He was very laborious in Studying, Preaching, Catechizing, and Visiting: But as for Wordly Affairs, he understood them little, and minded them less: And GOD was pleased to bless him with great Success. But after the Return of King *Charles*,

same of the People chang'd with the Times. Through the illegal Violence of Mr. *John Harlewin*, and Mr. *William Tucker*, the Church-wardens, under the influence of Mr. *John Brooking*, and Mr. *William Shapley*, the Church doors were shut against Mr. *Whiddon*, and he was ejected before his Brethren, on *June 22. 1662.* So that he had reason to say in his *Farewel Sermon*, p. 91, that "he met with Contempt and Opposition, was shut out of the *Synagogue*, and hinder'd from preaching any more in the Name of the LORD: And to complain, p. 93; It is somewhat my Misery, that I am for the present alone in Suffering. Had I enjoy'd the same Priviledge my Brethren do, you might have enjoy'd my Labours some Weeks longer: But there is the Hand of GOD in all this. I desire to submit, and say nothing." However he still continu'd in the Town and stately Preach'd twice on the *Lords Day*, and two weekly Lectures, the one at *Totness*, and the other at *Bowden*, a Mile from thence.

In the Year 1671, a Country Minister who was expected, failing, Mr. *Gilbert Eveleigh* the Mayor, and Mr. *Anthony Gutheridge*, a senior Magistrate of the Town, desir'd him to Preach in the publick Church; which he did Forenoon and Afternoon both, to the general satisfaction of the Magistrates, and the rest of the Auditors: And a young Man of his acquaintance read the Prayers. Notice of this heinous Crime was given to Dr. *Anthony Sparrow*, then Bishop of *Exon*: To avoid whose Displeasure, Mr. *Whiddon* by the Advise of Friends went to *London*, presented himself before the King, and begg'd his Pardon; which he granted, and order'd the Prosecution to be stopp'd. And he was so well respected in the Town, that when Mr. *Goodridge* was Mayor, he ordinarily attended

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upon his Ministry in his Formalities: But when Mr. *Thomas Shapley* was Mayor, he disturb'd him in his publick Meeting: And Mr. *Arthur Rook* did the same. The former requir'd him to come down when he was Preaching. He also frequently met with Disturbance in his own and other private Houses. Once having preach'd in his own House, he and Mr. *Guthridge* and fifteen or sixteen more of his Hearers, were indirect at the Assizes at *Exeter* for a Riot. A Gentleman of his Name and Family (*R——d Wh——n* of *Ch——d* Esq) being Foreman of the *Grand Jury*, argu'd that Mr. *Whiddon* being in his own House, could not be guilty of a Riot, whatever the rest were: So the Bill was return'd *Ignoramus*. He was also put into the Spiritual Court at every Turn, and had Processes out against him: But the same Gentleman by his Interest with Bishop *Sparrow*, preserv'd him once and again from Danger from that Quarter. In Times of great Difficulty, he preach'd several times a

Day, only to four besides the Family. Tho' he met with such severe Treatment, yet his Principles were very moderate, and his Conversation inoffensive and peaceable. He liv'd in great Amity with Mr. *Ford*, (a worthy Man, and of an healing Spirit) as long as he was Vicar of *Totness*; and frequently attended on the publick Worship in the Established Church. He was greatly belov'd and esteem'd by the best of the Magistrates, and Inhabitants of the Town, tho' hated and persecuted by some furious Bigots.

As he was Preaching in his own House, soon after his Recovery from a Fit of Sickness, he broke a Vein, and spit such a Quantity of Blood as forc'd him to break off, to the great Surprize and Trouble of his Hearers. This was follow'd by a Consumption, which in a few Weeks brought him to his Grave. He died *Sept. 21, 1679*. His Kinsman and dear Friend, Mr. *Edward Nosworthy*, who was Rector of *Dipford* above sixty Years, preach'd his *Funeral Sermon, before the Major, Aldermen and Inhabitants of the populous Town of Totness*, (I give his own Words) *with several Justices of the Peace and Ministers of the County both Con, and Noncon-*

Formists;

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formists: In which he gave him a very honourable Character, and the Sermon met with a general Appobation. At the Conclusion of it, he express'd himself thus:

“And now having spoken what I intended for the Instrudion of the Living, it may well be expected I would speak something in Commendation of the Dead. I may say of him, as *David* in his *Epicedion* on *Jonathan*, very lovely and pleasant hath he been to me in his Life, and to the Death our Affections were never divided. I may say of his Father's House, as *Tremellius* did of Archbishop *Cranmer's*, 'twas *Palæstra Pietasis & Literaturæ*: A Nursery of Piety and Learning. His Parents season'd his tender Years with a Religious Education: By reason whereof he was not, as *St. Paul* complains of himself, a *Post natus*, one *born out of due time*; but *from a Child* he was acquainted with the *Holy Scriptures*, and became another *Josiah*, who *early enquired after the Lord God of his Fathers*, and was a Morning Star for his early shining with the Light of Grace and Goodness. In the University he followed his Studies with all commendable Diligence: And return'd like another *Bezaleel*, well gifted for the Service of the Tabernacle. While he had the free Use of his publick Ministry among you, he was a *burning and a shining Light*. He was not your Ecclesiastical Cook to dress the Food of Life for others, of which he himself never tasted. For a kind Neighbour and a constant Friend, for his Meekness and Affability, Sobriety, Humility, &c. he may be term'd another *Titus*,

Deliciae humani generis. His Charity was of universal Extent. In giving, the Bellies and Backs of the Poor did bless him: In forgiving the Sun of his Life did not set in a Cloud. The Retaliation which he made to his worst Enemies, was no other but his Prayers and his Pity. While others go out in a Snuff, and leave a Stench behind them, like another *Phoenix*, he died in a Bed of Spices. Tho' his Sickness was long and his Pain sharp, he endur'd both with Christian

“Patience;

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Patience; never repining that GOD laid so much but praying, that he would lay no more than he might have Strength to stand under. Of late one Pulpit hath not held us: But I trust, in due Time one Heaven shall: where there is no Discord in the Saints Harmony; where *Calvin* and *Luther* are made Friends. When we consider our Loss, he deserves a fair Monument, and a solemn Mourning: When we consider his Gain, we have Reason to rejoice in those *Euge's* of Saints and Angels, by whom he is receiv'd into the Church Triumphant above, where *all the Wicked cease from troubling, and all the Weary are at rest.*”

He laid also concerning him, *I never met with more Divinity in a Gentleman, or more Gentility in it Divine.* And another aged Clergyman, Mr. *Prince* the Learned Author of the *Worthies of Devon*, (who was also his Neighbour) has inform'd me, that he left behind him the Character, of a *curious Preacher, and it most genteel; friendly, and courteous person.* But notwithstanding all this, I cannot find that Dr. *Walker* had a Heart to drop the least Word in his Favour.

He had three Wives. The first was the Daughter of Mr. *Allen* of *Plymouth*: The second of Mr. *Thomas Down* of *Exeter*: And the third of Mr. *Hayne* of *Dartmouth*. And he left behind him two Daughters; the elder of which, after the Death of her Sister, was married to Mr. *John Galpine*, late of *Stepney*.

He never Printed any thing himself: But his *Farewel Sermons* were Printed from the Notes of a young Man who wrote after him, under this Title; *The last Words of Mr. Francis Whiddon, to his dearly beloved, and longed for, the Inhabitants of Totness in Devon, delivered in two Sermons on Zech. i. 5, 6. The Prophets, do they live for ever?* He had very little time to compose them, being surpriz'd on *Saturday Evening* with the Intimation of the Design of the *Church Wardens*, to shut the Church Doors against him the next Day. The *Preface* was written by his Brother in law, Mr. *John Lydston*, Vicar of *St. Melion* in *Cornwall*; who tells the World

that

that “the Sermons were Printed at the earnest Solicitations, and frequent Importunities of those that first heard them: That they were presented to the Reader’s View, as they dropp’d from the Author’s Lips. That had they come thro’ the Author’s Hands, and past under the View of his Judicious Eye, they would have been better polish’d, and every of Way more exact.”

In the Conclusion of the second Sermon, Mr. *Whiddon* manifests his tender Affection to his People; addressing himself to them in this Manner, *pag.* 92, “GOD (says he) is my Witness, whom I serve in the Spirit, that I never fought yours but you. I have had more Comfort from my Work than ever I had from receiv’d or expected Wages: And can still say from my Soul, that I *am willing to spend, and to be spent for you*, since I have seen the Seal of my Ministry upon the Souls of many of you. I can really say it, that I prefer the *Liberty of Preaching* among you, above all the *Profits* and *Preferments* in the World. Take them, who love them, so I might enjoy the *Liberty of my Conscience*, and the *Freedom of my Ministry*. Perhaps some of you will say, *What will he leave us for Trifle? He might continue among us if he pleas’d*. O my Brethren! I could do any thing for your Sakes, but only sin. I may not do Evil that Good may come of it. I may not go against my own Light and Conscience.”

He hath left some valuable Manuscripts, *viz.* Sermons on the fourteenth of *St. John*, and on the fifty-third of *Isaiah*.

It was observ’d by some of Mr. *Whiddon*’s Friends, that one C——r of *Bridge-Town*, who inform’d against him, was seiz’d with Horror on his Deathbed. Mr. *John H——win* one of his Persecutors, gave his Throat a large Cut several Years since: But his Life was preserv’d, and he died in his Bed in *Feb.* 1717/8. Mr. *T. S——ly* another of them actually destroy’d himself.

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Pag. 244. *Ughborough*:. Mr. NATHAN JACOB. He was born in 1629. His Father Mr. *John Jacob* was a Major in the Parliament Army, and might have been a Colonel under *Cromwel*, but refus’d all Offers of Preferment from that Hand. He liv’d many Years in good Reputation at *Totness*, being after the Restoration a Captain in the Militia. He design’d this his Son for the Ministry from his Cradle, if it should please GOD to qualify him for it. His promising Parts, and early Seriousness were such as rais’d the Expectations of all that knew him. He was well furnish’d with Grammar-Learning by that Time he was fifteen Years old, and at sixteen was sent to *University-College* in *Oxon*; where he continued an indefatigable Student for about four Years,

and then went into the Country to visit his Friends, but with a Design to return. Mr. *Garret* the Vicar of *Totness*, and other neighbouring Ministers, observing his uncommon Genius and Improvement, persuaded his Relations to use all their Interest, to prevail with him to enter upon the Ministry. Their Importunity at last drew him into the Pulpit, and after he had given them a Tast of his great Abilities there, they left no Means unattempted to prevent his Return to *Oxford*, and to get him to settle in the Country; which at length had the Success that was desir'd. At first he assisted Mr. *William Stidfjan* of *Mary Church*, whose Daughter he afterwards married, and preach'd at *Coffins-well*, a Daughter Church, about 1651. And I have seen a Certificate of his Ordination, by the Classical Presbytery of *Sarum*, on *June 3.* 1652. During his Stay at *Coffins-well*, which was but short, he had an Augmentation of *50l. per An.* He was afterwards presented to the Vicaridge of *Ugborough*, by *Servington Savery*, Esq. He succeeded Mr. *Francis Bernard*, who was for some time the Legal Incumbent of that Living, but had been for some Rebellious Practices, no doubt, (if you will believe Dr. *Walker*, *Attempt*, Part II. p. 292, who doubts not to set down his own Conjectures, or others Stories, against any such

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as he has a Mind to blacken) seiz'd by a Party of the King's Horse, and carried away Prisoner to *Topsham*, and afterwards clapt on Board of a Man of War. After his Release, a Committee of Parliament presented him to *Aveton Gifford*, the Sequestred Living of Mr. *Richard Lane*, and put him into Possession of it. Dr. *Walker* says he was inducted to it by a Troop of Horse. I suppose 'twas not that Party of the King's Horse, who took him Prisoner, hurried him away to *Topsham*, and clapp'd him on board a Man of War.

Several Gentlemen of considerable Estates and Character, had their Sears in the Parish of *Ugborough*, viz. Sir *Edmund Fowel*, Barr. *Edmund Sture*, *John Fownes*, *John Glass*, Esquires; and Mr. *Prideaux*, Mr. *Trenick*, &c. to whom Mr. *Jacob*'s great Learning, exemplary Piety, and obliging Behaviour indear'd him. And after King *Charles*'s Return, when Men of his Persuasion were under Publick Marks of Infamy, they treated him with a distinguishing Respect. The Incomes of the Place were not very considerable: But the People by their ready Obedience to his Ministry, had gain'd such an Interest in his Affections, that no worldly Encouragements could prevail upon him to remove. A good Living in *Somerset*, and another in *Cornwal*, worth *200l. per An.* were offer'd him: But he generously refus'd them, because (as he said) GOD had bless'd him with a willing and obedient People. He continu'd with them till *Bartholomew-Day* 1662, and then was ejected.

When he could no longer instruct them in publick, he rented a House in the Parish, and for several Years taught them in private, as he had Opportunity: Preaching sometimes at *Shilston*, and sometimes at his own House, having *Shilston* Family, and other Neighbours for his Hearers. His Patron Mr. *Savery* who knew how to value substantial Learning and Piety, was his hearty Friend in the worst of Times, gave him 20*l.* a Year towards the Support of his Family, and as the highest Testimony of his Regard, committed his eldest Son, the late *Christopher Savery*, Esq; to his Care and Inspection. He also

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having

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having had Experience of Mr. *Jacob's* great Abilities, intrusted him with the Education of his Son the present *Servington Savery*, Esq. He rode once a Fortnight from *Ugborough* to *Plymouth*, and preach'd to Mr. *Thomas Martyn's* People, and after his Death settled in *Plymouth*, and took upon him the Pastoral Care of that Congregation. There he was convicted upon the Act against Conventicles and with his Son in Law Mr. *Samuel Martyn*, was about 1684, committed to *Exeter Jail* for six Months. He sometimes attended the Publick Worship, and all his Days maintain'd a friendly Correspondence with some worthy neighbouring Clergymen, particularly with Mr. *Francis Hodder*, and Mr. *Edward Nosworthy*, who then were, (and for what I know still are) Incumbents, the former of *Ugborough*, the latter of *Dipford*: Both of them did him good Offices, and the last afforded him Shelter in his Parish, when the *Five Mile Act* drove him from *Plymouth*. *Dipford* prov'd a Sanctuary to him from the threatenng Storm. But it pleas'd GOD he outliv'd those melancholy Days, and *Liberty* being granted, he return'd to the Publick Exercise of his Ministry at *Plymouth*, to a numerous Congregation, and liv'd below'd and died lamented, in the Year 1690: Being reckon'd as solid and judicious a Preacher as most in the County.

He had generally the Character of an humble, peaceable Christian, and a learned, judicious Minister: And his Labours were crown'd by GOD with great Success. He justified *moderate Nonconformity* to the last. His Funeral Sermon was preached by Canon *Gilbert*, the Vicar of St. *Andrew's* in *Plymouth*, who gave him a great Character for Piety and Learning, and concluded his Discourse with such Words as these; *I have said more of this worthy Man than I dare say of myself, or deserve that any Person should say of me.*

Pag. 144. *Jacobstow*. Mr. PETER OSBORN. I find his Name in the Subscription to the joint Testimony of the Ministers of *Devon*, against the Er-

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rors of the Times, in 1648, but know nothing more of him.

Pag. 244. *Northmalton*, or *Newton Ferris*; it should be *Newton Ferrers*: Mr. JOHN HILL. Add, *M.A.* He was order'd into this Living. Dr. *Walker* says, by the Committee of Plunder'd Ministers, in 1656, *Att.* Part II. p. 136. He was born in the City of *Bristol*, about: the Year 1611. Educated at *Lincoln-College* in *Oxon*; and episcopally ordain'd by Dr. *George Cock*, Bishop of *Hereford*, in 1635. In 1637, Dr. *William Pierce*, Bishop of *Bath and Wells*, (who is commended, *Att.* Part II. p. 71, for being *very vigilant and active*, for the Good both of the *Ecclesiastical and Civil State*) granted him a Licence at *Wraxall* in his Diocese, upon Condition of his observing the *Constitutions and Injunctions*, and wearing the Surplice in celebrating Divine Service. In the same Year, he was at *Bitton*, and in 1643 at *Elberton*, both which Places are in the Diocese of *Gloucester*. In 1645 he was at *Langridge* near *Bath*; in 1649 he became, Vicar of *North Newington* in the County of *Wilts*; in 1650 of *Hewijh* in 504 merfet; and at last in 1652 he became Rector of *Newton Ferrers*, commonly call'd *Newton Ferris*.

Dr. *Walker*, *An.* Part II. p. 136, *Conjectures* that Mr. Edward Elliot lost this Living, because it was under Sequestration: That upon his Death, Mr. Matthew Clifford was presented to it by the rightful Patron; but (as he says, p. 2. 16,) kept out of it by the Iniquity of the Times. That on the Restoration he got Possession of it: And in the Margin he informs us, that one John Hill was ordered into it by the Committee of Plunder'd Ministers, in 1656.

The poor Doctor is often very much out in his Conjectures. It appears by Mr. *Hill's* Papers, that the Rectory of *Newton Ferrers* became void by the Death of Mr. *Elliot*; and being in Lapse to the King, the Standing Committee of *Devon* in *Exon*, order'd Mr. *Lewis Studey* into it, July 11, 1646: That Mr. *Daniel Morton* was there some Time, and had an Order from the Committee for Plundered Ministers,

U 3

May

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May 7, 1651, to have all the Profits while he officiated there: That in 1650, the Lord Commissioners of the Great Seal presented Mr. *Thomas Harpur* to this Living: That Mr. *Harpur* (not Mr. *Elliot*) was within a Year sequestred for Drunkenness and other Misdemeanours: That Mr. *Hill* was order'd into it, March 26, 1652, by the Committee for Plundered Ministers; and not, as the Doctor says, in 1656: That on the Death of Mr. *Harpur*, Mr. *Matthew Hele*

laid Claim to the Patronage: That on the Restoration Mr. *Anthony* (not as the Doctor says Mr. *Matthew*) *Clifford*, got Possession of this Living, as the Doctor truly informs us; and knowing *how he got it, to make himself the more secure, he took out the Seals for it per Lapsum.*

From the Doctor's many Mistakes in this Matter, we may see how little Stress is to be laid upon his *Conjectures, Perhaps's, Supposes, and May be's,* (which run thro' his *Attempt*) in Matters of greater Consequence: And that there's no relying on much of the *Tittle Tattle*, he hath rak'd together.

A few Months after the Restoration, Mr. *Hill* is threaten'd to be turn'd out of his Living. To secure himself therefore, he rook out the Broad Seal for it, *Sept. 6, 1660, as per Mortem naturalem ultimi Incumbentis ejusdem jam Vacatum, and the King's Presentation per Lapsum.* And now another Game is plaid. A Prosecution against him for *seditious Words*, is set on foot: Articles are exhibited, and Depositions taken at *Modbury, Oct. 23, 1660, before Sir T. Hele, Sir Edm. Fowel, Major Hale, Mr. Elford, and Mr. Cabel.* He is summon'd, *Dec. 20, 1660, to appear at Morely to make his Defence.* In order to this, he had Testimonials, among others, from the *Mayor* and several *Clergymen of Bristol*, who certified, That "to their Knowledge, in and after the Wars, he was well-affected to King *Charles I,* and was for his *Loyalty* ejected out of divers Places, as *Elberton, and Horvil in Gloucestershire;* and for not taking the *Covenant* out of *Langridge near Bath, and Cleven, both in Somersetshire:* And therefore they believ'd he was grossly abus'd by *Desperate Swearers* against him."

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And it seems the Justices or Commissioners were of the same Mind: For they discharg'd him. And indeed, the Depositions appear'd so contradictory, uncertain, and frivolous, that one would think even Dr. *Walker* himself would not have been for condemning a Nonconformist, or any Man, upon such Evidence. And since the Doctor is forward to pick up Stories of such Judgments as he apprehends have befallen his *Martyrs and Confessors,* it may not be amiss to add, That Mr. *Hill's* Daughter gives an Account of two Women that were her Father's Enemies, who riding about upon this Occasion, were thrown from their Horses, and one of them broke her Leg, and the other her Thigh.

However, there Accusations and Depositions serv'd Mr. *Anthony Clifford's* Turn. For the Duke of *York* being his Friend, he on *Feb. 20, 1660, got a Broad Seal for the Living, in which Mr. Hill's Presentation, granted not six Months before, is repeal'd, and this Reason given, Cujus Verba & Actiones, durantibus nuper distractionibus, alicujus Ecclesiasticæ Promotionis eum incapacem*

reddiderunt: That is, *His Words and Actions during the late Distractions, rendered him incapable of any Ecclesiastical Preferment*. So, on April 13, 1661, Mr. Hill covenanted to yield up the Living.

Mr. *Clifford* having after this Manner got Possession of *Newton Ferrers*, as the *Attempt* truly says, Mr. Hill went from thence to *Exeter*, and afterwards settled at *Newton Abbot*, and there died.

Mr. Hill was very kind to his Parishioners, and did not exact Tythe of the Fishermen, who he said ventur'd their Lives to take their Fish. He is buried in the Chancel of *Woolborough*, where he has an Inscription upon his Grave Stone.

Pag. 244. *Stoke Canon*: Mr. JOHN JORDAN. He was born in the Parish of *St. Petrocks* in *Exon*, of Religious Parents who liv'd in good Repute, and were allied to considerable Families. His Mother was one of the Founders of an Hospital in *Exeter*, to which she gave 500*l*. In his Youth he went beyond Sea) and after his Return, was a Student

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in the University of *Cambridge*. In the Year 1655, the Lord Chief Baron *Steel*, and Sir *John Thoroughgood* Kt, presented him to this Living. On *Febr.* 21, 1662, *Nich. Warren*, and *John Tucker*, warn'd him from the Dean and Chapter of *Exon* to leave his Place.

He was a very religious and charitable Man; and a very industrious and painful Minister. He continu'd a Nonconformist to his Death.

Dr. *Walker*, *Att.* Part II. p. 229, says, *He is assur'd that the Minister here was sequestred: And conjectures that Mr. George Doderidge was the Person*. But many of his Assertions deserve little Regard, and his *Conjectures* less.

I am inform'd that this Mr. *Jordan* liv'd to be upwards of eighty Years of Age, tho' he was always poor.

Pag. 244. *Pyworthy*: Mr. MICHAEL TAYLOR. It appears from Dr. *Walker's Att.* Part II. p. 287, that this was the Sequestred Living of Mr. *John Kellond*: that he was driven from it about the Year 1651, and first succeeded by one *Legate*, and then by one *Taylor*. Concerning him he tells us one *great Truth*, tho' nothing at all to the Purpose; *Viz.* that *he had no other than Presbyterian Orders*. Which was the Case of many others as well as him, and no way peculiar. *Presbyterian Orders* were as Good and Valid to all Spiritual Purposes, as any Ordination whatsoever. I suppose he might have had *Episcopal Ordination*, as well as any of his Neighbours, had he desir'd it, or thought it needful. To

this the Doctor adds, somewhat that is much to his Purpose, but then it happens to be *notoriously false*; viz. that *he would have conform'd at the Restoration, could he have kept the Living.*

Mr. *Taylor's* Widow, (who I believe will by most People be thought more likely to know the certain Truth than the Doctor) being consulted about this Matter, gives this contrary Account.

“HE

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“HE quitted (says she) his Living of *Pyworthy* sometime before *Bartholomew-Day*, when his Brethren were ejected, because there was a Flaw pretended in his Title, which he would not be at the Charge of vindicating, when he foresaw he must quit it on the Account of Conscience in a little Time. It was not the Want of a Benefice, or Church-Preferment that made or kept him a Nonconformist: For his Interest in the Gentry of his Neighbourhood, and in some considerable Clergymen, would have remov'd that Difficulty. But the Terms requir'd of those that would keep any *Place* of Publick Service, in the *National Church*, were such as he could not comply with. And she added the following Certificate under her Hand, declaring her Readiness to swear to it if requir'd.

“WHEREAS Dr. *Walker* hath publish'd in Print, that my Dear Husband Mr. *Michael Taylor*, ejected from *pyworthy*, would have conformed, could he have kept his Living: I do hereby certify, that I was married to Mr. *Taylor* some Years before his Ejection; and that I never knew him signify any Inclination to Conformity, either before, at, or since his quitting his Living. But on divers Occasions hath express'd his *full Satisfaction* in his *Nonconformity*; and under all Discouragements did fulfil his Ministry, as he had Opponunity: And with Patience and Chearfulness did suffer for so doing. And in his last Sickness he spake to many of his Friends who came to visit him, that *Nonconformity is a good Cause*, that he was *entirely satisfied in it*, and did *rejoice in his Sufferings for it*: Which will be attested by Others, if Occasion require.

Feb. 12. 1717/8. Mary Taylor.

By

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By this, let all indifferent Persons judge, how little Credit is to be given to many of the Doctor's positive Assertions.

Mr. *Kellond* it seems, did not return to this Living but resign'd it to Mr. *Edward Byne*, of whom there is a very indifferent Character given, *Att.* Part II. p. 262, *viz.* that *he never administer'd the Sacrament during the whole Time of his Abode at Upton Pyne*. And that *he gave up the Living to Mr. Hall, on the Restoration; and immediately after became Rector of Pyworthy; how honestly is another Question*. But 'tis a Question that the Nonconformists are not concern'd to answer; nor is the *Dishonesty* of any that *conform'd for Benefices*, the least Discredit to such as *honestly maintain'd their Inregrity*.

Mr. *Taylor* after the Liberty in 1687 had a publick Meeting at *Hollesworthy* in this County, where he died, *May 26. 1705*. His Funeral Sermon was preach'd by Mr. *John Balster*.

He was born in *Silferton*, and bred in *Cambridge*. At his Coming from the University, he was Assistant to Mr. *Humphry Saunders* at *Hollesworthy*, with whom he liv'd, and whose Relation he married. While he continu'd there, he was taken notice of for his Piety, and ministerial Abilities; particularly for his excellent Gift in Prayer.

Pag. 244. Harberton: Mr. GEORGE MORTIMER. He had the Character of a good Preacher, and of an affable and courteous, as well as pious Man. He parted with his Living which is said to have been then worth 160*l* a Year, rather than he would wound his Conscience; and never discover'd the least Inclination to conform. After his Ejectment, he and his Wife were entertain'd for several Years at *Lupton*. He also liv'd some time at *Totness*. He died at *Exon*, *Feb. 27, 1687/8*: And his Funeral Sermon was preach'd by Mr. G. *Trosse*.

Dr. *Walker*, *Att.* Part II. p. 216, says, that Mr. John Carew (*whose Sequestred Living this was*) had a Wife, and nine or ten Children; for the Support of which he could not get any Fifths of Mr. Mortimer, whom he calls *the Intruder*. Bur whether any *Fifths*

were

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were legally due, or whether Mr. *Mortimer's* refusing to pay them, be as true as many Others of the Doctor's Stories, I neither know, nor have Opportunity to learn.

Page 244. *Barnstable*; the Lecture: It should be, *Bishops Tawton*, and the Lecture at *Barnstable*: Mr. JONATHAN HANMER, M.A. He was born in *Barnstable*, in or about 1605, and bred in *Emanuel-College* in *Cambridge*.

He was admitted into Priests Orders, by Dr. *Theophilus Field*, who was first Bishop of *Landaff*, translated to *St. David's* in 1627, and from thence to *Hereford* in 1635. He was ordain'd by him, in *St. Margaret's Church* at *Westminster*, on Nov. 23. 1632, while he was Bishop of *St. David's*. He was first preferr'd to the Living of *Instow* about five Miles from *Barnstable*, where he succeeded Mr. *John Downe*, B.D, who died there in 1631. He was presented to it by *John Speccot*, Esq; and had Institution from Bishop *Hall* of *Exon* in 1632. And in 1635. he was order'd by the said Bishop to preach before him at *Barnstable*, as appears by the following Letter to him.

Salutem in Christo,

“ I HAVE appointed my Triennial Visitation, and intend (GOD willing) to visit in Person. I have made Choice of you to preach at *Barnstable*, on *Wednesday* being the thirtieth Day of *March* next. I pray therefore prepare yourself to do it. In Expectation whereof I sign myself

Your loving Friend and Diocesan,
From my Palace in Jos. Exon.
Exon, Feb. 13. 1635,

Mr.

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Mr. *Hanmer* sent the Bishop a very modest and respectful Answer, which shews him to have been very far from being such a Person as Dr. *Walker* represents him. It runs thus:

Most Reverend Diocesan,

“ I RECEIVED Letters, bearing Date the thirteenth of *February*, wherein Your Lordship is pleas'd to injoin me to preach at Your Personal Visitation at *Barnstable*, the thirtieth of *March* next. How willing I am to do Your Lordship Service, I wish I had wherein to make it appear: But how unworthy this Way, both my Years and Abilities do plainly declare. My Answer is requir'd by Your Lordship, which casteth itself into a Petitionary Form. My Humble Suit unto Your Lordship is, if not an absolute Acquittance, yet at least a Reprieve for this Time. I desire not a *Quietus est*, (for Your Lordship's

Commands shall ever find me a willing Servant) only at present a *Supersedes*. To pro mote which Request of mine, I shall entreat Your Lordship to consider (omitting my present Weakness and Indisposition of Body) how many of my Worthy Brethren in the Ministry there are, whose Shoulders are far more fit for this Burden) at whose Feet it would become me to sit. And withal it is no longer since than the Archdeacon's last Visitation, that I (*sed quam impar!*) was this Way employ'd. I beseech Your Lordship to pardon my Boldness in this my Plea. 'Tis the Reasonableness of the Request puts me into this Course. I shall readily submit to Your Lordship's Determination and Dispose of me, whether by a Ratification or Nullity of Your Lordship's former Injunction. This latter is much desir'd (if Your Lordship please) tho' the former shall not be declin'd, (if my Suit

may

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may not be granted) but have the utmost of my Endeavours: For I am
Your Lordship's,
in all Duty to be commanded,
 J. H.

Mr. *Hammer* afterwards had the Living of *Bishops Tawton*, which was but two Miles distant from *Barnstable*: And at the same time he was also Lecturer at *Barnstable*, and was cast out of both Places, *August* 24, 1662. He was a very considerable Man both as a Scholar and a Minister. He was commonly reckon'd by the Ministers, one of the greatest Men for Parts and ministerial Abilities, that the County, or even the whole Nation afforded.

After his Ejectment, very distant Parts of the Kingdom enjoy'd the Happiness of his Labours; *viz. Barnstable, London, Bristol, Pinnor, and Torrington*. The Troubles he met with for his Nonconformity occasion'd frequent Changes as to the Place of his Abode, that were sorely afflictive to him; but the Cause of great Joy to those, who by this Means came to fit under his Instruction. He was a Scribe thoroughly instructed to the Kingdom of Heaven; a spiritual Housholder, who brought forth out of his Treasure things new and old: A Preacher of the first Rank, in Regard of Matter, Method, Elocution, and Pronunciation. He had a wonderful Talent in composing Sermons, and a Way of delivering them which few attain to, whereby they became very well adapted to the great Ends of Preaching, the honouring GOD, by the Salvation of Souls. Few Ministers in his Time, were instrumental to the doing more Good, or had more Seals of his Ministry. From the Places where he preach'd, he often

receiv'd Letters thanking him for his Pains, and blessing GOD for the great Success of his Labours; and he had Intelligence of that

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Nature from Ministers as well as private Christians. His Lectures at *Barnstable* were greatly throng'd, vast Numbers repairing to them from all Parts round the Town; some who liv'd many Miles distant; and among the rest, divers Persons of Character and Distinction: And he was endear'd to People both of a lower and higher Rank.

Dr. *Walker* treats him with his usual Civility and Candour: For speaking of Mr. *Blake* the Vicar of *Barnstable's* being recall'd by the Committee of *Devon*, he tells us, *Att. Part II. p. 196*, that *he continu'd there eight Years, but not without the Cumbrances of a factious Lecturer, one Hanmer, whom they thrust upon him; with whom he was forc'd to bear, lest they should a second time get him dispossessed of his Living.* An Accusation as true as charitable! For Faction was a Crime remov'd at the farthest Distance from Mr. *Hanmer's* Disposition: Nor could the Charge of a *factious Lecturer*, be any where more unjustly laid. Good Mr. *Blake* himself had quire another Opinion of this his Friend: And so far was he from counting him a *Cumbrance*, or *thrust upon him* by his Enemies, that in all his Carriage he shew'd he was very well pleas'd with him. The Doctor informs us, *Att. Part II. p. 194*, that the Mayor of *Barnstable*, and others who were Mr. *Blake's* Friends, requested the Committee to appoint Mr. *Hughes*, or Mr. *Hanmer*, to officiate there, until Mr. *Blake* should be restor'd. Which makes it probable that Mr. *Hanmer* was not a disagreeable Person to him. And they liv'd and convers'd together with mutual Satisfaction. There was no Appearance of Uneasiness; nor was there any Cause: For the Lecture was kept up by a free and generous Subscription or Contribution of such as attended upon it. It was begun in 1646, and continu'd till 1662. Mr. *Blake* had a great Value for Mr. *Hanmer*, and others of his Brethren who were ejected: And Brethren he was not asham'd to call them. To several of them who then liv'd in the Town, he was wont to say, when in their Company, (and they frequently visited each other) *My Heart bleeds whenever I see you, to think that such*

worthy

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worthy Persons should he silenc'd, and Cast out and your Places fill'd up by such as are sadly ignorant and scandalous.

Among Mr. *Hanmer's* Papers there is an Order signed by *Seth Exon*, in 1665, to several of the Parishioners of *Bishops Tawton*, requiring them to pay him what was due of Tythes, at the Time of his Removal. It was express'd thus:

“WE desire you forthwith to make Satisfaction to Mr. *Jonathan Hanmer* in his past Demands: As also to admonish you, that if you shall delay to do it, such a Course will speedily be taken against you, as will very much to your Prejudice. Withal adding, as your Performance of your Duty in doing Right to Mr. *Hanmer* upon this my Brotherly Desire and Admonition, shall be now taken by me as an Act of Kindness and Respect; so if this Entreaty shall be despis'd, and you shall persist, (contrary to the Laws of GOD, and of this Kingdom) to detain his Dues from him, I shall think myself oblig'd in all just and legal Ways to discountenance you, by taking Care (within the Compass of my Jurisdiction) that the Laws be strictly executed upon you, when that shall be required, &c.”

But what Use was made of this Order, or what Effects it had, I am not able to say.

Mr. *Hanmer's* Works both from the Pulpit and the Press, declar'd him to be a Learned, and his Performances of another Son, a very good Man. He was a *burning and a shining Light*, and all who knew him were desirous to rejoice in his light; full of Devotion in all the Solemnities of Holy Worship; and a Vein of Piety towards GOD, and Zeal for the Spiritual Benefit of Men, appear'd in him wherever he was. Those Graces manifested themselves in an hearty Concern to propagate the Gospel in Foreign Parts; and particularly among

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the poor *Indians*: And he earnestly endeavour'd by Words and Actions, to recommend the same Concern to the good Opinion and Care of others. Among his Papers, there are many Letters under the Hand of Mr. *John Elliot* of *New England*, in which he returns Mr. *Hanmer* hearty Thanks for his Readiness to help forward the Cause of the Gospel, by the generous Supplies which he procured, and sent over.

After he had been very useful many Years both by Preaching and Writing, he at length departed this Life in *Barnstable*, the Place of his Nativity, *Decemb.* 18, 1687, aged about eighty-one. There lies his Dust: And for his Stone, the Character which a very Learned and Pious Divine gave him, had been a fit

Inscription: *Here lies one, whose Life, Doctrine, and Labours will speak for him, both among known and unknown.*

He publish'd an *Exercitation upon Confirmation* in 8vo, in 1657, which has generally been much admired and applauded. It was dedicated to Sir *John Chichester*, and *John Fowel*, Esq; and the rest of the Inhabitants of *Tawton Bishop*. He publish'd also a *View of Antiquity*; and drew up several other Writings that were never yet publish'd, tho' some of them perhaps very well deserve it. A Discourse of his against the *Papists*, could not obtain the Favour of an *Imprimatur* in the Reign of King *James*. And for another against the *Quakers*, he never fought one. This I am inform'd is a MS in 4to, of above an hundred Pages, intit. *The Irreligion and Unreasonableness of Quakerism discover'd, by its Opposition to the Truth of GOD contain'd in the Scripture, and the Testimony of the Universal Church of CHRIST consonant to the Truth*. The Treatise consists of ten Chapters, of which the *Contents* are there:

1. An *Introduction*, shewing the *Way* of Proceeding in general; to *Page* 4.
2. Of the *Authority* of Scripture; how it appears to be GOD's Word; to *p.* 13.
3. Of the *Authority* or the *Primitive Councils* and *Fathers*,; to *p.* 17.

4. Of

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4. Of the *Authority* of the *English*, and other Reformed Churches; to *p.* 22.
5. A Character of some of the chief Ringleaders; to *p.* 28.
6. Of their railing Language, and self-boasting; to *p.* 32.
7. Twelve of their Positions disprov'd; to *p.* 89.
8. The dangerous Nature of their Errors; to *p.* 93.
9. From whom they are borrow'd; to *p.* 100.
10. The Conclusion of the whole Discourse: From *p.* 100, to the End.

He hath also left a MS in 4to, fairly transcrib'd; which may be stil'd, *The Life of St. Paul*, before and after his Conversion. It seems a learned and ingenious Treatise; and distinctly insists upon the Name of *St. Paul*, the Time and *Place* of his Birth, his Person, outward Form, inward Frame or Disposition, his Sect, Conversion, &c. with apt Reflections at the End of each Section. It contains all hundred and ten Pages.

He has also written some *Strictures*, or brief Reflections on Mr. *Danvers's* Treatise of *Baptism*, in a Quarto Pamphlet, of about eighty Pages.

Another MS is intit. *Eusebiolus*; which seems an Abridgment or Summary of *Eusebius*.

There is also another short MS of the Antiquity of the *Pentateuch*.

And another Folio MS of between twenty and thirty Pages, upon this Question; Whether there be any Scripture Warrant for debarring Adult Disciples from the Sacrament of the LORD's Supper by Suspension, as distinct from Excommunication? With several Queries annex'd about Infant Baptism, as to the Extent of it; and others about Churches.

There is also another Treatise in 4to; a Translation into *English*, of *Hieronimus Turlerus of Marpurgh in Hesse*, his *Latin* Translation from *Italian*, of *Nicholas Machiavel's Florentine History*, printed in 1564. This shews the Ruin of the Empire for a thousand Years. It is said in the Title-page, to be done from the *Latin* into *English*, by *J.H.* in the Year 1676. This comprehends the History of an

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those Popes, under and by whom the Papacy grew up and came to its Height.

There is yet another Quarto MS, which Contains Remarks on Mr. S's Exceptions to Mr. H's View of Antiquity.

Some Manuscript Tracts he also drew up (and they are yet remaining) for the Advantage of his Son Mr. *John Hanmer* while at *Cambridge*. One of them has the Title of *Bibliotheca Selecta*, or a Catalogue, together with a brief Account of some of the principal and most approv'd Authors, in several Faculties, for the Help of young Students. He therein treats of *Profane Historiam*, and *Ecclesiastical*; and *Chronological*, *Geographical*, *Philological*, and *Theological* Authors; distinguishing them into *Textual*, *Systematical*, *Polemical*, *Casuistical*, those of a mix'd Sort, *Pontificalian*, *Protestant*, *Remonstrant*, *Antiremonstrant*, *Socinian*, *Antisocinian*, and *Fathers*. This was design'd as an *Appendix* to another of his Writings, intit. *Circulus Academicus*, (which is a MS of 170 Pages and upwards in 8vo) which was a Sort of Commentary upon this Distich;

Surge, precare, stude, meditator, currito, prande; Lude, stude, cæna, meditare, precare, quiesce.

The Preface to this latter is as followeth,

Filio suo carissimo J. H. apud Cantabrigienses in D. Johannis Collegio Studiis incumententi, S.

Cum nulla nos magis (ut inquit Macrobius) quam eorum qui è nobis essent procreati, charitate devinxit natura, eamq; nostram in his educandis atq; erudiendis curam esse voluit, ut Parentes, neque si id quod cuperent ex sententia cederet, tantum

ulla alia ex re voluptatis, neque si contra eveniret, tantum mærosis capere possent; hinc est mi Fili, quod mihi quoque institutione tua nihil antiquius æstimatur. Quod igitur olim Philander ante Epitomen in Georgii Agricolæ de Mensuris & Ponderibus Libros, à se editam, Filio suo est Præsatus, id ego (mutatis mutandis) Tibi meo. Scripsimus in gratiam tuam CIRCULUM NOSTRUM

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ACADEMICUM, una cum Catalogo eidem appenso, ut aliquando co veluti Testimonio intelligas, quæ mea fuit erga te voluntas, exemploque nostro & literas bonas, Liberaliumque Artium Studia celas, & Studiosos viros benevolentia prosequaris. Vale & Pietate, Literisque bonis macte esto.

The Spirit of this good Man may be much seen in his Letters, some Extracts from a few of which I will here add, by way of Specimen. He wrote often to his Son while at the University. One of those Letters runs thus:

“I UNDERSTAND you are well settled in the College. I take Notice of the Goodness of GOD towards you therein, and desire to bless him for it, as I hope you do too, as a great Duty incumbent upon you. How much doth it concern you to look to it, that you answer Expectation? So will you Occasion great Credit to your godly Tutor, Joy to your Parents and Friends, and Glory to GOD; which should chiefly prevail with you. Oh! remember what sweet Fruit you will reap from a few Years well spent there, wherein you may gain and lay up that which will make you serviceable all your Days. Grudge not at any Pains and Industry: 'Tis but your Duty; and the Issue will be such as will sweeten your Life, and make you amiable in the Eyes of GOD and Man. But the Loss of Time and what may be got now will be irrecoverable, and the Remembrance of it exceeding bitter. Time and Opportunity are precious Talents: Account so of them, and improve them accordingly: Which the LORD help thee to do for his CHRIST's Sake. GOD hath graciously order'd Things for Good to you, even beyond what you could have look'd for: See his Fatherly Providence and Care over you hitherto; rejoice in it, and bless his Name. Love him with all your Heart, and live to him. The LORD hath brought you to the Place where you are to study: Apply yourself to it with an Eye still to him for his Blessing; and *acquaint*

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thyself

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thyself more with him; there by Good, all Manner of Good shall be unto thee. Keep close to GOD daily. Mind and do his Work throughly, and you will

find 'tis most delightful. Find out and close with some pious, studious, ingenious Youths and make them your familiar Acquaintance. Take heed you neglect not publick holy Duties. Remember the Sabbath to sanctify it.

In another letter, thus:

“THE LORD love thee my Son, and delight over thee to do thee Good; making thee choicely instrumental for his Glory, which will be the Joy of thy tender Father.

In another thus;

“LET your Care still be to walk with GOD; (my Son how sweet is such walking!) and your Work be to do his Will: And in all be upright, and study to approve your Heart to him. Every Day's Experience of the Comfort of such a Course cannot but wonderfully indear the Ways of GOD to you. (There are none like them!) Oh the Folly of leaving them! How bitter are the Ways of Sin! How dear do they cost such as turn aside unto them! The LORD in rich Grace keep thee from them, and work thine Heart to the utmost Detestation of them. Be diligent in your Studies, and methodical. Follow them closely; and the LORD by your Prayers as closely, for a Blessing upon them. The best Learning, and the only worth having, is thus gotten. Oh! that the Lord would delight in thee to do thee Good: I trust he doth, and will give me some Evidence of it, which will make me a glad Father. I have and do still give thee up to him and devote thee to his Service: The LORD and his CHRIST still own and accept thee. With him I leave thee,

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In another;

MIND your Studies carefully, and ply thee Throne of Grace still for a Blessing. Live much above, walk humbly and holily, and you can stand in Need of no good Thing. Learn to live by Faith more and more. Be blameless in your Conversation: Yea shine as a Light, through Beams of Light deriv'd from the Sun of Righteousness. Store yourself now for the future; this being your gathering Time, that you may have to layout for the LORD, and maybe useful in whatever Place and Employment you shall be call'd to: Which is my daily Prayer for thee, and will be my no small Joy to see. Take heed of

Snares. Walk circumspectly, and keep thyself pure, I give thee up to the LORD. May he own thee in his Son, and make thee instrumental for his Glory, which will occasion Thanksgivings to him from thy tender Father.

He was concern'd for the divine and humane Furniture of his Son. Take this Instance of the latter, in another Letter.

“STRIVE to be a good *Logician*. What you read; thoroughly understand: If you cannot by your own Study, then use the Help of others; ask and confer. Daily ply the *Greek*; and be still on the gaining Hand. Neglect nor the *Hebrew*. Labour after a good Stile in the *Latin* Tongue, and a graceful Pronunciation. Imitate *Tully* as near as you are able: And for this End read him often, and write as he. Converse much with the *Greek Testament*, &c.

He was admirably qualified to give Advice, and greatly sought to for it on many Occasions, and that by Persons of very different Characters and Stations in the World. I shall out of his Papers give Solution of one particular Case, that was sent

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him

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him by Mr. *Flavel* of *Dartmouth*, in the following Letter.

Rev. Sir,

“I HAVE lately met with a Book, wherein among other Things there is one Knot which I crave your Help to untie. The Author in Proof of an Assertion, that it is justifiable in our Rulers to prescribe some Things more in the Worship of GOD than he hath prescrib'd, besides the ordering the ordinary necessary Circumstances of Time, Place, &c. gives us a double Instance in Vindication of it. The one is in 1 *Kings* viii. 64, where *Solomon* offer'd Sacrifice in the middle Court of the Temple, besides the Offering on the Brazen Altar; though GOD had appointed the Brazen Altar only for that Purpose. The other is in 1 *Chon.* xxx. 23; where *Hezekiah* with the Princes and People kept the Feast of the Passover, not only for seven Days, which was according to GOD's Institution, but seven Days more; and yet with good Approbation from GOD. Pray, Sir, favour me with your *judicious* Sentiments upon these Instances: For they seem to go far into the Controversy, &c.

His Reply was this,

“THE Book mention’d by you, (Mr. *William Allen’s Friendly Address*, &c.) I have not seen, and therefore can say but little as to his Argument grounded upon those Texts produc’d by him (as I suppose) to justify those Things which have been by mere humane Authority introduc’d into the Worship of GOD, as Parts or Appendices of it. But as to the Texts themselves being thoroughly examin’d, I conceive they clearly treat of what was done by more than humane Direction, which may appear if we consider,

“I. That

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“I. That of 1 *Kings* viii. 64. For,

“1. *Solomon* who hallow’d the Middle of the Court, may at this Time be look’d on as acted by a more than ordinary Spirit: For such was the Work he had now been doing, *viz.* preparing an House for GOD, and ordering all Things pertaining to it: Wherein he needed Divine Assistance, and for his Encouragement had a special Presence of GOD with him, 1 *Chron.* xxviii. 10, which doubtless he experimented accordingly. And this is evident by that excellent Prayer he made at that Time, to which the LORD gave a gracious Answer. Of this Mind was Dr. *Walker* in his Answer to *Bellarmino*, alledging this Text for the Power of the *Pope* to impose, &c. *Quicquid Solomon fecit* (inquit) *id Dei Autoritate, & Spiritus Sancti nutu fecit.* So likewise, *Ames. Bellarmin. Enerv.* Tom. 1: *Solomon eo tempore extra ordinem actus fuit à Spiritu Sancto.* And saith *Diodate*, *He was divinely inspir’d to do.*

“2. *Solomon* did this out of Necessity, because the Brazen Altar was too little to receive the Offerings. *Nibil* (inquit *Ames* ubi supra) *instituit novi, sed consuluit singulari & præsentis necessitati. Tostatus* likewise in *Loc. Nunc licuit ex necessitate, &c.*

“3. *Solomon* sanctified the Middle of the Court, &c. the Inner or the Priests-Court, *i.e.* the Pavement of Stone, which was next unto the Altar of Burnt-offerings. *Solomon* herein did not against the Law, (*Tostat. in loc.*) because Sacrifices were now burnt at the Altar, and on the Altar together: And so the whole Court of the Priests was in a manner but as one Altar. And the Intent of the Law was no other than that they should not offer in divers Places; but here was but one continu’d Place. With him accords *Cajetan. in loc. Fuit* (inquit) *tanquam extensio Altaris Holocaustorum hujusmodi sanctificatio, regia dispositione, sacerdotum autem Ministerio facta, quoniam Altare Holocaustorum continuabatur solo Atrii.*

X 4

“Thus

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Thus do the Circumstances of the Place shew this Fact of *Solomon* to be warrantable, which therefore will not justify what Men do only by their own Faney and Will.

“II. For that 2 *Chron.* xxx. 13, there Things may be said.

“I. This was done but this once, upon special Occasion. It was not an Institution yearly to be obrerv’d, but an occasional Continuation of Free-will-offerings, which might be offer’d any Day in the Year. This Feast of the Passover had been long omitted, at least by some of them:

For *Israel* after the Death of *Solomon*, had never met to keep the Passover, *inhibentibus Regibus Israel.* *Cajer. in loc. ver. 26:* And therefore being now together, they doubted the Time (not of the Feast of the *Passover*, but) of their Stay; that the *Israelites* might: the better be inform’d and confirm’d in the true Religion. So *Cajetan. in loc.* A pious and commendable Act, which the LORD was pleas’d with, and approv’d of, by his gracious Exaudition of the Voice of the Priests; blessing and praying for the People, *ver. 27.* And ’tis observable that concerning there additional seven Days, the Text only says, *ver. 23,* that *they kept other seven Days;* not that they kept the Feast. It was done in way of rejoicing for this special Mercy, and the better to improve the Opportunity they had of mutual Edification. And thus far they may safely be imitated; especially if you add,

“2. That this was a voluntary Act, done by Consent; neither impos’d upon any, nor obliging those that should come after to do the like. It was done by the whole Assembly conferring, *ver. 23,* only this once. If it had been appointed to be observ’d yearly, it had been a presumptuous Act of theirs.

“3. It: was nor done rashly, but with Deliberation and due Advice, that they might do nothing but what they had good Ground for, and might be
satisfied

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satisfied and have Comfort in. So *ver. 23,* they took Counsel: With whom? With the *Priests* and *Levites*, of whom it is said, they did teach the good Knowledge of the LORD, *ver. 22;* i.e. *Recte sentiebant de Domino.* *Tig. Or, Præditi erant intellectu bono de cultu Jehovæ.* *Piscator. Negotium veræ Religionis probe intelligebant.* *Osiander.* It appears that they proceeded in this whole Affair with utmost Caution, and such a Care as became Persons truly religious, that fear’d GOD, and would not offend him. Hence we read they took Advice

of the Time of keeping this Passover, *viz.* in the second Month, which ordinarily might not be done, but only the fourteenth Day of the first Month.

“Yet such was the Impediment, equivalent to *Num.* ix. 11, that the Matter being thoroughly weighed, it was resolv’d they might safely do it: And all were fully satisfied herein, *ver.* 4. It was the Judgment s??agwgij megŁluj, *constantis ex Synedrio gentis, ex Senatu urbano Hieroso-lymorum, & ex Senatoribus aliunde evocatis.* Grot. ap. Pool, in *ver.* 2.; which was the highest Judicatory amongst them, by which the Matters of greatest Importance were manag’d and decided. To all which I shall add one thing more, *ver.* 23: *They took Counsel, viz.* of the Priests, who might enquire by *Urim*, to know the Mind of GOD; which they did in dark and difficult Cases: So might they here. Dr. Ames answering the former of these two Texts produc’d by *Bellarmino*, gives this for his second Answer. (which will hold here as well as there) *Sacerdos adfuit cum Urim & Thummim, ita ut non sit verisimile, eum quicquam hac in re sine speciali directione fecisse: Præsertim cum in cæteris omnibus accurate sie observabat Dei præscriptum.* The same may we conceive and say of *Hezekiah* in the present Case: Seeing he was so exact in keeping to the Rule he was to follow, as the whole Chapter declares. And so both the one and the Other had Divine Direction for what they did. And

then

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“then Mr. *Allen* can have little Advantage from their Practice, unless they whose Cause he pleads can shew the like Authority for their Prescriptions.

To which Mr. *Flavel* made this Return.

“I RECEIV’D yours, and in it not only a special Mark of your Respect, but very much Satisfaction: Some of your Sentiments being so concordant with mine own; and other (tho’ such as I have not met with before, yet) very useful to solve the Doubts propos’d to you. I could with that Book of Mr. *Allen’s* had past under your Eye: Tho’ I think you have in this touched the most argumentative Part of it.

Pag. 245. *Stokenham*: Mr. BENJAMIN CLEAVELAND; it should be CLELAND: Add, *M.A.* He was a considerable Time at *Petrock’s* in *Dartmouth*, and remov’d from thence to *Stokenham*. He was of an advanc’d Age when ejected, and continu’d a Nonconformist till King *Charles II* his Progress into the *West*, and coming to *Dartmouth* in *July* 1671, when by the Interest of his great Friend and Patron Sir *John Fowel*, with the King, Mr. *Cleland* was indulg’d

the Liberty again to exercise his Ministry at St. *Petrock's*, without being oblig'd to any other Terms of Conformity than the bare reading of a few Prayers, and such of them only as he thought fit. He rejoic'd in this Opportunity of employing his excellent Talents, and faithfully discharg'd the *Duties* of his Ministry, until at length being superannuated, he was oblig'd to desist from his beloved Work, and retire to a private Life. He spent the Remainder of his Days, (which were not very many) for the most part at *Pottlemouth*, about ten Miles from *Dartmouth*, where he had an Estate. One Day, as he was going to visit his Son, the Minister of *Ashprington*, he was taken ill on the Road, made a Shift to get to the End of his Jour

ney,

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ney, told his Son he was come to die, and accordingly in a short Time did finish his Course.

He had the general Reputation of a very grave, solid Divine; and was a Man of great Worth, eminent for Ministerial Abilities, Activity, and Zeal, and one of exemplary Piety. A *Boanerges* in the Pulpit, and his Ministry was attended with great Success: For *Stokenham* People, who before were very ignorant and profane, were reform'd, and many became serious.

Dr. *Walker* says, That this was the Sequestered Living of Mr. *Jonas Stiles*, who recover'd it again in 1660, and Mr. *Cleland* was forc'd to pay him something in Lieu of Fifths, *Att. Part II. p. 356*. But when he intimates, p. 341, that I have rank'd him among the *Bartholomew Confessors for giving the Living up again to the right Owner*, his Jest is very insipid: for I only mention him as one, who by the celebrated *Uniformity Act* was incapacitated from holding any Living whatsoever, without strict and exact Conformity; which actually was his Case, till he was so happy as to be favour'd with a special Royal Indulgence.

I have seen a Book of his intit. *The Saints Encouragement; Or, A Treatise, shewing how we may ease our troubled Hearts, by believing in GOD, and his Son JESUS CHRIST*, 8vo. 1667.

Pag. 245. Drews Tenton: It should be *Drews Teighton*: Mr. RICHARD HERRING, *M.A.* After he was ejected, he liv'd in an Estate he had, call'd *Perridge*, in the Parish of *Kenn*, three Miles from *Exeter*. He preach'd in his own House on the *Lord's Day*; and many went out of *Exeter* to hear him. He also sometimes preach'd in the House of Mr. *John Mayne* in the City. He instructed a few Boys in Grammar Learning, for which a Prosecution was set on foot against him in the Spiritual Court: But by the Favour of Bishop *Ward*, who was

acquainted with him in the University, and had a Kindness for him, he was discharg'd. He died about the Year 1675. He was an excellent Preacher, a pious Man, well belov'd by his Pa-

rishioners,

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rishioners, and, as I am inform'd, very kind to Dr. *Short's* Widow, whatever is said in the *Attempt* to the contrary.

Dr. *Walker*, *Att.* Part II. p. 354, tells us, that this was the Sequestred Living of Dr. *Anthony Short*, and worth several Hundreds a Year: That Mr. *Herring* refus'd to obey the Orders of the Committee for paying Fifths, and put the Doctor's Wife to insufferable Trouble, before she could recover any of them: That the Committee were forc'd to put his Tythes under Sequestration, for the Payment of them: That he kept fast hold in this rich Living, untill the Restoration, and would undoubtedly to the Day of his Death, (unless he could have got a better, which is scarce to be found in this County) had not the Commissioners and Justices of the County dispossess'd him in 1660, for Preaching against King *Charles II*, and his Right and Succession to the Crown.

As to the Doctor's Suggestion, that Mr. *Herring* would have kept this Living to his Death, it is near about as probable, as what he said out of his own Head about Mr. *Mich. Taylor* of *Pyworthy*. However, I have been inform'd, that Sir — *Carew* of *Anthony*, the Patron of *Drews Teington*, would have continu'd him in that good Living, if he would have conform'd. And as to his Preaching against: King *Charles*, I know not how his Words may have been wrested, which was no uncommon Thing at that Time, in order to the making such as he was odious, and the paving the Way for the *Act of Uniformity*. I have given a Specimen of that Sort of Policy, *Abridgment*, Part I. p. 177, and 181, as well as in my foregoing, and this present *Account* of the *Ejected* and *Silenc'd*: And for any thing that appears, this might be somewhat of a like Nature. Could one but see the Defence of Mr. *Herring*, against the Allegations of his Adversaries, we might possibly find some of them as downright *Falshoods* and others as vile *Misrepresentations* of his Words, as any of those brought against Dr. *Short*. But any Accusation under the *Just* and *Merciful Reigns* of the two Brothers, was, with the Help of *Pack'd*

Juries,

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Juries, *Prerogative Judges*, and *Irish Evidence*, sufficient to imprison, and fine, hang and ruin, such as stood up for the Civil and Religious Liberties of the Nation, against *Popery* and *Slavery*, which High-Church Bigots then did, and

still do tugg hard to intail upon their Posterity. And whereas the Doctor says, that after *Worcester Fight*, Mr. *Herring* said, that King *Charles II*, was a *tyrannizing and usurping Prince, to invade the Land; and we ought to give GOD Thanks we were deliver'd from him, and all such Blood thirsty Enemies; and that other Things were duely prov'd, &c.* I am inform'd, that one Person made Oath to this Purpose, before *Henry Northleigh*, Esq; But he denied that he spake the Words, and Others, thought him falsely accus'd.

And whereas the Doctor is offended, because the *Abridgment* recounts Mr. *Herring* among the *Bartholomew Sufferers*, must still say, that tho' he for his Part cannot be reckon'd as then *ejected*, yet he may as then *silenc'd*, as well as others that could not conform: Which is a Distinction so easy and natural, and so obvious all along my Book in *the Running Title*, that it seems a little strange the Doctor should take no Notice of it.

But I must not omit a very material Passage, which our *faithful and accurate Historian* relates. It seems, (if he doth not mistake) *there was a common Story about this County, of an untoward Boy, that when he came to say his Catechism, had forgot his Lesson) and having his Hands behind him, as may be suppos'd, (what a perilous shrewd Man is the Doctor at supposing!) gave a foolish Answer to Mr. Herring's Question, which (as our Author very justly concludes) could not fail of making the Congregation smile.* Who that meets with so many pretty, pertinent Tales in the *Attempt*, can forbear saying, *Tertius è Cælo cecidit Cato.* Most certainly, the Subscribers have a *Lumping Bargain*, when be sides the frightful Relations of Poysoning and Murdering Folks, they have *Puns and Stories* enough to make a 2d, and 3d Volume of *Oxford Jest*s.

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Pag. 145. *Maristow*: Mr. JOHN HERRING M.A. He was the elder Brother, and Mr. *Richard Herring* foremention'd the younger. He was born at *Saltash* in *Cornwal* in 1601, (where his Predecessors liv'd for many Generations;) and bred at *Cambridge*, and had Episcopal Ordination. After leaving the University, he at first preach'd in *Lincolnshire*. When he first came to *Maristow*, he was Usher to Dr. *Williams*, who had the Living, and kept a great School there. Mr. *Herring* was also Chaplain to Sir *Edward Wise* of *Syddenham* in that Parish, who on the Death of Dr. *Williams* presented him to the Benefice in 1631, and retain'd a very great Respect for him to the Day of his Death. When the *Act of Uniformity* took place, his Patron press'd him very much to conform: Bur not being satisfied in his Judgment and Conscience, with the Terms, he was ejected in 1662, after he had enjoy'd the Living thirty Years. He continu'd in the Parish ten Years after he was ejected, in an Estate he had there, and

kept a School, being protected by Sir *Edward Wise*, and very well belov'd by the Inhabitants. He purchas'd an Estate, in *South Pethervin*, near *Launceston*, in *Cornwal*, and continu'd living there till his Death. There also he taught School, till his Sight fail'd him. He preach'd on the *Lord's Days* in his own House till he was incapacitated by the Infirmities of old-Age. He was blind, nor by Accident, but Age, for six Years. He died in the Year 1688, *Ætat.* 86. His Funeral Sermon was preach'd by Mr. *Michael Taylor* of *Hollesworthy*. He was a Man of exemplary Piety, and great Learning. He left a large Collection of very valuable Books. He was never imprison'd, fin'd, or prosecuted for Preaching or Teaching School.

Ibid, Dean of Buckland: Mr. SIMONS. It should be *Dean Prior:* Mr. JOHN SYMS. Some Years after he was ejected, he liv'd at *Water*, in the Parish of *Ashburton*; and afterwards at *Metly*, in the Parilh of *West Ogwel*. He preach'd in his

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own House as often as he could. He was a Man of eminent Piety, and a great Sufferer for Nonconformity; often expos'd to Dangers, and sometimes reduc'd to Straits. But he trusted in GOD, and had Experience of his Goodness, in delivering him and providing for him. Once, he hid himself in a Hay-loft, to escape such as came to apprehend him. Some of his Enemies in searching for him, thrust their Swords into the Hay, and yet: he escap'd. When his Wife hath gone to Market to get Necessaries for her Family, she hath met with unexpected Supplies: And whereas she went out empty and sorrowful, she hath return'd home full and joyful. *Hugh Stawel* of *Heerabeer*, Esq; — *Cabel* of — Esq; and others, one *Lord's Day* beset his House while he was Preaching, broke open the Door, and disturb'd the Meeting. When they had so done, Mr. *Cabel* accompanied Mr. *Stawel* to his House, and as he was going along, seeing a Plank lie on the Ground, in *Gale-Tenement*) he swore 'twas long enough to make him a Coffin, and could not be persuaded from lying down upon it to try. And a short Time after, he was seiz'd of a Distemper of which he died: And 'tis reported, that his Coffin was made of that very Plank. Mr. *Stawel*, when he was about taking a Journey to *London*, met Mr. *Syms*, and threaten'd he would do his Business when he rerurn'd: Mr. *Syms* replied, Sir! You should ask GOD's Leave. He went to *London*, but never return'd.

On his Death-bed he gave Notice beforehand of the very Hour of his Dissolution: And after he had for some time lain silent, he cried out on a

sudden, *Tell my Friends, I have overcome, I have overcome*. His Funeral Sermon was preach'd by Mr. *Whiddon* of *Totness*.

Pag. 145. Plympton: It should be *Plimpton Mary*: Mr. JOHN SERLE. Dr. *Walker, Attempt*, Part II. p. 192, mentions this Mr. *Serle*, as succeeding Mr. *James Bampffield*, in the Sequestred Living of *Rattery*, in this County, in which he continued till the Restoration, when he came (I sup

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pore) to this Living of *Plimpton Mary*. And there were a great many others both in this and other Counties, who in this Respect were in the same Circumstance with him; being forc'd to quit the Sequestred Livings of which they had Possession (where the former Incumbents surviv'd) at the Return of King *Charles*, and yet regularly possess'd of other Livings, before the *Bartholomew* Ejection.

In all his Conversation Mr. *Serle* shew'd himself a very serious religious Man. In 1685, he suffer'd six Months Imprisonment in *Southgate, Exon*, for refusing the Corporation Oath. Old Mr. *Hallet*, Mr. *Hoppin*, Mr. *Trosse*, and Mr. *Gaylard*, suffer'd at the same time with him, and for the same Cause. Mr. *Serle* was but in low Circumstances and was chiefly maintain'd by Friends, till about the Revolution; when he was chosen Pastor to the Dissenting Congregation at *Plympton*. He adventur'd to preach in his own House in the very worst of Times, and was a very useful Preacher. I am inform'd he printed a Funeral Sermon, which he preach'd upon the Death of an excellent young Woman, whose Relations earnestly press'd that it might be printed: And they at last prevail'd, upon this Proviso, that not so much as the first Letters of his Name should be publish'd. And upon this Account my Informant was not free to give me any farther Account of it.

P. 245. *Brutton*. It should have been *Bratton Flemming*, to distinguish the Place from *Bratton Clovelly*, lying also in this County; Mr. ANTHONY PALMER. This is a different Person from one of the same both Christian and Sirname, who is taken Notice of at *Burton* in *Gloucestershire*. Dr. *Walker* in his *Att.* Part II. p. 250, owns, that this Mr. *Anthony Palmer* succeeded Mr. *Anthony Gay* in this Sequestred Living, about the Year 1645, and lost it for Nonconformity in 1662: But then he adds in a Marginal Note, that he administer'd the Sacrament but once in fourteen Years. And if that be true, I

have

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have nothing to say in his Vindication. He died in *September 1693*.

Pag. 245. Kentisbiere: Mr. RICHARD SAUNDERS, *M.A.* He was born at *Pehemburg* near *Honiton*, in this County, of a reputable Family. His Father Mr. *Lawrence Saunders* had a good Estate: And Major *Ssunders*, and Mr. *Humphrey Saunders* of *Hollesworthy*, (of whom before) were his: Brothers. About sixteen Years of Age he was sent to *Oxford*, and continu'd there till 1642, (when King *Charles* came thither) but not long enough to take the Degree of *M.A.* Upon the King's Coming thither, he and several others were carried off as Prisoners, and committed to *Exeter* Jail. When he enter'd upon the Ministry, he at first was plac'd in *Kentisbiere*, the Sequestred Living of Mr. *John Parsons*, worth (as Dr. *Walker* says, *Att. Part II. p. 327.*) 200*l per An.* When he gave up this Living at the Restoration, he was presented to *Lockbear* by *Zechariah Cudmore*, Esq; of that Parish: And from thence he was ejected at *Bartholomew-Day*. About this Time he resided a while with his Brother in Law Mr. *Robert Land* of *Plymtree*; and afterwards he liv'd and preach'd at *Honyton*. There he met with Favour and Connivance from several of the Neighbouring Gentlemen, upon the Account of the Civilities they had receiv'd from his Brother, the Major, before the Restoration.

In 1672, he had a publick Meeting in *Tiverton*, where he spent the Remainder of his Days. About 1681, he was disturb'd as he preach'd at Mr. *Wood's*, carried before the Mayor, and convicted for a Conventicle. And tho' the Fines for the Preacher and the House were levied, yet was he bound over to the Sessions at *Exeter*. When he appear'd, the *Oxford* Oath was tender'd him, which he offer'd to take in a qualified Sense, and pleaded that in so doing he should answer the Law, which admitted of such an Explication. He said also, that it was against Law, that he should be bound over for one Offence, and prosecuted and punish'd for another. To which the Judge of the Sessions (Sir *E. S.*) re-

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plied,

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plied, *We must stretch the Law to meet with such cunning Fellows as you.* So he was committed to Prison. There he found two *Popish Priests*, who were soon discharg'd, after he came thither: But he was kept there six Months, in which Time he receiv'd great Civilities from the Inhabitants of the City.

After the Liberty in 1687, he again held a publick Meeting in *Tiverton*. He presided as Moderator of the *First Assembly* of the Ministers of *Devon*, at

Tiverton, March 17 and 18, 1690/1. He departed this Life towards the End of *July*, and was buried, *Aug. 2. 1692.* Mr. *Robert Cavell*[??] of *Crediton* preached his Funeral Sermon, in which he gave him a considerable Character.

“As to his *Intellectuals*, (said he) he was a Man of rare Parts. His Fancy was high, his Invention rich and copious, and his Judgment deep and solid. He had the Philosophers ‘*AgcŌnoia*, the Sagacity of a piercing and quick Spirit. He was a diligent, methodical, and successful Student.

“As to his *Morals*, so prudent was he, that his Enemies rather fear’d and envy’d than despis’d him. He had a very equal Temper; still keeping the Scares even, neither elevated, nor depressed. He liv’d in the same World of Provocation as we do, and was subject to like Passions as we are. But I (said he) who have known him above thirty Years, and have had for same time the Comfort and Advantage of his Society in one House, never saw him angry: Nor have I ever heard of anyone that could accuse him of the least Degree of Touchiness, or swelling Ebullition of sudden Passions: Yea when he hath been highly provok’d, he hath not been *overcome of Evil, but hath overcome Evil with Good.* He had his Wilderness as well as others, and more than many; and therein his Briars and Thorns, sharp and piercing Trials, which doubtless touch’d his tender Heart. He had his Troubles, Ecclesiastical and Civil: But he was eminently compos’d un

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der great Losses and Crosses. His Contentment with his daily Bread was signal; and so was his Love, Peaceableness, and Moderation. His Humility was admirable. He had the Art of giving a soft Answer, so as not to exasperate. Few if any, less degraded others, or less exalted himself in his Discourses. He disdain’d not the Society and friendly Converse, and Labours, of those who were far inferior to him in Age and Learning. By his Humility he was fitted for Converse with the most high GOD; and by his Meekness, for a fruitful, sweet, and obliging Conversation with his Fellow Creatures. He was in his whole Course a *Jonathan*, amiable and pleasant. In short, he was chearful, but not vain; serious but not sullen; of good Behaviour, vigilant, modest, 1 *Tim. iii. 2.*

“He was a good polemical Divine, and in a religious Sense, a Man of War from his Youth, fighting the LORD’s Battles, and able to muzzle the Mouths of Gainsayers. An excellent Disputant, who made Truth his Triumph. He had a Body of Divinity in his Head, and the Spirit and Soul of that Body in his Heart. Though he was a great *School Divine*, yet he rather chose to shoot

at the Peoples Hearts in plain and practical tho' very rational Divinity, than shoot over their Heads in high and seraphick Notions. His Stile was clear and strong, flowing from a full Soul. He was an *Ezra*, a ready and eminently instructed Scribe in the Law of his GOD: Clear and solid in resolving Cares of Conscience: In all Things a *Workman that needed, not to be asham'd*. And the LORD crown'd his Labours with Success, &c.

He was also of a chearful and obliging Temper: And if he appear'd over modest in the Presence of learned Strangers, yet he was free and communicative to his Acquaintance, and especially to younger Ministers, which for my own Part, (saith Mr. *Jacob Sandercock*, now Pastor of a large Congregation at *Tavistock*. in this County) I must thankfully

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acknowledge, having profited more by occasional Conversation with him, in little more than two Years when I was his Assistant, than (as far as I can judge) during any two Years of my Life besides. He was one of those who were at that Time call'd *New Methodist*, and highly approv'd of Mr. (since Dr.) *Daniel Williams's Gospel Truth stated*, &c. But shew'd a great deal of Candour towards such as had different Sentiments, and earnestly wish'd for more Charity among the several Parties of Protestants.

“He was solicitous to promote as far as in him lay the strict and conscientious Observation of National Fasts and Thanksgivings, expecting (he would say) happy Consequences of them, if well manag'd: And as he was a great Observer of Providence, he would give divers Instances to confirm this Opinion and Expectation.

“He had an excellent Talent at expounding the Holy Scriptures; and took a great deal of Pains in making a more accurate Inquiry into the Sense of Abundance of Texts, than Common Expositors and Commentators do. In Consequence of this, he made a large Collection of the Interpretations of particular Texts, from critical, polemical, and practical Writers, adding his own Observations, which are neither few nor inconsiderable. He made frequent Use of these in his Sermons, which render'd them the more entertaining and profitable: And this which is a Work of many Years, has by several Ministers that have seen it, been thought well to deserve to be printed.

Some who had been concern'd in persecuting this good Man, after his Death said, *Where is there another such Man?*

He printed a Sermon preach'd before the Judges at the Assize in *Exeter*, March 23. 1650. *A Balm to heal Religious Wounds*, in Answer to *Collier's Pulpit Guard routed*; 8vo. 1652. And since his Death there was publish'd his *Discourse of Angels*, with a Preface by Mr. *George Hammond*, in which much is

said,

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said in Commendation both of the Book and its Author.

Dr. *Walker*, *Att.* Part II. p. 317, owns that *Intemperance* was charg'd on Mr. *Parsons*, the Predecessor of this Mr. *Saunders* of *Kentisbiere*, as the Reason of his Sequestration. *But*, says he, *when the Value of his Living is known, and the Person who succeeded in it, there will be no Difficulty in guessing at another Reason for his Ejectment. Major Saunders himself, Brother to the Intruder, came in Person with a Party of Horse to execute the Sentence.* The first Part of this Story being only the Doctor's *Guess*, is hardly worth taking notice of: And as to his Tale about the Major, neither will that make much Impression, on such as are acquainted with the Doctor's Way of Writing, till he is pleas'd to produce his Evidence: But supposing the Story true, though another might be thought to have been more proper to have been active in removing a *Drunken Priest*, than the Brother of him that was to succeed in his Room, yet 'tis hard to judge of the Matter, without knowing attending Circumstances.

Pag. 145. *Brixham*: Mr. JOHN KEMPSTER, *M.A.* Dr. *Walker* speaks very nightly of him, *Att.* Part II. p. 341: And p. 376, (out of his abundant: Civility) says, he was a *very sorry Fellow; and cruel to the Family of his sequestred Predecessor.* For when poor Mrs. *Travers*, (the sequestred Minister's Wife) who, if the Doctor conjectures right, (as it is not impossible but he may sometimes do) had by her ill Usage been provok'd to say some hard Words of him, attended him for her *Fifths*, he offer'd to pay her 5 l. if she would keep a better Tongue in her Head: (And for any thing I know, this might have been Money well bestow'd:) To which when she reply'd, that she thought the Losers might have Leave to speak; he turn'd her away, without either paying her the 5 l, or any other *Fifths* for ever after. But for my Part, I can not imagine what Ground bare Conjectures and idle Stories could give for treating a good and worthy Man with so much Contempt. For some who are

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very well able to give an Account: of Mr. *Kempster* have inform'd me, that he was, *M.A.* of *Christ-Church, Oxon*, and Chaplain of the College. That

at his first coming to *Brixham*, he liv'd at *Lupton*, and there married one Mrs. *Nicholls*, a pious, prudent, charitable Gentlewoman, one of whose Brothers was Minister of *Leskerd*, in *Cornwall*, and another Mayor of that Corporation. That after he was ejected he continu'd a while at *Lupton*; and then he remov'd to *Dartmouth*, where he preach'd occasionally in his own hir'd House. From thence he was oblig'd to depart by the *Five Mile Act*; and then he went to *London*, where he was well known and liv'd in good Repute. Tho' he had none of the most agreeable Ways of delivering himself in Preaching, and never had any Pastoral Charge after his Ejectment, yet his Occasional Preaching in *London*, had the Approbation of many Judicious Ministers and People, and his Life was unblameable. He died of an Apoplexy in *July* 1692, and his Funeral Sermon was preach'd by Mr. *John Howe*, who as he had better Opportunities of knowing him both in *Devon* and at *London*, than Dr. *Walker*, so he will by all that were acquainted with him, be reckon'd a very unlikely Person to have been prevailed with to perform that Office, if he had not been upon good Grounds satisfied, that he was another and a quite different Person, from what the Doctor represents him.

Pag. 245. *Woodleigh!* Mr. JOHN, (it should be Mr. RICHARD) BINMORE. This appears from Dr. *Walker's Attempt*, Part II. p. 341, 342, to have been a second Sequestred Living of Mr. *Richard Reynolds's*, as *Stoke Flemming* was the first. And he tells us, *That the Brother of a certain Justice of the Peace having the Advowson of this Parish, Mr. Binmore by marrying his Widow obtain'd the Living. For the Justice got an Order from the Committee for Plunder'd Ministers, Dated June 26, 1646, to dispossess the old Incumbent. That Mr. Binmore not content with his quitting the Living, seiz'd his Goods, and all that he had, and turn'd him and his Fa*

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mily out of Doors, and paid no Fifths till the Restoration, when Mr. Raynolds quitted Woodleigh to him on Condition that he should pay him the whole Arrears of Fifths for thirteen Years, and make him Reparation for the Goods which he had seiz'd, at the Time of his coming in.

The Doctor had told this Tale before, *Att.* Part I. p: 78, but according to his usual Way, with some Variations. For whereas here he charges Mr. Binmore with *seizing Mr. Raynolds's Goods, and all that he had, and turning him and his Family out of Doors*; he there says, *The Committee for Plunder'd Ministers, issu'd an Order to seize his House, Goods, &c. and to dispossess him; which was accordingly done.* Now, *if the House and Goods, &c. were seiz'd, and*

Mr. Raynolds dispossess'd by Order of the Committee, this Order must be executed by some Officers, Civil or Military. How then doth our Faithful and Impartial Historian, charge Mr. Binnore, with seizing his Goods; and all that he had, and turning him and his Family out of Doors? When Dr. Walker hath reconciled his own two different Accounts of this Matter, and has honestly inform'd us of the Contents of the Order of the Committee, one may be able to pass a better Judgment on the Truth of the whole Story. But to give him his Due, he is not willing to blabb or bolt out what makes against him, tho' he doth unawares, now and then confute and contradict himself. And he that trips and is found tardy so often, cannot but be suspected, when he happens to speak the Truth.

Pag. 246. Martine: It should be Merton: Mr. BARTHOLONEW YEO, M.A. Add; He died in February, 1692/3.

Ibid. Petersham: It should be Dittisham near Dartmouth: Mr. EDMUND TUCKER. He was born in Milton Abbot near Tavistock, in 1627. His Father had a good Estate. He was a Student in Trinity-College in Cambridge, and settled in Dittisham about 1651. He was a Man of good natural Parts, and of a chearful Temper: And his

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Preaching was solid; till Age and bodily Disorders impair'd him. He was afflicted with the Gout, Stone, and Diabetes; and thro' Weakness of Body, and the Failure of his Intellectuals he was taken off from Preaching more than a Year before his Death which was somewhat sudden. He died the fifth and was buried the seventh of July, 1701, in the twenty-fifth Year of his Age. His Funeral Sermon was preach'd by Mr. *John Cox* who succeeded him at *Kingsbridge*.

He suffer'd much for his Nonconformity: And some Account of his being convicted for a Conventicle, and fin'd 30l, for praying with three Gentlewomen who came to visit his Wife, and comfort her upon the Death of her Son, and only Child, who was drown'd at Sea, is given in *the true and faithful Narrative of the Sufferings of many Christians in Devon, &c.* publish'd in 1671, p. 12, 13. Where there is a remarkable Instance of the Partiality of the famous Justice *Beer* or *Bear*, and the Barbarity of the Informers, who *tore down all the Goods in Mr. Tucker's House, seiz'd not only his Bed and Bed-clothes, but the poor Children's wearing Cloaths, and the very Victuals in the House, and left no Corner or Place unsearch'd for Money.* He there goes by the Name of *Tooker*.

The Doctor, *Att.* Part II. p. 356, gives this Account of Mr. *Tucker*. He says, he *was never known to be of any University, and that obtaining the Sequestration of this Living of which Mr. Strode was before the Incumbent, he got his Wife and six children violently dragg'd out of the Parsonage-house: And this is said to be done, about the Year 1645.* The Doctor could not well have drawn up a more formal Charge. But Accusation and Proof are two very different Things. Mr. *Withers* of *Exon*, in his *Appendix* to his Reply to Mr. *Agate*, p. xxxiv, tells the World, that believing this to be a scandalous Misrepresentation of Mr. *Tucker*, he applied himself to his Widow, still living in *Kingsbridge*, who put into his Hands a Certificate of her Husband's Ordination. bearing Date, *May 14. 1654*, and subscrib'd by Dr. *George Kendall*, with four

other

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other Ministers. In this Certificate, he is call'd *Edmund Tucker, Student of Divinity, of Trinity College*; and said to be *call'd to the Work of the Ministry in Dittisham*. By which Testimonial 'tis evident, that Mr. *Tucker* had University Education. And if Mrs. *Strode* was (as the Doctor reports) *dragg'd out of her Habitation, &c.* it could not be by his Order, it being many Years before his Settlement in that Parish. So that when we read in Dr. *Walker* of such or such a Clergyman, that he was succeeded by a *Tinker*, or a *Cobler*, or that he receiv'd such and such outrageous Treatment from him that succeeded him, we have Reason to believe it is just as true, as that *Mr. Tucker was never known to be of any University*; or that he got *Mr. Strode's Wife and Children violently dragg'd out of the Parsonage-House, &c.* several Years before he had any thing to do with the Parish.

Pag. 146. Mary Tavy, or Huckesham: Mr. BENJAMIN BERRY. He was afterwards of *Topsham*. His Funeral Sermon was preach'd by Mr. *George Trosse* of *Exon*.

Ibid. Dunchuddock; (it (hould have been Dunchideock:) Mr. HUNT. Dr. *Walker, An.* Part II, p. 26, says, that this was the Sequestred Living of Mr. *Heliar*, who died in 1645: And owns, that *Mr. Hunt* who succeeded him, was depriv'd for Nonconformity in 1662. He must therefore have a legal Right to the Living, by the Act in 1660.

Ibid. Tavistock: Mr. THOMAS LARKHAM, M.A. Add; He was born, *May 4, 1601*, and was of *Jesus-College* in *Cambridge*. He was first settled in the Ministry at *Northam* in this County. Being of the *Puritan Stamp*, he was so

follow'd with vexatious Prosecutions, that in a little Time he had been a Sufferer in almost all the Courts of *England*. He was in the *Star-Chamber*, and. *High-Commission*, at one; Time; and Articled against in the *Consistory*,
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at *Exon*, and under a Suit of pretended Slander, for reproving an atheistical Wretch, under the Name of an Atheist, at another Time: And had Pursuivants came upon him, one upon the Back of another, till at last, (to use his own Words in his Dedication of *the Wedding Supper*) by the Tyranny of the Bishops, and the Tenderness of his Conscience he was forc'd as an Exile into *New England*. And tho' be there sojourn'd in a Land that he knew not, yet GOD was with him, and in some time return'd him back. And by the Inhabitants of *Tavistock* he was chosen their Pastor; the Noble Earl of *Bedford* having promis'd to present and pay him whom they chase. And in this Place his labours were crown'd with more than ordinary Success.

One Mr. *Wilcox* of *Linkinhorn* in *Cornwal*, going to hear him on a Lecture-Day, merely with a Design to divert himself, came away pricked at Heart, and retain'd a particular Respect for him ever after. One Mr. *Watts* who liv'd in the same Town with him, publish'd some scurrilous Pamphlets against him; and some time after, openly profess'd his Sorrow, and begg'd Pardon. And as a Proof he was herein sincere, he by his Will settled an Estate in the Hands of Trustees for Pious Uses: And in the same Will gave his own Pamphlets no better Name, than *idle and wretched*: Adding, that *he wrote them in his youthful Years, and did not stick to cast Dirt on others, for the Clearing himself*. And when Mr. *Larkham* died, this Mr. *Watts* wish'd his Soul in his Soul's Stead, and respected his Memory as long as he liv'd.

However he met with his Share of Trouble after his Ejectment. and at last died in the Town where he had liv'd and labour'd, confin'd in the House of his Son in Law, and not daring to stir abroad, for fear of a Jail. And the Malice of fame follow'd him, even after his Death: For they would have prevented his old emaciated Body (that was in a Manner dead before it was quitted by the Soul) from being interr'd in the Church. But the Steward
of

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of the Earl of *Bedford* interpos'd, and he was buried in that part of the Chancel, which belong'd to that Noble Family.

He was lamented by pious Persons of all Persuasions in those Parts, and his Name is precious among them to this Day.

He was a Person of great Sincerity, strict Piety, and good Learning: A Chaplain for some time to Sir *Hardress Waller*: And the Father of Mr. *George Larkham*, of *Cockermouth* in *Cumberland*.

Pag. 247. Columpton: Mr. WILLIAM CROMPTON, *M.A.* There is some Account; of him in the last Edition of *Wood's Athenæ Oxonienses*, Vol. II. p. 1038. Among his Works I have omitted, *A Treatise of Prayer*, shewing the Nature, Necessity and Success of fervent Prayer, on *Jam. v. 16*, 8vo. 1659. And also, *A Wilderness of Trouble, leading to a Canaan of Comfort*, 8vo. 1679.

Ibid. Brixton: Mr. JOHN QUICKE: Add, *M.A.* Born at *Plymouth*, *An.* 1636, of Parents of the Middle Rank, but eminently pious. GOD wrought a saving Change on his Heart very young, which inclin'd him to devote himself to the Work of the Ministry. He went to *Oxford* about 1650, and enter'd in *Exeter-College*, under the Government of Dr. *Conant*. His Tutor was Mr. *Joon Saunders*, then Fellow of that College, and Reader of Rhetorick to the University; and ejected in 1662. in the County of *Bucks*, where some Account is given of him. Mr. *Quick*, was his first Pupil, and own'd he had good Advantages both for Learning, and serious Religion, under the Influence of his Tutor, and the learned Rector. He took his Master's Degree, and left the College at the End of 1657; and return'd into his native Country, and preach'd for some time at *Ermington* in this County, and was publickly ordain'd in *Plymouth*, *Feb. 2.* 1658, by six Batchelors in Divinity; being call'd to be Minister of *Kingsbridge*, and *Churchstow* in the same County. From thence he sometime after was

call'd

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call'd to *Brixton*, where the *Act of Uniformity* found and ejected him.

Tho' upon most serious Consideration he could not comply with the Terms which the Law imposed yet the People being earnestly desirous of his Labours, he continu'd preaching to them after Bartholomew-Day till he was seiz'd in the Pulpit, in the Midst of the Morning Sermon, Dec. 13, 1663, 2nd by the Warrant of two Justices committed to Jail, for preaching without Episcopal Ordination, and that after Excommunication. Being brought to the Quarter-Sessions for the County, Jan. 15, following, he pass'd under a long Examination from the Justices. The Court ask'd him by what Authority he durst preach in Spite of the Law? He said he did it in Despite of no Authority, but from a Sense of Duty, and a Necessity laid upon him by his Ordination, to preach to his Flock, which had otherwise been wholly destitute.

They ask'd him who were his Ordainers? And he mention'd four who had then conform'd, but omitted Mr. Hughes of Plymouth, lest it should expose him to new Troubles. His Council urging that there were Errors in the Inditement, the Bench allow'd the Plea, and unanimously declar'd his Commitment illegal. But upon a Motion made for his Discharge, the Court insisted on Sureties for his Behaviour, or else his Promise to desist from Preaching. After a long Altercation, he freely told them, he must obey GOD rather than them: And that he could not look GOD in the Face with Comfort, if he should make such a Promise, after that at his Ordination. Upon this he was remanded to Prison, where he lay in close Confinement eight Weeks longer, till discharg'd at the Assizes by the Lord Chief Baron Hales.

Afterwards Bishop Ward order'd two Inditements to be laid against him, for preaching to the Prisoners in Jail, and he was try'd upon them but acquitted. He us'd to observe the Goodness of GOD to him, in and after that Confinement in many Respects. He had but *5l* in the World be

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sides his Books, when he was seiz'd; but a Kind Providence supplied him: And whereas he was consumptive when going to Prison, he was perfectly recover'd when he came out. At another Time by the Order of the E. of B, he with several other Ministers was imprison'd for twelve Weeks in the *Marshalsea* at *Plymouth*, without any Cause of Commitment alledg'd. Being releas'd, and finding other Difficulties obstructing his being any farther serviceable in the *West of England*, he came to *London*, and in 1689 was unanimously chosen Pastor of the *English Church* at *Middleburgh* in *Zealand*, which he accepted, upon Condition that he might be at liberty to return, if he was call'd into his own Country. Meeting there with some angry Contests that he did not expect, he return'd to *London*, *July* 22. 1681. He preach'd there privately with good Acceptance during the Remainder of the Troubles of King *Charles* Reign, and gather'd a Congregation. He afterwards made use of King *James's* Indulgence, as soon as it came out, as thinking that an unjust Law from the first, which depriv'd him and his Brethren of the Exercise of their Ministry.

He was a good Scholar, and a lively Preacher, and had a great Facility and Freedom in Prayer. His Fervency in that Exercise would remarkably raise the Spirits of the whole Assembly at the Close of a Fast-Day. His Ministry was successful to the conversion of many. His Labours were abundant: For he was all his Life an hard Student, (using to spend a considerable Part of the Night in his Study) and a constant Preacher. for the last six Years of his

Life, he was rack'd with the Stone to a very uncommon Degree, and had it almost daily returning: But he was very seldom diverted by it from his Work; nay he that Way found he had often present Ease. He was very compassionate to those in Distress; at a great deal of Pains and Expence for the Relief of the Poor *French* Protestants, and his House and Purse were almost ever open to them. He was a perfect Master of their language, and had a peculiar Respect for their

Churches,

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Churches, upon the Account of their found Doctrine and useful Discipline, and the noble Testimony which they bore to Religion by their Sufferings. He was much concern'd for a learned Ministry, and eminently forward in encouraging hopeful Young Men, that were dispos'd to devote themselves to that Office. He was a serious Christian, that convers'd much with his own Soul, spent much Time in Meditation and Prayer; had been in great Despondency and Temptations, but was enabled to overcome them; and had a confirm'd Hope of his own Estate, which upon the strictest Examination, in the Views of Eternity, he retain'd unshaken to the End. The Warmth and Eagerness of his Temper, which was the greatest Imperfection that appeared in him, was his own Grief and Burthen; tho' it had its Advantages too, to make him the more active in his Work and Service. The racking Pains that attended him, quite broke that happy Constitution of Body he had had for many Years, and brought Life to a Period, in the seventieth Year of his Age, *April 29. 1706.* Dr. *Daniel Williams* preach'd a Sermon at his Funeral, and Mr. *Thomas Freke*, his Successor in his Congregation, another, upon that Occasion afterwards, which are both publish'd. His only Daughter is married to Mr. *John Evans*, of *Hand-Alley* in *Bishopsgate-street*.

Besides his Printed Works, he had prepar'd for the Press a large Collection of the Lives of several Protestant Divines, which he intituled, *Icones Sacrae*. They make in Manuscript three Volumes in *Folio*, and consist of fifty *French* Lives, and twenty *English*. Among the *French* there are their most Eminent Pastors and Professors, since the Reformation: Such as the *Capell's*, *Cameron*, *Chamier*, *Place*, *Rivet*, *Drelincourt*, *Du Moulin*, *Amyraut*, *Bochart*, *Daillé*, *L'Aroque*, *Claude*, &c: Names of the most celebrated Reputarion for *Piety* and Learning in an the Reformed World. His great Esteem for their Church and the large Acquaintance he had got with the Affairs of it, induc'd him to be at this Pains for so many of them. And his *long* continu'd Intimacy

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with the Principal Men of that Church in his own Time, both Ministers and People, made him capable of doing Justice to their Memory. The few *British* Divines he has given an Account of, were singled out from their Brethren, upon some Considerations particular to the Author; which gave him either special Indication or Capacity, to preserve their Memories. There are some few that were gone to receive the Reward of their Labours before his Time: As Mr. *Welch*, and Mr. *Bruce* of *Scotland*: And some old *Puritans* here in *England*. These were either Persons whom he had in singular Esteem for their Works; or they had been Prophets in his own Country, and he found their Memory precious among the good People he convers'd with; and for some of them, he enter'd into their Labours; or it had fallen in his Way to have peculiar Notice of them, by Conversation with those that knew them, or private Memoirs put into his Hands. The Modern Instances he has chosen, were out of his own intimate Acquaintance. *He fully knew their Doctrine, Manner of Life, Purpose, Faith, Long-suffering, Patience, Charity, Persecution, and Afflictions.* And besides those whose Lives he professedly writes, he often intersperses remarkable Passages concerning others, upon Occasion of their Acquaintance or Neighbourhood.

He would have publish'd this Collection in his Life-time, but fail'd of a competent Subscription for encouraging the Design. The old Duke of *Bedford* was so well pleased with it, that he had resolv'd to see it publish'd, tho' at his own Charge: But he was presented by Death.

There is a short Account of Mr. *Quick* given, in the last Edition of *Wood's Aethenæ Oxoniensis*, Vol. II. p. 956.

Pag. 248. *Little Ham*: It should be *Little Ham* near *Bytheford*, to distinguish it from *Littleham* near *Plymouth*;) Mr. JOHN BOWDEN. *Add; He was a considerable Man, eminent for Humility and Seriousness: An excellent Preacher; and of an admirable Temper.*

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Pag. 148. *Stoke* (It should be *Stoke Dammarrel* to distinguish it from other Places of that Name in this County;) Mr. JOHN HICKES. He was born *An.* 1633, at *Moorhouse* in the Parish of *Kirkly-wick* near *Thursk* in *Yorkshire*. He descended from the *Hick's* of *Nunnington* near *York*, formerly a considerable Family. He was elder Brother of Dr. *George Hickes*, who was turn'd out of *Allhallows Berking* in *London*, and out of the Deany of *Worcester*, for not

taking the Oaths to King *William* and Queen *Mary*. So that both the Brothers suffer'd for their Principles, tho' they widely differ'd from each other.

Mr. *John Hickes* had his Education at *Trinity-College* near *Dublin*, and came to be Fellow there, and was Cotemporary with Mr. *Vead*. He was afterwards Minister of *Stoke* by *Plymouth*, which Living being in the Gift of the Crown, he was oblig'd to quit it at the Return of King *Charles*. He remov'd from thence to *Saltash* in *Cornwall*, where he was ejected in 1662, by the *Bartholomew Act*. One asking him about that Time, What he would do if he did not conform, having several Children, and a Family likely to be growing? His Answer was, Should I have as many Children as that Hen has Chickens, (pointing at the same Time to one that was at hand, that had a good Number of them) I should not question but GOD would provide for them all. He remov'd from thence to *Kingsbridge* in this County, where he had a Meeting, and took all Opportunities that offer'd for Preaching: But for many Years together, he met with a great deal of Trouble, and was often hurry'd up and down, and forc'd to hide, and harrass'd by the Bishop's Court; his great Spirit carrying him thro' an with Chearfulness. An Apparitor being once sent to him with a Citation, was advised before-hand by some that knew him, to take heed how he meddled with Mr. *Hickes*, for he was a stout Man: He came however to his House and ask'd for him. Mr. *Hickes* coming down with his Cane in his Hand, look'd briskly upon him. The

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Man told him, he came to enquire for one Mr. *Hickes*, Gentleman: And he replied, I am *John Hickes*, Minister of the Gospel. The Apparitor fell a shaking and trembling, and seem'd glad to get from him: And Mr. *Hickes* never heard more of him.

In the Year 1671, he publish'd a Pamphlet, Intit. *A sad Narrative of the Oppression of many Honest People in Devon, and other Parts, by Informers and Justices, out of their pretended Zeal to put the Act against Conventicles in Execution*. He there named the Informers, Justices, and Others, who were guilty of illegal Proceedings; and particuiarly Judge *Rainsford*. Though Mr. *Hickes's* Name was not to the Book, yet he was soon discover'd to be the Author; and two Messengers were sent down to apprehend him, and bring him up to Court. It happen'd to fall out, that upon the Road, Mr. *Hickes* fell into the Company of there very Messengers, not having at first the least Suspicion of them. He travell'd the best Part of a Morning, and at last dined with them, and they talk'd with great Freedom against one Mr. *Hickes* as an ill Man, and a great Enemy to the Government. He bore with all their scurrilous Language

till Dinner was over, and then going to the Stable to his Horse, (of which he was always tender) he there gave them to understand, that he was the Person whom they have so much abus'd and vilified: And then to teach them better how to govern their Tongues another Time, he took his Cane and corrected 'em to some purpose; till they begg'd his Pardon: Upon which he immediately took Horse and rode to *London*. Being arriv'd there, he by one whom he well knew, (who was at that Time a Favourite at Court) obtain'd to be introduc'd to the King's Presence. The King told Mr. *Hickes*, he had abused his Ministers, and the Justices of the Peace. He replied, *Oppression* (may it please your Majesty) *makes a wise Man mad. The Justices, beyond all Law, have very much wronged Your Majesty's Loyal Subjects, the Nonconformists in the West*: And he instanc'd in several Particulars of the Troubles they had gone through. The King

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heard him with a great deal of Patience; and he spake with that Presence of Mind and Ingenuity, that the King seem'd affected, and gave him his Promise, that they should have no such Cause of Complaints for the future. And soon after this. the Dissenters had some Favour shewn them; and Mr. *Hickes* thereupon came up with an *Address*, from a considerable Number of Gentlemen and others in the West of *England*, and presented it upon his Knees. The King receiv'd it very graciously, and ask'd him, if he had not been as good as his. Word, having a Respect to his Promise forementioned. An Indulgence was granted, and Liberty to build Meeting-houses; and by his Majesty's Favour, Mr. *Hickes* got back a third Part of what the Dissenters in those Parts had paid in, on the *Conventicle-Act*. He had at that Time also Offers of Preferment made him if he would have conformed: But he said no Temptation should bring him to that. He had a Congregation afterwards at *Portsmouth*, and continu'd with them, till he was driven away by a fresh Persecution. While he was there the King and Duke of *York*, came thither in a Progress. The Governour, Principal Officers, and many of the Inhabitants of the Town, went to *Portsmouth* to meet them; and Mr. *Hickes* was one of the Company: And as soon as the King saw him he took particular Notice of him.

As for his suffering Death afterward, for joining with the Duke of *Monmouth* in 1685; the Way of his coming into those Measures, and his dying Sentiments and Carriage; an Account thereof has been long since publish'd to the World: And his last Speech may be met with in *Turner's Compleat History of the most remarkable Providences*, Chap. cxliiii. pag. 135.

Besides the foremention'd Narrative, Mr. *Hickes* also publish'd, *A Discourse of the Heavenly Substance* from *Heb. x. 34. 8vo, 1673.* ‘

Pag; 248. Werrington: Mr. WILLIAM CARSLAKE. Add; He had his Education in *Exeter-College, Oxon.* I am inform'd he preach'd about

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in the Churches in *London*, all the Time of the great Plague in 1665. He was afterwards for some Years Pastor to a Congregation near *Horslydown* in *Southwark*: He was inclin'd to Melancholy, but a very holy good Man. He died not long after the Resolution.

Pag. 248. Tammerton: Mr. ROBERT WYNE. He was Author of *Elisii Campi, A Paradise of Delights*, in two Discourses, of, 1. *The Confirmation of the Covenant*, on *Heb. vi. 17, 18.* And 2. *The Donation of Christ*, on *Rom. viii. 32. 12mo. 1672.*

Ibid. Rew: Mr. EDWARD PARR. He succeeded his Name-sake, and probably his Relation, Mr. *Bartholomew Parr*, Prebendary of *Exon*, in this Living, which Dr. *Walker, Att. Part II. p. 29*, intimates he lost, by *the Ordinance against Pluralities*. This Mr. *Edward Parr* was a fluent taking Preacher, and a very heavenly Person. He every where made it his Business to do good. Though the Living from whence he was ejected was between 120 and 140*l* a Year, and he had no Children, yet his great Charity allow'd him to lay up but very little. Some time after the *Bartholomew* Ejection, he and one Mr. *Gundry* (an elderly ejected Minister, and a good Preacher) us'd to preach in *Newton Chapel*, a Peculiar belonging to *Ailsbeer*, the Minister whereof, (Mr. *Cortes*, a sober, moderate, good Man, and a Lover of such) countenanc'd, or at least conniv'd at it. The Bishop often sent to forbid it: But he in Excuse us'd to say, that if the Chapel Doors were shut up, the Alehouse Doors would be open; and that no others would preach there, the Pay was so small. So that they continu'd there to exercise their Ministry, all his Time: But his Successor would not suffer it.

This Gentleman not only quitted *Rew*, but also refus'd the Parsonage of *Silserton*, worth 500*l. per An*, which was offer'd him to tempt him to conform. He liv'd above forty Years a Nonconformist and so may be said to have lost above 20000*l.* He liv'd afterwards but in a low Con

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dition, and died full of Peace and Hope, as I am inform'd by a worthy Person that was with him in his last Sickness; who also adds, that he never heard or knew of any that at last repented of their Nonconformity, though he has heard of such as did conform, who had great Terrors on that Account in their latter End. His Funeral Sermon was preach'd by Mr. *George Trosse of Exon*.

Pag. 248. Musbury: Mr. RICHARD TARRANT, M.A. I have been inform'd by a neighbouring Clergyman that his Name was FARRANT, and that he was a very modest, pious, good Man. He was (I am inform'd) a Native of *Manchester*. All his ministerial Performances were manag'd with the Utmost Reverence. He was not less eminent for Humility and Charity, than he was for Learning and Piety. Being once taken up for preaching after his Ejectment, and carried before the Justices in *Honyton*, Sir *Courtney Poole* told him he should be discharg'd if he would promise to preach no more. He replied, *He would not promise, because he could not answer it to his great Lord and Master*. He died of a Consumption: And Mr. *Moore* preach'd his Funeral Sermon in his Orchard, on 2 *Kings* xviii. 1.0. *And Elisha died, and they buried him, and the Bands of the Moabites invaded the Land.*

Pag. 249. Dunsford: Mr. WILLIAM PEARSE. He was the Son of Mr. *Francis Pearse of Ennington*, Gent; Baptiz'd, *Jun. 26. 1625*. Educated in Grammar-Learning at *Plympton Mary*, and in Academical-Learning at *Oxford* in *Exeter-College*, where he had Mr. *Hancock* for his Tutor. After continuing some Years in the University, he return'd into his native Country, and *Dec. 25. 1655*, was presented to the Vicaridge of *Dunsford*, void by the Death of the former Incumbent. There the *Act of Uniformity* silenc'd and ejected him. He afterwards remov'd with his Family to *Stretchleigh-house*, in the Parish of *Ermington*, five Miles from *Plimpton Mary*, and preach'd privately in *Tavistock* as he had Op

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portunity. In the *Indulgence* granted *March 15. 1671/2*, he took out licences for himself and his House. After King *Charles* call'd in his Declaration, Mr. *Pearse* met with great Trouble. He was grievously harrassed, threaten'd, hunted after, oblig'd to abscond, and at length thro' the restless Malice and unwearied Diligence of his Enemies forc'd to make over his Goods, and leave his Family for several Months together, living in *London* and elsewhere,

to escape their Rage. Great were the Dangers he was exposed to, in endeavouring to secure himself from those that fought his Ruin, yea his very Life. Besides what he suffer'd from his Neighbours, he met with Troubles abroad. The *Conventicle Courant of Jan.* 31. 1682/3 has this Article. "On *Sunday* the twenty-first of *January*, several loyal and worthy Justices and Constables, went to Mr. *Lobb's* Meeting, where they seiz'd one Mr. *Pearse*, and one *Marmaduke Roberts* both Preachers, who were both committed to *New Prison*."

Six times a Year the Bailiff came to *Stretchleigh-house*, to warn Mr. *Pearse* and his Wife, with his Son and Daughters, to appear at the Assizes at *Exeter*, to answer for Riots, Routs, keeping seditious Meetings, and not obeying the Laws. What befell him was nor in a Time of War, and Confusion, by the Violence and Covetousness of Soldiers: Nor was he guilty of Sedition or Disloyalty, or punished for Immorality, but persecuted for Conscience. He was impoverish'd, pursu'd, and imprison'd, for no Other Crimes than preaching the Gospel of Peace, and endeavouring to help on Souls in the Way to Heaven. But out of all there Troubles the LORD deliver'd him: And though he was often hunted after, he never was seiz'd but once, which was at the Time aforesaid. Notwithstanding all his Dangers, he did not waver. And GOD spared him till the Cloud was dissipated. He surviv'd the Tribulation of those Days, and saw our Civil and Religious Liberties restor'd by the happy Revolution: After which, he set up a publick Meeting in *Ashburton*, where he continu'd for the Re

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mainder of his Days. He died *March 17.* 1690/1. *Ætat.* 65.

Dr. *Walker* is pleas'd to throw Dirt very plentifully at this good Man. He says, *Att.* Part II. p. 98, *he had been a Trooper at Worcester-Fight, and carried a Token of the good Service, by a Cut over his hand. He was wretchedly illiterate, was never of any University, nor in any Orders as far as Can be learn'd: Not at least in Episcopal Orders, &c.* Here are several most barefac'd, and known Falshoods (to use some of the Doctor's own Language.) His Daughter Mrs. *Agnes Pearse*, in a Letter dated at *Ashburton*, *February 28.* 1717/8, declares as follows:

"As for the Hurt on my Father's Right-hand, it was got by the going off of a Fowling-Piece, in his Hand, as he went over an Hedge, about a Mile and a half on this Side *Plimpton Mary* Church; and it was a great Mercy he did not lose his Life with it, as I have heard him say many times. It was some Years before he went to *Oxford*: And he hath shew'd us his Children who are living, the very Place in the Hedge where it happen'd, as we have rid

that Way. As for his being a Trooper at *Worcester*, or any other Place, I never heard any such thing in all my Life, before now. I think 'tis as true as what Mr. *Agate* writes of him; and that I am sure is most notoriously and abominably false.

“I know not how long my Father was in *Oxford*; but have Letters sent him when he was there by Mr. *Stephen Revel*, Mr. *Arthur Witheredge*, and Mr. *John Andrews* of *Cadleigh*, superscrib'd to Mr. *William Pearse*, Student in *Exon College*, Oxen, and dated in 1650, and 1651. I remember we had many Letters sent him thither by his eldest Brother, from *Beach* in *Ermington*: But thinking there would be no more Use of them, I destroy'd all of them some
“Years

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“Years ago. My Sister *Mary* can and doth testify this.

And in another, *May 12*, 1718, she declares,

“THAT when her Father receiv'd the Hurt in his Hand, he was carried to *Plymouth*, and fell into a Fever. He lay a considerable Time under the Surgeon's Hands, who consulted about cutting off his Hand, but a *London-Surgeon* prevented it. As also, that (he hath often felt the Shot under the Skin in the Back-side of her Father's Hand, and once saw him open the Skin with a Penknife, and take out a small Shot, &c.

And again, *Oct. 2*. 1718, thus:

“SINCE I saw you, I have seen in Papers of my Father's own writing, that he was in *Oxford* in *June* 1649, and in 1650, and 1651, and in *September* 1652. Whatever Time else he was there, I am sure he was in there Years there, for I have seen it in his own writing.

As to the last Accusation, that *he was not in any Orders, as far as can be learned*; it might be sufficient to say, that there are several yet living, that saw him ordain'd in the Church of *Woolborough*: And there at the same Time were ordain'd with him, Mr. *Robert Carel* of *Ashcombe*, Mr. *Bloy* of *Chudleigh*, Mr. *Stephens* of *Hale*, Mr. *Lewis Sharp* of *Abbots Kerswell*, and Mr. *Brayne* of *High Hyke*. But it so happens that the Daughters have the following Testimonial of it,

“FORASMUCH as Mr. *William Pearse*. Student in Divinity, hath address’d himself to the Affociated Ministers of the First Division, within the County of *Devon*, desiring to be ordain’d a

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“Presbyter

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Presbyter (according to the Directory for Ordination) for that he is call’d to the Work of the Ministry, in the Parish of *Dunsford* in the said County; and hath exhibited unto the said Associated Ministers sufficient Testimonials, (now remaining in their Custody) of unblameable Conversation, and of his *Proficiency in his Studies*; as also they having been satisfied as to his competent Age: We the Associated Ministers of the said, First Division, have (by Appointment thereof) exmined him according to the Tenour of the said Directory, and finding him to be *duly qualified*, for that holy Office and Employment, (no just Exception being made against his Ordination) we have approv’d him, and accordingly in the Church of *Woolborough*, in the County of *Devon* aforesaid, upon the Day and Year hereafter expressed, we have proceeded solemnly to set him apart to the Office of a Preaching Presbyter, and Work of the Ministry, with Fasting, Prayer, and Imposition of Hands. In Testimony whereof we have hereunto subscrib’d our Hands, this fifteenth Day of *September* in the Year of our LORD GOD, according to the Computation of the *Church of England*, 1659.

Geo. Kendal.

Rob. Lawe.

John Nosworthy.

John Stephens.

That Mr. *Pearse* was *not in Episcopal Orders*, is true, but so intolerably silly and impertinent in this Case, that nothing but the Degree of the Publisher, can at all excuse it. And should a Dissenter write after that absurd Rate, the Doctor would be apt to compliment him, as he doth others, with the Civil Language of a *mere Blockhead*. But Orders he had, and those as good as his Neighbours, and as good as he either desir’d or needed.

Supposing that at this Distance of Time, we upon the utmost Inquiry could not have been able to have

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been thus particular as to this good Man, I see no Reason to have concluded, either that he must be of no University, or have continu'd Preaching all his Days without being ordain'd: But when there is such Evidence of it, it must not a little weaken the Credit of the Doctor's other Stories, to find him so positively asserting, that *he was never of any University, nor in any Orders, as far as can be learned*. I believe few after this will have any Regard to his declaring this Worthy Person *wretchedly illiterate*: They will rather reckon the Doctor to be *wretchedly censorious*. A Man may easily write *Folio's*, and give us one after another, that will take the Liberty of affecting Things that have nor the least Shadow of a Foundation.

Mr. *Pearse* publish'd, *A Present for Youth, and an Example for the Aged*; being some Remains of his Daughter *Damaris Pearse*: Containing her Speech after she kept her Bed; a Paper she left as her Legacy to her Brothers and Sisters: Several pious Expressions in her last Sickness; and her Funeral Sermon, 8vo. 1683.

Pag. 249. *Manaton*: Mr. JOHN NOSWORTHY. *M.A.* He was born at *Manaton*, Nov. 15. 1612, of Religious Parents, who put him to the Grammar-School, where at first he did not make the Progress that was expected; upon which his Parents were for breeding him up to a Trade, to which he was greatly averse, and thereupon applied himself to his Book with such Diligence, that Mr. *William Nosworthy*, at that Time Master of the High School at *Exon*, hearing of his Capacity and Industry, took him under his own Care, till he was fit for the University; and with Mr. *John Southmead* his Mother's Brother, sent him to *Oxford*, where he continu'd nine or ten Years. After he left the University he married Mr. *Irish's* Daughter of *Dartmouth*, by whom he had sixteen Children. At first he preach'd in *Northamptonshire*. He was there when the War broke out; and his Learning and Piety expos'd him to no small Share of Suffering. For he was driven from his Home, and with

above

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above forty others imprison'd at *Winchester*, where he met with cruel and barbarous usage. Being remov'd from Prison to Prison, the rest went two by two chain'd together: But Mr. *Nosworthy* marched single before them, with his Hands so fast bound with a Cord, that the Blood burst out at the Tops of his Fingers. When his Wife came to visit him she was inform'd how his merciless Enemies had us'd him the Day before, and that they design'd

to hang him the next Day. This News surpriz'd and almost sunk her. However, she found him and his Brethren comfortable and chearful in the Prison, and in a short Time he was discharg'd. He and his Wife were several times reduc'd to great Straits; but he *encourag'd himself in the Lord his God*, and exhorted his Wife to to the same. Once when he and his Family had breakfasted, and had nothing left for another Meal, Mrs. *Nosworthy* lamented her Condition, and said, *What shall I do with my poor children?* He persuaded her to walk abroad with him: And seeing a little Bird, he said, take Notice how that Bird fits and chirps, though we can't tell whether it has been at Breakfast: And if it has, it knows not whither to go for a Dinner. Therefore be of good chear, and do not distrust the Providence of GOD: For are we not better than many Sparrows? And before Dinner-time, they had Plenty of Provision brought them.

From *Northamptonshire* he return'd to *Devon*, and preach'd at *Seaton* in 1655, where he met with great Respect from the neighbouring Gentry, Mr. *Walrond* of *Bovey*, Sir *Walter Tonge* of *Culliton*, Mr. *Duke* of *Ottertton*, and others. After a while Mr. *Jacob Hill* of *Manaton* being sequestred for Drunkenness, and debauch'd Living, (Dr. *Walker* calls him *James*, and owns, *he had heard he would drink more than became him*, *An. Part II. p. 263*;) Mr. *Nosworthy* was settled in that Rectory in 1659. and continu'd there until the Restoration, at which Time he quitted it to Mr. *Hill*, who dying, as Dr. *Walker* says, in 1661, (or as some ancient People with greater Probability in 1660, and the very Night after his Return to his Living,) Mr. *Nosworthy* took

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out the Broad Seal for it, *Sept. 29, 1660*: But the Patron, Mr. *Catcombe* presenting Mr. *Eastchurch*, he was again oblig'd to resign the Place to him, Then he preach'd at *North Bovey*, till one Mr. *Ball* got him remov'd from thence: And after that at *Iplepen*, where the *Act for Uniformity* silenc'd him.

When he could no longer exercise his Ministry in publick, he went back again to *Manaton*, and did what Good he could in private. When the *Five Mile Act* drove him thence, he liv'd at *Ashburton*, where he met with many Enemies, and much Opposition. Mr. *Stawel* of *Heerabeer* in the Parish of *Bickington*, distinguish'd himself in his furious Zeal against him. He came into the Meeting, accompanied with — *Bogan*, Esq. Mr. *Bogan* requir'd Mr. *Nosworthy* to come down, and he was threaten'd to be pull'd out of the Pulpit. Mr. *Roger Caunter*, an Attorney, who was present, said, *Sir, keep your Place, for you are Preaching GOD's Word*. However, at length the Gentlemen oblig'd him to come down. Another Time, when he was Preaching on a

Week Day, particularly *May 29*, Mr. *Stawel* enter'd the Town in his Coach, attended with his Servants and others, with Drums, Muskets, &c. He goes into the Meeting, and commands Mr. *Nosworthy* to desist, who boldly told him, he had Authority to preach the Gospel. When Mr *Stawel* was gone out, some of the Hearers shut the Door. Upon this the two Drummers beat their Drums, some discharg'd their Guns, others sang, others shouted and made loud Huzza's, to disturb the Congregation. When he had done this noble Exploit, he went out of the Town in Triumph. Mrs. *Nosworthy* was so frighted with the Passages of that Day, that it was thought to occasion her Death. Mr. *Stawel* at length, had a Mind to live in *Ashburton*; and no House would please him, but that which was inhabited by Mr. *Nosworthy*. Tho' he had taken his House for a Term of Years, he yet quietly gave Possession of it, to him whom nothing would satisfy. When he liv'd in Town, he enter'd the Meeting while Mr. *N.* was preaching, and he requir'd him to come down; but:

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but he did nor. Mr. *Stawel* trembled exceedingly. Some say he was taken speechless upon the Spot, and could never speak plainly afterwards: Others say he was seiz'd with a Disorder in his Mouth a little after he came home. Mr. *Bogan* and Mr. *Stawel* convicted Mr. *Nosworthy* for holding a Conventicle and impos'd a Fine of 20*l* upon him, and 20*l* upon the House, which Fines were levied and paid by seven of the Hearers. Mr. *Stawel*'s Disorder continuing, he resolves upon a Journey to *London* in order to a Cure: But he threaten'd at his Return, he would effectually hinder Old *Nosworthy* from preaching. Mr. *N.* said, *I fear him not, nor do I fear what Man can do unto me.* To *London* he went, and was there taken sick, and died. Mr. *Nosworthy* afterwards liv'd in Peace, and departed this Life, *Nov. 19. 1677*, being just enter'd into his sixty-sixth Year.

He was reputed a considerable Scholar. Besides *Latin* and *Greek*, he understood the *Hebrew*, *Chaldee*, and *Syriack* Tongues. He instructed three of his Sons till they were fit for the University. The neighbouring Ministers paid a great Deference to his Judgment, and often made him Moderator in their Debates. Mr. *Eastchurch* who succeeded him at *Manaton* (a very worthy Man) often made honourable Mention of his Parts and Piety. When there was a Discourse about the many Religious Families there were in his Parish, Mr. *Eastchurch* said, *Many of the religious People die away, but few come up in their Room. I fear the Good Work was done before I came hither.*

After Mr. *Nosworthy*'s Death several of his Enemies were troubled, on the Account of the Trouble and Disturbance they had given him; and sent to

his Children that surviv'd him, (who were eminent for their Piety) begging their Prayers, and desiring Forgiveness of the Injury they had done their Family. One *Reap* particularly sent for Mr. *Sam. Nosworthy*, to pray with him and for him; and discover'd much Grief for abusing his Father. And there was also one Mrs. *Mary Ford*, who us'd to accompany the Rabble to the Meeting-house, who fell into

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such Poverty, that she came begging to Mr. *Nosworthy's* Children, and would have been in Danger of perishing for Want, had it not been for his eldest Daughter.

Pag. 249. Moreton Hampstead: Mr. ROBERT WOOLCOMB, *M.A.* At the End of the Account of him, add: He was ordain'd at *Dartmouth* in this County, *Nov. 11. 1657.* He was born at *Chudleigh* where his Grandfather was Minister, and was presented to this Living of *Moreton Hampstead* by the present Sir *William Courtney's* Grandfather. He died at his House in *Chudleigh, An. 1692.*

Ibid. Staverton: Mr. JOHN HORSHAM. Dr. *Walker* owns him to have been dispossess'd of this Living for Nonconformity in 1662, *Att. Part II. p. 264:* And intimates, that there was one of both there Names possess'd of this Vicaridge before the Wars: And I must own, I do not see any Reason to question but it was the very same Person.

Ibid. Sawton: It should be *Sowton:* Mr. JOHN MORTIMER. Mr. *Prince* informs me, that this was the Sequestred Living of Mr. *Jurdain*, Son to the Famous Mr. *Jurdain*, Alderman of *Exeter*. This Mr. *Mortimer* was born in *Exon*, in which City his Father was a plain Tradesman, and his Mother was Sister to the Famous Dr. *Manton*. He was bred in *Oxford*, and continu'd there till he was *Batchelor in Arts*. He was very studious, and serious, and so conversant with the Holy Scriptures, that if anyone mention'd a Passage of it, he would readily tell in what Chapter and Verse it might be found. After his being silenced, he was reduced to Straits; and went to *London* to his Uncle *Manton*, who got him some Employment in private Families, by which he pick'd up a Subsistence. He was in the great City in 1665. in the Time of the Plague, and there often preach'd in the publick Churches: And in the Fire in 1666, he lost his Books and Sermon Notes. Going down into the Country, where the Plague

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broke our, he and his Wife were put into the *Pesthouse* there, as if they were Persons that brought the Infection: But GOD preserv'd them, and they never had the Distemper. He afterwards return'd to *Exon*, where he liv'd many Years, tho' having a large Family of Children, he met with Hardships and Difficulties. When he was brought very low, and in Danger of being every Day seiz'd, he withdrew, and met a Man driving some Sheep, whom he endeavour'd to avoid; but he came up to him, whether he would or no, and deliver'd him a Paper with some Money in it, which he carried home to his Wife, who had much complain'd of her Straits. She opening the Paper, found these Words written in it, and nothing more; *to preach Providence*: With which the whole Family was not a little affected. He died in *Exon*, An. 1696, *Ætat.* 63.

Pag. 149. *Axmister*: Mr. BARTHOLOMEW ASHWOOD. Dr. *Walker*, *Att.* Part II. p. 182, mentions one of both these Names, at *Bickleigh* in this County: And I take him to have been the same with him ejected here.

Ibid. *Broad Hembury*: Mr. JOSIAH BANGER. Add, *M.A.* He was Fellow of *Trinity-College*, *Oxon*, according to *Wood's* Representation: But Dr. *Walker*, *Att.* Part II. p. 124, seems to make him Fellow of *Magdalen-College*, tho' he is uncertain whether he was ejected by the Parliamentary Visitors, or was one of those that at that Time kept their Places by submitting, and making Peace. Tho' this was a Sequestred Living, yet the Doctor sticks not to own, Part II. p. 287, that he that was turn'd out of it, was *altogether unfit for any Ecclesiastical Cure*. It could not therefore be any Damage to the People, to have the Vacancy fill'd up, by one of Mr. *Banger's* Worth.

That Treatise, intit: *Sick-Bed Thoughts*, on *Phil.* i. 13. 1667, which I before ascrib'd to this Mr. *Banger*, I find had another Author; *viz.* Mr. *John Bachiler*, the ejected Fellow of *Eaton*. College, of whom in the County of *Bucks.* I

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am inform'd, that after Mr. *Ranger's* Imprisonment in *Exon*, he liv'd many Years at *Mountacute*, in the County of *Somerset*, where his Preaching did much Good. There were two Gentlemen in that Neighbourhood, Father and Son, who were both Justices of the Peace, and both of their Wives, when they had Opportunity, were Hearers of Mr. *Banger*, and especially the younger of them, who was a Gentlewoman that in Vertue and true Piety

was exceeded by very few; while her Husband was a violent Persecutor of those whom her Soul heartily lov'd. Falling into a Consumption, and being grown extremely weak, (he long'd for some Conversation with Mr. *Banger*; and sent for him in her Husband's Absence, and he readily made her a Visit. Her Husband, upon private Notice givcn him, return'd sooner than was expected, and found Mr. *Banger* at Prayers with his Wife; and taking him by the Collar, with Violence push'd him down Stairs, saying, *What hast thou to do at my House?* And soon after he sent him to *Ilchester* Prison, upon the *Five Mile Act*. He had Liberty to preach there to his People, who came often to him. When he was deliver'd from his Confinement, he return'd to the same Place, and preach'd with more Freedom. And then he remov'd to *Sherborn* for a little while, where he was near his own Estate at *Linington*. And from thence he went to reap the Fruits of what he had been sowing with Peril, for many Years, even Life Everlasting.

Pag. 149. *Fremington*: Mr. JOHN BARTLET. He was the Son of Mr. *William Bartlet*, who was ejected at *Biddiford*. He was (as most of the *Devonshire Men*) of *Exeter-College* in *Oxon*. A Man (as I am inform'd) universally respected of all Parties, and highly esteem'd for the Sweetness of his Temper, his Affability, and Courteousness: But most for his Ministerial Abilities. He was a most acceptable Preacher, and had a marvellous Felicity of Address, in Persuading Sinners, and winning Souls to CHRIST, which GOD eminently bless'd and succeeded. His

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very Enemies spake well of him, and own'd him to be an accomplish'd Man: But this could not screen him from the Fury of the Times, in which he suffered considerably, by Bonds and Imprisonments, and other harrassing Difficulties. However, he rejoiced in being made a Gazing-stock in *Stoke-cannon*, and *Exon*, both County Tails: And he has left behind him in Writing, one of his Consolatory Addresses to his Fellow-Prisoners. It may be no small Part of his Character, that he had contracted an intimate and most endear'd Familiarity, with that great Man Mr. *John Howe*, (who once liv'd near him in *Great Torrington*) as appears from a great Number of his affectionate Letters to him. He died in his Prime; aged about forty-four, in the Year 1679.

Dr. *Walker* in his *Att*. Part II. p. 393, observes, that this Mr. *John Bartlet*, succeeded Mr. *John Wood*, in this Living, upon his Sequestration: But he deals more softly with him than his Father. He only notes, That as he finds by the Admission-Books of those Times, he succeeded at the Nomination

of *Oliver*. But tho' he did, and was upon that account cast out of the Living at the Restoration, yet one of his Character could not fail of having sufficient Interest to have obtain'd another Living, if the *Act of Uniformity* had not silenc'd him.

Pag. 249. Uplauman; (it should be *Uplowman*;) Mr. ROBERT CARYL, *M.A.* I have been since inform'd that his Name was CAREL. This was a Sequestred Living. Dr. *Walker* mentions Mr. *Seymor Kirton* as Rector here, and says, he was never disposess'd, tho' he suffer'd considerably, and died much about the Time of the Restoration: *Attempt*, Part II. p. 419. But I am inform'd by Mr. *Prince*, that this was the Sequestred Living of Dr. *Creyghton*, afterwards Bishop of *Bath* and *Wells*. And perhaps this may be the Living that Dr. *Walker* means, when speaking of this Dr. *Creyghton*, p. 71, be among the Preferments which he lost, mentions a Living somewhere in this County, (meaning *Somersetshire*) tho' even then there will be a Mistake still left; because this Living of *Uplowman*, was

not

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not in that County, but in this neighbouring County of *Devon*.

At the End of Mr. *Carel's* Character, when *Crediton* is mention'd, it may be added; And there he died: And his Funeral Sermon was preach'd by Mr. *George Trosse* of *Exon*.

Pag. 250. Tallaton: Mr. ROBERT COLLINS, *M.A.* This was the Sequestred Living of Mr. *John Pinion*, of whom Dr. *Walker* gives an Account, *Att.* Part II. p. 29, 30. He says, that one *Collins* got the Possession of it. I pass by the Slight put upon a Gentleman of his Worth and Substance; which is not over civil: But cannot forbear transcribing what he adds. He says, That *He continued in it till the sequestration, and would have done so much longer, (possibly beyond St. Bartholomew's-Day) if he could. For, he says, he forc'd Mr. Pinson to commence a Suit with him for it, and at last, (tho' he had agreed to let the Produce of the Harvest continue in the Barns, locked up, till the Matter should be decided by Law) finding how it was likely to go with him, broke open the Doors, and carried, or stole away the Corn: Soon after which, the Suit going against him, he was forc'd to undergo the grievous Persecution, of delivering up the Living to the right Owner Mr. Pinson; and is accordingly for it enroll'd among the ejected Ministers in the Abridgment.* This last Reflection, anyone that observes my View, which I had often enough hinted, and with a sufficient Plainness too, will see to be unjust: And I believe most that read my Account of this good Man, (which I had from all unexceptionable Hand) will be apt to suspect it as to the former. I did not enroll him among

the Ejected, for undergoing the grievous Persecution of delivering up the Living to the Right Owner, but mention'd him as silenc'd with the rest by the *Act of Uniformity*, though he might have been useful in many Places, and very acceptable too, supposing he, that the Doctor calls *the Right Owner*, had the Living of *Tallaton*, if the Act had not disabled him. He that can put such a Gloss upon a Thing that is so plain, where the Fact is obvious,

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is not in my Apprehension much to be depended on in his Representation of a Matter that is disputable, where it is hard to know particular circumstances, without which there is no Room or Ground for a regular or prudent Judgment.

However in this Case it so happens, that I am able to give a true Representation of Matter of Fact. For writing to a worthy Friend in these Parts, he sends me Word, that he applied himself to an old Man of good Credit, yet living (in *Dec.* 1717) and of perfect Reason and Memory, (*Mr. Philip Pyle*) that had not only, been a Communicant with *Mr. Collins* from his Youth, but who when he was a young Man liv'd in his House, as his principal Servant, and the Manager of his Affairs: And he needed such an one, because besides his Parsonage, he had a very good Estate. This Person liv'd with him when he left the Parsonage of *Taunton*, and declares, that as it was then order'd by the Government, *Mr. Collins* resign'd it at *Christmas* to *Mr. Pynsent*, the former Incumbent, who was ejected for Immoralities. And by Order of the same Authority, one half of the yearly Value of the Parsonage was paid to *Mr. Pynsent* by *Mr. Collins* very punctually; and *Mr. Pyle* actually carried it to *Mr. Pynsent*; and he declares, that he appear'd fully satisfied with it, and made no farther Demand, or the least Exception; as indeed there was no Room for it. *Mr. Collins* after this, remov'd his Goods, Corn, Wood, &c. to his Estate in *Ottery*, and no Man's Mouth was open against him, nor any Reflection made, till this Seavenger rak'd up all the Lies and Slanders that the Devil could help him to collect throughout the Kingdom.

This *Mr. Pynsent* it seems had two Benefices, *viz.* this of *Tallaton*, and another in *Cornwall*. He had been ejected out of the latter some time before, (even while the Bishops were in Power) for *Bastardy*: But no one of the Parish of *Tallaton* complaining against him, he continu'd there, till the General Casting out of scandalous Clergymen. And when that Time came, and he left the Parso

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nage of *Tallaton* also, this Mr. *Pyle* very well remembers, he swore he would never come to the Church till it was again restor'd to him. Accordingly he liv'd at his own house in the same Parish, and attended no Publick Worship for many Years together; tho' Mr. *Sprat* (the Father of the late Bishop of *Rochester*, an excellent Minister, who first succeeded him) was an admirable Preacher. And when upon his Death, Mr. *Collins* who next succeeded, preach'd in the Church, Mr. *Pynsent* would sometimes come without the Windows and hearken, without entering the Doors. And when upon the Restoration he was again possess'd of his Benefice, on the very Day he was restor'd, it pleas'd GOD he was seiz'd in all his Limbs, and render'd a very Cripple: So that he never did enter the Church any more, till he was carried thither to be buried, tho' he liv'd above four Years afterwards. He was indeed a Man of a very ill Character.

And whereas Dr. *Walker* objects Mr. *Collins's* Non-payment of the *Fifths* of his Benefice to Mr. *Pynsent* and his Wife, this Mr. *Pyle* well remembers that Mr. *Pynsent* compounded with the Commissioners; and gave a Note under his own Hand, never to demand *Fifths*, provided his Temporalities might be secur'd to him. And accordingly he liv'd in the quiet Possession of them, and this was at his own Motion and Request.

And since that Time, viz. in *Jan.* 1717/8 the same Friend informs me, that upon Search he had met with several Papers of Mr. *Collins's*, some under his own Hand, and particularly a Bond he had given to Mr. *Pynsent* of *Tallaton*, the Sequestred Incumbent, to conclude all Differences; whereby he was oblig'd to pay 90*l.* to which Mr. *Philip Pyle* was Witness, who paid the Money, and to the Bond was cancell'd, which is yet in Being, dated 1660, and paid *Dec.* 24, of the same Year.

Among his Papers also, there was found the following *Account* of Part of the Persecution he indured.

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On *Sept.* 22, 1670, the Church-wardens and Constables with a great Mob after them beset his House in *Ottery*, upon an Information that some School-boys had given them, that a Meeting had been kept there. After some time Mr. *Collins* went forth to them, and met with much base and scandalous Language, especially from one of the Officers, who told him, *he had kill'd one King already, but he should never kill another;* and jeeringly told him, he might be as godly as he would upon *Weekdays*, but should not be so godly on

Sundays. Soon after, they sent to Sir *Peter Prideaux* for a Warrant to break open his Doors, and secure his Person, and bring him with others before him, by whom they were handled roughly and inhumanely. Sir *Peter* call'd him *Devil* several times, and *Minister of the Devil*; and told him he was *ordain'd by the Devil, and no Body else*: And that he believ'd the Scripture no more than a Child, otherwise he would not so rebel against the King. And the Justice's Son Mr. *Peter Prideaux* told Mr. *Collins*, that he deserv'd to have his House pull'd down about his Ears for putting it to such an Use. And Sir *Peter* told him, that he kept a *Bawdy-house*; none coming thither but *Whores and Rogues*: And whenever she offer'd to reply, he would threaten him with the Jail; interlacing his Words with Oaths and Curses. *Rebel, Factious, Seditious, Liar, Murtherer of the King*, were very good Words, in Comparison of what were given him. And the People that were with him were treated as badly, being mocked and derided, and call'd *holy Sisters, and Brethren*; and he wonder'd they had not *Bastards*, being so often in the *Bawdy-house*. And sometimes be rag'd at them for not confessing. And when another Minister offer'd to justify what he had done from the Word of GOD, he stopp'd his Mouth with this, that he should not mention the Name of God, or of Christ in his House. He often demanded 40*l* of Mr. *Collins*; who replied, that he had not so much with him: Upon which he said, he would send somewhat that should fetch it, if he had so much without his Skin. With that Mr. *Collins* was

dismiss'd

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dismiss'd, and then Witnesses were examin'd, who affirm'd, that on such a *Lord's Day*, they heard Mr. *Collins*, preach or pray, but which it was they were not certain. On *Saturday Octob. 1*, the Officers came with a Warrant to levy 40*l* on Mr. *Collins*, for which they drave away sixteen *Bullocks* out of his Ground. They also levied 6*l* and odd Money, on Mr. *Mauduit* a Minister, being the Fines of some that were by many Hundreds richer than he, and one of them that was at that Time at home sick: And upon others they levied more; amounting to 51*l* odd Money.

After, this Mr. *Collins* appeal'd from the Justice to the Quarter-Sessions, and the Record (which was not brought in the first Sessions after as the Law requir'd, but the third Day of the second Sessions) being produc'd and read at the third Sessions, an Error was found in it, which was, that Mr. *Collins* was convicted of Teaching or Preaching, or Praying, but of neither, positively or certainly. The Council for Mr. *Collins* insisted much on this, and Sir *Thomas Carew* being the Chairman, took notice of it, and said he thought it a Fundamental Error, and that he could not in Judgment or Conscience pass

it over. All were much stumbled, and seemed inclin'd to relieve Mr. *Collins*, except some few Justices, who would have had it pass for an Error in Form. And one of them said, that Presbyterian Preaching and Praying was all one: For they in their Prayers would undertake to teach Almighty GOD. Some press'd hard to have it overlook'd: But when they were so earnest and violent, Sir *Thomas Carew* said, he could not overlook it, and brought several Precedents in other Cases, where such an Error had overthrown the whole Matter, and therefore with much Earnestness bespoke the Court; saying, Pray Gentlemen, let us do something for the Honour of the Court. If we pass two 20 Pounds against this Man notwithstanding this Error, we shall never be a Court of Justice more: And he challeng'd all the Counsellors at the Table to salve the said Error; but none offer'd at it. Only Mr. *Isaac* a Council for the Prosecutor, pray'd the Bench

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to call for a *Dictionary* and look in it, and there they would find that *prædicare* and *orare* were all one. This Business was discours'd more or less several Days: And Mr. *Collins* in the mean time applied himself to several of the Justices, who assur'd him the Court was inclin'd to relieve him, as to one 20l at least, as far as they could understand Men; and the Chairman Sir T. *Carew* shew'd the like Inclination. For they were all at a Stand, and in a Word, (as they own'd themselves) could not see their Way our. So that at length they told Mr. *Collins* that he must submit to the Court, and then he should have Favour. But some of them, tho' they talk'd of Favour, meant nothing else but to punish him severely, which they knew not how to do without his Submission. Mr. *Collins* having consider'd of it, and apply'd to his Friends, they advis'd him by all means to submit, for certainly as far as they saw, they were confident the Court would shew him Favour. Then Sir T. *Carew* call'd to him in Court, and told him, that they were dispos'd to favour him, and desir'd to know whether he would submit: Which he did accordingly; telling Sir *Thomas*, that he hop'd they would give him the Benefit of the Error in the Record. A certain Justice immediately stood up and replied, we are not here: to shew Favour, but to do Justice, and to see the Laws fully executed. Sir T. *Carew* answer'd, this Man doth ingenuously submit, and we cannot but shew him Favour. But notwithstanding all their Talk of Favour, nothing was less intended: Only they could not punish him, without first betraying him into a Submission. And as soon as he submitted, some of the Court smil'd, and mutter'd, now he hath relinquish'd and withdrawn his Appeal, and confess'd himself guilty, which could not have been prov'd against him;

so that he is at our Mercy. After this, not a Word pass'd in his Favour, so that he was left to pay the Whole; and which was yet, more barbarous, instead of any Favour or Relief, they put 20*l* more upon him, as treble Costs set his unjust Appeal. This was his first Conviction.

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On *Aug.* 20. 1675, there being no Service or Sermon in the Parish Church, many considerable Inhabitants of *Ottery*, desir'd Mr. *Collins* to preach there, but he refus'd them, and preach'd at his own House near it, which was a large handsome Building, where all manner of Persons of all Ranks, Conditions, and Persuasions, throng'd to hear him, both Forenoon and Afternoon. About five Weeks after, some of the Town being poor Men were sent for, and threaten'd and shatter'd by Justice *Hayden*, and against their Consciences convicted Mr. *Collins* and several others of a Conventicle, on the fifth of *September*. Whereas there was no Meeting at all that Day, but the Persons convicted were at Church. However 20*l* were laid upon Mr. *Collins*, and levied on his Goods: 10*l* on *Warwick Ledgingham*, Esq; for Persons unable and unknown; 9*l* and 15*s*, on Mr. *Matthew Streachleigh*; 5*l* on Mr. *Farrington*, for being an Officer and knowing of a Meeting bur not discovering it, when there was none at all on that Day, Week, or Month. Many lesser Sums were laid and levied on others, some of whom appeal'd, and prov'd they were at no Meeting that Day, but at Church: And yet they had treble Cost laid upon them for their Appeal. The Money of this Conviction being about 50*l* never appears to have been applied as the Act directed. The Informers complain'd they had not their Due: And when the Poor clamour'd for their Part, they were answer'd by the Prosecutors that they must keep it, to defend themselves at Law, if question'd upon the Mistake of the Day: And what was done with the King's Part was never known.

On *Aug.* 20. 1679, Mr. *Hayden* with several Officers upon Information or Suspicion of a Meeting at Mr. *Collins*'s House, came and broke open his Gates and Doors, enter'd his House, and made a strict Search, and found none there to make a Meeting: But understanding afterwards that some had been there, they got the Names of twenty-three Persons, and at the next Sessions indited them for a Riot, or unlawful Assembly, at Mr. *Collins*'s House: And

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though these twenty-three Persons were all in one Inditement for one pretended Offence, and some of them were Men and their Wives, yet the Clerk of the Peace made them pay distinct Fees. but this was remov'd by *Certiorari*.

On *May 15. 1681*, Mr. *Hayden* with several Officers, without any Information that was ever known, but upon mere Suspicion, beset Mr. *Collin's* House, and demanded Entrance; but being denied, broke first the great Gate, and then the Door of the House: and upon Search found only three Persons, of which they could make no Conviction: But Mr. *Collins* had no Recompence for breaking his Gates and Doors.

On *May 25. 1681*, as Mr. *Collins* and his Wife were attending a Funeral on Horseback, a Constable by a Warrant from Mr. *Hayden*, seiz'd them both; but at length let his Wife go, and carried him to the Constable's House, and kept him there under a Guard Night and Day, from *Wednesday* to *Friday*, when he was brought before Mr. *Hayden*, and had the Corporation Oath tender'd: And he refuting it, Mr. *Hayden* sent him to the high Jail, where he lay six Months with the Common Prisoners, and by all Appearance was an Instrument of convening a poor Criminal that was executed.

In the Year 1681, at *Michaelmas* Sessions, Mr. *Collins* was convicted for two Months Absence from Church, which Conviction was not return'd into the Exchequer: But Processes from the Justices by the Clerk of the Peace were speedily issu'd to the Sheriff, to levy the Money for the Conviction, being 40*l*: Whercupon the Sheriff of the County Sir *Courtenay Pole*, or his Undersheriff Mr. *Thomas Tomkins*, on the fifteenth of *January* 1682, levied on Mr. *Collins's* Goods 16*l*, which was never paid into the Exchequer: And the Bailiff had 5*l* more for taking Distress. Mr. *Tomkins* was oftcn requested to pay back the Money, but refus'd.

Oftcn also was Mr. *Collins* prosecuted in the *Ecclesiastical Courts* for his Nonconformity, for fifteen Years together, for not hinging his Children to Pub

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lick Baptism, nor receiving the Sacrament, &c. He was excommunicated, and has a *Capias* issu'd out against him: And was very often indited at the Assizes upon the Statute of 23 *Eliz*, and at the Sessions also upon the same Statute: And he and his Wife and Servants were frequently indited upon 1 *Eliz*. for 12 *d. a Sunday*; for which his Goods were oft distrain'd. And he

was often presented and indited at the Sessions for the said *12 d. per Sunday*, where he paid great Fees to the Clerk of the Peace, when the *12 Pence* might have been levied at home. At every Sessions the Justices would take no Presentment from the Officers, unless Mr. *Collins* was set down. And at every Visitation, the Courtholders would take no Presentment from the Wardens, except he was inserted: So that both were forc'd unwillingly to give him Disturbance. And tho' he was under Excommunication, yet was he constantly prosecuted for not being at Divine Service. He was also prosecuted for living within five Miles of the Place where he had been Minister. All which Prosecutions bore so hard upon him, that he was at length constrain'd to leave his Family and Place of Abode, his Country, and at last the Kingdom itself, and withdrew into *Holland*, to his great Loss and Cost of several Hundred Pounds: And was oblig'd to sell a very handsome Mansion-house, and fine Estate adjoining, to maintain his Person and Family in their distracted shatter'd Condition.

This grave and holy Man's Persecution being the most remarkable in this County, I was the more free to give the full State of his Case. And as I think it not at all improper that this should be published, in Answer to such as represent the Sufferings of the Dissenters in King *Charles's* Reign as inconsiderable; so I shall leave it to any that are of Dr. *Walker's* Mind, to justify and apologize for such Treatment as this, at their Leisure.

And now that I may have done with Mr. *Collins*, I shall only add, That notwithstanding his Troubles and Sufferings were so great and pressing, he liv'd to be near eighty Years of Age: And his Funeral Sermon was preach'd by Mr. *George Trosse* of

Exon.

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Exon. At his Death he left *20l.* towards building a new Meeting.

Pag. 252. Exborn: Mr. FENNY, *Senior*. I am inform'd it should be Mr. FINNEY. He had been about forty Years Minister of this Parish, before *Bartholomew-Day*, 1662. He was a mighty grave, solid Divine, generally reputed a very good Scholar, and extraordinary Preacher. A Man extremely mortified to the World, and in a manner entirely taken up about his Studies, and his Ministerial Service. The good old Gentleman and his Wife, liv'd comfortably upon his own Estate, several Years after his being silenc'd, and continu'd in the Parish to his dying Day.

He bred up three Sons to the Ministry, and they conform'd, and were all of them Worthy Men, of great Temper, and very moderate Principles. The second Son succeeded his Father in his Living.

Ibid. West Buckland: Mr. JOSIAS GALE. I find his Name to the *Joint Testimony of the Ministers of Devon*, in 1648.

Ibid. Woodbury: Mr. SAMUEL FOWNES. It should be FONES. After his Ejectment, he left this Country: But I am inform'd, there was a general Weeping when he preach'd his Farewel Sermon. He had the Character of a very good Man, and was unircrlally below'd by his Parishioners.

Ibid. Shute: Mr. JOHN GILL. He continu'd an humble, pious Preacher among the Dissenters, till his Dearth, about the Year 1688.

Ibid. Uplime: Mr. JOHN GOODWIN. Here I am inform'd there was a Mistake in both the Names: For the Minister ejected, was call'd, Mr. THOMAS GODWINE. He was (says a neighbouring Clergyman of the *Church of England*.) a grave, pious, learned Divine, much broken with the Gout, and yet a constant as well as excellent

Preacher.

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Preacher. He died in a good old-Age, in the same Parish, not long after he was silenc'd.

Pag. 252. Pinhouse: It should be *Pinhawes*, near *Exeter*: Mr. GROVE.

Ibid. Caverley: It should be *Caverleigh*: Mr. HORSFORD. Dr. *Walker, Attempt*, Part II. p. 197, calls him *Horseman*, and says, he was a *New England* Divine; and that it is reported of him, (but he says not by who, as is proper in a defaming Story) that talking in Defence of Extemporary Prayer, he said, *Though we speak Nonsense, GOD will pick out the Meaning of it*. Of which we might be better able to judge, if we knew the Reporters.

Ibid. Loddeswel: Mr. HIND. Dr. *Walker*, represents this as the Sequestred Living of Mr. *Henry Warren*, *Att.* Part II. p. 392. And says, that after the Restoration he was at the Charge of some Hundreds of Pounds, to dispossess Mr. *Hind*, the Intruder, who is however recounted in the *Abridgment*, as ejected for Nonconformity at St. *Bartholomew's* Day. But as the Charge that Mr. *Warren* was at in the Case, seems plainly to intimate on the one hand,

that his Title was not so clear, as to make it evident, (even to the Men of those Times, who were so much inclin'd to favour such as were of his Stamp,) that he had a better Right to the Living than Mr. *Hind*: So the Running Title of my *Abridgment*, which equally takes in *Ejected* and *Silenc'd* Ministers on the other hand, makes it plain, that if Mr. *Hind* was then *silenc'd*, it as fully answers my Purpose to mention him, as if at the Time mention'd, he had been there *ejected*.

Ibid. Moncton: Mr. THOMAS LISLE. After his Ejectment, he liv'd in the Family of General *Monk*, the Duke of *Albemarle*, and was Tutor to the young Duke, his Son, and to Sir *Walter Clarges*, his Kinsman. He liv'd privately in the latter Part of his Life, for some Time at *London*, and then at *Clap*

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ham in *Surrey*, and afterwards at *Honyton* in this County of *Devon*, where I saw and convers'd with him, in my Journey into the *West*, *An.* 1713. And there he some Time after died.

Pag. 253. *Briddestow*: (It should be *Bridistow*;) Mr. WILLIAM KNAPMAN. This Dr. *Walker*, *Att.* Part II. p. 26, says, was the Sequestred Living of Mr. *Edward Cotton*. Mr. *Knapman*, he says, was settled here, by an Order of the House of Commons, in the Year 1647.

Ibid. Little Kempston: Mr. JOHN KNIGHT, *M.A.* He liv'd afterwards in *Exeter*. He had his Education under Mr. *Hoppill*, who was Fellow of *Exeter-College* in *Oxon*. He was a correct Man in wording his Sermons, but had such an Impediment in his Speech, as not to be acceptable in his Preaching. Tho' I never had any Personal Knowledge of, or Conversation with him; yet he was so kind, as by Letter to send me some Hints, with Respect to the Ministers of this County, of which I have made my Use in the proper Places.

Ibid. Clayhadon: Mr. MATTHEW PIMBERTON. Add; He and Mr. *Thomas Vincent*, wrote a small Piece intit. *The Death of Ministers improv'd*: Which was occasion'd by the Decease of Mr. *Henry Stubbes*, which is bound up with Mr. *Baxter's* Funerul Sermon for him, *8vo.* 1677.

Ibid. Comb Rawleigh: Mr. WILLIAM TAYLOR. This was the Sequestred Living of Mr. *Samuel Knot*, who was restor'd in 1660, *Attempt*, Part II. p. 287. Tho' I cannot say of this Mr. *Taylor*, as Dr. *Walker* does of Mr. *Knot*, That *he was by the Generality of the People look'd upon as a Conjurer*, (which,

by the way, is but an odd and indifferent Character for a Minister) yet I hope he was a very honest Man, and qualified to be useful in the Parish. And when his Sufferer is by himself acknowledg'd to have been *altogether unfit for an,*

Ecclesiastical

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Ecclesiastical Cure, (tho' he had two Livings) I cannot see that it was any Hardship at all upon the People, that Mr. *Taylor* should be put in his Place; who might have been yet farther useful in the Work and Service of the Ministry among them, had not the *Act of Uniformity* prevented him.

Pnz. 153. *Pultimore*: Mr. LAWRENCE MUSGRAVE. Tho' I have mention'd this Living of *Pultimore* before, and Mr. *Ambrose Clare*, as there ejected; yet finding this Mr. *Musgrave* in several of my Lists, mention'd in this Place, I am inclin'd to believe that the one was Minister of the Parish, and the other Assistant.

Ibid. *Woolfradishworth*: Mr. THOMAS WALROND. Dr. *Walker, Att.* Part II. p. 264, owns, that Mr. *Walrond*, was presented to this Living by the Patron, and possess'd it till 1662, and then lost it for Nonconformity. He was second Son to *Henry Walrond* of *Bradfield*, Esq. He was a Person of eminent Piety, a compleat Scholar in almost all Parts of Learning, a Man of good Breeding and Estate, very exemplary to all Men, and of great Use in recommending Religion among the Gentry. He quitted this good Benefice, which was in the Gift of the Family, and despis'd all Preferments for the Sake of a good Conscience: And not many Years after, made a very happy End. His elder Brother *William Walrond*, Esq. and some others of the Family, who after the Restoration ran pretty much with the Stream, was not a little vex'd at his relinquishing his Benefice, and casting himself into a State of Nonconformity: But he was able to forsake all through Faith, and adhere to CHRIST alone, whom he strictly follow'd to the Death.

Ibid. *Luppit*: Mr. THOMAS WELLMAN. He was born at *Ilchester* in *Somersetshire*, about the Year 1606, and educated in *Oxford*. After several Years spent there, he was episcopally ordain'd, and serv'd as a Curate at *Honyton* to Mr. *Eades*, a considerable Time; being greatly belov'd for his use-

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ful Labours, and exemplary Conversation. There he married a religious Gentlewoman, Daughter of Mr. *Isaac Northcot* of that Town; who was his

Wife almost fifty Years, had nine Children by him, and surviv'd him about twelve Years. From *Honyton* he remov'd to *Luppit*, a Place four Miles distant, having the Vicaridge bestow'd upon him by — *Southcot*, Esq; a Gentleman of the Parish. In 1644, or 1645, when Sir *Richard Greenhill*,* apprehended, imprison'd, and murder'd Men at Pleasure: And when *Goring's* Forces infested the Borders of *Dorset*, *Somerset*, and *Devon*, by unheard of Rapine: When his Horse lay upon free Quarter, plundering the very Gates of *Exeter*.† to avoid their Rage and Cruelty, Mr. *Wellman* fled to *Taunton*, where there was a Garrison for the Parliament, with his Wife and two Children, one of which was born but a little before. There he Continued during the Blockade, and strait Siege, being highly valu'd by the Governour, and well respected by the religious People of the Town, whom by his Prayers and Sermons he encourag'd to trust in GOD, in the greatest Dangers and Difficulties; telling them that he was so fully persuaded that GOD would deliver them, that he could even pawn his Life for it. Nor had he Cause to be asham'd of his Confidence. For one Day as he was preaching at *St. James's* Church. on *Mal. iii. 6. I am the Lord, I change not; Therefore the Sons of Jacob are not consumed:* As he was insisting on this Doctrine, that *God's Immutability is the Ground of the Stability of his Church and People*, before the Sermon was ended, some ran into the Church, crying out *Deliverance!* For on the Appearance of a Party of the Parliament Forces under Col. *Welden*, the Cavaliers raised the Siege, after they had enter'd the Line, and burnt a third Part of the Town.‡ The People were running out of the Church, on this unexpected good News: But the Preacher prevail'd with them to tarry, and join with him in returning Thanks to Almighty GOD for so great a Mercy. This happened on *May 11. 1645:* A Day which was long after, (and I believe is still) observ'd ss a Day of

Rejoicing

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Rejoicing and Thanksgiving unto GOD by the Innabitants of *Taunton*, for its being rescu'd from such eminent Danger, when it was in the very Article of being reduc'd.*

Mr. *Wellman* staid some time after this in *Taunton*: For he could not with Safety go to his own Home, while (as the Noble Historian informs us) *General Goring's Horse committed intolerable Insolences and Disorders in Devon*.† And while Sir *Richard Greenvil*, whom he calls, *the greatest Plunderer of that War*, did at his Pleasure, without Law or Reason, send Parties of Horse to apprehend honest Men, and hang'd up several only to enrich himself.‡ But as soon as the Country was free from the Ravages of these Men, he return'd to *Luppit*, where he settled; tho' Offers or better Preferment at *Tiverton*, *London* and

elsewhere were made him: For he was not satisfied to leave a People whom he had the Charge of, and by whom he was very well belov'd. So he continu'd to labour among them untill *Bartholomew-Day*, when with many of his Brethren he was cast out.

And here I shall take Notice of a remarkable Passage, recorded by Dr. *Walker, An. Part II. p. 253*, concerning Mr. *Joshua North of Church Taunton*. The Doctor says, *he was the Son of a Tanner*: Which is very true, but would have been no Disparagement to him, had he been a learned worthy Man: As 'tis no Honour to one who behaves himself ill, to be the Son of a Knight, a Gentleman, or a Merchant. The Doctor adds, that *he succeeded Mr. John Salkeld, whose Living was sequestred*; and that *he conform'd at the Restoration*. But in this the Doctor was misinform'd: For it was not before *Bartholomew-Day, 1662*. This Mr. *North* did on all Occasions express a great deal of Zeal against Conformity: And as he was riding with Mr. *Wellman*, a little before the *Act of Uniformity* was in Force, he vehemently dissuaded him from complying with the Terms to be impos'd; professing that he would not conform, tho' for refusing he should be hang'd on the next Tree. However, when the Day came, he chose rather to comply than to part

with

* Idem. ib.

† Pag. 671.

‡ Pag. 673, 674.

with a fat Benefice, worth (as the Doctor says) about 200*l per An*. But it was observ'd that in reading the *Liturgy*, he would tremble so very much, that he could scarce hold the Book. And 'tis not improbable, that upon this Account he was (as the Doctor was inform'd) *much disturb'd in his Mind, some considerable Time before his Death: And that he died in all Appearance, much dissatisfied, tho' he left his Family rich*.

Mr. *Wellman* on the other Hand, was true to his Principles, and left his Place to keep a good Conscience, tho' he had at that Time seven Children living, and no large Estate to maintain them. And he profess'd that if he had had nothing of the World to leave them, he would rather commit them to the Care of Divine Providence, than act against the Convictions of his own Mind. He also declar'd that he would not give his Interest in the Covenant of Grace, in their Behalf, for all the World. Nor was he disturb'd in his Mind, or dissatisfied with what he had done, but liv'd and dy'd a Nonconformist with a great deal of Comfort, tho' he did not leave his Family rich. There were Abundance of weeping Eyes when he preach'd his Farewel Sermon: And the great Affection of the Inhabitants of *Luppit*, encourag'd him after

he was ejected, to continue Preaching among them in his own House, as he had Opportunity. He was a sickly Man, having broken his Constitution by his ministerial Labours, and hard Studies at *Honyton*. He died in the Time of *Monmouth's* Rebellion, in the eightieth Year of his Age almost compleat; *A.D.* 1685.

He concern'd himself very little about worldly Affairs; but was an excellent Preacher, and had an extraordinary Gift in Prayer. Such was his spiritual and heavenly Frame, and some who have heard him, have said, he spake rather like an Angel than a Man. His singular Humility, Modesty, and mild Temper, made him when he heard of his Peoples Miscarriages, choose rather to convince them of what they had said or done amiss by Letters, than to reprove them to their Faces: And

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some of his Letters on such Occasions, had a very good Effect. He made no Use of Notes in the Pulpit: And both his Sight and Memory continu'd to the last. His Ministerial Abilities, and exemplary Piety, procur'd him Love and Respect. He was *Congregational* in his Judgment, but moderate; of a peaceable, healing Spirit, and one who lamented the Divisions and Animosities among Ministers and Christians in his Time. He would advise those about him so to behave themselves, as that the Word might not be prejudiced. His Readiness to send young Scholars design'd for the Ministry to the University, and to direct and encourage them in their Studies, and write to his Friends on their Behalf, deserves to be recorded. Many were greatly oblig'd to him on this Account. His Cosin German, Dr. *Simon Wellman*, a noted Physician, who was intended for the Pulpit, was one of that Number. GOD was pleas'd to hide and secure him, so that he was never convicted or imprison'd. In difficult Times he often preach'd, either in the Morning before Day, or some Hours after it was Night. Informers and Soldiers endeavour'd to apprehend him, having Sums of Money offer'd them for their Encouragement; but were disappointed. Some came near his House, but return'd without entring. Others actually search'd it, under Pretence of seeking for Arms, but with a Design to seize on him. One of them saw him in his Study, but did not aim to take him. Others at the same Time sate on Horseback at the Door, but never alighted. One *P——ter*, a Brazier of *Honyton*, a very bad Man, was offer'd 5*l.* if he would apprehend him; but he refus'd it. However, another undertook it, and endeavoured to effect it: But GOD prevented him, by removing this good Man to a better World.

Pag. 253. *Culliton*: Mr. JOHN WILKINS. He was presented to this Living in 1654, upon the Resignation (as 'tis said in the Instrument) at Mr. *Thomas Collins*, former Incumbent. See the Marginal Note in the *Attempt*, Part II. p. 30. I hope
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therefore his Title to the Living he was possess'd of, was unquestionable, if the *Act of Uniformity* had not depriv'd him. I am inform'd, he was a Man of eminent Piety. and an excellent Preacher. Tho' he had several Children, yet he quitted *2ool. per Amlurn*, without repining. He had the Character of a very pious, good Man, and most affectionate Preacher; that scarce ever quitted the Pulpit, without shedding Tears. After *Bartholomew-Day*, he preach'd in his own House, and in some Time died of a Consumption.

Ibid. Plumpton Morris: It should be *Plimpton Morris*: Mr. WILLIAMS.

Ibid. East Down: Mr. JOHN BERRY, *M.A.* He was the Son of Mr. *John Berry*, Minister of a neighbouring Parish out of which the Son was ejected. He was educated in *Oxford*. Dr. *Walker*, *Att.* Part II, p. 116, says, *I am oblig'd to mention this Gentleman, because he was actually disposses'd of his Fellowship by the Visitors*, (he means in 1648) *but he was afterwards a Nonconformist*. And for that Reason it should seem, tho' he was turn'd out of his *Fellowship* and so a Sufferer on the Royal Side, he could not think it fit or decent to say so much as one single good Word of him. It was a Fellowship in *Exeter-College* which the Doctor declares this Mr. *Berry* lost: But he was afterwards of *Oriel-College* in *Oxon*, as appears from the following Certificate.

Oxon, 17. *Junii* 1653.

“NOS Præpos. & Socii Col. *Orielensis* in Academia *Oxon*. Salutem, omnibus ad quos præsentis Lireræ pervenerint, in Domino Sempiternam.

Cur officii nostri sit Veritati Fidele Testimonium perhibere, *Johanni Berry* id a nobis perenti, non potuimus non obsecundare. Sciatis itaque prædictum *Johannem Berry* per omne id tem

pus

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pus quo apud nos commoratus est, studiosè piè & modestè segeſſiſſe, nec cuiquam, quod ſciamus cauſam præbuiſſe quo minus deſelici ipſius in Lireris & Virtutibus profectu de futuro ſperemus: Eoque nomine omnibus commendatum eſſe volumus; quamque de eo apud nos opinionem concepimus, candem apud omnes libere profitemur, ſubſcriptiſque Nominibus confirmamus.

Robertus Say, Præpoſitus;

S. Sheldon, Decanus.

Guil. Waſhbourn.

Tho. Shepphard.

Arthur Acland.

Tho. Gybons.

Four of thoſe who ſign'd this Teſtimonial, viz. *Say, Sheldon, Waſhbourn,* and *Acland* were expell'd *Oriel-College*, as *Dr. Walker* informs us, *Att. Part II. p. 132.*

Mr. Berry was afterwards epiſcopally ordain'd, and was for ſome time Miniſter of *Lankey*, and then ſettled in this Rectorſhip of *East Down* in 1658, being preſented by the Protector *Richard*. And his Living (which was worth 120*l* or 140*l* per Ann.) he loſt for his Nonconformity, having ten Children, and little or nothing whereon to ſubſiſt. After his Ejectment he preach'd in ſeveral Places as he had Opportunity; and felt in an high Degree the ſevere Uſage of thoſe Days. Once (if not oftner) he lay in the Common Jail at *Exeter*, for ſeveral Months. He was advis'd by ſome, who would have born the Charges, to proſecute thoſe who committed him, for wrong imprisonment, but would not. After the Diſſenters had Liberty granted them, *Ilfarcombe* and *Puddington* two Meetings in this County enjoy'd moſt of his Labours.

His Preaching was very ſerious and affectionate, and in all his miniſterial Exercises he gave abundant Proof of his earneſt Deſire to do Good to Souls. GOD had furniſh'd him with good Abilities for that Sacred Office in which he was employ'd; which

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tho' not a little conceal'd by his great Modesty and Humility, yet they by means thereof made the brighter Appearance. All that knew him were conſtrained to acknowledge he was a very ſincere Chriſtian: And he ſhew'd himſelf a Man of a very tender Conſcience, in all the Paſſages of his Life, as

well as in quitting so good a Benefice, rather than he would break its Peace; and that at a Time when he had a good Number of Children, nine of which are alive to this Day, and live most of them, in Repute, and in comfortable Circumstances as to temporal Accommodations.

Whatever Straits and Difficulties this good Man met with, he maintain'd constant Communion with GOD in his Providences, as well as Ordinances, as appears by a *Diary* he kept both of publick and private Occurrences, respecting the State of his own Body and Soul, his Children, (even when at a great Distance) and other Friends; their Actions and Behaviour, and even their Words and Speeches; their Trouble, Deliverances and Mercies of every Sort, with Pious Reflections, according to different Occasions. His Method with Regard to himself, was like that observ'd by the great and good Mr. *John Corbet*, in his *Self-Employment in Secret*. With Respect to his Children and Friends, his Way was, (noting Time and Place) to mention such a Mercy bestow'd, such a Deliverance receiv'd, and such Things as he thought deserv'd to be minded: And then a serious Aspiration was added, *Lord suffer them not to pass them over, without serious Remarks, and a religious Improvement. Or, The Lord affect their Hearts and mine: Let them be the better for it.* Not a Christian Friend of his, to be sure no faithful Minister could die, but it was observ'd by him, and piously reflected on.

Of Mr. *Jonatban Hanmer* (of whom before, *pag.* 299) he writes,

“*Dec.* 18. 1687, *Lord's Day Morning*, that Reverend Person, and choice Servant of CHRIST departed this Life: aged 81. O that the LORD would duly affect our Hearts at the Removal of such more than ordinary Lights, &c.

“*Dec.*

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“*Dec.* 8. 1691, that holy and great Luminary of CHRIST's Church Mr. *Richard Baxter* deceas'd. O that due Impressions might hereby be made upon the Hearts of Christians, and that the LORD would raise up some more such shining healing Spirits among us.

“This Day, (*Sept.* 7. 1693) *Thursday Evening*, my reverend, dear, and choice Friend, Mr. *Anthony Palmer* (of whom also before. *pag.* 320,) Minister of the Gospel, at *Bratton Flemming*, till that sad ejecting Day, *Aug.* 24. 1662, deceas'd, after a long Langour and Weakness. I was absent when GOD took him up (I trust) into the eternal, blessed, joyous State above. O LORD, help Persons to improve such Strokes, such awakening Dispensations, and familiarize, and realize Death unto themselves.

“*July* 24. 1694; that choice, sweet, humble, serious Minister, Mr. *Hart* of *Chumleigh* was buried there. Mr. *Henry Berry* preach'd his Funeral Sermon:

And that Day fortnight after, he dies at *Torrington*. A considerable Loss! O that plain, downright, prudent, intelligent Supplies may be given in to the LORD's Vineyard.

"*May 23. 1701*, I heard of the Death of that choice, and reverend, worthy, able, very useful Minister of JESUS CHRIST, Mr. *Robert Carel* of *Crediton*. But a little before I was with him. He adventur'd to preach once that *Lord's Day* on those Words, *I will bear the Indignation of the Lord*, &c. O that the true Interest of Godliness may be born up in poor *Crediton*; a Place where in Days past, there was a spirit of lively savoury Godliness. The LORD support the Spirit of his Dear Consort, and Children. Help us all to be on our Watch. We know not the Day or Hour.

"*June 19*. Heard of the Death of that very useful, excellent Friend, Mr. *John Flavel* of *Dartmouth*. What a Loss and Stroke is this! O that it may awaken! A sudden Stroke it was: The LORD pity poor *Dartmouth*, and preserve that Interest of serious Religion which he and

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others,

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others, have, I trust, been Instruments to set on foot and promote there, &c. &c.

This was the constant Course this holy Person took. Thus he liv'd: And as the natural Fruit or Consequence of such an heavenly Conversation, in *December 1704* he died, with great Calmness and Serenity of Spirit, resigning his Soul into the Hands of his SAVIOUR, with much Satisfaction, when he was near eighty Years old.

Mr. *Baxter* gave him this short Character: He was an extraordinary humble, tender conscienc'd, serious, godly, able Minister. *Fol. Life*, Part III. p. 98. But tho' Dr. *Walker* mentions him as above, as a Sufferer on the Royal Side, yet being a Nonconformist, he knew not how to do so good-natured and handsome a Thing as to drop a Word in his Fayour. 'Tis really to be wonder'd at, that he lets him pass without Censure and Reflection. I wonder I can find no Notice of him, any more than of several other Dissenting Ministers, who were certainly Graduates, in *Wood's Athenæ Oxoniensis*. I am still more and more of Opinion, that many of them were designedly omitted.

I know of nothing that he has printed: But his Sermons I have heard commended, as Composures which for the Sanctity of their Matter, and his Seriousness in delivering them, were very apt to do a great deal of Good. A Preacher he was whom many had Reason to bless GOD for. He preached before the Assembly of the United Ministers of *Devon*, and *Cornwal* held at

Exon, May 9. 1694, on 1 *Cor.* iii. 7: And was Moderator at that held there, Sept. 8. 1696.

Pag. 153. *Ede*: Mr. ROBERT GAYLARD. At the End of the Account of him, let this be added; his Funeral Sermon was preach'd by Mr. *George Trosse* of *Exon*. He was highly valu'd for his ministerial Abilities by the most discreet and judicious Professors in *Exeter*, and reckon'd a very wise Man. He was observ'd to have a very happy Way of using scriptural Expressions, both in his Preaching

and

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and Praying, and always a very pleasing and acceptable Variety.

Pag. 254. *Ffiniton*. (Dr. *Walker* writes it *Fennington*;) Mr. SAMUEL HIERON, *M.A.* Concerning him I formerly express'd myself thus: *He was ejected soon after the Restoration of King Charles, he being in a Sequestred Place, and the former Incumbent*, (who I now understand was Mr. *Charles Churchill*, tho' I knew it not before) *being still alive*. This I am apt to think would with most Men have pass'd for an inoffensive Way of signifying, that this Living being a Sequestration, he did not continue in it till the passing the *Act for Uniformity*. And yet even here is Dr. *Walker* pleas'd to carp at me in his wonted Manner, saying, *he is recorded in the Abridgment as ejected from this Living in 1662. Att. Part II. p. 216*. But in the Name of Wonder, how can this be said to be *recorded in the Abridgment*, when that which is directly contrary to it is there recorded? This looks as if the Gentleman was positively determin'd either to find Faults or make them. Perhaps indeed, he had not seen my second Impression, and may plead that in Excuse: But when it was actually publish'd a good while before his *Attempt* saw the Light, and he might: have seen it if he had been so dispos'd, most People will think his not taking a View of it, was no great Sign either of his being so sparing of Paper, or so fearful of impaling upon his Readers, as he represents him self, and seems willing the World should believe him to have been.

Pag. 256. *Woodland*: Mr. THOMAS PALK, *M.A.* I before omitted a Tract he has in Print, intit. *The Loyal Nonconformist*; or, *The Religious Subject*; yielding to GOD his Due, and to *Cæsar* his Right. Discourses from *John* iv. 23, 24: And *Rom.* xiii. 1. Printed as preach'd in the Month of *August* 1662. By *T.P.P.* In the Epistle he writes himself *Theophilus*, *Philanax*, *Philadelphus*.

Ibid. lin. 2. Staverel ston should be *Staverton*.

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Pag. 256. Sidbury: Mr. RICHARD BABINGTON. I am, inform'd that this Gentleman was nor properly ejected, but beforehand voluntarily resign'd his Living, to a very worthy and great Man, a Prodigy of Learning, Mr. *Simon Persons*, upon the Account of a Distemper in his Head, which sometimes disabled him in the Pulpit: But in all Likelihood, he would otherwise have been a Nonconformist. He had a good Estate, and studied Physick, which he practis'd only by giving Advice *gratis* to Rich and Poor. He was a learned and moderate Man, who gave by Will an 100l to ten ejected Ministers, and order'd that there should be three *Conformists*, and three *Nonconformists*, to carry him to his Grave, about the Year 1681.

Ibid. Ingardby, it should be *Inwardleigh*: Mr. BRIDGMAN. He subscrib'd the *Joint Testimony* of the Ministers of *Devon*, in 1648, by the Name of *Thomas Bridgman*, of *Inwardleigh*. Dr. *Walker* informs me, that Mr. *Francis Nation* was disposess'd of this Living in 1657, and return'd to it at the Restoration, *Att. Part II. p. 320*: And he adds, that Mr. *Bridgman* had it, during some Part of the Confusions, and never administer'd the Sacrament there. Perhaps the Parishioners were not in a fit Disposition for it, which I have Reason to believe was the Case in some Places where this Complaint was made. And if so, his Forbearance for a Time, might be excusable.

Ibid. Woolborough: Mr. WILLIAM ABBOT. This should be entirely expung'd For it was Mr. *William Yeo* (who is mention'd here before, *p. 283.*) that was ejected from *Newton Abbots* where there was a Chapel of Ease to *Woolborough*, in which Chapel Mr. *Yeo* sometimes preach'd.

Ibid. Silverton: Mr. NATHANAEL BYFIELD. This was the Sequestred Living of Mr. *William Cotton*, *Att. Part II. p. 24*. But Dr. *Walker* complains that Mr. *Byfield* never paid Mr. *Cotton* Fifths,

as

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as far as he could learn; owning at the same Time that *possibly some of his temporal Estates which he had again recover'd, might exclude him from that Benefit*. And to me I confess it not only appears to have been *possible*, but very *likely*, that their being in such Circumstances as not to need any Allowance of Fifths, was the true Reason why such an Allowance was not made to several, as to whom he makes the same Complaint.

Page 256. *Ashberry*: (It should be *Ashbury*;) Mr. DANIEL MORTON. This was the Sequestred Living of Mr. *Chaplain, Attempt*, Parr II. p. 216. Mr. *Morton*, who succeeded, the Doctor says, *had no other Education than that of a private School*. Which perhaps upon a narrow Search might be found to be as true, as that Mr. *Tucker of Dittisham*, and Mr. *Pearse of Dunsford* (of both whom before) were *never known to be of any University*.

Ibid. Little Yempston: (Dr. *Walker* calls it, *Little Kempston*;) Mr. THOMAS FRIEND. In the Subscription to the *Joint Testimony of the Ministers of Devon* in 1648, I meet with this Gentleman, under the Name and Character of *Thomas Friend*, Minister of *Blackanton*. But as for *Little Yempston* or *Kempston*, it was one of the Sequestred Livings of Mr. *John Strode*, whom Mr. *Friend* succeeded. *Attempt*, Part II. p. 356, the Doctor gives this Mr. *Friend* the Character of a *very honest sober Man; against whom there was no Exception to be made, the Intrusion only excepted, and his not administring the Sacrament, (as far as appears from the Parish Accounts) for the Space of nine Years*. Perhaps the *Parish Accounts* were ill kept: Or the Charge and Expence of the Administration to select Company, might be privately provided for, and so never brought into the *Parish Accounts* at all.

Ibid. Totness: Mr. JOHN GARRET. Mr. *Whiddon*, (of whom before) and Mr. *Garret*, were Fellow-Labourers in this Town. And there is in Print, the last Words of Mr. *Francis Whiddon*, to his dear-

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ly Beloved, the Inhabitants of *Totness*: In two Sermons, *June 22, 1662*, in the Morning and Afternoon of that Day, on *Zach. i. 5, 6*. which are Funeral, and Farewel Sermons at once: And there Mr. *Whiddon* expresses himself thus: "It was but a few Days since, that GOD put an End to the Labours of your Reverend Minister, and my Fellow-Labourer; (And in the Margin Notice is taken of Mr. *John Garret*, who 'tis said died *June 13, 1662*.) And then he goes on and says, "And now the LORD threatens to put an End to mine: With this Difference; He died in respect of Body, I in respect of Office. I have an Happiness this Day, which he could nor enjoy, to preach my own Funeral: And I beseech you, let the Words of a dying Man make some Impression on your Hearts. I look upon it as a wise Providence, tho' a bitter one, that we who liv'd together, should depart together. You have heard many Sermons from us both: Never think the worse of the Word of GOD, because we suffer for it. He (says he) died to see the Face of GOD, and is

gone before to drink of the Rivers of Pleasures; but I am reserv'd to a bitter Cup: However, shall I nor drink of the Cup that my Father will have me drink of? Well, he is gone; the LORD hath taken him; he is better where he is, than where he was: You may have Time enough to confess his Worth, and lament his Want, &c." So that it from hence appears, that as Mr. *Whiddon* was ejected from this Town, where Mr. *Garret* had been Fellow-Labourer with him in the Month of *June* 1662, so Mr. *Garret* died there in the same Month: And as Mr. *Whiddon* would have held on Preaching till *August* 24, if the Church-wardens had not hinder'd him; so Mr. *Garret* would have done the same, If Death had not prevented him. And there is good Reason (from his known Character) to believe that the latter was in Resolution, a Sufferer for Nonconformity, as really as the former.

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Pag. 156. *Woodland*: Mr. BLACABLER. Here I am inform'd there is a Mistake in the Name, which should be *Backaller*, by which Name he is mention'd in my former Edition, p. 97. at *Newbury* in *Berks*, where he assisted Mr. *Woodbridge*: And there he was ejected with him; and therefore should not, (according to this Advice) have been mention'd here. But then, in a Letter from another, (by whom I had several Hints given that were very agreeable, as well as sufficiently attended,) I am told of one Mr. *Backaller*, who liv'd near *Charmouth*, who was an ejected Minister, of a good Conversation, and of considerable Parts. And another informs me, his Name was *Blackaller*, and that he was ejected at *Chyddeck*, (a Parish either in *Devon* or *Dorset*; and that he was Episcopally ordain'd, at the same Time with Mr. *Brice* of *Marshwood*: And that he was a very good Preacher, and died somewhere about *Exeter*, 1713, wanting but a few Months of an hundred Years of Age. His Funeral Sermon was preach'd by Mr. *Aaron Pitts* of *Chard*; from those Words of good old *Jacob*, *I have waited for thy Salvation, O Lord*. His true Name was *Henry Blackaller*.

Ibid. Sandford Peverell: Mr. STEPHEN COVEN. This was one of the Sequestred Livings of Mr. *Thomas Collins*, Mr. *Coven* was presented to it in 1655, *Attempt*, Part II. p. 30. We are told also in the same Elaborate Work, Part I. p. 98, that *he had been a Ship Joyner, and left behind him at the Parsonage, a Table-board of his own making, which was all Mr. Collins had for Fifths*, And because this was a Thing of mighty Consequence, once telling it was not reckon'd sufficient; and therefore we have it again repeated, Part II. p. 30, with this Addition, That 'tis probable, *be never had any Orders at all of any Kind*: Which

is much about as true, it is *probable*, as what is before suggested, concerning Mr. *Tucker*, and Mr. *Pearse*. He was the Author of a Tract intit. *The Military Christian, Or, A Good Soldier of JESUS CHRIST, described in his Arms*

compleat:

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compleat: As also, the Hardness of his Service: On 2 Tim. ii. 3. 8vo. 1669.

Pag. 256. Thorncombe: Mr. NICOLAS WAKELY, and Mr. BRAG.

As to Mr. NICOLAS WAKELY; I am inform'd he was under great Concern for Fear of Want, and tempted to conform upon that Account; having a Wife and several Children, and nothing to maintain them: But at length, upon close Consideration, he resolv'd to cast himself upon GOD and his Providence, and was remarkably provided for quickly after, by the Death of a Relation, upon whose Decease, 40l. a Year came into his Family. He was a lively, affecting Preacher, and an excellent Man, both in the Pulpit and out of it.

Mr. BRAG, I have it from Mr. *Prince*, (to whose Father he was Neighbour) was Minister of *Thorncombe* before the Restoration, and continu'd so, long after *Bartholomew-Day*, 1662: And therefore he was inserted in the Lists by Mistake.

Ibid. Mr. WATSON. His Name was JAMES. He was Minister of *Ermington*, but conform'd, and so ought not to be mention'd here, being neither *ejected*, nor *silenc'd*.

Ibid. Mr. RUNDELL. This perhaps may be Mr. *Randall*, whom I find subscribing *the Joint Testimony* of the Ministers in *Devon*, in 1648, as Minister of *Berry Pomrey*.

Ibid. Mr. SALAWAY. See of him in *Dorsetshire*.

Ibid. Mr. CHANNON. This was Mr. *Thomas Channon* of *Harpford* and *Fen Ottery*: Who at first had some Scruples about Conformity, but at length got over them, gave his *Assent* and *Consent*, at the Time appointed, and was never silenc'd till his Death, which happen'd, *Feb. 19. 1682/3.*

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Page 256. Mr. JOHN GAY. He had not preach'd when the *Act of Uniformity* took Place in 1662, but was at that Time a Student in *Oxford*, and left the University, because he could nor submit to the Terms impos'd. He liv'd afterwards in *Bamstable*, and was useful there.

Page 257. *lin.* 1. Mr. JOHN CUDMORE. He and Mr. *Gay* were intimate Friends, and he left the University at the same Time with his Friends not being satisfied with the Declarations and Subscriptions that were requir'd in order to take his Degree. He was of a good Family, Brother to *Daniel Cudmore* of *Loxbeare*, Esq. A singular Scholar, and eminently holy Man: Content with a small Estate, and a small Congregation in *Chumleigh*, where he settled in 1694, succeeding Mr. *Thomas Hart*. In the latter Part of his Time he was crippled with the Gout; and died in *October* 1706. In his last Sickness, he said to a worthy Minister that was with him, *Nonconformity is the right: Continue in it*. A Son of his is now in the Ministry in the *West*.

Ibid. Mr. POPE. That is Mr. JOHN POPE. Some time after his being licens'd, he preach'd at or near *Crediton*: And when *K. James* gave Liberty to the Dissenters, he became fix'd Pastor to a Congregation there. He liv'd afterwards at *Exeter*, and there he died, *July* 9. 1689. And his Funeral Sermon was preach'd by Mr. *George Trosse* of *Exon*.

Ibid. Mr. LAWRENCE. He being left to himself, fell into gross Sin, preach'd a publick penitential Sermon on that Account, and afterwards fell distracted, and continu'd in that Condition many Years. He had always his Bible with him, and was frequently reading in it: And many were affected to hear his Discourse. It was generally hop'd he was a serious Penitent. He died about the Time of King *James* Grant of a Toleration.

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Pag. 157. *lin.* 1. Mr. MOOR. This is he that died Minister of *Bridgwater* in *July* 1717, and of whom some Account is given in the County of *Dorset*.

Pag. 157. *lin.* 1. Mr. SPRAGUE. It should be Mr. RALPH SPRAKE. He was born at *Lyme Regis* in *Dorset*, *Jan.* 1. 1627/8, and Educated in *Exeter* College, in *Oxford*. He left the *University* for a Time, and missed a Living of 140*l.* per Annum, for refusing the *Engagement*. At last he quitted the *University*, when

he was about a *Master of Arts* his Standing; and Preach'd at *Trull* in *Somerset*, at *Bettescombe* in *Dorset*, and other Places; but was never settled in any Living.

After the Ministers were Ejected, he was a great Sufferer for Nonconformity. He and Mr. *Samuel Chappel*, were taken at a Conventicle, at Captain *Cheeks*, near *Charmouth* in *Dorset*, for which they were convicted, and committed to *Dorchester Jail*, Feb. 27. 1665/6, tho' the Informers own'd before the Justices who committed them, (*viz. Flayer* and *Titherleigh*) that they heard neither Praying nor Preaching. There he continu'd three Months, Preaching often in the Prison. He declar'd that he never enjoy'd more Peace and Comfort than during his Imprisonment, except while he was in the University. There he was in danger of having his Brains dash'd out with a great Stone, by one *Strangewaies*, who was distracted. For this great Deliverance he frequently gave Thanks to GOD. He also met with a great deal of Trouble from the Spiritual Courts. At length he settled at *South Molton* in *Devon*, where he departed this Life Jan. 13. 1680/1. Mr. *Henry Berry* Preached his Funeral Sermon.

Ibid. Mr. AUSTIN. This is Mr. SAMUEL AUSTIN, who is mention'd at *Mynhinnot*, in the County of *Cornwal*.

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Pag. 257. lin. 6. Mr. GEORGE TROSSE, M.A. Add; He was born in *Exon*, Oct. 25, 1631. He was the Son of *Henry Trosse*, Esq; Counsellor at Law. His Mother's Father, Mr. *Walter Burrow*, Merchant, was twice Mayor of *Exon*, and a considerable Benefactor to that City. He was in no small Danger of being starv'd at Nurse: And was in his advanced Age, much affected with his early Deliverance in that Respect. He was brought: up in the Grammar School at *Exon*, where he outstripped most of his School-Fellows. His Master was much troubled at his being taken from School too soon; saying, that his Mother did both her Son and him an Injury in removing him, for that he was the most promising Child he ever had under his Instruction. Designing for Merchandize, he was sent into *France*, when he was about fifteen Years of Age, to learn the Language, &c. which prov'd a great Snare to him with Respect to his Morals. He was some Time at *Morlaix* in *Lower Britanny*, and afterwards at *Pontive*, in the House of Mr. *Ramet*, a *French Minister*, and learned to speak *French* readily; but grew very dissolute. After two Years Stay Abroad, he return'd Home; and covered his foreign Extravagancies, with Stories and Falsities, which his Friends were not able to disprove; and from his own Experience, afterwards caution'd Parents, from sending their Children

Abroad too young. Still designing for Merchandize, he was sent to *London*, to a *Portugueze* Merchant, in order to go over to *Portugal*, to be bound an Apprentice to a Merchant there. During his Stay in *London*, he improv'd in Viciousness, tho' at the same Time he was zealous for the Common-Prayer and Ceremonies, in a Love of which he had been educated; and forward to inveigh against those of the Puritan Stamp. He saild at length for *Oporto*, and was upon Trial, with one of the chief *English* Merchants of that City. There he liv'd without any Shew of Religion, not so much as once seeing a BIBLE of Religious Book, or one Act of solemn Worship perform'd among

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his Countrymen, (who yet call'd themselves *Protestants*) during the whole Time of his Stay there: Upon which Account, being in the midst of a Variety of Snares and Temptations, 'tis not at all to be wonder'd at, that he grew still more profane, and irreligious, and extravagant, than he was before. At length, not agreeing with his Master, he after two Years Stay, went for *Lisbon*, and from thence for *England*; landing at *Plymouth*, after a stormy Passage, in which he was in no small Danger, but not at all affected with it. He brought back with him a rampant vicious Disposition to *Exon*, which was rather heighten'd than abated by the Life which he led there for some Years following. His own Words thus describe his Case: *What Life* (says he) *I led, what a Course I took to increase my Wickedness, and to outstrip the common (yea, those who were more than ordinary) Sinners, can never be related, or lamented by me as it ought. I had so accustomed myself to Wickedness, so blinded my Mind, and seared my Conscience, that I had not the least Sense of the Evil of Sin, the Wrath of GOD, or the Necessity of a Change, &c.* But at length it pleased GOD, (who had merciful Purposes to serve not only upon him, but by him upon many others,) to lay his Hand upon him, and cause his own Thoughts so to terrify, as to overset him. Certain false Steps that he had taken, the Consequences of which he knew not how to bear, led him into such an Hurry of Spirit as craz'd his Brain, and issu'd in an outrageous Distraction, and downright Madness. He was hereupon sent to *Glastonbury* for a Cure, and was wonderfully recover'd; but afterwards relaps'd into his old Sins. His Disorder thereupon returning, (and his former Convictions and Horrors with it) he was sent to the same Place a second time, and return'd Home compos'd; yet still return'd with the Dog to his Vomit: But he observes, that after this, GOD neither suffer'd him to fall so foully as formerly, nor to continue long in his Relapse. He soon began again to be troubled in Mind, and his Spirits were disturb'd: Upon which, his Friends sent him the third time to *Glastonbury*, where he

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was as miserable and as outrageous as ever. Yet after a while, GOD was pleas'd, by the Use of Physick, and the good Counsel and Prayers of Christian Friends, to deliver him from his Madness, and inexpressible Misery, and to give him a sound Mind, and an healthful Body, which when he had enjoy'd for some Time, he return'd once more to his Relations at *Exon*: And here it pleas'd GOD effectually to put a Period to his sinful Courses, tho' not to his Days, which were prolong'd for the Glory of his own Great Name, and the Benefit of his Church and People. Henceforward (being now about twenty five Years of Age) he was not the Person he had been before; but being deliver'd from his Disorder and Distress, he devoted himself to GOD through CHRIST, to walk before him in Holiness and Righteousness all the Days of his Life, and GOD was with him.

Visiting a Friend afterwards at *Oxford*, an Acquaintance of his there so commended an Academical Life to him, that he became in Love with it; and with his Mother's Consent, went thither to abide there, in *May* 1657. He enter'd Gentleman Commoner in *Pembroke-College*, and continu'd there some Years. Mr. *Thomas Cheesman*, the blind Man, was his Tutor. He was very studious, soon recover'd his Grammar Learning, read many of the Classicks, went through Philosophy and Divinity, and got such Skill in *Hebrew*, that he read over the Original of the *Old Testament* several times. He allow'd himself no Recreation: And yet in this his sedentary and unactive Life, his Mind was composed, and his Health wonderfully preserv'd. But now he sought the Kingdom of GOD and his Righteousness in the first Place. He took competent Time for secret Duties, and never was absent from Chapel Prayers. He read many good Books, and examined himself by them. He attended Dr. *Conant's* Lectures on *Fridays*, Dr. *Harris's* Chatechetical Lecture on *Tuesdays*, the Lecture kept up by the Canons of *Christ-Church* on *Thursdays*, Mr. *Hickman's* Ministry at St. *Olave's* on the *Lords Days*, and heard also many excellent Sermons at St. *Mary's*.

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He receiv'd the Sacrament, sometimes from Mr. *Hickman*, and sometimes from Dr. *Langley* the Master of his College. He attended the Repetition of Sermons and solemn Prayer in the College-Hall, on the *Lord's Days* before Supper; and himself repeated and pray'd with a few young Men in his Chamber afterwards. And at other Times conversed, and sometimes pray'd

with some religious Students and Townsmen. He took such Pains to redeem the Time that he had lost, that he was the Wonder of all that observ'd him.

Upon the Restoration, he impartially studied the Controversy about Conformity, and carefully read *Hooker*, and *Sprint*, and *Burgess*, on one Side, and *Gillespy*, *Bain*, and *Ames*, on the other; and upon mature Deliberation, determin'd that for his Part he could not comply with the Impositions of the Church, tho' he well knew he by such a Resolution should displease his Relations, and hinder his Preferment: But he was at the same Time so moderate, as to think that several that were for Conformity, upon such plausible Arguments as were produc'd for their Practice, might with a good Conscience subscribe, and do what he could not do without Sin. At length Dr. *Langley* being ejected by the Visitors, and the Chaplain of the College dismiss'd with Contempt, Repetition of Sermons suppress'd, and other good Customs quite alter'd and ridicul'd, he quitted the College, and retir'd for a short Time to a private House; and then left *Oxford*, and return'd to *Exeter*, where he kept close to GOD in Duty, and farther pursu'd his Studies. At length he began to preach, but it was at first very privately, for fear of being expos'd. He went usually on *Lord's Days* with his Mother to Church, and attended on the *Liturgy*, joining in which, he has own'd he found the SPIRIT of GOD moving up on his Soul: But he never went to the Sacrament in any Parish-Church, not being satisfied with their Gesture.

His first Labours met with good Acceptance among serious People, but the Opposition and Prejudices of his Relations created him Difficulty, and made

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made him walk with an heavy Heart. At length, at that Time when the *Oxford Act* drove Dissenting Ministers from Cities and Corporations, and their Old Benefices, he at Mr. *Atkin's* Persuasion, yielded to be ordain'd: And was accordingly in the Year 1666, solemnly set apart to the Work and Office of the Ministry, in *Somersetshire*; Mr. *Joseph Allein* of *Taunton*, praying over him, and being join'd in Imposition of Hands by Mr. *Ames Short*, Mr. *Thomas Lye*, Mr. *William Ball*, Mr. *Robert Atkins*, and Mr. *John Kerridge*. Afterwards for above twenty Years, he preach'd once a Week, and administer'd the LORD's Supper every Month, in the midst of violent Persecutions. In the Time of King *Charles's* Indulgence, he preach'd in a Licensed House. When it was recall'd he forbore publick Preaching, and went to Church as formerly; but continu'd preaching and administering the Sacrament privately, till the Revolution. In King *James's* Time, he would not preach publicly on the *Lord's Day*, till the Publick Worship was ended: Nor durst he discover

the least Satisfaction with that King's Declaration, because he knew it was designed in Favour of the *Papists*, and bottom'd upon the Dispensing Power, the owning and encouraging which he was sensible would be very ruinous and destructive. In that King's Reign, about twenty Persons with Mr. *Trosse* and some other Ministers, were met to pray together. Being inform'd against, and disturb'd and taken, they were abus'd, and the *Oxford Oath* (against Resistance in any Case whatsoever) was offer'd them, and Mr. *Trosse* refus'd it; unless he might be allow'd to qualify that Expression, of *endeavouring any Alteration of Government*, &c. with the Word *unlawfully*, which was not allowed him. He pleaded the Act did not reach him, because he never had had a Benefice, nor was he legally convicted for keeping Conventicles: But to no Purpose; for he and Mr. *Gaylard* were sent to Prison, against Law, by a *Mittimus* sign'd with the Hands of seven Justices. He continu'd six Months in Jail at *South-gate*, with great Satisfaction and Comfort. The Justices would gladly have

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made a Riot of this Meeting, (that they might have fin'd them at Pleasure) and endeavour'd it: But upon a *Certiorari* brought to remove the Cause to *Westminster*, they stopp'd the Prosecution. When the Dissenters in King *William's* Time had a legal Toleration, Mr. *Trosse* as well as others again preach'd publickly in Church-time, and continu'd doing so till his Death. And in the Account which he left of himself, hath among others these remarkable Words. *Till I was four or five and twenty Years old, I liv'd in a Course of Sin and Folly, which I experienc'd to be base, unreasonable and destructive to Health, Estate, Name, Rest, and Reason, leading to Horror and Dispair, Rage and Hell. Ever since for many Years (blessed be God for every Minute of them) I have kept on steadily in the Ways of Holiness and found them blessed, honourable and comfortable, both with Respect to Body and Soul, and to all outward and inward Concerns. I can say, if any, that Godliness has the Promises of this Life, and that which is to come: And must declare that I never heard or read of anyone. so almightily sav'd from Sin and Hell, find so wonderfully blessed with all Favours and Mercies as I have been.*

This was written by him in *February* 1691/2: And it is observable he liv'd fifty-six Years, after the Change wrought in him by the Grace of GOD.

Though this good Man seems to have thought he could never speak bad enough of himself, on Account of his youthful Lusts, and though having a great Heat of Imagination, he was apt to aggravate Things to a great Height, (and never more than when he represented his own Vileness and Wretchedness,

before he was renew'd in the Spirit of his Mind) yet he was in Reality a singular and marvellous Instance of the Power and Efficacy of the Grace of GOD.

He was well furnish'd for ministerial Service. His Apprehension was quick, his Invention rich, his Judgment solid, and his Memory tenacious. Though he set out late, yet by hard Study, he arrived at a considerable Degree of Learning. He was as great a Reader as most this Age does afford.

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He was mighty in the Scriptures, and hid them ready in his Memory; having read over the Bible in *English, Latin, Greek, Hebrew, and French*, (as he declar'd himself some Years before his Death) a hundred and a hundred Times. He had a Body of Divinity in his Head, and could as Occasion offer'd preach pertinently and profitably on short Warning, without much Study or Preparation. He succeeded Mr. *Hallet* at *Exon* in 1689, in That large Congregation, where his Work in Publick and Private was very great. For above twenty Years, he frequently preach'd twice on the *Lord's Day*. On *Thursdays* in the Afternoon, he had a Catechetical Lecture, in which he explain'd the Principles of the Christian Religion, in the Method of the *Assembly's Catechism*. He spent many Years in explaining the Attributes and Works of GOD, and was come no farther than to finish the First Commandment, when GOD put an End to his Labours. He preach'd a Weekly Lecture on *Wednesdays*, till about three Years before his Death; when he admitted his three Collegues to take their Turns, and so preach'd it himself but once in a Month. He preach'd also occasionally, on Days of Publick and Private Fasting and Thanksgiving, and on Preparations for the Sacrament, and Funeral Sermons for his People; and he perform'd that Office for fourteen of his Brethren in the Ministry: As Mr. *Benjamin Berry* of *Topsham*, Mr. *Thomas Trescot* of *Shoobrook*, Mr. *Robert Atkins* of *Exon*, Mr. *George Mortimer* of *Totness*, Mr. *Joseph Hallet* of *Exon*, Mr. *Robert Gaylard* of *Exon*, Mr. *John Pope* of *Exon*, Mr. *John Flavel* of *Dartmouth*, Mr. *John Chapman* of *Dartmouth*, Mr. *Robert Collins* of *Ottery St. Mary*. Mr. *Edward Parr* of *Oldscomb*, Mr. *Ames Short* of *Lyme Regis*, in *Dorset*, Mr. *Robert Carel* of *Crediton*, and Mr. *Samuel Atkins* of *Exon*. Often also was he employ'd in Ordinations; and sometimes he has preach'd eight Sermons in a Week, and that with Pleasure; for his Work was his Delight. His Discourses were methodical, and deliver'd with Spirit and Life, Freedom and Fluency: And in delivering them, he manifested that Concern, that

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engag'd the Attention of the Hearers. And his Labours were succeeded to the Good of many: For GOD was with him. He had a wonderful Gift in Prayer: And his Administration of both the Sacraments, and Other Publick Performances, was both judicious and affecting. He did also a great deal of Work in private. He had an excellent Faculty in resolving Doubts, and comforting afflicted Consciences, and in assisting such as were going out of this World. As a good Shepherd he was diligent to know the State of his Flock. He shew'd much Love and Prudence in Reproving: And would do it by Letter, when Circumstances made it not so proper for him to do it in Person. And for forty-six Years after his Ordination, did he continue with exemplary Pains and Diligence to discharge all the Pans of a vigilant and faithful Minister.

He was regular in his Devotions, and circumspect in the whole Course of his Life, which was an excellent Comment upon his Sermons. Love to GOD was the Principle which mov'd and acted him. Much was forgiven him, and he loved much. He shew'd the Height and Ardour of this Affection, by his tender Regard to GOD's Honour and Interests. His Life was very much made up of Devotion. He was a strict Observer of the *Lord's Day*. He took great Delight in Thanksgiving. He kept Publick Fasts appointed by Authority, with great Seriousness; and a private Fast in every Kalendar Month, with an unusual Strictness. He was remarkably patient and submissive under Pains and Sickneses. No Changes of Providence as far as could be discern'd, made any considerable Change in him. In Dangers and Difficulties he plac'd his Trust and Confidence in GOD. He had form'd in his Mind a great and noble Idea of his Perfections, and of the Wisdom of his Government, which brought him to such a sedate Temper, that sudden Accidents which were shocking to others, made little Impression upon him. He was cloath'd with Humility; and with the utmost Sincerity declar'd himself to be the greatest of Sinners, and the least of Saints. His unaffected Modesty appear'd in his

Discourses,

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Discourses, in his Letters, and in all his Carriage: But in nothing more, than in the large and particular Confession he hath made of the Sins he committed before his Confession, and the grievous Judgments of GOD for them. He was at the same Time very courteous and affable. He understood and observ'd the Rules of Conversation and gave Honour to whom Honour was due. Tho' he was naturally warm and hasty in his Temper, yet he had

so master'd it, as seldom to be ruffled or disorder'd with Passion. Charity dispos'd him to think and speak the best of others upon all Occasions. He had put on Bowels of Mercies and Kindness; and was tender-hearted, and compassionate. Great was his Temperance and Sobriety: And his Heavenly-mindedness, and Contempt of Riches remarkable. His Mother (who died rich) would have made him her Executor, but he refused it: And the offering *him* what Proportion he pleas'd of her Estate, he chose only a Competency to provide him Bread to eat and Raiment to put on, with something for Books, and Works of Charity; and freely let the Bulk of her Estate go to his elder Brother's Son. He continually behav'd himself as a Son of Peace, and was of a moderate healing Spirit. He us'd his own Liberty, without censuring or condemning such as could not go so far as he: And had a great deal of Charity for such as were not of his Mind and Way. He was a Man of severe Honesty, just in rendering to all their Due, faithful in discharging his Trust, and punctual in fulfilling his Promises. His Friendship was sincere, and his Love without Dissimulation. He was a Man of a Publick Spirit, and preferr'd the Prosperity of the Church of GOD, above his chief Joy. When great Endeavours were us'd to overthrow the Protestant Religion among us, and the Laws and Liberties of the Nation; when he saw a *Romanish* High Sheriff of *Devon*, and a Mass-house open'd in his native City, in order to the seducing the ignorant and unstable; he set himself strenuously to confute the Errors of the Church of *Rome*, and took unwearied Pains to

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establish People in the Truth, and prepare them for a Day of Trial. Never would he join in any Address of Thanks to King *James*, for his granting Liberty to the Dissenters, that he might not so much as seem accessory to the Designs of such as were Patrons of Popery, or Arbitrary Government. He abounded in Works of Charity: And rook as much Delight in dispersing and giving to the Poor, as others do in heaping up Riches. He laid aside the tenth Part of all his Income for charitable Uses; to which he added much more when Need requir'd. His Charity was nor confin'd to a Party; nor did he consider Mens Opinions, but their Wants and Necessities. He had such Love to Souls, that he never refus'd to visit sick Persons in the most infectious Distempers: And did not count his Labour, his Purse, his Health dear unto him, when he was in the Way of his Duty. He provok'd others unto Love and to good Works.

He kept a constant Watch over his Heart and Ways; guarding against the particular Temptations with which he was assaulted. He fill'd up all his

particular Relations with suitable Duty. He walk'd within his House with a perfect Heart. After his Return to GOD, he enjoy'd settled Peace of Conscience, and had a lively joyful Hope, with very little Interruption.

When his End drew near, great was his Serenity and his Hope unshaken. Tho' he complain'd much of his Indisposition for some Weeks before his Decease, yet would he not remit any thing of his publick Work, private Studies, or secret Devotions: And the Evening before his Removal, he told his Wife very positively, that the Time of his Departure was at Hand, which he said without discovering any Fear. Next Day being *Lord's Day*, he preach'd as usually, was seiz'd with Faintness going Home; and being carried into an Apothetary's House, said, I am dying: And when being a little recover'd, his Friends that were about him expostulated with him for Preaching under such Disorders, he reply'd, *It becomes a Minister to die preaching*. He walk'd home and grew faint again; and

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was no sooner within his own Doors, than he fell down, and his Speech fail'd him: And so being full of Days, and satisfied with Life, and worn out with Labour, he (in about three Quarters of an Hour) quietly surrender'd his Soul to GOD, on *Jan. 11. 1712/3*, when he had liv'd eighty-one Years, and eleven Weeks, and been an ordained Minister forty-six Years. On the *Thursday* following, being *Jan. 15*, he was interr'd in *Bartholomew Church-yard* in *Exon*, a very great Multitude (among whom were many of the Gentry of the City and County) accompanying him to his Grave.

Upon a Black Marble Stone that lies on the Top of a fair Monument erected over him by his Executrix, there is an Epitaph of his own composing.

*Hic jacet
Peccatorum maximus,
Sanctorum minimus,
Conclonatorum indignissimus,*

GEORGIUS TROSSE

*Hujus Civitatis Indigena & Incola
Qui huic maligno valedixit Mundo,
Undecimo die Mensis Januarii*

Anno Dom. MDCCXII.

Ætat. suæ LXXXII.

Immediately after his Interment, a Funeral Sermon was preach'd for him to a numerous Congregation, by his Fellow-Labourer Mr. *Joseph Hallet* on 1 *Tim.* i. 15; a Text of his own choosing: And the Sermon is added to Mr. *Trosse's* Narrative of his own Life.

His printed Works are there. 1. *The Lord's Day vindicated: Or the first Day of the Week, the Christian Sabbath. In Answer to Mr. Bampffield's Plea for*

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the seventh Day, in hit Enquiry whether Jesus Christ he Jehovah, and gave the Moral Law? And whether the fourth Command he repeal'd or alter'd, 1682. 2. *The Pastor's Care and Dignity, and the Peoples Duty. A Sermon preach'd at the Assembly of Ministers at Taunton, Sept. 7. 1692, 8vo. 1693.* 3. *A Discourse of SCHISM: Design'd for the Satisfaction of Conscientious and Peaceable Dissenters,* 4to. 1701. 4. *A Defence of a brief Discourse of SCHISM: Designed for the Satisfaction of Conscientious and Peaceable Dissenters: Being an Answer to Aerius Prostratus, &c.* 4to. 1702. 5. *Mr. Trosse's Vindication of himself from several Aspersion cast upon him,* 8vo. 1709. He also drew up the Explication of the five last Answers in Mr. *Flavel's* Exposition of the *Assembly's Catechism*; and put a Preface to it.

Pag. 257. *lin.* 8: Mr. JOHN HOPPIN. He was B.D, and Fellow of *Exeter*-College in *Oxon*, out of which he was ejected. He had been Tutor to Abundance of Pupils, and being an acute Philosopher, and solid Divine, they improv'd much under him. Bishop *Lamplugh*, being desirous to gain him to the Church, sent for him to his Palace in *Exon*; and it being then a Time of great Rigor against the Dissenters, he promis'd him safe Ingress and Egress. When he came, his good Lordship, ask'd him, Why he would not conform? He gave him an Answer or two, at which the Bishop seem'd a little startled. Upon which, he bade him read *Hooker's Ecclesiastical Polity*. Mr. *Hoppin* replied, That from a Position in that Book, it appear'd that *Hooker* himself, were he now alive, must be a Nonconformist. The Bishop took down the Book, and ask'd him, Where it was? But tho' he had not read it in many Years before, it yet happen'd that he dipp'd upon the very Place, which his Lordship read, and clapping fast the Book again, said no more, but with his usual passion, said, Go your way: I promis'd you indeed safe Conduct: out and home, but afterwards look to yourself. And not long after he was

apprehended, and cast into the *South-gate* Prison, in the Sight of the Palace, where

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he was detain'd six Months, in a very cold Chamber, and thereby got such a Rheumatism, as rendered him a perfect: Cripple to the Day of his Death: So that he was carried to the Pulpit constantly in a Chair, and liv'd many Years in Misery; but at length died in Peace, *March 4, 1704/5*, and was succeeded by Mr. *John Withers*.

Pag. 157. line 10. Mr. NICOLAS SHERWIL. He was a Gentleman, and liv'd on his own Estate. Some of the richest and ablest in *Plymouth*, were his Relations. This was the Place of his Nativity, and of the Abode of his Ancestors.

Ibid. lin. 15. Mr. JOHN GIDLEY, *M.A.* He had excellent good Parts, but was one of the modestest Men in the World. He was hardly to be gotten to say Grace at Table: And yet was much esteem'd by the Ministers of *Exon*, for his Learning and Ministerial Abilities. He had some Estate, which he liv'd upon; was a Tabler many Years at *Exon*, and difficultly got to preach there: But when he enter'd the Pulpit, he always met with good Acceptance.

Ibid. lin. 22. Mr. OLIVER PEARD. He was a Gentleman of a good and reputable Family, born in *Barnstable* in 1636, and brought up there in School Learning under Mr. *Humes*. From thence he was sent to *Magdalen-College* in *Oxon*, as appears by a Letter of his to Mr. *Jonathan Hanmer*, dated *May 5. 1657*. He went thither with that Learning which capacitated him for farther Studies in the University; and effectually taught of GOD. His Heart was touch'd betimes with a saving Relish of Divine Things; and he was one of many, whom it pleased GOD to make Mr. *Jonathan Hanmer* an Instrument of converting. *This he acknowledges, in the Letter before mention'd, in the following, Words:*

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Honour'd Sir,

“HAVING to convenient an Opportuniy, it could not but invite me to write you these Lines, whereby I might give a Testimony and Acknowledgment, of that Obligation in which I stand bound to you upon

several Accounts: But especially in that which concerns the eternal Welfare of my Soul. And indeed the great Argument which urg'd me hereunto, is that Hope which I have of laying a farther Engagement on you, in order to the completing of that Work which GOD (by you) hath begun in my Soul. Willing I am that you should have an Hand, not only in laying the Foundation, but also in raising the Superstructure. That you should not only be an Instrument in GOD's Hand to beget me to a spiritual Life of Grace, but that you should likewise have a Share in my growing up to eternal Life in Glory. The Way whereby it may be effected you know; and I should entreat you often to tread in that Path for me: That I may experimentally find and acknowledge my ripening for the Service of GOD in this World, and for Glory hereafter, as the Fruit not only of my own Prayers, but of yours also.

"I hope you understand the Scope of my Writing, which is indeed to engage you, and (by you) the rest of the People of GOD, to cry earnestly to him for the pouring down of the HOLY GHOST upon me, for the furnishing of me with Gifts and Graces, which may qualify me for that great and weighty Work, which I hope the LORD hath design'd me unto. I know not when he may actually can me forth unto it: But would you improve your Privilege at the Throne of Grace for me, I should ripen faster for it than now I do: Tho' I bless GOD, I find great and wonderful Encouragement to it."

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When he had spent several Years in the University, he return'd into the Country and first exercised his Ministry at *Ashford* near *Barnstable*, and afterwards at *Barnstable*. He was privately ordained at *Bytheford* by his Father in Law Mr. *William Bartlet*, Mr. *Theophilus Polwheil*, and Mr. *John Bartlet*: And taking the Charge of his little Flock, he fed it as he at that Time could, by performing the several Offices of a faithful Shepherd. The neighbouring Towns and Villages also had a Share in his Labours. He had his Troubles for Nonconformity, with others of his Brethren in those Parts. He often ran great Hazards in the Service of his Master, and had frequent Meetings at Midnight, both in Town and Country; in which he preach'd and administered the Sacrament: And yet it so happen'd that their Assemblies were at no Time disturb'd and broken up, where and when he preach'd. Once he was apprehended, and together with Mr. *Bartlet* of *Bytheford*, and several other neighbouring Ministers, carried to *Torrington*, where he remain'd for some Time in Custody: At length they were released, tho' not without Difficulty, being bound for one another. There he was by Sickness (which was occasion'd very much by his Confinement) brought to the very Point of Death: And

tho' he recovered, yet his Constitution was broken. When the *Oxford Act* took place, he retir'd for a while to *Ifarcombe*: But being oblig'd to return Home by the Circumstances of his Family, he liv'd retir'd in his own House: And upon Suspicion of his being there, Search was several Times made for him, but he escap'd.

However, he surviv'd the Troubles of those Days: And after Liberty was granted, became Minister of a numerous Congregation, in the Place where he before had been us'd to preach to a few. Mr. *John Hanmer* was afterward join'd in the Work with him. And this was an happy Conjunction for the People, who had the joint Labours of two Persons, as likely as any could be, to carry on and accomplish the great Designs of the Gospel, *viz*, the convincing and convening of Sinners, and the Building

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up of Saints in their most holy Faith. He had stood Estate, and made a good Use of it. Tho' he had several Children to provide for, yet he was very generous to Ministers and others, whose Circumstances were strait and narrow, and contributed largely to the Support of his distressed Brethren. He was of a mild Disposition, and very serious, hearty and affectionate in his Labours of Love towards the Souls and Bodies of others. He finish'd his Course in *October* 1696, when he was about sixty Years of Age.

Pag. 257. lin. 24: Mr. JONATHAN HANMER, *Jun.* It should be Mr. JOHN HANMER, *M.A.*; Son of Mr. *Jonathan Hanmer*, mention'd before. He was born at *Barnstable, An.* 1642. He had his Grammar-Learning in the Place of his Nativity under Mr. *Humes*, a noted Schoolmaster at that Time. From thence he was sent to St. *John's* College in *Cambridge*, and admitted by Dr. *Tuckney*, who was then Master, as appears by a Letter of his, dated *July 5.* 1659, and he recommended him to Mr. *Wood* a very honest Man as his Tutor. The Dean examining him in order to his Admission, and being chosen Scholar, save him this Commendation; that he was as ingenious a Youth as most he had a long Time met with. And Mr. *Broadgate*, one of the Fellows, in a Letter to Mr. *Naylor*, Minister of *Tawstock*, two Miles from *Barnstable*, afterwards *Cannon Naylor*, dated *Feb. 1.* 1659, gives him this Character, *viz.* "Young *Hanmer's* Beginnings are such, both for his Carriage, Quickness of Parts, Progress and Diligence in his Studies, and Carefulness in his Duties, that his Tutor, (whom I think so honest, that he will not for any Interest, dare not in Conscience, tell a Lie) gives him an high Commendation. The Deans never found him in any Miscarriage. Mine own Eyes (have not been

off him, yet) never observed any Evil in him. The Youth is full of Chearfulness by Reason of Encouragement: And I doubt not but by the Blessing of GOD, such a Spring will bring a good Harvest, and yield a plentiful Crop, in Answer to that Seed which his

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Father hath, at home, by pious Education, and we here by good Instruction shall cast into him. And in another Letter, the same Person says, "I know not a Youth in the College more hopeful, either for Pious Conversation, Diligence in Study, or Sobriety in Behaviour."

He continu'd there six or seven Years, and made the expected Progress, till the Season advanc'd for taking his Degree, which by his hard Study he was abundantly qualified for. By Favour, he obtain'd it out of the Common Method, without the usual Compliances in that Cafe, as is evident from two Letters of his Father to him: In one of which he says, "If your Degree may be gotten in the Way you write of, I like well of it." And in another, "I am glad you have taken your Degree, as you were giving me an Account. Give my hearty Respects and Thanks to those Friends of mine, and yours, who were instrumental thereunto."

When he remov'd from the University, he liv'd for several Years at several Places. In *London*, (where he had considerable Offers made him, could he have conform'd) at *Tangier Park*, with Sir *Thomas Hook*, Baronet, near *Basingstoke*; and with — *Elford*, Esq; at *Bickham* in *Buckland Monachorum*. In all which Places the Sweetness of his Temper, his Learning, the Judgment, and Exactness of his Composures, and the Gravity and Seriousness with which they were deliver'd, procur'd him universal Respect. At length he fix'd at *Barnstable*. He was there for some Time, with his Father, and several other worthy Ministers under Covert. Tho' it could not be said of them, that they had not where to lay their Heads, yet they were unable to shew their Faces, and durst not appear but to their own Friends and Hearers in private, as they had Opportunities of Meeting, and Worshipping GOD together in very small Numbers.

Mr. *John Hanmer* was about twenty-six Years of Age when he first began to preach, and he did not do it frequently afterwards, till his Ordination in 1682, (when he was near forty) by Mr. *Anthony*

Palmer,

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Palmer, Mr. *John Berry* and Mr. *Oliver Peard*, in private. He then accepted of an Invitation to fix'd Ministerial Work and Service from the *Barnstable* People, and labour'd among them with all Diligence, until he was incapacitated for it, by that Disorder which seized him, and at last issu'd in his Death. What a great Man said of the Father, may truly be affirm'd of the Son: He was a Star of the first Magnitude. His Attainments in the Knowledge of *Physick*, were like those in *Divinity*, very considerable, and own'd to be such by very competent Judges. He had also a *Poetick* Genius. Among his Papers, there is a *Latin* Inscription for a Monument in Honour of the Memory of Sir *Thomas Hook*, in his own Hand Writing; hut it is uncertain whether he was the Author. There is also an handsome Version of the lxxxixth *Psalms* in *English Verse*, well known to be his.

He died *July 19, 1707*, in the sixty-fifth Year of his Age. His Funeral Sermon was preach'd by Mr. *George Boucher*, now of *Barnstable*, from *Zech. i. 5*. And in his Discourse, he gave him his just Character.

“As for his Learning (said he) in the first Place, He was an uncommon Scholar, both in Arts and Tongues, and generally vers'd in other Kinds of learning. This all have been ready to acknowledge, who have had any Acquaintance with him: And constrain'd by convincing Evidence, the Learned of different Persuasions, Divines and others, from whom he had the Unhappiness to dissent in some Things, have been forward to declare him a *Great Man*. 'Twas said of a Learned Bishop of the Church, Dr. *Jeremy Taylor*, that hath his Parts and Endowments, been parcell'd out among his inferior Clergy, that he left behind him when he died, it would have made one of the best Dioceses in the World. So would Mr. *Hanmer's* Attainments have made a considerable Academy, of which it may be safely said, that he did not compass them without long and hard Study. For his Custom. was to rise about four or five in the Morning, and to re

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main in his Study till the Time of Family Prayer; soon after which, he went to his Study again till about Noon: And then, after necessary Refreshment with Eating, and Walking, and a little Discoursing, he would return to his Study, again, and there continue till the Lateness of the Evening was answerable to the Earliness of the Morning. His Work was his Delight, tho' he plied it close, and upon this Account perhaps went the sooner from us. And yet if

his hard Labour did any thing toward the shortning his precious Life, he now finds it has made his Reward also the greater.

“His Talent at Preaching, was like his Learning, extraordinary. It was most apt to instruct and persuade Sinners to turn and the; to win upon and change their Hearts, from Sin and Earth, to Holiness and Heaven. It might as truly be said of him, as ever of anyone, that solid Truth, judiciously handled, was the usual Entertainment he gave those who fare under his Ministry. He took a particular Satisfaction in instructing younger Persons: And as he had an incomparable Way of instilling a Knowledge of the great Things of Religion, into either Old or Young, so were his private as well as publick Endeavours for the Good of many, very successful. His Love to his People was exceeding great. It was a great Joy to him to see them go quietly Hand in Hand, in the Service of his Master, and their common Saviour: And very grievous to him were any Aberrations or Mistakes among them. He was much of the Temper of Mr. *Baxter*, who profess'd he could willingly be a Martyr for Peace and Love among Christians. He excell'd in Charity and Moderation about Matters of Opinion. He thought true Christianity very consistent with different Sentiments of Things. He could see and love a good Christian, tho' of another Communion from that which he himself, (and with more than a little Reason) thought most Apostolical, and agreed best with the Dictates of his own Conscience: And was far from

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“anathematizing or damning those whose Heads were cast in another Mould than his; provided they in their Hearts and Lives tended Heavenward. His Modesty and Humility, (among other Excellencies) were very conspicuous. A vast Treasure was lodg'd in this earthen Vessel: But how industriously was a Concealment of it endeavoured! The Ornament of a meek, and quiet, humble Spirit, is in GOD's Sight of great Price; and such the LORD delights to honour. This is what our departed Friend knows full well. He fares the better now for his Modesty and Humility, tho' the World the worse, in that it prevented their seeing many Things, which he was well qualified for fending abroad, and by which no doubt, we should have been more than a little oblig'd. But if there be no Memorials of this Nature to be enjoy'd, you have had his Example; and an eminent Pattern he was, *in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity*. Follow that. In a Word; He was remarkable for his Piety, which is the *Glory* of all other Attainments. He had much Acquaintance with GOD, and Converse in Heaven while upon Earth. His Fellowship with the FATHER, SON. and SPIRIT, seem'd to be

uninterrupted. His Patience under the long continu'd Affliction he was visited with before his Death, was great. No Discoveries were there of the least Discontent or Uneasiness; but constantly to such as ask'd him how he did; the Reply was, very well, or pretty well, Blessed be GOD."

He publish'd nothing in his Life-time. He could not be prevail'd on to Print any thing, by the utmost Importunity, not only of Friends, but of other impartial Persons, who very well knew (tho' he would see nothing of it) that his ordinary Performances would have stood the Test of the Age he liv'd in, as well as most Things that saw the Light. There is among his Papers, a learned Determination in *Latin*, of this Question; *Utrum Elementa in S. Cæna conjunctim, an separatim debent conse*

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crari? He carries it for the distinct Consecration; and proves at large, *Christum Dominum hanc consuetudinem in S. Cæna observasse, & Doctorum Testimoniis, & expressis Evangelistarum, & Sancti Pauli verbis, serio & accurate pensitatis*. There is also another Paper in *English*, upon the same Subject.

His Letters also both controversial and practical discover the Excellency of this good Man's Head and Heart. A Specimen shall be given out of two Letters, to Persons who then did, and still do, make a considerable Figure in the World. In one he says,

“**W**E are in a troublesome and insnaring World, and can never be secure but while under Divine Conduct. The committing our Way to the LORD is the safest Course we can take, and best Expedient we can use towards obtaining any Blessing we desire. 'Tis my earnest Prayer to GOD for you, that he would allot you such a Station and Portion as may best comport with the great End of your Being, render you most useful to your Generation, and be a Means of carrying you most comfortably, through this Pilgrimage to your eternal Rest. To Him, yourself and your weighty Affairs are commended, whom I trust you have chosen for your GOD and Guide. Whilst his Honour, and the Safety of your Soul, lie near your Heart, you may comfortably expect his Presence and Blessing.

In another thus;

“**I** SHALL not forget to beg for you the best Blessings from the GOD of all Grace. O let your great Endeavour be to remember him in your youthful

Years; and consecrate your first Fruits to the great Author of your Being, to whom they are infinitely due. My earnest Prayer is, that you may know betimes the GOD of your Fathers, and serve him with a perfect Heart, and

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willing Mind. If you seek him diligently he will be found of you. His Favour will be your Life and Light, and his Covenant Blessing your best Inheritance.

There is also preserv'd another Letter to a Person of Note, and he a Clergyman too, who had in Conversation, (where a particular Acquaintance and Relation of Mr. *Hanmer's* was present,) dropped a Hint, that in that Town (meaning *Barnstable*) there was some Person or Persons employ'd in instructing an Assembly of Protestants, who entertained the People with false Doctrine, and by consequence they (it was said) were false Teachers. Mr. *Hanmer* being inform'd of this, wrote him the following Letter.

Worthy Sir,

“**Y**OU were pleas'd unprovok'd, to charge false Doctrine, upon some certain Person or Persons, who are employ'd in instruding an Assembly of Protestants in this Town, under the Protection and Countenance of his Majesty and the Laws. You cannot rationally imagine but I must look on myself as concern'd herein, and somewhat wounded with so sharp an Arrow; whether shot at Random, or directed Point-blank at any particular Person or Thing, I desire to know. If on good Grounds you judge me guilty, and liable to the Crime you insinuate, I shall be so far from blaming, that I entreat, and shall thankfully receive, your Admonition and Reproof: Only craving that this good Work may be manag'd in the Spirit of Meekness, and with the Wisdom and Candour of a Christian and a Scholar. If you think me worthy to be smitten, do it Dear Sir, first in private, and let me particularly know my Error and Transgression. Your Faithfulness herein I shall value as a singular Kindness. Such excellent Oil will not break mine

“Head,

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Head, but will lay me under farther Obligations to love and honour you. A general passionate Charge without Instances or Proof, some will be apt to interpret a Calumny, rather than a Rational and Christian Reproof; as

carrying in it Continuance of Hatred and Malice against an whole Society, rather than Love to the Truth, or Zeal for that Religion to which we pretend. Some Differences there have always been, and will be among Christians, in some lighter Matters and disputable Points. If for these we censure traduce, malign, and persecute one another, we shall take the readiest Course to banish all Peace out of the Church for ever. If our Foundation be good, and we agree in the main Things of Faith, Hope and Love, this methinks should be counted sufficient to unite our Hearts, and oblige and engage us to live and converse together as Brethren. For my Part I sincerely profess, that Disagreement in Opinions of less Moment, doth not in the least abate my Esteem and Love of any. A great Multitude there are of profess'd Christians, who cannot comply with some Things the *Church of England* enjoins. It hath pleas'd GOD to put it into the Hearts of the King and Parliament to shew Compassion to them. Let not your Eye be evil because theirs is good. What Falsities have been broach'd in the despis'd Assembly among us, which you wish for Water to wash away, I beg that by a Line or personal Converse, I may understand. I shall wait on you when, and at any Place yourself shall appoint. I hope you have ever found me, and I shall endeavour always to approve myself, a sincere Friend, to Love and Peace.

Yours, &c.

And in a Letter to his Father, from *Cambridge*, dated *Jan. 24. 1664*, he writes thus:

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“**I** THANK you for your great Pains and Industry in labouring to further my Intellectual Accomplishments. A farther specimen superadded to all the former, of your tender Affection in this Parricular, you have given me in your *Circulus Academicus*, and *Bibliotheca Selecta*, both which I hope will be a Spur to Diligence, and also a Rule or Cynosure to guide and direct my Course by, in order to my more methodical Proceeding in my Studies, &c.

Mr. *John Hanmer* preach'd before the *Assembly* or the United Ministers of *Devon*, at *Exon*, in *Sept. 1697*, on 2. *Cor. v. 10.*

There was also one Mr. *Samuel Atkins*, who came afterwards into the Ministry, who died young; whose Funeral Sermon was first preach'd, and then printed by Mr. *Isaac Gilling*.

Pag. 157. lin. 30: Among those who afterwards *Conform'd* in this County, Notice is taken of Mr. RICHARD BICKLEY of *Denberry*: Whereas in Dr. *Walker's Att.* Part II. p. 354, his Name is said to be BICKLE: And of him it is said, that *he came to the Living of Denberry in 1646, and lost it again for Nonconformity in 1662.* And I have the same Account in a Letter under the Hand of Mr. *John Knight*, from *Exon*. So that here is a Nonconformist in this County, whom I reckon to be recovered. I have also been inform'd that he received *20l per Annum*, during his Life, of Mr. *Godsen* his Successor in the Living of *Denberry*, and that he died a Nonconformist at *Totness*, several Years ago.

Ibid. Among those that afterwards *Conform'd* here, Notice is also taken of Mr. JOHN LAW of *Hinick*, who I am inform'd should be Mr. ROBERT LAW of *Hennock*: I have it from the Papers of Mr. *Quicke*, that he conform'd for a Time, and

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practis'd Physick; but afterward, renounc'd his *Conformity*, and died a *Nonconformist*.

Pag. 257. lin. 31. for *Overton*, read *Ottertton*.

Ibid, lin. p. Mr. BOWDEN should be Mr. THOMAS BAWDEN of *Ashton*. And as to this Gentleman also, I have it under the Hand of Mr. *John Knight* of *Exon*, that *to his certain Knowledge he did not conform.* So that in him there is another *Nonconformist* recover'd to this County.

Ibid. Mr. BULLHEAD of *Kings-Ash*: Dr. *Walker* says *Rings-Ash, Attempt*, Part II. p. 354, 355. I mention him as *Conforming*, and was inform'd that he did so: But the Doctor says, that that is a *mistaken Notion*. So that it should seem he is willing enough to part with him, and can be content that he should be on our Side. But then, that we may not make too great Boasts of our Gain, he tells us what a precious Creature he was. He says, he was a *mere Layman, a sorry illiterate Fellow, who never offer'd either to marry, (except one Couple) or to bury, or to administer either of the Sacraments, whilst he tarried there.* And he adds, that he *got into the Parish by a Trick, was the Jest of it, whilst he continued among them, and the Subject of their Poetry after he was gone: For they made Ballads on*

him, and commonly call'd him Red Shanks, because he us'd to wear red Stockings. And if after all this, this Man was receiv'd and own'd in the Doctor's Church, (as I am inclinable to think that upon farther Enquiry it would appear he was) I doubt the Doctor will not be thought to have done the Church any great Service, by being so free in his Character.

Ibid. lin. 35. Mr. BOWDEN of *Buckland and Filleigh*. Dr. Walker, *Att. Part II. p. 392*, says that he was but a Curate to the poor Sequestred Minister; and that he continu'd a Nonconformist for a few Weeks only: Which is as much to my Purpose in that Case, as if he had been either Minister or Curate there, for several Years.

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Pag. 257. lin. 35. Mr. BUBEAR of *Kinnerley*. Dr. Walker, *Att. Part II. p. 197*, signifies, that I am much mistaken in representing him as a Nonconformist, in my first Edition. But then I no sooner discovered my Mistake, than I shew'd my Willingness to rectify it, and took the first Opportunity of doing it, by mentioning his Conforming in my Second Edition. And had he but consulted that Second Edition of mine, (which he might easily have done, seeing it was out some time before his *Attempt* appear'd) he would have been sensible of it, and found there was no Occasion for any Charge against me in this Respect.

Among the rest also of those who afterwards Conform'd in this County, is to be mention'd Mr. *Leonard Prince* of *Ilfarcombe*, who continu'd several Years a Nonconformist, and then fell in with the Established Church, and serv'd St. *John's* in the City of *Exon*; and after some Time was preferr'd to the Rectory of *Instow* near *Barnstable*, who died many Years ago. And there is a Nephew of his yet living, viz. Mr. *John Prince*, Vicar of *Berry Pomeroy* near *Totness*, the Ingenious Author of, *The Worthies of Devon*, to whom I take this Opporunity of thankfully paying my Acknowledgments, for several Hints given me with Respect to this County. This Gentleman appears of a quite different Temper from Dr. Walker. He is one that can give Persons of real Worth their Due Character, notwithstanding their being of Sentiments different from his own. Whereas tho' there were so many of those who were ejected or silenc'd in this County for Nonconformity, that were most excellent Persons, the Doctor could not find in his Heart to drop a frank Recommendation, so much (as far as my Memory serves me) as of anyone single Person among them, or give the least Intimation of his Pity and Compassion to them, under

all their Hardships and Sufferings. He rather seems to be full of Regret, that any of them should have liv'd in the least Credit and Reputation; by which he

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discovers but very little, either of the Christian, or the Gentleman.

He at the same Time appears willing to do all he can, to cover the Defects and Blemishes of such as Conform'd in this County, after the Restoration, tho' some of them were most certainly had enough. I shall particularly take Notice of one Mr. *William Streat*, who died at *South Pool* in this County of *Devon*, in 1666, of whom even *Wood* the *Oxonian* acknowledges that his Neighbours gave this Character, that *he was as infinite a Rogue, and as great a Sinner as could be*. When anyone of the Doctor's Stamp and Spirit is at Leisure to pursue the Comparison between the *Church*, and the *Dissenters*, he may find such another as this, in the whole County, on the Side of the *Dissenters* if he can; and due Allowance shall be made him for it.

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IN THE

County of DORSET.

Pag. 157. *DORCHESTER*; *Allhallows*: Mr. BENN, M.A. Add, WILLIAM, for that was his Christian Name. His Answer to Mr. *Bampfild* was printed, not in 1672. (as in the Margin there) but in 1677.

Pag. 158. Mr. GEORGE HAMOND, M.A. He was born in 1620. He studied for same Time in *Trinity-College* near *Dublin* in *Ireland*, where he was one Day accidentally met by Archbishop *Usher* in the College Library. The Archbishop was pleas'd to enter into Discourse with him, and was so taken with this young Student, that the next Time he

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came to the College (tho' it was a considerable while after that Interview, and Mr. *Hamond* was returned into *England*) he enquired very particularly after him, and express'd his good Opinion of him, and his Apprehension that he would prove a considerable Man. He was also of *Exeter-College* in *Oxon*. at the same Time with Mr. *Ames Short*; and I am inform'd that it was

there that he first became serious in the Matters of his Soul: Tho' I cannot say whether he began his Studies at *Oxford*, or at *Dublin*.

He was for some Time Minister at *Totness* in *Devon*. When he had been Preaching there with great Gravity and Seriousness, about Patience and Resignation to the Will of GOD, a young Child of his was kill'd by falling out of the Window of an upper-Chamber, into the Street.

About 1677, or 1678, he was Minister to a large Congregation of Dissenters in *Taunton*, in Conjunction with Mr. *George Newton*. His excellent Qualifications induced some Persons of Rank to board their Sons with him, that they might enjoy the Benefit of his Counsel and Example; among whom were the ladies *Courtney* and *Constantine*. While he continu'd at *Taunton* he was faithful and diligent in his Work. His Sermons were plain, solid, and judicious; but for want of Life in the delivering them, they were not valu'd by the common Sort of Hearers, according to their Desert. He had an excellent Faculty at clearing Difficulties, and resolving Cases of Conscience. His Discourses on private Days of Prayer and Conference, on various Texts of Scripture, with little or no previous Study or Meditation, found general Acceptance, and convinced the more understanding Part of his Auditors, of his solid Judgment and great Abilities. When the Fears of *Popery* increas'd, after the *Popish Plot* was stifled, and a sham *Presbyterian Plot* trump'd up, he endeavour'd to arm his People against the Attempts of Seducers, and to prepare them for a Day of Trial. To this End, he went every *Monday* Night to the Houses of his Hearers (going one Week to one House, and the next Week

to

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to another) and after he had read some Part of Mr. *Pool's Dialogues against Popery*, he farther explain'd the *Popish* Tenets, and confuted them with great Strength of Argument, in a very plain and familiar Stile; frequently citing the very Words of the most celebrated Champions of the Church of *Rome*, by Memory, to the Admiration, Satisfaction, and Advantage, of those that frequented this Exercise.

The Persecution which preceded, and the barbarous Cruelties which follow'd *Monmouth's* Rebellion, drove him from *Taunton* to *London*: Where he join'd with Mr. *Richard Steel* during his Life. and succeeded him after his Death, as Pastor of a Congregation. He departed this Life, in *October*, 1705,

He was an excellent Scholar, a good Critick, and mighty in the Scriptures; of a clear Head, a faithful Memory, of eminent Humility and Meekness, a very even Temper, and a most peaceable, healing Spirit.

Besides his two Sermons, and *Discourse of Family Worship*. he hath a *Preface* to Mr. *Richard Saunders's Discourse of Angels*.

Pag. 258. *Sherborn*: Mr. FRANCIS BAMPFIELD. Dr. *Walker*, in his *Att.* Part II. p. 31, informs me, (and should hardly otherwise have known it) that he was collated to a Prebend in the Cathedral Church of *Exeter*, *May* 15. 1641; and that he was repossess'd of it upon the Restoration, and enjoy'd it till *Bartholomew-Day*, 1662, when he was depriv'd of it jointly with his Living of *Sherborn* for Nonconformity. I am also inform'd by another Hand, that he was one of the most celebrated Preachers in the *West of England*, and extremely admir'd by his Hearers, till he fell into the *Sabbatarian* Notion, of which he afterwards was so zealous an Assertor.

Pag. 261. At the End of the Account of Mr. HUMPHREY PHILIPS, let this be add'd; He departed this Life, *March* 27, 1707, after he had

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been upwards of fifty Years in the Ministry. And his Funeral Sermon was preach'd, and Printed by his Son in Law, Mr. *John England*. It was from *Acts* xx. 24.

Mr. *Philips* Printed *Precious Death of the Saints*. 8vo. 1696. A Funeral Sermon for Mr. *Ivyleaf*. And GOD's Excellency, and his Peoples Preciousness in his Sight, 8vo. 1699: A Funeral Sermon for Mrs. *Anne*, Mr. *Philip Gibbs*. In the Title he writes himself, *M.A.* of both Universities, and some time Fellow of *Magdalen-College*, *Oxon*: And yet I cannot find that *Wood* takes the least Notice of him in his *Athenæ Oxonienses*. Certainly, some of his many Omissions of this Kind, must have been designed, and wilful!

Pag. 261. *Ower*: Mr. THOMAS TROIT. Dr. *Walker*, p. 307, calls him TROYLE. And yet, Part II. p. 384, he owns his Name was TROYTE.

Ibid. *Bridport*: Mr. EATON. Add; His Name was WILLIAM. He publish'd two Sermons vindicating the Ministers of CHRIST from being *House-Creepers*: Upon 2 *Tim.* iii. 6. 4to. 1673.

Ibid. *Holnest*: Mr. JOHN MORE: It should be Mr. JOHN MOORE. He was born at *Musbery*, and had his Education in Grammar Learning, at *Coliton* in *Devon*, and his farther Improvement in *Brazen-Nose-College* in *Oxon*, having Mr. *Thomas Adams* (who was Fellow there) for his Tutor; and Mr. *John Prince*, Vicar of *Berry Pomery* in *Devon*, has signified to me, that he was his Fellow-

Pupil. He was one of brisk Parts, and made considerable Improvements. He enter'd upon the Ministry with Episcopal Ordination, and besides his officiating at *Holnest* (I cannot certainly say how long) he serv'd *Long Burton* in this County of *Dorset*, in 1661, five Years after *Bartholomew-Day*: And yet was at length as much silenc'd by *the Act of Uniformity*, as if he had been ejected by it at its first taking Place. For falling in to a close Acquaintance with Mr. *Thomas Crane of Rampesham*, and

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some others of the Silenc'd Ministers, he was by Degrees convinc'd of an Obligation lying upon him to join in with them in practice, and so was incapable of continuing to officiate in the *Church of England*, whose Terms of Conformity fix'd by that Act, he could not in Conscience comply with.

He met with much Trouble there, upon his Scrupling, and therefore not practising a total Conformity. He had also Difficulties afterwards at *Ottery*, and upon another Removal into *Dorsetshire*. But Particulars are not now to be retriev'd, because those Papers of his which relate to the former Part of his Life, were long since burnt, which is an Unhappiness we may lament, but can provide no Remedy for. I could heartily wish that Men of Eminence and distinguishing Worth, would before they either burnt their own Papers, or gave positive Orders to Others to commit them to the Flames, give themselves Time and Leisure to confider sedately, whether their taking such a Step may not be a real Damage to Posterity.

At length, about the Year 1679, he became Pastor to a large Congregation of Dissenters at *Bridgwater* in *Somersetshire*, where he was very useful, for about thirty-six Years, and there are many there that bless GOD for him. He was not wholly free of Difficulties after his quitting the Church established: But he never was imprison'd for his Nonformity, tho' often in Danger of it, and several times remarkably deliver'd. He maintain'd an even chearful Temper under all the Hardships of the Dark Times, of the Reigns of King *Charles* and King *James*, and was very pleasant in Conversation, and of a most peaceable Spirit. He (together with Mr. *Weeks* of *Bristol*, and Mr. *Alexander Sinclare*, who fled thither from *Waterford* in *Ireland*, to escape the Rage of the *Papists* in the Reign of K. *James*.) encourag'd the Ministers of *Somerset* first, and those of *Devon* afterwards, to assemble together, in stated Meetings, that they might maintain Order, Union, and Peace. He diligently attended the Assemblies in *Somerset*, and sometimes even in his old-Age travell'd to those that were held in *Exeter*.

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He was assisted at his first Settlement in *Bridgwater* with an Ague; and afterwards for many Years labour'd under Pains of the Stone. And in his last painful Sickness, his Patience and Serenity of Mind were truly admirable. And so well was he fortified, against what is to Nature the most shocking, that few if any, have been known to meet Death with less Concern, or a greater Composure of Spirit. He died *Aug. 23. 1717*, in the seventy-fifth Year of his Age. His Funeral Sermon was preach'd by Mr. *Batson* of *Taunton*: Bur he could not be prevail'd with to print it.

Mr. *Moore* printed nothing, bur a *Reformation Sermon* preach'd at *Bridgwater* in 1698, on *Rom. xiii. 4*: And an Answer to Mr. *Matthew Hole*, Vicar of *Stokegursey*, his Letters, concerning the Gifts and Forms of Prayer, *Landen*, 8vo. 1698. And to the very last, he declar'd himself fully satisfied in his Nonconformity; having an extensive Charity, and an hearty Esteem for good Men of all Persuasions.

He left behind him two Sons in the Ministry among the Dissenters. One of them succeeded him at *Bridgwater*; and the other was Pastor of a Congregation at *Abington* in *Berks*, where he died not long since, leaving behind him an excellent Character.

Pag. 261. Simonds-borow; it should be *Simondsbury*: Mr. JOHN HARDY. Add, *M.A.* He was the elder Brother of Mr. *Samuel Hardy* of *Charmister* and *Pool* in *Dorsetshire*. They were both born at *Frampton* near *Dorchester*; and both educated at *Wadham-College* in *Oxon*. This Mr. *John Hardy* had taken his Degree of *Master of Arts*, and died in the Year 1668 or 1669, *Ætat. 35* or *36*. He wrote in his Study in *Greek.*, *Wo unto me, if I preach not the Gospel*. He was one of the Ministers that preach'd at the Abby-Church at *Westminster*, on the Day of Thanksgiving for the Restoration. He was a celebrated Preacher, of a good Life and Conversation; and well belav'd. This Information is from his Son, who yet cannot say how he left *Simondsbury*. He preach'd afterwards in *Southwick* in *Hampshire*, and

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there died. Being ask'd whether his Father was not a Conformist, he declar'd, he was in all Respects as to Conformity, like his Brother *Samuel*; but a partial Conformist: And added as to his Uncle Mr. *Samuel Hardy*, that he was offer'd a Place of *500l. per An.* if he would have conform'd.

Pag. 162. Buckland Newton: Mr. JOHN WEEKS. Add; He was twice imprison'd for his Nonconformity, six Months at a time; which was so far from discouraging him, that during his Confinement, he preach'd out of the Prison Windows, to any that were disposed to hear, him, as many of the common People would constantly do. He was once carried to Prison from his Pulpit, where, while he was Preaching, the Officers came in, and demanded, *By what Authority he preach'd?* He thereupon, clapp'd his Hand on his BIBLE, and cried, *By the Authority of GOD and this Book.* They order'd him to come down, which he comply'd with, only desired he might conclude with Prayer, which was yielded to, they that came to apprehend him standing by bare-headed. He pray'd so heartily for the King and Government, that one of his Friends after Prayer, asking a Clergyman who came along with the Officers, and was there present, What he had to say against such a Man? He replied, Truly nothing; only that such Men did eat the Bread out their Mouths. At another Time, the Bishop himself came to take him, and *Hellyar*, who was one of the most furious Persecutors in that Part of the Kingdom, was there also. A Name-sake of his, when they that took the Names of all present, came to him, and ask'd his Name among the rest, he desir'd to be excus'd; and tho' he was press'd again and again, he still excus'd himself. At last, being urg'd to let them know why he would not tell his Name; he answer'd, because he was asham'd of it. Being farther ask'd, What Reason he had to be asham'd of his Name? He said them, it was because it was *Hellyar*; which set all present a Laughing at the Persecutor of that: Name, who stood by them. I have been inform'd, as so this noted Enemy of the

Dissenters,

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Dissenters, *Hellyar*, that when he lay on his Death-bed, he order'd this *Motto* to be used for him at his Funeral, *There the Wicked cease from troubling.* There was also another furious Adversary of Mr. *Weeks*, and the Dissenters, a Vintner, whose Name was *Ollysse*, who was chosen Mayor on purpose that he might be severe on the Nonconformists; and he declar'd he accepted the Office for that Reason only: But he was no sooner enter'd into his Mayoralty, than he was seiz'd by a strange and unusual Distemper, his Tongue rolling out of his Mouth; whereof he died in a few Days time.

Mr. *Weeks* was Minister of a Congregation of fifteen hundred People, all of his own gathering. Towards his latter End he grew corpulent and unweildy: But he took Pains for his Sermons to the last. He died about the sixty-third Year of his Age. His peculiar Vertue was Courage. It has been often said of

him, That he could bear any thing from his Enemies, tho' nor so from his Friends. He was succeeded by my good Friend Mr. *Joseph Kentish*.

Ibid. Fordington: Mr. JOSHUA CHURCHIL. He publish'd Mr. *Benn's* Sermons of *Soul Prosperity*, with a short Dedication to Esquire *Grove of Fern*, in *Wilts*.

Pag. 163. *Munton:* Mr. RICHARD DOWN. Add; he died in *August* 1687.

Ibid. Line 4. After those Words, *Where he continued some Tears:* Let this be added; And I find him subscribing the *Attestation of the Ministers of Somerset, against the Errors, Heresies, and Blasphemies of the Times*, which was Printed in 1648, as Minister of that Place.

Pag. 166. *Lime-Regis:* Mr. AMOS SHORT, Add, *M.A.* But then it should be AMES SHORT. By that Name he subscrib'd the *Testimony of the Ministers of Devon*, in 1648, as Pastor of *Topisham*.

This Mr. *Short* was born at *Aishwater* in *Devon* in 1616, being the third Son of Mr. *John Short*, a

Gentleman

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Gentleman of a good Estate; who having a Living in his own Gift, design'd this Son for the Ministry, and enter'd him a Gentleman Commoner in *Exeter-College* in *Oxon*, where he had the celebrated Mr. *Francis Soreton* of *Honyton* for his Servitor. He with several other Students at that Time, were under very good Impressions while at the College: And when he left the University, my Lady *Clark* of *Suffolk* entertain'd him for some time as her Chaplain. In 1645 he settled at *Topsham*, and *March 2*, 1646, he was ordain'd by the seventh Classical Presbytery at *London*. In 1650 he was invited to *Lime-Regis*, which Invitation he accepted by the joint Advice of the Ministers of *Dorset* and *Devon*. Here he continued till the *Bartholomew-Act* ejected and silenc'd him. He took Abundance of Pains, both at *Topsham* and at *Lime*, and GOD was pleas'd to make his Preaching useful to many. While he was at *Topsham* a very loose Man that heard him preach, rail'd at him after Sermon, for being so uncivil as to publish his Faults to the Congregation: (Tho' Mr. *Short* knew nothing of the Man or his Manners) and threaten'd to kill him: And accordingly he waited for him at his Return from *Exeter*, with a loaded Pistol: But when Mr. *Short* came to him, his Heart fail'd him, and he spake kindly to him.

After he was ejected, he continu'd to discharge his Duty to his People in private, as he had Liberty and Opportunity, and was many ways a Sufferer for his Nonconformity. When he refus'd to conform, his Father gave him

nothing. He was very loyal. He abhorr'd the Proceedings against King *Charles I*, and earnestly desir'd the Restoration of his Son, and sincerely rejoic'd in it, and preach'd a very loyal Sermon upon the Occasion, *May 18, 1660*, and printed it at the Request of the Mayor and Magistrates of the Town. He was much respected by the neighbouring Gentry, who importun'd him to conform; and he had considerable Offers made to induce him to it, (particularly a Deanry, as was said) but he could not come up to the Terms requir'd. His Loyalty could not afterwards secure him from suffering. The *Five Mile Act* in 1665.

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confin'd.

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confin'd him Prisoner to his own House. The County-Troops often enter'd the Town to search after him, and rifled his House. Being several times disappointed, they were enrag'd; and one of them caught his Son, fix'd a Pistol to his Breast, and threaten'd to kill him, if he did not tell where his Father was. The Child answer'd, my Father does not acquaint me whither he goes. As they were searching the Chimneys, Chests, Boxes, &c. they threaten'd the Servant-maid after the same Manner. She said, my Master doth not hide himself in such Places; he has a better Protector. To which she had this Reply: *The Devil take him, and his Protector too!*

At his first Coming to *Lime*, he drew up Articles for such as desir'd to join in Communion with him, and Rules for the right ordering their Conversation; and a Copy of them fell into the Hands of his Enemies, after the Restoration. Hereupon Mr. *Gregory Alford*, (a Man famous for his furious Zeal) sent up these Papers, as containing Matters of dangerous Consequence to the Government; and accus'd him as being seen at the Head of two hundred Men, though he had not for three Weeks before been absent from his own House, except once or twice at Dinner: And a Messenger was sent down by the King and Council. Having timely Notice of the Design, he rode to *London*, some time before the Messengers Arrival, and conceal'd himself there for a while, till the Heat was over. When the Parliament met, these dangerous Papers were read in a Committee, but none of the Things whereof he was accus'd being found in them, they were sent to the Council-Table, and the Matter died. This was in the Year 1668: And Captain *Alford* that was his Accuser and Disturber, being such in Debt, soon lay at the Mercy of his Creditors.

About the Time of the *Rye-house* Plot, the County-Troop commanded by — *Strode*, Esq; came to *Lime* to seize Mr. *Short* and Mr. *Keridge*. Some

of the Town got into the Meeting-house, pull'd down the Pulpit, and were breaking up the Seats: But Mr. *Strode* put a Stop to their farther Proceeding.
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In 1682. he was seiz'd at Mr. *John Starr's* in *Exon*, convicted upon the Act against Conventicles, and imprison'd for six Months in that City. In 1685. he was convicted at *Lime*, upon the same Act, and committed to *Dorchester* Jail, where he lay five Months: And upon *Monmouth's* Landing at *Lime*, he with some others was remov'd from thence to *Portsmouth*, and there laid in a Dungeon. He was for a long Time summon'd to appear at every Assize, and at last out-law'd: But none of these Things mov'd him. He was a Man of an undaunted Spirit, and neither repented of his Nonconformity, nor was dejected at his Sufferings: Bur often declar'd that he never enjoy'd sweeter Communion with GOD, or had greater Peace and Comfort in his own Mind, than when his Persecution was the most bitter. During his Imprisonment at *Dorchester*, *Solomon Andrews* of *Lime*, Esq; (a Gentleman who pretended great Friendship to him before he was silenc'd, and did what he could to get Mrs. *Short* to press her Husband to conform,) being at his Seat in *Somersetshire*, was heard to drop these Words, *I will stick close to Mr. Short, to his Skill doth to his Flesh*: And as he was returning to *Lime*, in order to go to the Assizes at *Dorehester*, where he was design'd to be Foreman of the Grand Jury, he was found dead on the Road, and brought home in a Cart which past that Way.

Mr. *Short* outliv'd there Troubles; and after Liberty, was granted to Dissenters had a Publick Meeting in *Lime*, in which. on *Aug. 25. 1637*, eight Candidates for the Ministry were solemnly ordained: And they were, Mr. *Bernard Starr*, afterwards of *Topsham*; Mr. *Christopher Taylor*, who was for a while Dissenting Minister at *Bath*, and afterwards succeeded Mr. *Bures* in his Congregation at *Hatton Garden* in *London*; Mr. *Richard Toel* late of *Dulverton*; Mr. *Isaac Gilling*, at that Time Curare of *Barrington* and *Seavington Mary* in *Somerset*, and afterwards Pastor of a Dissenting Congregation at *Newton Abbots*, in the Parish of *Woolborough* in *Devon*; Mr. *Josiah Woodcock*, late of *Oxford*; Mr. *Hoar* of *Beminster*, in this County of *Dorset*; toge

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ther with Mr. *John Goswell*; and Mr. *John Edwards*. The Persons that carried on this Solemnity, were Mr. *Samuel Tapper* of *Lympston*, Mr. *Thomas Crayne*

of *Beminstr*, Mr. *Matthew Warren*, and Mr. *Short*, who pray'd at the Imposition of Hands upon Mr. *Starr*, and Mr. *Goswel*.

He continu'd to bring forth Fruit in old Age, having a strong Constitution, and enjoying a good Measure of Health. Even in his advanc'd Years

he could and did endure Hardness. Being at *Exeter*, after he had pray'd in the Family where he lodg'd, with great Freedom, and din'd with Mr. *Pym* a Merchant in that City, he was seiz'd with an Apoplexy, and died in a Minute, on *July 15, 1697*, *Ætat. 81*: And his Funeral Sermon was preach'd by Mr. *George Trosse* of that City.

He was a genteel well bred Man, grave and serious and yet pleasant and agreeable in Conversation. His Wife was an *Arscot*, a Gentlewoman of a good Family. His Son Mr. *John Short*, was a Man of good Learning, and very useful in educating young Men for the Ministry, at *Lime*, and at *Culliton* in *Devon*; and afterwards died Pastor of a Congregation in the City of *London*.

Pag. 266. Mr. KERRIDGE. His Name I am inform'd was JOHN. He was, *M.A.*; Born at *Wootton Fitz-Pain*, a Parish adjoining to *Lime-Regis*: And Educated in *Corpus Christi* College in *Oxford*. He was for some time Schoolmaster at *Abingdon* in *Berks*, and went from thence to *Lyme*, near the Place of his Nativity. An aged Clergyman who was his Scholar, gives him the Character, of a sober, learned, honest Man. He died *April 15, 1705*.

Ibid. Hawke-church: Mr. JOHN HODDER. He is the same Person mention'd, *pag. 281, lin. 32*, without any Place, and therefore should be there expung'd. He preach'd usually at Esquire *Henley's* at *Colway-House* near *Lyme*. He was a very genteel Man, and celebrated Preacher. He was also a great Loyalist, as plainly appears from a pretty large Epistle of his, before a Sermon of Mr. *Ames*

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Short at *Lime-Regis*, upon the Proclaiming King *Charles II*, in 1660.

Pag. 168. Rampesham, alias Ransome: Mr. THOMAS CRANE, *M.A.* He was born in *March 1631*, in the Town of *Plymouth*, where his Father was a Merchant. He had his Education in the University of *Oxon.* and I think in *Exeter-College*, which is the Place to which such as come from the West do most usually resort. He went thither, a little before the Death of King *Charles I*; and upon his Removal from thence, he became Assistant to Mr. *Richard Allein*; and at length was put into this Living by *Oliver Cromwel*, and was ejected from it at the Restoration. After his Ejectment, he settled at *Beminster*,

where he continued till his Removal by Death, which was a few Days after the Death of Queen *Anne*.

He was a learned good Man, and a great Observer of the Steps of Divine Providence, towards himself and others: And so frequent was he in his Remarks thereon, that he was commonly called *Providence*. This being an usual Subject both of his Meditation and Conversation, he at length drew up, and publish'd a Treatise, which he intituled, *Isagoge ad Dei Providentiam*; or a *Prospect of Divine Providence*, 8vo. 1672: Which Book is much commended by Mr. *John Flavel*, in the Postscript to his Treatise on the same Subject, tho' (at that Time at least) he knew not who was the Author of it.

He was of a melancholy Disposition, and much inclin'd to Solitariness and Retirement; but a Mirrour of Patience, and one of remarkable Charity to his bitterest Persecutors, if he found them to be in Want. He was a judicious constant Preacher to his Congregation at *Bemminster*, to the Age of 84, and died among them in 1714. He continued in the Exercise of his Ministry, till within a Month of his Death preaching then on *Heb. xii. 11*.

He was indited in King *Charles* Time at the Sessions at *Bridport*, where he was publickly charg'd. with *coming to Divine Service, &c.* instead of *not*

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coming to it: And so the Omission of the Word *not* was the Cause that the Indictment was dismissed, by which he escap'd. The Character and Temper of the Officer concern'd, was a Satisfaction that this was not the Fruit of any Design to do do him Service; and so it could not be imputed to any thing, but the Interposition of that *Providence* in his Favour, the Honour whereof he had so earnestly studied and endeavoured to promote.

He also publish'd a posthumous Piece of Mr. *Lyfords* his Father in Law, intit. *Conscience inform'd*, touching our late Thanksgivings, 12mo 1661; and dedicated it to Sir *Copplestone Bampffield*.

He was an hard Student, and had a penetrating Genius: And his Composures were remarkably judicious. He was a good Textuary, and an excellent Casuist.

Pag. 268. Week: Mr. DAMMER. Add; Some time after his Ejectment, he was Steward to *Denzil Lord Hollis*, and preach'd only occasionally. He bred up a Son for the Ministry, who was a worthy Person, and preach'd some time at *Ringwood*; but died some Years ago at some Place near the *Bath*.

Ibid. Langton in Purbeck: Mr. JOHN MITCHEL. He was not only eminent in Preaching, but went from House to House doing Good. All the Inhabitants

of the Place honour'd 'him: And some Gentlemen in the Neighbourhood who were warm enough for the *Church of England*, waited on the Bishop in order to his keeping of his Place: But nothing would do, without that entire Conformity, which he could not by any Means be satisfied in.

Ibid. Wareham: Mr. CHAPLYN. Add; He was piously dispos'd from his Youth. I have been inform'd that when he went to the Grammar School, which was above a Mile from his Father's House, while his School-Fellows turn'd aside to Play by the

Way

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Way, they have found him under an Hedge at Prayer. He was afterwards of *Trinity-College* in *Cambridge*, where he jointly improv'd in Knowledge and Piety. While he was at the Parsonage of *Wareham*, there was about three Miles out of Town, a Chapel of Ease, at a Place call'd *Earn*, whither he used to ride on the *Lord's Day* about Noon, to preach there in the Afternoon. Returning homewards, from thence one Evening, he stopp'd at a Place call'd the *Causey*, which leads from *Stoburgh* to *Wareham*, in a direct Road. A Man may there see into a Piece of Ground, which to this Day is call'd *Castle-Close*, because there was formerly a Castle there: And *Stow* in his *Chronicle*, says, that King *Stephen* landed at the Castle in *Wareham*, from *France*, when he came for *England*; bur now the Harbour is lost, save only for Salt Hayes, and Clay Boats. There he spied a Parcel of Boys at Play, and spurring his Horse, he came upon them before they were aware. It was their usual Way to set a Watch to observe him coming on the *Causey*, and then to disperse: But at this Time their Watch being negligent, they were surprized and caught, and thereupon leap'd the Hedges, and Ditches, and scamper'd away as fast as they could; but yet were not so quick, but that he knew several of them distinctly. He acquainted the Mayor and the rest of the Magistrates with the Matter, and the next Day an Hall was call'd, and the Parents of those Boys whom he knew, were sent for, and reprimanded, and charged to take more care of their Children for Time to come. He did not do this out of any Ill-humour or Moroseness, but purely from his Concern to do what in him lay to prevent the Profanation of the *Lord's Day*; And it was observ'd, that this Method had some good Effects, and some of there Boys mentioned the Matter with Thankfulness, after they were grown up to be Men; and Other Parents were hereby caution'd. When Mr. *Chaplyn* was ejected and silenc'd, he had eight Children: But the Providence of GOD wonderfully supported him. His Wife turn'd to Malting, and having Re

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lations in *London* that were Men of Busnes, they kept their Accounts, and assisted them. The family had also no small Benefit from an 100*l.* which he a little before his Death, put into the *East-India Company*, at the first setting of it up. They had 40, 50, 60, 70*l.* per Annum Profit by their Dividend; and fail'd only one Year, (in which they had but a Piece of *Calicoe* for their Share;) and at last it was sold for 550*l.* to raise Portions for the Children.

What was before said, about Mrs. *Chaplyn's* Removal from the Chancel where she was buried, and lay seven Weeks, on the Account of an Excommunication, I have repeated Information, was very true. And I can now add, that her Children after her Death, paid 3*l.* for the taking off the Excommunication at the Court at *Blandford*: And yet nothing would satisfy, but she must be remov'd out of consecrated Ground. There are yet three Churches remaining in Use in the Town, besides the Remains of three more. The three in Use are, the *Trinity*, *Lady Mary's*, commonly call'd, the *Great Church*, or *Lady Church*, and *St. Martin's*. The three Church-yards are all together, joining to *Lady Church*, and are distinguish'd by a Path passing between each Boundary: And in this Path was she at last suffer'd to be buried. And some of the *Church of England* People have since desir'd to be buried there too, rather than in another Place; which shews that the Church gain'd nothing by such Rigor and Severity.

Pag. 269. *Tarrant Hinton*: Mr. TIMOTHY SACHEVEREL. Add; He was of *Trinity-College* in *Oxon*, and not of *St. John's*, as was thro' Mistake hinted before. His parsonage was worth 160*l.* per Annum, and was in the Gift of Mr. *Moor* of *Spargrove*, in *Somersetshire*, who had such an extraordinary Respect for Mr. *Sacheverel*, that finding he could not himself conform, he freely told him, that if he thought it lawful to hold this his Parsonage, and act by Proxy, in order to receive the Profits for his own proper Use, he should readily have it;

which

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which he refus'd. However, he told him, none should be Presented to the Living, but one that he recommended; and accordingly, he recommended Mr. *Tyndal* (a worthy Man, Brother in Law to Bishop *Fowler* of *Glocester*) who was presented to the parsonage, and enjoy'd it to his Dying-day.

Between the Restoration and *Bartholomew-Day*, Mr. *Sacheverel* was put down first in a List, that contain'd the Names of several who were to be sent to Prison: But Sir *Gerard Naper* being in the Chair at the Sessions, and having a Respect for Mr. *Sacheverel*, refus'd to set his Hand to the Commitment; and so they all escap'd for that Time.

Soon after *Bartholomew-Day*, he was cited to the Spiritual Court at *Blandford*, whither a great many People came, in Hope of something like a publick Disputation; at least, expecting to hear him very severely reprimanded: But the Chancellor told him publickly, that he did not send for him to dispute with him, as well knowing him to be a Person of great Worth, Temper, and Learning, but only desir'd him to weigh all Matters calmly, and without Prejudice, and then left him to do as GOD should direct him. Whereupon, as soon as he had in Form admonish'd him, he was dismiss'd.

And it was long after *Bartholomew-Day*, that several Troopers of the Militia of the County rush'd suddenly into his House, one Morning, whilst he was upon his Knees, at Prayer with his Family. One of the Troopers came up, and held his Pistol at Mr. *Sacheverel's* Back, commanding him in the King's name immediately to stand up: But he still continued Praying; but in a little Time concluded, and then stood up, and with a great Presence of Mind ask'd the Trooper how he durst thus pretend in the King's Name to interrupt and disturb him, while he and his Family were presenting their Petitions to the King of Kings.

Be continu'd at *Tarrant Hinton* after his Ejectment, till the *Five Mile Act* came out, preaching to a select Number. He afterwards remov'd to *Winterburn* in the same County, where he open'd his

House

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House to all Comers, and preach'd to them after the Publick Worship was over. And he continu'd doing thus, till the Indulgence in 1672. Then he was going to fit up an Out-house belonging to his Dwelling, for a Place of Worship; but there happen'd at that Time a Fire in his House, which consumed all his Books, Papers, and Manuscripts, and Sermon-Notes, and almost all Things belonging to him: And there were many Things that gave Ground of Suspicion that this Fire was kindled by some ill designing Persons, to prevent the Opening of a Publick Meeting-house in the Town. This occasion'd his Removal with his Family to *Enford* (a Village in *Wiltshire*, about twelve Miles from *Salisbury*) a Nephew of his Wife's being Vicar of that parish; and from thence he remov'd to the *Devizes*, where he continu'd preaching till his Death, in the Year 1680.

Mr. *Johnson* the Publick Minister there, at his first coming preach'd against him, tho' he generally was his Hearer, and preach'd only our of Church-Hours. One of the Texts which he singled out for that Purpose, was 1 *Kings* xviii. 21. *If the Lord be God follow him, &c.* One of Mr. *Sacheverel's* Hearers press'd him to answer Mr. *Johnson* publickly; but he replied he knew better Things: Which being reported, so soften'd Mr. *Johnson's* Temper in a little Time, that he conceiv'd a great Respect for him, and carried it very civilly to him ever after.

His Principles were very moderate. The renouncing the *Covenant*, was a main Thing he stuck at in Conformity: Which being known to several of his Friends, they were apprehensive that if he had liv'd till 1682, (at which Time, according to the *Act of Uniformity*, the Obligation to renounce the *Covenant* was to cease;) he might have been induc'd to conform. But in that Respect he was not tried, being (as has been before hinted) cut off by Death before, His Wife At the *Devizes* kept a Boarding-School for young Gentlewomen, which flourish'd so well that they liv'd very comfortably with their Family.

He

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He had great Comfort in his last Sickness; rejoicing to think he was going to the Marriage-Supper of the Lamb. It was often a Request to GOD in his Prayer, that *those might be suffer'd to preach who look'd upon their Work to be sufficient Wages.* As an Instance hereof, he himself preach'd *gratis* all the while he was at the *Devizes*, which was near six Years.

He and Mr. *John Sacheverel* of *Wincanton* in *Somersetshire*, and Mr. *Philologus Sacheverel* of *Eastwood* in *Essex*, were Brothers.

Pag. 279. *Chisleborough*: Mr. JOSEPH HALLET. At the End of the Account of him, add; And was succeeded by Mr. *George Trosse*, who preach'd his Funeral Sermon. I know of nothing of this Mr. *Hallet's* that has been printed, but *Christ's Ascension into Heaven asserted, and practically improv'd*, in several Sermons on *Luke* xxiv. 51, 8vo. 1693. He is by some also represented as the Author of twenty-seven Queries to the *Quakers*.

The Town of *Chisleborough* where this Mr. *Joseph Hallet* was silenc'd is I am inform'd in *Somersetshire* not far from *Crewkhem*, which is no great Matter; But it is of more Consequence, that Mr. HALLET of *Shafton* who was mention'd in my first Edition, *pag.* 298, should (some how or other) be wholly omitted in the last, by which one of the ejected Ministers would be wholly lost. This is what I thought it not improper to take Notice of, notwithstanding that I have not any Intelligence, enabling me to give an Account of him.

Pag. 170. *Hanmore*: It should be *Hanmone*: Mr. THOMAS MORE. Add, *M.A.* He was of *Trinity-College* in *Oxon*, and was about eight or nine Years standing in it. He went out *M.A.* in 1658, when Mr. *Conant* was Proctor. The Family of the *Trenchards* (in whose Gift *Hanmone* was,) had such a Respect and Value for Mr. *More*, that as there were three Vacancies at that Place from *Bartholomew-Day*, during his Life, they made a free Offer of the Parsonage to him every time: But he

still

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still refus'd it, because unsatisfied with the Terms of Conformity. He chose father to live in want and Obscurity, in the private Exercise of his Ministry, till Death gave him his final *Quietus*, in *August* 1699, at *Abbot Milton*, in this County.

Pag. 279. *Beer Regis* and *Kingston*: Mr. PHILIP LAMBE. Add; He every *Monday* Morning at five o'Clock, repeated his two foregoing *Lord's Days* Sermons: And on *Wednesday* and *Friday* Mornings, about the same Hour, went through an Exposition of the *Lord's Prayer*, and the *Apostles Creed*, and was enter'd on the *Ten Commandments*, at the Time of his Ejectment. He had a Lecture only once a Fortnight at *Kingston*.

Pag. 280. *Haselberry Bryant*: Mr. JAMES RAWSON. Add; Dr. *Walker, Att.* Part II. p. 218. says, *He was cast out by the Commissioners after the Restoration, because he had said in a Sermon, That the Queen Mother was a Whore, and all her Children Bastards. And had publicly pray'd that GOD would root out the Royal Family, Root and Branch.* If there Things were fairly prov'd against him, 'tis not at all to be wonder'd at that he was dispossess'd of his Living. He had but his Desert. But many were the Charges of this Nature that were brought against the Ministers of these Times, that would not swim with the Stream, where the Proof was as insufficient, and as liable to Exception, as it could be pretended to be in any Cafe of the sequestred Royalists, before the Parliament's Committees; of the latter of which the Doctor often complains so very pathetically.

Pag. 280. *Whitchurch*: Mr. SALAWAY. He is mention'd in *Devon*, p. 356, but is taken notice of in this Place, by Dr. *Walker, Att.* Part II. p. 293. I can hear nothing particular concerning him; only one informs me, he was Minister of *Kilmington* in *Devon*.

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Pag. 181. *Charmouth*: Mr. WESTLEY, *Sen*; that is, Mr. BARTHOLOMEW WESTLEY. I have been inform'd, that this Mr. *Westley* was ejected from *Arlington*, and that Mr. BURD, (of whom I said nothing; nor can I yet give any Account of him) was ejected at *Charmouth*. But as to this Mr. *Westley*, he having applied himself to the Study of Physick as well as Divinity, while he was in the University, was often consulted as a Physician, even while he was in his Living. But after his Ejection in 1662, tho' he preach'd as he had Opportunity, yet he had much more Employment as a Physician than as a Minister. He did indeed use a peculiar Plainness of Speech. which hinder'd his being an acceptable popular Preacher. He liv'd several Years after he was legally silenc'd: But the Death of his Son, made a very sensible Alteration in the Father, so that he afterwards declin'd apace, and did not long survive him.

Pag. 280. *Wootton Fitz-Pain*: Mr. KERRIDGE. *Sen*. He was the Father of Mr. *Kerridge* of *Lime*, and died soon after *Bartholomew-Day*, 1662.

Ibid. *Chardstock*: Mr. BENJAMIN MILLS. He had a full Congregation while he was in the Publick Church, and it was observ'd that the Parish in general was at that Time more civiliz'd, than it was known to be either before or since. He preach'd privately after he was silenc'd, and died about the Year 1698.

Ibid. *Marshwood*: Mr. BRICE. I had said, that I suppos'd that this was Mr. EDMUND BRICE, who died poor in *London* in 1705: But that must be a Mistake; for I understand that this Mr. BRICE whose Name, was JOHN, neither died in *London*, nor was poor.

This Mr. *John Brice* was born at *Neitherbury* in this County, in 1636, and had his Grammar-Learning at the Free-School in the same Parish. He spent four Years in *Magdalen-College*, *Oxon*, and upon quitting the University, was for some time Assistant

or

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or Curate to Mr. *Thorne* of *Weymouth*. He was ordain'd by Dr. *Ironside*, Bishop of *Bristol*. In 1659 he settled at *Marshwood*, and continu'd there till August 1662. After his Ejection, he met with a great deal of Trouble, and was twice in *Dorchester* Jail for his Nonconformity. After the Revolution, he

open'd a Meeting in *Charmouth*, and continu'd preaching there to the Day of his Death, which was *March 15, 1716*. In his latter Years, he married one Mrs. *Floyer*, a Gentlewoman of a good Family, who had a considerable Estate; by which Means he liv'd and dy'd in Plenty. He had two of her Nephews to the Ministry; and left about 300*l*, to pious Uses.

Pag. 281. Hawkes Church: Mr. PRINCE. This should be wholly left out; because Mr. *Hodder* is mention'd before, *pag. 266*, as ejected at *Hawkes Church*: And also because Mr. *Leonard Prince* who left *Ilfarcombe* in *Devon*, bur afterwards conform'd, was some time Minister of *Broad Windsor*, an adjoining Parish: But no Mr. *Prince* was Minister of *Hawkes Church*, or either ejected or silenc'd there.

Ibid. Pimpern: Mr. JOHN WHITE. Son of Mr. *White* of *Dorchester*. This was a Sequestred Living, which he was oblig'd to quit in 1660. Between that and *Bartholomew-Day 1662*, he sometimes assisted Mr. *Lamb* at *Beer*. He was one of eminent Piety, and an exemplary Conversation.

Ibid. I have here omitted,

Maperton: Mr. HUGH GUNDERY; who being ejected in 1662, continu'd a Nonconformist all his Days; and liv'd and dy'd in a contented, though no very splendid Condition. He after his Ejectment preach'd mostly in *Devonshire*, often at *Newton Chappel*, a Peculiar, belonging to *Ailsbeere* in that County of *Devon*. He was one of the twelve in the County that took the Oath requir'd by the *Five Mile Act*, in 1665: When he died I cannot learn: But am inform'd, he was taken off suddenly by a Fit of an Apoplexy.

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Pdg. 281. Mr. BARTLET: This I am informed should be Mr. ROBERT BARTLET, of *Over Compton*, in this County. He was born at *Frampton* in *Dorset*, where he had the Advantage of a good Grammar School, and when he was fit for the University he was sent to *Oxon*, where he continu'd some time, but how many Years I cannot say. Quitting the University, he preach'd as a Lecturer at *Sarum* for the Space of two Years, and from thence he removed to *Over Compton*, where he was ordained, by Mr. *Butler*, and several others, and continued there to discharge the Office of a faithful pastor for six Years, till he was ejected and silenc'd in 1662. He afterwards removed to *Bradford* a neighbouring Parish and liv'd there, having a small Estate of his own: And

some serious People who still accounted him their Pastor, attended on his Preaching in a prince House. Here he continu'd with his Family about three Years, till the *Five Mile Act* obliged him to go farther off; and then he removed to *Cadbury* in *Somersetshire*, where he liv'd about twenty Years with his Family, privately exercising his Ministry all along, among some of his own People that adher'd to him, and desired the Continuance of his Labours; and there were several both in *Lower* and *Over Compton*. When the Toleration came our, he left *Cadbury*, and dwelt at *Lower Compton* for twelve Years together, during which Time the Congregation of Dissenters at *Yeovil* in *Somerset*, a neighbouring Town, calling him also to be their Pastor, he serv'd the two Congregations at *Yeovil* and *Compton*, to his dying Day; having his Habitation at *Yeovil*. He divided his Labours on the *Lord's Day* between the two Places, being much respected, and having most of the Inhabitants both of *Over* and *Lower Compton* attending on his Ministry. He died much lamented, In 1710, in the 70th Year of his Age. He was of the Congregational Persuasion; but very moderate. He constantly attended the Associations of the Ministers in the County twice in the Year, and was of a very healing Spirit. He was humble in

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his Department, and a plain affectionate popular Preacher, and very laborious and constant in his ministerial Service. He not only appear'd to have a great Awe of the Divine Majesty upon his Spirit when he was in the Pulpit, but he always behav'd himself with great Seriousness, and there was something peculiar in him, with respect to the Seriousness of his common Discourse. There was somewhat in his Mien and Air that was awful and commanded Respect and procured it too from his very Enemies, when he has been in their Company. His Carriage and Behaviour was so very inoffensive and exemplary, that many profane People have declar'd, that if but one Man in the County went to Heaven, they belev'd in their Consciences it would be Mr. *Bartlet*. But notwithstanding all this, some who were in the Commission of the Peace resolved to put a Stop to his Preaching. And *Yeovil* being in *Somerset*, and *Compton* in *Dorset*, several Justices in each County agreed to have him apprehended and confin'd. And a *Somersetshire* Justice signing a Warrant against him, sent it with all Expedition to the Constable of *North Cadbury*. But he being suspected to be a Friend of Mr. *Bartlet's*, the Servant had a special Charge to accompany the Constable, and see the Warrant executed, and did so. Mr. *Bartlet* promising to appear at the Quarter Sessions, which was to be held in a few Days, the Constable took his Word, and he

appear'd accordingly. As soon as he came in to Court, he was very warmly charg'd by some of the Justices as a Preacher of Sedition, &c. to which he with great Gravity and Composedness reply'd, that he preach'd only the Gospel of our Lord JESUS CHRIST, which teacheth Men to lead quiet and Peaceable Lives, in all Godliness and Honesty under those who are in Authority. They ask'd him by what Authority he did pretend to preach: His Answer was, *I am ordained to the Ministry and woe to me if I preach not the Gospel.* The last Words of which Answer were spoken with such an awful Seriousness, that they were so surprized as to continue silent for a while. But at length one

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of them ask'd him, by whom were you ordain'd? By a Bishop? His Answer was, there was no Bishop at that Time, but I was ordained by laying on of the Hands of the Presbytery. The Justice ask'd, Do you own the King's *Supremacy*: He answer'd, Yes. He then ask'd, have you taken the Oath of Allegiance? And he again answered, Yes. He ask'd him, Whether he would take it again? And he replied, he was ready to do it if it was requir'd of him. Whereupon the Justice order'd the Oaths to be given him, and he took them there in Court, and was civilly dismiss'd, to the no small Disappointment and Displeasure of some that were present. This so enraged a *Dorsetshire* Justice who liv'd near *Compson*, that he immediately issued out his Warrant to seize him there. The Menaces and Vigilance of his Enemies, made him decline coming to *Compson* on the *Lord's Day*, but he came sometimes on the Week-days and preach'd there; and going once from thence to *Yeovil* he met the Justice, who had issu'd out a Warrant to apprehend him, and had often openly declar'd he would commit him, and (to the Amazement of his two Servants that attended him) he spoke to Mr. *Bartlet* with great Respect and Civility, and went on his way, without giving him any angry Word, of the least Interruption: GOD appearing and working in the same way for the saving this good Man our of the Hands of the angry Justice, as he did of old to deliver *Jacob* out of the Hands of his enrag'd Brother. Being thus preserv'd, he went on with Prudence and Privacy, and preach'd to his People, in the latter End of King *Charles's* Reign, and the Beginning of King *James's*.

He was a judicious, learned Man, and in his Preaching took Care and Pains to speak to the Capacity of his Hearers. When he could preach more publicly, and had Liberty to manage according to his own Mind, his constant Method was, to begin with a short Speech of about five or six Minutes, before the singing of the *Psalm*. The Design of it was to excite an awful Fear of GOD

in the Minds of his People, and he usually took Occasion from some providential Occurrences; as if any Person

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died from among the People, or in the Neighbourhood, he would speak of GOD, as He who only has Immortality, and the Lord of our Lives: Sometimes from the Weather, seasonable, or unseasonable; from the Necessity or Scarcity of the Necessaries of Human Life, &c. In this Speech he seldom or never exceeded half a quarter of an Hour: And in this and all Other Performances in the Pulpit, he discover'd he had a very great Awe upon his Spirit, and deliver'd himself with great Gravity and Seriousness, and very much affected his People: So that one could not go into an Auditory wherein there appear'd more Seriousness and Devotion, than might be discern'd in the Generality of Mr. *Bartlet's* Hearers. And they were all so desirous of hearing the Preparatory Introduction to publick Worship, that the whole Congregation was generally present, before he began.

Some of the chief of his Society, were in King *Charles's* Time taken up and can: into *Ilchester*-Jail, and prosecuted at the *Assizes* for 20l a Month, and in Danger of being ruin'd: But the Judge pleaded for them, and at length brought them off, by telling their Persecutors, that that *Act* upon which they were for proceeding against them, was made against *Popish Recusants*, and not against *Protestant Dissenters*, such as they were.

Mr. *Bartlet* had a Wife and four Sons, besides Daughters, and no great Temporal Estate, and yet bred two Sons to the Ministry. The eldest of them went beyond Sea: And his Son *Samuel* settled at *Tiverton*, in *Devon*, where he had a large Congregation; and his great Labours among them were thought to hasten his End; for he died some Years before his Father, who liv'd to see the rest of his Children well provided for. He died, after a short Sickness, on *June 7, 1710*. His Funeral Sermon was preach'd by Mr. *Samuel Bulstrode*, from *2 Tim. iv. 7, 8*. And he gave him a considerable Character, which was not thought by the Auditors, to be at all beyond his Desert.

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Pag. 281. Mr. FRENCH: It should be Mr. JEREMAH FRENCH; for that I understand was his Name. He liv'd in the latter Part of his Time at *Bradford*, and I find his Name in several of the *Bartholomew* Lists of the Ministers that were ejected and silenc'd in *Dorsetshire*, without any Place added, in which he spent his Pains: But I have the following Account of him, from one that

was intimately acquainted with him, for many Years, and who watch'd with him the last Night of his Life.

Mr. *Jeremiah French* was born in *Suffolk*, and after having spent a considerable Time in the University of *Cambridge*, was invited together with Mr. *Fairclough*, by Dr. *Whitchcot*, to bear him Company in a Visit he made to the People he had taken the Charge of in *Somersetshire*; and afterwards married a Gentlewoman of an Estate in *Clifton* in *Dorsetshire*. He was invited to *Newport* in the Isle of *Wight*, where he became their settled Minister, having a Salary of an 100*l* per An allow'd him by the Town, and the Promise that it should be increas'd, as his Family increas'd. His Ministry in that Place was both acceptable and successful. The very Day that King *Charles* I. was hurried away from *Caresbrook* Castle, (in the Neighbourhood of that Town) where he was a Prisoner, Mr. *French* preach'd in the Forenoon from *Hos. v. 2*; and in the Afternoon from *Tit. i. 16*: For his Freedom in which Sermons, he was made a Prisoner in the Castle for a quarter of a Year, and then carried by Sea to *London*, and there try'd for his Life; but: got off, tho' not without much Cost, and giving his Promise, never to preach in *Newport* more. He afterwards had the Vicaridge of *Yeovill*, in the County of *Somerset*, where he continu'd about a Year and half: But some of the People there made him uneasy, by their Complaints that his Preaching was too precise and sharp for them. From thence he remov'd to *South Parrat* near *Crookhorn*, where he continu'd ten Years to very good Purpose; and there the *Act of Uniformity* found and silenc'd him, cast

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ing him out of a Living of 100*l*. per Annum. He return'd, to his own Estate, and liv'd at *Bradford Abbis*, and preach'd there, and about the Country, as he had Opportunity, till the Time of Liberty in 1671, and then he kept a Meeting in his own House, and had a considerable Auditory. When the Liberty was at an End, he had several Warrants out against him, but they could nor be executed, for want of their knowing his Christian Name. He was afterwards follow'd with a Troop of Horse well arm'd, and narrowly escap'd them. Hereupon, he absented himself from his own Habitation, and durst not return thither so much as to see his Wife when she lay upon her Death-bed. He liv'd to the sixtieth Year of his Age: But at last Trouble had so broke his Spirit, that on *May* 10, or 11, 1685, he fainted and died away.

Pag. 281. Mr. HOPKINS. This is Mr. WILLIAM HOPKINS, of whom an Account was given, Pag. 601, at *Milborn Port*, a Parish in *Somerset* near to *Dorsetshire*.

Ibid. Mr. OWSELEY. I am inform'd he was ejected at *Littleham*, a Parish somewhere about *Exmouth*: And that he died above forty Years ago, leaving behind him a Son, who came into the Ministry, and was Ordain'd after the *Bartholomew* Ejection.

Ibid. Mr. HODDER. He ought to be omitted here, because he was mention'd before, *Pag.* 266.

Pag. 282. At the End of the Account of Mr. SAMUEL HARDY, Add; I am farther inform'd, that this Mr. *Hardy* was of *Oxford*, and of *Wadham-College*. He was dismiss'd the College, because he could not take the Oaths; and this was when he was just upon taking the Degree of *M.A.* Then he went to *Charmister*, where he preach'd for some Years, being Chaplain in Esquire *Trenchard's* House at *Woolton*. From thence he remov'd to *Pool*, where he was Minister fifteen Years. Being turn'd out there.

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he went to *Badsly*, where he continu'd upward of two Years, and met with much Trouble, for not fully conforming to the Canons; and never preach'd in publick afterwards. But he was Chaplain in the House of Esquire *Heal* at *Averyhatch* in *Essex* for two Years, and then went to *Newbery*, where he continued three Years; and died on *March 6, 1690/1*, much lamented by all good People, in the fifty-fourth Year of his Age. He was much troubled with the Stone for four or five Years before his Death, and that was reckon'd to hasten his End. He was a Man that took great Delight in doing Good: And while he continu'd at *Pool*, was instrumental in redeeming many Captives from Slavery; for which good Use, he gather'd at Home, and beyond the Seas, near the Sum of 500*l.*

I must also here give an Account of Mr. *John Westley* of *Whitchurch* near *Blandford, M.A.* who was wholly omitted before.

This Mr. *John Westley*, was the Son of Mr. *Bartholomew Westley* of *Charmouth* near *Lime*, and the Father of Mr. *Samuel Westley*, Rector of *Epworth*, in the Diocese of *Lincoln*, the Author of the *Poem on the Life of CHRIST*, which is dedicated to *Queen Mary*.

It pleas'd GOD to incline this Mr. *John Westley* to remember his CREATOR in the Days of his Youth, and lay him under serious Impressions in his tender Years. He had a very humbling Sense of Sin, and a serious Concern for his Salvation, even while he was a School-Boy. He began to keep a Diary soon

after GOD had begun to work upon him, and not only recorded the remarkable Steps and Turns of Providence that affected his outward Man, but more especially, an the Methods of the SPIRIT of Grace in his Dealings with his Soul; what was the Frame of his Heart in his Attendance on the several Ordinances of the Gospel, and how he found himself affected under the various Methods of Divine Providence, whether merciful or afflictive: And this Course he continu'd with very little Interruption, to the End of his Life.

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When he had finish'd his School-Learning, he went to *New-Inn-Hall* in *Oxon*, and continu'd there till after he had taken the Degree of *M.A.* During his Stay there, he was taken Notice of for his Seriousness and Diligence. He applied himself particularly to the Study of the Oriental Languages, in which he made no inconsiderable Progress. Dr. *Owen* who was at that Time Vice-chancellor, had a great Kindness for him. He was nor above two and twenty when he began to preach occasionally, and in *May* 1658 was sent to preach at *Whitchurch*. The Income of this Vicaridge was not above 30*l per An*; but he was promis'd an Augmentation of 100*l a Year*, tho' the many Turns and Changes in Publick Affairs which follow'd soon after, prevented his receiving any Part of what had been promis'd him. A few Months after he came to *Whitchurch*, he married a Niece of Dr. *Thomas Fuller*. Being disappointed of the Augmentation, he was necessitated to set up a School, that he might be able to maintain his growing Family. Soon after the Restoration, some of his Neighbours gave him a great deal of Trouble and Uneasiness, because he would not read the Book of Common Prayer; and upon Dr. *Gilbert Ironside's* being made Bishop of *Bristol*, and coming into his Diocese, he was inform'd by some Persons of Distinction, that Mr. *Westley* would not gratify those who desir'd him to read and use the *Liturgy*. This was what they thought they had a peculiar Advantage to urge and bring Mr. *Westley* to, apprehending his Title to *Whitchurch* not valid, and that he had been guilty of some Things in his former Conduct, for which he might be prosecuted in a Court of Justice: And his being very strict in his Principles, made some utterly to dislike him, and for that Reason they took Delight in giving him Disturbance and Vexation. Mr. *Westley* being assured by several that the Bishop was desirous to speak with him, took an Opportunity to wait upon his Lordship, and had the following Conference with him, as it is recorded in his own Diary.

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Bishop. WHAT is your Name?

Westley. *John Westley.*

B. There are many great Matters charg'd upon you.

W. May it please your Lordship, Mr. *Horlock* was at my House on *Tuesday* last, and acquainted me that it was your Lordship's Desire I should come to you: And on that Account I am here to wait on you.

B. By whom were you ordain'd? Or are you ordain'd?

W. I am sent to preach the Gospel.

B. By whom were you sent?

W. By a Church of JESUS CHRIST.

B. What Church is that?

W. The Church of CHRIST at *Melcomb.*

B. That factious and heretical Church!

W. May it please you Sir. I know no Faction or Heresy that the Church is guilty of.

B. No! Did not you preach such Things as tend to Faction and Heresy?

W. I am not conscious to myself of any such Preaching.

B. I am inform'd by sufficient Men, Gentlemen of Honour of this County, *viz.* Sir *Gerrard Napper* Mr. *Freak*, and Mr. *Tregonnel*, of your Doings. What say you?

W. Those honoured Gentlemen I have been with, who being by Others misinform'd, proceeded with some Heat against me.

B. There are the Oaths of several honest Men, who have observ'd you, and shall we take your Word for it, that all is but Misinformation?

W. There was no Oath given or taken. Besides if it be enough to accuse, who shall be innocent? I can appeal to the Determination of the great Day of Judgment, that the large Catalogue of Matters laid to me, are either Things invented, or mistaken.

B. Did not you ride with your Sword in the Time of the *Committee of Safety*, and engage with them?

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W. What

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W. Whatever Imprudences in Matters civil you may be inform'd I am guilty of, shall crave leave to acquaint your Lordship, that his Majesty having pardon'd them fully, and I having suffer'd on Account of them, since the Pardon, I shall put in no other Plea and wave any other Answer.

B. In what Manner did the Church you spake of send you to preach? At this Rare every body might preach!

W. Not every one. Every body has not preaching Gifts, and preaching Graces. Besides, that is not all I have to offer your Lordship to justify my Preaching.

B. If you preach it must be according to Order, the Order of *the Church of England*, upon an *Ordination*.

W. What does your Lordship mean by *Ordination*?

B. Do not you know what I mean?

W. If you mean that *sending* spoken of, *Rom. x*; I had it.

B. I mean that: What *Mission* had you?

W. I had a *Mission* from GOD and Man.

B. You must have it according to Law, and the Order of the *Church of England*.

W. I am not satisfied in my Spirit therein.

B. Not satisfied in your Spirit! You have more new coin'd Phrases than ever were heard of! You mean your *Conscience*, do you not?

W. Spirit is no new Phrase. We read of being *sanctified in Body, Soul, and Spirit*.

B. By Spirit there we are to understand the upper Region of the Soul.

W. Some think we are here to take it for the *Conscience*: But if your Lordship like it not so, then I say, I am not satisfied in Conscience, as touching the Ordination you speak of.

B. Conscience argues Science, Science supposes Judgment, and Judgment Reason. What Reason have you that you will not be thus ordain'd?

W. *I came not this Day to dispute with your Lordship; my own inability would forbid me so to do.*

B. No,

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B. No, no; but give me your Reason.

W. I am not call'd to Office; and therefore cannot be ordain'd.

B. Why have you then preach'd all this while?

W. I was call'd to the *Work* of the Ministry, tho' not to the *Office*. There is as we believe, *Vocatio ad opus, & ad munus*.

B. Why may not you have the *Office* of the Ministry? You have so many new Distinctions! O how are you deluded!

W. May it please your Lordship, because they are not a People that are fit Subjects, for me to exercise Office-work among them.

B. You mean a *gather'd Church*: But we must have no *gather'd Churches* in *England*, and you will see it so. For there must be *Unity* without *Divisions* among us: And *there can be no Unity, without Uniformity*. Well then, we must send you to your *Church* that they may dispose of you, if you were ordain'd by them.

W. I have been inform'd by my *Colin Pitfield* and others concerning your *Lordship*, that you have & *Disposition inclin'd* against *Morosity*. However you may be prepossess'd by some bitter *Enemies* to my *Person*, yet there are others, who can and will give you another *Character* of me. *Mr. Glisson* hath done it, And *Sir Francis Fulford* desir'd me to present his *Service* to you, and being my *Hearer* is ready to acquaint you concerning me.

B. I ask'd *Sir Francis Fulford* whether the *Presentation* to *Whitchurch* was his. Whose is it? He told me it was not his.

W. There was none presented to it there sixty *Years*. *Mr. Walton* liv'd there. At his *Departure*, the *People* desir'd me to preach to them, and when there was a *Way of Settlement* appointed, I was by the *Trustees* appointed, and by the *Triers* approved.

B. They would approve any, that would come to them, and close with them. I know they approved those, who could not read twelve *Lines of English*.

W. All

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W. All that they did I know not: But I was examined touching *Gifts* and *Graces*.

B. I question not your *Gifts* *Mr. Westley*. I will do you any *Good* I can: But you will not long be suffer'd to preach, unless you will do it according to *Order*.

W. I shall submit to any *Tryal* you shall please to make. I shall present your *Lordship* with a *Confession* of my *Faith*, or take what other *Way* you please to insist on.

B. No we are not come to that yet.

W. I shall desire those *Severals* may be laid together, which I look on as justifying my *Preaching*.

1. I was devoted to the *Service* from my *Infancy*.
2. I was educated in order thereto at *School* and in the *University*.

B. What *University* were you of?

W. *Oxon*.

B. What *House*?

W. *New-Inn-hall*.

B. What Age are you?

W. Twenty-five.

B. No sure, you are not.

W. 3. As a Son of the Prophets, after I had taken my Degrees, I preach'd in the Country, being approv'd of, by judicious able Christians, Ministers and Others.

4. It pleas'd GOD to seal my Labour with Success, in the apparent Conversion of several Souls.

B. Yea, that is it may be to your Way.

W. Yea to the Power of Godliness from Ignorance and Profaneness. If it please your Lordship to lay down any Evidences of Godliness agreeing with the Scripture, and they be not found in those Persons intended, I am content to be discharg'd from my Ministry. I will stand or fall on the Issue thereof.

B. You talk of the Power of Godliness; such as you fancy.

W. *Yea to the Reality of Religion. let us appeal to any Common-place Book for Evidences of Graces, and they are found in and upon them.*

B. How

B. How many are there of them?

W. I number not the People.

B. Where are they?

W. Wherever I have been call'd to preach. At *Radpole, Melcomb, Turmwood, Whitchurch*, and at Sea. I shall add another Ingredient of my *Mission*.

5. When the Church saw the Presence of GOD going along with me, they did by Fasting and Prayer, in a Day set apart for that End, seek all abundant Blessing on my Endeavours.

B. A Particular Church?

W. Yes, my Lord, I am not asham'd to own myself a Member of one.

B. Why you may mistake the Apostle's Intent. They went about to convert Heathens, and so did what they did. You have no Warrant for your particular Churches.

W. We have a plain, full, and sufficient Rule for Gospel Worship in the *New Testament*, recorded in the *Acts of the Apostles*, and the *Epistles*.

B. We have not.

W. The Practice of the Apostles is a standing Rule, in those Cases which were not extraordinary.

B. Not their Practice, but their Precepts.

W. Both Precepts and Practice. Our Duty is not deliver'd to us in Scripture, only by Precepts, but by Precedents, by Promises, by Threatnings mix'd, not Common-Place-wise. We are to follow them, as they follow'd CHRIST.

B. But the Apostle said, *This speak I, not the Lord:* That is by Revelation.

W. Some interpret that Place, *This speak I now by Revelation from the Lord,* not the LORD in that Text before instanc'd, when he gave Answer to the Case concerning Divorces. May it please your Lordship, we believe that *Cultus non institutus est indebitus.*

B. It is false.

W. The Second Commandment speaks the same; *Thou shalt not make unto thyself any Graven Image.*

B. That is Forms of your own Invention.

W. Bishop Andrews taking Notice of *non facies*

tibi

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tibi, satisfied me that we may not worship GOD but as commanded.

B. You take Discipline, Church Government, and Circumstances for Worship.

W. You account Ceremonies Pans of Worship.

B. But what say you, did you not wear a Sword in the Time of the *Committee of Safety,* with *Demy,* and the rest of them?

W. My Lord I have given you my Answer therein: And I farther say, that I have conscientiously taken the Oath of Allegiance, and faithfully kept it hitherto. I appeal to all that are round about me.

B. But no Body will trust you; you stood it out to the last Gasp.

W. I know not what you mean by the last Gasp. When I saw the Pleasure of Providence to turn the Order of Things, I did submit quietly thereunto.

B. That was at last.

W. Yet many such Men are trusted, and now about the King,

B. They are such as though on the Parliament's Side during the War, yet did disown those later Proceedings: But you abode even till *Haslerig's* Coming to *Portsmouth.*

W. His Majesty has pardon'd whatever you may be inform'd of concerning me of that Nature. I am not here on that Account.

B. I expected you not.

W. Your Lordship sent your Desire by two or three Messengers. Had I been refractory, I need not have come: But I would give no just Cause of Offence. I think the old Nonconformists were none of his Majesty's Enemies.

B. They were Traitors. They began the War. *Knox* and *Buchanan* in *Scotland*, and those like them in *England*.

W. I have read the Protestation of owning the King's Supremacy.

B. They did it in Hypocrisy.

W. You

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W. You use to tax the poor *Independents* for judging Folks Hearts: Who doth it now?

B. I do not: For they protested one Thing and acted another. Do not I know them better than you?

W. I know them by their Works as they have therein deliver'd us their Hearts.

B. Well then you will justify your Preaching, will you, without Ordination, according to the Law?

W. All these Things laid together are satisfactory to me, for my Procedure therein.

B. They are not enough.

W. There has been more written in Proof of Preaching of Gifted Persons, with such Approbation, than has been answer'd by anyone yet.

B. Have you any thing more to say to me Mr. *Westley*.

W. Nothing: Your Lordship sent for me.

B. I am glad I heard this from your own Mouth. You will stand to your Principles you say.

W. I intend it through the Grace of GOD; and to be faithful to the King's Majesty, however you deal with me.

B. I will not meddle with you.

W. Farewel to you Sir.

B. Farewel good Mr. *Westley*.

It is to be hop'd the Bishop was as good as his Word, and did not meddle with Mr. *Westley*, to give him any Trouble or Disturbance. But there were some Persons of Figure in his Neighbourhood, who were too much his Enemies to permit him to continue quietly at *Whitchurch* till the *Act of Uniformity* ejected him. For in the Beginning of 1662, he was seiz'd on the *Lord's Day* as he was coming out of the Church, and carried to *Blandford*, and committed to Prison. But after he had been some time confin'd, Sir *Gerard Napper* who was the most furious of all his Enemies, and the most forward in committing him, was so far soften'd by a sad Disaster (having

broken his Collar-Bone) that he sent to some Persons to bail Mr. *Westley*, and told them if

they

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they would not, he would do it himself. Thus was he set at Liberty, but bound over to appear at the Assizes, where he came off much better than he expected. The Good Man has recorded in his *Diary* the Mercy of GOD to him in railing up several Friends to own him, inclining a Solicitor to plead for him, and restraining the Wrath of Man, so that even the Judge tho' a very choleric Man spake not an angry Word. The Sum of the Proceedings at the Assizes as it stands in his *Diary*, is as follows.

Clark.: CALL Mr. *Westley* of *Whitchurch*.

Westley. Here.

Cl. You were indicted for not reading the Common Prayer. Will you traverse it?

Sollicitor. May it please your Lordship we desire this Business may be deferr'd till next Assizes.

Judge. Why till then?

Sollic. Our Witnesses are not ready at present.

Judge. Why not ready now? Why have you not prepared for a Tryal?

Sollic. We thought our Prosecutors would not appear.

Judge. Why so, young Man? Why should you think so? Why did you not provide them?

Westley. May it please your Lordship, I understand not the Question.

Judge. Why will you not read the Book of Common Prayer?

Westley. The Book was never tender'd me.

Judge. Must the Book be tender'd you?

Westley. So I conceive by the Act.

Judge. Are you ordain'd?

Westley. I am ordain'd to preach the Gospel.

Judge. By whom?

Westley. I have Order to preach.

Judge. From whom?

Westley. I have given an Account thereof already to the Bishop.

Judge. What Bishop?

Westley. Of *Bristol*:

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Judge. I say by whom were you ordain'd? How long was it since?

Westley. Four or five Years since.

Judge. By whom then?

Westley. By those who were then empower'd.

Judge. I thought so. Have you a Presentation to your Place?

Westley. I have.

Judge. From whom?

Westley. May it please your Lordship it is a legal Presentation.

Judge. By whom was it?

Westley. By the Trustees.

Judge. Have you brought it?

Westley. I have not.

Judge. Why not?

Westley. Because I did not think I should be asked any such Questions here.

Judge. I would wish you to read the Common Prayer, at your Peril. You will not say, *From all Sedition and Privy Conspiracy; from all false Doctrine, Heresy and Schism; Good Lord deliver Us.*

Clark. Call Mr. *Meech.* He was call'd and appeared.

Clark: Does Mr. *Westley* read the Common Prayer yet?

Meech. May it please your Lordship, he never did nor he never will.

Judge. Friend how do you know that? He may bethink himself.

Meech. He never did; he never will.

Sollic. We will when we see the New Book, either read it, or leave our Place at *Bartholomew Tide.*

Judge. Are you not bound to read the Old Book till then? Let us see the Act, and reading it to himself, another Cause was call'd.

Mr. *Westley* came joyfully home, tho' bound over to the next Assizes. and preach'd constantly every *Lord's Day* till *Aug.* 17, when he deliver'd

his

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his Farewel Sermon to a weeping Auditory, from *Acts.* xx. 32. *Oct.* 16, the Place was by an Apparitor declar'd vacant, and Order given to sequester the Profits: But his People had given him what was his Due. *February* 11 following, he remov'd with his Family to *Melcomb*; whereupon the Corporation

made an Order against his Settlement there, imposing a Fine of 10*l* upon his Landlady, and she Shillings *per* Week on him, to be levy'd by Distress. He waited on the Mayor and some others, and pleaded his having liv'd in the Town some time formerly, and his giving Notice of his Design to come hither again, and offer'd to give Security, which was all that their Order requir'd; but all was of no Avail. For *March* 11, another Order was drawn up for putting the former in Execution. These violent Proceedings forc'd him out of the Town, and he went to *Bridgwater*, *Ilminster*, and *Taunton*, in all which Places he met with great Kindness and Friendship from all the three Denominations of Dissenters, and was almost every Day employ'd in Preaching in the several Places to which he went; and got many good Acquaintance and Friends, who were afterwards very kind to him and his numerous Family. At length a Gentleman who had a very good House at *Preston*, two or three Miles from *Melcomb*, gave him free Liberty to dwell in it without paying any Rent. Thither he remov'd his Family in the Beginning of *May*, and there he continu'd as long as he liv'd. He records his coming to dwell at *Preston* with great Wonder and Thankfulness.

1. That he who had forfeited all the Mercies of Life should have any Habitation at all; And that, 2. When Other precious Saints were utterly destitute. And, 3. That he should have such an House of Abode, when others had only poor mean Cottages.

Soon after his being fix'd in his House at *Preston*, he was under great Debates in his own Mind about a Removal beyond Sea, either to *Surinam* or *Maryand*: But after much Consideration and Ad

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vice, he determin'd to abide in the land of his Nativity, and there take his Lot. About the same Time also, he not a little hesitated, about hearing in the Establish'd Church, and was much troubled in his own Spirit about it: But at length by several Arguments in Mr. *Nye's* Papers he was determin'd: 1. Because it was the Word of GOD which was preach'd which he thought challeng'd Attendance. 2. By separating from what was Evil, and closing with what was Good, he thought the Testimony given would be the more Convincing. 3. He look'd not upon this as a Part of Communion with them, or an Intention of closing with them, any farther than they held the Head and were unblameable in their Lives. This he sets down as his Judgment, *Aug.* 11. 1663.

He was not a little troubled about the Management of his own Preaching, whether it should be carry'd on more openly, or more privately. Some of

the Neighbouring Ministers, particularly Mr. *Bampfild*, Mr. *Ince*, Mr. *Hallet* of *Shafion*,. and Mr. *John Sacheverel*, were for Preaching publicly with open Doors. But he thought it was his Duty to beware of Men, and that he was bound prudently to presence himself at Liberty, and in a Capacity of Service, as long as he could, and not by the Openness of one Meeting hazard the Liberty of all Meetings. Hereby he kept himself a little longer out of the Hands of his Enemies, than the four Ministers above mention'd; for they were all indicted at the Assizes, *Aug. 7. 1663*, for a riotous, routous, and unlawful Assembly held at *Shafion, July 13*. They put in their Special Plea, but were over rul'd by the Lord Chief Justice, and forc'd to plead the general Issue; and were found guilty by a Jury of Gentlemen, and fin'd forty Marks each, and to find Security for their good Behaviour. In the mean time Mr. *Westley* preach'd very frequently, not only to a few good people at *Preston*, but as he had Opportunity at *Weymouth*, and other Places round about. And after some time he was called by a Number of serious Christians at *Pool* to be their Pastor; and

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in that Relation he continu'd to the Day of his Death, Administring an Ordinances to them as Opportunity offer'd. But by the *Oxford Act* he was oblig'd to withdraw from *Preston*, for a while, and leave his Family and People. But he preach'd wherever he was, if he could but have an Auditory.

Upon his Coming to the Place of his Retirement in *March 1666*, he puts this Question to himself, What dost thou here, at such a Distance from Church, Wife, Children, &c? And in his Answer, first sets down the Oath, and then adds, Tho' about seventeen in *Devon*, and seven in *Dorset*, and sixteen in *London* have taken the Oath, yet he could not do it for several Reasons. 1. Swearing to a Proposition (be it what it will for the Matter) hath no Scripture Precept, Precedent or Allowance: and is therefore a taking the Name of GOD in vain. 2. It is doubtful what the Law-makers intended by the Words in the latter Clause, and without their Interpretation it cannot be understood: And for me to swear to them in my own private Sense, is but Jugling with GOD and the King, and Conscience too, especially when it was declar'd by some Magistrates, that they had no Power to admit of such a private Sense. 3. It was by the Speaker declar'd at the Signing of the Act, that the Nation would judge the Taking this Oath to be a Pledge of after Conformity. 4. The Word *Endeavour* is so large, that it includes all Meetings for Religious Worship, all Praying and Preaching in private, and forbids in an especial manner, the handling some Truths of the Gospel that ought at

this Day to be particularly insisted on. But after all this and a good deal more against taking the Oath, he thankfully mentions the Goodness of GOD in over-ruling the Law-makers, so as that they did not fend the Ministers farther from their Friends and Flocks, and that they had so much Time to prepare for their Removal, and a Liberty to pass on the Road to any Place. After he had lain hid for some time, he ventur'd home again, and return'd to his Labour

among

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among his People, and among others occasionally, betides those of his own peculiar Charge. But notwithstanding all his Prudence in managing his Meeting more privately than many of his Brethren, he was oft disturb'd, and several times apprehended, and four times imprison'd: Once at *Pool* for half a Year, and once at *Dorchester* for three Months; but the other Confinements were not so long. He was in many Straits and Difficulties, but wonderfully supported and comforted, and many times very seasonably and surprizingly reliev'd and deliver'd. The Removal of many eminent Christians into another World, who were his intimate Acquaintance and kind Friends in this; and the great Decay of serious Religion among many that made a Profession, and the increasing Rage of the Enemies of real Godliness, manifestly seiz'd and sunk his Spirits. And having fill'd up his Part of what is behind of the Afflictions of CHRIST in his Flesh, for his Body's Sake which is the Church, and finish'd the Work given him to do, he was taken out of this Vale of Tears into the invisible World, where the Wicked cease from troubling and the weary are at rest, when he had not been much longer an Inhabitant here below than his Blessed Master, whom he serv'd with his whole Heart, according to the best of his Light. *For they that turn many to Righteousness shall shine as the Stars for ever and ever*, tho' not only their Persons while they are living, but also their Bodies when they are dead, may here meet with Contempt, as this good Man's did, which the Vicar of *Preston* would not suffer to be buried in the Church.

Nor know I how to quit this County of *Dorset*, without taking Notice of one that was at first here ejected, but afterwards conform'd, viz. Mr. *Joseph Crabb*, M.A. of *Beminster*, who was a Man of good Parts and Learning, of a ready Invention, and very facetious and pleasant in Conversation. After continuing some time a Nonconformist, he accepted of *Axminster* in *Devon*, and continu'd Minister there to the Day of his Death, which happen'd in a good old-Age, after he had sojourn'd in this

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Vale of Tears for about eighty Years. Though he was in the Established Church, yet in his Principles, and Way of Preaching and Praying, he so resembled the Nonconforming Ministers, that he was still look'd upon as one of them. He visited some of his ejected Brethren when persecuted and imprisoned, shelter'd and did good Offices to others, and shew'd on all Occasions that his Heart was with them. About 1683 or 1684 he was accus'd to Dr. *Lamplugh* Bishop of *Exeter*, for neglecting to read Prayers on *Wednesdays* and *Fridays*, and not coming up to the Height of Conformity: But the Bishop after he had heard his Defence, dismiss'd him with Favour, to the Disappointment of his Accurers.

He join'd with Mr. *William Ball* of *Winsham*, and Mr. *Thomas Lye* of *Chard*, in *Somerset*, in publishing a Volume of Archbishop *Usher's* Sermons, preach'd at *Oxford*, and he prefix'd an Elegant *Latin* Epistle to them.

THE EJECTED, &c.

in the

BISHOPRICK

of

DURHAM.

*P*ag. 284. *BISHOPS Aukland*: Mr. RICHARD FRANKLAND, *M.A.* At the End of the Account of him, let there be this Addition:

The Place where Mr. *Frankland* by Appointment met Archbishop *Sharp* was at *Skipton*. The Arch-

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bishop at the first was something warm: Telling Mr. *Frankland* how many Complaints were made against him, and intimating that the Course he took tended to perpetuate a *Schism* in the Church; and that therefore it was not sufferable. Mr. *Frankland* freely told his Grace, that they of the Established Church were certainly fallible in their Judgments, as well as the Dissenters: And therefore he desir'd they might fairly argue the Case about *Schism*, before he determin'd any thing about it. The Archbishop not seeming to think

there was any Occasion for a Debate on that Head, Mr. *Frankland* took the Freedom to tell him, that he apprehended there was much more proper Work for his Grace to do, than to fall upon the Dissenters. And when the Archbishop ask'd him what that was? He told him it was to endeavour a Reconciliation between sober Protestants, for strengthening the Protestant Interest, at a Time when it was so much in Danger: And added, that if he thought there was Need of using Severity, it would be the best Way to begin with those of his own Clergy, that were disorderly. The Bishop freely acknowledg'd there was need of both, and promis'd to use his utmost Endeavours in both the Particulars mention'd; and said he hop'd they would find him an honest Man. Mr. *Frankland* replied, that Candour and Moderation went to make up Honesty. The Bishop readily granting this, Mr. *Frankland* added, that if his Grace should not exercise Moderation, he would frustrate the Hopes of many worthy Persons, considering the good Character that was given of him, &c. And when he afterwards went to visit him, as he desired, he treated him with great Civility, and shewed him the Petition that was drawn up against him, and the Number of Subscribers: And yet still his Troubles were renew'd and continu'd. And indeed it was observ'd, that from the Revolution in 1688, to his Death in 1698, there was scarce a Year, in which he had not some Disturbance. Many and various were his Troubles, but GOD deliver'd him out of them all.

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Pag. 288. *Gatesend*: Mr. THOMAS WELDE. Add; He had been formerly Minister at *Terling* in *Essex*; but not submitting to the Ceremonies, the place was too hot for him, and he was forc'd to quit it, and go over to *New England*. Besides the Book mention'd before, he wrote and publish'd an Answer to *W.R.* his Narration of the Opinions and Practices of the Churches lately erected in *New England* vindicating those Churches: 4to. 1644. He with three other Ministers of *Newcastle*, wrote a Piece intit. *The perfect Pharisee under Monkish Holiness; shewing the Quakers Opposition to the Fundamental Principles and Doctrines of the Gospel*, 4to. 1654. And he also with Mr. *Samuel Hammond*, Mr. *Sidenham*, and Mr. *William Durant*, was concern'd in publishing a Tract intit, *A false Jew*, &c. upon the Discovery of a *Scot*, who first pretended to be a *Jew*, and then an *Anabaptist*, and was found a Cheat.

Ibid. *Lamesley*: Mr. THOMAS WILSON. Add, After King *Charles's* Indulgence in 1672, he and Mr. *Robert Leaver* (formerly of *Bolam* in *Northumberland*) for

two Years together carried on a Meeting for Divine Worship in his House, and they preach'd by Turns to all that came.

Pag. 288. *Great Stainton*: Mr. WILLIAM PELL, *M.A.* At the End of the Account of him, add; He was admitted in *Magdalen-College* in 1650, and afterwards ordain'd by Bishop *Brownrig*. In preaching and praying he was excell'd by few.

Pag. 289. *line ult.* for *setled Condition*, read *unsetled Condition*.

Pag. 290. *Standrop*, it should be *Stanhope*. Mr. FEAK. Mr. *Lewis* of *Margate* in the County of *Kent*, in his MS Remarks on my *Account*, &c. takes notice that Dr. *Isaac Basiere*, (who is by Dr. *Walker*, *An.* Part II. p. 19, represented as cast out of this as well as two other good Livings, and two Eccle

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siastical Dignities besides, for his Malignancy,) was here repossess'd after the Restoration: And he intimates, that many others were in this Respect, in the like Case with Mr. *Feak* here mention'd; and this was particularly the Case of Mr. *Philip Hunton*, the very Person that comes next, who had another to give Place to as well as he. And he will have it, that such as were in this Circumstance, should not be reckon'd among the *Ejected* or *Silenc'd* Ministers. And in this Particular he entirely concurs with Dr. *Walker*, as much as in other Things he differs from him. But I must own I cannot see that this carries in it any thing of a just Reason why I should omit them. For Mr. *Feak* was actually *silenc'd* in 1661, tho' not at that Time *ejected* from the Living of *Stanhope*, to which Dr. *Basiere* was then restor'd. And as to Mr. *Philip Hunton*, tho' he was not in 1662, *ejected* from *Sedgfield*, yet he was at that Time both *ejected* and *silenc'd* at *Westbury* in the County of *Wilts*, and therefore there is as much Reason to take notice of him upon this Account, as of anyone.

THE EJECTED, &c.

IN THE

County of ESSEX.

Pag. 291. *COLCHESTER*: Mr. OWEN STOCKTON, *M.A.* Add; He was born in *May* 1630. He was eminently holy and wise in all his Conversation.

Serious and grave, yet not melancholy. He was never disturb'd with Anger, or any other Passion, that could be observ'd by those who were much and frequently conversant with him. He was an eminent Example of those Quali-

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fications which the Apostle's Canons, 1 *Tim.* iii. and *Tit.* i, require in a Minister. Though he did not seem very forward to speak, yet upon all Occasions he was very ready for good Discourse, and would often take Occasion to begin it. When some were speaking of a Person that was so confident of Happiness in another World, as not to be afraid but desirous of dying, at least would seem so, and yet was not reckon'd by any that were present to be any Way eminent for Piety and Godliness, but rather an Enemy to it; Mr. *Stockton* gravely said, when I hear People talk in that Manner, I think they are either very good or very bad.

He left behind him a large MS, written on Occasion of the Plague at *London* in 1665, Which some have often wish'd might be Printed, tho' it were but by Parts, as thinking it might be of great Use, not only if GOD should visit with another Plague, but also in Case of any raging Disease, or eminent Danger of Death. He left also a Treatise on the LORD's Supper. All his Writings are very affecting; and shew his eminent Faith and Holiness. He died about the Age of fifty-one.

At the End of his Character, let this be added; I have seen some written Observations of Mr. *Lewis* of *Margate*, upon my Account of the ejected Ministers, in which he is pleas'd upon Occasion of my Account of Mr. *Stockton*, to make a very peculiar Reflection. Upon my saying, *He dwelt three Years in his own hired House, and preached to all that came to him;* he says, "I artfully insinuate, into the Mind of my Reader, that they of the Established Church are as much Enemies to the Cross of CHRIST, and equally Strangers to the Power of the Gospel, with the Unbelieving *Romans*." But I believe most People will think that he that passes that Censure, was at that Instant pretty much dispos'd to find Fault, and that to such a Degree, as to make one, rather than not find one. He says, "This unhappy Insinuation runs thro' my whole Performance, that to be sober, and religious, or truly conscientious, one must be a Puritan." Which is what I can as

sure

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sure all that are concern'd, I never thought: And yet I cannot forbear crying out, *Sit Anima mea cum Puritanis.*

Neither Mr. *Stockton*, nor Mr. *Warren*, have any Notice taken of them in *Newcourt's Repert. Eccles. Vol. II.*

Pag. 293. Mr. EDWARD WARREN. I have by a Letter from a Relation of his, been inform'd of a double Mistake, in my Account of him. His Name was EDMUND, and not EDWARD: And he was ejected from St. *Peter's*, not St. *Stephen's*, of which Name there is no Church in or near that Town. And would but Others that are able to give Intelligence, have used like Freedom, in certifying me of Mistakes committed, as I should have been very thankful to have been put in a Capacity of rectifying them, so would they have contributed to the rendring such a Work as this the more perfect.

Pag. 294. Dedham: Mr. MATTHEW NEWCOMEN. *M.A.* At the End of the Account of him let it be added; He hath another among the Farewel Sermons of the Country Ministers. There is another Tract of his extant, intit. *The best Acquaintance, and highest Honour of Christians;* being Discourses on *Job xxii. 21, 8vo. 1679.* And there is also a Sermon of his at the Funeral of Mr. *Samuel Collins*, Pastor of *Braintree* in *Essex*, who exchange'd this Life for Immortality, in the seventy seventh Year of his Age, and forty-sixth of his Ministry, in the Year of our LORD 1657. Which I the rather take notice of in order to the rectifying a Mistake in *Newcourt's Repert. Eccles. Vol. II. p. 89.* That Author there giving a List of the Vicars of *Braintree*, upon meeting with the Name of *Samuel Collins*, declares in a Marginal Note, that he takes him to have been the Famous Dr. *Samuel Collins*, Provost of *King's*, and Professor of Divinity in *Cambridge*. Mr. *Newcomen* would scarce have been thought a proper Person to have preach'd at his Funeral: But besides, the Doctor died in 1651; whereas Mr. *Collins*, the Minister of *Braintree*, liv'd till 1657: And therefore they must

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have been two Persons. Dr. *Walker* here also runs into the same Mistake, *Att. Part II. p. 150.*

No Notice is taken of Mr. *Newcomen* in *Newcourt's Rep. Eccles. Vol. II.*

Pag. 225. Mr. GEORGE SMITH. Add; I find his Name subscrib'd to the *Essex Watchmens Watchword*, Printed in 1649: And he subscrib'd as Minister of the Gospel in *Dedham*.

Pag. 195. Shalford near Braintree: Mr. GILES FIRMIN. No Notice is taken of him in *Newcourt's Rep. Eccles. Vol. II.* And whereas *p. 198*, I had mention'd

some of Mr. *Firmin's* printed Works, I shall now add several others: As, *A Reply to Mr. Cawdrey, in Defence of the Serious Question stated.* 4to. 1653. *A Treatise against Separation from the Ministry and the Churches of England,* 4to. 1651. *Establishing against Shaking: Or, A Discovery of the Prince of Darkness, (scarcely transform'd into an Angel of Light) powerfully now working in the deluded People call'd Quakers,* 4to. 1656. *The Power of the Civil Magistrate in Matters of Religion vindicated: A Sermon of Mr. Marshal's, with Notes of Mr. Firmin's,* 4to. 1657. *A Treatise of Schism, Parochial Congregations in England; and Ordination by Imposition of Hands, in Answer to Dr. Owen of Schism, and Mr. Noye's of New England's Argument against Imposition of Hands in Ordination,* 8vo. 1658. *Presbyterial Ordination vindicated; in a brief Discourse concerning Episcopacy, as claiming greater Power, and more eminent Offices by Divine-Right shall Presbytery: With a brief Discourse concerning imposed Forms of Prayer, and Ceremonies,* 4to. 1661. *The plea of the Children of Believing Parents for their Interest in Abraham's Covenant, their Right to Church Membership with their Parents, and their Title to Baptism: In Answer to Mr. Danvers,* 8vo. 83. *Scripture-warrant, sufficient Proof for Infant-Baptism: A Reply to Mr. Grantham's Presumption, no Proof,* 8vo. 1688. *An Answer to Mr. Grantham's vain Question put to, and charg'd upon Mr. F—— (in his Book, intit. The Infants Advocate) viz. Whether the greatest Part of dying Infants, shall be damned,* 4to.

1689.

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1689. *Some Remarks on the Anabaptist's Answer to the Athenian Mercuries,* 4to. *A brief View of Mr. Davis's Vindication: And Remarks upon some Passages of Mr. Crisp,* 4to. *Weighty Questions discuss'd,* 1. *About Imposition of Hands.* 2. *About Teaching Elders, and the Members meeting in one Place,* 4to. 1692.

Mr. *Firmin* in his *Vindication of Presbyterial Ordination*, says, "That he had formerly written in Defence of Episcopal Ordination, so far as to prove it not Antichristian: But that now the Controversy was brought to his own Door, and his Ordination, which was Presbyterial, was quarrell'd at by those in whose Defence he had written; for which he cons his Brethren Thanks." He takes notice, "of his reading of nine hundred Bishops in one Province in St. *Austin's* Time, and says, that surely the Bishops did not extend their Power farther than some great Parishes in some Counties, (suppose *Chichester*) or some such Town as *Ipswich, Bristol, Colchester,* &c. If (says he) you will have such Bishops, and give them no more Power than CHRIST has given them for Order Sake, I will yield to them, and give them the Honour: And if more Maintenance be conferr'd on them by the King, than on other Presbyters who join with them, I shall be very willing and glad of it. So that

(says he) Imparity in Honour and Maintenance, I am nor against: Neither would I be in Power and Office, if CHRIST had given more to them than others.”

Mr. *Crofton* says of Mr. *Firmin*, That he was a Man no less approv'd for his Learning, Modesty, Piety, and Zeal for the Unity of the Church, and his Antiseparation in the Days of its prevalency and Prosperity, than for his Loyalty and Fidelity to the King's Majesty in the Day of his Distress. See his *Pref.* to Mr. *Firmin's Liturgical Considerator consider'd*, 4to. 1661.

Mr. *Hodges* in his Considerations for peace, *pag.* 25, says, that Mr. *G. Firmin* declares in one of his Pieces, that he and others of his Nonconform

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ing Brethren (in the Time of the Usurpation) pray'd for the afflicted Royal Family.

Page 298. *Hatfield Broad-Oak*: Mr. JOHN WARDEN. *M.A. Newcourt* in his *Repert. Eccles.* Vol. II. in his Account of the Vicaridge of *Hatfield Broad-Oak* comes no lower than the Year 1619; and so takes no Notice of Mr. *Warren* there; and yet it does not appear from Dr. *Walker* to have been a Sequestred Living.

Page 300. *Hensham*: Mr. SAMUEL ELY. His Successor is mention'd among the Vicars of this Parish, in *Newcourt's Repert. Eccles.* Vol. II. p. 325, thus; *Joh. Rous Cl. 6 Nov.* 1662. *per inconformatatem ultimi Vic:* But he himself is not nam'd: and yet this does not appear from Dr. *Walker* to have been a Sequestration.

Ibid. Felstead: Mr. NATHANAEL RANEW. He is not mention'd among the Vicars of this Parish, in *Newcourt's Rep. Eccles.* Vol. II. p. 258. But I find he subscrib'd as Minister of this Place, to *the Essex Watchmens Watch-word*, that was printed in 1649. His Piece on *Meditation*, was publish'd in 1670, and not in 1673, as was before signified in the Margin.

Ibid. Boreham: Mr. JOHN OAKES. Neither is he taken notice of by *Newcourt, Rep. Eccles.* Vol. II. p. 74. But his Successor is mention'd thus; *Paul Duckett, Cl. 17. Sept.* 1662.

He has a Funeral Sermon in Print, intit. *Blessed Paul's Trial and Triumph;* on Occasion of the Death of Mrs. *Elizabeth King*, 4to. 1689. And also a Sermon in the Continuation of *Morning Exercise Questions and Cases of Conscience*, from *Prov.* xxx. 8, 9. Upon this Question, *Wherein is a middle worldly Condition most eligible?*

Pag. 301. *lin.* 8. For now, read afterwards.

Ibid. Barnstone: Mr. JOHN BEADLE, *M.A.* He came to this Living in 1632, as I find by *New-*

court's

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court's Rep. Eccles. Vol. II. p. 39. There he is mention'd among the Rectors thus: *John Beadle, Cl. 31 Maii 1632, per resig. Wright.*

Ibid. Moreton: Mr. EDMUND CALAMY, He is mention'd among the Rectors of this Parish in *Newcourt, Rep. Eccl.* Vol. II. p. 424. His Predecessor Mr. *Hoard* died in *February 1657:* That is I suppose, 1657/8; the Year 1658 commencing in *March.* which was the Month after. In 1659, Mr. *Calamy* after having preach'd there for some time with general Approbation, was fix'd in the Living. I observe that *Newcourt* mentions not who presented him to it, tho' he takes notice of that in the Case of others. To supply that Defect, I shall here add an Instrument, the Original of which I have by me, which may perhaps, because of its Peculiarity, contribute to the Satisfaction of the Curious. It runs thus:

“**K**NOW all Men by these Presents, that the twentieth Day of *April,* in the Year One thousand six hundred and fifty-nine, there was exhibited to the Commissioners for Approbation of Publick Preachers, a Presentation of *Edmund Calamy* the younger, to the Rectory of *Moreton* in the County of *Essex,* made to him by the Right Honourable *Edward* Earl of *Manchester,* *John* Lord *Roberts,* Sir *Gilbert Gerrard,* Bart, *Anthony Tuckney,* Doctor in Divinity, Master of *St. John's* College in *Cambridge,* *Simeon Ash,* Clerk, and *Edmund Calamy* the elder, Clerk, Feoffees in Trust of *Robert* Earl of *Warwick* deceas'd, the Patrons thereof, together with a Testimony in the Behalf of the said *Edmund Calamy,* of his holy Life and good Conversation: Upon Perusal and due Consideration of the Premises, and finding him to be a Person qualified as in and by the Ordinance for such Approbation is required, the Commissioners abovementioned have adjudged and approved, the said *Edmund Calamy,* to be a fit Person to preach the Gospel, and have grant
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ed him Admission, and do admit the said *Edmund Calamy,* to the Rectory of *Moreton* aforesaid, to be full and perfect Possessor, and Incumbent thereof: And do hereby signify to all Persons concerned 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, had, or used, in this Realm. In witness whereof they have caused the Common Seal to be hereunto affixed, and the same to be attested by the Hand of the Register, by his Higness in that Behalf appointed. Dated at *Whitehall*, the twentieth Day of *April*, One thousand six hundred fifty and nine.

John Nye, Reg.

Being thus settled in his Living, he was to pay his first Fruits, for which he gave four Bonds, to the Protector *Richard*, having two substantial Citizens
bound

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bound with him for payment. The Form runs thus:

KNOW all Men by these Presents, that we *Edmund Calamy* Cl. *Samuel Bayly* of *Ironmonger-lane*, *London*, Citizen and Cordwainer, and *Richard Brinley* of *Aldermanbury*, *London*, Citizen and Haberdasher, do owe and are firmly bound to *Richard* Lord Protector of *England*, *Scotland*, and *Ireland*, and the Dominions and Territories thereunto belonging, in the Sum of Nine Pounds of lawful Money of *England*, to be paid to the said Lord Protector or his Successors: To the which Payment well and truly to be made, we bind us and every of us by himself for the whole, and in the whole our and every of our Heirs, Executors and Administrators by these Presents, sealed with our Seals, and dated this seven and twentieth Day of *April*. in the Year of our LORD, One thousand six hundred fifty and nine.

Samuel Bayly: Richard Brinley.

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The Reverse was in these Words:

I. Part. THE Condition of this Obligation is such, that if the within named *Edmund Calamy* Clerk, his Executors, Administrators or Assignes, shall pay or cause to be paid, to the Receiver-General of First fruits and Tenths for the Time being, on the first Day of *October* which shall be in the Year of our LORD, One thousand, six hundred, fifty and nine, the Sum of Four

Pounds Ten Shillings, in Part of eighteen Pounds, for the first Fruits of the Rectory of *Moreton*, in the County of *Essex*, that then this Obligation be void and of none Effect, or else to remain in full Force and Vertue.

The Second Part, was for the Payment of the like Sum, on the first of *April* 1660: The third for

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the like Sum, payable, *October* the first, 1660: And the fourth for the like, payable, *April*, 1661.

Having had the Perusal of a Manuscript of Mr. *Francis Chandler's* of this County, I there find that this Mr. *Edmund Calamy*, was solemnly Ordain'd to the Work and Office of the Ministry, by Fasting, and Prayer, and Imposition of Hands in the Church of *Moreton*, *Nov.* 10, 1653, by Mr. *Walker*, Mr. *Whiston*, Mr. *Lavender*, Mr. *Pool*, Mr. *Harper*, Mr. *Fitch* and Mr. *Francis Chandler*, the Ministers in that Neighbourhood: And that Mr. *Borset* of *High Laver*, and Mr. *Richard Roberts*, were also Ordained at the same Time.

He was as well pleas'd with his Majesty's Restoration in 1660, as any Minister in the County. And whereas in the Year following, *viz.* 1661, an Act pass'd the two Houses, to enable his Majesty to send out Commissioners to receive the free and voluntary Contributions of his People, towards the present Supply of his Ministry's Affairs, &c. Mr. *Calamy* advanc'd generously towards it; and so did several others of his Brethren, who were not at all consider'd, either for their Zeal in forwarding the Restoration, or their Readiness to advance Money as a free Gift to supply the King's Occassions; but were cast our of the Church the next Year, with all the Contempt imaginable.

Page 302. High Laver: Mr. SAMUEL BORFET. He is mention'd by *Newcourt* in his *Rep. Eccl.* Vol. II. Part 368, among the Rectors of this Parish; only with this Difference that he writes his Name *Borphert*; whereas I that have receiv'd several Letters from him, and seen more of his Writing, remember he spelt his Name as I have done.

Ibid. West Ham, Mr. WALTON. *Newcourt*, takes no notice of him.

Ibid. Little Laver: Mr. EDWARD WHISTON. *Newcourt* in his *Rep. Eccl.* Vol. II. p. 170, writes his Name *Wilson*: But that I suppose, is a Mis

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take. I find his Name subscrib'd to *the Essex Watchmens Watch-word*, primed in 1649: But he then wrote himself Pastor of *Norton Mandevile*.

Page 303. Stanbourn: It should be *Stambourn*: Mr. HENRY HAVERS. His Successor is thus mention'd in *Newc. Rep. Ecl.* Vol. II. p. 541: *Robert Cooke, A.M.* 11. Nov. 1662. *per inconformitatem utimi Rectoris*; but he himself is not mention'd. I find his Name also subscrib'd, to *the Essex Watchmens Watch-word*, in 1649: But he then wrote himself Minister of the Gospel in *Fifield*.

Ibid. Coggeshal: Mr. JOHN SAMS. *Newcourt*, in his *Rep. Ecl.* takes no notice of him, but mentions Mr. *Nat. Ranew*. (I suppose the same as is mention'd here at *Felstead* in this County) as coming to this Vicaridge, *March 1.* 1660.

Ibid. Ridgwel: Mr. DANIEL RAY, *Newcourt* takes no notice of him.

Page 304. Braintree: Mr. JOHN AGUR: It should be JOHN ARGOR. He is not taken Notice of by *Newcourt* in his *Repertorium Ecclesias* Vol. II. p. 89, when he is giving a List of the Vicars of this Place: But his Successor is thus mention'd, *Rob. Carr, Cl.* 20. Dec. 1662: Which leaves Room for his Predecessor that was silenc'd in *August* 1662, tho' his Name is not inferred. But I find his Name subscrib'd as Minister of *Leigh*, to *the Essex Watchmens Watch-word* in 1649. This Mr. *Argot* was born at *Sayer Britton* within seven Miles of *Colchester*, and educated in *Cambridge*. He was good Part of the Civil Wars Minister of *Lee* in this County; and succeeded in *Braintree* Mr. *Samuel Collins*, who had been Minister there forty-five Years, and died *Anno* 1657, in his seventy-seventh Year. After Mr. *Argor's* being laid aside for not conforming, he continu'd in *Braintree*, and kept the Grammar-School there, until the *Five Mile Act* took Place, and then he was forc'd to leave the Town. He often us'd to say, that *he left his Liv*

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ing, on up no other Terms than he would, if call'd to it, have laid down his Life. He was exceedingly below'd, and the Loss of him was much lanmented. He was a very serious and lively Christian. He had a Sense of Religion betimes, and in his advanced Years, would often have Raptures of Joy. He comfortably liv'd by Faith when his Livelihood was taken from him. Being ask'd by some Friends, how he thought he should live, having a great Family of Children;

his Answer was, as long as his GOD was House-keeper, he believ'd he would provide for him and his. He kept a Diary of GOD's Dealings with him, among other Things, in stirring up Friends to assist him. I will give a few Instances in his own Words. *Jan. 2. 1663/4. I receiv'd 5l. 2s. This was when I was laid aside for not Conforming. So Graciously did the Lord provide for his unworthy Servant. On Jan. 3. I receiv'd 3l. 19s. The Lord have the Praise. And I receiv'd 3l. 15s. which was gather'd for me by my Friends. This great Experience of God's gracious Providence, I receiv'd almost at one and the same Time: All Glory be to God Blessed for ever. On April 2. 1663, I receiv'd 5l. 12s: So Graciously doth the Lord regard the low Condition of his Servant. Blessed be his Holy Name for ever. I receiv'd likewise on the 8th Day; 4l: So Good is the Lord in stirring up Hearts, and opening Hands, to the Relief of his unworthy Servant. Many like Observations, and Aspirations, are contained in his Diary. He never could be prevail'd with to print any Thing. He in the latter Part of his Time had a People at Wivenhoe, and died at Coptford in this County, in December, 1679; Ætat. 77: And lies Buried in Coptford Church.*

Page 304. Topsfield: Mr. JOHN OVERHEAD. In his younger Time, he liv'd in the House of Mr. Mead in the Parish of Finchingfield, whither Mr. Stephen Marshal us'd to come very frequently. Mrs. Mead who was Mr. Mead's Mother, and the Lady Brown who was Wife to Mr. Brown, an Eminent Member of the Long parliament, afterwards Knighted and made a Judge by King Charles II, was un

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der great Trouble about the Concerns of her *Soul*, and for some time would not go to Church, tho' she us'd to love to go thither: She now said what should she do there, it would but encrease her Damnation! But being over persuaded, and almost forc'd into the Coach by her Son in Law Mr. *Brown*, and Others, she heard Mr. *Marshal*, and was by that Sermon so exceedingly satisfy'd, and fill'd with Hope of her Salvation, that she came home transported with Joy.

Mr. *Overhead* died between 1670, and 1680, as I am inform'd by one that knew him; who adds, that he was aged, and a very grave, serious, and humble Man, and a very good Preacher.

Newcourt takes no Notice of him. But I find his Name subscrib'd to *the Essex Watchmens Watchword*, printed in 1649.

Pag. 304. *Chelmsford*: Mr. MARK MOTTE, *Newcourt* takes no notice of him. Dr. *Walker*, *Att.* Part II. p. 308, says, that he was thrust into this Living by the House of Commons, upon their Sequestrating Dr. *Michaelson*, in the Year 1643: And that he for a long time after declaim'd from the Pulpit upon the common Thesis of the Times, *Curse ye Meroz*: And that once during his Abode there, some of his Congregation out of their great Regard to tender Consciences, went to a Meeting of the *Brownists* held at *Chelmsford*, pull'd them out by the Ears, brought them to the Church under a Guard, and there forc'd them to serve GOD in Mr. *Motte's* Way. If this Story be true, and Mr. *Motte* gave any Encouragement, he had Time enough to reflect upon it with Regret, after his own being silenc'd by the *Act of Uniformity*.

Ibid. *Springfield*: Mr. JOHN REVE: It should be REEVE. Add, *M.A.*; for so I find he wrote himself, in his Funeral Sermon for Mr. *Thomas Brooks*, whom he succeeded in his Congregation. *Newcourt* does not mention him: But Dr. *Walker* does, *Att* Parr II. p. 170, where he tells us, this was the Sequestered Living of Mr. *Richard Free*

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man, who return'd to it in 1660. This Mr. *Reeve* was imprison'd in *Newgate*, if he did not die there.

Pag. 304. *Magdalen Laver*: Mr. HARVY. *Newcourt* takes no notice of him.

Ibid. *Stisted*; or rather *Steinsted*: Mr. THOMAS CLARK. *Newcourt* does not mention him; but he leaves Room for him, by entring his Successor in this Manner: *Tho. Wallis. Cl.* 22. *Jan.* 1663. *per inconform. ult. Vic*: And I find he subscrib'd the *Essex Watchmens Watch-word*, printed in 1649.

Ibid. *Ravenhall*: Mr. GEORGE LISLE. He is mention'd by *Newcourt, Rep. Ecl.* Vol. II. p. 495, among the Rectors of this Parish.

Ibid. *Terling*: Mr. JOHN STALHAM. Add, *M.A.*; for he is thus mention'd among the Vicars of this Parish, *Newcourt, Rep. Ecl.* Vol. II. p. 578, *Joh. Stalham, A.M.* 5 *Maii* 1631, *per depr. Weld.* And at the End, let it be added thus; He died Pastor of a Dissenting Congregation, in the Town where he was ejected, in 1680, or 1681.

He wrote against the *Quakers*. And he and Mr. *John Newton* of *Little Baddowe*, and Mr. *Enoch Grey* of *Wickham*, had a Conference at *Terling* with two

Catabaptists, Jan. 11. 1643; and Mr. *Stalham* was the principal Manager: And he afterwards publish'd it with this Tide, *The Sum of a Conference*, &c. 4to. 1644.

Pag. 305. *Malden*: Mr. THOMAS HORROCKES. Add, *M.A.* He was commonly call'd *Hurlocks*. He was a Man of eminent Humility, and exemplary Holiness. His Successor is thus mention'd in *Newcourt's Rep. Eccl.* Vol. II. p. 399; *Joh. Head*, 26 Nov. 1662 *per inconform. Tho. Horrocks*. He subscribed, *The Essex Watchmens Watch-word*, in 1649, as Minister of *Stapleford Tawney*. He descended from the *Horrocks's* of *Horrockes-Hall* in *Lancashire*, and was the only Son of Mr. *Christopher Horrockes* of *Bolton* in the *Moors*. His true Zeal for the
Protestant

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Protestant Religion created him many Enemies among his Popish Relations, so that he and his Family fled from their Persecution and went over into *New England* with Mr. *Cotton*. They left this their Son at *St. John's College* in *Cambridge*, and he took his Degrees there, and launch'd out into the World without any Friends to help him, but under the Guardianship of the Divine Care. He was ordained (as I am inform'd) by the Bishop of *Durham*, and call'd to the Free-School at *Rumford* in this County, where he taught the Sons of many eminent Citizens and Country Gentlemen, and was invited too a great School at *Manchester*, but refus'd to accept it. He was afterwards presented to a considerable Living in *Norfolk*, and was going to take Possession, with Letters of Institution and Induction; but travelling with a false Brother in his Company, he was robb'd of his Papers, and supplanted in his Parsonage, which he submitted to, not offering to recover his Right by Law. After a great Variety of Changes and Troubles, he upon the Removal of Dr. *Hewit*, was fix'd in the Living of *Malden*, having *All Saints*, and *St. Peter's* for his Cure; and there he was a diligent and painful preacher for twelve Years together, and was an Instrument in converting many Souls. He was much respected by the Lord *Bramston* of *Roxwell*, the Earl of *Warwick*, Sir *Gobert Barrington*, Sir *Thomas Honeywood*, Sir *Walter St John*, and many others of the Nobility and Gentry in those Parts. His Charity was very great; and he endeavour'd to do Good to all, till he was ejected in 1662. He had some Enemies that bore very hard upon him, that they were not many. He was cast into the Dungeon of the Town Prison, where he lay ten Days. His Wife went to *London* to wait on the King and Council, and the Earl of *Manchester*, and the Lord *Roberts* who were her Friends, obtain'd an *Habeus Corpus* to remove him; to the great Mortification of his Adversaries. A Court being

call'd in the Town, he was accus'd of sll Sorts of Crimes, and call'd by some of the Aldermen Heretick, Schismatick, and Traitor: And when he was pleading for himself, one of them

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rose from the Bench, and gave him a Box on the Ear, and beat off his Sattin Cap; and he stoop'd down and took it up again, and thank'd the boisterous Gentleman. They told him if he must be gone, he should hire his own Horse, or go on Foot: But he told them, he had done nothing against the King or Government, and therefore they should take care to send him, for he could not walk, nor hire an Horse. They at length sent him on Horseback with a Serjeant on each Side of him, through all the Towns like a Criminal; and Mr. *Hart* that struck him, follow'd to prosecute him. He was brought before Judge *Mallet*, who though revere enough of himself, yet as GOD order'd it was pretty favourable to him. He reprov'd the Alderman, saying, he thought his Prisoner look'd like a very honest Gentleman, and deserv'd no such Treatment. To which he answer'd, that he was a pestilent Fellow, and had preach'd to five hundred at once through the Grate of his Prison, but the *Sunday* before. The Judge said, that was a Sign he was well belov'd; and he acquitted him. But the furious Bailiff went and enter'd his Action in the *Crown-Office*, so that tho' it was eight at Night, he was forc'd to go to *Rumford*, which cost him a violent Fit of Sickness. He was harrass'd from one Court to another for three Assizes, and his Life was threaten'd; but some Gentlemen that were his Friends, soliciting Sir *Orlando Bridgman*, who was the Judge, and his Country-man, he at last was cleared; and some of the Justices came down from the Bench and embrac'd him. After a great many Fatigues, he at last settled at *Battersea* in *Surrey*, where he boarded and taught: young Gentlemen; as two of the Sons of Sir *Walter St. John*, Alderman *Howe's* Sons, five of the *Lordels*, and three of the *Houblands*, &c. and several others of good Note, who could bear Witness of his Learning, Humility, Integrity, Country, and Loyalty. He died at *Battersea* about forty Years ago, generally lamented, and lies buried in the Church there. 'Twas an essential Part of his Character that he lov'd all good people, how much soever they differ'd in Opinion

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from him. For his Labour in Preaching on *Sabbath*-days and *Week*-days, and constant going about in his Parish from House to House, he hardly had his Fellow.

Pag. 305. *Halsted*: Mr. WILLIAM SPARROW. In *Newcourt's Rep. Eccl.* Vol. II. p. 299, Mr. *Sparrow's* Successor is inferred thus: *Joh. Redman, S.T.P.* 14 *Oct.* 1662. *per inconform. ult. Vic*: But he himself is not nam'd.

Ib. *Great Baddowe*: Mr. CHRISTOPHER WRAGGE. He came to this Living in 1642, as appears from *Newc. Rep. Eccl.* Vol. II. p. 15; where he is mentioned among the Rectors thus: *Chr. Wragge, Cl.* 14 *Sept.* 1642. *per mort. Clerk.* And I find he subscribed as Minister of this Town to the Testimony of the Ministers in the Province of *Essex*, to the Truth of JESUS CHRIST, sent to the *London* Ministers, and printed in 1648.

Ibid. *Little Baddowe*: Mr. THOMAS GILSON. He is not mention'd in *Newcourt*.

Pag. 306. *Waltham*; that is *Little Waltham*: Mr. JOHN HARRISON. Add, *M.A.*; for he is thus mention'd in *Newc. Rep. Eccl.* Vol. II. p. 634. *Joh. Harrison, A.M.* 23 *Nov.* 1643. *per mort. Aley*: And his Successor is mention'd thus; *Tho. Aley*, *S.T.P.* 6 *Nov.* 1662. *per inconform. ult. Rectoris.*

Ibid. *High Ongar*: Mr. JOHN LAVENDER. He is not mention'd by *Newcourt*: But I find his Name subscrib'd to *the Essex Watchmens Watchword*, in 1649. His Living I am inform'd was worth 300*l per An.* A neighbouring Minister, was urgent with him not to conform, and yet conform'd himself; and on Mr. *Lavender's* Ejection got his Place. Mr. *Lavender's* Son was a Conformist Minister, a sober Man that died young.

Ibid. *Southold by Burntword*: Mr. RATHBAND, *M.A.* It should be Mr. WILLIAM RATHBAND;

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for that was his Name. Mr. *Slater* who had been acquainted with him above fifty Years, preach'd and publish'd his Funeral Sermon. They two were of the same College, and under the same Tutor. He died in *October* 1695. As he is noted for the Brother, so was he also the Son of an old

Nonconformist Minister, Mr. *W. Rathband*, who wrote against the *Brownists*. And Dr. *Stillingfleet* quoting him, in proof that Preaching contrary to established Laws, was contrary to the Doctrine of all the Nonconformists in former Times, Mr. *Rathband* in a Letter to Mr. *Baxter* assures him, "That his Father is nor to be reckoned of that Number; for he exercis'd his Ministry, tho' contrary to the Law, for many Years, at a Chapel in *Lancashire*: And after he was silenced, he preach'd in private as he had Opportunity, and the Times would bear. Of which, says Mr. *Rathband*, myself was sometimes a Witness. Afterwards, upon the Invitation of a Gentleman, he exercis'd his Ministry at *Belsham*, in *Northumberland*, for about a Year: And from thence he remov'd to *Ovingham* in the same County, where he preach'd also about a Year; till being silenc'd there, he retir'd into private as formerly." See Mr. *Baxter's* *second Defence of the Nonconformists, against Dr. Stillingfleet*, p. 193.

Pag. 306. *Chipping Ongar*: Mr. JOHN LARKIN. He is mention'd in *Newc. Rep. Ecl.* Vol. II. p. 451: But his Name is written LARKIN.

Ibid. *Ingerstone*; it should be *Ingatstone*; Mr. JOHN WILLIS. Add, *M.A.*; for he is thus mention'd in *Newc. Rep. Ecl.* Vol. II. p. 348, among the Rectors of this parish; *Joh. Willis, A.M.* 19 Jun. 1630. *per cess. ult. Rect.* This Mr. *Willis* was one of those who were design'd by the Foundress of *Wadham-College* in *Oxon*, to be admitted as Scholars of that House, and he was accordingly admitted *April* 20. 1613. He was afterwards presented by the Warden, Fellows, and Scholars of that House, to the Vicaridge of *Hocklie* in this County; but how long he continu'd these appears not: And afterwards in

1630,

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1630, he was admitted Rector of *Ingatstone*, whence he was ejected in 1662 for his Nonconformity. He afterwards remov'd to *London*, and being a very acceptable and popular Preacher, had a numerous Auditory in *Wapping*, to whom he preach'd for same time after King *Charles's* Indulgence. Upon his Decease, Mr. *George Day* was chosen Pastor of that Congregation.

Page 306. *Castle Haveningham*; it should be *Henningham*: Mr. JOHN SMITH. I find one of this Name mention'd at this Place in 1664, in *Newc. Rep. Ecl.* Vol. II. p. 321. I should be glad to be inform'd, whether this was the same Person I mentioned, or another.

Ibid. Burbrook; it should be *Birdbroke*: Mr. ISAAC GRANDORGE, *M.A.* *Newcourt* does not mention him. This I am inform'd was a Sequestred Living, and Mr. *Grandorge* left it in 1660. He liv'd afterwards at *Black Notley*.

Ibid. Steeple Bumpstead: Mr. EDWARD SYMMES. *Newc. Rep. Ecl.* Vol. II. p. 112, does not mention him: But there is Room enough for him, since Mr. *George Hyer* came to this Living, *Sept. 22. 1662*, soon after the *Bartholomew* Ejection; and the Person mention'd before him, *viz.* Mr. *Richard Senhouse*, came to the Possession of it as long before as 1606.

Ibid. Upper Yeldham; Mr. JOHN CHADSLEY. *Newc. Rep. Ecl.* Vol. II. p. 690, takes no notice of him, but mentions his Successor thus; *Rad. Garnons, cl. 13 Febr. 1662*. Mr. *Chadsly's* Name was ROBERT, for so I find it subscrib'd to the Testimony of the *Essex Ministers*, printed in 1648.

Ibid. Prittlewell; Mr. THOMAS PEEK, *M.A.* He is thus mention'd among the Vicars of this Parish, in *Newc. Rep. Ecl.* Vol. II. p. 474. *Tho. Pecke, cl. 2 Maii 1633. per mortem Negus*. I find also his Name subscrib'd to the *Essex Watchmans Watch-word*,

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printed in 1649. Besides what was mention'd before, he has also in Print, a Funeral Sermon for Mrs. *Dorothy Freeborne*: And a Discourse upon the *inseparable Union between Christ and Believers*.

Pag. 307. Yaxley: Mr. JAMES SMALL. Add, born in the same Town with Bishop *Hopkins*, Of at least brought up at the same School, and much acquainted with him. After Mr. *Small* was silenc'd, he liv'd as a Chaplain in the House of a Gentleman of a good Estate nam'd *Davis* in the *West of England*. He afterwards liv'd in the same Capacity, in the House of the Lord *Massareen* in the *North of Ireland*, and preach'd to his Family, and many Others who came in to hear. This I suppose, was after Mr. *Howe's* Removal from thence to *London*. At last he liv'd in the same Capacity, in the House of Sir *John Barrington*, at *Hatfield Broadoke*, in this County of *Essex*. He continu'd with him as long as he liv'd, and with his Lady while the Family stay'd there, which was till 1690. When the Lady *Barrington* remov'd, Mr. *Small* stay'd, and preach'd in the Town; and continued to do so, after Mr. *Warren* remov'd to *Stoford*, and they built a Meeting House for him. He was a well bred Person very free and yet prudent in Conversation, and very loving and charitable. He had but little to live on, and yet was chearful and contented;

and appear'd much concern'd for the Miseries of the Poor in that Neighbourhood. He would often say, his Food would be more pleasant to him, if others were nor in such Want. Not long before his Death, he had something that was pretty considerable fell to him by the Death of a Relation; but till then his Circumstances were but mean. He died about 1704.

Ibid. Finchingfield: Mr. HUGH GLOVER. In *Newc Rep. Eccl.* Vol. II. p. 265, 'tis *Joh. Glover*; But I find the Name of *Hugh Glover*, Minister of *Debden*, subscrib'd to the Testimony of the *Essex Ministers that was printed in 1648*.

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Page 307. Bursted: Mr. BRIDGES. I find him al[o] fublcribing the *Essex Testimony* in 1648, by the Name of SAMUEL BRIDGE, Minister of *Great Bursted*, and that I suppose was his right Name.

Ibid. Stansted: Mr. ROBERT ABBOT. His Successor in this Living is in *Newcourt's Rep. Eccles.* Vol. II. p. 551, enter'd in this Manner: *Tho. Wallis, Cl. Jan. 1663, per inconform. ult Vic*; tho' he himself is not mention'd. But find him subscribing the Testimony of the *Essex Ministers* in 1648, as Incumbent of *Stansted Mountfichet*.

Ibid. Arkesden: Mr. PEPYS, *M.A.* His Name was RICHARD PEPYS; for so I find him mentioned in *Newcourt's Rep. Eccl.* Vol. II. p. 214. And then it follows, *Thomas Paget, Cl. 25 Feb. 1662. per depr. Pepps*.

Ibid. Ffinginghow; it should be *Finginnghow*: Mr. GREGG. Not mention'd by *Newcourt* among the Vicars of the Place.

Ibid. Thackstead; Mr. JAMES PARKER. He was another of the subscribing Ministers in 1648. Mr. *Newcourt, Rep. Eccl.* Vol. II. p. 582, thus mentions his Successor; *Joh. Curtis, A.M. 1 Dec. 1662. per inconform ult. Vic*. Bur who the last Vicar was, he does not say.

Ibid. Chiswel; Mr. WILLET. His Name was JAMES. For *Newcourt* in his *Rep. Eccl.* Vol. II. p. 150, 151, under *Chishal parva* Rectory, mentions *Jac. Willet*; and then adds, *Rob. Parr, A.M. 13 Jun. 1662. per resignat. Willet*. And in the Subscription to the Testimony of the *Essex ministers* to the Truth of JESUS CHRIST. printed in 1648, I find *James Willet*, Minister of *Chishal parva*.

Ibid. Low Layten; Mr. PHILIP ANDERTON. Add, *M.A.* of Emanuel-College in Cambridge. About the Year 1651 he had an Augmentation of 50l

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per An, out of the Sequestred Estates. But he was ejected by the *Bartholomew* Act, and afterwards taught School in this Parish. *Newc. Rep. Eccl.* Vol. II. p. 382. He died *Aug.* 17. 1669.

Pag. 307. *Coln Engain*; Mr. JOHN CLARK. I find him mention'd among the Rectors of this Parish, in *Newc. Rep. Eccl.* Vol. II. p. 188.

Ibid. Pentlow: Mr. HENRY ESDAY. I find he subscrib'd the *Essex Watchmans Watch-word*, in 1649, as Pastor of *Gingrave*. This *Pentlow* was a Sequestration. *Newcourt*, Vol. II. p. 463. It was the Living of Mr. *Alston*, Dr. *Walker*, *Att.* Part II. p. 182.

Pag. 308. *Gestlingford*: It should be *Geslingthorp*: Mr. DAVIS. I find *Rob. Davy. A.M.* 11 *Sept.* 1661. *Newc. Rep. Eccl.* Vol. II. p. 281.

Ibid. Markes Tey: Mr. RICHARD RAND. Add; He was an holy, humble, learned Man, and a very serious, awakening, profitable Preacher. He had *Crellius* the *Socinianum* Writer given him, but said, he durst not read him. His Meaning was, (as his friend tells me from whom I have it) that he did not see he had any Call to read such Books in order to the confuting of them, nor had he Leisure for it from more important Business: And to have read him merely to satisfy his Curiosity, might (he thought) have done him Hurt, and have provok'd GOD to have left him to himself; and yet he was a Man of considerable Abilities. This Sort of Timorousness, was certainly much better and safer, than the fool-hardiness of many ignorant People, who will venture to bear *Papist* or *Socinians*, or any that come in their Way, and read their nooks, tho' their unfurnish'd Minds are no way able to discern or answer their Sophistry, as this Learned Man would probably have been, had he thought himself call'd to read the Book, and study the Points in Controversy. But ignorant People are often ruin'd by the cunning Craftiness of Men, which they are nor able to see into. 'Tis the best

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Way for most private Christians, (in the Opinion of many) to keep to their BIBLES, and Catechisms, and Practical Books, and to avoid such as teach Things contrary to them, if they have not a Call, and the Assistance of some that are abler than themselves. This is the Advice of *Solomon*, Prov. xix. 17. *Cease my Son to hear the Instruction, that causeth to err from the Words of Knowledge.*

I have also been inform'd, that it happen'd that very few knew Mr. *Rand's* Christian Name, which which was the Means of his escaping divers Sufferings. Once a *Quaker* of the same Sirname was taken in his Stead. He shew'd them their Mistake, and that he was not the Person they meant. Then they would fain have learnt of him, what this Mr. *Rand's* Christian Name was: But, being a Man of Honour, he would not assist them in their Design of taking him, and therefore plainly told them, that he could tell, but would not. GOD hath many Ways to shelter his Servants from their Enemies, and can make Use of many Instruments for that Purpose.

Pag. 308. Panfield: Mr. GEORGE PURCHAS. This was a Sequestration, as appears from Dr. *Walker's Att.* Part II. p. 281.

Ibid. Inworth: Mr. ROBERT DOD. Add; He is mention'd among the Rectors of this Parish, in *Newc. Rep. Eccl.* Vol. II. p. 349, thus: *Rob. Dod, Cl. 27 Jul. 1666. per mortem Wharton.* Bur I suppose there is a Mistake in the Year, and that it should rather have been 1656, because the next Line runs thus: *Job. Chappell, Cl. 24 Jan. 1662.*

This Mr. *Dod* was ordained by Bishop *Juxon*, soon after the coming in of King *Charles*. That Bishop declar'd to him, that he was not for going high against the *Presbyterians*; but Others were of another Mind. Mr. *Dod* after his being silenc'd, preach'd for some Time in a Meeting at *Sibble Henningham*, and from thence remov'd to *Weathersfield*, after Mr. *Cole's* Death, and continu'd there till Death also gave him his *Quietus*, in 1706. He was

often

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often forc'd to change the Place of his Preaching, and sometimes preach'd in the Fields to a large Congregation. He was a warm Preacher, and zealous for Nonconformity; but moderate towards such as differ'd from him.

In his youngest Days he was once taken to be dead, but recover'd again, and liv'd to a good old Age. It was well his Friends did not make haste to bury him, as some have done by theirs, without (perhaps) any ill Design at

all. He seem'd dead for seventeen Hours together, and the Nurse was for laying him out accordingly: But his Mother are prehending there was some warmth in him, would not suffer it. He had the Small-pox and the Plague both together. But when an infinitely wise GOD has Purposes to serve by prolonging anyone's Life, no Disstempers have Power to put a Period to it.

Pag. 308. *Ferring*: Mr. CONSTABLE. I find one of this Name at *Lindsel* Vicaridge, *Newc. Rep. Ecl.* Vol. II. p. 391.

Ibid. *Wickham* near *Malden*: Mr. BILLOWAY. It should be Mr. ROBERT BILLIO; who was born at *Sibble Henningham* in this County, which is not far from *Sudbury* in *Suffolk*. He was put to School at *Castle Henningham*, where he attended on the Ministry of Mr. *Brewer*, a most excellent Preacher, whose Sermons made more than ordinary Impressions upon him, when he was about twelve or thirteen Years of Age. When he came from School, he used to entertain his Sisters with good and religious Discourse, repeat Mr. *Brewer's* Sermons to them, and pray with them.

He was of *Trinity-College* in *Cambridge*, and afterwards settled at *West Bardfield* near *Colchester*, where he enter'd into the Ministry. and did much Good. There his Son *Robert* was born, *Jan.* 3, 1654. He remov'd from thence to *Hatfield Peverel*, where his Son *Joseph* was born, in 1656. He was there seiz'd with the Gout, which took away the Use of his Legs, by a Weakness in his Knees and Ancles, and the Use or one of his Arms also; that he was

scarce

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scarce able to go with Crutches. When he had been in this Condition for some Time, he being one Day alone in his Parlour, had an encouraging Impulse upon his Spirit to go to Prayer, and with some Difficulty crept up into his Chamber, and pour'd out his Soul before the LORD. Whilst he was Praying he found himself strengthen'd, and when he rose from his Knees, his Pain was gone and he walk'd as well as ever, and came to his Wife with great Joy, and told her of GOD's Goodness to him; but she could hardly tell how to believe him at first.

About 1658, he remov'd to *Wickham Bishop*, where after four Years he was turn'd out *Aug.* 24. 1662, but liv'd there still in a small House about a Year, and then remov'd to *Yeldam* near *Henningham*. Whilst he liv'd here, he went to *Wickham* where some of the Chief of the Town had been converted by his Ministry, and stay'd a few Days. While there, he fell down in a Swoon, and seem'd dead, and this was follow'd with a Lameness which held him

many Weeks, and the good Lady *Vere* of *Henningham*, (whose Life Mr. *Clark* hath publish'd) sent her coach to carry him Home. But it was taken notice of with some Wonder and Surprize, that (as they found afterwards) just at the very Time when he was in the Swoon foremention'd, his younger Son who was then about six or seven Years old, came to his Mother from his Play crying; and when he was ask'd why he cried, he said he was afraid his Father was dead.

He remov'd afterwards to *Felstead*, where he had the Advantage of the School for the Education of his Sons. The good Countess of *Warwick*. Sister to Mr. *Boyle*, whose Life was publish'd by Dr. *Walker* and abridg'd by Mr. *Clark*, sometimes joyned in Prayer with him, in her Chamber, and in the Banqueting-house in the Wilderness, and allow'd him *5l per An*, towards the educating his eldest Son for the Ministry, and continu'd it till 1678, when she died. He continu'd at *Felstead* till his Death, *April 19. 1695* aged about seventy-three. He was then about to remove to *Bacton*

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in *Suffolk*, where Mr. *Barnardiston* who had been a *Turkey* Merchant, then supported a Meeting.

He never had a settled Congregation after his Ejectment, but preach'd occasionally, at a Variety of Places as he was invited, and was constantly employ'd, preaching often six or seven times a Week. And as his Preaching was Sound, awakeneing, and encouraging, and manag'd with great Plainness and Fervency, so it did much Good. There are in many Parts of *Essex* such as own him so have been their Spiritual Farher. But when he was just upon settling and fixing, (it may be because he found himself not so fit for Travelling in his old-Age) it pleas'd GOD to call him Home to his everlasting Rest. He died of an high Fever, and having never been blooded, was not willing to yield to it then, tho' it was thought by some, it was upon that Account the more likely to have done him good.

In Times of Persecution, he was wonderfully preserv'd, tho' he was once very near being taken, when he was preaching at the House of *Israel Mayo*, Esq; at *Bayford*, near *Hertford*, being but just in Time convey'd into a Garret, and cover'd in a dark Hole with Billets. In the Time of King *James* he with most Others, was full of Fears, as to the *Indulgmce* that was granted, and express'd his Fears in the Words of *Nehemiah*, Chap. iv. 11: But GOD then as well as at Other Times, was better to us than we feared.

He had a strong Body, and a great Voice, and was a fervent zealous Preacher. His Sermons were plain and methodical, and filch as shew'd him to be a

good Man, and one that sought the Glory of GOD, the restraining of Sin, and promoting the Holiness and Salvation of his Hearers. And as his Preaching tended to awaken and bring to Repentance, and to encourage and help Faith, so it was effectual for it in Abundance. Surely when the SPIRIT helps so to preach, and accompanies such Preaching with his Blessing, there is something of *the Demonstration of the Spirit, and of Power*. There were few whore Preaching did more affect the

greatest

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greatest Part of his Hearers than his. His Converse also was edifying, and his Discourse such as might minister Grace unto the Hearers. He was much taken up in admiring the Goodness of GOD, and giving Him Praise for it. His youngest Son that was his Bed-fellow many Years after his Wife's Death, observ'd that he scarce ever wak'd our of his Sleep, but he immediately us'd some Words of Praise to GOD. He kept a Diary, which has been lost long since.

His two Sons were both of them Nonconforming Ministers. The youngest Mr. *Joseph Billio*, is yet living Pastor of a Church at *Malden* in this County.

The Eldest, Mr. *Robert Billio*, was brought up under Mr. *Samuel Cradock*. Having finish'd his Studies, he became Chaplain in the Family of Sir *Francis Bickley*, Bart. of *Attleborough* in *Norfolk*, and Tutor to his Children. He married a Relation of that Family, Mrs. *Sarah Rider*, Daughter to Mr. *Rider* who was turn'd out of *Bedworth* in *Warwickshire*, in 1662. He first settled at *Chissel Parva* in this County, where he taught School, and preach'd in his Turn at *Cambridge*. In the Reign of King *James II*, he went into *Holland* to avoid the Storm that threatn'd; and just before the Resolution, return'd to *England*, and fix'd at St. *Ives* in the County of *Huntingdon*; and from thence was call'd to succeed Dr. *Bates* at *Hackney*, where he died of the Small Pox, *May 5*, 1710, having much Comfort in his Soul; and was succeeded by Mr. *Matthew Henry*. He was a plain profitable Preacher, generally acceptable to serious Christians. He also left two Sons, Mr. *Robert*, and *Joseph*, who were both of them educated for the Ministry in *Scotland* and *Holland*.

Pag. 309. Wethersfield: Mr. JOHN COLE. He was born at *Ipswich* in *Suffolk*: And was for same time Minister of *Burwel* in *Cambridgeshire*, where he was a zealous Preacher, and an Instrument of much Good. Be remov'd from thence to this Place, where he had spent about seven or eight Years,

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when he was turn'd out by the *Act of Uniformity*. Not long after, he was cited into the Spiritual Court, for expounding the Scripture, and praying; and at length excommunicated, and carried to Prison for it, in *February or March*, 1663. Mr. *Pelsant* the Minister of the Place who succeeded him, was a sober, grave Man, of a good Conversation tho' no great Preacher. He had been so zealous for the Common Prayer, that he read it in *Oliver's* Time; and when the great Book was taken away, he us'd a small Volume which he carried in his Pocket. But when the Sentence of Excommunication was to be read against Mr. *Cole*, he did it with Tears in his Eyes, and said it was the bitterest Pill that ever he had taken in his Life. Mr. *Cole* was Prisoner at *Colchester* and *Chelmsford* about eight Years, till King *Charles's* Indulgence in 1672.

I have perus'd his *Journal* in two *8vo's*, and a *12mo*, in which there is an Account from Time to Time of the Workings of his Heart towards GOD; eminent Answers to Prayer; remarkable Enjoyments of GOD in Duty; the Temptations he met with, and his Supports under them; Domestick Providences, with his Remarks upon them; the Success of his Ministry among his People, &c. which discover him to have been a serious Christian, and a strict Observer of Divine Providence, &c. He refus'd to sign the *Essex Association* which Mr. *Firmin* sent him in 1657. And he also refus'd the *Ingagement*, and was very unwilling to hamper himself by signing Papers. He preach'd his farewell Sermon *Aug; 11. 1662*: And there was a vast Appearance of People, such as had scarce been seen in twenty Years before. There was a great Mourning, and Lamentation. After his being silenc'd he preach'd in his own House, and many resorted to him: And through the Kindness of the People, and the good Providence of GOD he had supplies sent him in for the Support of his Family. Mr. *Clark* who first had his Living, died in a few Months. Mr. *Pelsant* came after him, and he read an Excommu-

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nication against Mr. *Cole* in the Publick Church. In *May 1663*, a *Capias* was our against him, and he still continu'd Preaching, and yet was protected till his Imprisonment as has been before hinted. He lies buried in the Church-yard in *Wethersfield*, with this Inscription cut in Letters on his Grave-stone.

*Here lieth the Body of JOHN COLE, Master of Arts, and Fellow of Jesus
College in Cambridge. He was a faithful and painful Minister of*

CHRIST. *He was called to preach the Gospel at Wethersfield, in the Year 1655 and did there, April 11, 1673. He was Aged about 52. Years. Prov. x. 7.*

Pag. 309. *White Coln: Mr. JOHN BIGLEY. Mr. Lewis of Margate in Kent, in his written Observations on the Account which I publish'd, discovers himself displeas'd at my hinting that this was a Donative, that could not be taken away: And thereupon reminds me of the Account I had given of Mr. Hardy, who was turn'd our of Pool, tho' it was a Donative. At the same Time he himself owns, that all Donative Benefices are exempted from the Ordinary's Jurisdiction. And if so, I must own I cannot see how such as were in Possession of them in 1662, if they had been dispos'd to keep Possession of them, could have been cast out of them in the common Way, or without a special Commission from the Crown: And this was all that I intended to insinuate.*

Ibid. Much Bently: Mr. THOMAS BEARD. Dr. Walker Att. Part II. p. 293, says, that he got this Living in 1654.

Ibid. Clavering: Mr. JOHN MORE, he wrote his Name MOORE. Add, He was born at Burton Overy in Leicestershire, and educated at Peterhouse in Cambridge. was an excellent Scholar, and a good Preacher. When he left the University he settled at Bedford, and then remov'd to

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Clavering,

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Clavering, where he continu'd seventeen Years, till he was ejected by the Bartholomew Act He preached afterwards at Easton in Huntingdonshire, where he had an Estate. Clavering was rather better than 200l a Year, only he allow'd 20l to a Place of Ease at Newport in the same Parish. He died in 1673, about the seventieth Year of his Age. He was one of an humble Spirit, and a blameless Life and Conversation.

Pag. 309. *Little Leighs: Mr. BENSON. His Name was JOHN. He is mention'd among the Rectors of this Parish in Newcourt's Rep. Eccles. Vol. II. p. 388. But it appears he had not long been so, for he is enter'd thus: John Benson, Cl. 13 Febr. 1662. His Son has many Years been Pastor of a Dissenting Congregation in the Town of Sandwich in Kent. And a Grandson of his, has the Care of a Congregation of Dissenters in the Town of Chertsey in Surrey, where he succeeded Mr. Kuffeler.*

Ibid. High Easton: Mr. MARTIN HOLBITCH. In Dr. *John Wallis of Oxford* his Account of his own Life, which is publish'd by Mr. *Thomas Hearne*, in his *Appendix* to his *Preface* to *Peter Langtoft's Chronicle*, printed in 8vo 1725, the Doctor signifies that at *Christmas* 1630, he was sent to School to Mr. *Martin Holbitch*, at *Felstead* in this County, who was a very good Schoolmaster. He says, he there taught a Free-School, of the Foundation of the Earl of *Warwick*, whose Seat at *Leez* was within that Parish. He says, that at this School, though in a Country Village, he had at that Time above an hundred or six score Scholars, most of them Strangers, sent thither from other Places, upon the Reputation of the School; from whence many good Scholars were sent to the University. I am inclinable to think that this might be the Person mention'd in

this Living, tho' I do not find any notice taken of him in *Newcourt*.

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Pag. 309. *Denbery:* Mr. JOHN MAN. *Newcourt* calls him RICHARD MAN, *Rep. Eccles.* Vol. II. p. 205. I find his Name to *the Essex Watchmans Watch-word*, in 1649: But he subscrib'd it as Pastor of *Rawreth*: And in the *Essex Ministers Testimony* in 1648, it is *John Man*, Minister of *Rawreth*.

Ibid. Watering; it should be *Waking:* Mr. CHRISTOPHER SCOT. I find his Name also subscrib'd to *the Essex Watchmans Watch-word*, in 1649. He was a good Scholar, but very blunt in his Speech. He has one Sermon in Print, intit. *The Saints Privilege or Gain by Dying*. A Funeral Sermon for Mrs. *Fisher*, 4to. 1673.

Pag. 310. *Hackwel:* Mr. JOSIAH CHURCH. He also subscrib'd *the Essex Watchmans Watch-word*, in 1649: But it was as Minister of *Sea Church*.

Ibid. Stebbing; Mr. SAMUEL BANTOFT, B.D. Add; When he was just a dying, he was heard to say, that he blessed GOD that kept him faithful, that he never conform'd.

Pag. 311. *Stow;* it should be *Stoemorris*, which is in *Dengie Hundred*, Mr. MAULDEN. It should be Mr. JAMES MAULDEN.

Ibid. Stapleford Abbots; Mr. LEWIS CALANDRINE. After these Words in the Account of him, *was contented and chearful under all*; let there be this Addition.

Soon after his Ejectment, he rook a Voyage into *Holland*, and continu'd there a few Months: But soon return'd into *Essex*.

Ibid. White Rooding; Mr. SANDFORD. His other Name was WILLIAM. This was a Sequestred Living: And Sir *Charles Leventhorp* return'd to it at the Restoration. *Walker's Att.* Part II. pag. 293.

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Page 311. *Nasing*; Mr. BROWN. Add; His Name was JOSEPH. He was born at *Ware* in *Hertfordshire*, An. 1620; and educated at *Emanuel*. College in *Cambridge*, when Dr. *Holdsworth* was Master. He was ordain'd in *London*, about the Year 1649. After he was ejected in 1662, he taught School in *Nasing*, till he was forc'd away by the *Five Mile Act*. Some Time being elapsed, he return'd again, but met with a great deal of Trouble from Justice *Wroth* of that Neighbourhood. One Time Carts were brought to his House, that carried away all his Goods, leaving nothing behind but a wooden Platter that was split in two. Mr. *Brown* joyfully suffer'd the Spoiling of his Goods. Being below'd by many of the Parish, they persuaded him to continue with them, and he bought Goods anew. Bur he was such an Eye-sore to the foremention'd Justice, that he in a little Time signed a Warrant for his Body and Goods. He now manag'd with that Secrecy, that he only spake over Night about it to some of his Servants, who were the next Morning to see it executed. A poor Gardiner in the House that over-heard the Orders given, was so much troubled in the Night, that he could not sleep. He arose in the Dead of the Night, and went to Mr. *Brown*, and inform'd him of the Matter, and then stole back to Bed again, without being discover'd. Mr. *Brown* immediately got a Waggon, and mov'd all off, with himself and his Children out of their Reach. They coming in the Morning, and milling of their Prey, were enrag'd. Mr. *Brown* was forc'd afterwards to move farther, without letting any know where he went. About a Month after, he appointed a Day wherein to meet his Family; and it was suppos'd that some Servant or other discover'd his Intention: For he was way-laid in several Places, through which he was to pars to his House; so that had he gone, he had been taken. But it proving bad Weather, and his Mind misgiving him in the Morning, he did not undertake the Journey, and so escap'd. That he might be sheltered from such Severities, he came to *London* in

1683,

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1683, and appear'd to such as knew him, to be one of a Catholick Spirit, and of extensive Charity. He could not by any Means approve of those (whatsoever Name. they were call'd by) who confin'd Religion to their distinct Parties. He was a Man of great Humility, Modesty, Temperance and Self-denial. He lov'd to live retir'd; and suffe'd himself to want in Obscurity, rather than he would appear in Publick, or make his Necessities known. He was always chearful without Passion; and adorn'd with all Christian Graces. Upon Invitation given, he return'd again to *Nasing* in 1690, and there was useful, and brought forth Fruit in his old-Age. He continued preaching till he was near fourscore; and died about the Year 1700.

I do not find him mention'd in *Newc. Rep. Eccles.* Vol. II. p. 232: But his Successor stands thus; *Geo. Hawdon, Cl. 8 Nov. 1662. ult. vacan.*

Page 311. *Fordham*; Mr. JOHN BULKLEY. His Grandfather was Dr. *Edward Bulkley*; and he was in the Living of *Woodhill* in *Bedfordshire*. Of his Father Mr. *Peter Bulkley*, some Account is to be met with in Dr. *Cotton Mather's Magnalia*, &c. Book III. p. 96. As for this Mr. *John Bulkley*, he took the Degree of *M.A.* in *Harvardine-College*, in 1642, as appears from the List of the Graduates there in *Mather's Magnalia Christi Americ.* Book IV. p. 136. I do not find this Mr. *Bulkley* in *Newcourt*, among the Rectors of this Parish.

He was a Person that was eminent in Learning, and equally so in Piety: But that which gave a Lustre to all his Other Vertues, was his great Humility, the constant Sweetness of his Temper, Integrity of his Mind, and Charitableness of his Nature; which appear'd in every Part of his Life. He died at St. *Katherine's* near the *Tower, An.* 1689; in the seventieth Year of his Age, and then finish'd his Course with unusual Tranquility, and Resignation of Mind. Mr. *James of Nightingale-lane*, preach'd and afterwards printed his Funeral Sermon, on *Prov. xiv. 32.*

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Page 312. *Couper Sale*: Mr. FRANCIS CHANDLER. *Couper Sale* must be here blotted out, and *Thoyden Mount* and *Garnon* should be added in its Room: For at both there Places did he officiate preaching at the one in the Morning and at the other in the Afternoon. They were Sequestred; and in the Year 1660, he was forc'd to resign them both, to Mr. (afterwards Doctor) *Meggs*, who the next Day after his Induction, desir'd him to be his Assistant, and allow'd him 20s *per Week* for it. This is the Account I have given me by

one of his Family. And consulting *Newc. Rep. Eccles.* Vol. II. I find in his Account of the Rectory of *Thoyden Garmon*, in his List of the Rectors, p. 584, it stands thus: *Jac. Meggs, A.M. 16 Feb. 1660. per mort. Wright*, which *Wright* is said to have been Sequestred in 1642. But then I suppose Mr. *Meggs* came in by the Patron's Presentation, which Mr. *Chandler* had not. And as for the Rectory of *Thoyden Mont*, I neither find Mr. *Chandler* mention'd, nor Mr. *Meggs*.

Mr. *Chandler* was a serious, bold, awakening, and popular Preacher. He was humble, and yet chearful; a Man of good Learning, and a good Christian. His Conversation was pleasant and profitable, and generally acceptable. He was very desirous of King *Charles* Restoration, and pray'd for him as rightful King some time before: And on *May 29. 1660*, went to *London* with great Joy to see his pompous Entrance. Dr. *Meggs* much pressed him to conform; and tho' he could not be satisfy'd to comply with the Terms that were fix'd, he continu'd very kind to him. Judge *Archer* was Mr. *Chandler's* intimate Friend, and several Others of Rank and Faction in those Parts, shewed him a great deal of Civility and Respect. In 1657, he married the Daughter of Councillor *Coys*, with whom he had some Houses at *London*, the Rent of which comfortably supported him after his Ejectment, till the Year 1666, when the Fire consum'd them, by which he was reduc'd: But GOD

rais'd

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rais'd him up Friends whose Kindness supported him.

Before his Ejectment, he kept a constant Course of Preaching and Catechizing and instructing those committed to his Charge; and at the same time kept a Grammar-School. His farewel Sermon, preach'd from *Heb. xiii. 20, 21*, occasion'd a great many weeping Eyes. He afterwards commonly attended the Publick Service of the *Church of England*, and preach'd between the Forenoon and Afternoon Service, and in the Evening privately in his own House, or at other Places, as he had Opportunity. On the other Days of the Week he had also frequently preaching Work, and was often call'd in to assist in private Days of Fasting and Prayer; and yet I don't hear he ever met with any Disturbance. Once after his being silenc'd by the Act, he preach'd at *Thoyden Church* with Dr. *Meggs's* Leave: And he kept a good Correspondence with the Neighbouring Clergy as long as he liv'd there. In the Beginning of *March 1665/6*, he remov'd to *Stortford*, and there enjoy'd the agreeable Conversation of good Mr. *Ely*, till about *May 1667*, when he in the Prime of his Years, exchang'd this for a better Life. He was much afflicted with the Gout, and yet a Man of wonderful Patience and Resignation. He us'd to set

GOD always before him, and took Care to keep up constant Intercourse with Him. He would often say, *incipienti, progredienti, & proficienti, Deus mihi sit propitiuſ*. Mr. *Samuel Chandler*, who was first Pastor to the Congregation of Dissenters at *Fareham*, and afterwards to another at *Andover* in *Hampshire*, (where he died) was his Son.

Page 312. *Walter Belchamp*; Mr. DEERSLEY. I find one THOMAS DEERESLEY subscribing the *Essex Ministers Testimony* in 1648, as Minister of *Wickham St. Paul*. I suppose this may be the same Man as is here taken notice of at *Walter Belchamp: And if so he ought to be dropp'd, as conforming afterwards*.

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Page 311. *Stamford Rivers*; Mr. MATTHEW ELLISTONE. This was the sequestred Living of Dr. *Meredith*, who return'd to it in 1660: *Walker*, part II. p. 188. Mr. *Whitlock* in his *Memorials*, p. 226; speaks of an Ordinance of Parliament, to make Mr. *Ellistone*, Parson of *Sandford* in *Essex*, Sept. 3. 1646.

Ibid. Wansted; Mr. LEONARD HOAR. There is no notice taken of him in *Newcourt*.

Ibid. Witham; Mr. THOMAS LUDGUTTER. This was the sequestred Living of Mr. *Francis Wright*, who must needs have been of a very ill Character, since Dr. *Walker*, as willing as he was to use strong Figures in the Case of such as were of his Stamp, is forc'd to own, that if he was ever *repossessed of his Living*, it was *to the Dishonour of the church*. Att. Part II. p. 397.

Pag. 313. *Little Watley*: Mr. POWEL. I find one Mr. JOHN POWEL subscribing the Testimony of the *Essex Ministers* in 1648, without any notice of the Place where he was: Minister, and suppose this might be he.

Ibid. Uppinger; It should be *Upminster*; Mr. ROBOTHAM. His Name was JOHN. There is a Discourse of his extant, entit. *The Preciousness of Christ to Believers*. 8vo, 1647. reprinted in 1669.

Ibid. Eastwood; Mr. PHILOLOGUS SACHEVEREL. Add, He was maintain'd through the whole Course of his Education at *Oxford*, by his half Brother Mr. *Timothy Sacheverel*. He was also half Brother to Mr. *John Sacheverel* of *Wincanton*, and consequently great Uncle to Dr. *Henry Sacheverel*.

Ibid. Sandon: Mr. SAMUEL SMITH. Perhaps this may be the same that is mention'd, p. 567.

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Pag. 113. *Belchamp Potton;* it fuould be *Otten Belcham:* Mr. THOMAS. I find Mr. EDWARD THOMAS, subscribing the *Essex Ministers Testimony* in 1648, as Minister of *Oaten Beacham.*

Ibid. Stapleford Tawney: Mr. WARD. I find Mr. NATHANAEL WARD subscribing the same Testimony as Minister of *Shenfield,* and suppose this was the same Person.

Ibid. Thoydon Mount: Dr. WELLS. I find WALTER WELLS his Name to the Testimony of the *Essex Ministers* in 1648, as Incumbent of *Thoyden Mount.*

Pag. 314. *Abbotts Rooding:* Mr. JOHN WOOD. This was the Sequestred Living of Mr. *Nicolas Burton. Walker's Att.* Part II. p. 200. But when the Doctor adds, that *he is ranked among the persecuted confessors of the Abridgment, because he was not permitted to devour the Substance, and eat the Bread of another Person, any longer than seventeen Years;* 'tis but a dull Piece of Wit: For it is obvious to any one, that I therefore only mention'd him among the rest of the Sufferers by the *Act of Uniformity,* because that so effectually silenc'd him, as to incapacitate him to preach either there or any where else, without full Conformity. His Name is also to the *Essex Testimony* in 1648.

Ibid. Cranham: Mr. JOHN YARDLEY. It should be HARDLEY. I find his Name is *Hardley* among the Rectors of this Parish, in *Newcourt's Rep. Eccl.* Vol. II. p. 195. Bur then there is one *John Yardley* that subscribes the *Essex Testimony* in 1648, as Minister of *Sheering,* who I suppose was this Person.

Ibid. South Hanvil: Mr. CARDINAL. I find one *Richard Cardinal,* subscribing the *Essex Testimony in 1648, who I suppose was this Person.*

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Pag. 314. *West Hamsted:* Mr. GREEN. I meet with the Name of one *Edward Green* to the Testimony of the *Essex Ministers* in 1648; and suppose this might be he.

Ibid. To the Account of Mr. HENRY LUKIN add; He was born, *Jan.* 1. 1627/8. and died *September* 17. 1719, In the ninety-second Year of his Age. And to the Account of his Works let it be added that his *Chief Interest of Man*, or *Discourse of Religion*, was translated into *Latin* by a *Church of England* Man.

Ibid. I intimated I had been charg'd in a Letter, with omitting Mr. BLAGRAVE in this County of *Essex*, who its hid was ejected here: But I am not able to give any Account of him, unless Mr. *William Blagrove*, ejected at *Woburn* in *Bedfordshire*, and mention'd, *pag.* 92, might live some time in there Parts, and so be thought to have been here ejected.

Ibid. Neither can I give any Account of Mr. PINDAR here enquir'd after, unless it was either Mr. *William Pindar* mention'd in *Newcourt's Rep. Eccl.* Vol. II. p. 359: Or Mr. *John Pindar*, of whom I before took notice, in the County of *Nottingham*, *pag.* 519.

As for the Mr. EDMUND TAYLOR also here enquired after, he might perhaps be the same that is mention'd in *Monmouthshire*, *pag.* 472.

I have two to add to the silenc'd Ministers of this County: For at *Henry parva*, Mr. SAMUEL CROSSMAN was a Nonconformift; as appears from *Newc. Rep. Eccl.* Vol. II. p. 327, 328. And at

Newenden, Mr. DAVIS FOULES was ejected for his Nonconformity, *Newc. Vol. II. p.* 436.

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Pag. 316. Mr. *John Deersley*, died Rector of *Narter* by *Hadleigh* in *Suffolk*; which Intimation was given me in a friendly Way, to rectify my Mistake in representing him in my first Edition as a Nonconformist.

I have however been once inform'd, and think it not improper here to add, that *Chattisham* where Mr. *Owen Stockton* liv'd many Years, was about four Miles from *Hadly*: And one Mr. *Deersley* who had a. Living not very far from *Chattisham*, where he dwelt, was also Minister of *Chattisham*, which was a small Living. He came and preach'd there once a Month, and the other *Lord's Days* Mrs. *Stockton* us'd to provide one; Mr. *Leg* once a Month, and Mr. *Ray* of *Burstal*, and Other Nonconformists; and there was seldom any Person died in the Parish, but Mr. *Stockton* preach'd a funeral Sermon on some Week-day. Mr. *Deersley* us'd to pray, that GOD would forgive the

Nation that great Sin of turning out so many good Ministers. And upon this Account I doubt some will reckon him rather worse than a Nonconformist.

THE EJECTED, &c.

IN THE

County of GLOUCESTER.

*P*ag. 316. *BURTON* on the Water: Mr. ANTHONY PALMER. This is the same Person I had mention'd, *pag.* 53. I find his name to the *Gloucestershire* Ministers Testimony, to the Truth of JESUS CHRIST, in 1648.

Pag. 317. *Shipton Moigne*: Mr. DANIEL CAPEL. He is mention'd by Dr. *Walker, Att.* part II. p. 124, as ejected by the *Oxford* Visitors.

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Pag. 317. *Gloucester*: INCREASE MATHER, D.D.* He was the youngest Son of Mr. *Richard Mather* who went into *New England*, in 1635, when he could no longer exercise his Ministry with Satisfaction to his Conscience in his native Country. He was born at *Dorchester* in *New England*, where his Father was Minister, *An.* 1639: And after his gaining a Knowledge of the Tongues at School, and spending some Time in *Havard-College*, he liv'd in the Family of that worthy Divine, Mr. *John Norton*, where he continu'd several Years. It pleas'd GOD to make serious Impressions upon his Heart betimes, by which he was fitted for great Service in his Church. He took the Degree of *Batchelor of Arts*, in 1656. In 1657, he took a Voyage hither to *England*, and after visiting his Friends in *Lancashire*, cross'd the Sea again for *Ireland*, where he was very kindly receiv'd by his eldest Brother, Mr. *Samuel Mather*, who was at that Time Minister in *Dublin*, and had invited him thither. He entred himself in *Trinity-College* there, and in 1658, proceeded *Master of Arts*, performing the usual Exercise, with which the Scholars were so pleas'd, that they *Humm'd* him, which was a Compliment to which he was a Stranger in his Education in *New England*. He was respected by Dr. *Winter*, who was then Provost of the College, and chosen Fellow, but did not accept it. The Air of that Country not agreeing with him, tho' he met with great Civilities, and some good Offers there, he return'd to *England*, and was for some Time a Preacher to Mr. *John Howe's* Parish at *Great Torrington* in the County of *Devon*, where he was in the Neighbourhood of another of his Brothers, Mr.

Nathanael Mather, who was at that Time Minister of *Barnstable*. Upon Mr. *Howe's* Return to *Torrington*, after *Richard* quitted the Protectorship, he in 1659, accepted of an Invitation of Col. *Bingham*, Governor of *Guernsey*, went into that Island, and preach'd every *Lord's Day* Morning at the Castle there, and in the Afternoon at the Town call'd *Peter's Port*. From thence he remov'd to *Gloucester*, at the earnest So-

licitation

* See Memoirs of his Life printed in 8vo. 1725.

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licitation of Mr. *Forbes* and his Friends there; and after some Time return'd again to *Guernsey*, where he was, at the Time of the Restoration. Upon his refusing to set his Hand to a Paper, which was sent thither by General *Monk*, to be sign'd by all commission'd Officers in those Parts, by which they were to declare, That *the Times then were, and would he happy*; he was in Danger of losing the Arrears of his Salary, which amounted to above one hundred Pounds, but providentially escap'd that Loss. And upon Sir *Hugh Pollard's* being made Governour of that Island, when he came to be under a Necessity either of conforming or quitting the Place, he left *Guernsey*, and came into *England*, where tho' he was offer'd a Living of some hundreds a Year, if he would forsake his Principles, he chose rather to trust GOD's Providence, than violate the Tranquility of his Mind: And so he fail'd for *New England* to his aged Father; and there he settled in the New Church, in the *North Part* of *Boston*. There he married the Daughter of Mr. *John Cotton*, by whom he had three Sons: *Cotton Mather*, D.D, yet living at *Boston*, and well known by his Writings; Mr. *Nathanael Mather*, who died at nineteen, and whose Life is printed, intit. *Early Piety exemplified*; and Mr. *Samuel Mather*, who has a small Congregation at *Witney* in *Oxfordshire*, and has publish'd several valuable Writings. This last, has affected a retired Life, or else it would not be much for the Credit of the Dissenters, that he should not have a much better Station, according to his Merits. The old Gentleman had also seven Daughters: And he and his Wife had this uncommon Comfort and Satisfaction, of having seven of their Children receiving the LORD's Supper at the same Communion with them.

He accepted the Pastoral Charge, and was solemnly ordain'd, *May 27*, 1664: His own Father giving him the Charge. In *April* 1669, he attended on his Father in his last Hours: And in *July* the same Year, his Brother *Eleazar* died. He himself also had divers Fits of Sickness, from which he was wonderfully recover'd. In 1680, the Synod fare at *Boston*, and *the Confession of Faith* was agreed

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agreed upon. Mr. *Mather* was, the Moderator, and drew up the *Preface* to it. In 1683, King *Charles* by a Declaration, requir'd from the Inhabitants of *New England*, a full Submission, and an entire Resignation of their *Charter* to his Pleasure; or else signified a *Quo Warranto* should be prosecuted. Mr. *Mather* being desir'd to be present at a Publick Assembly of the Freemen of *Boston*, and give his Thoughts about that Matter, complied, and publicly declar'd against their Having an Hand in their own Ruin: And persuaded them, rather to leave themselves in the Hands of GOD, and submit to his Pleasure in a faithful Discharge of their Duty, than deliver themselves immediately into the Hands of Men, by a full Submission and entire Resignation to their Pleasure. The Question was carried in the Negative *nemine contradicente*: And this had a great Influence on the Country in general. Some malicious People, that they might be reveng'd on him for this, forg'd a Letter, full of impertinent as well as treasonable Expressions, no one of which was his, and dating it, *Boston*, 10M. 3d. 1683, they subscrib'd his Name to it, and sent it to a worthy Person at *Amsterdam*. This Letter was read before the King and Council. But it carried such Evidences of its being a Forgery, that tho' Sir *Roger L'Estrange* publish'd some Scraps of it with his Comments, yet there was no Prosecution of him. Judgment was enter'd against the *Charter* of *Massachusetts* Colony. King *Charles* died soon after; and in 1686, King *James* sent a Governour, with a Commission that enabled him with three or four other Men, to make what Laws and levy what Taxes they pleas'd, &c. But in a little Time, that King publish'd a *Declaration for Liberty of Conscience*. Some of the Ministers of *New England* and their Churches drew up Addresses of Thanks to him, for the Benefit enjoy'd by this Declaration; and Mr. *Mather*, was desir'd to take a Voyage to *England* and deliver them. A Copy of the forg'd Letter foremention'd, coming to *New England*, Mr. *Mather* writing to a Gentleman that had it, vindicated himself, and nam'd

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a Person whom he suspected to have a Hand in the Contrivance. This Person arrested Mr. *Mather* in an Action of Defamation, and 500*l* Damage, purely as was apprehended, with a Design to stop his Voyage. But the Jury clear'd him, and order'd the Plaintiff to pay Costs of Court, and he embark'd for *England*, April 7. 1688.

He landed at *Weymouth*, and hasten'd to *London*, and presented the Addresses to King *James*, and laid before his Majesty the State of the Country, and was

favourably receiv'd. Upon the Revolution, he waited on the Prince of *Orange*, and was instrumental in preventing the sending a Letter to *New England*, (in common with the other Plantations) confirming their old Governour till farther Order, which would have had pernicious Consequences. After the Coronation of King *William*, Mr. *Mather* waited upon him often, and was very much assisted by *Philip* Lord *Wharton* and others. His great Endeavour was to get *New England* resettled upon their Charter Foundation: But he was disappointed in his Attempt of getting their Charter restor'd by a Bill in Parliament, through the unexpected Dissolution of the Parliament. His next Attempt was to get a Writ of Error in Judgment, by which the Case relating to the *Massachuset* Colony. might be brought out of *Chancery* into the *Kings Bench*: But herein he also failed. And therefore all he had left to do, was to petition the King for a New Charter, containing all the old One, with the Addition of new and more ample Priviledges, which he after some time obtain'd. And then, *March* 29, 1692, he set sail for *New England*, in the Company of Sir *William Phips*, whom his Majesty sent over Governour, and arriv'd safe at *Boston*, *May* 14 following. And soon after, there being a Meeting of the great and general Assembly of the Province, the Speaker of the House of Representatives or Commons, publicly return'd him Thanks for *his faithful and indefatigable endeavours to serve the Country*.

He now return'd to his more pleasing Employment, the care of his Church, and of the College,

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of which he was President, and was created Doctor of Divinity. Bur in 1701, he resign'd his Charge in the College, because the general Assembly requir'd the President to reside at *Cambridge*. He continu'd at *Boston*, preaching to his beloved People, and found old age coming upon him: And yet till he was past Eighty, his Intellectuals did not appear infeebl'd. He expir'd in the Arms of his eldest Son, *August* 23, 1723. And seven Days after he was honour'd with a greater Funeral, than ever had been seen for any Divine in those Parts; and his Church, who ever shew'd a great Esteem of, and Veneration for him, bore the Expences of it. His Funeral Sermon was preach'd by Mr. *Thomas Foxcroft*, from 2 *Chron.* xxiv. 15: And the Ministers of *Boston*, for nine or ten Weeks successively, did in his own Pulpit express their Condolance with his Church.

He kept a constant Diary, in which he inserted an Account of his private Fasts before the Sacrament, and the Occasions of them, together with the Mercies he receiv'd, upon many of which he kept Days of private Thanksgiving.

He there also committed to writing the Things that he most desir'd, and the Frame of his Spirit at those Seasons when he thought it requisite to have the strictest Eye upon his own Heart: Together with Remarks upon the most eminent Dealings, of GOD with him, both in a way of Providence and Grace.

To the Catalogue of his Works I had given before, may be added: The Life and Death of Mr. *Richard Mather*: A Sermon against Drukenness: The Day of Trouble, &c: A Discourse concerning the Subject of Baptism, &c: The wicked Man's Portion: The Times of Men are in the Hand of GOD: A Relation of the Troubles of *New England*, from the *Indians*, from the Beginning: A Discourse concerning the Prevalency of Prayer: Renewal of Covenant &c. Of praying for the rising Generation: The great Concernment for a Covenant People, &c: Heaven's Alarm to the World: The Church a subject of Persecution: Against promiscuous Dances: The greatest of Sinners exhorted, &c: A

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Testimony against Superstitions. The Unlawfulness of Swearing on a Book, &c; Several Papers relating to the State of *New England*; The Revolution in *New England*; The blessing of Primitive Councillors; Cases of Conscience concerning Witchcraft &c: An Essay on the Power of a Pastor for the Administration of the Sacraments. On the Case whether a Man may marry two Sisters; Solemn Advice to young Men; A Discourse on Mans not knowing his Time; Concerning eating of Blood; *David* serving his Generation; The surest Way to the highest Honour; Discourse on Hardness of Heart; The Order of the Gospel vindicated; The blessed Hope; Remarks on a Sermon of G.K. The Glory departing, &c. The Duty of Parents to pray for their Children; Gospel Truths; The Voice of GOD in the stormy Winds; Practical Truths to promote Holiness; Meditations on the Glory of CHRIST; A Discourse concerning Earthquakes; A Testimony against Sacrilege; A Dissertation concerning a Right to the Sacraments; Meditations on Death. A Disquisition concerning the state of Souls departed; A Dissertation concerning the future Conversion of the *Jews*, &c. A Discourse concerning Faith and Prayer for the Kingdom of CHRIST; A Sermon at the Artillery Election; Awakening Truths; Meditations on the Glory of Heaven; Concerning the Death of the Righteous; The Duty of the Children of godly Parents; Burnings bewail'd; Remarks upon an Answer, &c. Of Sanctification of the Lord's-Day; A Discourse shewing who shall enter into Heaven; Believers gain by Death; Resignation to the Will of GOD; JESUS CHRIST a Saviour; Disquisition concerning Ecclesiastical Councils; There is a GOD in Heaven; The Duty

and Dignity of aged Servants of GOD; The Duty of praying for Ministers; *a Sermon preach'd at the Ordination of his Grandson*; Sermons on the Beatitudes; An Ordination Sermon; A Birth Day Sermon; Advice to Children of godly Ancestors; A dying Pastor's Legacy; Besides several Prefaces to Books written by Di

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vines in *New England*, and to two of Mr. *Flavel's* Books printed at *London*.

Pag. 317. Mr. JAMES FORBES, *M.A.* At the End of the Account given of him; add, In the Reign of King *Charles II*, he was indicted upon the *Corporation Act*, the Penalty of which was Imprisonment. He was also indicted on 23 *Jac. I*, the Penalty of which was 20*l* a Month: And upon 35 *Eliz*, the Penalty of which was to abjure the Realm, or die. And at the same Time he was excommunicated, and the Writ *de capiendo* was out against him. Which I the rather take notice of, because there are some now to be met with, who take the Liberty to represent the Sufferings of the Dissenters at that Time, as inconsiderable.

Mr. *Isaac Noble* (who himself quitted this for a better World, at *Bristol*, the last Year, 1726) in preaching this worthy Man's Funeral Sermon, represents him as very remarkable, for his Seriousness at his entering upon the Ministry, and the Pastoral Office, which he did not venture upon, without extraordinary Thoughtfulness and fervent Prayer: His rare Diligence in private Study even in old-Age, redeeming his Mornings for that Use: His thirsting for the Conversion of Sinners; and Industry in teaching all Sons, and in an Forms: His Stedfastness in pure evangelical Doctrine; and Concern that the rising Generation of Ministers should adorn that Doctrine, by an excellent, holy Conversation: His candid publick Spirit, and Enlargement of Heart to serve all the Churches as he had Opportunity: His loving and peaceable Spirit, and Condescension for Peace sake, where it might be had with Truth and a good Conscience: His Fidelity to a good Cause in sharp Trials: His exemplary Zeal for good Works, and his generous Hospitality: His affectionate Care for his particular Flock, and his Bounty to the Poor; to whom if he found them industrious, he us'd to advance Money in small Sums, by way of Loan, by which many have been reliev'd, together with their Families, &c.

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Besides his Works I mention'd before, there are some *Remains* of his, that are prefix'd to his Funeral Sermon, *viz.* a Letter of his to his People, to be communicated to them soon after his Decease. The Substance of a Sermon of his before an Assembly of Ministers at *Stroud-Water, June 19. 1711:* And some Instructions and Directions for Youth, concerning their Souls.

Page 320. lin. 31. After these words, *or in whose Case I had rather die;* let there be this Addition: Mr. *Thomas Watson* also preach'd a Funeral Sermon for him, in the Close of which there is a short but high Encomium of him. And to the Works of Mr. *Stubbes*, may be added, two Epistles; one to the professing Parents of baptized Children: And the other to the baptiz'd Children of professing Parents: Written a little before his Death. *8vo. 1678.*

Page 328. Wtndhcomb: Mr. CAMSHAW HELMES. Dr. *Walker* in his *Att. &c.* Part II. *p. 126,* says that this Mr. *Helmes*, of his own meer Authority, plac'd in two or three of his Creatures on some of the neighbouring Livings, and turn'd no less than two or three worthy Loyalists successively from another. And yet Part II. *p. 200,* he says he had been formerly but a *lewd Soldier:* And *p. 201,* he calls him *the intruding Soldier.* Which perhaps may be as true, as fame other Passages of his, which upon Enquiry are found to have nothing in them; no not so much as the least Shadow of a Foundation.

Ibid. Willersly; RICHARD FLAVEL. Add; He had another Son besides him of *Dartmouth,* *viz.* Mr. *Phineas Flavel*, who was a, Preacher about this City, and died a few Years since in *Westminster.* I don't know that he ever had any settled Congregation, but preach'd occasionally, and officiated as Chaplain in the Family of the Right honourable *Edward Lord Russel.* He hath a Tract: in Print, intit. *The deceitful Heart try'd and cast,* *8vo. 1676.*

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Pag. 318. Oddington; Mr. WILLIAM TRAY. Add, *M.A.* He was born near *Gloucester*, educated in *Christ Church*, and *Magdalen* College, *Oxon;* was Matter of seven Languages, and brought up many young Gentlemen, and several to the Ministry. His Benefice was valu'd at near *300l per An;* and when he was ejected he had a Wife and seven Children, and but *30l per An.* of his own, which oblig'd him to set up a School. He remov'd afterwards to *Leonard Stanley*, and there preach'd in his own House, and Mr. *Henley* the Minister of the Parish who liv'd next Door, inform'd against him, and had him

excommunicated. But he that was at that Time Bishop of *Gloucester* wrote to him twice, and offer'd him, that if he would conform, he should have as good a Parsonage as any in his Diocese. Mr. *Tray* thankfully acknowledg'd the Bishop's Kindness, but said that he was too old to conform. He then went to *Horsley* in this County, where he preached at Mrs. *Willowby's*, and there was a great Resort, and a very large Place was provided, which was afterwards call'd *Nailsworth* Meeting, and he continued preaching there while he had Liberty. After that, he went to *Chipping Norton* in *Oxfordshire*, and there finish'd his Course and made a comfortable Exit, *An. Ætat.* 59. He was a Person very exemplary in his Life and Conversation; and was particularly noted for being exceeding charitable and hospitable; very modest, humble and peaceable.

In the Year 1653, in the Month of *November*, there was a Publick Dispute at *Winchcomb*, in which Mr. *Tray* join'd with Mr. *Helmes*, and Mr. *Welles* of *Tewksbury*, against Mr. *Clement Barksdale*, and Mr. *William Towers*; and it was observ'd that none in all the Company was more candid and ingenuous than Mr. *Tray*. An Account of this Disputation was published, in 8vo. 1654. There is added to it a Letter or two of Mr. *Tray's*, which shew him to have been both a Scholar and a Gentleman.

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Pag. 328. *Stow in the Would*: Mr. WILLIAM BEAL. I find his Name also to the Testimony of the *Gloucestershire* Ministers.

Ibid. Tewksbury: Mr. JOHN WELLES. He had his Education in *Gloucester* Hall, *Oxon*, and was Collegue with Mr. *Clement Barksdale*, to whom he was a most eager Opponent in the Disputation at *Winchcomb* in 1653.

Pag. 319. *Weston*: Mr. RICHARD COOPER. It appears from Dr. *Walker*, Part II. p. 308, that this was the Sequestred Living of Mr. *Maidwell*. I find his Name as Minister at *Tewksbury*, subscrib'd to the Testimony of the Ministers of this County, in 1648.

Ibid. Norgrove: Mr. WILLIAM DAVISON. At the End of the Account of him, instead of, *has a Son Pastor of a Congregation in Winchester*, let it be, *his Son was several Years Pastor of a Congregation in Winchester*.

Ibid. Lenington: Mr. EDWARD FINCH. Dr. *Walker*, *Att.* Part I. p. 98, says, that this Mr. *Finch* had been a Cobler: Which perhaps may be about as true,

as that Mr. *Edmund Tucker* of *Petersham* in *Devon*, was never known to be of any University, of which see what is here said before, *pag.* 327.

Ibid. *Haselton*, or *Hasleton*: Mr. JOHN DUNCE. Dr. *Walker*, *Att.* Part II. p. 233, says, that this was the Sequestred Living of Dr. *Whittington*; and that Mr. *Dobson* had it after him, and was dispossess'd of it by Mr. *Dunce*, who obtain'd the Seals for it from the then Keeper *Lysle*: But upon the Return of his Majesty, Mr. *Dobson* was reinstated. And yet still, upon the taking Place of the *Act for Uniformity*, Mr. *Dunce* was a silenc'd Minister, which is all that I intended to insinuate.

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Page 319. *Cirencester*: Mr. ALEXANDER GREGORY. His Name is to the Testimony of the Ministers of this County in 1648). He was a very humble, serious and affectionate Preacher, and exceeding desirous to promote the Good of Souls. He was much belov'd, and his Labours had great Success and he was therein unwearied. He kept up a Weekly Lecture every *Tuesday*, and on *Thursdays* in the Afternoon he catechiz'd in his own House, taking great Care not to discourage such as were bashful, or had bad Memories, for whom he was so solicitously concern'd, that he would often follow them to their own Houses, to give them private Instruction, in a plain and familiar Way: And this he did even to the meanest in his Parish; and he was always very tender of giving Offence. He was forc'd from his People, upon the Town's being taken by the King's Army; and when the War was at an End, settled at another Place at some considerable Distance, where also he was well belov'd: But upon the earnest Solicitation of his old Friends at *Cirencester*, he remain'd to them again, though his Benefice there was of considerably less Value than the Other. There he cominu'd till the coming out of the *Act of Uniformity*. He was much sollicitated to conform, by a Person at that Time in great Power, who signified to him, that his so doing would be very acceptable to his Majesty, who was inclin'd to prefer him, and would resent his Non-compliance. Bur he could not satisfy his Conscience, and drew up a Paper containing the Reasons of his Nonconformity, and sent it to him who sollicitated him with so much Earnestness. In his last Sermon in Publick, he told his Flock, that tho' he should be deprived of his Benefice, which was all that he and his Family had to subsist on, he would yet continue to minister to them, as long as the Government would suffer him. But at last the *Five Mile Act* forc'd him to remove to eight Miles Distance, in the Parish

of *Minching Hampton*, where he finish'd his Course not long after. Upon taking leave of his Friends, he told some whom he us'd most Freedom

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dom with, that *he should see their Faces no more*: And it fell out accordingly; for the very Day on which some of them had agreed to make him a Visit, he was taken ill and died.

After his being ejected and silenc'd, he was much taken notice of, and respectfully visited, both by Conformists and Nonconformists.

Pag. 330. Dunsburn: Mr. EDWARD FLETCHER. Mr. *Jessey* in the Year 1660, publish'd a Tract intitul'd, *The Lord's loud Call to England*; or a true Relation of the Rudeness of the *Cavaliers* in this County that Year. They rode madly about the Country, and were very violent and boisterous, at the Houses of Mr. *Helmes*, Mr. *Palmer*, Mr. *Finch*, Mr. *Warren* and this Mr. *Fletcher*, &c. whom they treated very inhumanly. As to Mr. *Fletcher* in particular, he was beaten and us'd unmercifully, and his Life was threaten'd; and that not only once but often. He came a little before our of *New England*, and being thus abus'd, return'd back thither.

Ibid. Brimsfield: Mr. THOMAS JENNINGS. I find his Name as Minister of *Matson*, to the Testimony of the Ministers in this County, in 1648.

Ibid. Beckford: Mr. RICHARD EEDS. Add, *M.A.* I find his Name also to the same Testimony in 1648. He died in *April*. 1686, at *Gretton*, in this County.

Ibid. Longhope: Mr. THOMAS SMITH. Dr. *Walker, Att.* Vol. II. p. 330, says, that he got this Vicaridge in 1655: And for any thing that appears, he might have kept it to his dying Day, had it not been for the *Act of Uniformity*.

Ibid. Leonard Stanley: Mr. WILLIAM HODGES. He was another Subscriber to the Testimony of the Ministers of this County, in 1648: And so also Was Mr. *Henry Hean* of *Olveston*, that was mentioned, *pag. 331.*

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Pag. no. Westerleigh: Mr. FOWLER. It should be Mr. RICHARD FOWLER: For so I find his Name subscrib'd to the Testimony foremention'd.

Clapton: Mr. THOMAS PAXFORD. Though he was not bred a Scholar, yet: he had good natural Parts, and preach'd and pray'd well, and sometimes officiated for Mr. *Palmer* at *Bourton* on the Water. After his Ejectment he became an Anabaptist, and fell under some Censures as to his Morals; which I the rather take notice of, because of an Intimation of Dr. *Walker's* as if some of the ejected were therefore pass'd by, because they were such as Partiality itself could not speak well of.

Pag. 331. *Broad Bissington*; it should be, *Broad Rissington*: Mr. DRYE. An ancient grave Man. After his Ejectment he preach'd at *Burford*, *Brice-norton*, and those Parts.

Ibid. *Rudford*: Mr. THOMAS SEYER. I find his Name thus subscrib'd to the *Testimony* aforesaid; *Thomas Sare*, Minister of *Redford*.

Ibid. *Saperton*: Mr. APPLEBY. Dr. *Walker* in his *Attempt*, Part II. p. 265, threatens he shall have Occasion to speak of him hereafter: As to which, there is no room for judging, till that Time comes.

Pag. 332. *lin.* 30. There is Mention made of Mr. COLLIER of *Whitmister*, who was also taken Notice of, *pag.* 353, in the County of *Hereford*; As to him, I have been inform'd, that he left *Morton* upon *Lugg* in *Herefordshire*, at the Restoration; and afterwards preach'd one Part of the *Lord's Day* at *Morton Valence* in *Gloucestershire*, and the other Part at *Whitmister* in the same County, and was ejected from both Places in 1662.

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THE EJECTED, &c.

IN THE

County of SOUTHAMPTON.

Pag. 337. *CRUNDALL*: Mr. HUMPHREY WEAVER. Add; he was brought: up in *Oxford*; and after his Ejectment continu'd preaching in his own House within the Parish of *Crundall*, to the Time of his Death, to an Auditory of serious Christians, of whom he would take nothing for preaching; GOD having blessed him with a large Increase of his Estate, after his Ejectment,

tho' he met with a great deal of Trouble from those that were his Enemies, upon the Account of his Nonconformity, because of his preaching so constantly. At the Time of the *Five Mile Act*, they fought to take him up: But he bought an House, at a little above five Miles distance, whither his Auditory follow'd him; and he continu'd preaching to them to the very last Sabbath of his Life, and dy'd, *Anno* 1696.

Ibid. Reckborne: Mr. HADDESLEY. His Christian Name was JOHN.

Pag. 339. *Baddesley*: Mr. LANCASTER. Add, he publish'd *Vindiciæ Evangelicæ*; or a Vindication of the Gospel, yet with the Establishment of the Law; wherein the Freedom of the justified from Sin in the Sight of GOD is explain'd, prov'd, and vindicated from Exceptions, 8vo. 1702.

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Pag. 339. *Houghton*: Mr. THOMAS WARREN. Add, after his Ejectment he was Pastor to a private Congregation at *Rumsey*. to whom he continu'd preaching for eighteen Years; not ceasing in the latter Part of his Life, tho' he was almost blind. Discoursing freely with a Friend the Day before his Death, he gave a short History of his earthly Pilgrimage, and concluded with these Words: *And now I am neither afraid to die, nor unwilling.*

On his Grave-stone in *Rumsey* Church there is this Inscription.

Here lieth the Body of Mr. THOMAS WARREN; It learned, pious, and faithful Minister of Christ; a solid and nervous Asserter of discriminating Grace, and freed Will; who died January 27. 1693/4. Aged 77.

He was succeeded in the Congregation at *Rumsey* by Mr. *John Goldwire*, Junior.

Pag. 340. *Newport* in the Isle of *Wight*; Mr. ROBERT TUTCHIN. Add; His Successor Mr. *Goldsmith*, preach'd his Funeral Sermon, and would not suffer him to be interr'd in the common burying Place, as was intended, but generously order'd a Grave for him in the Church.

Ibid. Calbourn; it should be *Calbourn*: Mr. EDWARD BUCKLER. He had been one of *Oliver's*, Chaplains, and preach'd before him four times a Year, and had 20l a Year for his Pains. The Living which he quitted, was reckon'd worth 200l *per Annum*. After he was ejected, he liv'd privately at *Bradford*

Abbey, in the County of *Dorset*, where he follow'd the Trade of Malting, and preach'd but seldom; except: sometimes in and about the Year 1672, at a Gentleman's where few if any were admitted besides the Family; and he frequently also attended at the publick Church. He printed a *Catechism*, a Treatise intit. *GOD All in All*; and

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an Assize Sermon: and hath also left some things in Manuscript.

Pag. 340. *Freshwater*: Mr. JAMES CRESWICK, B.D. He was a Native of *Sheffield* in *Yorkshire*, Fellow of *St. John's* in *Cambridge*, and at length Minister of this Living, that is reckon'd the best in the Isle of *Wight*, being worth 300*l* per An. He preach'd not only on *August* 17, 1662, but also on the 24th and 31st of the same Month: And not only for those three several Days, but for some Months before, he insisted on those Words, *Heb. x. 34. And took joyfully the spoiling of your Goods, knowing in yourselves that ye have in Heaven a better and an enduring Substance.* For his Preaching two *Lord's Days* after the Time which the Law confin'd him to, except he conform'd, two of his Parishioners (who were his great Enemies) inform'd against him, and attended Bishop *Morley* of *Worcester*, who was just then making a Visitation. Mr. *Creswick* understanding their Intention, himself made Application to the Bishop, and told his Lordship what he had done; signifying that his continuing to preach, was out of his Willingness the Parish should be supplied till another Incumbent came. He added, that he conceiv'd himself sufficiently impower'd for what he did, as he was as yet Fellow of *St. John's-College*, which gave him a Privilege to preach in any Church or Chapel at Pleasure, &c. And producing his Licence, he took the Freedom to ask the Bishop, Whether that was invalidate by the *Act of Uniformity*? The Bishop replied, that he thought not. Whereupon, Mr. *Creswick* farther said, then he thought he might yet preach, tho' he did not expect any Recompence. But on the Sabbath following, the Bishop order'd the Church-wardens to keep the Doors shut against him, and there was no Preaching at all.

He was a Man of great Parts and Abilities; and tho' he was sometimes so afflicted in his Eyes, as to be incapable of using Notes, he manag'd well without them, notwithstanding that he had been all along used to them before. He was one of great

Piety,

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Piety, and very exemplary Patience under the tormenting Pains of the Stone. His Executor, Mr. *Jonathan Priestly*, had a Box containing above six hundred Stones, some of which are above an Inch and half long, and others roundish, and very rugged, which he presented to *Ralph Thoresbey of Leeds, Esq.* in whose *Museum* they are preserv'd. He used frequently to say, LORD, *I am thine; and Thou canst do me no Wrong, I had rather have Health of Soul, in a Body full of Pain, than Health and Ease of Body in a Distemper'd Soul.* He died at *Beal* in *Yorkshire*, in *February* 1692, aged seventy-five.

Mr. *Oliver Heywood* publish'd a Posthumous Tract of his, intire *Advice to an only Child*, 8vo. 1693, where his Character may be seen. In this Tract I am inform'd, there was an excellent Prayer for Teeming Women, which Mr. *Thomas Parkhurst* the Bookseller, tore out at the same Time as he alter'd the Title, (from *Advice to An only Daughter*, to *Advice to an only Child*) to make it more saleable. He also in his Life-time perfected for the Press another Tract, about Man's Fall, and his Recovery by CHRIST.

He had a very noble Library, which he shipp'd off at the Isle of *Wight* in Casks for *Yorkshire*, his native Country. By Mistake there Casks were delivered at a wrong Port, where he heard nothing of them, till all or most of the Books were spoil'd or rotten. He afterwards went himself into his native Country, and bought an Estate of 300*l per Annum* at *Beal*, four Miles from *Pontefract*, where he preached to a poor ignorant Country People, that knew not they had a Prophet amongst them.

Page 340. *Week*: Mr. THOMAS NEWNHAM. I am inform'd that *Week* is only a Farm, belonging to Sir *Robert Worsley*: Whereas Mr. *Newnham* was ejected from *St. Lawrence*. He was the Son of Mr. *Thomas Newnham*, born at *Gotton* in the Isle of *Wight*, an ancient Seat still belonging to the Family, about the Year of our LORD 1631. His Education in the Island was first at *Kingston-School*, and afterwards at the Free-School in *Newport*. And he

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there made some Proficiency in Grammar Learning, with a Brother of his who was design'd for the University. But he refusing to go, the Father ask'd his Son *Thomas*, Whether he was willing to be a Minister? And he discovering an Inclination to it, was sent to *Oxford*. There he continu'd some Years: But I cannot say with any Certainty what College he was of, nor how long he continu'd there. He and Dr. *Pettis*, who afterwards conform'd, and was first Rector of *Gatcomb* in the Isle of *Wight*, and afterwards of *St. Buttolph's* without

Bishopsgate, of whom see *Wood's Athenæ Oxonienses*, Vol. II. p. 613.) return'd together from *Oxford* to the Island, and were ordain'd together by Presbyters in *Newport Church*; and therefore 'tis not unlikely but they might be both of the same College: And if so; he was of *Trinity*. He was fix'd in the Church of *St. Lawrence*, a Living of about 50*l per Annum*, and there he continu'd till 1662. Being ejected from thence for his Nonconformity, some of his Parishioners shew'd a particular Respect for him, by Carting in their Corn before *St. Bartholomew Day*, on Purpose that he might have the Tythe of it, while some Others not so well-affected to him, would not carry in their Corn till afterwards, which by Means of excessive Rains was in great Part spoil'd.

After his Ejection, he married Mrs *Elizabeth Newnham*, his second or third Cosin, by whom he had two Sons, and three Daughters. And being call'd of GOD to labour in the Word and Doctrine, he took all Opportunities that offer'd to do Good to Souls. After he was ejected, he sometimes went to *Whitwell Church*, to hear Mr. *Harrison*. Being there one *Lord's Day* with the rest of his Neighbours, and Mr. *Harrison* nor coming, the People desir'd Mr. *Newnham* to officiate; and that they might not be wholly disappointed, he complied, and preach'd to them from the Seat in which he was sitting. And for this, Mr. *Harrison* put him to a great deal of Charge and Trouble. But as for him, he was never more in his Element, than when at his Work. He preach'd the Word in Season, and out of Season; not only stately on the *Lord's*

Days,

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Days, but also frequently on the Week Days. Yea, when many were sleeping in their Beds, he was (in the troublesome *Times*) doing his Master's Work. GOD had given him a strong Constitution of Body, and endu'd him with natural and acquir'd Abilities for Ministerial Work; and such a gracious Presence of the SPIRIT was with him while he was ministering in holy Things, as that Wisdom's Ways were to him Ways of Pleasantness, and all her Paths Peace. He sometimes preach'd at *Roslin*, and *Yard*, and other Places: But more constantly to the Church committed to his Care at *Road*, *Bridge Court*, and *Stroud Green*. His earnest Desire was to pluck Sinners as Brands out of the Burning. To this End he did reprove and rebuke with all Authority, endeavouring by the Terrors of the LORD to persuade Men. He was in his Sermons a *Boanerges*. With what an Emphasis would he often in the Close of his Sermon, pronounce those Words of the Psalmist, *Psalms* 1. 22; *Now consider this ye that forget God, least, &c?* He was blessed with a quick Apprehension, a found and solid Judgment, a tenacious Memory, warm Affections, and a

ready Utterance. There was by an Appointment, to be a Meeting of Ministers at *Stroud Green*, and he that was exped to preach not coming, several of the Ministers that were present pleaded their Unpreparedness as an Excuse for their not supplying his Place: But at length Mr. *Newnham* was prevail'd on by the Importunity of the rest, to undertake it, and tho' he had no Notes, and knew nothing of his having such Work to go through with when he came thither, yet his performance was such, that he not only had the Approbation but the Applause of those that heard him, and did not afterwards (as my Informant thinks) use Notes in preaching. At another Time being to preach at his usual Place on the *Lord's Day*, the Prince of *Orange's* Fleet appear'd that very Day near the Island, when he was coming to save the Nation from Popery and Slavery in 1688. Upon this Occasion, he set aside the Subject which he intended to have preach'd on, and gave his People

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a Discourse suited to such a Circumstance of Providence, with which many were much affected.

He met with much Trouble on the Account of his Nonconformity, and was bound over, and fin'd, &c. but bore all with invincible Patience, Courage, and Constancy of Mind. He being threatned by a Justice of Peace that his Books should be taken from him, made a Reply to this Effect; that he bless'd GOD for giving him ministerial Abilities; and if he had no Book saving the Bible alone, he question'd not but that he should be enabled to preach the Gospel.

When the Act came forth that not more than four Persons besides the Minister should meet in any House for religious Exercises, he did for some Time preach in an House by the Road side, where the Auditory without Fear of incurring the Penalty of the said Act, came boldly to hear him, standing in the highway, during the Time of the Exercise.

As his Preaching was acceptable and profitable, so his Conversation was a living Epistle, known and read of all Men. He was a Man of great Seriousness and exemplary Piety, and his Words did continually minister Grace unto the Hearers. But at the Length it pleased the LORD to visit his Family with the Small Pox, which prov'd mortal to himself and one of his Daughters; and also to a Man and Maid-Servant. On his Death-bed his Faith was lively and strong, and his Resignation to the Will of his heavenly Father remarkable. He died at *Whitwell*, (and is interr'd in the Church there) *An.* 1689, about the fifty-eighth Year of his Age. I cannot hear that he ever printed any thing, but his memory is precious to many.

Pag. 340. *Yaverland*: Mr. MARTIN WELLS. One of great Inregrity, tho' not reckon'd so eminent as the other Ministers ejected in the Isle of *Wight*, where he afterwards continu'd to exercise his Ministry in private. He bred up his Son Mr. *Samuel Wells* to the Ministry, who was Chaplain to Esquire *Grove* of *Fern* in *Wiltshire*, and died in that Family.

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This Mr. *Martin Wells* was one of those who signed *the Address of some Ministers in the Isle of Wight and County of Southampton, to the People of their respective Charges, to discharge their Parts, in the two great and necessary Duties of private Confession and Catechism*, 4to. 1658.

Pag. 340. *Yarmouth*: Mr. JOHN MARTYN. He had been Fellow of *Exeter* College in *Oxon*, and was an eminent Preacher and a great Scholar. The old incumbent, (a mere Reader of Homilies) had the Profits of the Living, amounting to 18*l* a Year; but Mr. *Martyn* had an 100*l* allowed him, and offer'd when he was ejected to have continu'd preaching for nothing, if he might but have been suffered. He often preach'd afterwards in the Isle of *Wight*, in several Places, and at *Newport* where he dwelt. He afterwards went into *Wiltshire*, which was his native Country, and there died at about seventy Years of Age. He was another of those Ministers who sign'd the Address mention'd in the Article foregoing.

Ibid. *West Cowes*: Mr. SIMON POLE. He also was of *Oxford*. After his Ejection he went into *Somersetshire*, where he was born, and there was seiz'd on while he was preaching, and lay in Prison seven Years. This brought Distempers upon him, and it is believ'd shorten'd his Days; tho' he was a bold spirited Man, and an excellent Preacher. He had a pretty considerable Family, and was very poor. *Samuel Dunch*, Esq; (who was a great Friend to all the suffering Ministers of his Acquaintance,) often reliev'd him.

Pag. 345. *line* 23, between *after* and *Death*, add *his*.

Ibid. *Hartly Westpel*; it should be *Hartley Wasphell*: Mr. JOHN JENNINGS. He was born in

the Parish of *Oswestry*. in the County of *Salop*, A.D. 1634, and bred in *Christ-Church* in *Oxon*. His Parsonage was about 110*l* *per An*; and having enjoyed it about four Years, he resign'd it in 1662. He

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was afterwards Tutor to Mr. *Noyes of Tuckwell*, and then Chaplain to Mrs. *Pheasant of Langton in Leicestershire*; and while he liv'd with her, he gathered a Church out of that Neighbourhood, and for some Years after her Death, continu'd to dwell, and worship GOD with his Congregation in her House. At length he remov'd both his Habitation and Meeting to *Kibworth* two Miles from *Langton*, where he bought a little Estate. There he died in 1701, leaving two Sons behind him, bred up to the Ministry among the Dissenters. He was a serious and painful Preacher, and of a chearful Temper, spelt much Time in his Study, and was well respected both by his People, and by the neighbouring Ministers: And was very easy under that retired Course of Life which he led in the latter Part of his Time.

Pag. 345. Kingsworthy: Mr. JOHN HOOK. He was afterwards Pastor of a Dissenting Congregation in *Basingstoke*, where he died a few Years since.

Ibid. lin. 6 from the Bottom; after *Crawley*, add; Dr. *Walker* in his *Attempt*, Part II. p. 136, says in 1655.

Pag. 346. Godsall (or *Godshill* in the Isle of *Wight*) Mr. THOMAS CLARK. He was one of the Ministers that preach'd the Lecture at *Newport*. Soon after he was ejected his Wife died, and left him only one Daughter, who was entertain'd in the Families where he was Chaplain. For as she liv'd with him in Sir *Anthony Irby's*, (where he continu'd ten Years) so upon his there becoming acquainted with Sir *Philip Harcourt* (who was the Lady *Irby's* Nephew, and came often to visit her, and was so extremely pleas'd with Mr. *Clark's* Conversation, that with great Importunity he prevail'd with him to leave Sir *Anthony*, and live with him) he in 1675 carried her down with him to *Stanton Harcourt* in *Oxfordshire*. Some little Time after he came thither, Sir *Philip's* only Son, *Simon Harcourt*, Esq; now Lord *Harcourt* married her clandestinely. After which, Mr. *Clark* remov'd cut of the Family,

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and

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and went to *Portsmouth*, where he spent the Remainder of his Days.

Pag. 347. Miclemarsh: Mr. JAMES TERRY. Add; he died in 1680, on the twenty-third of *September* in the seventy-first Year of his Age. He left many Children behind him. His eldest, and the only Son that surviv'd him by his former Wife, Mr. *Peter Terry*, who had a liberal Education, conformed, and

is now (in 1624) Minister of St. *Martin's* in the City of *New Sarum*; a Prebendary in the Cathedral there, and Rector of *Upper Clatford* near *Andover* in *Hampshire*.

Ibid. Bishopsstoke: Mr. COXE. Add, HENRY, for that was his Name. He was of *Pembroke-College* in *Oxon*; and Congregational in his Judgment. His Living was worth 200*l per An*. And he was cast out to make way for Mr. *Thomas Gawen*, who is own'd to have been a Papist, by Dr. *Walker*, in his *Att*. Part II. p. 77: Tho' whether it was in 1660 or 1662 that Mr. *Gawen* succeeded him, the Doctor and Mr. *Wood* are not agreed After Mr. *Coxe's* Ejectment, he remov'd to the Parish of *South Stoneham*, to a Farm-house call'd *Boyett Farm*, not far from *Stoke*, where his old Friends and Hearers resorted to him, and preach'd there some Years. Upon the *Five Mile Act*, he remov'd to *Botly*, and afterwards to *Southampton*. While he liv'd in this latter Place, he preach'd about a Mile out of Town, towards *Stoke*; and many of his old People referred to him; and he continu'd his Labours to his Death. He was buried at *Stoke Church*, where he has a Grave Stone which has this Inscription:

*Here lieth the Body of HENRY COX, Gentleman, Pastor of the Church of
CHRIST at Stoak, who decased the thirtieth of June 1679. Aged 56.*

He was an agreeable Preacher, a courteous Man, and of good Address.

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Pag. 347. Hursley: Mr. WALTER MARSHAL. After his Book of Sanctification, add this: In the Preface, there is some Account of the Author. His Funeral Sermon was preach'd and publish'd by Mr. *Tomlyns*.

Ibid. Southampton; Mr. JOHN ROBINSON. Add He was of *Alhallows Church* in *Southampton*. After his Ejectment, he was imprison'd for Nonconformity, together with Mr. *Say*; and continu'd Preaching to a Congregation of Dissenters in *Southampton* to the Day of his Death.

Ibid. St. Michael's in Southampton: Mr. GILES SAY. He was solemnly ordain'd, at *Bishops-stoke* in this County, on *May 8. 1660*, by Mr. *Richard Symmons* of *Southwick*. Mr. *John Crofts* of *Motteffont*, Mr. *Web* of *Droxford*, Mr. *Henry Coxe* of *Bishopsstoke*, and Mr. *Symon Pole* of *West Cowes*. After his Ejectment in 1662, he preach'd in several Places as he had Opportunity, for which he met with Trouble, and was sometimes imprison'd. After King *James's* Liberty, he

was chosen Pastor of a Dissenting Congregation at *Guestwick* in *Norfolk*, of which Mr. *Worts* had before been Pastor, and there he continu'd till his Death, *April 7. 1692.* A Son of his, being at *Southwick*, in this County, where in his younger Days he had been at School, and conversing with some of the Dissenters of that Place, met with a Woman that had then a great Reputation for her Piety, who told him with great Joy, that a Sermon preach'd by his Father, thirty Years before, on that Passage of *David, The Entrance of thy Word giveth Light, it giveth Understanding to the Simple*, was so set home by GOD upon her Heart, that it was the Means of her Conversion. And if what Dr. *Walker* alledge, *Att. Part I. p. 98.* be true, that he had been a *Weaver*, he might still have kept his Living to the Day of his Death, if he had but conform'd. The foremention'd Son of this Mr. *Say* is now useful in the Ministry among the Dissenters at *Ipswich* in *Suffolk*.

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Pag. 347. Longstock.: Mr. JOHN PINKNEY. Dr. *Walker. Att. Part II. p. 100.* calls his Father *Philip Vinkney*, I suppose by Mistake.

Pag. 349. Southwick.: Mr. SIMONDS. It should be Mr. RICHARD SYMONS: For so he subscribes his Name to the Certificate of Mr. *Saye's* Ordination, at *Bishopstoke, May 8. 1660.*

Pag. 350. Upton Gray or Droxford: Mr. NOAH WEBB. *M.A.* Mr. *Noah Webb* was silenc'd at *Upton Gray:* And at *Droxford*, (which Mr. *Walker* in his *Att. Part II. p. 334.* says, was the Sequestred Living of Dr. *Preston*) one Mr. *Robert Webb* was turn'd out, whom I had before wholly omitted. Of him, I have had the following Account sent me.

The former Incumbent immediately upon the Restoration came to take Possession of this Living of *Droxford*, (reckon'd worth 300*l* a Year) and thrust out Mr. *Robert Webb* and his Family with their Goods, in a rough and violent Manner. A Gentleman who liv'd in that Neighbourhood (though a Papist) out of Humanity, was concern'd at such Severity, and receiv'd them for the present into his own House, till in a little Time, the Wife of *Richard Cromwel, Esq;* sent her Coach for them, and brought them to a House of theirs. Poor Mrs. *Webb* being big with Child, fell in Labour in the Coach. Mr. *Webb* had a great Family and was very poor. Esq; *Dunch* of *Badsly* (who was a great Friend to all the suffering Ministers of those Parts) was kind to him in his Life; and at his Death left him 10*l* a Year, during Life. He was a good Scholar, and an eminent Preacher. He died *Aug. 14. 1675. Ætat. 42.*

Pag. 351. *Overton*: Mr. THOMAS KENTISH. He was of *Pembroke-College* in *Oxon*. After its being said, that he was *Pastor of a Society that met for Divine Worship in Canon-streer*, let it be added; he was taken at Mr. *Janeway's*, and confin'd for some time a Prisoner in the *Marshalsea*.

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Pag. 351. *Winchester*: FAITHFUL TEATE, D.D. He has several Things in *Prior*. *A Scripture Map of the Wildemess of Sin; and Way to Canaan*, 4to. 1655. *Ter Tria: Or the Doctrine of the Sacred Persons, Father, Son and Spirit; Principal Graces; Faith, Hope, and Love: Main Duties; Prayer, Hearing, and Meditation*. 8vo. 1669. *Right Thoughts, the righteous Man's Evidence. A Discourse on Prov. xii. 5. The Thoughts of the Righteous are right*. Where he has this Passage, accommodated to his own ejected and destitute State: "The righteous Man (*says he*) in thinking of his present Condition of Life, thinks it his Relief, that the less Money he has, he may go the more upon Trust: The less he finds in his Purse, seeks the more in the Promise of him that has said. *I will never leave thee, no forsake thee*. The LORD is his Shepherd, and he thinks he shall not want: And therefore he will trust: in the LORD, and do good, and thinks verily he shall be fed; or Truth shall be his feeding; (as some read:) So that he thinks no Man can take away his Livelihood, unless he can first take away GOD's Truth."

Ibid. Motton: Mr. CROFTS. His Name was JOHN. He was after his Ejection Chaplain to the Lady *Fiennes*, at *Newtontony* in *Wilts*.

Ibid. Fordingbridge; Mr. CROSSIN. I am informed he was turn'd out from a Sequestration near *Fordingbridge*, to which Mr. *Cuff* the old Incumbent return'd at the Restoration. This Mr. *Cuff* was a Person that took great Liberty to jest in the Pulpit. Mr. *Crossin* went into *Devonshire* and found so much Favour with the Bishop of *Exeter* as to be continued in a Living there some time after 1662, without Reordination.

Pag. 352. *lin. 2*. Mr. *Samuel Ellis* should be Mr. *Humphrey Ellis*.

Ibid. lin. 3. After *Winchester*, add, who died Minister of *Morton* in the Isle of *Wight*.

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THE EJECTED, &c.

IN THE

County of HEREFORD.

*P*ag. 353. *MORTON* upon *Lugge*; Mr. ANTHONY COLLIER. This being a Sequestration, he left the Living at the King's Restoration.

At the End of the Account of him, add, with whom he died.

Ibid. Selleck, add, and *Caple*: Mr. ROBERT TAYLOR. He preach'd alternately at both these Places, which are near to each other, and but one Parish, the Income whereof was very small. He was a very affectionate, earnest Preacher, and used very frequently to weep in his Publick Administrations. After his Ejectment, he preach'd as he had Opportunity in this and the neighbouring Counties; but his Abode was in *Hertfordshire*, and most Part of his Time he dwelt at *Rosse*, Preaching frequently at Colonel *Kirle's*, who liv'd not far from the Town. He never took the Pastoral Care of any People after he was turn'd out in 1662. He died about the Year 1678, at the Age of forty-five.

Ibid. Whitchurch, or *Castle Richards*; it should be *Richard's Castle*: Mr. WILLIAM WOODWARD, *M.A.* I suppose this is the same Person whom I had mention'd, *pag. 70*, in the University of *Oxford*. Dr. *Walker* in his *Att.* Part II. p. 361, says, that this Mr. *Woodward* came with a Party of

Soldiers

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Soldiers to take a forcible Possession of Mr. *Smith's* Parsonage-House here; and when Mrs. *Smith* laid fast hold of a Bed-post, Mr. *Woodward* being more cruel and merciless than the Soldiers, kick'd her on the Belly with that Violence, that it gave her a Rupture, whereof she never recover'd, but died within little more than a Year, and not without great Suspicion of that being the Cause of her Death. This Account no ways agrees with the Character given of Mr. *Woodward*, by all that knew him. I suppose this Story may be of the same Sort, with the barbarous Treatment of Mr. *Standish* a Priest Vicar

at *Wells*, who is represented by the Doctor as starving and rotting in a Jail, when he liv'd above twenty Years afterwards.* I take both Accounts to be of equal Truth and Credit.

Ibid. lin. 10. Sir *Edward Littleton* of the *Moor*, should be, *Edward Littleton*, Esq;

Ibid. Lemster: Mr. JOHN TOMBES, B.D. Add; He was educated at *Oxford*, in *Magdalen-Hall*, under the famous Mr. *William Pemble*, Author of *Vindiciæ Gratiæ*, and of several other Learned Treatises. He succeeded him in the Catechetical Lecture of the said Hall, and approv'd himself an excellent Disputant, and no contemptible Divine.† It shews he was esteem'd a Person of excellent Parts, that he was chosen Lecturer in this Hall, upon his Tutor's Decease, when he was but twenty-one Years of Age, and of but six Years standing in the University. He held this Lecture for about seven Years, and then left *Oxford*, and went first to *Worcester*, and afterwards to *Lemster*, at both which Places he made himself very popular by his Preaching. In 1641, he had the Living of *All-Saints* in *Bristol* given him by Mr. *Fiennes*, who manag'd that City for the parliament: And there he continu'd till 1643, when the City was surrender'd to the King's Party. Afterwards going to *London*, he became Master of the *Temple*, and continu'd so about four Years, and then was supplanted by one *Johnson*. He afterwards went to *Beudly* in *Woorcestershire*, at which Time Mr. *Baxter* was Minister at *Kidder-*

minster.

* See Mr. *Withers's* Ap. to his Rep. to Mr. *Agate's* a last Pamp. p. 32, 33.

† See Mr. *Nelson's* Life of Dr. *George Bull*, Bp. of *St. David's*, p. 245, &c.

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minster. Being in *London* in 1653, he was appointed one of the *Triers* of publick Ministers: About the same Time he got likewise the Parsonage of *Rosse*, and the Mastership of the Hospital in *Ledbury*, both in this County, which he kept with *Lemster* and *Beudly*. Bishop *Sanderson* had a great Esteem for him, as had also one of his Successors, Bishop *Barlow*. He married a rich Widow in *Salisbury*, not long before the King's Return; by whom enjoying an Estate, he liv'd there till his Death, in 1676.

All the World must own him to have been a very considerable Man, and an excellent Scholar, how disinclined soever they may be to his particular Opinions. Even Mr. *Wood*, (who, as Mr. *Nelson* well observes, is never to be suspected of Partiality for any Persons puritannically inclined,) says of him, that set aside his Anabaptistical Positions he was conformable enough

to the Church; would frequently go to Common-Prayer, and receive the Sacrament at *Salisbury* and often visit Dr. *Ward* Bishop of that Place, who respected him for his Learning. And this his *Occasional Conformity*, Bishop *Burnet* took particular Notice of, in the Free Conference between the two Houses of Lords and Commons, of which he was one of the Managers, in 1702; mentioning him as *a very Learned and Famous Man that liv'd at Salisbury*.†

He lies buried in Sr. *Edmund's* Church-yard in *Sanum*: And over his Grave there is a flat Stone with this Inscription:

Here lieth the Body of JOHN TOMBES, Bachelor of Divinity, a constant Preacher of GOD's Word, who deceased the 22d of May, An. 1676, aged seventy-three.

To the Catalogue of his Works, this may be added, *Animadversiones quædam, in Aphorismos Richardi Baxteri de Justificatione. And a just reply to the Books of Mr. Wills, and Mr. Blinman, for Infant. Baptism, 8vo. 1675.*

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* Dr. *Walker*, Att. Part II. p. 36, says, that this Living of *Ross*, was worth 250*l* per Annum.

* See Annals of Q. *Anne's* Reign; Year 1. p. 194.

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Pag. 356. lin. 5, from the Bottom; Mr. C——y of W——e. I have been spoke to by a Relation of this Gentleman about the Reflection here cast upon him, and told, that it was undeserv'd, and that he was a great and worthy Man. I who knew him not, freely told the Complainer, That as I had but pursued the Information given me, so I would readily be so just to his Friend and Relation, as to publish any thing he would give me upon his Word and Honour, or upon credible Information, by way of Opposition, But he died soon after, without ever letting me hear from him, as he had promised, and so I could not well do any other, than let it stand as it was before.

Pag. 359. Upper-Sapie: Mr. MALDEN. I have since had an Account, that he conform'd, tho' not to the Satisfaction of his Conscience: For he would often say, "That it repented him, that he did not let his Wife and Children go a begging, rather than he had conform'd." However, he continu'd in the Living till his Death: And he always paid a great Respect to those that did not conform.

THE EJECTED, &C.
 IN THE
 County of HERTFORD.

*P*gg. 360. KEMPTON; Mr. JOHN WILSON. Add, *M.A.*; sometime of *Katherine-Hall* in *Cambridge*; for so it is in the Book he publish'd.

Ibid. Watford; Mr. PHILIP GOODWIN. Add, *M.A.*; for so he writes himself, in the Tide-page

of

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of *Family Religion reviv'd*. He was of *St. John's College* in *Cambridge*.

Page 360. Bishops Stortford. Mr. JOHN PAINE. In *Newc. Rep. Ecl.* Vol. I. p. 896. It is JONATHAN PAINE.

Ibid. Ware: Mr. YOUNG. He kept up a considerable Meeting for some Years at *Kempton* in this County; and his Name is precious there to this Day.

Ibid. Shenly: Mr. ISAAC LOEFS, or father LOEFFS. He was *M.A.*, of *Peter House* in *Cambridge*. Some Papers and Parchments relating to him having fallen into my Hands, I shall here insert them. The first is a Recommendation of him by Mr. (afterwards Dr.) *Lazarus Seaman*, which runs thus,

THESE are to certify whom it may concern, that the Bearer hereof *Isaac Loeffs*, Master of Arts of the last Year, and Fellow of *Peter House* in *Cambridge*, is of a godly Life and Conversation, orthodox in Judgment, and well affected to the Parliament. In Witness whereof I have subscribed my Hand.

La. Seaman. Magr. C.S.P.

The second is a parchment, a Recommendation of him from the Chancellor, in the Form following.

“HENRICUS RICH Comes Hollandiæ, Baro Kensington, Camera Cubilis Majestatis Generosorum unus, Periscelidis Georgianæ Eques Auratus,

Regiæque Majestati a Sanctoribus conciliis, & Almæ Universitatis Cantabr. Cancellarius, Magist. & Scholar, ejusdem OMNIBUS Christi

“Fidelibus

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Fidelibus presentes has Literas inspecturis, visuris, vel auditoris, Salutem in Domino Sempiternam. CUM discretus Vir Mr. Isaacus Loeffs, Coll. Sancti Petri in Universitate Cantabr. Socius, literas nostras Testimoniales gradus & conditionis in quibus hic apud nos est & habetur a nobis petierit, Nos conditiones & merita nostrorum affectu sincero perpendentes eos solos testimonio nostro ornandos esse arbitramur, quos scimus promeritos ut istud beneficii a nobis consequantur: QUAMOBREM vestræ pietati per has literas significamus præsum Isaacum Loeffs ad gradum Magisterii in Artibus statis temporibus & Solennibus Comitii Anno Domini Millimo sexcentesimo quadragesimo octavo admissum fuisse: unde ne calumniantium invidia, aut insidiamium excogitata malitia, ipsius gradus, eruditio, vitæ probitas, & laudabilis conversatio in dubium poterint revocari, omnes Christi fideles & literatum studiosos Academia: nostræ nomine oratos esse volumus, ut qui illius gradui, doctrinæ, & morum probitati honos debetur, eum huic alumno nostro præstare non graventur. In cujus rei Testimonium Sigillum nostrum presenribus apponi secimus: Datum Cantabrigiæ in Senam nostro nono die mensis Decembris, Anno Domini Millimo sexcentesimo quadragesimo octavo.

The others relate to his Settlement at *Shenley*, in which Living he succeeded Mr. *Stephen Jones*, who resign'd it, in the Year 1650. The Patron of that Living was *John Crew* of *Crew* in the County of *Chester*, Esq. He conferr'd the Right of Presentation for that Time, (in Case of a Vacancy,) upon certain Persons nominated in a Writing drawn up for that Purpose. After this Mr. *Jones* made a formal Resignation of the Living; and Mr. *Loeffs* had a Presentation to it from those who were legally empower'd by the Patron.

The

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The Patron's Writing runs thus.

“**T**o all Christian People, to whom this present, Writing shall come to be seen, heard, or read. “I *John Crew* of *Crew* in the County of *Chester*, Esq. send greeting, in our LORD GOD everlasting. Whereas I am vested, seiz'd and lawfully estated of and in the Advowson and Patronage of the Rectory of *Shenley*, and of and in the Presentation thereunto: Now know

ye, that I the said *John Crew* as well for the especial Trust and Confidence I have of the Fidelity and Integrity of *John Marsh*, Esq, *Thomas Brisco*, and *Thomas Harris*, Gent. parishioners inhabiting within the said Parish of *Shenley*; have appointed, assign'd, and authorized, the said *John Marsh*, *Thomas Brisco*, and *Thomas Harris*, my faithful Deputy and Deputies, for me and, in my Name, to limit, assign and present to the Parsonage of the said Cure of *Shenley*, a godly able and orthodox Minister, such as by the said *John March*, *Thomas Brisco*, and *Thomas Harris*, or by any two of them, shall be well liked and approved of. The said Presentation of my said Deputies to be but once; to commence and begin when and as soon as the same shall happen to be void by Death or otherwise. And whatsoever the said *John Marsh*, *Thomas Brisco*, and *Thomas Harris*, or any two of them shall do or Cause to be done, in the Premises, I do hereby ratify, promise, confirm and allow, by these Presents: In Testimony whereof I have hereunto set my Hand and Seal, the fifteenth Day of *July*, *Anno Domini* 1650.

Seal'd and deli- *John Crew*.

vered in the Pre

sence of *Memorandum*, That these words,

Edw. Hayes. viz. (to be but once) were inter-

Joshua Lomax. lined before the ensealing and

Brett Netter. delivery hereof: Witnesses,

Edw. Hayes.

Joshua Lomax.

This

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This is a true Copy taken out of the Original.

John Marsh. Brett Netter.

The Resignation of Mr. Stephen Jones, the like to which has not fallen under my Observation, was in this Form.

IN DEI Nomine Amen: per hoc presens publicum instrumentum cunctis Evidenter appearat, & sit notum, Quod decimo septimo Die mensis Decembris, Anno Domini sevcen^{mo} & quinquagesimo in ædibus meis infra paro^{am} S^{ti} Benedicti Pauleswharfe London, no^{evic} scituat' ac in prdtiis noⁱⁱⁱ Subscript, as testium inseriùs nominat' psonal' constitutus *Stephanus Jones* Cl^{icus} Rector Rectoriæ & Eccl^{icæ} paro^{is} de *Shendly* in Com. *Hertfordiæ* Diocesis

Lincolne quasdam resignationem & protestationem in Scriptis redact' palam & publicè interposuit, ac resignavit, protestatus est, & cætera secit & exercuit in omnibus, & per omnia, prout in quadam papyri Scheda quam tunc in manibus suis tenebat continetur; cujus quidem Schedulæ tenor sequitur, & est talis, videlicet, In DEI Nomine Amen; Coram vobis No^{to} pub^{co} pub^{caq}; & auctentica persona, ac te stibus side dignis hic pntibus: Ego *Stephanus James Cl^{icus} Rector Eccl^{ie} paro^{lis} de Shenley* in Com. *Hertfordiæ* Dioces. *Lincoln'* volens & affectans, excertis causis veris, justis, raconabilibus & l^{imis}, me, & animum meum in hac parte moventibus, ab onere, cura, & regimine, d^{ca} meæ Rectoriæ, & Eccl^{ie} paro^{lis} prædict' & animarum paraoanorum ib^m exui penitùs & exonerari, d^{cam} Rectoriam meam Eccl^{ie} paro^{lis} de *Shenley* prædict' cum suis juribus membris, & pertincatiis univertis in manus Ordinarii loci prædict' vel alterius cujuscunq; hanc meam resignationem admittendi potestatem habentis vel habituri, non vi vel metu reactus, nec dolo aut fraude ad id ductus, sen

aliqua

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aliqua alia sinistra machina^{one} circumventus, fed ex mea certa scientia, a^{ioq}; deliberato, & spontanea vo^{te}, pure, sponte, absolutè, & simpl' resigno, ac re & verbo, eandem Rectoriam meam vacuum dimitto, juri quoq; titulo, & possessioni & interesse meis in di^{ca} Rectoria mea prehabitis, & hactenus mihi in eadem competen' renuncio, eis quoque cedo, & ab iisdem cum suis juribus, membris, & p^{inen}' universis recedo total' & expressè in his scriptis; super quibus omnibus & singulis d^{cus} *Stephanus Jones* me *Carolus Seller* No^{tiuum} pub^{cium} subscriptum, ad conficiend' sibi unum vel plura pub^{cium} feu pub^{ca} instrumentum sive instrumenta, ac testes inferius nominat' ad testimonium desuper perhibendum rogavit, & requisivit, ac insuper quendam *Stephanum Ewer* Gen. ad exhibendum hanc suam recognitionem, & hoc presens pub^{cium} instrumentum desuper sacrum, coram quacunq; persona vel quibuscunq; personis eandem sive idem admittere potestatem habentibus; vel habituris, & ad procurandum hanc suam recognitionem admitti & inactitari & certiorari, & Eccl^{iam} paro^{lem} de *Shenley* prædict' de perfonâ sua vacuum fuisse, & esse, pronunciari constituit & assignavit; Ac omnia & singula quæ d^{cus} *Stephanus Ewer* in pmissis secerit se ratum, gratum, ac firmum perpetuò habitur' promisit, & quantum in eo suit, aut est, ratificavit. Acta suerunt hæc omnia & singula prout supra scribuntur & recitantur, sub Anno Dⁿⁱ mense, die, & loco prædictis, presentibus tunc & ib^m *Johanne Seller*, & *Francisco Tredcroft*, lratis testibus ad premissa audiendum, & testificand' rogatis special' & requisitis.

Et ego Carolus Seller.

The Living of *Shenley* being hereupon vacant, there is another Writing which contains Mr. *Loeffs's* Presentation to it, in this Form.

OMNIBUS

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OMNIBUS ad quos prærentes n^z literæ pervenerint hanc n^{ram} presentanionem infra script admittendi potestatem habentibus, vel habituris, *Johannes Marsh*, Ar. *Thomas Brisco* & *Thomas Harris* parochiani & inhabitantes paro^x & pro hac vice indubitati patroni Rectoriæ & Eccl^{icæ} paro^{lis} de *Shenley* in Com. *Hertfordiæ*, & nunc vel nuper dioces. *Lincoln'* ex concessione potestate & autoritate *Johannis Crew* de *Crew* in Comitatu *Cestriæ*, Ar. veri & indubitati patroni Rectoriæ & Eccl^{icæ} paro^{lit} de *Shenley* præd' ^{litime} constitut' & sulciti ^{oiodas} obedientiam & reverentiam in ea parte debit' ad Rectoriam & Eccl^{iam} paro^{lem} de *Shenley* pred' per cessionem feu resignationem *Stephani Jones* Clerici, ultimi Rectoris, & incumben' ib^m jam ^{litime} vacantem, & ad n^{ram} presentationem pro hac vice tantum spectantem, Dilectum nobis in Christo *Isaacum Loeffs* Clicum in artibus Magistrum vobis tenore p^{ntiu} presentamus, humil^f rogantes quantus eundem *Isaacum Loeffs* Cl^{icum} ad & in d^{cam} Rectoriam & Eccl^{iam} paro^{lem} de *Shenley* prædict' admittere, ipsumque Rectorem ejusdem ac in & de eadem instituere & investire ac in realem actualem & corporalem possessionem ejusdem Rectoriæ, una cum omnibus & singulis suis juribus, membris & ptinentiis universis ad eandem spectantibus, induci mandare, cæteraq; facere, peragere, & perimplere, quæ ^{vro} in hac parte incumbunt officio grariose dignemini cum favore: In cujus rei testimonium, nomina, cognomina, & sigilla nostra p^{nibus} apposuimus. Datum tricesimo die mensis Decembris, Anno Dⁿⁱ milesimo sexcenresimo & quinquagesimo.

John Marsh. Tho. Brisco. Tho. Harris.

Mr. *Loeffs* being thus presented to this Living in 1652, continu'd in it, still he was outed in 1662. And I the rather give this Account so at large, because Dr. *Walker* so often reflects on our ejected Ministers for nor being legally presented. I doubt

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not but many had the Consent of the Legal Patrons, tho' it is hard to give suitable Proof of it at this Distance of Time.

After the *Act of Uniformity*, Mr. *Loeffs* came to *London*, and was for some Time Assistant to Dr. *Owen*. He has a Piece in Print, intit. *The Soul's Ascension in a State of Separation*, 8vo. 1670.

Page 360. *Cheston*; or rather *Chesthunt*: Mr. WILLIAM YATES. This was a Sequestred Living, as appears from Dr. *Walker*, *Att.* Part II. p. 363. I am informed Mr. *Yates* died in *August* 1679, at near an hundred Years of Age.

Ibid. *St. Albans*. Mr. NATHANAEL PARTRIDGE. Add, I suppose he was of *St. Michael's*, because it appears one was Ejected there in 1662, from *Newc. Rep. Eccles.* Vol. I. p. 788; where we have this Entry. *John Cole*, *A.M.* 3 *Mar.* 1662. *per non subscriptionem ultimi Vicarii.*

This Mr. *Partridge* preaching once at *St. Albans*, upon those Words, *Rev.* iii. 18; *Anoint thine Eyes with Eye salve, that thou mayst see*; a poor Man that was as blind in Mind as he was in Body, went afterwards to his House, and ask'd him very soberly, where he might get that Ointment to cure his Blindness? He preach'd afterwards to an Auditory in *Oldstreet* beyond *Bunhildfields* many Years, and suffer'd six Months Imprisonment in *Newgate* for his Nonconformity. He took a great deal of Pains with the condemn'd Prisoners there from Sessions to Sessions for many Years, not without some good Success: And died in a good old-Age, *August* 6. 1684. Mr. *Christopher Nesse* drew up and publish'd an Elegy upon him, some Lines of which were so severe, that he was forced for a Time to hide from the Messengers who were very busy in Hunting after him.

Page 361. Mr. BURWELL: He died at Alderman *Poyner's* at *Coldicot* (not *Codicot*) of an Apoplexy, in 1667.

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Pag. 361. Mr. WILLIAM SHERWIN. Whereas it is said, *he was both Rector of Wallington, and Baldock*; it should have been said, *Rector of Wallington, and Lecturer at Baldock*. Dr. *Walker Att.* p. 201, says that Mr. *Sherwin* made 300l a Year of the Living, and had the Mortification to let go that fat Morsel from between his Teeth in 1660, when Mr. *John Bowles* was restor'd. But perhaps he was not much less mortify'd, to be a little after totally silenc'd, and made incapable of any other Living, or Publick Service by the Act for

Uniformity: On which Account there was not the least Impropriety in my bringing him in, in my Abridgment, notwithstanding that I had no certain Information where that Act found him when it took Place.

Ibid. Aldbury: Mr. FRANCIS COMYN. It should be COMYNG. He was admitted to this Living in 1637, before the Wars, as appears from *Newc. Rep. Ecl.* Vol. I. p. 792.

Page 362. Barly: Mr. NATHANAEL BALL. He is wholly omitted in the List of the Vicars of this Place in *Newcourt's Rep. Ecl.* Vol. I. p. 800.

Pag. 367. Gravely: Mr. CATER. He liv'd some time after his Ejectment in the Family of Sir *Robert Josseline*, near *Sabridgeworth*, in this County: And when he died, left something by way of Charity, of which the Heir of that Family is one of the Managers in Course.

Pag. 368. Abbots Langley: Mr. JOHN KING. He is just mention'd in *Newcourt's Rep. Ecl.* Vol. I. p. 842, where his Successor is enter'd thus: *Tho. Wright, Cl. 29 Jan. 1662. per inconform. King.*

Ibid. Geldesden: Mr. MOCKET. A very pious, humble Man. His Name was THOMAS. He was *M.A.*, of both Universities, and had been of *Queen's-College* in *Cambridge*. He was some Time

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Chaplain

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Chaplain to the Earl of *Bridgewater*, when he was Lord President of the Marches of *Wales*, in the Reign of King *Charles I.*, and by him he was favoured, and promised Preferment. He was Preacher at *Holt* in *Denbighshire*, before he was settled at *Geldesden*. He has some Things in Print: As, *Gospel Duties and Dignity*, 4to. 1648. *A Discourse on the Covenant and Protestation*, 4to. 1642. *The Church's Trouble and Deliverance*, 4to. 1642. *Christian Advice to Old and Young, Rich and Poor*, 8vo. 1671, &c.

Pag. 368. Paul's Walden: Mr. PEACHY. This I am inform'd is the same Person as practised Physick in *London*, and is the Author of several Books in that Faculty.

Page 369. Thorly: Mr. WARREN. *Thorby* in this County, was a sequestered Rectory. *Walker's Att.* Part II. p. 174.

Pag. 369. *Totteridge*: Mr. WILLIAM TUTTY. I find one of this Name mention'd in *Newcourt*, Vol. I. p. 728.

Pag. 370. *Bushy*: Mr. WARD. He is mentioned by *Newcourt*, Vol. I. p. 816, among the Rectors here. But Dr. *Walker*, *Att.* Part II. p. 365, says, that Mr. *Ward* being possess'd of this Living in 1660, got a Presentation to it from his Majesty, *per lapsum*, and disusing the Surplice, he mangled the Prayers here until his Death, in the Year 1684. By this it appears, that in the Doctor's Opinion, he was as bad as a Nonconformist, if not worse. Tho' had I known this, I should scarce have mention'd him in my List.

Ibid. *Great Hadham*: Mr. DANIEL DYKE. Add; *M.A.*, and one that was episcopally ordain'd. His Living was worth 300*l per An.* He publish'd divers select Sermons of his father's, the good old Puritan, Mr. *Jeremy Dyke* of *Epping*. He was also Nephew of Mr. *Daniel Dyke, B.D.*, Author of *the Evangelical Histories*. After his Ejectment, Mr. *Daniel*

Dyke

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Dyke was Pastor to a Congregation in *Devonshire-Square*, in *London*. There is this Evidence of his being episcopally ordain'd, that a certain Person whom he had married, being desirous to get off from his Marriage, he produced his Orders, and by that Means he was disappointed.

Pag. 370. Whereas I have intimated at the Close of the County of *Hertford*, that I have omitted Mr. WILLIAM JANEWAY of *Kilshul*, as supposing it to be the Father of Mr. *John* and Mr. *James Janeway*, that was thereby intended, who could not be ejected or silenced after 1660, when he died in 1657; I am now inform'd, that Mr. *William Janeway*, the eldest Son of this Mr. *William Janeway*, and eldest Brother of Mr. *John Janeway*, succeeded his Father in this Living of *Kilshul*, and was there ejected and silenc'd for his Nonconformity, and therefore ought to have been there mention'd.

THE EJECTED, &C.

IN THE

County of HUNTINGDON.

*P*ag. 371. *BLUNTSHAM*; Mr. JAMES BEDFORD, *B.D.* Add; The worthy Son of a most excellent Father, who was Minister of *Clifton* in *Bedfordshire*, where he was born. This Mr. *Bedford* publish'd a Sermon on *Heb.* ix. 21; preach'd at the Funeral of his Brother's Daughter.

Ibid. Huntingdon: Mr. SAMUEL BROOKS, *B.D.* He was Fellow, and not President of *Catherine-Hall* in *Cambridge*.

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*P*ag. 371. *Long Orton*: Mr. EDMUND SPINKS. I suppose he was thrown out of *Castor* immediately upon the Restoration, because Dr. *Walker*, Part II. p. 270, says, that *that Living belongs to the Bishop of Peterborough*. And I find Provision is accordingly made for the annexing this Living to that Bishoprick, as formerly, in the Act of Parliament for confirming and restoring of Ministers, which pass'd in 1660.

Ibid. lin. 15 and 26. instead of *with Mrs. Elmes*, it should be *near Mrs. Elmes*.

Ibid. Bottlebridge: Mr. SIMON KING. Add; He was some time Schoolmaster at *Bridgnorth* in *Shopshire*, where Mr. *Baxter* and he liv'd for some time together in one House as they were afterwards Fellow-Labourers in *Coventry*. Mr. *King* was Minister of *Trinity-Parish* in that City, from 1642 to 1645. After 1662, he liv'd at *Long Orton*, near *Peterborough*. It pleas'd GOD to try him by many Afflictions: And among others, with the Burning of his House to the Ground, in *August* 1689, by which he was in a manner depriv'd of all his Substance, and that at a Time when he and his Wife were both of them above eighty Years of Age.

Ibid. Allerton; it should have been *Elton*: Mr. COOPER. This Mr. *Cooper* was Minister here till 1662. He being Patron of that considerable Parsonage, married his Daughter, (who was his only Child) to Mr. *Ball*, the Son of worthy Mr. *Thomas Ball* of *Northampton*, and presented him to it: And his Son Dr. *Bill* is now in Possession of it, or at least was not long since.

Mr. *Cooper* was a Man of great Note in his Country, for the Piety of his Life, the Prudence of his Conduct, and for his ministerial Abilities. He was a grave venerable Person, of the Puritan Stamp.

Ibid. Cherry Orton: Mr. GIBSON. Add, *M.A.* He was many Years Fellow of *Pembroke-Hall* in *Cambridge*; and was presented to this Parsonage, which

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which lies near *Peterborough*, which is in the Gift of the College, and one of the best in the Gift of that College. He was a good Scholar, and eminent Preacher.

THE EJECTED, &c.

IN THE

County of KENT.

Pag. 374. *CANTERBURY*; At the Cathedral: Mr. JOHN DURANT. Born *Anno* 1620. To his Works may be added, *The Woman of Canaan*: The Sum of certain Sermons on *Mat.* xv. 22, &c. 8vo. 1660: Dedicated to the Magistrates, Ministers, and Inhabitants of *Newcastle upon Tyne*, thanking them for their singular Respect to his dear Brother Mr. *William Durant*, who was carrying on the Work of the Gospel among them in that Town. He also publish'd a Sermon intit. *Silence the Duty of Saints under every sad Providence*: Which was preach'd upon Occasion of the Decease of his beloved Daughter, &c.

Pag. 376. *Maidstone*: Mr. JOHN CRUMP. He was recommended to the People of this Town by Mr. *Wilson* his Predecessor, and was bless'd with a most agreeable Temper; and remarkable for his affable Carriage, which much recommended him to the Affections of such as he convers'd with. He was of so moderate a Spirit, that after his Ejectment, the Minister of *Boxley* two Miles distant from *Maidstone*, admitted him into his Pulpit, and he preach'd often for him for the Space of two Years. He died, and was buried at *Maidstone*, where (tho' they have had a Number of Ministers since) his Memory continues precious, even to this Day.

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Pag. 378. In the Account of Mr. WILMOT of *Feversham*, instead of *by preaching from Place*, let it be, *from Place to Place*.

Ibid. *Cranbrook*: Mr. WILLIAM GOODRIDGE. Add; I am inform'd he was a Man of great Piety.

Pag. 380. *Barrham*: Mr. JOHN BARTON. I am told that this *Barrham* is a Chappel to the Rectory of *Bishopsbourn*. But though it is so, yet was Mr. *Barton* as much there silenc'd, as if it had been as good a Parish-Church as any in the County, if he was the Preacher there, when the Silencing Act took Place.

In the Diary of Mr. *Thoroughgood* of *Monkton*, which I have perus'd, I find an Account given of some Parliament-men, and other well dispos'd Persons, who living not far asunder, agreed to join together in religious Meetings on the Week-days, and in receiving the LORD's Supper on the *Lord's Days*. The Members of Parliament, were Mr. *John Boys* of *Betteshanger*, Col. *John Dixwell* of *Broom* in *Barrham*, and Mr. (after Sir) *Harry Oxenden* of *Dean* in *Wingham*, with their Relations. The Ministers were Mr. *Quinton* of *Adsum*, Mr. *Thoroughgood* of *Monkton*, and this Mr. *Barton*. The Persons that met, were of several Parishes thereabouts, that had not the Sacrament administer'd where they liv'd. They met at first once a Fortnight on *Fridays*, and afterwards once in every Month, on a Week-day, and had a Sermon in some private House; and every Month, upon a *Lord's Day*, they receiv'd the LORD's Supper together, after hearing a Sermon in the Church, the three Ministers aforesaid taking their Turns. They also kept together many Days of Fasting and Prayer. And they held on in this Course for some Years, very comfortably and profitably.

Ibid. *Dover*: Mr. JOHN DAVIS. Add, *M.A.*; which Degree he took at *Oxon*, *An.* 1628, as I find in *Wood's Fasti Oxon.* 1 Edit. p. 860; and he wrote
himself

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himself so, in some Things that he has printed. After his being silenc'd, he continu'd preaching privately in *Dover*, till the Time of his Death, which I am inform'd was about 1613.

He publish'd a Tract intit. *Heaven and Earth shaken*, (prefac'd by Mr. *William Greenhil*) on *Hag.* ii. 6, 7. *8vo.* 1656: And it appears from the Title-page, not

only that he was *M.A.*, but also that he was same time Lecturer of *Christ-Church* in *London*, before his settling in the Town of *Dover*.

Pag. 380. *Ashford*: Mr. NICOLAS PRIGG. He was a celebrated Preacher, and one of eminent Parts. Marrying one Mrs. *Scot*, he with her Portion purchas'd some Land, which maintain'd them after his Ejectment. For many Years, he was so melancholy, that he could not preach: But after the Death of his Wife, he grew much better, and at length died in Comfort.

Pag. 381. *Ilkham*; or rather *Ickham*: Mr. JOHN SWAN. I am inform'd that this is a Rectory of above 200*l per An.* This Mr. *Swan* was one of the Commissioners in this County for ejecting scandalous Ministers.

Ibid. *Benenden*: Mr. JOSEPH USBORNE. Mr. *Austin* being turn'd out of this Living for Insufficiency, the People got Mr. *Osborn*, (which I am told was his true Name) to preach among them for half a Year, during which Time, he had an Invitation to a Place in *Sussex*. The People of *Benenden* having Notice of it, met together, and by voluntary Subscription rais'd their 40 or 50*l to 60l per Annum*, and desir'd him to continue with them. The Patron of the Living was then abroad with King *Charles*, and so it fell into the Hands of the Committee at *London* to provide for the Place. The People of *Benenden* promis'd to use their Utmost Interest in that Committee, to get him settled among them. They made the Subscription abovemention'd, at first for one Year only. And when that was expir'd, they subscrib'd for another Year, and after that for

three

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three Years, and then for five. They put him also upon moving for an *Augmentation* of 40*l. per An*, which was obtain'd: And yet they continu'd their Subscription, and paid it chearfully.

When the Protector took upon him to place and displace Ministers, Mr. *Osborn* was *tried* by the Committee of Ministers that was of his appointing; and he carried with him, when he appear'd before them, So Certificate from the People, and another from the neighbouring Ministers, as to his Abilities, and sober and regular 'Behaviour. He answer'd all the Questions that were propos'd to him, fifteen Commissioners being present, and Mr. *Caryl* in the Chair. And he afterwards obtain'd the Protector's Order for the Living. The Vicaridge-house was gone to decay, which was occasion'd by its being us'd

by the Parish for the Poor to dwell in: And they agreed to repair it, and made it a convenient Dwelling.

At the Restoration in 1660, all the Ministers that were put in by *Oliver*, were to be immediately turned out: But Esq; *Hendon* the Patron, who came over with King *Charles*, finding Mr. *Osborn* greatly beloved by the People, and knowing the Living to be but small, would not present anyone in his Room. And his Brother, who after him became Sir *John Hendon*, desir'd him also to continue there, and conform, if possibly he could. Another also of his Acquaintance, (and he a considerable Man) earnestly press'd him to Conformity. But he told him that Faith and a good Conscience would stand him in more stead than an hundred Livings; and quitted it in 1662. Mr. *Buck* the Dean of *Rochester* came to him soon after, and offer'd to enter into a Bond of 500*l*, to put him within a Month into a better Living than *Benenden*, provided he would conform. But he freely told him, that if he could have conform'd at all, it should rather have been at *Benenden*, than for any other Place whatever: Because he should never meet with a more loving People, or a Place where he was likely to do more good.

He had six Children when he was silenc'd; but his Wife was not got up from lying in of the last of them. After his Ejectment, he liv'd for some
time

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time at *Staplehurst*, and then went into *Sussex* to *Hathfield*, where he had four Children more: And he continu'd there several Years. He afterwards preach'd to a People at *Brighthelmstone* in *Sussex*, for nine Years: And about 1681, was su'd for 20*l* a Month, on the Account of his Nonconformity. He thereupon came to *London*, and preach'd for some time at *Peckham*, and went afterwards to *Ashford* in this County, and from thence to *Tenterden*, where he continu'd about nine Years. And afterwards he spent about nine Years more at *Barsted* near *Maidstone*, where he concluded his Ministry, by reason of his Infirmities. He spent the last Part of his Life at *Staplehurst*, where he finish'd his Course, Dec. 18. 1714. *Ætat.* 85.

He never printed any thing. A kind Providence attended him in all his Removes. He liv'd in Friendship with all the Publick Ministers of the Places where he dwelt: And when he died, left somewhat to the Poor of all the several Parishes he had liv'd in, in his last Will and Testament.

Pag. 381. *Goudhurst*: Mr. BRIGHT. His Name was EDWARD. He had the Character of a very good Man, and was endow'd with a great deal of Patience. And indeed he needed it: For he had the Exercise of a very froward and

clamorous Wife. This made many think, (and some would not stick at expressing it in Words upon Occasion) that it fell out very well, that he was pretty thick of hearing.

Ibid. lin. 6 from the Bottom; for 60l, read 40l.

Pag. 382. Sandlhurst: Mr. ELLISTON. Dr. Walker, *Att. Part II. p. 220.* mentions him as succeeding Dr. Anherst, at *Horsmanden*, where he was sequestred at the Beginning of the Troubles; and I suppose he was afterwards at this Living: But I am inform'd, he died the *April* before the *Act for Uniformity* took Place, and therefore should not have had any notice taken of him.

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Pag. 382. Lenham: Mr. THOMAS SHEWELL. Add, *M.A.* He was born in *Coventry*. His Father was a reputable Citizen and Clothier. He was Scholar to that learned and excellent Person Mr. *James Cranford*, and was afterwards educated in the University of *Cambridge*. His first Settlement in the Ministry was at this Place; and he was ejected from hence by the *Act of Uniformity*. He afterwards kept a private School at *Leeds* in this County. He married a Niece of the Reverend Mr. *Thomas Case*. After many Years, he return'd to his native City, and continu'd Preaching there to the last. There was something extraordinary in his Death. He had been for some Time Preaching on the *Lord's Days* upon the Subject: of Original Sin, from the fifth of the *Romans*, and had not finish'd the Subject. Coming into the Pulpit the *Lord's Day* before he died, tho' in perfect: Health, instead of going on (as was universally expected) with his former Discourse, he, to the great Surprize of all his Audirors, took for his Text, *Rev. xxii. 21. The Grace of our Lord JESUS CHRIST be with you all, Amen:* And preach'd a most excellent Sermon. The People were under a very great Concern, and some were afraid he had a Design to leave them, and enquir'd of his Daughter, whether she knew the Reason of his changing his Subject. She told them, that on the *Saturday* Evening, she perceiv'd him walk about in his Chamber, and he did not come down to Family Prayer at the usual Time: Whereupon, she went up to him, and enquir'd how he did. He told her he found his Thoughts in so great Confusion, that he could nor go on with his Subject, but must preach the next Day on something else. However, he appear'd to continue very well, till *Wednesday*, which was his Lecture Day, and went to the Meeting-House, in perfect Health. He pray'd as long, and as consistently as ever, and having open'd his BIBLE, and named his Text, he began to falter in the reading it, and immediately

dropp'd down in the Pulpit, and, was carried into the Vestry in an Apoplectick Fit, and never spake one Word

after;

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after; but died in two Hours time, or thereabout. How awful this sudden Stroke must be to all present, especially when compared with the solemn Farewel, which he was over-ruled to take the *Lord's Day* before, must be left to the Thoughts of all serious Persons. This good Man died, *Jan.* 19, 1692/3.

Pag. 381. *Ulcomb:* Mr. WILLIAM BELCHER. Dr. *Walker*, *Att.* P. II. p. 267, 268, tells the World, that he preached against *Tythes*, as Jewish and Antichristian, till he got Dr. *Horsmanden*, who was the Incumbent of this Living; turn'd out: And when he came afterwards to succeed him, he not only claim'd them himself, but sued a certain leading Man of the Town on that Account, and recover'd treble Damages: And, that, he left a Tenement in the Town, that was call'd *Treble Damages*, as he also was to his dying Day. Supposing this Story true, all the Inference that I can justly draw from it, is this, That there have been ill Men on all Sides; which no wise Man I suppose ever question'd. And yet I don't know but Mr. *Belcher* may be herein considerably wrong'd. For I have it from one that was nearly related to him, that he was a Person of great Piety and Probity, and very useful: Nor can I suppose, that had his Character been so stain'd, the famous Mr. *Wilson* of *Maidstone*, would have married his Daughter to him.

Ibid. *Lose:* Mr. WILLIAM LOCK. He was a diligent and faithful Minister of CHRIST; one that was much belov'd and esteem'd by his People, and who bore a tender Affection toward them. Just before his Ejectment at *Bartholomew* 1662, he preach'd his last Sermon to them, from *Acts* xx. 32: Telling them in his Introduction, that those Words, which were Part of St. *Paul's* Farewel Sermon to the *Ephesine* Elders, he had chosen for the Subject of his to them; but with this sad Difference in the Case, that St. *Paul* was bur call'd by Providence to Service elfewhere, whereas he, and a confiderable Number of his Brethren, must be laid by in

Silence:

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Silence: They (the *Ephesians*) its true, should no longer hear him; bur (saith he) our Mouths must be stopp'd from Speaking in such a Ministerial Way

as we have done, any more. In this Circumstance, he declares he knew nothing he could better do for them, than, according to his Text, to *commend them to GOD, and to the Word of his Grace, &c.* Many were the proper, and useful, and affecting Things he left with them in this his last Discourse. He from thence minded them of the uncertain Terms of enjoying Ministerial Helps and Advantages: Of the Affection which good Ministers bear to a People they have any Time had Relation to: They not only love and labour with them while they may, but are concern'd at parting, for their future Benefit and Welfare. They have like Tenderness for their People, as a Nurse for her Children; to which he observ'd the Affection and Care of Ministers is compar'd, *1 Thess. ii. 7;* where the Apostle expresses himself thus: *Even as a Nurse cherisheth her Children, so being affectionately desirous of you, we were willing to have imparted to you, not the Gospel of GOD only, but also our own Souls, because ye were dear unto us.* And in many Other Particulars did he instruct, encourage, and exhort them, suitably to the Time and Occasion, and the impost of the Text he had chosen; chiefly insisting (for their Support) upon this Proposition: That GOD is the great Refuge of his People, who will take the Care and Tutelage of them in all Times and Conditions. He will keep them from the Corruptions of the World; the Temptations of Satan; and in all the Troubles and Distractions of the Times they live in. By his Word and Grace He will preserve, and build them up unto Glory. And in the Close of all, as St. Paul minded the *Ephesians*, that he had been with them for the Space of three Years, so he intimated he had been with there his People for more, and he hoped for *God's* Glory, and their Good. And he made some such Appeal as the Apostle, that he *had not shunn'd to declare to them the whole Counsel of GOD;* that he had studied more to profit, than in a sordid way to please; fought more

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to gain their Souls to CHRIST, than to make a worldly Gain of them to himself. And now, since his Publick Ministry must end, he commended them to GOD, who so takes Care of his Church and Children, as they had heard; *and to the Word of his Grace*, which, through Mercy, they yet had in their Hands, and which studied and used aright, would build them up, and give them an Inheritance, among all them that are sanctified.

Pag. 382, Berling: Mr. THOMAS GUNS. He dy'd about the Year 1666.

Ibid. Strowd: Mr. DANIEL FRENCH. He was the Son of Mr. *Samuel French*, of *Town Malling*, and reputed a very holy good Man.

Ibid. Southfleet: Mr. HENRY SIMONDS. He should be HENRY SYMONS *M.A.*, For so I find he wrote himself, in an Assize Sermon at *Maidstone*, March 17. 1657.

Pag. 383. *Wickham:* Mr. EDWARD ALEXANDER, *M.A.* Dr. *Walker*, *Att.* Part: 2. p. 366, tells us, that he was admitted to this Living, in 1654.

Ibid. Chatham: Mr. THOMAS CARTER. Add; *M.A.* After his being silenc'd, he practis'd Physick, and liv'd at *Newington Butts*; where he died between 1680, and 1690.

Ibid. Lee: Mr. HICCOCKES. It should be WILLIAM HICCOCKES, *M.A.*, I have seen a Tract of his intit. *Strength made perfect in weakness:* In Four Sermons, 8vo. 1674; which Tract, is in the Preface, said to be, a *Tast of the Fruit, under the Weight thereof, the Tree that bore it, did bend, and break, and fall.*

Ibid. Horsmanden: Mr. EDWARD RAWSON. Dr. *Walker*. *Att.* Part I. p. 220, says that his was the sequestred Living of Mr. *Couch*; and that Mr. *Rawson* was presented to it In 1655: And adds, that

he

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he was a *New England* Man, and a violent Presbyterian: Which if true, was a little peculiar. Mr. *Ellison* I am inform'd had been in this Place formerly, and could have cut down to the Value of 200*l* in Timber that was ready to fell there: But he declar'd it should nor be said, that *Horsmanden* had him rich, and forbore. Mr. *Rawson* was accounted a good holy Man.

Pag. 383. *Lamberhurst:* Mr. STEED. He was advanc'd in Years when he was ejected, but was very eminent for his Piety.

Ibid. Deal: Mr. SEYLIARD. I am informed, that one Mr. *Hezekiah King*, *M.* At of *Cambridge*, was turn'd our of this Place at *Bartholomew-Day* 1662, and that his Funeral Sermon was preach'd by Mr. *Vinke*. And somewhere in the Neighbourhood, Mr. *Samuel Seyliard* also was silenc'd who was an acceptable Preacher, and younger Brother to Mr. *Thomas Seyliard* of *Chaddingston*.

Pag. 384. Falsly pag'd 381, *Godmarsham*: Mr. ROBERT FERGUSON. At the End of the Account of him, Add; he died very poor and low, (tho' he had some Persons of Rank and Figure often resorting to him, in private,) in 1714.

This Mr. *Ferguson* was a Man by himself. He so behav'd himself, that the Ministers were ashamed of him. He was always plotting, and yet still found a way to escape. He was in the first Proclamation that was publish'd in King *Charles's* Time, upon Occasion of that which was called the *Presbyterian Plot*: But when Mr. *Legat* the Messenger, had Warrants deliver'd to him to seize other accused Persons, a strict Command was given him by Mr. Secrerary *Jenkins* not to take Mr. *Ferguson*, but to shun him wherever he met him; and if he should happen to find him in any Company he fell info, he should suffer him to escape.* This is a Mystery that is not to be unriddled, without believing him to be a State Intelligencer, employed to trappan and betray others. The Duke of

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* Compleat Hist. of England, Vol. III. p. 409.

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Monmouth speaking of him when he was upon the Scaffold, call'd him a *Bloody Villain*.† Bishop *Burtlet* in his *Histry of his own Time*,‡ says, that *He was a hot and bold Man, whose Spirit was naturally turn'd to plotting. He was always unquiet, and setting People on to some mischief.* He adds, that *he knew a private Thing of him, by which it appear'd he was a profligate Knave, and could cheat those that trusted him intirely.* By which I suppose he refers to the Affair of the Lady *Vere Wilkinson*, of which I myself once had a particular Account from the good Lady's own Mouth. And he farther adds, *He was cast out by the Presbyterians, and then went among the Independents, where his Boldness raised him to some Figure, tho' he was at Bottom a very empty Man. He had the Management of a secret Press, and of a Purse that maintain'd it, and he gave about most of the Pamphlets writ of that Side, and with some he passed for the Author of them. And such was his Vanity, because this made him more considerable, that he was not ill pleased to have that believ'd, tho' it only expos'd him to much the more.*

Pag. 384. Falsly pag'd 382. *Hawkhurst*; Mr. BOTHEL, Add; his name was EPHRAIM. He was no great Scholar, but a very honest plain good Man.

Pag. 386. *Heaver*; Mr. PETTER. His Christian Name was JOHN (Mr. *Burrostone* his Curate immediately succeeded him.) He was descended from a religious and reputable Family in this County. He was an Example to his Flock, and kind and beneficent to all. He wrote a Preface to a large Commentary on

St. *Mark*, in two Volumes in Folio, written by his Brother Mr. *George Petter*, M.A. which he published in 1661, with some Account of the Author. After his Ejectment, he remov'd eight Miles of, to *Seavenoke*, and there died, at about 60 Years of Age.

Ibid. Stone; Mr. HENRY PRICE. Dr. *Walker Att.* Part II. p. 219, writes his Name JOHN PRICE; and intimates that he came to this, which was the sequestred Living of one Mr. *Chase*, or *Chaffe*, in 1657.

† *Ibid.*, p. 438.

‡ Vol. I. p. 542.

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Pag. J86. *Smeeth*: Mr. SINGLETON. I have been inform'd by Mr. *Lewis* of *Margate*, that *Smeeth* is only a Chappel to *Aldington*; so that if the Rector of *Aldington* conform'd, Mr. *Singleton* whether he conform'd or not, could not keep *Smeeth* without the Rector's Consent. But still he was disabled for Service in any other Station by the *Act of Uniformity*, and therefore it was fully to my purpose to mention him. And when that Gentleman asks me in his Letter, *with what Justice or Propriety of Speech, any Man or Men can be said to be ejected from places for their Nonconformity, which they could not according to the Constitution of the Government have held, had they conform'd*: I think it every way sufficient to reply, that they may both justly and properly be said to have been *silenc'd*: And the Places at which they were exercising their Ministry, at the Time when the Act taking place, struck them dumb, are the Places where they may be said to be *silenc'd*, whether they were capable of continuing to preach in them, upon their Conformity, yea or not. My running Title all along is, *The Ejected or Silenc'd Ministers*.

Ibid. Sandwich: Mr. ROBERT WEBBER. He was one of the Commissioners in this County for the ejecting scandalous Ministers: And five others were join'd with him, who were all Sufferers afterwards for Nonconformity. See *Culmer's Looking-Glass*, p. 38, 39.

Ibid. Chattham Dock.: Mr. LAWRENCE WISE. He was imprison'd in *Newgate* for his *Nonconformity*, in 1662, and died in 1692, about the seventieth Year of his Age. He became an Anabaptist before his Death, and preach'd to those of that Denomination for several Years. He has in Print, *Select Hymns for the*

Sacrament, 12mo. 1692: To which are added at the End, some of his last Sermons, which seem to have been taken from broken Notes.

Pag. 387. Mr. HOADLY. After what is said of him let this be added:
Mr. *Lewis* has since inform'd me, that this Mr. *Hoad*

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ly was Schoolmaster of the Free-school at *Cranbroke*, but that he cannot hear he was ever ejected from thence for Nonconformity. He afterwards taught School at *Westram* in this County, and from thence remov'd to *Tottenham High Cross* in *Middlesex*, from thence to *Hackney*, and afterwards to *Norwich*.

Ibid. After there Words, *in the Isle of Thanet*, let there be this Addition: Mr. *Lewis* of *Margate*, in his Observations on my *Account of the ejected Ministers*, &c. which he drew up for Dr. *Walker*, his old Friend, and was so kind as afterwards to transmit to me, that I might make my Use of them, gives this Account of the *Isle of Thanet*. "In this Island, (says he) there are six Parish Churches. In this of St. *John's* there was no settled Minister, and consequently none ejected. But St. *Peter's*, St. *Lawrence*, *Monkton*, and St. *Nicolas*, they who were ejected from thence, have all left very good Characters, behind them. Only *Culmer* of *Minster* was certainly a furious Bigot, and a Man of no Principles." But of him we shall hear more presently.

Ibid. St. *Nicholas*. Mr. WILLIAM JACOB. Mr. *Lewis* owns there was one here ejected, and that he was one of a very good Character. I have Reason to believe that he was Mr. *William Jacob*, because I find him mention'd in the several Lists that have fallen into my Hands: Though whence he came, where he was educated, and what became of him after his Ejection, I have not been able to learn.

Ibid. St. *Margaret's*: Mr. STREET. His Name was STEPHEN. Mr. *Lewis* in his MS Observations on my Account, says, that no such Person as Mr. *Street* was ever Vicar here. But it does not therefore follow, but that one of that Name might be a Preacher here, or hereabout, at the Time of the taking Place of the *Act of Uniformity*, and might be at that Time silenc'd, which is all I meant by mentioning him here in the List of the *Ejected or Silenc'd Ministers*, &c. And having had as I said before, the Perusal of Mr. *Thorough*

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good's Diary, I find that this Mr. *Street* was at *St. John's*, tho' not at *St. Margaret's*, just before the *Uniformity Act* took place. For I there find this Note:

"27 July 1662, Mr. *Street* at *St. John's* in the Island, was silenc'd and put by Preaching by *Capr. Rook*, by special Order from the King himself, because the Book that was set out concerning the Execution of *Col. Oakey* and two others, was seen at his House."

I shall only add, that this Mr. *Stephen Strut*, as I am inform'd by his Daughter, is the very same Person that I had mention'd at *Bucksted* in the County of *Sussex*: And that he only preach'd in this Island occasionally for some time.

Pag. 387. *Munton*: Mr. NICOLAS THOROUGHGOOD. Mr. *Lewis* in his Letter to me is pleas'd to own, that this Gentleman has left an excellent Character behind him: But then he adds, that this being the Sequestred Living of *Dr. Meric Casaubon*, tho' Mr. *Thoroughgood* had conform'd, he could not have kept this Living. This I grant: And yet tho' he could not have kept this, he might have gotten another Living, and still been useful, had not the Law disabled and silenc'd him. And this is abundantly sufficient for my Purpose. For my Aim was to shew (as well as the best Information I could obtain would enable me) who, how many, and what Sort of Persons they were, of whose Labours the Church was depriv'd by that celebrated *Act for Uniformity*, which some to this Day so strenuously vindicate.

And having since had the Sight and Perusal of this worthy Person's Diary, (tho' it was sadly torn and mangled) I have from thence extracted the Account of him that here follows.

He was born of a good Family at *Deel* in this County. in 1620. Besides what Learning he got at the Grammar-School, he had the Assistance of a Gentleman that was a considerable Traveller and Scholar, (who lodg'd in the House with him,) who out of School-hours instructed him in *Latin*, *Greek*, *French*, *Spanish* and *Italian*. When he was about sixteen Years of Age, he took a Fancy to travel, and went a Voyage to *Spain* and *Italy*, &c. carrying Goods

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and Money with him, with which he traded to Advantage; and spent some time in the University of *Padua*, and had for his Tutor a *Scottish* Doctor and Papist, who was but loose in his Morals. While he was abroad, he was in

great Perplexity of Spirit about Religion, and often under great Temptations to question the main Foundations of it: But applying himself to GOD by serious Prayer, and diligently consulting his Word, he at length obtain'd Satisfaction that Religion was a great Reality; and at his Return, after he had been absent two Years and an half) he had so warm a Sense of it, that others could not forbear observing it. He now thought merchandizing or any other Employment mean, to the honourable Work of the Ministry, which he most earnestly desir'd to be fitted for, and useful in. In order to it, he determin'd upon a close Application to his Studies, and enter'd himself in *New-Inn-Hall*, where he had Mr. *Cooper* for his Tutor. Here he was very diligent and studious, and made great Proficiency, taking Care to choose the soberest Associates, that so the Seriousness of his Spirit might increase, instead of abating. In the Time of the Civil War, their House was pillag'd, and he being absent, lost his Books, Cloaths, and other Necessaries, which he never could recover. He afterwards pursu'd his Studies at home, and had the Assistance of one Mr. *Vahn* a learned Man, and several others: And went and took his Degree at *Cambridge*; tho' what Degree it was (I cannot certainly say) because his Diary is there blurr'd. Afterwards, living with an Uncle, who was Purser of the Ship call'd *the Happy Entrance*, that was going out under the Earl of *Warwick* Lord Admiral, he at the Recommendation of Mr. *Calamy* and Mr. *Comish*, became Chaplain to the said Earl, and went in the same Ship with his Uncle. The Officers of the Ship and all on board were very civil to him, he pray'd daily with them, concluding with the *Lord's Prayer*, and preach'd and catechiz'd every *Lord's Day*, and they seem'd to attend; and he was of Use.

On *Dec. 12. 1644*, he went to *Hawkhurst* in this county, and settled there as their Minister, upon the pressing Invitation of the Parishioners, who pro

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mised to make the Living up an 100*l per An*, which they paid him duly for a Year and a half: But then upon obtaining an Augmentation from above, thcir Additions were withdrawn.

On *June 10. 1645*, he together with nine Ministers more, were solemnly ordain'd in *St. Magnus Church* at *Londonbridge*, by Mr. *Richard Lee*, Dr. *William Gouge*, Mr. *Leonard Cook*. Mr. *George Walker*, Mr. *Stanley Gower*, Mr. *Charles Offspring*, and Mr. *Arthur Jackson*; Mr. *Cook* praying over him when Hands were impos'd upon him. And he returned to *Hawkhurst*, much strengthen'd in Spirit for his Work.

He was useful here till the *Engagement* came on, for not taking of which he was discharg'd, *April* 30, 1651; and he at the same Time lost an whole Year's Augmentation, which was 50*l*, which his Successor receiv'd, tho' he had labour'd for it. The 13th of *June* following, he went to *Monkton*, at the Invitation of Major *Foch*, and Mr. *Thomas Paramor*, who were both in the Commission of the Peace, and liv'd in that Parish. Those two Gentleman entertain'd him very civilly, and gave him his Board, and the keeping of an Horse, tho' he could not be as yet the settled Minister there, because of the *Engagement*. The State of the Living at that Time stood thus: Two of the Inhabitants of *Monkton* were made Sequestrators and impower'd to gather the Income, and therewith give Satisfaction to such as should from Time to Time supply the Place. And they paid Mr. *Thoroughgood* the Income, till the *Engagement* was taken away; and they paid him also the Arrears that were due from the Death of the last Minister that was there before him; which was more than the fifty Pounds he lost at *Hawkshurst*. *Herein* (he observes in his Diary) *was the Promise made good in the very Letter, in finding what is lost for CHRIST's Sake, as (says he) I reckon that was, which was lost for Conscience Sake.* He obtain'd also an Augmentation, by Means of Recorder *Steel*, Sir *John Thoroughgood*, &c. Trustees, tho' he was therein oppos'd by Mr. *Farrington*, an Officer under them. And on *May* 10, 1654, the *Engagement* being taken away the Year before, and he having appear'd the

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very Month before, at *Whitehall*, before the Commissioners, who were call'd *Triers*, he was settled at *Monkton* and *Birchington*: And Sir *Jolm Thoroughgood* and the other Trustee. all the while he was there, took Care to have his Augmentation continued; and so the Living was worth to him better than 100*l per Annum*, which was well paid; and he had a good Vicaridge-houre, Pigeon-house, &c.

July 7, 1662, riding to *Canterbury*, as he was near *Sar*, he was arrested, and forc'd to give two Bonds of 40*l*. each, to appear at the Assizes at *Maidstone*, and the Seasons at *Canterbury*, on the Account of his not reading the *Common-Prayer*. The 17th of the same Month, he put in a Demurrer at *Maidstone*, and on the 23d at *Canterbury* Sessions he travers'd the Matter, and heard no more of it. This was at the Instigation of Mr. *Rook* his Neighbour, who labour'd to get him out; and that he might have somewhat against him, he sent him the Prayers to read: Notwithstanding that Mr. *Thoroughgood* had not been backward formerly to befriend him, when he needed his Assistance.

August 27. 1662. He preach'd his Farewel Sermon at *Monkton*, in the Morning from 2. *Sam.* xv. 25, 26: And in the Afternoon at *Birchington*, from *John* xiv. 27. And in his Diary, he says, I was outed here, as other Ministers were of their places, by the *Act of Uniformity*, that we could not conform unto, at *Bartholomew-Day 1662.*

He remov'd from *Monkton*, *Sept. 3. 1662*, and liv'd at *Stockbury. Sept. 17. 1667*, he remov'd to *Canterbury*, and continu'd there some Years. At first, he preach'd only to his own Family, and afterwards to Families abroad. *Nov. 17. 1668*, he set open his Doors on the *Lord's Day*, and let all come in that would, and set up a Weekly *Wednesday* Lecture in his House; and manag'd his Ministerial Service in concert with Mr. *Ventrice*, Mr. *Beak* and Mr. *Taylor*, tho' much opposed by Mr. *Hardress*, the Recorder, and others. When the Proclamation against the Meetings was publish'd in *Canterbury, April 4. 1668*, he and the other three Ministers mention'd, consulted what to do the next Day, which was *Lord's Day*, and agreed to preach,

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whatever was the Consequence. Doing so, they were all four apprehend'd and taken, and imprisoned in *West-Gate*, upon the *Corporation Act*, for half a Year. All the Time of their Confinement, they preach'd every *Lord's Day*, Forenoon and Afternoon, and once every Week on *Wednesdays* to their People: And the Keeper and his Wife canniv'd at them, finding that was most for their own Gain. After their Release, he and two of his Brethren preach'd in their Turns, twice every *Lord's Day* in *Sandwich*, and carried on a *Friday's* ledure there, till the *Act* that passed in *May, 1670*, which hinder'd them every where.

He was cited once and again into the Bishop's Court; and for some Time escap'd them, they not finding out his Christian Name, which was a little surprizing, since it often was to be seen on the Subscriprions of Letters that came by the post. At last they found it out, and he nor appearing, was excommunicated. But he rejoyc'd he was counted worthy to suffer for his Dear LORD; being fully assur'd that that would be to his Joy, when his Enemies should be ashamed.

In *June, 1672*) he remov'd to *Rochester*, got a House licenc'd, and preached every *Lord's Day* twice, and once on a week Day. The Mayor forbidding him, he replied, that in all lawful Things he might command him; but in the Cause of his Great Master, he would nor obey him. He afterwards preach'd privately up and down the Country, and at length was indicted at the Assizes at *Maidstone*, upon the *Act* for 20l a Month, to the Value of some hundred

Pounds. He endeavour'd to keep off a Conviction, and several Times by Interest got the Trial put off. But at length the Judge, who could not be prevail'd with to delay any longer, told him, that on the Morrow he should be convicted. But that very Night, GOD was pleas'd to send the Gout in his Right Arm, which was so very painful, that Oath was made in Court that he was not able to bear his Cloaths on: The Judge gave him till *Lady-Day* Assizes, before which the King died: and so he happily escap'd this Trouble, and sav'd his Estate, which had been seiz'd, had they proceeded to a conviction

His

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His last Remove, (which was occasion'd by the Unkindness of some People at *Rochester*, which went very near him,) was to *Godalmin* in Surrey, where he had not continu'd long, before Death silenc'd him on *Nov. 17, 1691. Ætat. 71.* His Funeral Sermon was preach'd by Mr. *John Buck*, and printed.

He has in his Diary recorded a Variety of remarkable Providences in the Course of his Life, of which he takes Notice with a great deal of Thankfulness. He was wonderfully preserv'd from Drowning in learning to swim; and having attain'd to some Perfection in it, it was the Means of saving his Life.

He was a great Reprover of Sin, and took Notice of some Things that were remarkable that attended the faithful Discharge of his Duty in that respect. At one Time while he was at *Monkton*, he reproving the Sin of Swearing, one of his Hearers sensible of his Guilt, and thinking he was the Person particularly intended, resolv'd to kill him; and in order to it, hid himself behind a Hedge which he knew Mr. *Thoroughgood* would ride by, when he went to preach his Weekly Lecture. And when Mr. *Thoroughgood* was actually come to the Place, he offer'd to shoot him, but his Piece fail'd him, and only flash'd in the Pan. The next Week he lay in the same Place with the same Intent. When Mr. *Thoroughgood* was come up, the poor Wretch offer'd to fire again, and it would nor go off at all. Upon this, his Conscience accusing him for such a Wickedness, he went after him, and falling down on his Knees, with Tears in his Eyes, he related the whole Passage to him, and begg'd his Pardon. This Providence was the Means of his Conversion; and he became from that Time a serious good Man.

When he reprov'd anyone, he did it with the greatest Love and Meekness in the World. He was much in Fasting and Prayer; and had many remarkable Returns of Prayer, which he carefully noted. He was eminent for Humility; and made Conscience of visiting the poorest of his Flock. He was unwearied in his Studies; and a constant Riser at four in the Morning. He was a very strict Observer of the *Lord's Day*; and had a wonderful

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Art of sliding in good Discourse where-ever he came. He constantly laid by two Shillings out of every twenty for the Poor. Naturally he was very timorous: But in the Cause of GOD he was as bold as a Lion. He receiv'd all Injuries with great Meekness; and was most ready to forgive, and to do good to those that had done him wrong. He was belov'd of the Church-Party for his peaceable Behaviour; and was himself a most hearty Lover of all that he thought lov'd the Lord JESUS.

Pag. 388. Worth: Mr. WINGFIELD. Mr. *Lewis* has inform'd me, that there is no such Place as *Worth* in the Isle of *Thanet*. He supposes therefore that it is a Mistake for *St. Peter the Apostle*, whence he owns there was one Mr. *Wingfield* ejected, who (he says) has left a very good Name there.

Ibid. Minster: Mr. RICHARD CULMER, *M.A.* Mr. *Lewis* in a Letter to me, seems not a little disturb'd at the Account I gave of this Mr. *Culmer*. He tells me, he *had left but a wery bad Character behind him*. I profess I am sorry for it; and yet perhaps Prejudice may have much contributed to the Badness of his Character. He goes on and adds thus: *You know* (says he) *Arch-bishop Laud charg'd him with offering to bribe his Servants, to procure Chartham for him*. Whereas I must declare I had not heard of it till I had it from him. I doubt not but that Archbishop was against him. But as for Evidence with which such a Charge is supported, I am yet to seek. *However* (says he) *'tis certain, he acted more the Part of a Bully, than of a Christian Minister. He was often engag'd in Broils, and being a very strong Man, car'd not whom he fought with*. I must confess I as little like a quarrelsome Temper in a Minister as Mr. *Lewis*: And yet Oppression may make a wise Man mad. *The Country People gave him the Name of Blew Dick*. But what of that? He might still be a valuable Man, tho' many endeavour'd to obstruct his Usefulness. But he adds, *I have now a Letter by me from the principal Parishoners of Minster to Dr. Casaubon, wherein they tell him that for the three last*

Sabbaths,

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Sabbaths, they had Tumults in their Church, between the poor People and Mr. Culmer. That there were Tumults and Stirs among them is own'd in my Account of him: But the Question is who was the Occasion of them? When then he censures me as giving *much too favourable a Character of him*, I wish

he had specified in what. I only recite Fact, out of a Narrative I refer to; I do not commend this Mr. *Culmer*, nor pretend to give any Character of him, for which I was sensible I had not sufficient Information. I cannot see any criminal *Boldness* in that Expression, which is the only one he did or could fasten upon, *that God was pleas'd to own him*: For if what with me immediately follows upon that Expression be true, *viz.* that *the Parish was much reformed*, which the foremention'd Narrative positively asserts, and I do not find Mr. *Lewis* deny, I think I may safely enough say, *God was pleas'd to own him*; for if he did not, I cannot see how his Ministry (especially when so vehemently oppos'd in the Parish.) could have had any success. I confess with me, success is the best Proof of GOD's *owning* any Man as a Minister.

I own my Mistake in hinting his Ejectment in 1662, which should have been in 1660: And for the Account that is added by Mr. *Lewis*, that after his leaving *Minster*, on Account of Dr. *Casaubon's* being repossess'd of it, he went to a little Village in the Parish of *St. Peter's*, in the same Island, call'd *Broad Stairs*, where he led a useless vicious Life, giving himself in a manner up to drinking; I am inclinable to believe he may therein have been misinform'd. For having since seen Mr. *Thoroughgood's* Diary, I there find it under his Hand thus:

"*March 10. 1661/2. My loving faithful Friend old Mr. Culmer died in my Vicaridge-house at Monkton, where he was, since he was put by as Minister at Minster, the next Place; having been in some time before: And on the twenty-second, I preach'd his Funeral Sermon from Lev. xiv. 13. Bless'd are the Dead which die in the Lord, &c.*"

By inferring which Passage, as I effectually rectify my former Mistake, in representing him as ejected in 1662, so do I leave it to any candid Persons
 Judgment,

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Judgment, whether it is likely his Carriage should be such as Mr. *Lewis* represents it, and yet such an one as Mr. *Thoroughgood*, (of whom he himself gives such a Character,) should discover such an Esteem and Friendship for him, and preach on such a Text at his Funeral.

Pag. 389. Mr. EDMUND TRENCH. At the End of the Account of him, let it be added: GOD had given him a large Soul, in a weak and crazy Body. His last Sickness was occasion'd by a Fall, which caus'd a small Wound (or Scratch rather) in his Leg, which was at first neglected. Taking Cold soon after, his Wound that appear'd but inconsiderable, was inflam'd to that Degree, that he was forc'd to call in the Help of able Chirurgeons: But it defeated all their

Skill; and at length extinguished a most useful and valuable Life. He died *March* 30. 1689. *Ætat.* 46.

Pag. 391, *lin.* 11. over against Mr. *John Mauduit* let there be this marginal Note; See the County of *Devon*.

THE EJECTED, &C.

IN THE

County of LANCASTER.

Pag. 391. *MANCHESTER*: Mr. HENRY NEWCOME. At the End of the Character given of him, add; See Mr. *Tong's* Life of Mr. *Matthew Henry*, p. 108, 109.

And to his Printed Works, add; and a *faithful Narrative of the Life and Death of that holy and Laborious Preacher*, Mr. John Machin, *late* of *Astbury*, in *Cheshire*, 8vo. 1671.

Pag. 392. *lin.* 19. where Mr. *Chorlton* is spoken of. Let it be added in a Parenthesis, (of whom some Account is given in Mr. *Tong's* Life of Mr. *Matthew Henry*, p. 280.)

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Pag. 393. *Altham*: Mr. THOMAS JOLLIE. He was educated in *Trinity-College* in *Cambridge*. His first settled preaching was at *Altham*, to which Place he was invited by the unanimous Call of the Parishioners. There he continu'd near thirteen Years, with great Success. Before his being ejected, he was seiz'd by three Troopers, according to a Warrant from three Deputy Lieutenants. When he was brought before them, he was accus'd of many Things, but nothing was prov'd. They then requir'd him to take the Oath of Supremacy, and he readily complying was discharg'd. In the same Month he was again seiz'd and confin'd; and when he was releas'd, his Enemies would by Violence have prevented his Preaching in Publick: But not succeeding in their Attempt, he was cited into the Bishop of *Chester's* Court, and oblig'd to an Attendance there three several times, though he liv'd at forty Miles Distance. He was at last censur'd by the Court, for refusing the Service-Book, and his Suspension *ab Officio & Beneficia*, was to have been publish'd the next Court Day, but the Death of the Bishop prevented it. However, some Time afterward, the Suspension was declar'd, but not published according to their own Order: And yet they thereupon proceeded to debar him the Liberty of Preaching, for one *Sabbath* before the *Act* came to be in Force. When the Day came in

which he must either submit to what he thought unlawful, or resign his Place, he preferr'd the latter.

Upon his leaving *Altham*, he remain'd for a time in an unsettled Condition. At length he retir'd to *Healy*, where he had not been long, before he was apprehended by Captain *Parker's* Lieutenant-Serjeant and two Soldiers, and brought before two Deputy Lieutenants, by whom he was examin'd, and oblig'd to find Sureties for his good Behaviour, without any Reason alledg'd for it: And he was by their Order confin'd in a private House. The Family were religions, and as he and they were ingag'd in Family Worship, Captain *Nowel* breaks in to the House, and with blasphemous Expressions plucks the Bible out of his Hands, and drags him away to the Guard, pretending they had kept a

Conventicle

An. 1662.

An. 1663.

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Conventicle. The Captains made him sit up with them all Night, whilst they drank and insulted over him. When Morning came, they let him lie down upon a little Straw in the Stable: And the next Day, tho' it was the *Lord's-day* and excessively rainy, they sent him to *Skipton* in *Craven*, where he was committed into the Marshal's Hands.

He had not been long releas'd from this Imprisonment before he was again seized by three Troopers, who told him they must carry him to *York*: He demanded their Warrant to carry him out of the County. They laid their Hands upon their Swords, and taking hold of his Horse's Bridle, oblig'd him to go with them. When they came there, he was committed close Prisoner to the Castle, put into a small Room, and allow'd no Fire tho' it was Winter. The Window was much broken, the Stench of the Stable came into the Room, which had two Beds in it, and there were two in each Bed: And in this miserable Place was he confin'd for some Months. And when they could find nothing against him, for which to prolong his Confinement, he was at length discharg'd.

In 1664, He and some others were taken at it Meeting, and committed to *Lancaster Jail* for eleven Weeks.

In 1665, He was arrested again, by an Order from the Lord Lieutenant, and very roughly treated by Col. *Nowel*.

In 1669, He was committed to Jail for six Months, having preach'd within five Miles of *Altham*, and refusing to take the Oath requir'd by the *Oxford*

Act. At *Preston* the Justices who committed him refused to release him, tho' their illegal Proceedings were plainly laid before them: Nay they suffer'd him with some others to be indited as a Rioter, for the very same supposed Crime for which they had committed him.

In 1674, He was apprehended by Justice *Nowel* at a Meeting in *Slade*, and fin'd 20 Pounds.

As an Addition to his Sufferings, in 1681, his Son Mr. *Timothy Jollie*, who was Pastor of a Church in *Sheffield* in *Yorkshire* was arrested and had his Goods seized for the 20*l* Penalty, and he was com-

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mitted close Prisoner in the Castle of *York*, upon the *Five Mile Act*. But under this Affliction, he not a little rejoic'd, in that he had a Son that was not only a Professor and Preacher, but also a Confessor for the Truth and Way of the Gospel.

In 1684, He by Order of the Lord Chief Justice was apprehended, and brought before him at *Preston*, where he was oblig'd to find Sureties, who were bound in 200*l* each (Judge *Jeffrys* would have had it 2000) for having frequent Conventicles in his House. When he appear'd at the next Assizes, nothing was alledg'd against him, and according to Law he should have been discharg'd from his Recognizance, but it was renew'd. However Baron *Atkins* then upon the Bench, accepted his single Bond of one hundred Pounds.

His Conversation in publick was very exemplary, and his private Conduct no less exact. His Fastings were strict and frequent. He was daily employ'd in Self-examination; and his Gift in Prayer was uncommon. In the Work of the Ministry he labour'd abundantly; often eight several times in a Week. His Preaching was plain, practical and very parhetick: And he generally water'd his Discourses with many Tears. He had an happy Talent in rousing the Sinner, and comforting the Saint. He was very successful in making up Breaches in Churches; and was a Son of Peace, speaking the Truth in Love. He drew up a large Essay for farther Concord amongst Evangelical Reforming Churches, and was very active in promoting the Design, being of a Catholick healing Spirit. His Deportment was singularly grave both at home and abroad. His Courage in the Cause of GOD was very remarkable: But his Zeal was continually under the Regulation of Prudence; and his Humility appear'd in all his Behaviour.

As the Infirmities of Age increas'd upon him, the Lustre of his Grace became the more conspicuous. He died near *Clitherow* in this County of *Lancaster*, April 16, 1703, in the seventy-third Year of his Age and the fifty-

third of his Ministry; commending what he call'd Primitive Christianity, or Puritanism, to the very last.

He

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He left a Grandson in the Ministry among the Dissenters, in the City of London, who was first Assistant, and since Successor to Mr. *Matthew Clarke*.

Pag. 304. Ormskirke: Mr. NATHAN HEYWOOD: Brother to Mr. *Oliver Heywood*, of *Coley* near *Halifax* in *Yorkshire*. His Life was publish'd by Sir *Henry Ashhurst*, Bart. in 8vo. 1665, and dedicated to the Lord *Willoughby* of *Parham*. We have there an Account that this Mr. *Heywood* dated his first fix'd Seriousness of Spirit from his fitting under the Ministry of Mr. *Samuel Hammond* (of whom I have given some Account, at the Town of *Newcastle* upon *Tyne*, in the County of *Northumberland*) who was Fellow of *Magdalen*-College, and Preacher at *St. Giles's*, when he was at the University.

Somewhat very remarkable happen'd on *July 30, 1662*, of which Mr. *Heywood* gives this Account in a Letter to a Friend: "About four o'Clock, (says he) that Day in the Afternoon, was a dreadful Thunder and Lightning for a long Time together; and in the Town of *Ormskirke*, and about it, fell a great Shower of Hail in a terrible Tempest: Hailstones were as big as ordinary Apples, some say, nine Inches compass.; one Stone that I took up was above four Inches, after it had thaw'd in my Hand; the Hail broke all our Glass-windows Westward, we have not one Quarril whole on our Backside; and so it is with most of the Houses in and about the Town: It hath cut off all the Ears of our standing Corn, so that most Fields that were full of excellent Barley, and other Grain, are not worth Reaping: It hath shaken the Apple-trees, and in some Places bruis'd the Apples in pieces, and cut Boughs from Trees. All (especially the Ignorant) were much terrified, thinking it had been the Day of Judgment." And Mr. *Heywood* observes, that *this Natural Storm was a sad Presage of the Moral Storm on Ministers and Churches, the very Month after, that rooted up so many useful Fruit-bearing Trees, that marr'd so much good Fruit, and shatter'd the Glass by which the Light of saving Truth is convey'd into the House of GOD.*

Mr. *Heywood* was one that fell in this Storm, and

yet

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yet continu'd still bearing Fruit. After his Ejectment, he remain'd in the Parish, and was abundant in his Labours amongst his old Hearers. He usually

preach'd twice on *Lord's Days*, and sometimes several Times on Week Days, ordering his Labours in several Parts of the Parish, both in the Day and Night: Nay, in Times of great Danger, he hath preach'd at one House the Beginning of the Night, and then gone two Miles a Foot over Mosses, and preach'd towards Morning to another Company, at another House. He lov'd his People, as if they had really been his Children, and he their common Father. And when he afterwards met with great Difficulties and Hardships, he in a Letter to his Brother expresses himself thus: *I wish, neither you, nor any faithful Minister that minds and loves his Work, may ever know what I have felt in the want of People, and Work: Other Afflictions are light, compar'd to It dumb Mouth, and silent Sabbaths, &c.* And a little before he died, he said to a Friend. *I think this turning us out of our licenced places will cost Mr. Yates and me our Lives. This goes heavily. Our casting out of our great Places, was not so much as casting us out of our little Places.* And indeed Mr. Yates of Warrington died quickly after.

GOD gave him favour in the Sight of those whom he conversed with. If he had any Adversaries, it was for the Matters of his GOD, wherein his Principles carried him to Practices different from theirs; and yet even there would commend his Preaching: Yea at Death, some that had been his bitterest Enemies were reconciled to him. Thus Mr. *Brownlow*, an old Gentleman who liv'd in the Town of *Ormskirke*, conceiv'd a Grudge against Mr. *Heywood* after the *Restoration*, because he would not read the Common Prayer: But when the same Gentleman lay upon his Death-bed, he sent for Mr. *Heywood*, and intreated him to pray with him. And when Mr. *Ashworth* the Vicar would have come to read Common Prayer, he would not suffer him, but would not part with Mr. *Heywood* as long as he liv'd.

There is a very good Letter of his, to a Christian Friend, upon the Death of his godly Wife, *May* 1. 1675, printed at the End of his Life.

Pag. 395. *Denton*: Mr. JOHN ANGIER. He

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subscrib'd the harmonious Consent of the Ministers of this County in 1648. He has an Epistle before Mr. *Newcome's* Treatise of the *Sinners Hope*: Another before Mr. *Bell's* Excellency, Necessity, and Usefulness of *Patience*. He would sometimes say, that he had liv'd two Years beyond the Age of Man. He died among his People to whom he had been Pastor forty-six Years.

Ib. *lin.* 37, for *seventeen*, read *fifteen Years*.

Pag. 396. *l.* 8. After *Times*, add, *8vo.* 1647.

Ibid. Blackley: Mr. THOMAS HOLLAND. Add; there was also one Mr. *Robert Holland* a Minister that died in 1709, of whom an Account is given in Mr. *Tong's Life of Mr. Matthew Henry*, p.181.

Pag. 396. *Ashton under Line:* Mr. JOHN HARRISON. In the Account given of him, after these Words, Sir *George Booth* gave him the Presentation of it, add: And yet Dr. *Walker* according to his wonted Candour, where any that prov'd Nonconformists were concern'd, says, that he *was inducted at least, (if not instituted) to this Living, according to the Mode of the Times, by a Party of Soldiers, Att. Part II. p. 244.* But if his Predecessor pretended to oppose the Government, he must thank himself for the Consequence. Who could have a Right to the Living upon a Vacancy, if not he upon whom the legal Patron was pleas'd to bestow it? I find this Mr. *Harrison's* Name to the *Harmonious Consent* of the Ministers of this County in 1648: And also Mr. *Thomas Pykes*, and Mr. *Robert Constantine's*, and Mr. *Thomas Holland's*.

Pag. 398. *Eckles:* Mr. EDMUND JONES. I find his Name was JOHN, by his Subscription to the *Harmonious Consent* of the Ministers of this County in 1648.

Pag. 399. *Rochdale:* Mr. ROBERT BATH. His Name is also subscrib'd to the aforesaid *Harm. Consent*.

Pag. 400. *Holcomb Chapel:* Mr. HENRY PENDLEBURY: Add, *M.A.* A Man of great Learning, strict Godliness, and every ministerial Qualification. He preach'd in most Parts of the County with great Ac-

ceptance,

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ceptance, before his Ejectment: And all the adjacent Parishes were very desirous of his labours after his Ejectment. He was belov'd and reverenc'd by all that knew him; and especially by his Brethren in the Ministry. He continu'd a diligent: and painful Labourer in the LORD's Vineyard, for forty-four Years.

To his Works may be added, *the Barren Fig-tree*, 8vo: And *the Books open'd*; or several Discourses, on *Rev. xx. 12, 8vo. 1696.*

Pag. 401. *Bolton, &c.* This Neighbourhood, has been an ancient and famous Seat of Religion. At the very first Dawn of the *Reformation*, the Day spring from on high visited this Town, and the adjacent Villages: And by the Letters

of those brave Martyrs Mr. *Bradford*, and Mr. *George Marsh*, which we have yet: remaining, it appears that a Number of Persons and Families in that Neighbourhood betimes receiv'd the Gospel in its Purity and Simplicity. And 'tis said that a good Relish of it appears remaining to this Day.

Pag. 402. Dettne: Mr. JOHN TILSLEY. His Name is subscrib'd to the *Harmonious Consent* of the Ministers of the Province within the County Palatine of *Lancaster*, with their Brethren the Ministers of the Province of *London*, 1648, which I suppose was drawn up by Mr. *Richard Heyrick*, Warden of *Manchester*.

Dr. *Walker* in his *Att. P. I. p. 42*, reflecting upon the Proceedings of the second Presbyterian Class in this County, particularly fastens on this Mr. *Tilsley*, who it seems consulted his Brethren about a Call he had to *Newcastle upon Tyne*. The first Class gave it under their Hands, that they did conceive it would be most for the Glory of GOD, and Good of the Church, for him to go thither. His own Class refus'd to give leave. However he went, and made a Trial, and after some time return'd back into his own Country. And hereupon the Dr. from one Mr. *Gipps*, makes this Reflection: That *he returned back, not finding the Place so beneficial as was expected; it being not it seems to the glory of God for him to stay, when it was not to his own Advantage*. Which is a Reflection roar is hard to be reconcil'd either with Reason or Religion. And yet, as he *leaves any one to judge, how this accords with the*

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Character which the Abridgment gives of him; so will I also leave it to any to judge, how such Censoriousness as this carries in it, can *accord* with *Rom. xiv. 4*.

Pag. 403. Torkscarth-park Chapel: Mr. THOMAS CROMPTON. He was another Subscriber to the *Harmonious Consent* in 1648.

Pag. 404. Highton or Hyton: Mr. WILLIAM BELL. He was another of the Subscribers to the *Harmonious Consent*, of the Ministers of this County in 1648; and so also was Mr. *Henry Welch*, of *Chorley*. Mr. *Bell* was a learned, *religious*, holy Man, of very considerable ministerial Abilities.

Ibid. Walton: Mr. HENRY FINCH. At the End of the Account of him, add: He was pleased to make some Corrections of my Account of the Silenc'd Ministers with his own Hand, which his Son in Law, Mr. *Grimshaw* of *Lancaster* very kindly sent me a Copy of for my Use, and I have used it

accordingly in the proper Places; heartily wishing that some others that had been able, would have bestowed upon me the like Favour for other Parts.

Pag. 407. Haughton-Chapel: Mr. PETER NAYLOR. At the End of what is said of him, let it be added, His Son Mr. *James Naylor* was Assistant for some Years to Mr. *John Nesbit* in this City; but died young of a Consumption.

Pag. 408. Billing: Mr. WRIGHT. It should be Mr. JOHN WRIGHT, for so I find his Name subscribed to the *Harmonious Consent*, of the Ministers of this County in 1648.

He was *M.A.* of the College of *Dublin*; and I have seen a Proof of it, in a Testimonial, a Copy whereof I shall here subjoin.

“Nos Vice Præpositus & Socii seniores Collegii Sacrosanctæ & Individuæ Trinitatis juxta.

“Dublin,

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Dublin, testamur Joannem Wright in Artibus admissum die vicesimo secundo Novembris Anno Dom. 1636 & per illud tempus quo apud nos commoratus est, fructuosam in bonis literis operam navasse, nec non moribus & vita inculcata senobis approbasse; ita ut in magnam spem venerimus futura ejus studia & conatus ad Ecclesiæ emolumentum cessura: In cujus rei Testimonium nomina singulorum subscripsimus, & Collegii Sigillum quo in his utimur apposuimus.

Datum e Col. nost. *Nath. Hoyle*, Vice præ.
die dec. sexto De- *Gilbert Pepper*.
cemb. A.D. 1641.

G.B, Reg.

I the rather produce this Testimonial, because Dr. *Walker* in his *Att.* Part I. p. 41, takes notice how few of the Ministers whom I mention in this County were Graduates. Though it must be owned no easy Thing at this Distance of Time, to give like positive Proof as in this Case, of their having taken Degrees, and what Degrees they did take, yet may this be a sufficient Evidence, that their not having any Degrees mention'd, is no Proof that they had no Degree. Though I am sorry I am not able in that Respect to do them Justice.

I have also seen the Testimonials of his Ordination, upon *Aug.* 13. 1645, by Fasting and Prayer with Imposition of Hands, which are sign'd by Mr. *James Hyet*, Mr. *Alex. Horrockes*, Mr. *Thomas Johnson*, Mr. *John Harpur*, Mr. *William Asheton*, Mr. *Isaac Ambrose*, Mr. *John Harrison*, Mr. *William Bell*, Mr. *Edward Gee*, Mr. *Paul Lathom*, and Mr. *James Wood*. And by these Testimonials it appears that this Mr. *John Wright* was at that Time about twenty-eight Years of Age.

In the Time of King *Charles's* Indulgence in 1672, he liv'd at *Prescott* in this County, and had a Room licenc'd to preach in, in the House of *Mary Lyon*, of that Town.

His only Son Mr. *James Wright*, was of *Lincoln-College* in *Oxon*, and there took his Degree of *B.A.*, and in *December* 1673, he took the Degree of *M.A.*

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at *Cambridge*, of which also I have seen the Testimonials sign'd by *Ja. Duport*, Coll. *Mariæ Magdalenæ*: Præfect. *Gabr. Quadring*, *Joh. Hall*, and *Joh. Malyverer*.

Mr. *Samuel Wright*, Pastor of a Congregation of Dissenters in *Black Friars* in *London* is Son to the one, and Grandson to the other.

Pag. 408. *Leverpool*: Mr. JOHN FOGG. He was another of the Subscribers to the *Harmonious Consent* of the Ministers in this County, in 1648: And so also was Mr. *James Wood*, and Mr. *James Hyet*.

Pag. 409. *Warrington*: Mr. ROBERT YATES. He was another Subscriber to the *Harmonious Consent*.

Ibid. *Garstang*: Mr. ISAAC AMBROSE. At the Bottom of his Picture, it is *Ætat.* 59. 1663.

Pag. 410. *Ellet*; it should be *Ellel* Chapel: Mr. PETER ATKINSON, *Sen.* Another Subscriber to the *Harmonious Consent*, in 1648.

Pag. 411. *Melling*; Mr. MALLISON. It should be Mr. JOHN MALLINSON.

Ibid. *Dowgles*: Mr. JONATHAN SCOLFIELD. He had many Years been Minister at *Heywood* Chapel, betwixt *Rochdale* and *Bury*. There in 1648 he subscrib'd the *Harmonious Consent* of the Ministers in this County: And from thence in 1659 he remov'd to this Place, &c, &c.

Ibid. Sefton: Mr. JOSEPH THOMPSON. He was another of the Subscribers to the *Harmonious Consent* of the Ministers in this County in 1648.

Pag. 412. Duckenfield: Mr. SAMUEL EATON. At the End of the Account of him, let it be added; he Publish'd also another Tract call'd *the Quakers confuted*, 1654. I meet with another Mr. *Samuel Eaton*, of *Manchester*, mention'd in Mr. *Tong's* Life of Mr. *Matthew Henry*, p. 288.

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Pag. 412. Gorton Chapel: Mr. WILLIAM LEIGH. Add, *M.A.*, and Fellow of *Christ-College* in *Cambridge*, He wrote an *English Elegy* on the Death of Dr. *Samuel Bolton*; and one in *Latin*, on the Death of Mr. *Bright*, of *Emanuel*.

Ibid. Longridge Chapel: Mr. TIMOTHY SMITH. Another Subscriber to the *Harmonious Consent* in 1648: And so also was Mr. *Paul Lathum*, and Mr. *William Leigh*, who are mention'd in the same page.

Pag. 413. Halton; it should be *Dalton:* Mr. THOMAS WHITEHEAD. Another Subscriber to the *Harmonious Consent* in 1648.

Pag. 414. Newtonheath Chappel: Mr. JOHN WALKER. His Name was WILLIAM, for so I find him among the Subscribers to the *Harmonious consent* of the Ministers of this County, in 1648. He was Uncle to Mr. *John Walker*, who was Minister many Years of a Congregation of Dissenters in the Town of *Brentford* in *Middlesex*, and dy'd among them in 1724; and his Funeral Sermon was preach'd by Mr. *John Baker*, who succeeded him.

Ibid. Hindley: (which is in the Parish of *Wigan*) Mr. JAMES BRADSHAW. Add; he was born at *Hacking*, in the Parish of *Bolton*, of very pious Parents. Few Families are better known in those Parts than the *Bradshaws*. And on his Mother's Side, he sprang from the *Holmeses*, who were the first, (on that Side of the County at least,) who became Protestants, in Opposition to Papists; and whose Posterity have all along been zealous for Reformation, and Gospel Purity. He was educated in Grammar Learning, (in which he afterwards was esteem'd a good Critick) in the Free School at *Bolton*, and went afterwards to the College of *Corpus Christi*, in *Oxon*, where he studied Philosophy; but thro' the Influence of his Uncle

Holmes, then a Worthy Divine in *Northamptonshire*, left the University without taking any Degree. Having pursu'd his Studies for some Time under

his Direction, he return'd into his native Country, fix'd in this Place, and there was ordain'd by the Classis of

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which Mr. *Earl* was Moderator, and there he continu'd till he was ejected and silenc'd. In Conjunction with a great many others, he had a Concern in the rising of Sir *George Booth*, with a Design to make way for the Restoration; for which he afterwards had very unsuitable Returns. After *Bartholemew-Day* 1662, he suffer'd some Months Imprisonment for the Crime of Preaching, being upon that Account much malign'd and frown'd on, by a neighbouring Justice of his own Name: But he was not to be frighten'd from his Master's Service, or discourag'd in it.

When King *Charles* granted *Toleration*, he mov'd to *Rainford*, a consecrated Chapel in *Prescot* Parish, more at a Distance from his old Neighbour, and there held a fair and amicable Correspondence with several of the Clergy of the established Church, who respected him, and sometimes preach'd for him; which was one means of his keeping his Chapel. The Chapel Wardens were oblig'd at the *Visitation*, to make their Appearance; and he having a Friend in Court, the Question was commonly preposed to them in this Manner; *Have you Common Prayer read Yearly in your Chapel?* To which they could safely answer, yes; because once or more in every Year, some of the neighbouring Clergy that were his Friends, read the Divine Service, and preach'd for him: And the Bishop of *Chester* discharg'd Informations against peaceable and sober Persons; and so without being prosecuted, he continu'd his ministerial Service in the Chapel aforesaid. Nor had he any Molestation, except at the Time of *Monmouth's* Rebellion, when with many worthy Persons, he was imprison'd in the Castle of *Chester*. But even there he was courteously treated, and upon *Monmouth's* being defeated, releas'd, tho' he and his fellow Prisoners according to the common Talk at that Time, were threaten'd with very great Severity.

He preach'd frequently where others of his Brethren durst not, and met with good Acceptance. He had a numerous Family of Children, and having a poor people, was in but strait Circumstances; but he bore up with great Cheerfulness. Often was he made use of in Arbitrations, amongst Neighbours of different Persuasions, in which he many times had so

good

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good Success, as to prevent. vexacious Law Suits, and have Thanks from both Sides. Often also was he concern'd in Ordinations. He was an hard Student, and a small Disputant: Very lively in his Family Exercises, and ever zealous for the national Interest, and the publick Good.

Riding several Miles to preach, it so happened that he bruis'd his Leg, and did not take due Care of it for some time afterwards; and when he at length had a Surgeon to look after it, there was some Mismanagement: By which Means his valuable Life was brought to a Period, in the 67th Year of his Age.

His Son, Mr. *Ebenezer Bradshaw* is Pastor of a dissenting Congregation, in the Town of *Ramsgate*, in the Isle of *Thanet* in the County of *Kent*.

Pag. 414. Blackrode: Mr. WILLIAM ASHLEY: It should have been Mr. RICHARD ASTLEY. I having said of him, *p. 415*, that *he died about the Year 1691*; and again, *p. 819*, that *he died in April 1696*, I have been since inform'd that this latter is the true Account. He was born not far from *Manchester*, and brought up in the publick School there. His early Towardliness and good Inclinations were very observable in the Family where he was boarded; so that when his Father came to take him from School, intending him for a Trade, some discerning Persons in the Family. earnestly urg'd for his Continuance at School, alledging their Hopes, that one of his Seriousness and Solidity, might be of great Use to the Church of GOD in the Ministry. His Father yielded to their Advice, and afterwards found his Son's Proficiency in Learning to answer his Expectation. When he was fit for academical Studies, he was sent to the University, and soon after his going thither, some of his praying Friends and Acquaintance, spent some Hour's in solemnly seeking to GOD for a Blessing upon his Studies, without his Knowledge. One of them, (a good solid Christian) after Prayers were over, said to the rest, I believe GOD will do great Things for this Lad: Tho' I shall not live to see his Return from the University, yet when he returns, acquaint him with what I say, and excite him to Thankfulness. This was accordingly done: And Mr. *Astley* gave his
praying

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praying Friends a Sermon in private, and they had such a Tast of his Gifts, as fully satisfied them that GOD had heard their Prayers.

Pag. 415. St. Michael's upon Plyer: Mr. NATHAEL BAXTER. Add; *M.A.* He was a *Cheshire* Man, born at *Astle* not far from *Chelford*. When he was gone thro' his School Learning, he was sent to *Jesus-College* in *Cambridge*, where

he was under the Tuition of Mr. *Woodcock*, and continu'd there till he took his Degrees. When he left the University he went into this Country of *Lancaster*, and boarded with Mr. *Henry Newcomb* at *Manchester*, and at that time preach'd now and then for good old Mr. *Angier*. At length Mr. *Isaac Ambrose* was instrumental in settling him here at St. *Michael's*, where I am inform'd he remain'd till his Ejection by the *Act for Uniformity* in 1662. Providence afterwards remov'd him into *Yorkshire*, where he was Chaplain to Sir *William Middleton* of *Aldworth* near *Rotheram*: And being in those Pans he fell into the Company of ——— *Pegg*, Esq; of *Beauchief* Hall in *Derbyshire*, a very sober Gentleman, who invited him to give them a Sermon at an old Abbey Church, standing about half a Mile from the Hall, and bearing the Name of *Beauchief* Abbey, and he comply'd with the Motion; and nor finishing his Subject, he was desir'd by the good Gentleman to preach with them the *Lord's Day* following, which he also did. And after this the Gentleman told him, that if he would let him have the Benefit of his Labours at *Beauchief* Abbey, his Steward should pay him *16l per Annum*; for that there was nothing belonging to the Place but what he thought fit to allow. Mr. *Baxter* being then a single Man accepted the Offer; and afterwards marrying, liv'd within a Mile or thereabouts of the Abbey, and in a little Time with his Wife's Fortune purchas'd a small Estate about the same Distance from it, and continu'd there several Years. But at length he was oblig'd for the Education of his Children, to remove to *Sheffield*, which is three Miles from the Abbey, but he still continu'd to preach there every *Lord's Day* going thither in the Morning, and returning Home at Night: And after his Return, he usually repeated his Sermons to a

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Room full of People, in his own House. And he continu'd preaching at this Abbey seventeen Years, when the young Heir *Shelly Pegg*, Esq; (his Father being dead) desir'd him to desist, not out of Disrespect to him, but *out of Fear*, because of the Severities that were then used with the Nonconformists. When King *James* granted his Indulgence some time after, the same Gentleman desir'd Mr. *Baxter* to return to his preaching in the Abbey, offering him *30l per annum* for his Pains, but he refus'd, saying he could now exercise his Ministry without doing what he did before, *viz.* reading the Common Prayer. The young Gentleman offer'd him a Reader: But Mr. *Baxter* refus'd to accept; nor did he ever settle with any Congregation afterwards, but preach'd abroad, either at some neighbouring Meeting, or at some Gentleman's House; he

and some other Ministers having their Turns at several such Houses, as Major *Taylor's of Walling Wells*, Mr. *Riches of Bull House*, &c.

For the last five Yeats of his Ministry at the Abbey Mr. *Baxter* receiv'd no Salary as before; but when the young Gentleman died, after his Removal, he in his Will left him an handsome Legacy, on the Account (as he expresses it) of his pious and charitable Service at *Beauchief Abbey*. Mr. *Baxter* died at *Attercliffe* near *Sheffield*, in *Sep.* 1697, Aged about 65.

He was a true *Nathanael*. His Sense of Religion was early, and became truly habitual, and very lively and persevering. He was both personally and relatively good and vertuous. His pulpit Gifts and performances were very acceptable. He was fervent in Prayer, and affectionate in Preaching. His Family Worship was thus manag'd; He began with a short Address to Heaven for the divine Presence and Assistance. Then he sang Part of a Psalm, and dared with Prayer. He had five Sons, and brought up four of them to the Ministry. Mr. *Samuel Baxter* his eldest Son, has for many Years been Pastor of a Congregation of Dissenters at *Ipswich* in *Suffolk*: His Son *Nathanael* liv'd to go through his Studies, and to compose a Section, bur never preach'd it. His Son *Thomas* preach'd with a great deal of Acceptance for several Years, as Assistant to Dr. *Colton* in the City of *York*; And his Son *Benjamin* preach'd for a few

Years

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Years in same private Dwellings to the Dissenting Magistrates in the Town of *Nottingham*, when they were excluded from publick Worship in the Way that would have been the *most* agreeable to them, in the latter Part of the Reign of Queen *Anne*.

Ibid. *Mayhull* or *Mayhall*: Mr. WILLIAM ASPINWALL. I find his Name in the Subscription to the *Harmonious Consent* of the Ministers of this County in 1648, As Minister of this Place; but he being mention'd p. 531, as ejected in the County of *Nottingham*, should not have been taken notice of here. He was the Author of *It Discourse of the Principal Points touching Baptism: viz.* the proper Subject, the Persons authoriz'd to baptize, and the Primitive Manner of dispensing that Ordinance, so far as Scripture Light leads us, 4to. 1659.

Pag. 415. *Burntwood*: Mr. SAMUEL MATHER. In the Account of him, Notice is taken of Mr. *Valentine Greatarick*, or *Greatrakes* the famous Stroker, of whom Mr. *Mather* had but an ill Opinion: And this marginal Note may there be added; that the famous Dr. *Henry More* had a good Opinion of this Man, and represented him as one that gave himself up wholly to the Study of Godliness and sincere Mortification, and through the whole Course of his

Life shew'd all Manner of Specimens of a Christian Disposition, &c. See his *Scholia* on *Atheismus Triumphatus*, Sect. 58. A particular Account of this Mr. *Greatrake's* may be also met with in *Wood's Athenæ Oxonienses*, the last Edition, Vol. II. p. 565, &c.

Pag. 417. *Singleton*: Mr. CUTHBERT HARRISON. Add; He was born at *Newton* in the Parish of *Kirkham* in this County, and educated at *Cambridge*. On *Nov.* 27. 1651 he was ordain'd at *Kirkham* aforesaid, to officiate at the then Chappelry of *Singleton*, in the said Parish, by *Richard Briggs*, *John Lapye*, and *Richard Readman* the Ministers of the seventh Classis. At this Place he continu'd for some time, and from hence remov'd, to *Lugan*, in the County of *Armagh*, in *Ireland*, where the *Uniformity Act* found him, and separated him from a loving and beloved People, and a Place of *100l per An*, and upwards. He return'd back to *England*, and settled at a Place call'd *Banke*

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field, near *Singleton*. Having obtain'd a Licence from Bishop *Wilkins* he preach'd in his own House: And in 1672 he obtain'd the King's Licence for the Chapel in *Elswicke Lees* in the Parish of *St. Michael* in the said County, for the Use of such as did not conform to the *Church of England*, commonly call'd *Congregational*. There he labour'd for a short Time; and afterwards met with a Storm of Persecution, which for the great Crime of Preaching the Gospel, Baptizing, and Marrying, pursu'd him to the Grave. He died comfortably, (tho' reported to be under the Church Censure for the Crimes aforesaid) in *Oct.* 1680. Such as knew him, say that he was a Man of good Sense; and that his Ministrations discover'd both Learning and Piety.

Pag. 417. *Ellel*: Mr. ATKINSON, *Jun.* that is. Mr. PETER ATKINSON. He was one of the subscribing *Lancashire* Ministers.

Ibid. *Cartmel*: Mr. PHILIP BENNET. I find his Name to the *Harmonious Consent* in 1648, as Minister of *Ulverstone*.

Pag. 418. *Kirby Lonsdale*: Mr. JOHN SMITH. I find one of this Name subscribing the *Harmonious Consent* in 1641, as Minister of *Melling*.

Ibid. *Teatham*, or *Tatham*: Mr. NICOLAS SMITH. He subscrib'd the *Harmonious Consent* in 1648, as Minister of this Place.

Ibid. *lin.* 17. Mr. *John Crompton*. He died in *August* 1703. See Mr. *Tong's* Life of Mr. *Mat. Henry*, p. 279

Ibid. Mr. *John Parr*. Of him I have this Account to add: He was in 1662, silenc'd for his Nonconformity, tho' not then settled in any particular Place. He preach'd sometimes at *Preston*; and sometimes at *Walton*, about a Mile off. His Conversation was strictly pious and regular, his Temper meek and

peaceable, and his Preaching affectionate, searching, and profitable. He met with many Sufferings and Hardships. Preaching once at a Chapel not far from *Preston*, before he had concluded, there came two neighbouring Justices, and took his Name, and the Names of several Hearers, But some of them made Friends and got off; while he and four more were bound over to the Quarter-Sessions, and proceeded against as Rioters. The Jury for some
Time

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Time refus'd to find the Bill: But being threaten'd by the Justices, at last it was found. The four that were indicted with him did all submit, and were fin'd; two of them in ten Pounds apiece, and two in five Pounds apiece. And when he was call'd, and refus'd to submit, the Justices roar'd upon him like Lions, and threaten'd to sit on his Skirts; and declar'd it should cost him 200*l*. He attended the next Sessions, and took a Lawyer with him, who with much Difficulty obtain'd a Writ to remove his farther Trial before a Judge of Assize. He did not attend the next Assizes after, being inform'd that the Writ was then only to be fil'd: But his next Neighbour, and warm Prosecutor, made a shift to be there, tho' he was very lame and gouty. The following Affizes he did attend, and was call'd on when he had waited three or four Days: But there was not so much as a Man that open'd his Mouth against him, and so he was acquitted. His Enemies had not their Will upon him, tho' they put him to no small Trouble and Charge. At another Time, he and his Wife were invited by a Neighbour to come and stay at his House all the Night. It being expected he should perform some religious Exercise in the Evening, a few Friends and Neighbours were got together upon that Occasion. But before he began, a Justice who liv'd not far off, came in and took his Name, and the Names of all he could find upon the strictest Search, either in or about the House. They were proceeded against upon the *Act to suppress Conventicles*; and in a short Time after, an Officer was sent to levy 10*l* upon him as the Minister, and 4*l* upon his Wife as a Hearer: And rather than he would venture to contest the Matter in those dark and discouraging Times,) about the latter End of the Reign of King *Charles II.*) he actually paid two thirds of the Fine, which amounted to near 14*l*, and the other third was dropp'd by Means of a Friend. And not long after, upon the landing of the Duke of *Monmouth*, he was kept Prisoner five or six Weeks for he knew not what, first at *Warrington*, and afterwards at *Chester*,; where he and eight Ministers more were thrust into the common Jail, all other Lodgings in the *Castle* being taken up by Prisoners out of several Counties.

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They that are concern'd in collecting and compiling the large Work, intit. *Magna Britannia & Hibernia, & Antiqua Nova*, in 4to, declaring they are willing to make their Work as compleat as the Nature of the Thing will bear, have, when they came to the County of *Lancaster*, intimated, that they thought it remarkable,* with respect to the Benefices in these Parts, that Dr. *Walker* and I should write against each other. For my Part, I can freely leave it to anyone to judge between us, as to our Performance of what we undertook: But as to the Remarks of these Gentlemen, I cannot say they are over candid or impartial. I agree indeed with them, that *some Learned and Good Men might suffer on both Sides*: But I pretended not to make *Martyrs* of the Sufferers on our Side, tho' I think they suffer'd in a Good Cause, and had many Signs of GOD's approving them. And I am at the same time far from thinking that such *Considerations* as they suggest, will terminate the Controversy, between the *Episcopal and Nonconforming Sufferers*.

For tho' the *Episcopal Clergy* were settled in their Preferments by the common Methods of the Constitution, yet many of them suffer'd for their Immoralities, upon good and substantial Proofs, as well as others of them were turn'd out as Pluralists, which had been justly complain'd of, from the Beginning of the Reformation: And as for those that were dispossess'd of their Benefices by Violence, plunder'd and sequestred, it was in a Time of War and Confusion. Whereas the Sufferings of the Nonconformists were in a Time of Peace, after the most solemn Assurances, that all Things past should be forgotten: And in Defiance of a Declaration, publish'd by the King himself, with great Formality, in order to a Settlement of Ecclesiastical Matters; which Declaration passing into a Law, would have left no Room for future security.

Tho' after the Reformation, (especially when it was brought about without any Conditions antecedently agreed upon,) no other could be expected, than that the Clergy should be settled in their Estates and Livings, and Oaths impos'd, &c: Yet when an Act of Parliament pass'd in 1661, confirming the Ministers
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No. 27. p. 1311.

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in their Livings, where the former Possessors were dead; and a Declaration was publish'd, after it had been drawn up with the utmost Deliberation, which left several Times in their natural Indifference, and very much took away the Grounds of foregoing Animosities and Contentions; and when there was so general a Disposition to live in Peace, if Conscience could but

have been preserv'd free from Force and Violence; the *Deprivation* that follow'd, might I think very justly be complain'd of, and can hardly be accounted for, without allowing, that a vindictive Disposition on one hand, and an Inclination to serve the Popish Interest on the other, contributed to it very considerably.

As to what was done after the Restoration, by *the Archbishops and Bishops, for the Augmentation of small Vicaridges and Curacies in many Counties*, which these Gentlemen take Notice of, it was a meer Trifle, to what might have been expected, upon the immense Sums they received for renewing of Leases, &c. in all Parts, after a Vacation of so long a Continuance.

But as for the ejecting and silencing so many valuable and useful Protestant Preachers in this particular County of *Lancaster*, in which, as these Gentlemen themselves observe, *Papists abound more, than in any in England besides*, this was most certainly a very impolitick Step, in any that had the Protestant Interest at Heart. And after this, to pretend to complain, that *the Protestants did not get Ground in this County, so fast as might be wished*, (which is a Suggestion, with which these Gentlemen conclude their Remarks) is just as if upon a Country's being invaded by an Enemy, a considerable Number of the able Inhabitants should be disarm'd, and they that did it should afterwards find fault that the Enemy should take Advantages of it. It is just as if when there is a large Harvest to be reap'd and gathered in, a Number of diligent Labourers should be discharg'd, and Complaints should afterwards be made, and that even by those that either advised or encouraged, or applauded this Discharge, of the Loss and Damage occasion'd by it.

The End of the First VOLUME.