

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 2

1727



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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.*

V O L. II.

By EDMUND CALAMY, D. D.

L O N D O N:

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

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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 2

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MINISTERS, &c.

THE EJECTED, &c.

IN THE

County of LEICESTER.

Page 419. FROM *Fenny Drayton*: Mr. NA-
THANAEL STEPHENS, M.A.
Add; In his younger Days, he
was a very hard and close Student; often spend-
ing sixteen Hours a Day in his Study: And his
Thoughts would be sometimes so close and intent,
that he would strangely forget himself. In his
old-Age, he was pleasant and chearful. One
that was then well acquainted with him, has gi-
ven me this Instance of it among others; that
when he came with his Friend, and knock'd at his
Vol. II. A 2 Door,

Door, at *Stoke near Hinkley*, he call'd to them to come in and ask'd them, whether of the two, the Blind or the lame, he would have had open the Door for them? He being at that Time lame, and not able to rise out of his Chair without Help; and his Wife blind; and none of the Family near at hand.

Though he was a Man of a generous Catholick Spirit, yet he had a great Aversion to that Ceremoniousness, which was carried so high by some, in the Reign of King *Charles* I. He would often tell a Story of what happen'd in the *West*, where he was born, when he was young. A Clergyman coming into the Church, went up to the Chancel to bow to the Altar. It so happen'd, that there was no Altar there, but the Communion-Table stood against the East-Wall, and a Boy sate up on it. The Boy seeing the Priest coming towards him, slipt down, and stood before the Table, upon his Feet. At length the Priest made a low Bow, and the poor Boy thinking it was to him that the Respect was paid, bow'd as low to him again; and the Bows were repeated three times on each Side; the Boy being a little surpriz'd at the Priest's wonderful Civility. In this Case (he said) the Boy knew well enough who it was he bow'd to: But whether or no it was so as to the Priest, is questionable. For the GOD whom Christians worship, is no more in the East, than in the West; no more in the Chancel than in the Church; nor no more there, than in the House or Field, unless when his People are there worshipping him, in Spirit and in Truth at which Times he is with them by his SPIRIT and Grace. Before the Coming of CHRIST, it was the Duty of the *Jews* in the Western Parts, to worship towards the East, because *Jerusalem* and the Temple stood that Way, 1 *Kings* viii. 48. *Dan.* vi. 10. And this might be the Reason why some Christians in the Primitive Times rook up the Fashion of Praying towards the East. They judaiz'd in that, as well as in some Other Things. Bur now Mount *Sion* is no more holy than Mount *Gerizim*, or the Mountains in *Wales*. Happy were it for the

World

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World if *John* iv. 20, to 24, were generally understood.

His Treatises on the *Revelation*, I am inform'd were after his Death in the Hand of Sir *Charles Woolsley*. And Mr. *Caldwell* of *Cambridgeshire*, had his Leave to copy our one of them, which was on the Slaughter of the Witnesses, *Rev.* 11. Of this I shall give the Reader a short Account in Mr. *Caldwell's* own Words.

“It appears by his printed Book on *Rev.* xiii. 17, 18, that he reckon'd the *Roman* Kingdom, see forth by the Legs of Iron, and the Toes of Iron and Clay, *Dan.* ii. 33, 40, to 43, to begin sixty Years before the Birth of CHRIST, when *Pompey* took *Jerusalem* and brought the *Jews* the People of GOD under the *Romans*. From thence to *A.D.* 606 when *Phocas* the Emperor made the Bishop of *Rome* universal Bishop, are six hundred sixty-six Years, which is

the Number of the Name of the Beast, *i.e.* of his Authority and Power; his universal Headship or Supremacy, when he began to be the Image of the *Cæsars*, to reign over many Nations, and uphold Idolatry and Superstition as they had done.

“But he did not make the one thousand two hundred and sixty Days or Years of the Witnesses, *chap.* xi. 3, and of the Woman in the Wilderness, *Chap.* xii. 6, which is the same Time with the forty-two Months of the first Beast, *Chap.* xiii. 5, to begin at the Year 606, but at the Year 460, when the Empire was divided into ten Kingdoms.

“The two Witnesses, *Chap.* xi. 3. he thought to be the same with the Remnant of the Woman’s Seed, which keep the Commandments of GOD, and have the Testimony, μαρτυρία of JESUS CHRIST, *Chap.* xii. 17, whom the Dragon went to make War with, and set up the Beast as his Vicegerent to do it, *chap.* xiii. 1, 2.

“This Remnant of the Woman’s Seed is call’d so with Respect to a former Seed, the Primitive Martyrs, who overcame the Dragon and brought

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down

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down Heathenism by their patient Sufferings for the Truth, by the Blood of the Lamb, and by the Word of their Testimony mzgueÖaj; and they loved nor their Lives unto the Death, *Chap.* xii. 11.

“So that CHRIST’s two Witnesses are all the Martyrs put to Death by the Beast. CHRIST gives Power, or his Spirit to them, *Chap.* xi. 3. So that they being his Elect, do nor worship the Beast, as all that dwell on the Earth do, whose Names are not written in the Lamb’s Book of Life, *Chap.* xiii. 8: But they prophesy, *i.e.* testify by their Profession and Practice, against Antichristian Idolatry and Superstition. This they do in a mournful manner, cloathed in Sackcloth, mourning for the Iniquities of the Times, for 1260 Years.

“They are compar’d to *Haggai* and *Zechariah*, *Chap.* xi. 4. by whose Means the Temple was rebuilt after the Captivity of *Babylon*: And to *Elijah* and *Elisha*, and to *Moses* and *Aaron*, because of the Judgments which GOD from Time to Time would send upon their Enemies and Persecutors, *ver.* 5, 6.

“But he did not think that the Slaughter of the Witnesses spoken of, *ver.* 7, was to be after the End of the 1260 Years of their Prophesying: For then the Beast shall be destroy’d; nor in the last three Years and half of them: But that it hath been, is, and will be, in all that Time, in one Place or Other. For CHRIST would still raise up such, as should bear Witness to his Truth; and the Beast would still persecute and at last kill them, when each of them in their several Times and Apes shall have finish’d his Testimony.

“And their dead Bodies should lie in the Street of the great City, which for its Cruelty to the People of GOD may be compar’d to *Sodom* and *Egypt*, and *Jerusalem*, in the worst Times of that City, *ver. 8. i.e.* this Slaughter of the Witnesses should be publick, in the several Countries under *Rome*.

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“And The greatest Part of the People being carnal and Idolaters, shall rejoice in the Death of CHRIST’s Witnesses, and nor count them worthy of Christian Burial, nor of any Burial, because they esteem them to be Hereticks, *v. 9, 10.*

“But then, *ver. 11, 12;* after the three Days and an half, *i.e.* the Time, and Times, and half Time, which is all one with the forty-two Months or one thousand two hundred and sixty Days or Years, (for in three Years and a half, reckoning thirty Days to the Month, there are forty-two Months or one thousand two hundred and sixty Days) the Witnesses shall be no more slain so as they have been; this is their rising again, when their Cause, which they suffer’d for shall be set up with Majesty in the Earth: And this is their ascending into Heaven.

“At that Time there shall be a great Earthquake; *i.e.* a Change of the State of Kingdoms, *ver. 13,* and *Rome* shall fall in some considerable Part of the Jurisdiction which once she had within the Territories of the ten Kings, and a great Multitude of Men shall perish, and others shall be converted.

Pag. 421. Loughborough: Mr. OLIVER BRUMSKILL. Add; He was a judicious solid Divine, and excellent Preacher, and holy Liver. He liv’d with that eminent Saint, the old Lady *Bromley*, Widow to Judge *Bromley*. His Department was grave and serious, his Temper mild, humble and peaceable; but he was a little reserv’d. This Living is reckon’d worth 300*l per An.*

Ibid. Narborough: Mr. MATTHEW CLARKE, *M.A.* He was a younger Brother of a genteel Family. Born about the Year 1630, in the County of *Salop*, in which County his Father was a Minister near *Ludlow*. I have been also inform’d that his Grandfather was a Minister, and benefic’d in *Cambridgeshire*, not far from *Ely*.

He was educated first in *Charter-house* School in *London*, and afterwards under Dr. *Busby* at *West-*

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minster, and went from thence to *Trinity-College* in *Cambridge*, where *Dr. Hill* his Uncle that took care of him, was the Master; and *Dr. Templer* was his Tutor. While he was in the College he associated with several, who were remarkable for Religion, and us'd to spend Time together in such Exercises as were proper to further them in the principal Part of their Preparation for that Work which they mainly design'd. He was an indefatigable Student: both before and after he was Fellow of his College, and noted for one that was a good Grammarian, well vers'd in the Classicks, and eminent for the Oriental Learning: But ever remarkable for his Modesty. He was Moderator of his Year in the Sophisters Schools, and came off with Credit.

He went into *North Britain*, as Chaplain to *Col. Hacker's* Regiment; and afterwards waited upon General *Monk*, as he pass'd through *Leicester*, in his March from the North to *London*; but could make nothing of him, or at all judge of his Intentions.

He was presented to the Living of *Narborough*, reckon'd worth above 120*l* per An, by *Mr. Stratford* the Patron. He came to it in 1657, and so enjoyed it about four or five Years, being ejected in 1662. He had a Competitor for the Living, but carried it from him. And it so fell out that this his Competitor, was afterwards his Successor in the Living: For he chang'd with the Times, and as I am credibly inform'd, died miserably. Upon this Occasion he appear'd before the *Triers*, *Mr. George Griffyth* being in the Chair. *Mr. Stratford* the Patron much pleas'd *Mr. Clark* to Conformity upon the Restoration: But he could not by any Means bring his Conscience to a Compliance with what the Law requir'd in order to it.

Dr. Walker, Att. Part II. p. 203, mentions one *Mr. Bandy* as the Sequestered Minister of *Narborough*, and says that he was a very worthy Person; and that he liv'd to be restor'd.

Mr. Clarke had an Estate of 50*l* a Year in *Shropshire*, which he gave to his Sister, never intending to marry; though he afterwards saw Occasion to change his Mind. He was no sooner married,

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than he gave Notice of it to his College, having no Desire to defraud them of those Profits which were no longer due to him: And they on the other Side dealt as honourably by him, and voluntarily made a Return to him, of some considerable Arrears, which he was so far from expecting, that he did not know that they were due.

After his Ejectment he continu'd preaching up and down in *Leicestershire* and the neighbouring Parts, readily embracing an opportunities of Service that offer'd; and tho' there were some furious Justices of the Peace about the Country, that watch'd him narrowly, yet he had the Happiness for some time to escape them: But at length it came to his Turn as well as others to suffer for Nonconformity, and I am inform'd he was three times imprison'd in *Leicester Jail*, for the Crime of Preaching.

He liv'd at first after his being silenc'd, in a very lonesome House in *Leicester Forest*; but was driven from thence by the *Five Mile Act*, and went to *Stoke Golding*, where he had the agreeable Company of Mr. *Stephens*, Mr. *Shuttlewood*, and Mr. *Southwel* In his Neighbourhood. From thence he was invited to *Harborough*, where he settled a Meeting about the Year 1673, and had a large Congregation. At the latter End of King *Charles's* Reign, he was excommunicated, and profecuted upon the Act for 20l a Month, and his Goods were seiz'd. When K. *James* gave Liberty to the Dissenters, he (as well as others) was much press'd to sue for a Reparation of Damages, and had a fair Prospect of succeeding; but he forbore, for fear least such an Attempt, (as Circumstances then stood) might do more Hurt than Good.

His Judgment was Congregational: But nothing of Party could alienate his Affection from true Piety, in whomsoever he beheld it: Nor was it his Custom to speak Evil of any Man, where there was not a notorious Cause for it.

He was very remarkable for his Humility, and the low Thoughts he had of himself and his own Performances, which made him very backward to censure the Weaknesses of such as he happen'd to hear.

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And when some have done it, and then ask'd him his Opinion, he would readily reply, that he thought the Person censur'd, preach'd better than he used to do himself. And if he at any Time by way of Diversion, related the Infirmities of any such, it was not to the Prejudice of the Persons, because he carefully concealed their Names. Thus he told one that he was very free with, (from whom I had it) of a certain Person's preaching upon a Text, which had the Word *behold* in it: And this Preacher, (without doubt with a Design to shew his Learning) took Occasion to tell his Audience, that the Word in the *Hebrew* was *Hinneh* but in the *Greek* it was *Ekke*: By which (said the Old Gentleman very pleasantly) I perceiv'd he understood some *Hebrew*, but no *Greek* or *Latin*.

And as he was backward in censuring others, so was he very patient in bearing and forgiving Censures pass'd upon himself: For he did not wholly escape there, especially during the Giddiness that was for some time very observable in those Parts, where his Lot was cast. But by his Meekness and Forbearance he triumph'd over that Usage; and such as shew'd a Slight of him for some Time, did afterwards value him the more, when they came to be better settled. His Carriage was so inoffensive, and his Charity so large, that he was generally belov'd, by those whose Minds were not rankled with an inveterate Malice against true Goodness. Hence he had the good Word of many, with whose Opinions he could not agree. Particularly when Mr. *Richard Davis*, made a Stir in his Neighbourhood, and created him some Disturbance among his own Flock, yet many of his censorious Followers, would speak with Respect of Mr. *Clarke*; apprehending probably that it would be a Disservice and Discredit to their Party, to inveigh against a Person of such an establish'd Character. He was much acquainted with Mr. *Maidwell* and Mr. *Browning*, two worthy Ministers not far from him, and concurr'd in his peaceable and mild Way with the former of them, in opposing the turbulent Proceedings of that strange Generation.

His

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His own Preaching was indeed very plain, as GOD had suited him to the Capacities of the People among whom he chiefly design'd to employ him: But he was an Instrument of doing good to many Souls: and the Country round about have Reason to bless GOD for him, as a Promoter of true Piety; if that is an Advantage in any Place.

When he settled at *Harborough*, he used every *Lord's-Day* Morning, (let the Weather be what it would) to ride to *Ashly*, three long Miles off; and having preach'd there, and taken a short Dinner, to return and preach at *Harborough* in the Afternoon, where his Auditory was numerous. This was a Fatigue which younger Ministers wonder'd how he was able to endure: But his natural Constitution was strong, and he went through it many Years.

While he was thus engag'd, he had Offers made him that were more advantageous for this World: But nothing could draw him from his People, as long as he was capable of serving them.

He was naturally generous, and used to be very liberal to Strangers, who went about with plausible Stories, in order to raise Compassion: But afterwards finding he had been frequently imposed upon by such Creatures, he prudently retrench'd those Expences.

One Thing however, may deserve here to be remember'd of him, wherein he shew'd his Regard to the Liberty of the Subject. Some few Years before he was disabled from Preaching, the Assessors were put upon rating him to the King's Tax, for his Salary from his People, without the least Warrant for it from the Act of Parliament that was then pass'd for a Tax. A Relation of his suggested this to him, that if the Act had not tax'd him, for him to pay to his Assessment would be a betraying the Rights of the Subjects: Whereupon he resolv'd to stand it out. Some angry Justices threaten'd to send him to *Leicester* Jail in a Cart. But when they had thought a little on the Matter, they became cooler, and sent to request him to say it that Time, and promis'd it should

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be repay'd him again. But he still refusing, they who appear'd so bent upon giving him Trouble, thought it their safest Course to make up the Sum among themselves, without his being at all concern'd in it.

His Inclination to the *Oriental* Languages, wherein he was so well skill'd, discover'd itself in his Learning the Modern *Persic*, when he was sixty-six or sixty-seven Years of Age, about the Year 1696 or 1697.

He continu'd his painful Labours, till he was seiz'd with the Dead Palsy on one Side: And then thinking his Work done, he remov'd to *Norwich*, to live with his Daughter Mrs. *Allen*, where her Husband liv'd: And there he died about 1708, little short of eighty Years of Age.

He left behind him a Son of both his Names, a Minister among the Dissenters, who had a considerable Congregation in *Miles Lane* in *Canon-street* in *London*: Who died in 1726.

Pag. 421. *l.* 6, from the bottom, where Mr. *Oates* the *Anabaptist* is spoken of, this Note may be added in the Margin; this Mr. *Oates* was the Father of Dr. *Titus Oates*, the Discoverer of the Popish Plot in 1678.

Pag. 422. *Gumley*: Mr. KESTION. It should be, Mr. NICOLAS KESTIN, *M.A.* He was brought up at *Cambridge*. His Living was 120*l.* *per An*, and he was one of eminent Piety. After his being Silenc'd, he went to *Leicester*, and was Pastor of a Congregation there for several Years. He died at about seventy-six Years of Age.

Ibid. *Kibworth*: Mr. JOHN YAXLEY. Add He was a plain hearted, sincere, humble, pious, communicative Person, a faithful Friend, and very zealous in promoting Reformation both in his own Parish, and in the whole County:

while he was in Publick. Dr. *Walker* Part II. p. 269, mentions this Mr. *Yaxley* at *Kirkworth Beauchamp* in this County; which Living he says he had in 1654.

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Pag. 423. *Cole Orton*: Mr. SAMUEL OLDERSHAW. It appears from Dr. *Walker*, Part II. p. 333, that this was the sequestred Living of Mr. *William Pestell*. The Doctor calls the silenc'd Nonconformist OLDESHAM, I suppose by Mistake. He says he got this Living in 1654.

Ibid. Raunston and Hoose: Mr. SHUTTLEWOOD. His Name was JOHN. He was a very acceptable and useful Preacher, and not only much valued in the Place where he stately laboured, but in all the Country round about. But he could not be suffer'd to live in quiet, and was forc'd out of one County into another: And was one while in *Leicestershire*, and another while in *Northamptonshire*: And yet though he met with a great many Troubles, and was forced to make frequent Removes, he bred up some few for the Ministry, who proved valuable and useful Men, of which Mr. *William Sheffeld* was one.

Pag. 424. *Congerstone*. Mr. GEORGE WRIGHT. Add; after his Ejectment, he took a Farm at *King's Heath* in the Parish of *King's Norton*, and manag'd it with great Pains and Care to maintain his Family.

Ibid. Witherley: Mr. JOHN CHESTER. Add; This was accounted the most wicked Town in all the County: So that it was said by several Ministers, that they would nor have accepted of the Living (had it been offer'd them) upon any Terms. But in some Time they were so wrought upon, that Mr. *Chester* had the general Love of the People, both in the Town and Neighbourhood. One indeed being some way disgusted, took up a Resolution, that he would hear him no more: But coming once to Church, upon the Report of a Stranger's preaching, he said he was asham'd to go out upon seeing Mr. *Chester* come in; and so he stay'd: And it pleased GOD, he was so convinc'd by that Sermon, that he ever after prov'd

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as true a Friend to him as any in the Parish, There were also two others, the one an ordinary Weaver, and the other a mean Farmer, who upon the Turn of the Times discover'd their Malice. They took an Oath before a

Bench of Justices, that he pray'd against the King, about the Time of *Worcester* Fight, on such a particular *Lord's-Day* as they nam'd. But it so happen'd, that Mr. *Chester* was at that Time at *London*; and Mr. *Doughty* who supply'd for him that very *Lord's-Day*, took an Oath that he did so, upon Mr. *Chester's* Absence, and all the rest of the Parish confirm'd their Deposition, and cry'd Shame on those who swore so falsly. But such Things as these, were very common in those Times.

The Name of the Person who treated Mr. *Chester* so ill, after the Restoration, I am inform'd was *Bucknall*. When Mr. *Chester* was from home, he demanded Entrance into the Parsonage House, and the Servants denying it, he fetch'd a Smith's Sledge, and broke open the Door, and not only turn'd them out, but threw out what Goods he pleased into the Street, and the rest he kept. Mr. *Chester* demanding them of him, he told him if he went to Law for them, he would swear him out of his Life. Upon this he went for *London*; and preach'd once every *Lord's-Day* for Mr. *William Jenkyn*, at *Christ Church* till the silencing Act for Uniformity took Place.

This Mr. *Bucknall*, was afterwards, (as I am inform'd) very Severe upon the poor People at *Witherley*; and upon every little Occasion was for getting them excommunicated. A Difference happening to arise, he (among others) excommunicated the Lord of the Mannor. The *Lord's-Day* after, his Servants coming to Church and the Parsons seeing them as he was reading Prayers order'd the Clark to turn them out; but they refus'd to stir: Whereupon, he came himself in his Surplice, and pull'd them out; telling them he was resolved to be reveng'd on their Master for affronting him. The Gentleman taking a Friend with him who was one that he thought might have some In

fluence,

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fluence, visited Mr. *Bucknall*, and endeavoured by reasoning to mitigate his Passion. But he was of an implacable Spirit, and would hear no Reason, and swore he would be reveng'd; wishing he might never speak more, if he were not. And very soon after (as I am credibly inform'd) he was taken ill, and never did speak any more, but died in three Days.

I know of nothing of this good Man's in Print, but a Preface that he has prefix'd to a Practical Treatise of Mr. *Oliver Heywood's*, intit. *Heart's Treasure*. His only Son was bred for the Ministry, and preach'd one Sermon, which was afterwards printed, and then turn'd his thoughts to Physick.

Pag. 425. Swebston: Mr. HENRY WATTS. Add, *M.A.* He was of *Sidney-College* in *Cambridge*. He took the Degree of *M.A.* in 1651. He was ejected

from *Sweepston*, (a Living I am inform'd worth 200*l* a Year) in 1662. It appears from Doctor *Walker* in his *Attempt*, Part II. p. 366, that this was a Sequestration: But Mr. *Standish* that was turn'd out in the Parliament Times, died before the Restoration. Mr. *Watts* was succeeded by Dr. *John Gery*, and maintain'd a very friendly Correspondence with him to the Day of his Death: And the Doctor also us'd upon all Occasions to express a great Esteem and Value for him. Mr. *Watts* had several Children when he left *Sweepston*, from whence he remov'd to *Weddington*, a little Village in *Warwicksire*, where he lived above twenty Years, having very friendly and neighbourly Conversation with Mr. *Armstead* the publick Minister. Their usual Way was this; that on every Day, (excepting *Lord's-Day*) Mr. *Watts* went in the Morning about eleven to visit Mr. *Armstead*, and he return'd his Visit in the Afternoon about four, each Visit being of about an Hour's Length. Mr. *Watts* constantly went to Church on *Lord's-Day* Mrning, and in the Afternoon (when there was no Sermon in Publick, Mr. *Armstead* preaching at another Village in that Neighbourhood) he preached to his own Family, admitting a few Neigh
bours,

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bours, bur keeping within the Number allow'd by Act of Parliament. At length he remov'd from hence, to *Barwell* in *Leicestershire*, and upon his Removal Mr. *Armstead* us'd to say, he had lost the best Friend and Neighbour that ever Man had. A Legal Toleration being granted Dissenters, he at the Request of many Inhabitants of the neighbouring Towns, preach'd publickly at *Hinkly* in *Leicestershire*, two Miles from *Barwell*, on *Lord's Day* in the Afternoon; and he was well pleas'd with such an Opportunity of exercising his Ministry. He had some Hundreds of Hearers, and he preach'd constantly, and was not hinder'd by Badness of Ways, or Weather, or the Infirmities of Age, or any thing else but Sickness. He settled a Congregation of sober serious Christians, among, whom he spent his Pains freely, without any Allowance, or any Acknowledgment from them, except a few inconsiderable Presents, and continu'd with them till he was remov'd by Death, on *Feb. 2. 1689/90.* in the sixty-third Year of his Age. And after his Decease, the People whom he had prcach'd to, chose another to succeed him.

He was buried in the Church at *Farwell*, and his Funeral Sermon was preach'd by Mr. *Pagit*, at that Time Minister of that Parish, who gave his Auditory a very handsome Character of him; telling them of his obliging Temper, and gentlemanly Behaviour: His great Friendliness, and Usefulness in reconciling Differences, to the saving great Expences in Law: His Exemplariness in relative Duties, and particularly in the Management of his

Family, which was anttended with a remarkable Blessing from Heaven: His great Moderation and Charity, which recommended him to an the Gentlemen in the Neighbourhood, who treated him with great Respect: Signifying withal, that he did not know anyone, who had more real Friends, and fewer Enemies than he; and that: he was such a religious, conscientious, useful Person, that not only his numerous Family, but the Publick also had a great Loss by his Decease.

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He was indeed as I am credibly inform'd a Man of good Learning, of great Moderation and Charity, and of a very exemplary Life, and a generous Gentleman like Carriage and Behaviour, and universally lov'd and esteem'd by such as were acquainted with him. He was one of a solid Judgment, and had good Understanding in the Law; he was often consulted in difficult Matters, and his Advice was frequently taken and follow'd, and found good and wise and safe. Many wonder'd at his Nonconformity, considering his encreasing Family: But that was not the least Temptation to him to act against the Sense of his own Mind; and GOD remarkably bless'd and prosper'd him. Ten of his thirteen Children liv'd to be Men and Women; and he educated them well, and comfortably provided for their Subsistence in the World. And indeed it is amazing, that leaving such a thing, with such a Family as he had, and was like to have, he should get through the World so comfortably, and leave any thing behind him: But he trusted Providence, and GOD bless'd and succeeded his prudent Management. Tho' he was offer'd some good Preferments in the Church if he would have conform'd, he never could be satisfied with ministerial Conformity to the last.

Pag. 425. Sibston: Mr. SAMUEL DOUGHTY. Add; Younger Brother to the Polite and Politick Mr. *Thomas Doughty of Medburn*, who conform'd. He was exemplary in his Life, and of a meek, humble, peaceable modest Temper, and a good Preacher.

Pag. 426. Lutterworth: Mr. JOHN ST NICOLAS. He died at *Burbage* in this County, *May 27, 1698*, in the ninety-fifth Year of his Age.

One of the Things he hath printed besides what was mention'd before, is, *An Help to Beginners on the Faith*, containing some explicatory Questions, upon the *Creed, Lords Prayer, Ten Commandments*, and some choice Scriptures: Which was first published in 1663, and lately reprinted in 1719. 8vo.

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I am told as to the Earl of *Kent* whose Daughter Mr. *St Nicolas* married, that he was an old Puritan, and Incumbent of a Living, and met with Trouble in the Ecclesiastical Courts, on Account of some Failure; in Point of Conformity: And when the Honour came to him as Heir of that noble family, he was not to be prevail'd with (tho' press'd by many) to quit the Ministry, but held on officiating as before, and had no farther Molestation or Disturbance.

I observe as to this Mr. *St Nicolas*, that he has prefix'd to his *History of Baptism*, (which he has dedicated to *Anthony* Earl of *Kent*) a short Address to the Governors and Ministers of the Colonies and Plantations in *New England*, especially the Old Planters, in which he stiles himself, *An Adventurer in the first Plantation*, as well as a *Sympathizer in their Joys, Fears and Sorrows*.

Pag. 426. *lin.* 26: Instead of *Master of*, it should be, *Usher in*, &c.

Pag. 429. *lin.* 31: Instead of, *the Archbishop of Canterbury*, let it be, *Archbishop Sheldon*.

Pag. 419. towards the Bottom, it is intimated that the Bishop of *Lincoln* gave Mr. *Shaw* a Licence, upon such a Subscription as his own Sense dictated and inserted. Hereupon Mr. *Lewis* in his written observations upon my Account, &c. seems afraid I should suppose none of my Readers were capable of understanding the Form of the Licence in the Margin, because it is in *Latin*. Whereas nothing was more remote from my Thoughts. He adds, that the thirty-ninth Canon was to direct the Subscription, and not Mr. *Shaw's* Sense. If he will be at the Pains to consult Mr. *Shaw* of *Derby* (who is the Son of this worthy Person) he may perhaps receive Satisfaction, that there was a greater Variation in the Subscription he made, than he seems to allow for.

Page 435. *line* 12: Instead of *little Stature*, let it be, *middle Stature*.

And *lin.* 13. let *not very promising*, be chang'd into *not very penetrating*.

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Pag. 456. At the End of the Character of Mr. SAMUEL SHAW, let this be added:

The Originals of the Presentations mention'd above, and the Licences, and the Bishop's letter, are in the Hands of his Son Mr. *Ferdinando Shaw*, M.A, Pastor of the Congregation of Protestant Dissenters in *Derby*, who succeeded Mr. *William Crosse*, *March* 25. 1699.

Mr. *Lewis of Margate* in his *Observations on my Account of the Ejected, &c.* finds great Fault with Mr. *Shaw's* Licence to teach School. He says, it is *different from all the Forms that he ever saw: And that it seems a Jumble, of a Provincial Licence, and the Licence of a Schoolmaster for a Free School together.* For this I am not responsible. It is enough that I have publish'd it as it was transmitted to me; and now added where anyone may get the Sight of it, whose Curiosity may make him desirous of it.

Ibid. Market Harborough: Mr. THOMAS LOWRY. He was a Scotch Man, and in a Living in *Essex*, before he came hither.

Ibid. Blaby: Mr. THOMAS BOSSE. He, and Mr. *Swayne*, and Mr. *Stephens of Fenny Drayton*, were engag'd in a Dispute for *Infant Baptism* against Mr. *Robert Everard* and other Anabaptists in 1650, as appears from Mr. *Swayne's* Answer to Mr. *Everard*, at the End of Mr. *Stephens's* Precept for the Baptism of Infants, *Pag. 64.*

Pag. 457. Castle Dunnington: Mr. THOMAS SMITH. Add; He was born at *Kegworth* in this County, of good Parentage. He became the Minister of this Parish, about the Year 1657, and he continu'd there till the fatal *Bartholomew*. His Life and Conversation was exemplary, and his Preaching and Praying very affectionate. His very Enemies had nothing to say against him. He was well lov'd by his Parish, and much lamented when silenc'd. When King *Charles* gave a Toleration, he

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preach'd

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preach'd once a Month freely at *Dunnington*, and liv'd not long after; having spent himself in the Service of his Master.

Page 437. Edmunthorp: Mr. JOHN WRIGHT. Add; After his Ejectment, he retir'd to *Lessingham* near *Sleaford* in *Lincolnshire*, where he had a small Estate. There he spent the Remainder of his Days, and was lov'd and honour'd by his Neighbours; especially by Sir *William York* and his Family, for his Prudence, Moderation, and Usefulness, in promoting Knowledge and Piety amongst them.

Ibid. Humberston: Mr. RICHARD ADAMS. He was an Anabaptist: And succeeded Mr. *Daniel Dyke* in the Care of the Congregation at *Devonshire Square*, and died a few Years since. A Man of great Piety and Integrity.

Ibid. Reresby: Mr. WILLIAM GRACE. He was a serious, humble, grave Person, well esteemed of by his Parish, but especially by Major *Hubbart*, and his Family, for the Holiness of his Life, and his edifying Preaching. He had a great many Children, who with their Parents were reduc'd to great Want; insomuch that Water was their common Drink. He was nearly related to Archbishop *Sheldon*, to whom Applications were made for his poor distress'd Family; but no Relief could be obtained there, unless Mr. *Grace* would conform; which if he would yield to, great Things were promis'd: But this mov'd him not to act against his Conscience. Some time after (I am inform'd) the Bishop recover'd so much Humanity, as to take some Care of two of the Children. His Parsonage was reputed worth 130 or 140*l per An.*

Pag. 438. Hallaton: Mr. MAURITIUS BOHEME. He was in good Esteem for his Learning and Piety. After his Ejectment, he retir'd into his native Country *Germany*. Mr. *George Boheme* of *Sleaford* in *Lincolnshire* was his younger Brother. He

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He publish'd, *A Christians Delight*, or Scripture Meditations in one Century; with an Appendix, against promiscuous Admission to the Sacrament, and a Latin Dedication to Sir *Arthur Haslerig*, 8vo. 1654. *The Pearl of Peace and Concord*; a Treatise of Pacification, between the Dissenting Churches of *Christ* written in high *Dutch* by Dr. *Bergius* (Chaplain to the Elector of *Brandenburg*) Uncle to Mr. *Boheme*, who translated it into English.

Pag. 438. Kimcote; it should be *Kingcotte*: Mr. BENJAMIN SOUTHWOOD. Dr. *Walker*, Part II. p. 380, says he got himself possess'd of this Living in 1655. But for any Thing that appears, he both got the Possession of it honourably, and might have kept it legally, if he could but have satisfy'd his Conscience with Conformity.

Ibid. 438. Loughton: Mr. RICHARD MUSSON. I find in the Title of *Harvest-home*, he is stil'd Mr. OB. MUSSON.

THE EJECTED, &C.
IN THE
 COUNTY OF LINCOLN.

*P*ag. 439, *LINCOLN* City: Mr. EDWARD REYNER, *M.A.* In the Account of him, add, He died in 1678: And was Father to Mr. *John Spademan*, first of *Rotterdam*, and afterwards of *London*.

Pag. 446. *Authorpe*: Mr. THOMAS SPADEMAN. At the End of the Account of him, add, He died in 1678: And was Father to Mr. *John Spademan*, first of *Rotterdam*, and afterwards of *London*.

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Pag. 446. *Grantham*: Mr. HENRY VAUGHAN. Add, He was an excellent Preacher, and had an extraordinary Gift in Prayer, wherein few excell'd him. He was very zealous against those in Power from 1648 to 1660, especially *the Rump Parliament*, and their Adherents. It was ordinary with him to declare with the utmost Abhorrence against putting the King to Death, in the Presence of the Republican Officers of the Army. When Sir *George Booth* was up in Arms for the King's Restoration in 1659, he got several Ministers to spend a Day in Fasting and Prayer, at his House, for the Success of the Enterprize. When *Lambert's* Officers afterwards in the same Year, made a short Stay at *Grantham* in their March into the North against *Monk*, he enrag'd them by his free Reproofs, and they (especially Col. *Axtil*) severely threaten'd to rout him from *Grantham*, if they return'd victorious. Often did he expose himself to great Danger, by his being over hot in those Times. Once he very narrowly escap'd great Trouble. As he was reading in a Bookseller's Shop in *London*, with his Back toward the Door, a Pursevante came in and told the Bookseller, that he and three more had spent four Days in searching for one *Vaughan*, who the *Lord's Day* before preach'd a seditious Sermon against the Government, at some Church in the City which he nam'd; but said they could not find him: And he escap'd. The Parliament's Voting in the King, was not more joyful to any man than to him. Yet notwithstanding all this, soon after the King's Return, he was committed to the Jail in *Grantham*, call'd the *Old Shop*, for not reading the Common Prayer. He did not continue there long then: But he was long a Prisoner in *Lincoln* Castle in 1661 for that Omission. And as I formerly related, went once and again to *Bermudas* and was much expos'd. And I have some Reason to believe this was the Person pointed at

by the Author of *the Conformists fourth Plea for the Nonconformists*, p. 41, when he says he was well acquainted with one of the Nonconformists (and adds that he

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never was acquainted with a more loyal, sincere honest Man) who after many Disgraces and sharp Trials, especially to a generous genteel Spirit, in *England*, went beyond Sea, and in a terrible Storm at Sea, which broke into the Ship, ask'd his own Soul if he could die in, and for that Cause of his Sufferings, and having his native Country to preach in a strange Land? And his Conscience gave him a plain and full Answer, when ready as he thought to leave his Body and dear Relations in a deep Sea. And that Author adds that after his Return, he told him this and other Passages, with a most sincere Profession, that he had nothing to do in this World but to serve CHRIST; nor any Thing to seek but CHRIST. And he intimates his Belief that with him he then was, and with him would appear, as one that should judge the World. And upon Occasion of this Mr. *Vaughan* and Mr. *Starkey*, who were Fellow Labourers in this Town, it may not be amiss to take Notice, of the Benefaction of the Lady *Cambden*. That Noble Person put a sufficient Sum into the Hands of the *Mercers* Company in *London*, for the Founding and Endowing of two Lectures, in two Market Towns, one on the *North* Side of the River *Trent*, and the other on the *South* Side. *Wakefield* got one, as I have taken Notice in my Account of those Ejected in *Yorkshire*; and *Grantham* got the other, by Means of the Agency of that eminently pious, prudent, and zealous Gentleman, Mr. (afterwards Sir *William*) *Bury*, who was an Inhabitant in *Grantham* and a Blessing to it, Old Mr. *Angel* who had been many Years a famous Preacher in *Leicester*, was the first Lecturer upon this Foundation in *Grantham*, about the Year 1650. After his Death in 1655. Mr. *Starkey* succeeded. He was recommended by worthy Dr. *Tuckney* the Master of *St. John's* College in *Cambridge*, upon the Town's Application to him. That good Judge of Men, did the same good Office for other Places, upon Occasion. All Mr. *Angel's* and Mr. *Starkey's* Time, this Lecture was preach'd on the *Lord's-Days* in the Afternoon: But almost ever since on

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the *Wednesday* The Stipend till the Fire of *London* was 90*l* per An, paid Quarterly. Afterwards it was for some Years reduc'd to 80*l*, by Reason of the great Losses of the Company: But since I have been inform'd it has been

rais'd again to 90*l*. It is most likely, that the Stipend at *Wakefield*, was the same with that of *Grantham*; and therefore what I said, *p.* 794, *lin.* 5, should be corrected, and the 100*l* there mention'd, should be 90*l*.

So excellent were Mr. *Starkey's* ministerial Accomplishments, so sweet his Temper, so prudent his whole Conduct, and so inoffensive his Life, that he was universally beloved. The greatest Enemies to the Nonconformists had not the least Word to object against him on any Account, but his not complying with the Impositions which the Law had fixed: And his Memory is still exceeding precious to all sober Persons that knew him. He had a charming Voice; and no Man preach'd more agreeably.

Pag. 448. *Croule*: Mr. DURANT. Add, ROBERT, for that was his Name. He was a Gentleman of an ancient Family; the third Son of his Father, an eminent Minister near *London*. This *Robert* was of quick Parts, and had a very liberal and religious Education. The learned Languages and the *French* Tongue, were very familiar to him. He travell'd very young, and had seen many of the *American* Islands. After he had a Call to the Ministry, he settled at *Croule*, where he was ejected at *Bartholomew*, 1662. He retain'd a very dear Affection to the People there to his dying Day. After his being silenc'd, he remov'd to *Redness*, where he buried his only Son. He preach'd here in private till 1664, when being upon a Journey with Mr. *John Ryther*, (another ejected Minister, afterwards of *Wapping*) they were both seiz'd on in the Road, and sent to *York* Castle, where he was confin'd for some time; but nothing being laid to his Charge, he was at length discharg'd. Here he became acquainted with Mr. *Tho. Woodhouse* of *Glapwell* in *Derbyshire*, (a great Supporter of godly Mi

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nisters, who was then also a Prisoner upon the Account of Religion) who upon the Death of Mr. *Fisher* of *Sheffield*, recommended Mr. *Durant* to that Congregation, which after Trial of his Abilities gave him a Call, *An.* 1669: And he longing to be in his Master's Vineyard thankfully accepted it, leaving it to them to give him what they pleased, whether 30, or 20, or 10*l* per *An*; though he had left a Benefice of no small Value. His Behaviour was always very much like a Gentleman; and few could exceed him in a sweet Mixture of Humility, and Courteousness. He had excellent ministerial Abilities. His Stile was scriptural and plain; and his Delivery affectionate and clear. He was fervent in Prayer; and usually large in Confession, and particular in Thanksgiving. His Meekness and Patience were visible to all; his Self-denial and Mortification

of Sin to his nearest Acquaintance. His Circumspection was such, that Envy itself could not charge him with any Thing blameworthy. It was his common Method on the *Lord's Day*, to spend the Morning in expounding the Scriptures, wherein he discover'd great Skill in Casuistical Divinity. In the Afternoon, he preached on the Doctrinals of the Christian Religion; and once every Month he and his Congregation kept a Fast. In his Visits, he endeavour'd by apt Questions to sound their Profiting under the Ministry; and he often took Leave with Prayer. He could never endure Railing or Backbiting; but exhorted all to Love, Christian Unity and Forbearance. He had an uncommon Skill in writing affreeable Letters, which are treasur'd up, being

full of Christian Spirit. When the Times grew more favourable, the Congregation encreas'd, and erected a convenient Place for Publick Worship. In *January* 1678 he administer'd the LORD'S Supper the Last Time: And he concluded the Exhortation with these Words; *I tell you this, and remember it when I am dead and gone: The better any Man is, the more humble he is; and the better he will think of others, and the lower Thoughts he will have of himself.* A little before his Death, taking leave of a Friend,

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he mention'd that of the Psalmist, *Ps.* xci. 16, and added, the LORD has made good this his Promise to me: He hath satisfied me with Length of Life, and he hath given me to see his Salvation. He died generally lamented, on *Feb.* 12. 1678, aged seventy-one. When the Report of his Death was brought to Mr. *Lobley* the Vicar of the Town, he said, And is the good old Man dead? I am sorry for it: He hath carried it so very well, that I wish they may get one that will tread in his Steps.

Page 448. Pickworth: Mr. MICHAEL DRAKE. Add; He was born in the Parish of *Bradford* in *Yorkshire*, and bred in *St. John's* College in *Cambridge*, where he spent his Time to good Purpose. He was presented to *Pickworth* by Sir *William Armyn*, *An.* 1645, or 6, succeeding Mr. *Weld* (a Person of great Note, who in the Time of the War retir'd into the associated Counties, and fix'd in *Suffolk*). There he most faithfully discharg'd all the Parts of the Pastoral Office, and thereby kept up that Piety which Mr. *Weld* left, and encreas'd it. When he remov'd from *Pickworth* some Months after he was silenc'd in 1662, he liv'd at *Fulbeck* ten Miles from *Lincoln*, in a mean Habitation. There Sir *Francis Fane* was his Neighbour: And tho' he was an old Cavalier, and as high for the Hierarchy and Ceremonies as any Man, yet he treated good Mr. *Drake* with great Civility and Respect, and convers'd freely with him. Once

he told him he thought the Clergy of the *Church of England* had the worst Luck of any Clergy in the World: For in all other Countries and Religions they were had in Estimation, but here they were under Contempt. For some considerable Time Mr. *Drake* went constantly every *Saturday* in the Evening to *Lincoln*, and preach'd to a few in Mr. *Disney's* House. After the Liberty granted by K. *James*, he remov'd thither with his Family, and preach'd more publickly; and yet his Congregation was so inconsiderable, that they could not or would nor raise him *15l per An*, which was all he desir'd of

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them. I cannot hear he was ever imprison'd for Preaching: But in the Time of *Monmouth's* Invasion he with many others was confin'd.

He was a truly excellent and amiable Person. In his Friendship, he was most hearty and sincere, and constant: In his Preaching and Praying, exceedingly affectionate and fervent: In his Life very holy and unblameable: In his *whole* Conduct he manifested more than ordinary Simplicity and Integrity. He was so unexceptionable upon all Accounts, that they who us'd to inveigh most freely against the Dissenters, had not a Word to say against him. While he liv'd at *Pickworth*, he was one of the *Folkingham* Classis; and one of the *Tuesday* Lecturers at *Grantham*. *Pickworth* Rectory, is about *90l per An*, in Money and Glebe. Mr. *Drake* was always chearful. He hath a Son who is, or lately was, Minister of *Swinderby*.

Pag. 448. *Totney*: Mr. MARTIN FINCH. Add to his Works, Animadversions on Sir *H. Vane's* retir'd Man's Meditations, 8vo. 1656: In which he treats Sir *Henry* as a Gentleman, and yet justly exposes his Enthusiasm, and Misinterpretation of Scripture.

Ibid. *Gtite Burton*: Mr. MARK TRICKETT. Add; He was bred in *Magdalen-College*, *Cambridge*, under the Tuition of Mr. *Joseph Hill*. He was of a brisk active Temper, and an holy Life; and his Pulpit Performances were much applauded. He us'd to preach at the Lady *Rhodes's* Chapel at *Houghton* when he liv'd at *Thurnsco*. He was afterwards a great while Prisoner in *York* Castle.

Ibid. *Bromby* and *Froddingham*: Mr. JOHN RYTHER. Add; After his Ejection, he remov'd to *York*, and stay'd there for some time; and he went afterwards to *Allerton* near *Bradford*. About the Year 1668 or 1669, he assisted in gathering a Church in *Bradford Dale*, where his useful Labours were much valu'd.

There are some yet living, who retain the Impressions made upon their Minds by

his

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his affectionate Preaching. A Volume of his Sermons in Manuscript prepar'd for the Press, are in the Hands of Mr. *J.D.* About the Year 1675 he and Mr. *Hardcastle* preach'd together at *Shadwell* Chapel, and took their Farewel of a People that dearly lov'd them in those Parts of *Yorkshire*. He had one Son Mr. *John Ryther*, who after he had been two Voyages in the *East-Indies*, and had gone as Chaplain with Merchant's Ships to most of the noted Places in both the *Indies*, (during the latter Part of the Reign of King *Charles II.*, and the whole Reign of King *James*, that he might avoid Persecution for the Sake of his Conscience) did in the Reign of King *William* settle at *Nottingham*, where he spent twelve Years, and there he died and he hath left behind him in Print, a Treatise intit. A Defence of the glorious Gospel of the Blessed GOD, attempted against the new Law: With an Answer to thirteen Arguments of Mr. *Barret* for it, 8vo. This is the same Person I mention'd, p. 833 at *Feriby* in *Yorkshire*.

Page 449. *Sleford*; Mr. GEORGE BOHEME. He was born in the City of *Colbelg* in the Duke. dom of *Pomeran* in *Germany*, A.D. 1623. His Family came over into *England* when he was young: Upon what Occasion I cannot learn. He was bred in the University of *Cambridge*, and settled as Minister of this Town, where he continu'd, till excluded by the *Bartholomew* Act. Mr. *Mauritius Boheme*, who was ejected from *Hallaton* in *Leicestershire* was his elder Brother. This Mr. *George* when he was silenc'd, partly that he might not be useless, and partly that he might the better be able to maintain his Family, kept School at *Walcot*, a Place within a Mile of *Folkingham*, and continu'd doing so many Years. He was much esteem'd by several neighbouring Gentlemen and Clergymen who committed their Children to him, and had a great deal of Satisfaction in the Instruction he gave them and recommended him to others as the best Master they knew. He for some time preach'd publickly in the Church, after his being silenc'd, and

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was conniv'd at; he reading some of the Prayers: But he was at length forbidden by Bishop *Gardiner*, because not episcopally ordain'd. That pretty Country Church, one informs me, (and he a very worthy Person) hath not

had a settled Minister in it for sixty Years to his Knowledge: And he adds, that he supposes, not of sixty more before that: For it was altogether destitute of any Maintenance, till the late Sir *John Brownlow* (to whose Family belong all the Tithes both great and small) settled 10*l* a Year upon it, for which there is a Sermon preach'd once a Fortnight. It was hard to let the People rather be uninstructed, than that such an one as Mr. *Boheme* should be suffer'd to preach to them. About seven Years before his Death he remov'd to his Daughters at *Folkingham*, and there died *Sept.* 9, 1711: Aged Eighty-three.

His Alacrity in Adversity, his Humility in Prosperity, and his even, honest and holy Deportment throughout the whole Course of his Life, must be own'd by his very Enemies, and will (as I am told) be ever remember'd by those who were educated by him.

Mr. *Brocklesby* who left his Ministry in the *Church of England* after the Revolution, and was well known in there Parts, and who after a great many Years Pains publish'd his *Gospel Theism*, was his intimate Friend.

Pag. 449. *Munby*: It should be *Manby*. Mr. CRAMLINGTON.

Ibid. *Gunnerby*: Mr. MATTHEW SYLVESTER. At the End of the Account of him, let it be added, he was succeeded by Mr. *Samuel Wright*.

Pag. 455. Mr. JOSEPH CAWTHORN. Add; After some Time he came to *London*, and preach'd there occasionally; and at length settled at *Stoke Newington*, where he for several Years continu'd faithful and successful in his ministerial Work and Service, being generally belov'd and respected. He and his Neighbour Mr. *Joseph Bennet* (who was

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then at *Newington Green*) were much concern'd together in their Work, with mutual Indearment and Respect, and as intire Confidence as could have been between Father and Son. And Mr. *Bennet* did the last friendly Office for him, in a Funeral Discourse, from *Psal.* xxxvii. 37, on *March* 9. 1704. And he represented his Text as exemplify'd in the Deceased. He then gave some Account of him to his surviving Friends, and told them of his early Piety, which had a constant powerful Influence upon him through the whole Course of his Life. He signify'd withal, his Education at *Cambridge*, where he spent several Years; his Settlement at *Stamford*, in very good Circumstances; his Nonconformity in 1662, in which he had always great Peace and Satisfaction, as he declar'd a few Days before his Decease: His Temper, Moderation, and

Candour, which kept him from censuring others, of whom he would not speak in any Case, with Harshness or Bitterness; his Patience under a Variety of Hardships, in which he firmly depended on Divine Providence, which continually took Care of him and afforded him seasonable Supplies, which he would be ready to own, with great Thankfulness; The Nature of his preaching, which was plain, practical, and methodical, suited to the great Ends of a Gospel Ministry; The Manner of his Life, which was holy and exemplary and unblameable; and the Manner of his Exit, which was such as became one that was neither weary of Life, nor afraid of Death, bur that had a firm Faith and stedfast Hope in the Mercy of GOD through JESUS CHRIST.

He had a Son whom he design'd for the Ministry, but he prov'd vitious, and died young.

Pag. 456. Burton Pepperdine, it should be *Pedwardin*: Mr. LEE. Add; He was an Imimate of Col. *King's* who was the first in the House of Commons, (as was commonly reported and believed) that mov'd for King *Charles's* Restoration. He was so far from owning the preceeding Powers, that he never paid any Tax for twelve Years to-

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gether till his Goods were distrain'd by the Collectors. Mr. *Lee* publisht one Pamphlet or more, against the Usurpation of the Protector *Oliver*. He was in those Times commonly call'd the Colonel's Confessor and Chaplain.

Page 457. Billingborow: Mr. JAMES MORTON. Add, He had *Horblin* also, a small Town hardly a Mile distant from *Billingborow*. He was another of the *Folkingham* Classis and of the *Grantham* Lecturers. He was a tall, grave, venerable Person, and in great Esteem with good People in those Parts.

Ibid. Donesby, or Dowsby: Mr. ROCKET. Add; He was much applauded for his popular, plausible Preaching.

Ibid. Claypole: Mr. REDMAN. I am inform'd be afterwards conform'd.

Ibid. Harlaxton: Mr. RICHARD NORTHAM. Add; He was first Minister of *Hather*, four Miles from *Grantham* and afterwards of *Harlaxton*. He was an aged, grave, reverend Person. A solid judicious Divine. His Preaching was plain and practical, and very affecting and awful: For he deliver'd his Sermons with a thundering Voice. His Life was unblameable. The Rectory of *Barlaxton*

was always valu'd at 160*l per An*. He was one of those Country Ministers, that kept up a Lecture at *Grantham* every *Tuesday*, from 1647 till 1661 or 1662.

Ibid. Allington; Mr. GEORGE BECK. Add, He was Chaplain to the Earl of *Manchester* for some Time, during the War. He particularly attended him at the Battle of *Winsby* near *Horncastle*. And this perhaps might be the chief Cause of Dr. *Sanderson's* great Displeasure against him. After the War he was Minister of *Rippingal* three Miles from *Folkingham*, out of which Mr. *Cranwel* was sequestred. He was another of the *Folkingham* Classis. In 1655 or 1656 he was presented to *Allington*,

by

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by the Lord Keeper *Fiennes*. That Rectory with a *Sine Cure* then annex'd to it was worth 160*l per Ann*. At *Allington* he succeeded Mr. *Robert Clark*, an eminent old Puritan; and during his Time there, was one of the *Tuesday* Lecturers at *Grantham*. His Preaching was much applauded, and his Life unblameable.

Pag. 457. Markham: Mr. ARNOLD: Add; He was well esteem'd of, hath for his ministerial Abilities and Fidelity, and also the Holiness of his Life, by the Chief of his Parishioners, Major *Hart*, and Major *Izard*, Officers in the Parliament's Army.

Ibid. Barrowby: Mr. JOHN ELWOOD. Dr. *Walker* says, he got this Living in 1654, *Part II, p. 270*. He gave way in 1660 to Dr. *Hurst*, who had been turn'd out for his Malignancy against the Parliament and their Cause. The Doctor was a jolly boon Companion, famous chiefly for his witty Jestes and Repartees, and had a good Estate. Mr. *Elwood* after his Ejectment went to live in *Norfolk*, where it was generally said he conform'd. And I am inform'd he is the same Person I mention in my Catalogue of those who conform'd in that County, *pag. 486, line 12* from the Bottom.

Pag. 458. Lithingham; it should be *Lesingham*: Mr. HALES.

Ibid. Swinderby: Mr. JOHN BIRKET. Add; He was the Head Master of the Free School at *Grantham* one whole Year, *viz. 1649*; after which he was presented to *Swinderby* by Mr. *Disney* of *Lincoln*; and so he could be Minister there but thirteen Years. He was admir'd for his prudent Conduct and

Foresight: And was eminently qualified for training up Youth in Learning and Piety.

Ibid. lin. 16: Instead of three Sons, let it be two Sons.

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Page 459. Glaphorne: Mr. WILLIAM OLIVER. I am inform'd, that it was not this Mr. *Oliver*, that wrote the Book for the Use of Teeming Women, but Mr. *John Oliver of Cornwall*.

Ibid. Mr. JOSEPH FARROW. Add, *M.A.*; mention'd before very imperfectly: But I have since receiv'd a fuller and more particular Account of him, from an intimate Friend, as follows.

His Case was somewhat particular. For he was not ejected in 1662, nor did he professedly quit the Church, but was cast by Providence into a Station, where he had Leisure to reflect on the Terms of Conformity, which by Degrees became more and more disagreeable to him; so that he willingly continu'd in a private Capacity, tho' he often preach'd in Publick occasionally, to the last. He was born at *Boston* of religious Parents, and educated in the Free School of that Town. From thence he went to *Magdalen-College* in *Cambridge*, where he took his Degrees. When he left the University, he for some Years became Tutor to a young Gentleman at *Louth*. He had the first Offer of a Free School newly erected at *Brigge*, but refused it, not liking the Employment. He was episcopally ordain'd; and after he had been Chaplain to the Lady *Hussey* of *Cathorp*, and Sir *Richard Earl* of *Stragglethorp* successively, he return'd to *Boston*, and was Curate there to Dr. *Obadiah Howe* till his Death, *Feb.* 27. 1682/3. He supplied the Doctor's Place till a new Vicar succeeded him, and preach'd constantly with great Applause, tho' in his native Place. He remov'd from thence into the Family of Sir *William Ellys* of *Nocton*, where he continu'd Chaplain for nine Years, with great Satisfaction to himself and the whole Family. He sometimes went along with the Family to *London*, where he often preach'd publickly with good Acceptation. There he contracted a familiar Acquaintance with Dr. *Fowler* (afterwards Bishop of *Glocester*) he famous Mr. *Lock*, the ingenious Dr. *Burnet*, Master of the *Charterhouse*, and other persons of

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Learning

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Learning and Moderation. He had also a very intimate Correspondence by Letters with Mr. *John Spademan* when he was in *Holland*, as well as a

Personal Acquaintance, and great Friendship with him in *England*. He often preach'd at *Nacton* in the Afternoon, either in the Church, or in a consecrated Chapel in the House. He was violently seiz'd with the Cold Palsy, about the Beginning of *June* 1692, tho' he had some Symptoms of it at Times for about a Year before. It was suppos'd to be occasion'd, by his studious and sedentary Life. He went to *Newark* upon *Trent* for better Advice, and there he lay about seven Weeks, and died a Batchelour, *July* 22. 1692; aged about forty. He was there buried in the Chancel of the Church, in the same Grave with the last Minister of the Place.

He was very sober and studious from his Youth: A little reserv'd in Conversation; but when he spake it was to the Purpose. He was one of a pious Life, and unspotted Reputation. He had a quick Fancy, a clear Head, and a strong Judgment. He had a considerable Stock of general Learning. He was perfect Master of the *Latin* and *Greek*. Tongues, and had a competent Skill in the *Hebrew*. He was well vers'd in the new Philosophy, and all Sorts of polite Learning. He was not unacquainted with the Fathers, and Councils, and Ecclesiastical History: But his chief Talent was his Skill in the old *Greek* and *Roman* Historians, most of which he had read in their own Language. He had a political Head, and would give surprizing Conjectures about Publick Affairs, by which he foretold the several Steps of the glorious Revolution. He penn'd all his Sermons at large: And took so much Time to digest his Thoughts, contract his Matter, and adapt his Expressions, that he us'd to say, he never made a Sermon in less than four Days in all his Life. Yet he seldom made use of any Books in his Composures; but when he was at *Boston* would fit and write upon his Knee by the Fire, in a publick Room, with only a Bible and a Concordance. His first Sermons were mere

rhetorical,

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rhetorical, and full of synonymous Expressions; but be afterwards cut off such Excrescences (as appears by the many Words and Lines eras'd in his Notes) and aim'd only at a Spirit of true Piety and good Sense, which runs through and animates all his later Composures. He was dissatisfied with some of the Terms of Conformity, and especially with the Oaths and Subscriptions requir'd; insomuch that he once told an intimate Friend very seriously, that he was afraid Sir *William Ellys* should offer him a pretty considerable Living in his Gift, that was then like to fall, lest he should disoblige him by refusing it. He was so pleas'd with that religious and regular Family wherein GOD had plac'd him, that it was thought that if he had liv'd never so long, he would not have left it by his Good Will. And as he had a great Love for that

Family, so they had no less Regard for him; as appears not only by the frequent mentioning of his Name in it, but by what was said by a near Relation to it; *viz.* that his Name would ever be respected in that Family, as long as any were living in it who knew him.

He has left behind him several Setts of Sermons, which are very accurate and fine; and thought by some not much inferior to those of the most celebrated Preachers of the Age. He has left also some valuable Manuscripts. As, *A Discourse of the Rule of Faith of the Obligation of following the Dictates of our own Persuasion. Liberty of Conscience stated and defended. Short Notes concerning It Comprehension. Some short Translations out of Greek, Latin, and French, &c.*

Pag. 460. *Basingham:* Mr. CHRISTOPHER READ. Dr. Walker, *Att.* Part II. p. 112, says, that he was a Cobler's Son, who had been maintained at *Cambridge*, about half a Year on Charity, and then became an Army Chaplain (tho' without any Orders, as is believ'd, either episcopal or presbyterian,) and by the Committee of *Lincoln* was substituted in the Room of Mr. *Stratford* at *Basingham*. But let him have been what he would, it is

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plain

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plain their Church accepted him. and nothing but his Death, hinder'd his being fix'd in a Living, after he had for some time stood out.

Pag. 461. *lin.* 4 from the Bottom; Mr. BURROUGHS, should be, Mr. ISHMAEL BURROUGHS, and Mr. SCOFFIN, should be, Mr. WILLIAM SCOFFIN.

Pag. 462. *lin.* 2. for *Morton* read *Marton*.

Ibid. *lin.* 16, for *Turksey*, read *Torksey*.

Pag. 466. *lin.* 34, let *Northamptonshire*, be changed into *Nottinghamshire*.

THE EJECTED, &c.

IN THE

County of MIDDLESEX.

Pag. 466. SHEPARTON; it shuld be *Sheperton*: Mr. JOHN DODDERIDGE.

No Notice is taken of him among the Rectors of this Parish, in *Newcourt's Rep. Eccl.* Vol. I. p. 726: And yet I don't find this Living mention'd by Dr. *Walker* as a Sequestration.

Pag. 467. Acton: Mr. THOMAS ELFORD. He was I suppose ejected out of this Rectory in 1660 because in the Act of Parliament which pass'd that Year, *for confirming and restoring of Ministers*, Provision is made, that no one should be confirm'd in the Rectory of *Acton*, which it is declar'd his Majesty had before the twenty-sixth Day of *August* foregoing, granted under his Sign Manual to one of his Chaplains, which was Dr. *Ryves*, as appears from *Newcourt*, Vol. I. p. 571. But he makes no

Mention

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Mention of his Predecessor Mr. *Elford*; and yet it cannot be denied but that he was as much silenc'd by the *Bartholomew* Act in 1662, as if he had been then ejected.

Pag. 467. Eling: Mr. THOMAS GILBERT. No Notice is taken of him among the Vicars here by *Newcourt, Rep. Ecl.* Vol. I. p. 764.

Ibid. North-Hall: Mr. MALTHURST. It should be, Mr. ROBERT MALTHUS. This was the Sequestred Living of Mr. *George Palmer*. It appears from the Books of the Commissioners for the approving of Publick Preachers, that Mr. *Malthus* was admitted here in 1654, *Walker's Att.* Part II. p. 33: But I do not find that either the one or the other is mention'd in *Newcourt*, Vol. I. p. 850.

Pag. 468. Enfield: Mr. DANIEL MANNING. He is mention'd as the ejected Vicar of this Place, in *Newc. Rep. Ecl.* Vol. I. p. 602.

Pag. 469. Staines: Mr. GABRIEL PRICE. This was the Sequestred Living of Dr. *Soame*. Dr. *Walker's Att.* Part II. p. 94. There is a small Piece of his in Print, intit. *Thoughts improv'd, or a Christian directed in the Duty of Meditation*, 8vo. 1705.

Ibid. Hampstead: Mr. JOHN SPRINT. Add, In *Newcourt's Rep. Ecl.* Vol. I. p. 625, he stands thus: *Joh. Sprint, M.A. licentiat.* 17 Dec. 1633. So that he had been Incumbent here twenty-nine Years when he was ejected and silenc'd.

Pag. 470. Stanmore Mag: Mr. SAMUEL STANCLIFF, *M.A.* Instead of *there he died*, let it be, died at *Hoxton*, near *London*, Dec. 12. 1705, soon after his

leaving them through his bodily Weakness and Indisposition. He is mention'd as Rector of this Parish, in *Newcourt's Rep. Ecl.* Vol. I. p. 730.

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Pag. 470. Edgworth: Mr. RICHARD SWIFT. He was the Son of Mr. *Augustine Swift* Attorney at Law, and born at *Norwich, An.* 1616. His Father dying while he was young, he had not the Advantage of much Academick Learning, but he attain'd to considerable Skill in the Languages. When he first enter'd on the Ministry, he was Chaplain to Sir *Brocket Spencer*, and preach'd some time in *Buckinghamhire*, before he came to *Edgworth*, where he was ejected for his Nonconformity. He removed afterwards to *Mill Hill* in *Hendon* Parish, where at first, before he had Boarders, he was in great Streights; and afterwards, when all his Boarders went away, because the Small Pox was in his House: But he was always of a chearful Spirit, and us'd to say, why should he take Care, and GOD too! Soon after, a considerable Citizen's Wife sent him two of her Sons, and stirr'd up others to help him, till he had a competent Number. He was a Man of great Charity, and useful to many poor Families in the Parish, and put out several Children to Trades: So that some think he did as much Good, as most Gentlemen of Estates in that Neighbourhood. He was more then once imprison'd in *Newgate*, for keeping Conventicles in his House; and the last Time was in the Height of the Plague. He was a pious Man, and daily employ'd in reading the Scriptures; and yet was led away with the *Fifth Monarchy* Notions, as well as some Others that were very peculiar. He died *An.* 1701, in the eighty-sixth Year of his Age.

Ibid. Hillingdon: Mr. PHILIP TAVERNER. Add, he printed also a Reply to *Edward Burroughs* the Quaker. And after his Death was printed, *The Grandfather's Advice*, directed in special to his Children. He died and was buried in this Parish. He was of *Exeter-College* in *Oxon*. Besides the Account of his Dispute with the *Quakers*, he also publish'd, *Truth's Agreement with itself, in the Spirit and Letter of the Word; or a short Catechism;* 8vo. 1656:

And

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And, *A Grandfather's Advice, directed in special to his Children, &c.* 12mo. 1681.

Pag. 470. Hendon: Mr. FRANCIS WARHAM. Add, *M.A.* for so I find he stil'd himself in a Sermon of his preach'd at the Funeral of Mrs. *Hellen Foot*

Wife of *Samuel Foot*, Esq; in *Aldermanbury Church*, in 1661, 8vo: And also in a Sermon preach'd in *Paul's* on *Aug. 23*, 1657, from *Jam. i. 18*: And another preach'd at *Aldermanbury*, *Oct. 14*. 1657, from *Job iv. 5*.

Ibid. Twickenham: Mr. THOMAS WILLIS. Add, *M.A.*; for so he stiles himself in a Tract intit. *A Warning to England*, or a Prophecy of *perilous Times*, open'd and apply'd, upon *2 Tim. iii. 1*. This was another Sequestred Living of Dr. *Soame*. See Dr. *Walker's Att.* Part II. p. 94.

Pag. 471. Hackney: Dr. WILLIAM SPURSTOWE. Add: See *Fuller's History of Cambridge*, p. 170. He went with the Commissioners to the Treaty with King *Charles* at *Newport* in the Isle of *Wight*. He is mention'd in *Newc. Rep. Eccl.* Vol. I. p. 620. He died in *January* or *February* 1665/6. There are some Alms-houses near *Hackney Church*, that were of his Gift: And there is a Stone before them that has this Inscription:

WILLIAM SPURSTOWE, D.D. Vicar of the parish of Hackney, out of his Pious Intention, order'd by his Will these six Alms-houses, for the Habitation and Dwelling of six poor Widows of the said Parish, of good Life and Conversation: And Henry Spurstowe, Esq; and Merchant, and Brother to the said Dr. William Spurstowe, fulfill'd his Will. Erected and built, Anno 1666.

Ibid. Stepney: Mr. GREENHILL. His Name was WILLIAM.

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Pag. 471. Mr. MATTHEW MEAD. Before his coming to *Stepney*, he was in the Living of *Great Brickhill* in *Bucks*. He was in same Trouble about that call'd the *Rye-house Plot*, of which Dr. *Thomas Sprat*, Bishop of *Rochester* has publish'd a pompous but fabulous History; and was summon'd to the Council-Board before King *Charles* upon that Account; but was presently discharg'd. See Mr. *James Pierce's Vindication of the Dissenters*, Part I. p. 258.

Upon his Tombstone there is the following Inscription:

H.S.E.
Quicquid Mortale fuit
Matthew Mead, V.D.M.
Honesta inter Cattieucanos familia orti
A Pietate, Doctrina, Facundia præclari

Qui
Assiduis & insignibus Laboribus
Pro Patria, Religione, Libertate,
Invicto animo defunctus
Vitæ tandem & Laudis satur,
Ad Cælitum Domum quam diu optaverat,
Lassus & anhelus placidissime adscendit,
An. Ætat. suæ 70: 17 Kal. Novem. CICICXCIX
 ET
Boni Civis
Amantissimi Conjugis
Optimi Patris
Theologi vere Christiani
Clarum reliquit Posteris Exemplum.

Pag. 471. Greenford: Mr. EDWARD TERRY. After those Words in my Account of him, Mr. Terry's Living at Greenford, let this Parenthesis be added, (to which it appears from Newc. Rep. Ecl. Vol. I. p. 615, he was admitted in the Room of his Father, (In Feb. 27. 1660.)

And

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And at the End of the same Account, instead of *he is yet living*; let there be this Addition and Alteration: He lost his Sight for some Years before his Death, but took a great deal of Pleasure in having others read to him. He was one of a very mild Disposition, and blameless Life, and very charitable. After enjoying all his Days a greater Measure of Health shall most Men, he was suddenly carried off, a few Years ago. Being taken with a Lethargick Fir about ten a-Clock at Night, he died about two next Morning, *March 8. 1715/6*

THE EJECTED, &c.

IN THE

County of MONMOUTH.

Pag. 473. NEWPORT: Mr. HENRY WALTER. Dr. Walker, Att. Part II. p. 158, says of this Mr. Walter, that in the Time of the Welch Itinerants, he found he receiv'd a Salary both in Glamorgan and Monmouthshire. But methinks

this might have been easily overlook'd, when he had so many *Pluralists* among his own Sufferers.

Ibid. Tyntarne; Mr. MILMAYE. It should have been *Tyntom*: Mr. MILMAN. I have been inform'd that he was ejected in this County, but not from this Place; nor can I hear with any Certainty what Parish he had. Some Years after his Ejectment he settled at *Tyntom*, and there he died.

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Pag. 473. I have in this County omitted Mr. WATKIN JONES a noted Preacher, who had no Parish, but assisted the foremention'd Mr. *Henry Walter* who had three Parishes: And after Mr. *Walker's* Death he was chosen Pastor of a Dissenting Congregation in these Parts, and was succeeded by Mr. *John Harris*, who had been a Scholar of Mr. *Samuel Jones*.

THE EJECTED, &C.

IN THE

County of NORFOLK.

Pag. 473. NORWICH: JOHN COLLINS, D.D. He wrote his Name COLLINGES, (with an E.) Add; He was the Son of a Minister. His Father, Mr. *Edward Collinges*, M.A, was one whole Faithfulness in the Ministry, many both in *New England* and *Old* could bear Witness to. The Doctor gives an Account of several Particulars relating to himself and his Family, in his Answer to Mr. *Brabourn*, An. 1654. His Funeral Sermon was preach'd by Mr. *Fynch*, on Jan. 5. 1690, from *Acts* xiii. 36.

Pag. 474. lin. 8. after *Sufferer*, add, He was a Subscriber to the *Attestation* of the Ministers of the County of *Norfolk* in the City of *Norwich*, in 1648.

Ibid. in Marginal Note, lin. 14, for *Lady Howard*, read *Lady Hobert*.

Ibid. in Marg. lin. penult: after 1681, add, *the Improveableness of Water Baptism*; 4to: And *Vindiciæ Ministerii Evanzelici*, 4to. 1651) In Answer to which

there

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there was publish'd a Piece intit. *The Preacher sent* written by *John Martin* of *Edgfield* in *Norfolk*, (though Mr. *Pool* in his *Quo Warranto*, stiles him a Minister in *Suffolk*.) And to this Dr. *Collinges* reply'd in 1658, in a 4to, intit. *Vindiciæ Ministerii Evangelici revindicateæ*.

The Doctor also answer'd Dr. *Scott* of Forms of Prayer, and other of the *London Cases*: And the Part of the English Annotations that go by the Name of *Pool's* that were of his drawing up, were the six last Chapters of *Isaiah*, the Prophecy of *Jeremiah*, and the *Lamentations*: The four *Evangelists*, the two Epistles to the *Corinthians*, and that to the *Galatians*: The Epistles to *Timothy*, *Titus*, *Philemon*, and the Book of the *Revelation* of St. *John*.

Pag. 475. *lin.* 6. for *Theoligiæ*, read *Theologiæ*.

Pag. 476. Mr. THOMAS ALLEN. He was *M.A.*; Mr. *Martin Fynch* in a Preface to one of his Books printed after his Death, gives him a very great Character.

Pag. 477. *Great Yarmouth*: Mr. JOHN BRINSLEY. *M.A.* Add, In 1642, he was Pastor of *Somerleiton*; and he wrote himself so in some Things that he printed. To his Works (which were numerous) may be added among others, *The Sovereign Church Remedy; or the Primitive Apostolick Way of composing Ecclesiastical Differences.* 4to, 1645.

Ibid. lin. 34, after those Words, *the Service of their Souls*, Add; He subscrib'd the Attestation of the Ministers in the County of *Norfolk*, and City of *Norwich*, in Vindication of the Ancient Truths of JESUS CHRIST, &c. in 1648.

Page 478. At the End of the Account of Mr. *John Brinsley*, let this be added: At the same Place was also silenc'd Mr. *John Allen*, who had been several Years Minister at the great Church in Conjunction with Mr. *Brinsley*; he being the Pastor, and Mr. *Allen* the Teacher; and he had a very good Character. After his being silenc'd, he took an House at *Goulstone*, which is a Place out of the Jurisdiction of the Bishop of *Norwich*, and often

preach'd

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preach'd there. He died of the Sickness when it: was at *Yarmouth*, *An.* 1655, being upwards of fifty Years of Age.

Pag. 480. Mr. JOB TOOKIE was also silenc'd at *Yarmouth*. Add; He was the Son of Mr. *Job Tookie* who was Minister of *St. Ives* in *Huntingdonshire*, and was turn'd out of that Living for not reading *the Book of Sports*. And he also was the Son of a Minister; and there had still been some Ministers in the Family for several Generations. As to Mr. *Tookie* the *Bartholomean* Sufferer, he was born at *St. Ives*, *Dec.* 11, 1616; and at about fourteen Years of Age was sent to *Emanuel-College* in *Cambridge*; where he was remarkable for his serious Piety and diligent Application to his Studies. From his first entering the College, he seem'd to consecrate himself to the immediate Service of

GOD, by frequent and fervent Prayer, and a diligent Care to improve his Time. Then, and for many Years after, he allotted to his Retirement and Studies ten Hours in a Day, and sometimes twelve. He had eminent ministerial Gifts, and they were well approv'd of in the several Places in which Divine Providence employ'd him; as at *St Ives* in *Huntingdonshire*, *St Martin's Vintry* in *London*, *St Albans* in *Hertfordshire*, (where he gather'd and settled a Congregational Church) and last of all in the Town of *Great Yarmouth*, in all which Places he was highly belov'd and esteem'd.

Upon his leaving the University, (not I suppose without taking some Degrees, (though as to that, I have no certain Information) he was Chaplain to the Lady *Westmoreland*, and Tutor to her Sons, the Lord *Townshend*, and Sir *Horatio Townshend*. The former highly respected him to his dying Day, and was often pleas'd to advise with him in Affairs of Moment: And the latter us'd often to say, he lov'd Mr. *Tookie*, because he was true to his Principles.

He was first Minister of *St Martin's Vintry* in *London*, where he made no long Stay, not being satisfy'd with their general Way of administering the
Sacrament.

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Sacrament. He went from thence to *St Albans*, where he was Preacher at the Abbey: But the Wideness of the Place drown'd his Voice; and after continuing there two or three Years, he remov'd to *Yarmouth*, where Mr. *Bridge* and he were Pastor and Teacher in *the Congregational Way*, as Mr. *Brinsley* and Mr. *Allen* were Ministers of a Congregation of *Presbyterians* in the same Place: And there was a sweet Accord among them all, and it continu'd till the fatal *Bartholomew* dismissed them out of publick Service.

Mr. *Tookie* continu'd at *Yarmouth* some Time after his Ejection, and preach'd as he had Opportunity. He was once imprison'd, but bail'd out the next Day. At length he was excommunicated for absenting from the establish'd Church, and a Writ *de Excommunicato capiendo* being taken out against him, he quitted the Town, and came to *London* in 1655, and liv'd in *Bunhill fields*, where great Numbers about him died of the Plague, but he and his were preserv'd: And he took all Opportunities that offer'd to preach till his Strength quite fail'd him.

He was eminent for an excellent Gift in Prayer; and was so happy in his Expressions, and so pathetic in his Supplications, as warm'd the Hearts of his Hearers, and stirr'd up such Attention to his Sermons, as contributed not a little to the Profitableness of his Labours, and was a great Advantage in the whole of his Ministry. When he found Inlargement of Spirit, or met with

Applause in his Service, he was ever jealous of his own Heart, and fearful of its being lifted up. Having heard that some of his Performances were much applauded, and that by some that had before discover'd no great Respect for him, his Desire was, that GOD would pardon the Weakness of his Servant, and keep him from spiritual Pride; and that the more he was pleas'd to honour him, he might be so much the more humble, and watchful over his own Heart, that GOD alone might be glorified. He was much afflicted when any oppos'd or slighted that gracious Assistance of the Blessed SPIRIT in Prayer of

which

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which he had himself so often had Experience. One Instance of this is recorded by himself in the following Manner.

“*July 3. 1642, being the Lord's-Day, I was (says he) much troubled at a Sermon preach'd by one Mr. Reynolds, who bitterly and scornfully inveighed against extempore conceiv'd Prayer; which (to see the Disposition of such Men against the Ways of Grace) much perplex'd me, least in the Delivery of the Word this Day, I might any way miscarry, whereby to maintain that Prejudice still in carnal Hearts; for which I fought the LORD, and he was found giving of me that Inlargement of Spirit I desir'd, which I begg'd not for my own Vain-glory, but to protect the Word from Scandal and Reproach. I also covenanted this Day between GOD and my own Heart, to labour after some Preparations better than formerly, before I enter upon the Duty of Prayer. Oh learn to live by Faith upon GOD, and be daily begging the Spirit of Prayer, or thy Heart will fall back into its wonted Straitness.*

By his good Will he would not spend an Hour unprofitably; and such he counted (bare Necessities excepted) what was not spent in his Studies, or in some of the Labour of his Calling, or in Christian Conference, or Visiting such as needed, as the Sick, or Persons that were in any Sort of Affliction: In which Case he diligently apply'd himself to suit his Advice to the Condition of the Patient, whether needing Instruction, Comfort, or Humbling; least the Promises (said he) should be cast away upon hard Hearts, or broken Spirits not bound up.

“In visiting others (says he) I find it hard to walk profitably towards Company, to make my Conversation savoury, season'd with Salt, towards those among whom I converse. Labour therefore after heavenly Mindedness, that it may bring on those that are Weak, and convince those that are Strangers to the Ways of Grace: And that I may always aim either at doing or receiving Good.

He

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He was a Man of Compassion, and deeply concern'd for the Calamities of the Church; a sad Lamentor of her Afflictions, and a constant Orator for her at the Throne of Grace, both in publick and private. He us'd to say, Prayer is the Arrow, and Love the Bow that sends it forth; and Faith the Hand that draws that Bow: But when the Bow is not strong, or the Hand feeble that draws the Bow, the Arrow must needs fall short of the Mark. And to encourage himself in this Duty, he diligently observ'd and took care to record, the Instances he had and knew of, of answers of Prayer that had any thing in them particularly remarkable.

Though of himself he was of a very meek and healing Spirit, yet in what he apprehended to be the Cause of GOD, he was still bold and courageous, which sometimes expos'd him to the Rage of the Enemies of Truth and Goodness. *August 31, 1642.* being a publick Fast, he was told, that one had threaten'd to pistol him, and was inclin'd to do it in the Church that Day, while he was in the Pulpit. His Answer only was this; *The Lord keep me in his Way and Fear, and that will be my Protection.* He was very compos'd and easy under Persecution and Sufferings, to which (with many other good Men) he was expos'd, upon the taking Place of the *Act for Uniformity*; by which, to preserve a good Conscience, he was forc'd from his belov'd Flock. After he had born the Brunt for a considerable while, he was at last oblig'd to retire, in the Year 1665 to *London*, where he continu'd some Time exercising his Ministry, as Opportunity offer'd, with good Acceptance. And at length it pleas'd GOD to give him rest from his Labours, On *Nov. 20, 1670, Ætat.*

54.

It was observ'd of him, that as his outward Man decay'd, his inward Man was renew'd Day by Day: Though his Pain was extreme; yet he took his last Leave of his Friends with great Meekness and Composure of Mind, in the Words of *St. Paul, Rom. xiii. 11, Farewel, be perfect, be of good Comfort,*

be

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he of one Mind, and the God of Love and Peace shall be with you.

He wrote a *Concordance* to the Bible, according to the Original *Hebrew*, bur never publish'd it. His Widow parted with it, to *Mr. Plumsted of Wrentham.*

A Son of his was useful in the Ministry among the Dissenters in the Town of *Yarmouth*, but died there in 1724, and his Death was much lamented.

Pag. 480. *Feltwel*: Mr. JOHN BUTLER. I find his Name also, to the *Attestation* of the *Norfolk*. Ministers in 1648: But he was then Minister of *Oldton*.

Ibid. *North Walsham*: Mr. NATHANAEL MITCHEL. His Name is also to the *Attestation* foremention'd: But it was as Minister at *Edenthorpe*. He married the Sister of Dr. *Collinges* of *Norwich*. He was an holy, sincere, good Man, but under more than ordinary Melancholy for many Years. He was rescu'd in a Battle wherein few escape, being under sore Temptations to destroy himself. He had several times told some of his Relations, and Dr. *Collinges* among others, that he must put an End to his Days, nor being able to bear the Trouble he was under. Many Prayers were put up to GOD for him, and many made to GOD with him, and he himself, when out of his Bed, was almost always alone upon his Knees. His Friends durst nor have trusted him the twentieth Part of the Time he was alone, but as they found him not alone while with GOD, and safe in his blessed Company. After his continuing some Years in this deep Affliction, it pleas'd GOD, considerably to rebuke the Tempter, so that tho' he had a remaining bodily Disorder, yet his Mind was much more free: from there imperuous Assaults. And at last he died the ordinary Death of Men, and quietly in his Bed surrender'd up his Soul to GOD: And for some Years before he died, he did little else but read and pray.

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Pag. 480. *South Reppes*; Mr. EDMUND BROOME OF BURROUGHS. I am since inform'd his Name was BROME. He sign'd the *Attestation* of the Ministers of this County in 1648. This Living from which he was ejected was of considerable Value. He was much esteem'd for his Learning, Gravity, Piety, and Moderation, and accounted an excellent Preacher. So much was he addicted to his Studies, that he left the Management of all his temporal Concerns to his Wife. After he was ejected, he exercis'd his Ministry in private, as he had Opportunity among his old Parishioners, till the Time of his Death, which was about 1667. He was Father to Mr. *Edmund Brome*, now (or late) Minister of *Woodbridge* in *Suffolk*: And Grandfather to Mr. *Edward Brome*, Fellow of *St. John's College* in *Cambridge*.

Ibid. *North Reppes*; Mr. EDWARD CORBET. One of his Name who was of *Merton-College* in *Oxon*, was a Member of the *Assembly of Divines* at *Westminster*; And of him Mr. *Wood* gives an Account in his *Athen. Oxon. Vol. II, Fast.* 68. But that was a different Person from this. That *Edward Corbet* took the Degree of *D.D.*, was in the Living of *Great Haseley* in *Oxfordshire*, and died

at *London*, in 1657: But this Gentleman liv'd to be turn'd out of this considerable Living, and died in there Parts, not long after.

Ibid. Hardingham; Mr. NATHANAEL JOSCELINE. I find his Name to the *Attestation* foremention'd: But he writes his Name JOCELYN.

Ibid. Roughton; Mr. JOHN RENNOLDS. It should be REYNOLDS. He died *Dec. 25. 1692*. He was an humble Christian, a profitable Preacher, an able Catechist, and a faithful Friend.

Pag. 481. Dickleboro; Mr. ELIAS CRABTREE. This was the Sequestred Living of Mr. *Christopher Bernard*, of whom Dr. *Walker*, gives a great Character,
Vol. II. D racter,

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racter, *An. Part II. p. 104*. I find the Name of this Mr. *Crabtree* to the *Attestation* of the Ministers in this County, 1648.

Pag. 481. Alby: Mr. JOHN LOUGHER. Tho' it appears from Dr. *Walker*, that *Alby* was a Sequestred Living, *Att. Part II. p. 332*, yet I am informed this was not the Place of Mr. *Lougher's* Ejectment. His Father Mr. *Thomas Lougher* was Minister of *Lotheringefield* near *Holt* in this County, in which Living he was succeeded by this Son of his, who after same time had the Living of *Beconthorp* near the same Place, and from thence was ejected. However he could not have been long in it at the Time of his Ejectment, because he was ordain'd by Bishop *Reynolds*. He afterwards became Minister of a Congregational Church at *South Reppes*, and *Alby*, but was a Man of great Moderation, and of a catholick Spirit, and a diffusive Charity, and much below'd and respected by sober Persons of all Denominations. He, with many others, was imprison'd, about the Time of *Monmouth's* Landing, and then contracted an Illness of which he never recover'd. In other Respects he met with no Trouble: For he had that Favour among his Neighbours, that his Meetings were never broken up. He died *Octob. 14. 1686*: And Mr. *Amyraut* was afterwards Pastor of his Church.

Ibid. Tunsted: Mr. JOHN GREEN. He came to this Living in 1657: Dr. *Walker, Att. Part II. p. 380*. He was moderately Congregational in his Judgment; and continu'd in his Pastoral Relation to, and Labours among his People, for above fifty Years: And when the Severity of the Times drove him for a while from his Habitation among them, he yet visited them frequently, and preach'd to them privately, and was sometimes forc'd to do it in Disguise,

to avoid being apprehended. Afterwards he return'd, and preach'd more publickly and constantly. And when the Necessities of a neighbouring Congregation at *Bradfield* call'd for his Help, he preach'd to them in 1697, as well as

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at his own Place every *Lord's Day*, as long as his Health and Strength would permit.

He was of a very pleasant Aspect, and chearful Conversation, and an excellent and lively Preacher. He had an amicable and free Correspondence with many that differ'd from him in Opinion: And one remarkable Instance of it was, the affectionate Intimacy he contracted with the very worthy Mr. *Jeffery*, Minister of *Northwalsham*, in which town he spent some of his last Years. His Acquaintance with him was so dear and pleasing to him while he liv'd, that he desir'd to be buried in his Church, and as near as conveniently he could be, to the Place where he design'd to be laid himself; which was complied with. He underwent for some time with great Patience and Submission, the violent Pains. of the Gout, complicated with a severe Asthma; comforting himself with the Hopes of being for ever with the LORD, which (at his Desire) was the Subject of a Sermon, preach'd upon the Occasion of his Death, which was on *Febr.* 17, 1709.

Pag. 481. *Foulsham*: Mr. RICHARD WORTS. I am inform'd that he was Minister both of *Foulsham* and *Gestwicke*, till he was ejected in 1662; and that it was he, and not Mr. *Thomas Worts*, his Brother, that endur'd all those Sufferings which I ascribed to Mr. *Thomas Worts* before; the one Brother being mistaken for the other.

Ibid. Dis: Mr. RICHARD MOORE; or rather MORE, for so I find his Name in the *Attestation* of the Ministers of this County, to the Truths of JESUS CHRIST, in 1648.

Ibid. Burningham: Mr. THOMAS WORTS. After his Ejectment here, he was a Pastor of a Congregation at *Guestwick* in this County. He died about 1697.

Pag. 481. *Barford*: Mr. MARK PURT. It should be Mr. ROBERT PURT. Add; he lost

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two Livings of Value, and suffer'd greatly by Imprisonment and loss of Goods.

Pag. 483. *Nettleshead*: Mr. BURKET, His name was MILES. He was *M.A.* of *Edmund Hall* in *Oxon*. He was ordain'd by the Bishop of *Oxford* in 1630, and presented to the Living of *Patteshul* in *Northamptonshire*, by *George Steward*, Esq; the Patron, in 1633. And while he was there, he was for some Time very high for Conformity, and the Ceremonies of the Church: But afterwards he grew more moderate, and upon that Account met with much Trouble from the spiritual Courts. From thence he remov'd to *Hitcham* in *Suffolk*.; but upon the Restoration of King *Charles* was turn'd out, by Venue of the Broad Seal in Favour of another, the former Incumbent, (who I find by Dr. *Walker*, in his *Att.* Part II. p. 209, was Mr. *Laurence Breton*) being dead. He was afterwards presented by Bishop *Reynolds*, to the Livings of *Neatishead*, and *Irstead* in Conjunction, which were not far distant in this County of *Norfolk*, but enjoy'd none of the Profits of them, being turn'd out by the *Act of Uniformity* before he had been in them three Months. He liv'd afterwards privately at *Monks Ely*, where he had purchas'd Land and built upon it, to the Value of 2500*l*. And I have seen a Petition of his to King *Charles*, soon after the Restoration in 1660, in which he represented his compassionate Case in this Manner: *viz.* that having in the Year 1650 unhappily purchas'd the Mannor of *Monks Illeagh* in *Suffolk*, belonging to the Dean and Chapter of *Canterbury*, and paid to Mr. *Richard Duke*, the immediate Tenant, 150*l* for his Right, (excepting only his Lease, and Term for six Years, determining *Sept.* 29. 1656) the said Mr. *Duke* had with the very Money which he had paid him, purchas'd a new Lease of the Dean and Chapter, and sued the Petitioner, and obtain'd a Verdict to cast him out of Possession, without any Satisfaction; notwithstanding that he by purchasing, and building, and planting and improving the Premises, had expended above 2500*l*, and run himself into

Debt:

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Debt: Whereupon he humbly threw himself and his eight Children, at his Majesty's Feet, begging that he might be reliev'd, either by means of Commissioners, that he mov'd might be appointed to enquire into Particulars, or by his Majesty's recommending his Case to the House of Peers.

But he could get no Answer to his Petition, nor find any way to obtain Relief. He would often say to those he was free with, *tho' I have lost it great*

many Scores of Pounds by my Nonconformity, yet blessed be GOD I never wanted. Some People upon his being turn'd out, would scoffingly say, now we shall see *Burket* and his Family starve. But he liv'd to relieve some of those Families that had said it, at his own Door.

He had a Son Mr. *William Burket* who conformed, and liv'd first at *Milden* in *Suffolk* and afterwards at *Dedham* in *Essex*, who was famous for his Piety and Diligence in his Master's Work, and publish'd a *Folio* upon the whole *New Testament*, which he dedicated to the Bishop of *London*: And I suppose it was this that some how or other might occasion the Mistake, of which I before was guilty.

Pag. 483. *Trunch*; Mr. RICHARD LAWRENCE. Add; *M.A.*, of both Universities. He was the Son of a Gentleman of some Estate in *Cambridgeshire*, in which County he was born, From his Childhood he was design'd for the Ministry, and after his Grammar Learning he was sent to *St. John's* College in *Cambridge*, and went from thence to *Oxford*. When he was cast out of his Living, he had a Wife and six Children. He afterwards crossed the Seas, and was Pastor of a Church at *Amsterdam*. In the latter Part of his *Life*, he was Assistant to Mr. *Matthew Mead* at *Stepney*. Upon Dr. *Owen's* Death, he was sollicitated to supply his Place; and had other Invitations: But he was unwilling to go from *Stepney*. He was humble and inoffensive in his Carriage, and generally well spoken of. He never was imprison'd for his Non

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conformity, but: often so expos'd, as in a manner to be in the Hands of the Officers and Informers, and several Times very providentially escap'd them. After this, being disabled from Work, he us'd often to say, that he long'd to know what Heaven was. He could not preach for six Years before his Death; which befell him on *November 17, 1702*; *Ætat. 75*

The Day he expir'd, he said to his Daughter, now Child, Flesh and Heart fail, but: (raising his Voice considerably) GOD is the Strength of my Heart, and my Portion for ever. Mr. *Galpin* preached his Funeral Sermon, from *1 Pet. i. 4*: And represented the Deceased as one of those in whom his Text was verify'd and exemplify'd.

This Mr. *Lawrence*, together with Mr. *Greenhil*, Mr. *Caryl* &c. prefac'd Mr. *Samuel Malbon's* Discourse of Life and Death.

Pag. 483. *Wilcot*; Mr. JOHN CORY. He was an humble serious Person, but of weak Lungs and a low Voice, upon which Account he rarely preach'd

unless upon extraordinary Occasions. But being excellently well skill'd in the *Latin* and *Greek*. Tongues, he taught a private School at *Norwich* for many Years before his Death, which happen'd in 1693, when he was about: the Age of sixty-seven.

Ibid. Scotto: Mr. WILLIAM BIDBANCK. Add. *M.A.*; for so he is stil'd in a little Book of his in 12mo, primed in 1685, intit. *A Present for children*. After his Ejectment, he was Pastor of a Congregation at *Denton* for several Years, and there with a small Estate of his own, and a slender Allowance from his People, he liv'd comfortably and usefully; being greatly below'd by all that knew him, on the Account of his sweet Temper, obliging Deportment, and excellent Preaching. He died much lamented, about 1693. He also wrote a Preface to some Sermons of Mr. *Robert Ottees*, intit. *Christ set forth, &c.*

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Pag. 483. *Elmorton;* Mr. JOHN SMITH. In the *Attestation* of the Ministers of this County, it is *John Smith*, Minister of GOD's Word at *Aylmerton*.

Ibid. Denton: Mr. THOMAS LAWSON. Add, *M.A.* He was first of *Katherine Hall* in *Cambridge*, and so well esteem'd of, as to be chosen afterwards to a Fellowship in *St. John's*. He was a Man of Parts, but had no good Utterance. He was the Father of the unhappy Mr. *Deodate Lawson*, who came hither from *New England*.

Ibid. Rowlesby; Mr. JOHN REYNER. Add; He had not it must be own'd the Advantage of a learned Education, but was a very serious circumspect Man, and very conscientious. After his Ejectment he went with his Family over to *Holland*, and liv'd at *Rotterdam*, where he was employ'd by his Acquainrance in *England* as their Factor, and by that Means got a comfortable Subsistence for himself and Family. He was particularly taken notice of for his great Care in making a just Entry of all his Goods consign'd to him; and upon a particular Occasion, he once declar'd to the Lords of the Admiralty, with a great deal of Solemnity, that he could appeal to the Judge of all the World, that he had never defrauded the Country of one Penny. He died at *Rotterdam* about 1697.

Ibid. Repham; Mr. WILLIAM SHELDRAKE. This I am inform'd was a Sequestration, though Dr. *Walker* takes no notice of it as such. The former Incumbent Mr. *Gardiner* being alive, return'd to his Living Coon after the

Restoration: And Mr. *Sheldrake* finding the Church Doors shut against him, by *the Act for Uniformity*, apply'd himself for some Time to deal in Wool and Yarn, to get a Maintenance for his Family. In the Opinion of some who were intimately acquainted with him, he was a Person of uncommon Sagacity, and capable at managing the greatest Busiuness, or of being a considerable Statesman. Upon the Death of Mr. *Bridge*; the Dis

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senting Congregation at *Yarmouth* gave Mr. *Sheldrake* a Call to be their Pastor, and built him a large Meeting-house; at the Opening of which, he preach'd upon *Ezra vi. 6 &c.*, He died about 1690. He was a very authoritative, and yet at the same Time a very agreeable acceptable Preacher. Either he or his Brother Mr. *John Sheldrake*, who was ejected at *Wisbich*, publish'd a Piece against *Popery*, intit. *Popery a great Enemy to Truth, and no Friend to Peace or Civil Government, fully made good by discovering the Ways and Methods whereby Papists promote Popery in the World*, 4to. 1679.

Pag. 483. Bodhttm: Mr. ROBERT WATSON. He was another of those who sign'd the Attestation so oft beforemention'd. At that Time he wrote himself Minister at *Bakingstroppe*. He preach'd and published a Wedding Sermon from *Luke xiv. 20*, intit. *The Schooling of the untaught Bridegroom*, in 12mo. It was preach'd at *Yarmouth*, and dedicated to the People of that Town.

Ibid. Billingford, or Stanfield: Mr. SAMUEL ALEXANDER. It was the Living of *Stanfield* that Mr. *Alexander* was in; and Dr. *Walker*, gives us to understand that he came to it, in 1654. See *Att. Part II. p. 380*.

Ibid. New Bockenham: Mr. CHRISTOPHER AMYRAUT. The Author of *Sacramental Discourses* upon several Subjects: To which is added a Discourse on *the Life of Faith*.

Ibid. Mr. NICOLAS PITT. He was another Signer of the *Attestation*; and he subscrib'd it as Minister of the Gospel at *Bunwell*.

Ibid. Munsley: Mr. PAUL AMYRAUT. Add; more of him may be known, from a little Piece intit. *Lutheri Posthuma*; being prefatory to a large Work, translated out of *Dutch*: In which it appears that Mr. *Amyraut* was ancient when he was ejected. Sir *Edward Deering* in the Year 1644, says of him, "he

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“he was a learned Minister, benefic’d in *Essex*: Had liv’d in *England*: But was born in *High Germany*, in the *Palatinate*. He was desir’d by a Committee of Parliament to compare the Original and Translation of the said Work. And afterwards there follows a Certificate of this Nature:

“ACCORDING to the Direction given unto me, by this Honourable Assembly, I have with Diligence compar’d the original printed Book in *Dutch*, intit. *Luther’s Divine Discourses*, with Capt. *Henry Bell’s* Translation, &c. I find the same doth agree with the Original, &c.

Paul Amyraut.

Pag. 484. *Reepham*: Mr. SAMPSON TOWNSEND. Dr. *Walker* says, that he got the Living of *Hackford cum Whitwil*, in 1655: *Att.* Part II. p. 271. He was Author of a Tract intit. *The Christian’s daily Practice*; or a Practical Discourse of Prayer: But he was then Pastot of *Hackford* and *Whitwil*.

Ibid. *Gorston*; Dr. *Walker* says *Gaverston*: Mr. ROBERT PURT. The Doctor owns he was presented to this Living in 1654.

Ibid. Mr. PEW. I am inform’d he had a flourishing School for many Years near *Becles* in *Suffolk*; and in the latter Part of his Life, he preach’d occasionally in several publick Churches.

Ibid. *Stradbroke*: Mr. JOHN STARKE. Dr. *Walker* says *Starkey*; and adds, that he was presented to this Living in 1654.

Ibid. Mr. BREVITER. His Name was RICHARD BREVITER, and by that Name I find he subscrib’d the Attestation of the Ministers in this

County,

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County, as Minister at *Walcot*. He was *M.A.*, and so he writes himself in his printed Tract intit. *The mighty Christ, the Saints Help*; 8vo. 1662; being the Substance of some Sermons preach’d at *Northwalsham* in this County, upon *Psal.* lxxxix. 19. Dr. *Collinges* in his *Plea for the Lord’s Day*, p. 75, says, he was a good Scholar, and a Person of a sober Life, and conscientious to

his Principles, &c. This Mr. *Breviter* also sign'd the *Attestation* as Minister at *Walcot*.

P. 484. *Bullingbrook*: Mr. JOHN HORNE. To the Account of him let it be added: Mr. *Henry Hall*, B.D, and Fellow of *Trinity-College* in *Cambridge*, was his Tutor: And Mr. *Horne* himself intimates as much, in his *Run from Home*, a Tract of his that was before omitted, which contains some brief Notes upon the Beast, his Image, Worship, &c. by way of Paraphrase upon the thirteenth Chapter of the *Revelation* of St. *John*.

Ibid. lin. 13: for *Lynn*, read *Bullingbrook* in *Lincolnshire*.

The Collectors and Compilers of a late great Work, intit. *Magna Britannia & Hibernia, Antiqua & Nova*, in 4to,* when they come to this County of *Norfolk*, take particular Notice of *ten Sufferers for their Loyalty, in the late rebellious Times*, and then add, that *these are a few Instances of the Sufferings of the Clergy of the Church of England, who suffer'd in this County*: And I can with a great deal of Truth and Safety say, that I am heartily sorry for their having been so expos'd and treated, and have nothing to offer in Justification of those under whom they suffer'd. But when they say that there Persons suffer'd by the Party who put in those whom the *Bartholomew Act* ejected, they advance what they would be hard put to it to prove. For several of those then ejected, were presented by the rightful Patrons, and chosen by the People in the Places where they had a Right of Electing, who had not the least Hand in maltreating the *Episcopalians*. They intimate that the Sufferers on the Church Side *were more, in Number, being ninety-*

seven

* No. 39. p. 493, &c.

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seven to seventy-two: Perhaps, if they count again (especially with the Addition I have now made,) they will find no great Inequality. And as so the being *more severely banded*, (if the Difference between a Time of Confusion, and a Time of Peace, be but allow'd for) I believe most People upon a fair Comparison, will allow the Disparity to be rather on our Side: Or at least that the Difference is not such, as leaves any great Room for Boasting, on theirs.

THE EJECTED, &C.

IN THE

County of NORTHAMPTON.

*P*ag. 486. *AYNO*: ROBERT WILDE, D.D. He was born at *St Ives* in the County of *Huntingdon*, and when he died left the Poor of the Parish *6l per An* for ever. He was a little above seventy at the Time of his Decease. A little before his Death, he preach'd on those Words. *Rev. xiv. 12. Here are they that keep the Commandments of God. and the Faith of Jesus:* And said, *It is but a short Time, and I shall be in Paradise.* He had two Sons that were Conforming Ministers.

Pag. 487. Wilbee; Mr. VINCENT ALSOP, *M.A.* At the End of the Account of him, let this be added: I have been inform'd by a very worthy Person, that he had it from Mr. *Benjamin King* of *Okeham* in *Rutland*, (who was Mr. *Alsop's* Father in Law) that the said Mr. *Alsop* was ordain'd by a Bishop; and not being satisfied with that Ordination, was afterwards ordain'd by Presbyters. I cannot question the Truth of this Passage, when I

consider

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consider the Way of its Conveyance: And therefore I suppose the Reason of it must be this, that the Bishop only admitted him into Deacon's Order's. And upon this Supposition, he might think that Ordination defective, so as to need something farther, in order to his being capacitated for some ministerial Acts, which Deacons are not call'd to. And yet at the same Time I am very sensible that some of the ejected Ministers had no other Ordination than that, and thought it to be sufficient. Allowance may very well be made for different Sentiments in such Things as these, among Persons of Worth and Eminence.

Dr. *Sherlock's* affecting to treat the most sacred Things of Religion in a jocular Way, was a Thing that gave no small Offence to a Number of Persons that were remarkable for their Piety and Prudence, and was the very Inducement to Mr. *Alsop* to draw his Pen against him. And though in his Management of the Controversy with him, he treated serious Matters with Abundance of Gravity, yet where that Gentleman was upon the merry Pin, he being an ingenious and facetious Man, so wittily and sharply turn'd the Edge upon him, that he beat him at his own Weapon: So that that celebrated Author

never car'd to answer him, nor was he ever fond of that Way of Writing afterward. And tho' Mr. *Wood* endeavour'd to pour Contempt upon him, yet Dr. *South* who was as famous for his Wit and Drollery as anyone of the Age, and as bitter an Enemy of Dissenters as anyone whatever, acknowledges that Mr. *Alsop* obtain'd a compleat Victory. And I must own, I never knew of any Man besides Mr. *Wood*, that call'd Mr. *Alsop's* Learning and general Worth in Question: And he, by therein standing alone has expos'd himself.

And this I verily think, is no more than it becomes me to say, considering that I succeeded Mr. *Alsop* in his Congregation, upon their unanimous Call, after his Decease. I may also add, that I was very strictly examin'd by him, before my Ordination; at which Time it falling to my Lot to make and defend a *Latin Thesis* upon this Question (which he

himself

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himself gave me) *An Christus Officio Sacerdotali fungatur in Cælis tantum?* He (for Argument sake, as is the Way of the Schools,) oppos'd me with all the Vigor, Smartness, and Fluency of a young Man, tho' he was then considerably advanc'd in Years. This was in the Year 1694. when Mr. *Joseph Bennet*, Mr. *Thomas Reynolds*, Mr. *Joseph Hill*, Mr. *Ebenezer Bradshaw*, Mr. *Joshua Bayes*, Mr. *King* of *Romford*, and I, were publickly ordain'd, in the Dissenting Place of Worship by *Little St Hellen's*: The Persons who assisted in and carried on the Solemnity, being Dr. *Samuel Annesley*, Mr. *Richard Stretton*, Mr. *Vincent Alsop*, Mr. (afterwards Dr.) *Daniel Williams*, Mr. *Matthew Sylvester*, and Mr. *Thomas Kentish*. And this was the first publick Ordination among the Dissenters in the City, from the Time of the taking Place of the *Act of Uniformity*.

Pag. 490. *lin.* 10; for *Epilædium*, read *Epicedium*.

Ibid. *Burton Latimer*; Mr. JOHN BAYNARD. His Name is to the *Attestation* of the Ministers of this County to the Testimony of the Ministers in *London*, primed in 1648.

Ibid. *Weedon in the Street*; Mr. GEORGE MARTYN. After his being silenc'd, he exercis'd his Ministry pretty much, among an Handful of honest People at *Stony Stratford* in this County, who have to this Day a great Value for his Memory.

Ibid. *Great or Little Houghton*. It should be *Little Houghton*; Mr. THOMAS MARTYN. I find his Name to the *Attestation* of the Ministers of this County

printed in 1648. After his Ejectment here, he came to *London*, and liv'd retir'd.

Ibid. Castle Ashby; Mr. PETER AUSTIN, (for I am told his Name was PETER) this was a Sequestred Living, worth 100*l per An.* Mr. *Press* that was sequestred here receiv'd constantly from Mr. *Austin* 30*l per An*; and he besides made him very welcome whenever he came to his House, and

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he would have done so, had it been every Day. But this Dr. *Walker* takes no Notice of, though he mentions him, *Att.* Part II. p. 326. While Mr. *Austin* was in the Living he was so charitable, that he would have but five Teeth in his Rake in Harvest-time, that there might be the more left for the Gleaners: So that a Boy has often glean'd half a Bushel of Barley in a Day in his Field. He always sold his own Grain cheaper to the Poor than the Market Price. He employ'd a great many poor People in planting the Common Hedges with Plums and Cherries, and Other Fruit-trees, for the Supply of the Poor, and of Travellers: And many of them remain so this Day. He us'd to instruct six Children in the *Assembly's Catechism* on the *Lord's Days* after Evening Sermon; and when he had done, he would give them a Shilling amongst them; and the next *Lord's Day* he would do the same by six more, and so continue going on, till he had past through all his young Ones; and then begun again. At *Christmas* he gave every poor Parishioner, of *Ashby* and *Chatsdon*, a Peck of Corn. He was respected as a Preacher, and his Removal was much lamented. He died at *Ashby* some time after his Ejection. Among others he was treated very civilly, by the Lord *James Compton*, Father to the Earl of *Northampton*. I cannot hear that he primed any thing but a Treatise, intit. *Scripture Manifestation of the Equality of the Father, Son, and Holy Ghost*, 8vo. 1650.

Pag. 490. *Woodford*; Mr. FLOYDE: It was Mr. WILLIAM FLOOD. There are at this Place two Parish Churches, and two distinct Livings, and Mr. *Flood* had both given him by the Lord *St John of Melchburn*. He had a very smiling Countenance, and was much commended. as a Preacher: Well belov'd by his Neighbours, and reckon'd one of the greatest Scholars in the County. After his being ejected and leaving these Parts, he would now and then go and visit, and preach for his old neighbour Mr. *Whiting* of *Cranford*.

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Pag. 491. Ringhead; Mr. RAYMOND. It should be *Ringstead*, which was his Living, and *Dentford* too, both together making about 40 or 50*l* a Year. He was an able Preacher, and bold as a Lion. He died not long after his Ejection, in the seventieth Year of his Age. I cannot hear of his preaching after he was cast out of his Living: But he liv'd privately in the Place where he was ejected till he died, and his Family was well provided for. He had two Sons whom he bred to the Ministry, that conform'd.

Ibid. Wellingborough: Mr. THOMAS ANDREWS: A *Cantabrigian*, but of what House I cannot learn. A Man of great Courage and Boldness. After his Settlement in this Living, (which was given him by the Lord or Lady *Brook*.) he often had Disturbance from the Souldiers that quarter'd in the Town, and once two of them had form'd a Design to stab him in his Bed; but they were prevented. He had Trouble here also from the *Quakers*, who would come into the Church, and disturb him as he was preaching: And he would not proceed, till the Officers carried them out of the Church. When the *Act of Uniformity* took Place, he retir'd to *Meers Ashby*, where he preach'd at Mr. *Prestons* in the Night. He preach'd also often at the *Lady Tyrrels*. He was one of an agreeable Behaviour, and much belov'd by his Neighbours at *Ashby*. While he continu'd in his Living, he was generally respected by the Ministers in his Neighbourhood, and twelve of them took their Turn at his weekly Lecture on *Wednesdays*. His Frugality while he continu'd the Incumbent, sav'd him some hundreds of Pounds against his Ejection: So that he was better provided for than many of his Brethren. Archdeacon *Palmer* his Wife's Brother, much press'd him to conform, but he was not to be prevail'd with: However he took the *Oxford Oath*, and went sometimes to Church, and so liv'd quietly at *Ashby*. I cannot hear that he left any

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thing in Print. His Son *John* conform'd, and was Minister of *Yaxley*, near *Peterborough*.

Pag. 491. Meers AShby; Mr. THOMAS COLESTON. It should be Mr. RICHARD COLSTON, for that I am inform'd was his true Name. He was born at *Woolston*, and bred at *Cambridge*. When he came from the University, he kept a School at the Place of his Nativity, and preach'd about the Country with good Acceptance. At length he settled in this Town, where he was well belov'd by his Parishioners, but did not continue in the Living above two or three

Years. Mr. *Holmes*, who came to it at the Restoration, (Dr. *Walker*, Att. Part II. p. 206, says he was settled here by Mr. *George Lawson*, whose sequestred Living this had been) offer'd to continue him as his Curate: But he return'd to his Parents at *Woolaston*, and not long after died of a Consumption, being between thirty and forty Years of Age.

Pag. 493. *Rothwel* or *Desborough*; Mr. THOMAS BROWNING. It should be *Desborow*, near *Rowel*. A remarkable Story in which this Mr. *Browning* was concern'd, may be met with in *the Conformists fourth Plea for the Nonconformists*, p. 83. In the latter Part of his Life he had a great deal of Trouble from his Neighbour Mr. *Richard Davis*, who with his odd Notions and dividing Principles and Practices, gave no small Disturbance to all the Ministers and Congregations round him, and even many that liv'd at a Distance, and in other Counties. But Mr. *Browning* oppos'd him to his Utmost. And after the Fits of Mr. *Davis's* Hearers and Admirers, (which had somewhat in them that was pretty singular) had made a Noise for some Time, they at length ceas'd and wore off by Degrees. And it is to be hop'd that Mr. *Davis* with all his Faults, was not destitute of a real Spirit of Piety.

Ibid. lin. 32, for Mr. *Colewell*, read Mr. *Coldwell*.

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Pag. 494. *Oundle*; Mr. RICHARD RESBURY. At the End of the Account given of him.; add, He printed also *the Tabernacle of God with Men; or the visible Church Reform'd*; A Discourse of the Matter and Discipline of the visible Church, tending to Reformation, 4to. 1649: And a Stop to the Growth of *Arminianism*.

Ibid. *Creek*; Mr. STEPHEN FOWLER. Add, He was elder Brother to Dr. *Edward Fowler*, Bishop of *Gloucester*. He was eminent for the Holiness of his Life, his zealous and constant Preaching in his House in all Times, his great Moderation, and many excellent Qualities. His Father was a worthy Nonconformist in the County of *Gloucester*.

Pag. 495. *Cotterstock* Mr. MALKINSON. Justice *Norton* was very much his Friend, both while he was in his Living, and when he was out of it.

Ibid. *Killesby*; Mr. WORTH. Add; He was born in *Woolstane* Parish, near *Coventry*. After his Ejectment, he preach'd for a while at *Daventry*, and afterwards at *Chipping Norton*. He had three Sons Ministers among the

Dissenters: *John* (who took his Degree in Physick) settled at *Marlborough*; *William* at (or near) *St Ives* in *Cornwall*; and *Stephen* at *Cirencester* in *Gloucestershire*, where he succeeded Mr. *Beeby*.

Ibid. Norton; Mr. ROBERT ALLEN. Add; He was one of an excellent, mild and loving Temper, a popular Preacher, and one of the Lecturers at *Daventry*. His Church was crowded, from *Buckby*, *Weedon*, *Badby*, and all the Neighbouring Parts. After his Ejection he remov'd to *Adson*, six: or seven Miles distant, where Esquire *Harvey* entertained both him and his Wife; and there he died many Years since. I cannot hear that he printed any thing. His Living was valu'd but at about *60l per An*: But then he had no Children.

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Pag. 495. *Aldwinkle*: Mr. NATHANAEL WHITING. Add, *M.A.*; for so I find he stiles himself, in a Book he has printed, intit. *The Saint: Triangle of Duties, Deliverances, and Dangers*; 1659, 4to. He was ejected from the Free School at *Aldwinkle*, as well as from the Living. He had no Portion with his Wife, though her Parents were wealthy. She often complaining of this to her Husband, he us'd to reply, we have no Need of it; it will come perhaps when we need it more. And it pleased GOD in his Providence to order Matters so, that the old Folks died and left them all, much about the Time of his Ejection. And he afterwards dying without Children, was a considerable Benefactor to the said School, from which he had been ejected.

Pag. 496. *Lodington*: Mr. HENRY WILLES. Add, *M.A.*

And just at the End of the Account of him, let it be added, he publish'd, *The Marriage Blessing in a Crown of Children*, 1658.

Ibid. Daventry: Mr. TIMOTHY DOD. Son of the famous Mr. *John Dod* of *Fawsley*, which tho' once noted for being the Place where his celebrated Father resided, now scarce affords a Brace of Houses, besides the Gentleman's Seat. This Son of his imitated his excellent Father in Piety and Gravity. What University he was of I cannot certainly say; but am inform'd he was publickly ordain'd in this Town, some time after 1640, and settled as a Preacher there. Mr. *Crafts* had the Vicaridge, and Mr. *Dod* was only Lecturer, and yet was so well belov'd, that the Town contributing to him *40l per An*, made his Income almost equal to the Vicaridge: But then Mr. *Crafts* had also the Free School. Mr. *Crafts* preach'd in the Morning, and Mr. *Dod* in the Afternoon. When the Burgesses and chief Men of the Town came to Mr. *Dod*, from

Quarter to Quarter, with his Allowance of 10*l* which they took the Trouble of collecting for

him,

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him, he us'd to charge and beg them to receive nothing from the Poor, least the Gospel might be made burdensome to them. Justice *Farmer* who had liv'd some time in the Town, dying under a Cloud, Mr. *Dod* did not preach a Sermon, but made a Funeral Oration at his Interment, which was much applauded. He was a celebrated Preacher, but in the latter Part of his Time was so very corpulent, that he could not get so high as the Pulpit; and therefore preach'd in a Pew, or in the Desk. He was universally respected by the Ministers who preach'd the *Wednesday* Lecture in this Town. He was of a sweet, humble, affable Temper, but melancholy. After his being ejected and silenc'd he liv'd privately, but was extremely afflicted with the Gout and other Illnesses. He removed from *Daventry* to *Egerton*, upon the Occasion of a great Sickness in *Daventry*, and his own great Disorder: But soon after died there, about the Time of the Plague in 1665. I am inform'd it was his constant Custom to pray seven Times a Day; *viz.* twice with his whole Family, twice in private with his Wife, and three times alone. I cannot hear that he ever appear'd in Prim. He bred up his Son *John* to the Ministry, and he conformed.

Pag. 496. *Thrapston*: Mr. THOMAS TERREY. His Name was TARREY. He had a very large Congregation, and was much belov'd by his Parishioners, and greatly respected by all the neighbouring Ministers. He was very charitable to the Poor while he was in his Living: And yet after his Ejectment was reduc'd so low, that his Wife made Band-strings (much in Fashion in those Days) for a Livelihood, But after some Time, he was invited to the Free School at *Higham*, the Salary of which was 10*l per An*; and he had a flourishing School, and many Gentlemen lending their Sons to him for Instruction, he grew rich: But some Difference arising between him and some wealthy Persons in the Town, he remov'd to some Place near

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London,

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London, where he spent the Remainder of his Days.

Pag. 496. *Overston*: Mr. LIONEL GOODRICK. This should be expung'd, because the very same Person was mention'd as conforming, *p.* 498.

Ibid. Morton Pinkney: Mr. WARE. It should be Mr. WARR, who came to this Place from beyond *Brackley*. This Town is large, and yet his Income was but 35*l per An;* 50*l* a Year being paid out of the Living to *Oriel-College* in *Oxford*. Mr. *Warr* was suspended in 1662 for half a Year, and one Mr. *Bett* preach'd in his Stead: But at length he conform'd, and the College restor'd him, and he continu'd preaching here to the eightieth Year of his *Age*: So that he should be here expunged.

Ibid. Barly: Mr. RICHARD THORPE. It should be *Barby* for that is the Name of the Living: A Parsonage worth 100*l per An;* and when the Men of *Onely*, (a Village that belongs to this Parsonage) plow'd much Ground it was worth 250*l*. None of the Ministers in there Parts were reckoned to go beyond Mr. *Fowler* of *Crick* in Preaching, and this Mr. *Thorpe* in Praying. He kept the Youth of the Town in great Awe, and from prophaning the *Sabbath*, as had been too usual and common. He was so much taken up with spiritual Things, that he knew not his own Cattle, except the Horse he usually rode on: And he left all his worldly Concerns to the Care of a faithful Servant. After his being ejected and silenc'd, he preach'd in his own House on *Thursdays*, without Molestation. He went on *Lord's Days* to Church, to hear Mr. *Isam*, with whom he had a fair Correspondence till his Death, which was forty Years ago.

Ibid. Chester: Mr. STRICKLAND NEGUS. An holy good Man and very useful Preacher. He was one of the *Thursday* Lecturers at *Oundle*.

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Pag. 496. *Broughton:* Mr. John BAZELY, *Jun.* A Man of great Note in these Parts. His Name is to the *Attestation* of the Ministers in this County, to the Testimony of the Ministers of *London*, printed in 1648. He was put in by the Parliamentary Commissioners, in the Room of Mr. *Bentham*, who was sequestred, of whom Dr. *Walker* gives a particular Account, *Att.* Part II. p. 205, 206. And at the Restoration Mr. *Bentham* came again. Mr. *Bazely*, who was a Man of Substance, after his Ejectment bought a House and Estate at *Kettering*, and liv'd there. He was generally respected by the Ministers in the Neighbourhood, and liv'd in good Repute. His only Daughter was married to Esquire *Morgan* of *Kingsthorpe*, near *Northampton*. He was blind for some time before he died; but did not thereupon forbear Preaching. He was one of the twelve Lecturers at *Kettering*.

Dr. *Walker* says, that when Mr. *Bazely* came to this Living of *Broughton*, he seiz'd the Corn in the Ground, notwithstanding Mr. *Bentham* had by himself or others of his procuring, serv'd the Place, and paid the Taxes to the Time of Harvest; whereas Mr. *Bazely* did not preach one Sermon there, till about *October* following. This (if true) it must be own'd was hard: But there were a Number of the poor Nonconformists in 1662 that were in the same Case, that neither met with any Compassion then, nor can be mention'd now, by such as Dr. *Walker*, without Contempt.

Ibid. Creighton, or Creton: Mr. RICHARD HOOK. He was presented to this Living by Mr. *Markham*. He was not so well lik'd by the Inhabitants at his first coming as he was afterwards. When he was ejected, he for some time preach'd in his own House, and then went to *Northampton*, where he had some Estate, and there he taught School, and went to Church, but preached occasionally.

Ibid. Gryndon; Mr. SAMUEL BAYES. He was a *Yorkshire* Man, bred in *Trinity-College* in

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Cambridge.

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Cambridge. After his being silenc'd, he liv'd privately at *Manchester*, where he died many Years since.

Pag. 496. *Cottesbrook;* Mr. THOMAS BURROUGHS. Add, *B.D.* for so I find he wrote himself, in a Sermon of his that I have seen; preach'd at the Funeral of Mr. *John Langham*, July 29, 1657. He publish'd also, *Directions about preparing for Death*, 8vo. 1675.

Ibid. Pottersbury; Mr. COOPER. Some of the Ancient Inhabitants here being inquir'd of, have inform'd me, that it was Mr. *Newel* that was the Incumbent here in 1662, and that he conform'd; to keep his poor Benefice of 30*l* a Year, and taught School. And therefore Mr. *Cooper* must be here expung'd. But then at,

Paulsperry, which is not far distant, there was one Mr. VINCENT COOPER, (or rather CUPPER, for by that Name I find he subscrib'd the *Attestation* of the Ministers of this County, to the Testimony of the Ministers of *London* in 1648) who pray'd for King *Charles* before his Restoration, and read the Creed, and ten Commandments, &c. This Living is worth 300*l* per An, and

Mr. *Cooper* when he was silenc'd, liv'd with his Son whom he had bred up to the Ministry; who conform'd. He was reckon'd but a mean Preacher, but was an honest good Man, and employ'd many poor, and was very Charitable.

Ibid. Irthlingborough; Mr. HUMPREY LUCAS. This should be here expung'd, because the same Person is mention'd again, p. 497.

Ibid. Panthersbury, or Paulspury; Mr. NEVIL I am inform'd his Name was NEWEL; but that he was neither Minister of this *Place*, nor a Nonconformist, but liv'd and died in the Church, at *Pottersbury*. He had indeed a good Living at *Leckhampstead* in *Bucks*, which he lost for some Im

moralities;

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moralities; and was afterwards Vicar of *Pottersbury*; but I cannot hear that he ever had the least Scruple with respect to Conformity.

Pag. 497. Barton, (that is Earls Barten) Mr. NICOLAS KENRICK. I am inform'd, he conform'd to keep his Living, but never went up the Pulpit Stairs with Comfort afterwards. He had written against the Ceremonies, and was but an half Conformist. For which he was cited into the Spiritual Court, but screen'd by Archdeacon *Palmer*, under Presence of his bodily Infirmities. He freely suffer'd his Children to go and hear the ejected Ministers, and carried it with a brotherly Affection to them from first to last.

Ibid. Horton; Mr. HENRY HOWLET. His Name I understand was SAMUEL and not HENRY. His Preaching was universally applauded. Both in 1662, and for some time after, he refus'd Conformity: But was at length prevail'd on by *George Montague*, Esq; and his Lady, to use a little of the Common Prayer; and doing so, he continu'd there till the Reign of King *William*, and then died of the Small-Pox. and was much lamented.

Ibid. Northampton; Mr. JEREMIAH LEWIS; for that was his Name. Add, he preach'd in *St Giles's* in this Town, and was much follow'd. This Living was formerly in the Gift of the Earl of *Northampton*, who had bestow'd it on Mr. *Bennet*. He being rich, and not needing it, gave leave to Mr. *Whaley* Mayor of the Town, to put in any one that he and the People liked best, and he (with Mr. *Bennet's* full Approbation, and the good Liking of the Body of the People) gave it to Mr. *Lerch*, who had enjoy'd it near twelve Years before his Ejectment in 1662, and was belov'd universally. He was a pretty reserv'd

Man, and I cannot hear that he ever preach'd after he was ejected; nay he seldom went abroad. All were united in their Respect to him, except the *Quakers*, who would sometimes affront him; but he us'd to pass them by,

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without

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without regarding them. He was one of great Meekness, and singular Prudence; much belov'd by the Neighbouring Ministers; and an Intimate of Mr. *Daniel Cawdry* of *Billing*. He died at *Northampton*, not long after his being silenc'd.

P. 497. *Troywell*; Mr. JOHN SEATON. It should be *Twiwell*, which was the Name of the Living, worth about 50 or 60*l per An*, because *Slipton* Living is commonly join'd with it. Mr. *Seaton* was very fervent in the Pulpit, but very mild out of it. After his Ejectionment, he taught School at *Islip*, where several of the Neighbouring Gentlemen committed their Children to his Care and Instruction. He remov'd from thence to *Thrapston*, where also he continu'd to keep School. He died there many years since, about the sevenrieth Year of his Age. He often went to Church, and had no Congregation of his own, after his being silenc'd: Only he preach'd now and then at Sir *Gilbert Pickering's* at *Tichmarch*; and at *Cranford* for Mr. *Whiting*; and at some few other Places. He met with no Trouble about *the Corporation Act*, or any other Way for his Nonconformity.

Ibid. Little Addington; Mr. SANDERSON. He ought to be here expung'd: For I am inform'd, that he was turn'd out in *Oliver's* Time, and came in again in 1662.

Ibid. Droughton; Mr. TROTT. Though he turned out of this Living in or about 1662, yet he conform'd and bought the Living of *Newton* near *Higham Feries*, and therefore should not be mention'd here.

Ibid. Marston; Mr. WALTER HORNBY. It should be *Marston Trussell*, to distinguish it from *Marston St Laurence*, which is the Name of another Living in this County. I am also inform'd that there were two *Walter Hornby's*, the Father and the Son, who were both of them Ministers. Both of them preach'd at *Harborough* Lecture in

Oliver's

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Oliver's Time, and were much respected. The Father had this Living, worth 150*l per Annum*, and bought the Advowson of it for his Son, after he had been in it a great many Years. He died just before the *Act of Uniformity* took Place, in 1662, aged about eighty. Mr. *Walter Hornby* the Son, was educated in *Emanuel-College* in *Cambridge*. When the *Act of Uniformity* was in Force, he refus'd to conform. His Mother earnestly press'd him to fall in with the Establishment, but he gave her this Answer: *If I want Bread you can help me; but if I go against my Oath, and have a guilty Conscience, you cannot help me.* He presented Mr. *Blackerby* to *Marston* Living; and upon his removing into *Suffolk*, he presented Mr. *Bodington*, and after him Mr. *Pike*; and the Right of Presentation is in his Family to this Day. As to himself, he preach'd some time at *Langton*, under Mr. *Blackerby*, before the coming out of the *Act of Uniformity*, and afterwards kept up the Meeting at *Showel* near *Lutterworth*, but was not Pastor of a Congregation. He communicated with Mr. *Clark* of *Harborough*, and was a very pious serious Man, but ordinarily melancholy; and yet at Times very chearful. He died at *Harborough* aged sixty two. He us'd to go to hear moderate Conformists, such as he presented to *Marston* Living: And such as they, would join with Mr. *Clark* and Mr. *Shuttlewood* and other Dissenting Ministers, in keeping private Fasts. Mr. *Hornby*, though the Patron of the Living, receiv'd nothing out of the Profits of it, unless Mr. *Blackerby*, and his Successors might now and then send him some small Present.

Pag. 497. Irtlingborough: Mr. HUMPHREY LUCAS. This Person through Mistake is mention'd both *p. 496* and *497*: But one of the two ought to be expung'd. He remov'd from hence about 1662, but whether ejected for Nonconformity is not so certain. This Cure is but twenty Marks a Year. Tho' the old Lord *Nick* of *Banbury* gave 40*l per Annum* to some married Men for a while, yet his Steward coming to the Management of it,

paid

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paid twenty Marks and no more; and put in none but Batchelors; and Mr. *Lucas* was one of that Sort. I understand they have had twenty Parsons since: For no one will stay there longer than he is necessitated, for Want of a better Living.

Pag. 497. Tansover: Mr. CAUTHORN. Add, EDWARD, for that I am told was his Name. I am also inform'd that he was depriv'd in 1660.

Ibid. Warcup: Mr. FRANCIS FULLER. Add, *M.A.* And to his Works, add, *A Treatise of Grace and Duty*, 8vo. 1688: And a Sermon intit. *Peace in War*; by CHRIST the Prince of Peace: Preached on a Publick Fast, *Jun.* 26. 1696.

Ibid. Church Brampton: Mr. VINTRESS. Dr. *Walker, Att.* Part II. p. 389, owns, that this Mr. *Ventris* paid the sequestred Minister his Fifths, tho' *otherwise*, he says, *he behav'd himself very insolently towards him*. As to which, no Judgment can be pass'd, without knowing all Circumstances.

Ibid. Since the Publication of my last Edition, I have been inform'd, of one Mr. ROWLET who was a Preacher at *Sudborough* in this County of *Northampton*. He preach'd in his Turn at the Lecture at *Thrapston*, which was upheld by six Persons of Eminence; but if it so happen'd that any of them fail'd, Mr. *Rowlet* was always ready, and supplied for them. After *St Bartholomew's* in 1662 he remov'd to *Nether Dean* in *Bedfordshire*, where he liv'd privately, but preach'd frequently, as he had Opportunity, and was supported by a little Estate he had of his own, of about 20*l per An.* He went ordinarily to the Publick Church, and in the Evening of the *Lord's Day*, would preach to such honest Neighbours as were willing to hear him in his own House. In the Time of King *Charles's* Indulgence, there was a Meeting every *Lord's Day* at *Wellingborow*, upheld by Mr. *Alsop*, and this Mr. *Rowlet*, who continu'd preaching there till Death disabled him. Mr. *Alsop* speaking to one of Mr.

Rowlet,

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Rowlet, said, if this Man had bur a Body to his Soul, he would be incomparable. He is represented by such as attended on his Ministry, and knew him well, as a most agreeable Preacher, that us'd to charm his Hearers. He died of a Consumption.

I am also inform'd of another that was silenc'd in this County, *viz.* at

Whittlebury: Mr. JOHN FIDO, *M.A.*, whom I before mention'd by Mistake as ejected from his Fellowship in *Trinity-College* in *Cambridge*, which he had before surrender'd. He was born at *Stanford* upon *Teeme* in *Worcestershire*, and was the Sort of a Gentleman of a considerable Estate there. After some Proficiency in Grammar Learning, he was sent to *Trinity-College* in *Cambridge*, where he continu'd fourteen Years. He was first Minister of *Hardwick*, three Miles West of *Cambridge*, and afterwards was by the Parliament presented to this Living of *Whittlebury*, worth 300*l a Year*. At the Restoration, Dr. *Skinner*

laid Claim to it, tho' I know not upon what Pretence. Mr. *Fido* stood a Trial with him at the Assizes at *Northampton*, and cast him. The Judge declar'd that Mr. *Fido* had a legal Tide to the Living, and no one could dispossess him of it: And told the Doctor, that were Preachers were well provided for, and still coveted more, it shew'd they minded the *Fleece* more than the Flock. But what could not be done this Way, was effectually brought about by the *Bartholomew* Act some time after. He retir'd afterwards to *London*, and there died in 1667 or 16613, about the thirty-seventh Year of his Age. He was strictly Congregational in his Judgment.

I am also inform'd of one Mr. HENRY ROOSE, who was in 1662 turn'd out of the Living of *Caston*, and that he was reckon'd one of the best preachers in *England*.

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Pag. 498. Over against Mr. *Hodges* of *Hisham*, let there be this Note in the Margin: Dr. *Walker* therefore might very well have spar'd his Notice, (Part II. p. 418.) I having mention'd the same thing before.

Ibid. lin. 22. for *Lancashire*, read *Lincolnshire*.

When the Collectors and Compilers of the great Work intit. *Magna Britannia & Hibernia, Antiqua & Nova*, in 4to, come to this County of *Northampton*, they mention* several *Instances to prove the Patience And Constancy of the Loyal Sufferers in the late Rebellious Times*: And that their Sufferings were in many Cases very severe, I cannot deny. But when they add, that they *much outweigh the Hardships of the Nonconformists by the Bartholomew Act*, I must beg leave to demur. Their *being outed of the Livings they had, if they possess'd any belonging to Episcopal Men, was what I must confess they might indeed expect upon the Restoration*: But tho' *King and Bishop: were restor'd*, yet might it have been for the Benefit both of the Church and State, for them to have been peaceably allow'd the Benefit of the Royal Declaration for Ecclesiastical Affairs, in *October 1660*, which the present Bishop of this Diocese of *Peterborough*, has publickly own'd, † *may stand for a Pattern to Posterity, whenever they are heartily disposed to restore the Discipline, and heal up the Breaches of the Church*: And of which another great Man of the *Church of England* had such an Opinion, that he has ‡ declar'd he thought, that *the united Judgment of the whole Nation could not frame it better or more unexceptionable Expedient for a firm and lasting Concord of these distracted Churches*.

* No. 41. p. 581, 583.

† See 3d Vol. of the Comp. Hist. or *England*, p. 229.
‡ Preface to *Protestant Reconciler*, pag. 8.

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COUNTY
OF
NORTHUMBERLAND.

*P*ag. 496. *NEWCASTLE upon Tyne*: Mr. SAMUEL HAMMOND, B.D. He and Mr. *Thomas Weld*, Mr. *William Durant*, and two other Ministers in *Newcastle*, publish'd a Pamphlet intit. *The perfect Pharisee, under Monkish Holiness, opposing the Fundamental Principles of the Doctrine and Worship of the Gospel by the People called Quakers*; 4to. 1654.

Pag. 500. *St John's*: Mr. HENRY LEAVER. Add; His Grandfather Mr. *Thomas Leaver* was Chaplain to *Edward VI*; and one of the Refugees at *Frankford* in *Queen Mary's* Reign: And when he left that City, upon the Disturbances among the Exiles there, he remov'd to *Arum* in *Switzerland*, and was first Minister of the *English* Congregation there. A distinct Account of him may be met with, in the History of the Troubles of *Frankford*, in *Bale's Centuries*, and in Dr. *Fuller's Worthies*. He was after his Return into his own Country, Master of the Hospital of *Sherborn*, about a Mile from *Durham* and a great Intimate of the famous *Bernard Gilpin*, Parson of *Haughton*. And tho' he came of a good Family at

Little

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Little Leaver in *Lancashire*, yet was the Occasion of the Settlement of a Branch of the Family in that County. This Mr. *Thomas Leaver*, had a Son nam'd *Sampson Leaver*, from whom sprung Mr. *Henry Leaver*, who at the Beginning of the Civil Wars was Parson of *Alnwick* in *Northumberland*. From

thence he remov'd to succeed Dr. *Cosins* in the Rectory of *Branspeth*, in the County of *Durham*, about the Year 1644. When the Design was set on Foot, of erecting a College at *Durham*, he was one of the Commissioners to settle that Foundation, and in that Capacity had an Opportunity both of shewing his own Candour and Moderation, and of doing a Piece of Service to one of the sequestred Gentlemen Dr. *Naylour*, the late Parson of the rich Living of *Sedgfield*. The Doctor was inform'd, that the whole of his *quondam* Parsonage, (as he calls it) excepting Mr. *Laphorn's* Salary, who was then Incumbent, was design'd for the Indowment of this New College, no Exception or Reservation being made for his Wife's *Fifths*. Upon this he wrote to Mr. *Leaver*, desiring him to use his Interest: with the Gentlemen his Co-assessors to save his Family from so great a Loss. The Reason (as he says in his Letter to him) to be given for the intended discontinuing of his Wife's *Fifths*, was his being seiz'd of all Estate to or above the Value of *30l per An*; because there was a late Act for excepting such from receiving *Fifths*. The Doctor in his own Behalf represents to Mr. *Leaver*, that the Act says, where the sequestred Person is not seiz'd of an Estate worth *30l per An*, *Fifths* shall be paid: But he says that learn'd Council had observ'd to him, it does not say, that tho' he be seiz'd of so much, or more, they shall not be paid: And that it was not so to be interpreted, till the Makers of the Act so interpreted it themselves. But the Plea which he laid the most Stress upon, and seem'd to hope would be of great Consideration with the Commissioners, was that though it should be allow'd he had an Estate in the common Repute of others, above *30l per Annum*, yet that there were many Engagements upon it, and some new Debts contract

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ed, in order to put his Sons to Trades, in *London*. So that (he signify'd) he hop'd that Circumstances being consider'd, they would not see Reason from that Act to exclude his Wife from her *Fifths*. This was his Case. And it should seem that Mr. *Leaver*, not only heartily but effectually recommended it. For he wrote him a long *Latin* Letter, (it may well be call'd long, for it is written in a very small Character, and almost fills up an whole Sheet) of Thanks for the great Kindness he had therein done him. And he gives this Reason for writing it in *Lath*: *Amorem tuum, tam non Vulgarem, vulgari modo agnoscere noluerim*. A few Lines in the Beginning of it, will express the Nature of the Favour receiv'd, his Sense of it, and Mr. *Leaver's* Part in the obtaining of it: And therefore I think it not improper to transcribe some of them.

Dilecte in Christo Frater, multisque certe mihi nominibus estimande.

“CERTIOREM me reddidit tibi pariter ac mihi amicissimus D. Baddelus, quàm vere & fideliter, quam nervose & efficaciter, Uxorì meæ Causam, (pene dixeram Viduam, nisi Candorem tuum invenisset assertorem strenuissimum) Liretis tuis vere Tullianis, (hoc est victricibus ipsiusque suadæ Medulla exaratis) apud Tuos omnes, sive Clericos, sive Laicos conjunctissimos, non ita pridem Novi Castri egisti. Quibus insuder Laudationibus & Encomiis me onerasti, non solum supra merita mea, (quæ probe scio quam sint exigua, quam penitus nulla) fed & quæ amorem tuum, quantumvis maximum, quantumvis flagrantissimum, pene superaverint. Me tanto Amori tam tempestivo & Eximio testificato, aliquando fore parem, aut pro merito repensaturum, nec sperare possum, nec optare ausim. Hancce igitur Gratiam pensandam relinquo, Magno illi & Munificentissimo Remuneratori, Qui &c.

Mr.

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Mr. *Leaver* continu'd at *Branspeth*, in good Repute, and great Usefulness till 1659. I had before said, he was turn'd out from thence: But I now question it. I am inform'd he remov'd to *Newcastle* before the Restoration in 1660: And my Friend from whom I have this Account: tells me he has in his Hands a Letter to him before that Time, written to him as residing and exercising his Ministry at *Newcastle*, before the King's Return. And it was at *Newcastle* that the *Act of Uniformity* found him, though it suffer'd him not long to continue there. He was a Conformist at the Beginning of the Civil War, and not altogether Puritanical neither: But he saw that Conformity had afterwards much chang'd its Shape.

When he was ejected, he remov'd to *Skinkclif*, about a Mile from *Durham*, to the House of his late Wife's Son, Mr. *Thomas Dixon*; for he had no Children, and was now a Widower. Here he continu'd till the Year 1665: But he afterwards return'd to *Newcastle*, and there marry'd again, and some Time after finish'd his Course. I cannot learn he had any settled Congregation after his Ejectment. He had a Call to a People at *Darlington* in the Bishoprick of *Durham*, in the Time of the Indulgence in 1672. They signified to him by Letter, that understanding he was willing to accept of a Call to the publick Exercise of his Ministry again, they were encourag'd to desire his Help. But his Work was now near finish'd, and he had but a little more Sand remaining in his Glass. He died the very next Year, some time in the Summer, The unskilful cutting of a Corn cost him his Life. It was but a poor Cause but it had a sad Effect upon him. His Foot and Leg swell'd prodigiously, and was

exceeding painful: But he bore it with a great deal of Patience, and obedient Resignation to the Will of GOD. When his Pain encreased upon him and grew threatning, he said, *if GOD had no more for him to do in the World, he could as chearfully sit down and die; as go to his Bed to rest.*

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He had a close Correspondence for many Years, with *Philip Lord Wharton*, by whom (together with his Lady) he was much respected. He was one of good Learning, moderate Principles, great Piety, and a sweet Temper. He had a large Heart, and a liberal Hand; was much a Gentleman, affable and courteous, and very agreeable in Conversation. He was an affectionate Friend, and a very useful Person.

Dr. *Naylor* representing his Case to him, writes thus: “Sir, this poor Piece of Paper has a serious Errand unto you, the very Equity and Justice whereof rightly understood, I am very confident will be of more Power and Weight to a judicious and conscientious Gentleman, (that is with your self) than any other Oratory, &c. And complaining of the Confusion of the Times, and Severity of some, he adds, “which I would nor have you to interpret with the least Reflection, as spoken to yourself, whom I know to be far otherwise principled. And in the Conclusion he has these words: “Thus Sir, I have taken the Liberty to unbosom myself unto you upon this Occasion, being very confident you will misconstrue nothing I have written, nor make any Use of any of the Contents, but in order to the Good and Benefit of him and his, who is &c.”

And in his Latin Letter of Thanks, taking notice of Mr. *Leaver's* speaking so honourably of him, and representing his Case so movingly, he writes thus: “Verum enim vero (vir optime) quod placuit Amori & Candori tuo, pro eâ quâ polles egregia Facultate, in Laudes tam immensas, (in rem scilicet nostram) expatiari, & Encomiasten agere, perpulchre quidem edocuiisti, quales ipse & cæteri ejusdem Ordinis esse debuissimus, licet paucis a Deo datum est tam altos Eruditionis, & Sanctimonizæ gradus feliciter attingere, &c.”

He was remarkable for his Generosity and Liberality. Besides his Wife's Jointure, he had an Estate of his own of about 100*l per An*, and he had no Children, and yet when he was ejected, he had no Money before Hand. When Mr. *Thomas Dix*

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on his Wife's Son married, he resign'd his Mothers Jointure to him. All, or most of the Charge of his Nephew Mr. *Ralph Wicklif's* Education lay upon him. He gave Portions to two of his Wife's Nieces. One of them was married to Mr. *Pell*; and there was found a Note of 50*l* paid to him among his Papers. And when he died, he left Mr. *Pell* 20*l* in Books; and 50*l* a piece in Books and Money, to Mr. *Wicklef*, and Mr. *Dixon*. His Estate, and the rest of his Library, he left to Mr. *Robert Leaver*.

And since Dr. *Walker* so severely reflects on the ejected Ministers that were in sequestred Livings, as not paying *Fifths* to their Predecessors, &c. I shall add, that Mr. *Leaver* cannot be charg'd in this Respect. My Friend from whom I have this Account, assures me, he has seen Acquittances under the Hand of Mrs. *Mary Cosins*, for *Fifths* to Mr. *Leaver*. He paid her 33*l* per An; and he said it Quarterly. And there is a Circumstance relating to the Payment of *Fifths* in this Case, that it may not perhaps be amiss to take Notice of, because it will help to shew, that they that had the Power in their Hands in those Times, were not so extremely hard and severe, as Dr. *Walker* thought it to his Purpose to represent them. There happened to be some Disagreement between Mr. *Leaver* and Mrs *Cosins*, about this payment of *Fifths*. The Case was represented at *Whitehall*, and an Order of Council was issu'd out to regulate it. Certain Justices of Peace, of which the Mayor of *Durham* was to be one, were to determine the Difference, to the mutual Satisfaction of the Parties concerned: And if they could nor determine it, it was to be fully clear'd at the Council-board.

Dr. *Naylor* also had his *Fifths* duly paid him to the last. And this in Conjunction with several other Things I have mention'd occasionally, as they came in my Way, in my Account of the ejected Ministers, helps to give me Satisfaction, (and I believe it will do so to many others) that Dr. *Walker* has carried Things too far in his Exclamations about these *Fifths*, as well as in other Matters.

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Pag. 505. *Stannerton*; Mr. JOHN OWENS. He preach'd frequently in his own House, and at the dwelling of Neighbouring Gentlemen. He had a Fine laid upon him for preaching at Mr. *George Horsley's*, and was carried Prisoner to *Newcastle* upon that Account, and treated with Harshness and Incivility, but discharg'd upon the Payment of the Money by his Friends. The Duke of *Lauderdale* made him kind offers of a Settlement in *Scotland*, which he thought

fit to refuse, but afterwards accepted, through the Persuasion of the late Lord *Rutherford* his Son in Law.

Ibid. *Whetton*; Mr. RALPH WICKLIF. He was the sober Son of an extravagant Father, who spent an handsome Estate. He was born in or near *Sunderland* by the Sea, in the Bishoprick of *Durham*. He was Sister's Son to Mr. *Henry Leaver*, who had the chief Care and Charge of his Education. After his Ejectment he frequently preach'd in the severest of Times; but more particularly to a Congregation which was gather'd out of the neighbouring Parishes. He met with Discouragemems from the Coldness of some of his Hearers, and the busy Practicings of some of the Ministers of the other Side of *Tweed*, of which some others (I am inform'd) of the Ministers of the Northern Counties at that Time complain'd.

In 1672 he was invited to *Sunderland*, where he preach'd during the short Continuance of King *Charles's* Indulgence, and afterwards return'd to his Farm, and old Congregation. He was fin'd 20*l*, for preaching at Mr. *Ogle's* of *Kirkley*, who was a Neighbouring Gentleman; and had his Cattle driven away for the Money. He died in the latter End of 1683, in the fifty-first or fifty-second Year of his Age, and left the Character of a sober, modest, and prudent Man.

The Case and State of the Congregation which Mr. *Wicklif* preach'd to, which was drawn up by Mr. *Robert Fenwick* of *Nunriding*. (who was a Gentleman of a good Estate and Name in this Country

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ty, and a Member of Mr. *Wicklif's* Congregation, and his hearty and constant Friend) is yet in being: And what in it relates to Mr. *Wicklef*, is as follows.

“AT the Restoration, Mr. *Ward* (now of *York*) was Pastor to a considerable Congregation at *Hartbourne* in *Northumberland*, whereof Mr. *Ralph Wicklif* was then a Member, and he was afterwards ordain'd a Minister by the Presbytery at *Morpeth*. Mr. *Ward* being driven away, partly by the Act against Nonconforming Ministers, and partly being discourag'd by some of the Members conforming, Mr. *Wicklif* preaching as he had Opportunity, some of the Members of the Congregation did adhere and stick close to him, and under his Troubles, and Persecutions appear'd with him and for him: And it is never to be forgot how that honest Gentleman open'd his Doors in the Time of Danger, especially to such as he hop'd did dissent upon conscientious Principles. The Truth is, (as I know it to my own Knowledge) he was greatly discourag'd divers Ways. First it was the Cause of Sorrow to him, to observe such a Fickleness and itching Humour in some old Professors, that if a Stranger,

(a young raw *Scottish Man*) should come, and say he was a Minister, away some of them would run, by his Door perhaps, three, four, or five Miles notwithstanding the Hazard he had run by his entertaining them in dangerous Times. Another Discouragement was want of Care in providing Maintenance for him. He was forc'd to be a Farmer, and teach a Friend's Children to help him to maintain his Family: And I have heard him sigh and groan, Because by this means he was depriv'd of the benefit of his Study, and when others studied he was forced to look after his Cattle and Plough. And we have often heard him complain of the Incivilities and Sordidness of some Professors, even many of his Hearers, not looking him in the Face

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“from *Lord's Day to Lord's Day*, and Men carried it to him as if he had been beholden to them to hear him. Another Discouragement was, that when his Cattle were driven from him for 20*l*, which he forfeited for Preaching, some of his Hearers, (who were most peremptory for his Preaching) did flinch, and shew'd no Chearfulness to comtribute to keep him indemnified. Yet notwithshading there Discouragements, he was carried on by GOD to follow the Work of the Ministry, in the sharpest of Times, and gathered the few remaining Members of the said Congregation together, and got some of Mr. *Leaver's* People added to them, and took some others whom he judg'd upright in the main, and put them into Gospel Order, baptizing their Children, and administring the LORD's Supper. Some Years after, it pleas'd the mighty GOD to call him our of this World, to the Loss and Grief, and we may say Affliction of his Handful of People.

Pag. 505. Hartbourn: Mr. RALPH WARD. At the End of the Account of him, let this be added. When this good Man was by the Violence of the Times, in the Reign of King *Charles*, driven into the Country, and unable personally to attend his Flock, he wrote a Letter to them, which deserves to be preserv'd to Posterity, and is therefore here inserted. It was directed to Mr. *Martin Hotham*, (Father of Mr. *John Hotham* who is now Fellow Labourer with Dr. *Colton* in the City of *York*.) to be by him communicated to his Friends in and about the City. It was in these Words:

Dear Friends,

“I CANNOT now through Want of Opportunity, serve you in the Work of the Gospel as I would; for you yourselves know under what Disadvantages I am: But that I may not however

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be totally wanting to you, that I may shew my longing Desire after your Good, and spiritual Health, and that my Labours among you may not be in vain, I have writ these Lines to put you in Remembrance, of what you have been taught, and to exhort you unto, and comfort and encourage you in, your present Duty.

“I. In the Course of my Ministry, I have endeavoured to discover, the sinful and shameful Apostacy of Man from his Maker; and the doleful and damnable State all Mankind are in through the Fall: Being altogether corrupted; having no good Thing in them naturally; but every one is born blind, deaf, and dead, as to the Things of GOD; and the Soul is void of the Life of GOD, the Life it should live; void of the Image of GOD, naked and destitute of that Beauty, which adorn’d the Nature of Man at first; my an Enemy to it, *Rom.* viii. 7. This hath been manifested by discovering under what Corruption the several Faculties of Man’s Soul do lie; what Vanity possesseth the Thoughts of Man; what Ignorance the Mind. what Insensibleness the Conscience, what Forgefulness the Memory, what Stubbornness the Will, what Disorder and Irregularity the Affections; so that every Man by Nature is wholly a Servant of Sin, and in Bondage to the grand Enemy. And while Man continues thus, there is none that doth or can do good, no not one: But all are encreasing and multiplying their Transgressions against the LORD daily. Hence therefore there is an absolute Necessity of being born of GOD, of being born again.

“II. The glorious and wonderful Mystery of Redemption by JESUS CHRIST hath been discovered to you: The Wonderfulness of the Father’s Love in sending his Son; of the Son’s Love in assuming Man’s Nature, laying down his Life in Man’s Stead, and thereby obtaining eternal Redemption for them; the Fitness and Suitableness or our LORD for this great Work, all Au

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thority being committed to him of the Father, all Fulness treasur’d up in him; and the everlasting Council of GOD being reveal’d to us by him, as our Great Prophet; the Will and Commandment of the Father being fulfill’d

by him, (in making his Soul an Offering for Sin) as our High Priest; the Laws and Ordinances of his House and Kingdom being appointed and commanded by him as our King and Lawgiver. So that whoever hears and believes the Voice of this Great Prophet; whoever confides and trusts in him as their Great High Priest; whoever obeys him from the Heart, as their King and Lawgiver; shall assuredly obtain eternal Life, according to the Promise of the Father made by him.

“III. The Covenant of Grace, both what is promised and what is requir’d in it, hath been in some measure made known unto you: CHRIST himself being both the Security and Substance of this better Covenant, in him, all his spirirual Blessings, all Things pertaining to Life and Godliness are contain’d, and by him they are conveyed and communicated to his People; to those the Father hath given him. And therefore, whoever wans Wisdom, Understanding Grace and Strength, Pardon and Peace, Holiness and Righteousness, or everlasting Rest and Happiness, must look for all from CHRIST, and in CHRIST, and in Union and Communion with him. For without him, or separate from him, we can do nothing. Hence we are bid to look unto him, as the Author of our Faith, and the Giver of Repentance. ’Tis said he is exalted to give Repentance.

“IV. You have heard that it is impossible to please GOD without Faith: That it is impossible to escape everlasting Wrath without Repentance: And that these are the Gifts of GOD through CHRIST, in the Use of the Means he hath appointed: And that therefore they that want them

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must be diligent in the Use of Means for the obtaining of them: In Prayer, Reading, Hearing, Conference, &c. and must look for the Promise of the Spirit of the Father, by the Son; that this Promise being made good, the Law of the Spirit of Life in CHRIST, may set them free from the Law of Sin and Death.

“V. You have heard that by the SPIRIT’S working Faith in the Heart, the Soul comes to CHRIST, gives up itself to be his, is united to him, abides in him, and holds Communion with him, partaking both of the Vertues of his Death and Resurrection: And is hereby not only pardon’d, and at Peace with GOD, but adopted to be a Son and Heir together with CHRIST, and transform’d more and more into the Similitude of CHRIST himself.

“VI. You have also heard, that the Lord JESUS hath instituted and appointed his Ministry and Ordinances, and the Communion of Saints in Churches, to be the Means of conveying those spiritual Blessings whereof he is the Author and Giver, to all the Members of his Body; and of the increasing of Grace in them, till they all come to a perfect Man: And that he hath promised his Presence with them for that End, that they may grow up in all Things into him.

“VII. You have heard that it is the great Duty of those who profess Faith in our Lord JESUS, and Obedience to him, to walk worthy of that high and holy Calling wherewith they are call.ed, being fruitful in every good Work; that in so doing they may honour their heavenly FATHER, and their Head CHRIST JESUS, whose Members they profess themselves to be; and the HOLY SPIRIT by whom they profess to be instructed, quicken’d, and led; And may honour their Profession: And therefore that they

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should take CHRIST for their Example, as well as his Word for their Rule, and labour to abound in Heavenly-mindedness, and in favouring the Things above, remembring they are Strangers in this World, and to be enrich’d more and more with Knowledge of the Will of God, with Faith, Hope, Love, filial Fear and Joy in the LORD; with Humility, Meekness, Temperance, Patience, Godliness, brotherly Kindness, and Charity towards all. That by Love they should serve one another, edify one another, encourage, strengthen, comfort and help one another, as Members of the same Body: That they should put on as the Elect of GOD Bowels of Mercy, sympathizing with one another, bearing one anothers Burdens, forbearing, forgiving one another, restoring and recovering one another, if any be overtaken in a Fault. These are some of those Fruits which become our holy Profession, and wherein we should labour to abound more and more: And of there you have heard something.

“VIII. You have also heard that a Christian’s Work is Soul-searching Work, Self-judging Work, and Sin-mortifying Work. That we must crucify the Flesh with the Affections and Lusts thereof. That it is contrary to our holy Profession, to indulge to the Flesh, and walk after the Flesh. That it is sinful, and shameful, and unbecoming a Christian, to be proud, passionate, worldly, wanton, vain and frothy in Discourse, intemperate, fraudulent, and deceitful, slothful, idle, careless or unwatchful; or Mispenders of precious Time. These Things we should beware of, knowing how Great and Good a Master we serve, to whom we must shortly render an Account, and expect a Reward

according to our Fidelity in the Work of which he bath given us a Charge. And therefore that it highly concerns us to put off all these, together with all Lying, Hypocrisy, Dissimulation, Censoriousness, Self-conceitedness, Self-seeking, and such-like;

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there being the Fruits of the Flesh, which are to be mortify'd and destroy'd, which we have vow'd and covenanted against in our Baptism, and in the LORD's Supper, that we will not serve them but seek their Ruin; and by the Sword of the SPIRIT, and the Blood of CHRIST, endeavour their utter Extirpation; knowing what is written, that if we live after the Flesh we shall die, and that one Sin indulg'd, allow'd, and approv'd, and liv'd in, one unmortify'd Lust, will stop the LORD's Ear at our Cry, and prove of fatal Consequence to our precious Souls. How doth it therefore concern us to take heed to our Ways and Walkings!

“IX. You have heard that a Name to live, if we be dead will not profit us. That whatever we profess, if CHRIST live not in us we are but dead Men and Women; and therefore it concerns us to look to ourselves, that we lose not the Things that we have wrought: That our Hearts be found in GOD's Statutes: That our Faith, Hope, Love, and Obedience to GOD and Man, to Magistrates, Ministers, Masters, and Parents, according to our respective Relations we stand in, be such as the LORD requires and approves of: That we have Respect unto all GOD's Commandments, and obey in the LORD, and for the LORD; because of his Command, and for his Glory: Knowing that the LORD looks not at the outward Appearance, but at the Heart; and requires Truth in the inward Parts.

“X. And lasty; You have heard that if we will be CHRIST's Disciples indeed, we must deny ourselves, take up our Cross daily, and follow him. That it is not he that draws back, but he that endures to the End that shall be saved: And therefore it greatly concerns us to look upon what Foundation we are built, and that the Sincerity of our Love to our dearest Lord and Redeemer do appear, in sticking close

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to him in a Day of Trial, and being willing to suffer the Loss of all, that we may win in CHRIST, and keep Faith, and a good Conscience to the End of our Days.

“These Things (my dear Friends and Brethren) you have heard in some Measure open’d to you; and have receiv’d them, tho’ alas with much Weakness, discover’d by the Instrument by whom you have been taught: But the Word of GOD is sure, lively, and powerful. Life and Death have been set before you.; therefore chuse Life, that you may live.

“What now remains, but that I should exhort, persuade and press you, to look to yourselves, everyone of you in particular, that you receive not the Grace of GOD in vain; and that both my Account and yours may be with Joy, and not with Grief. And for this End let me

“I. Exhort you to hold fast what is Truth, in Faith and Love. Faith and Love are both necessary, that we may hold fast our Profession without wavering. If we mix not the Word with Faith, it abides not, takes no rooting in us, makes no deep Impression upon our Hearts, and will not work effectually in us, to make us obedient to it. That which makes us reverence the Word, and prize, and value, and stand in Awe of it, and that which makes it of Efficacy and Power on the Heart, is, for it to be receiv’d as the Word of GOD, and not as the Word of Man. As Faith comes by hearing the Word of GOD, so Obedience comes by believing it to be the Word of GOD. When the Authority and Majesty of the LORD is seen in the Word, it will cause the Soul to tremble at it, and make it afraid of slighting it, and walking contrary to it. One great Reason of our own Unprofitable ness has been the Want or the not exercising of Faith: And therefore let me beseech you in the Name of GOD, to eye the LORD in what hath

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been spoken to you, or what may be spoken to you by any of his Messengers, and stir up yourselves to the Exercise of Faith. And you must have Love also to the Truth, if you would hold it fast. Love will cause you to ruminate and ponder upon what you have heard, and hide it in your Hearts. It will cause you to stick close to it, and make Improvement of it, for your Furtherance in Communion with the LORD, and Obedience and Conformity to him.

Love will help you to taste the Sweetness of it; and what you find to be so sweet, you will not readily part with.

“2. Let me beseech you to exercise yourselves unto Godliness daily. Remember, this is that which you are call’d to, and have taken up the Profession of. And consider that this consists not in a slight Performance of Duty, Morning and Evening, nor in the Length of Duties, nor in any outward Service whatsoever; much less doth it consist in being of this or the other Opinion, in Matters circumstantial, or of less Moment: But it consists in the beholding of GOD thro’ Faith, as constantly present with us; in a Dependence on him for Strength to enable us to become Followers of him as dear Children; in giving up our Hearts to him, or giving him our Lives daily; in devoting ourselves to be his Servants, to do the Things that please him; in sticking close to him both in Love and Obedience; in keeping our Hearts with all Diligence that we do not treacherously depart from him; in doing what we do, not only in Obedience to him, but for his Honour and Glory; and in setting forth his Praise in our Generations.

“3. Let me beseech you to give all Diligence to make your Calling and Election sure. Think it not a Thing either impossible or unnecessary, or unprofitable. Others have obtain’d it by Diligence; and why not you? And is it not necessary that you should know, whether you be in the Way to Heaven or no? whether you love the LORD in Sincerity or no? whether your Sins

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be pardon’d or not? You cannot be sure of any of them, if you be not sure that you are effectually call’d. If we wrestled more with GOD in Prayers, and search’d our own Hearts more, and look’d more seriously for the Witnessing of the SPIRIT, and stirr’d up our Hearts more to the Exercise of Grace, of Faith, Repentance, Love and Obedience, and more diligently observ’d what Returns of Prayer we meet with from the LORD, we might hereby attain to more certain Evidence, that we are the Called of GOD according to his Purpose. And what Profit and Comfort should we find in this! We should come to GOD with a more child-like Frame, experience more Sweetness in Communion with him, walk more chearfully before him, taste more Sweetness in every Enjoyment, find our Hearts more enlarg’d in doing GOD Service, be more thankful and joyful in him, and more ready to leave this World, and go to the Father: We should more easily conquer Death, and lay down these Tabernacles with a more triumphant Hope or Assurance of a happy and glorious Resurrection at the last Day; and be more consented with our

Lot and Portion in this Life, whatever it be. Oh! let us not therefore be slothful in this Business.

“4. Get your Hearts and Affections wean’d from Things here, and set upon Things above. Is not your Treasure above? And where should your Hearts be but where that is? Is not your Life, your Portion above? Is not your CHRIST, your dear Redeemer, your Advocate with the Father above? Is not your Country, your Habitation, your resting Place above? And should not your Hope, your Desire, your Love, your Delight, be above also? Consider the Uncertainty of Things below: Consider what present Providences call for. Is not the LORD shaking our Hold of all earthly Enjoyments? And shall we cross the Providence of GOD, and be glu’d to those Things which be is knocking off our Fingers from? O

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let us eye Providence, and mind what the LORD is speaking to us by it.

“5. Be kindly affectionate one to another with brotherly Love. Let Love be without Dissimulation. Love not in Word or in Tongue only, but in Deed and in Truth. Consider your Relation to each other. Are you not living Members of the same Body? Consider your Badge or Character whereby you are known to be CHRIST’s Disciples. Is it not by loving one another? It is this that gives Room in one another’s Hearts. It is this will make you true and faithful one to another. This will knit you together, and make you willing to serve one another. Let not your Love be for Opinion’s Sake, but for CHRIST’s, and the Truth’s Sake; for the Image of GOD which you bear, and profess to have renew’d on you. Yea love not them only that love you, but love your Enemies, and do good to them that hate you, that you may be the Children of your heavenly Father.

“6. Prepare for suffering greater Things. Get acquaintance with the Truth, and labour to be establish’d in it, that you may know it is Truth you suffer for: And then you will have the LORD on your Side, whoever be against you. Then you will suffer with more Resolution, Confidence and Chearfulness. Then may you look on your Sufferings, not as your Shame but your Glory and Honour; not as a Token of GOD’s Hatred, but Love; not as a Forerunner of your future Misery, but as a Pledge of your future Glory. For if you suffer with CHRIST, you shall reign with him. Remember it is a Gift from the LORD; therefore despise it not, nor grudge, nor be discontented because of it.

“7. Make it your Business to honour the LORD in the Stations wherein he hath set you, to render your Profession more amiable and beautiful to those who observe you. Let your Children and Servants fare the better for you. Be you Instructors of the Simple, and Teachers of

Babes;

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Babes; and be in Travel to see CHRIST formed in them.

“8. Bear with Patience what the LORD is pleased to lay on you; knowing it is through Faith and Patience we must look to inherit the Promises.

“9. Beware of mispending your Time: But account it your Duty and Priviledge to Redeem it, for your good, and the good of others.

“10. And lastly; Be importunate with the LORD that there may be an increasing of those who are faithful to him in the midst of the Land; that so we may become more beautiful and glorious, and there may be an Healing of our Wounds; that both Pastors and People may rejoice together and say, the LORD hath done great Things for us, whereof we are glad.

“These are the Words of Exhortation which I would beseech you my dear Friends to take into your serious Consideration; and be persuaded to follow the Counsel given you, that both you and I may rejoice together in the Day of the LORD: That though we be now separated in Place, not in Heart, we may notwithstanding be running in the same Race; and if it be the good Pleasure of GOD, may meet again, with Liberty to wait on the LORD in the Ways of his Appointment: However we may meet at last, with Joy and Gladness, that our Labours and Communion together have not been in vain. Now my dear Friends I hope you will nor forget me.

“And my Request for you is, that our LORD JESUS CHRIST, and GOD even our FATHER, who hath loved us and given us everlasting Consolation, and good Hope through Grace; would comfort your Hearts, and establish you in every good Word and Work: 2. *Thes.* ii. 16,17. This is the Cordial Desire and Prayer, of

Your Faithful Friend and Servant,
for Jesus Sake, in the Word of the Gospel.
 Ralph Ward.

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Pag. 510. *Wooller*; Mr. JOHN LOMAX. Add; *M.A.*, of *Emanuel-College* in *Cambridge*. Upon his leaving the University he liv'd a while with his Mother

in *Newcastle*, and after some Time was invited to this Town, where he was much lov'd and esteem'd. I find by Dr. *Walker*, Part II. p. 346, that this was the sequestred Living of Mr. *Edward Rochester*, who he says was much reduc'd. However the Lord *Grey* to whom the Town chiefly belonged, had a great Respect for Mr. *Lomax*, and often invited him to *Chillingham* where his Lordship then resided. He continu'd in this Town till the Restoration: And then rather than he would act doubtingly or against his Conscience, he chose to leave the Place, and remov'd with his Family to *Northshields*, where he practic'd Physick and Surgery, and kept an Apothecary's Shop, there being none there at that Time. He preach'd there to a Congregation, from whom he had not above 4l per An, and could scarce have been able to support his Family, had not his Mother (a most excellent Woman for Piety and Discretion) given him Assistance from a Jointure which she had by Mr. *Bonner* an eminent Merchant, who died Mayor of the Town of *Newcastle* This Mr. *Bonner* was a Man of so much Worth, and of so publick a Spirit, that he deserves to be rememberd with Honour. He was Mayor of *Newcastle* when King *Charles* was restor'd, and had been duly elected by the People. Sir *John Morley* a noted Cavalier would have had him presently resign'd, because he was not of a Temper suited to the Times, nor able to swim with the Stream. But he refus'd; because he would not betray the Right of the Town to choose their own Mayor. When *Michaelmas-Day* came, and Mr. *Bonner* came to the Election House, the other Party shut the Doors upon him, and such of the Aldermen as were with him, and would not suffer them to have any Concern in the new Choice. Mr. *Bonner* was this Way forc'd to remain a great while in a Cold Room, which brought upon him a Fit of the Stone, of

which

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which he died a few Days after. Some of the Aldermen went to Court, to make a Complaint of the arbitrary Proceedings of their Antagonists, who valu'd themselves not a little upon their Loyalty: And happening among other Things to accuse Sir *J.M.* of horrid Swearing, the King turn'd about and laugh'd, as if that had been a ridiculous Thing not worth mentioning, or a commendable Qualification, rather than fit Matter for an Accusation. They did but labour in vain, and could have no Justice done them.

Mr. *Lomax* suffer'd much for his Nonconformity in the Reign of King *Charles*, and was miserably harrass'd, though never imprison'd. He was often forc'd to leave his Family, and not a little expos'd in travelling about the Country in all Weather, but GOD still supported him, and his good Mother maintain'd him. She spent her Time in a most devout Manner; In reading,

(which she could do at that Age without Spectacles) and Prayer; and serious Conversation. Her Son coming to see her the Night before she died, she told him that was the last Time she should read. For she verily believ'd (she said) that she was kept alive for the Support of him and his Family; adding that now that GOD had restor'd Liberty, she was to be remov'd, and could no longer serve any valuable Purpose, by having her Life prolong'd. And she died the very next Day: And he did not survive her very long.

He was a Man of a very comely Aspect, and a pleasant Humour, and yet grave without any Affectation. His Conversation was so very agreeable and obliging, that he was valu'd by all that knew him. He was of a very even Temper, and never seen ruffled, or heard to rail at any Person or Party. He was just to every Man's Character, and where he could not commend was silent. He was a judicious and solid Preacher, and though he us'd Notes, (which is not so common in this Country as in other Parts) yet did not that at all hinder him from being univervally redpected. He was so reserv'd as to his particular Opinion about

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Church Government, that very few but his Intimates were acquainted with it. He broke Communion with no good People, whose Terms were not unscriptural. He was, one of substantial and polite Learnig, which Bishop *Cosins* a Prelate of great Integrity (how high soever his Notions were as to Ecclesiastical Polity) did him the Justice to acknowledge. When Dr. *Cartwright* then Prebendary of *Durham* (who was afterwards made a Bishop by King *James*) Took occasion in the Presence of Bishop *Cosins*, to reflect upon Mr. *Lomax* amongst other Dissenting Ministers, which was at that Time very customary, the Bishop said to him, Doctor hold your Tongue; for to my certain Knowledge, *John Lomax* is a learned Man. And indeed it was observ'd that that learned Bishop, seem'd to be more earnest and sollicitous to get him to comply with the Ecclesiastical Settlement and come into the Church, than any Preacher in the County: And though he did not succeed, he often spake of him with great Respect.

Mr. *Lomax* died about 1694; but never published any Thing in Print.

Pag. 510. Chatton; Mr. JAMES DUNCANSON. At the End of the Account of him, add: After his Ejectment he retir'd to *Leeds* in *Yorkshire*, where he was kindly receiv'd by Mr. *Stretton*, at whose House he died, and was buried at the New Church there, *Dec. 24, 1674.* His *Gaius* had prepar'd an Inscription for his Grave-stone, which would have given some Notices concerning him,

but could not obtain Permission to lay it there; an Alderman of that Town, who had design'd the Place for his own Family, opposing him: But it is observable, he hath left none to succeed him there.

Pag. 511. Whittingham; Mr. ABRAHAM HUME. At the End of the Account of him, let this be added: He lies interr'd in the new Burying-ground, near *Bunhill Fields*: And it appears by the Inscription upon his Tomb-stone, that when he died, he was about the Age of ninety-two.

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Pag. 513. Edlingham; Mr. JOHN MURRAY, He was afterwards a Preacher at *Edinburgh*: And add, he is taken Notice of as such accordingly, in *Mr. Robert Woodrow's History of the Sufferings of the Church of Scotland*, Vol. I. p. 347.

Ibid. Warkworth; Mr. ARCHIBALD MOOR. This was a Sequestration, and *Dr. Walker* represents *Mr. Moor*, as bearing hard upon *Mr. Heslehead* who return'd in 1660, *At. Part II. p 272.* He goes so far as to say that he demanded twenty Shillings of him for the Repair of a little Study, where his Books stood. But this I hope was made up by an Arbitration, without coming to a Law-suit.

Pag. 514. Bolam; Mr. ROBERT LEAVER. Nephew and Heir to *Mr. Henry Leaver* of *Brandspeth*. His Father, *Mr. Robert Leaver* a Mercer in *York*, was Son to *Mr. Sampson Leaver*, and Grandson to *Mr. Thomas Leaver*, who liv'd and was famous in the Days of King *Henry VIII.* He was born in 1624, and bred in *Cambridge*: Probably at *St John's*. And being a great Lover of his Studies, was inclined to have spent much of his Time in the University; but his Father dying when he had been there about seven Years, he was carried into the Country and engag'd in the Ministry. This Place in which he spent ten Years, was the Best Place of his Publick Service. But it being a Sequestration, he was oblig'd to resign it in 1660. He had laid out considerable Sums towards the repairing of the Mansion-house (it is said 120, or 140*l*) and tho' it was at the Desire of the Parish, he never got the Money repaid. Some time after, he married *Margaret* eldest Daughrer of *Robert Dingley* of *Bramhope*, Esq; and preach'd sometimes at a Chapel in the same Parish, belonging to *Sir William Middleton*, and elsewhere as Opportunity offer'd, but was no where settled afterwards. When he saw there was no Prospect of being publickly useful

without Conformity, he retir'd to a small Estate he had in the Neighbourhood of *Durham*, and every *Lord's Day*

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Morning

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Morning walk'd two Miles with his Family to the Parish Church at *Branspeth*, where he had in his Uncle's Time often been the Preacher; and in the Afternoon, preach'd in his own House to as many as were willing to hear him. Here he enjoy'd Quiet in Obscurity, not being disturb'd by the *Five Mile Act*, or any of the severe Laws then in Force against the Nonconformists; and he preach'd whenever he had an Opportunity offer'd. In 1672 he was employ'd in several Places in this County, and contracted a Paralytick Habit by travelling in all Weather, and being ill accommodated in the Western Parts of the County, among the Miners and Workers at the Forges. But his most frequent Preaching was in or near *Newcastle*. In this last Place he preach'd to some young Men, with such Privacy, that he knew not where he was to preach, till one came to conduct him to the Place, which was continually alter'd. These were the young Men who afterwards were cited before Lord Chief Justice *Jefferies*, in *Newcastle*, for meeting together for Prayer and Christian Conference, who are taken Notice of by Mr. *Bennet* in his *Memorial of the Reformation*, p. 362. Now also together with Mr. *Wilson* (who was turn'd out at *Lamesly* in the County of *Durham*, where I have taken some notice of him) he kept up a Meeting for two Years constantly, preaching by Turns at the latter's House, a little out of the Town, for which he took nothing.

In *August* 1684, he was apprehended at his Inn in *Gateshead*, for being the Preacher at a Conventicle at Mr. *George Horsley's* of *Milburn Graing*. As this Gentleman always express'd a Zeal for Religion and the Dissenting Ministers, so was he a considerable Sufferer. He paid 60*l* for two Sermons preached at his House in one Day, by Mr. *Owen* and Mr. *Leaver*, the one in the Forenoon, and the other in the Afternoon. He was one both of Family and Fortune, and spar'd neither his Pains, nor Purse, nor Person, to serve the Interest of Religion among the despised Nonconformists, and therefore well deserves to be mention'd with Honour. The

Warrant

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Warrant against Mr. *Leaver* in this Case was for 20*l*, to be levied upon his Goods; and by that he was detain'd, till they procur'd one for his Person, by which he was carried before a Justice of Peace near *Sunderland*, and by him

committed to *Durham* Jail. There he continu'd seven or eight Days, and was afterwards bail'd and bound over to the Quarter Sessions. When he appear'd upon his Recognizance, none coming to demand the Fine, he was discharg'd, and the Money was never paid. After this he still held on preaching, and upon Mr. *Wicklif's* Death was call'd to a Congregation which he had left. Here he met with some Discouragements, a Separation being made upon the Account of a Disagreement among the People in the Choice of an Assistant, tho' they did not raise above 10*l per Annum* for him that was the Pastor. A Gentleman that was the most significant Person in the Congregation at that Time, drew up the State of the Case: And in it, freely complains, of the Ungovernableness of the People, and the Intrusion of the *Scottish* Ministers: And he there gives this Account of Mr. *Leaver*.

“He was born of a worshipful Family, his Grandfather being a Man noted for Piety and Learning; lost a considerable Living for his Nonconformity; had spent nigh a 1000*l* of his own Estate; was born among them, and suffer'd with them; and was one whose Faith and Patience they had Reason to bless GOD for: He accepted the Call of that People at their first Motion, being glad (as there was Reason to judge, the Maintenance being so small) of an Opportunity to serve his Lord and Master in the Work of the Gospel, &c.

He continu'd to preach to the remaining Part of the People, which was the most considerable, till *July* 1, 1690, when he died after three or four Days Sickness, in the sixty-sixth Year of his Age; tho' he had been declining some time before. He had prepar'd his Sermon for *Lord's Day*, but was taken

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in

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ill on the *Saturday*, and died on the *Tuesday* following. He was of a low Stature, and weak Constitution, yet an hard Student, and had the Character of a learned Man in the Country where he liv'd. He was not hasty in entering on the ministerial Office; for he preach'd seven Years before he received Ordination, which he had at *St Nicolas* in *Durham*, at the same Time with Mr. *Franklin*, Mr. *Dixon*, and Mr. *Thompson*: But when he was once engag'd, he would not suffer any Thing to divert him from his Work. His Genius seems to have been acute and penetrating. He was a very strict and religious Observer of the *Lord's Day*. He desired to be buried in the Church where he had been stated Preacher, but the old Incumbent would not allow it; tho' I am inform'd he paid him his *Fifths* very regularly.

Pag. 514. *Alnewicke*: Dr. GILBERT RULE. At the End of the Account of him; let this be added:

He is not a little reflected on, in a vile Book, intit. *The Scotch Presbyterian Eloquence*, which was first printed in 1692 in 4to: But such a virulent, foul-mouth'd Writer, was regarded by no Man that loved either Truth or Sobriety. A large Account of this worthy Person may be met with in Mr. *Robert Woodrow's History of the Sufferings of the Church of Scotland*, Vol. II, Book iii. p. 126.

To the Doctor's Works may be added; his *Answer to ten Questions, concerning Episcopal and Presbyterian Government*. His *Second Vindication of the Church of Scotland*. His *Historical Representation of the Testimonies of the Church of Scotland*; printed in 1687, &c.

This Dr. *Rule* was succeeded as Principal of the College of *Edinburgh*, by my worthy Friend Mr. *William Carstaires*, who after having had a Share in the Difficulties and Discouragements, Hardships and Sufferings of the Dissenters in *England*, was for many Years a bright Ornament, and most useful Member of the Church of *Scotland*. He was not a little concern'd in the Consultations here in

England,

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England, in the latter Part of the Reign of King *Charles II*, about the best Way of preserving our Religion and Liberties, which were in such an apparent Hazard from a Popish Successor, who was then near in Prospect; and was on this Account a great Sufferer. He suffer'd in his Reputation, and was sent down to *Scotland*, where he was put to the Torture. His Account of himself in this Respect may be seen in Mr. *James Pierce's Vindication of the Dissenters*, pag. 255,256, &c. And more largely and copiously in Mr. *Woodrow's History of the Sufferings of the Church of Scotland*, Vol. II. Book iii. p. 387, &c. But after The Revolution he was highly esteem'd by King *William*, with whom he was admitted to the Utmost Freedoms, accompanying him in his Campaigns abroad, when he with such an Expence of Blood and Treasure, was endeavouring to secure the Liberty of *Europe*; often praying with him in his travelling Coach before his Engagements in the Field; and both at home and abroad making use of his utmost Interest with his Majesty, in Favour of the Church of *Scotland*, to which he was ever a most steady and firm Friend. And tho' he sometimes met with but indifferent Treatment for all his Pains, yet he continu'd wisely to preside in their Church Judicatories, during the latter Part of his Life, and was often sent up from thence to Court upon critical Emergencies, both in the Reigns of King *William* and Queen *Anne*; and died

with the Reputation of being as wife a Man as most of his Age. Of all the Men I ever convers'd with, I who have Reason highly to value his Memory for the Honour he did me, of admitting me into his Friendship, must freely own, I reckon him to have had the best and most useful Knowledge of the World, and of Mankind; and should have esteem'd (as I have often told him) Memoirs of his drawing up of the Times in which he liv'd, and the Transactions wherein he was concern'd, an invaluable Treasure. Bishop *Burnet* in his late History, *p.* 585, tells us, that this Mr. *Carstaires*, had some Secrets of great Consequence from *Holland*, trusted to him by Pensionary *Fagel*, who

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saw how faithful he was, in that he could have sav'd himself from Torture, and merited highly, if he had discover'd them. And he intimates, that this was the Foundation of his Favour with the Prince of *Orange*, and of the great Confidence he put in him to his Death.

Pag. 518. *Cornhill*: Mr. HENRY ARESKIN. It should be ERSKINE. Of him I have receiv'd the following Account from a good Hand. He was born in 1624 at a Village call'd *Dryburgh*, the Seat of an ancient Abbacy in the *Merce*, upon the River *Tweed* on the *Scottish* Side. His Father Mr. *Ralph Erskine*, who was descended of the honourable Family of *Marr*, had three and thirty Children, of which this *Henry* was one of the youngest. He was educated in the College of *Edinburgh*, where he past through the Course of his Studies with Reputation, and at length was licenc'd to preach, and ordain'd Minister of *Cornhill*, at about ten Miles Distance from *Dryburgh*, the Place of his Nativity, on the *English* Side: And when he had been Minister there about three Years, he was ejected by the *Act of Uniformity*. When he came at first to be Minister of *Cornhill*, the People were so rude, that while he was sitting in his House he might hear them cursing him in the open Streets: But in a little Time he gain'd much upon them. However he had not the Profits of the Living during the three Years of his officiating there, and therefore came up to *London* to petition his Majesty for some Relief: And coming by Sea, he was forc'd in at *Harwich*, where he continu'd Wind bound for three Weeks. He became acquainted with the good People there, exercis'd his Ministry amongst them, and receiv'd much Civility from them, both during his Stay, and at his Departure. Coming to *London*, he applied to some of the *Scottish* Nobility about the Court, requesting they would forward his Suit to his Majesty: But tho' they offer'd him Civilities if he would conform, yet

he could get no Assistance from them without it, and therefore he was for returning to *Scotland*, with an heavy Heart,

and

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and empty Pockets. Being on Ship-board in order to his Return, with but a Crown left to support him, he offer'd to exchange it for smaller Money, when he wanted some Refreshment: But to his great Surprize, he was told that his Crown was not worth a Farthing. Hereupon he told his Case to the Master of the Vessel, promising him Payment at *Edinburgh*, of what he should furnish him with in his Passage thither, They were again forc'd into *Harwich* by a severe Storm, and were detain'd there six Weeks, in which Time as Mr. *Erskine* was not idle, so had he again the Experience of the Goodness of GOD, in the Supply he sent him in, by means of the Kindness of the good People of that Town, who earnestly endeavour'd to get him to come and settle amongst them; to which he would willingly have yielded, but could not prevail with his Wife to go so far from her Friends and native Country. After his Return to *Scotland*, he liv'd privately, and exercis'd his Ministry as he had Opportunity, and GOD took care of him and his. In 1682 he was seiz'd by the Laird of *Meldrum* with a Company of Soldiers, as he was worshipping GOD on the *Lord's Day* with his Family. After some Removes to *Melros* and *Stredburgh*, &c. which were very inconvenient to him because of an Ague he had then upon him, he was carried before a Committee of the Privy Council at *Edinburgh*, When he was there, Sir *George Mackenzy* the King's Advocate ask'd him if he would give Bond to preach no more at Conventicles? Mr. *Erskine* told him in Return, that he had his Commission from CHRIST and that tho' he was within an Hour of his Death, yet durst he not lay it down at the Foot of any mortal Man. He was afterwards before the Council, and a Libel was read against him, charging him with preaching at Conventicles, and disorderly baptizing and marrying, &c. Being ask'd by the Chancellor what he had to say to the Libel, he said, it was well known to those who liv'd about him, that from *Sept. 22. 1681*, to the End of *February 1682*, he was under such a bodily Indisposition, that he was not capable of any Part

of

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of his ministerial Function, &c. Nothing in particular was prov'd against him; and yet he was fin'd five thousand Marks, committed to the *Tolbooth* of *Edinburgh*, and order'd to be carried the next Day to the *Bass*, to lie there

till his Fine was paid, and Bond given that he should preach no more. Hereupon he that very Afternoon, presented a Petition to the Council, begging he might have Liberty to quit the Kingdom, and offering to find Sureties for his doing so. This was granted as a Favour, and on *June 14*, Mr. *John Brown* of *Park*, Nephew to Mr. *Erskine*, bound himself in a Bond of five thousand Marks, that his Uncle should within fourteen Days remove out of the Kingdom of *Scotland*, never to return, without Liberty granted. When he was releas'd from his Imprisonment, the Clerks of the Council got twenty-one Dollars from him, and the Jailor and his Servants four.

Having provided himself for his Journey, and taken leave of his Friends and of his Wife and Children, he remov'd out of the Kingdom within the Time prefix'd, not knowing of any certain Abode. He went first into *Northumberland*, and thence into *Cumberland*, and at length fix'd at *Parkridge*, about ten Miles from *Carlisle*, the Proprietor of the Place offering him a Dwelling-house. In *September* he sent for his Wife and small Children thither, and they liv'd there two Years; till he was invited by one Mr. *Gray* of *Preston* to live under him in an obscure Place call'd *Monilaws*, which was about a Mile's Distance from *Cornhill* where he had been ejected. He could not long live here in Peace; for on *July 2*. 1685, he was apprehended by eight of the Militia Horsemen, and carried to *Wooler*, and the next Day to *Foberrie* to Col. *Struther's*, who told him he must go to *Newcastle*, to Sir *John Fenwick*, by Vertue of an Order from the King; and that Night he was sent back to *Wooler* Prison, where he found Mr. *Ogle* confin'd as well as himself. On *July 4* they were carried together to *Eglingham* to the Justice-house, guarded by nine Soldiers on Horseback, where they staid till *Monday, July 6*, when Mr. *Erskine* was seiz'd with a violent Cholick, of which he thought

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he should have died: Yet such was the Barbarity of the Soldiers, that they would hurry him away in the greatest Extremity of Torment. About seven at Night they arriv'd at *Newcastle* at Sir *John Fenwick's* Gate, who order'd them to Prison, and their Horses were taken from them by Violence. Mr. *Erskine's* Sickness and Pain continuing, the Prisoners dealt with the Jailor on his Behalf, that he might have Liberty to quit the Prison for a Time in order to his Relief, which was obtain'd, and he lodg'd with one Mrs. *Man*, who tho' none of his Acquaintance, would take nothing for his fourteen Days Sickness; after which he return'd back to Prison. On *July 22*, Mr. *Ogle* and he were set free, upon the Act of Indemnity: And at his Departure, the Prisoners were so kind as to give him thirty Shillings to bear his Charges

home. He continued preaching at *Monilaws*, till 1637, when upon the coming out of King *James's* Toleration, he was by a Number of Presbyterians in the Parish of *Whitsome*, (on the *Scottish Side*) call'd to be their Minister, which Call he accepted, after he had gotten up his Bond from the Council of *Scotland*. In *September* this Year he remov'd with his Family to *Rivelaw* in the Parish of *Whitsome*, and preach'd there in a Meeting-house till the Revolution, when he was call'd to be Minister of *Chirnside*, five Miles from *Berwick*; where he continu'd till the Day of his Death, *Aug*, 10. 1696. *Æt.* 72.

This good Man met with several very remarkable Providences in the Course of his Life, of which I have an Account from his Son *Ebenezer*, who is Minister at *Portmoag* within the Provincial Synod of *Fyfe* in *Scotland*. When he dwelt at *Dryburgh* after his Ejectment from *Cornhill*, he and his Family were often in great Streights. Once particularly, when the Cruise of Oil and Barrel of Meal were entirely spent, so that when they had supp'd at Night, there remain'd neither Bread, Meal, Flesh nor Money in the House, in the Morning the young Children cry'd for their Breakfast, and their Father endeavour'd to divert them and did what he could at the same Time to encourage himself and his Wife, to depend

upon

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upon that Providence which feeds the young Ravens when they cry for Food: And while he was thus engag'd a Country-fellow knock'd hard at the Door, and call'd for some one to help him off with his Load. Being ask'd whence he came, and what he would have, he told them he came from the Lady *Reburn*, with some Provision for Mr. *Erskine*. They told him he must be in a Mistake, and that it was more likely to Mr. *Erskine* of *Shiefield* in the same Town: He replied, No, he knew what he said; and that he was not such a Sot as they took him for; that he was sent to Mr. *Henry Erskine*; and cry'd come help me off with my Load, or else I will throw it down at the Door. Whereupon they took the Sack from him, and carried it in, and open'd it, and found it well fill'd with Flesh and Meal for the Relief of the whole Family: Which gave him no small Encouragement to depend upon his bountiful Benefactor, in future Streights of the same Nature.

At another Time, being in *Edinburgh*, he was so reduc'd, that he had but three Half-pence in his Pocket, and was asham'd to go to a publick House to call for any Thing, because he foresaw he could not be able to pay the Reckoning; and therefore walk'd in the Streets, not knowing what Course to steer. While he was in this Condition, one came to him in a Countryman's Habit, and ask'd him if he was not Mr. *Henry Erskine*. He told him he was,

and ask'd him his Business. I have, replied he, a Letter for you, which he accordingly delivered, and in it were inclos'd seven *Scotch* Ducatoons, with these Words written.

Sir; Receive this from a Sympathizing Friend. Farewell.

But there was no Subscription. Mr. *Erskine* being desirous to know his Benefactor, invited the honest Man to go into an House hard by and drink with him. Having got him alone, he enquir'd of him with some Earnestness, who it was that sent him. The honest Man told him that Secrecy

was

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was enjoin'd him, and therefore he desir'd to be excus'd from telling; for that he could not betray his Trust. Mr. *Erskine* however still continu'd to ask him same Questions, as to what Part of the Country he came from, &c. that he might the better be able to guess from what Hand this Relief came that was so seasonable; whereupon the honest Man desired him to fit a little, while he went forth, and he did so: But he being once gone, return'd no more; nor could Mr. *Erskine* ever learn who his Benefactor was.

Being at another Time engag'd in a Journey on Foot, his Money fell short, and he was in Danger of being expos'd. As he was walking along, Nature oblig'd him to step aside towards a Bush of Rushes, and going to fix his Staff in the marshy Ground, he heard somewhat tinkle at the End of it: Whereupon stooping down, he found two half Crowns, which did him good Service, helping to bear his Charges home.

He was one that was very zealous in his Master's Work, and not easily daunted. He was often sent by the Presbytery at the Time of the Revolution, to preach in and take Possession of those Churches, where People were disaffected to the Presbyterian Interest, and where Ministers had the greatest Difficulty of Access: And he has sometimes preach'd in such Places, while Showers of Stones have been breaking in upon him at the Doors and Windows all the Time. Such Treatment as this he particularly met with at *Coldingham*. And it was remarkable, that the best Sermon he ever preach'd was to that People, who had given him such harsh Entertainment. On the *Monday* after the Administration of the LORD's Supper among them, he discours'd to them, upon *Dan. v. 27. Thou art weigh'd in the Ballances and art found wanting.*

The Manner of his Death was a remarkable Accomplishment of *Psal. xxxvii, 31.* He was seized with with a Feaver which carried him off in a

Fortnight's Time. Finding his End draw near, he having set his House in order, called for his

Children,

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Children, and of nine that he had living, six were present. With a Kind of heavenly Authority he exhorted them to cleave to the LORD with full Purpose of heart; declaring that the Advantages of serious Religion and true Holiness, did infinitely outweigh all the Hardships and Difficulties that possibly could attend it. And as a dying Man and a dying Father, he gave his Testimony to the Goodness of the Ways of GOD; assuring them that as he never had, so more especially then he did not repent, of any Hardships he had endur'd in his Master's Service. I know (added he) I am going to Heaven: And if you follow my Foodsteps, you and I shall have a joyful Meeting there e'er long. And having thus encourag'd them to ingage in the Service of the LORD, he caus'd them one after another, from the eldest to the youngest present, to kneel down on his Bed-side, and taking them in his Arms, he solemnly ingag'd them to be Servants to the GOD of *Abraham, Isaac, and Jacob*, and his own GOD, and to keep his Ways, as ever they would look him in the Face, at the great Day of the LORD. And thereupon like dying *Jacob* he blessed them, and committing his Wife and them to the Care of Divine Providence, he recommended his Spirit into the Hands of his covenanted GOD, who had car'd for him all his Life long.

He was busied in the Church-yard of *Chirnside* and an Epitaph was drawn up for him by Mr. *John Dycert*, Minister of *Coldingham*, which is engraven on his Tomb-stone.

Much the same Account with this, of this good Man, may be met with in Mr. *Robert Woodrow's* History of the Sufferings of the Church of *Scotland*, Vol. II. p. 256. Which is not at all to be wondered at, notwithstanding we had no Correspondence about it, because we both had Particulars from the same Hands.

Pag. 519. Bywell; Mr. JOHN DAVIS. At the End of the Account of him; add: The worthy Author of the *Conformists fourth Plea for the Nonconformists*,

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formists, p. 63, speaking of some Ministers that to avoid Offence and Dangers, and to shew poor Souls the Way to Everlasting Life, went under the Protection and Concealment of the Darkness of the Night, and preach'd and pray'd in

Caves and Pits, venturing their Health and Lives to save Sinners from everlasting Destruction, mentions Mr. *Davis* of *Cumberland* as preaching in one of them, and getting a Cold that prov'd mortal, leaving six Children to the Charity of good People, and particularly to the Care of Mr. *Richard Wilson*, a Gentleman of a small Estate, but of great Piety and Usefulness in the *North*, and one who had like to have been ruin'd on the 35th of *Eliz*. I suppose this Mr. *John Davis* was the Person intended.

Pag. 510. *Bedlington*; Mr. JOHN DARNTON. An Account was given of him at *Tanfield* in *Yorkshire*, p. 831; and therefore he should have been omitted here.

Ibid. *Tinmouth*; Mr. ALEXANDER GOURDON. He went afterwards into *Scotland* where Notice is taken of him, by Mr. *Robert Woodrow*, in his History of the Sufferings of the Church of *Scotland*, Vol. I. p. 418.

Ibid. *Haughton*: Mr. JOHN HUME. I suppose this might be a Sequestered Living, and that Mr. *Hume* might be dismissed here at the Restoration, and go into *Scotland*. And I the rather think so, because I find one Mr. *John Hume*, in Mr. *Woodrow's* List of the Suffering *Scottish* Ministers, mention'd as one of the Members of the Presbytery of *Edinburgh*. See Appendix to his History of the Sufferings of the Church of *Scotland*, Vol. I. p. 72. And I think it may deserve our Observation, that as several of those that were cast out and silenc'd in the Northren Counties of *England*, went afterwards into *North Britain*, so also several of those who after the Restoration suffer'd for adhering to Presbyterian Principles in *North Britain*, were afterwards glad to fly for Refuge into our Northern Counties

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Counties that border'd upon them. Thus Mr. *Woodrow* in the Book cited above, Vol. II. p. 6, &c. tells us that Mr. *William Veitch* was forc'd to leave his native Country, and retir'd with his Family into this County of *Northumberland*, to a Place named *Hamamhill*, where he preach'd near five Years to a numerous Meeting with very much Success. And that upon the Disposal of that Ground to another Owner, he remov'd in 1677 to *Staunton hall* in the Parish of *Longhorslie*, a Place abounding with Papists, where he also preach'd with much Acceptation; and though the Papists and Clergy in the Neighbourhood rais'd a Storm upon him, he was preserv'd, and that sometimes very remarkably. At length, *Jan.* 19, 1679, he was seiz'd in his own House by Major *Oglethorp*,

and made close Prisoner in *Morpeth* Jail, and from thence carried to *Edinburgh*, where he was by the Committee of Council design'd to be sentenc'd to Death, which was happily prevented, by the Application of a particular Friend of his, (who took a Journey to *London* on Purpose) to some Members of Parliament. An Abstract of his Case was printed, in which it was signify'd, that he was seiz'd in *England*, and without any Fault, after near thirteen Years Abode there, carried down to *Scotland* to be judg'd there for old Crimes. This at that Time made a great Noise, and to avoid a Parliamentary Inquiry into it, a Letter was written down to the Council of *Scotland*, sign'd by Duke *Lauderdale*, which came very seasonably, within an Hour before Sentence of Death was to have been pronounced against him.

The same Author tells us, Vol. I. p. 433, that in the Year 1676, Mr. *John Wells* and several other *Scotish* Ministers, came into this County of *Northumberland*, and shelter'd there in the Winter.

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THE EJECTED, &C.

IN THE

COUNTY OF NOTTINGHAM.

*P*ag. 510. NOTTINGHAM; *St Peter's*: Mr. JOHN BARRET, M.A. In the Account given of him, *Pag.* 524, let it be thus: Whereas I said he is yet living, Pastor of the Congregation at *Nottingham*, it must be now alter'd; he having quitted this troublesome World, and retir'd to that Place where the Weary are at rest. Mr. *Barret* and Mr. *Whitlock's* Case as to their Ejectment, was singular. Having receiv'd a Copy of it, as it was left under Mr. *Barret's* Handwriting, I shall here annex it.

“They were both cited to appear in the Archdeacon’s Court, and upon their Appearance sentenc’d by Sir *Edward Luke* the Official, for a future Offence; that is, if they did nor read the Common Prayer, and wear the Surplice, the *Lord's day* after, which was *July*, 6. 1662, *exnunc prout extunc*, & *extunc prout exnunc*, to be suspended from Office and Benefice. And this was after the Archdeacon Dr. *Harcourt* had told some Friends of theirs, that he

had receiv'd a Prohibition from the Archbishop of *York*, whereby the Archdeacon's Court: was not to meddle with any new Cause, (as theirs was, not being yet cited) to the Prejudice of his (that is the Archbishop's) Visitation. Both Mr. *Whitlock* and Mr. *Barret* were determin'd to hold on preaching in their

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"Places

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Places notwithstanding Sir *Edward Luke* should silence them, till by Force restrain'd. But they were prevented thus; *viz.* that at the same Time that he decreed their Suspension, he also decreed the Excommunication of the Church-wardens of both parishes, if they did not present their Ministers with Common Prayer Books and Surplices; and supposing they did not conform thereupon, if they (the Church-wardens) did not provide conforming Ministers from that Day before mention'd, which some of them were ready enough to do. So that Mr. *Hittcock*, and Mr. *Barret* could no more get into their Pulpits, but against the Church-wardens, and that would have been made a Riot.

"The Irregularities of these Proceedings plainly appear'd afterwards, at the Archbishop's Visitation after *Bartholomew*, when the Chancellor Dr. *Borell* sat as Judge in the Court, before whom these two Ministers before suspended were cited to appear. When Mr. *Barret* was called, he answer'd, Here. Then the Chancellor ask'd whether he had conform'd? He answer'd, No. Then I suspend you says the Chancellor. Mr. *Barret* reply'd, I am suspnded already. That Word of his caus'd a Silence in the Court for some time; and a private Debabe between the Archdcacon and the Chancellor follow'd upon it. Hereupon, the Judgment of the Serjeant at Law was ask'd, upon a Copy of Sir *Edward Luke*'s Decree of suspension: And it was queried whether their ejection was not contrary to the *Bartholomew* Act, so it was directly against the Archbishops prohibition. By that Act they should have had Time till *August 24* following, to consider, whether they might with a safe Conscience conform: And the new Common Prayer Book (which they must give their Assent and Consent to if they would keep in their Places) was not come down by the 6th of *July*, to which if they should have declar'd itself Assent and Consent it must have been by an implicit Faith.

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To Mr. *Barret's* Works, may be added, a Sermon on *Scandal*, which he printed in his Life Time: And a Tract called, *The Last Legacy*. 8vo, and *Six Select Sermons*, 8vo, which came out just after his Death.

Pag. 524. *Flintham* and *Sutton*; Mr. JOHN JAMES. At the End of the Account of him, let there be this Addition. I have been inform'd, that Justice *Whaley* being in the Mint did some time before his Death, write Mr. *James* a Letter, acknowledging his great Error, in being so great an Enemy to him, and owning that the Hand of GOD upon him was just for his Rigour towards him. Mr. *James* publish'd a Funeral Sermon for Dr. *John Buckley*, on *Prov.* xiv. 32. 4to, 1689.

Page 515. *Griesley*; Mr. ROBERT SMALLEY. He and Mr. *Samuel Coats*, and Mr. *Reynolds*, and Mr. *Whitlock* wrote an Epistle before Mr. *John Ball's* Treatise of *Divine Meditation*; publish'd by Mr. *Asbe* in 1660.

Pag. 52.6. *Bleasbie*; Mr. JOHN JACKSON. He was born at *Hoxton*, or *Oxton* in this County, *An.* 1622. He was the Son of Mr. *William Jackson*, a conforming Puritan Minister, a good Preacher, and an eminently Holy Man, who continued his Labours till he was above an hundred Years old, and left many Manuscripts behind him. I cannot recover any Account of his Education, or the Passages of his Life while he was in the publick Church: But am informed that after his Ejectment (at which Time he was offer'd a much better Benefice, if he could have conform'd) he remov'd to *Morton* near *Southwell*, where he taught School, and preach'd in his own House, and other Places as he had Opportunity. He had often Disturbance from Informers; but I cannot hear he was ever fin'd or imprison'd for his Nonconformity: However he was cited into the Spiritual Court, and excommunicated. He afterwards kept School at *Kneesall*, (formerly a noted Place for Puritans) where he preach'd twice

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every

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every *Lord's Day*, till Sickness and Infirmities of old-Age made him incapable: But afterwards he continu'd his Service in the Afternoons, till his Death. *Dec.* 20. 1096. He hath left nothing behind him in Print.

He was a sober grave good Man, very circumspect and conscientious in his Conversation, and one that spent much Time in his Closet. He was strict in Family Discipline, a bold Reprover of Vice and Profaneness, very temperate,

and much wean'd from this World; and therefore bore all the Afflictions he met with, with great Patience and Submission. He was well satisfied in his Nonconformity to the last. His Funeral Sermon was preach'd by Mr. *Samuel Coates* of *Mansfield*, to a numerous Auditory, from *John ix. 4.*

Pag. 526. Saunby: Mr. JOSIAH ROCK; the same as is mention'd, *pag. 625.* He was properly ejected here, though what is said of him in both Places should be put together, and I am inform'd is strictly true: And it should have been added, that he was one of great Diligence and Success in Catechizing.

Ibid. Kneesall: Mr. BOSWORTH. He remov'd from hence to *Nottingham*, where he preach'd in his own House and there he died.

Ibid. Claworth: Mr. JOHN CROMWEL. Add; He was a tall comely Person, of a healthful Constitution, very studious and serious in the College, as I am inform'd by one that knew him there. He no sooner took the Degree of *B.A, An, 1652,* but he long'd to be at Work in his LORD's Vineyard. Consulting with Dr. *Tuckley,* he advis'd him to a longer Continuance in the College; which Advice Mr. *Cromwel* follow'd: And yet to gratify his own Inclination, he accepted of Invitations to preach in Country Villages near *Cambridge,* while he was Junior Batchelor. When *Oliver* the Protector presented him to *Claworth,* he offer'd him *200l per An,* to be Houshold Chaplain to his Son *Henry*

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in *Ireland.* Then and sometimes afterwards he preached at Court with great Applause, and some Courtiers said, he carried the Bell away from Dr. *Owen,* and the other Court Preachers. He was in great Vogue with them not only on the Account of his Name, but for his Preaching and Praying; especially upon a Fast kept for Success in the War with *Spain, An. 1658.* He was solemnly ordain'd in *Claworth* Church by his Uncle Mr. *Fisher* of *Sheffield,* Mr. *Barnard* of *Worsop,* Mr. *Frith* of *Mansfield,* and Mr. *Rock* of *Saunby.* He died at *Barnby More,* in *Nottinghamshire,* the Place of his Nativity, where he had a competent Estate. This Living of *Claworth* is reckon'd worth *180l per An,* or above. Mr. *Cromwel* publish'd a Dicourse of *Spiritual Blessings* in four Sermons on *Ephes. i. 3:* And of GOD's owning the least Degree of Grace; in two Sermons, from *Amos ix. 9. 8vo, 1685.*

Pag. 527. Cromwell; Mr. JOSEPH TRUMAN, B.D. Add; He was born at *Gedling* near *Nottingham*, in *April* 1631. He came of pious and religious Parents. His Father was employed in publick Business for the Country many Years, and was much esteem'd for his Wisdom and Faithfulness: And I have had from good Hands an Account of one Passage concerning him that was remarkable. Upon the Publishing the *Book of Sports* in the Reign of King *Charles I*, going to visit a sick Friend on the *Lord's-day*, and passing through a Country Village where a May-pole had been lately erected, and where great Numbers were gather'd together in Pursuit of their Diversion; He riding by them, two of the Company came up to him, and in a very insulting Manner told him, that though he had lately frightened People from such Exercises as they were now at on that Day, yet they were now in no Fear of him, having the King's Allowance for what they did. Mr. *Truman* only made them this short Answer; it is true Gentlemen you have the King's Law for what you do, but we must have Respect to GOD's Laws as well as the King's. The two Persons spoken to, went immediately to the

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next Justice of Peace, and made Oath, that Mr. *Richard Truman* had said, that we ought to have Respect to GOD's Laws, and not to the King's Laws in this Case. This was the Foundation of a most violent Prosecution, in all the Courts in *England*, which issu'd in an Out-lawry. He was forc'd to attend the Courts, and be absent from his numerous Family and his Business, for near three Quarters of a Year. One of his Prosecutors was the E. of *Child*; but his Son being at that Time in *London*, met the said Mr. *Truman* and ask'd him what brought him thither? He was not very forward to give him an Account, because of his Father's Concern in the Trouble he met with. But Mr. *St___pe* pressing him, he at length acquainted him with the whole Matter. That honourable Gentleman express'd his hearty Concern that any of his Family should have an Hand in So Prosecution of that Nature, and desir'd Mr. *Truman* to keep an exact Account of all the Charge he was at upon this Occasion, and promis'd him that if ever he came to the Honour and Estate he would repay him the whole. This comforted him at that Time, but his Hope fail'd him, through the Death of that worthy Gentleman, who did not live long after; by which means the whole Burden fell upon himself, the Damage amounting upon Computation to near 1500*l*. It pleas'd GOD some time after, to give one of the Gentlemen concerned in his Prosecution a Sense of his Sin and Guilt, in swearing falsly against an innocent Person, and he was so uneasy that he said he should be damn'd if he did not see Mr.

Truman before he died. An Account of this being sent to Mr. *Truman* as he was returning from *London*, he visited this Gentleman, before he had seen his own Family. When he came to his House he found him under great Agonies of Conscience; and amongst other Things he told him that he could not die in Peace, unless he forgave him that wicked and unrighteous Thing he had done to him; and also entreated him that he would pray to GOD to forgive him: Both which Mr. *Truman* did before he left him; and in a few
Days

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Days after, the Gentleman died. As for the Other Person concern'd, though it never appear'd that he had any Uneasiness in his Conscience for what he had done, yet within a few Years he saw him at his Door begging an Alms. The first of these Gentlemen that swore against Mr. *Truman* had an Estate of 200*l* per Annum, and the other of 120: But it pleased GOD to make up all Mr. *Truman*'s Losses, as well as to vindicate and clear his Reputation in a very little Time: For besides his own Estate, he rented 500*l* per Annum. This Land was of a sandy Soil, and lay high, and Providence so order'd it, that that Year was exceeding wet and rainy; insomuch that when the greatest Part of the Corn upon the low Lands was either bad or destroy'd, he had so large a Crop that Year, that he computed that he clear'd 200*l* beyond his Expectation.

Mr. *Joseph Truman* was betimes instructed in the Principles of the Christian Religion, and had a great Advantage in the pious and devout Example of his Parents. In his younger Years, he began School Learning under the Direction of Mr. *Lawrence Palmer*, Minister of *Gedling*, a Person of good Learning, who had been Pupil to Dr. *Prideaux* of *Oxford*. From him he was remov'd to the Free School in *Nottingham*, of which Mr. *Leak* was then Head Master. From thence he was sent to *Cambridge*, and admitted Pensioner of *Clare Hall*, under the Tuition of Mr. *William Pendock*, a good Scholar and a faithful Tutor, who took great Pains in reading Lectures, and making his Pupils understand them. He was of the same Year and College with the late Archbishop *Tillotson*, though they had not both the same Tutor. Their Tempers were very suitable, which created a familiar Friendship in the College, which continu'd afterwards. He was of a Temper that reconcil'd two Things that but very rarely meet together in one Person, *viz.* a great Degree of innocent Pleasantry and good Humour, with the strictest Piety and Vertue. From this admirable Temper he convey'd to the Minds of all that convers'd with him, a very beautiful

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Idea of Religion. He continu'd for some time in his Living of *Cromwell* after the *Act of Uniformity* took Place but did not read all the Service in the Book of Common Prayer as the Rubrick directs. This occasion'd an Indictment against him, which he answer'd to, the next Assizes. When the Tryal came on, the Judge ask'd him why he did not read the Common Prayer, according to the Direction of the Act and the Rubrick. My Lord, says Mr. *Truman* shall I tell your Lordship plainly what the true Reason is? Yes says the Judge. Why then my Lord says, Mr. *Truman*, the true Reason why I do not read the Common Prayer, according to the Direction given, is because there are Lies in it: Neither can I give my *Unfeigned Assent and Consent* to all and every Thing contain'd in that Book, for that Reason among others. The Judge was so incensed at this Expression, that he immediately fin'd him *5l*, for throwing Contempt on the Book of Common Prayer in the Face of the Court; and he was forc'd to pay it down immediately, before the Court would give him any farther Hearing. Then a Common Prayer Book was order'd to be brought in, and deliver'd to Mr. *Truman*, that he might give some Proof of his Assertion, that had given so great Offence. He immediately turn'd to the Collect for *Christmas Day*, where he read there Words: *Almighty God, who hast given us thine only begotten Son, to take our Nature upon him, and this Day to be born of a Pure Virgin, &c.* Then he turn'd to the Collect for the *Sunday after Christmas Day*, and there read the very same Words over again; and then told them, that supposing CHRIST was born on *December 25*, (which yet he never saw prov'd to Satisfaction) he could not be born on the 26th, or the *Sunday after Christmas Day*, whenever it fell. This he told the Court was what he could not subscribe to: For if the first Collect was true, the second must be false; and *vice versa*. The Judge seem'd surpriz'd at the Observation, and confessed it to be a Mistake, and told the Court he would endeavour to have it resisted. And accordingly the Expression was alter'd

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in the following Editions of the Book of Common Prayer, in which the Collects run thus: *Almighty God, who hast given us thy only begotten Son, to take our Nature upon him, and as at this Time to be born of a pure Virgin, &c.*

Mr. *Truman* had excellent natural Parts, and yet could endure long and hard Study which is not very common. While he was in the University, the Scholars had a common Saying among them, when they were ask'd whether such a Thing was true? Yes they would say as true as that *Truman* was in his

Study. He never allow'd himself above three Hours Sleep, and but a very little Recreation. All the rest of his Time was chiefly spent in Studying, Meditation and Prayer. His indefatigable industry join'd with strong natural Parts, gave him the Advantage by the Blessing of GOD, of arriving to greater Degrees of Knowledge and Learning than are usual. He was not only a good Critick in the *Greek*, but it was surprizing to many, what Proficiency he made in the *Hebrew* Tongue, from the Time that he began to apply himself to it. The Strength of his Constitution, and the ardent Love and Desire he had for Learning, prompted him to pursue his Studies at those Seasons when Others were asleep. As he was well acquainted with the Statute and Common Law, so he was no Stranger to the Civil Law; and knew very well how to make the whole subservient to Divinity, as is evident to such as consult the valuable Books he has left behind him. He was well read in all Antiquity; and particularly in that valuable Piece of it. Primitive Christianity, and the History and Constitution of the Church of CHRIST, in the first three Centuries. He could not find Diocesan Prelacy, and that Scheme of Church Government and Discipline in those early Writers, which others pretend to find in almost every Page of them. Being perfectly acquainted with Primitive Christianity, he had the less Inclination to comply with the present Form establish'd in the *Church of England*, and for that Reason was ejected by the *Act for Uniformity*. He had several Offers of great Preferment from Per

sons

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sons of the highest Dignity both in Church and State, but he preferr'd the Peace of his Conscience and the pleasing of GOD, to all other Considerations. When he was turn'd out of his Living he did not lay aside the Work of the Ministry, but preach'd the Gospel wherever he had Opportunity; looking upon this to be his Duty, tho' his Superiors thought fit to silence and lay him aside. His Discourses (tho' *ad populum*) were very elaborate and well digested, and studiously adapted both to the informing the Judgment and affecting the Conscience. His Notes were very short, and written in peculiar Characters, which were of no Use to any but himself: So that all his other valuable Writings except what he publish'd in his Life-time, were lost to the World.

The Lord Marquis of *Dorchester* had a very particular Esteem for him, and entertain'd him always with the utmost Civility. That noble Lord would frequently engage him in a Dispute, with some of the most eminent Clergy who came to visit him, purely to hear the Strength and Force of his Reasoning,

In his Journey home from *London*, he visited Mr. *Baxter* at *Totteridge*, who highly valu'd him and his Writings; and earnestly press'd him to write a Treatise upon the two Covenants, which Mr. *Truman* promis'd to perform, if GOD spar'd his Life. He was ill at that Time, and Mr. *Baxter* was importunate with him to stay till he was better: But he told him he was expected home, and must go. Accordingly he went that Night to his old Friend and Acquaintance Mr. *Stephens* of *Sutton* in *Bedfordshire*, (who succeeded Dr. *Edward Stillingfleet*) and so he rode thirty Miles in one Day, notwithstanding his Indisposition. When he came thither, he complained that his Throat was much out of Order; and yet he supp'd as usually, and sate up pretty late. He rested tolerably well, rose about eight a-Clock, and perceiving himself grow worse, he made his Will, writing half of it himself, and dictating the other half; using Mr. *Stephens* as his Amanuensis. At eleven a Clock he went to Bed

again,

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again, and being feverish, a Physician was sent for, who came about three. When he came, Mr. *Truman* complaining that his Throat was very fore, he gave him some Beer to drink; that he might see how he swallow'd it. As he sate up in his Bed to take it, he expir'd without Sigh or Groan. This happened *July 19. 1671*, in the forty-third Year of his Age, and on the twenty-first following, he was buried privately in the Chancel at *Sutton*, and on the *Lord's Day* after, worthy Mr. *Stephens* improved his sudden Death in a suitable Sermon. He told Mr. *Stephens* the Night before he died, that Dr. *Tillotson* and Dr. *Stillingfleet* had cut out a great deal of Work for him.

When the sorrowful News of his Death came into his own Country, there was a general Lamentation, and an Appearance of an universal Concernedness; and at a Day of Prayer kept at *Nottingham* Mr. *Robert Porter* much affected all the Company, with the great Loss the Church of CHRIST had sustain'd, by the Death of so worthy and valuable a Minister.

He read Dr. *Twisse's* Scholastical Writings when he was but Junior sophister: And tho' he was immersed in Controversies for the greatest Part of his Time, yet his Preaching was very plain and practical, and edifying to the meanest Capacity; and came home to the Consciences of his Hearers.

Mr. *Barnaby Oley* who was Bishop *Gunning's* Tutor at *Clare Hall*, highly applauded his first Book intituled, *The Great Propitiation*; and a good Character of him may be met with in the Life of Dr. *Bull*, Bishop of *St David's*, written by *Robert Nelson*, Esq; p. 204, 205.

Pag. 529. *Cotgrave*: Mr. JOHN CLARKE, *M.A.* Add; This Living is valu'd at 240*l per An.* Mr. *Clarke* did not enjoy it full four Years. He had six small Children, upon whose Account, as well as because of his own Worth, his Ejection was greatly and generally lamented. He hath extant, a brief and pithy Discourse, about *Comfort*, 12mo. 1670.

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Pag. 530. *Sibthorp* or *Flintham*: Mr. GEORGE COOK. When the *Act of Uniformity* took Place he offer'd to preach, but was violently hinder'd, by two Men that forc'd the Pulpit-door against him when he was opening it, and crush'd his Hand; upon which he withdrew, and said they were a wicked Generation, and he would no more join with them. He was a good Scholar, a great Disputant, and a sound Preacher. He remov'd afterwards to the City of *London*.

Ibid. *Alkering*: Mr. Matthew Thompson. This was reckon'd one of the best Benefices in these Parts. Mr. *Thompson* had six Children at the Time of his Ejectment. He remov'd into *Lincolnshire*; and was an humble, charitable Man, and a celebrated Preacher.

Pag. 531. *Mattersey*: Mr. William Aspinwall. He was educared in *Magdalen-College* in *Cambridge*, under the tuition of Mr. *Joseph Hill*, who was a faithful Tutor to a great Number of Pupils. There he continu'd till he took the Degree of *B.A.* He was ordain'd at *Claworth Church*, with Mr. *Cromwel* and two more. After his Ejectment, he took a Farm at *Thurnsco* in *Yorkshire*, which had a good House belonging to it; and there he continu'd some Years. There Mr. *Grant* who is mention'd in *Lincolnshire*, and Mr. *Trickett* mention'd also in the same County, sojourn'd for some time with him. Mr. *Aspinwall*, was a plain practical edifying Preacher, of an unblameable Life.

His Living was about 60*l per Annum*: And

while he enjoy'd it, he was a great Blessing to the People. I do not know whether this be not the same Man I had mention'd before, *Pag.* 415.

Pag. 532. *lin.* 16, for pre read pic.

Pag. 531. *Arnold*: Mr. JOHN CROMPTON. At the End of the Account of him, add this;

Mr.

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Mr. *Samuel Crompton*, one of his Sons, is Pastor of a Dissenting Congregation at *Doncaster* in *Yorkshire*.

Pag. 537. *lin.* 4 and 5, for *Westhall*, read *West-hallum*.

Pag. 537. *Thorp*: Mr. HENRY FEATLY. He was younger Brother to Dr. *John Featly*, Rector of *Langer* in this County, and after the Restoration Precentor in the Cathedral of *Lincoln*: And Nephew to Dr. *Daniel Featly*, who was one of the Assembly of Divines, till he was imprison'd for sending Intelligence to *Oxford*. He was an amicable Person for the Mildness, Peaceableness, Moderateness, and Candor of his Temper, and remarkable for the Holiness of his Life. He was generally belov'd, and well spoken of, by such as had no Affection for Nonconformists.

Ibid. Linby: Mr. JOHN LEIGHTON. He was the Author of a *Cordial* for drooping Sinners, or Comfort to such as tremble at GOD's Word, &c.

Pag. 538. *lin.* 9, after these Words, Mr. *Shaw* of *Derby*, add; his Grandson.

Ibid. lin. 23. instead of *a Living*, read, *the Living* of Great Catworth.

Ibid. Bloodworth: Mr. THOMAS ROSE. He was born near *Sheffield* in *Yorkshire*, and went to School at *Rotheram*, which Town being assaulted by a Party of the King's Forces in the Time of the Civil War, he and about thirty more of the Schoolboys there, got a Drake, and planted it at the Entrance of the Bridge, and plaid upon them as they came down the Hill, and did great Execution; whereas the Fire of the Enemies flew over their Heads; and they at that Time sav'd the Town. After his being qualified for, and entring upon the Ministry, I know not where his Pains were employed before his coming to *Bloodworth*; but am informed, he was several Years there, before his

Ejectment:

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Ejectment: And afterwards, he continu'd preaching, tho' grievously harrassed by the Prebends, &c. from *Southwell*. Going afterwards to *Nottingham*, he was imprison'd for six Months, and after his Release, liv'd at *Adboulton*, where he preach'd to a considerable Number, sometimes within Doors, and sometimes without, and continu'd so doing, till the Duke of *Monmouth's* Landing in the *West*, at which Time he was clapp'd up, together with a great many others. And when he came out, he continu'd preaching as before, till

his Death, which was about 1698; and he was interr'd in the usual Burying-place, tho' he was excommunicated.

Pag. 538. *Winthorp*: Mr. SALTER. I am told he afterwards conform'd, and accepted of a small Benefice at *Conton*, where he continu'd till he died.

Pag. 539. *lin.* S. After *Ministry*, add, at *Sherifhales*.

Ibid. *lin.* 10. After *London*, add; his Funeral Sermon was preach'd by Dr. *Daniel Williams*.

He publish'd a Funeral Sermon on the Death of Mrs. *Jane Papillon* late Wife of Mr. *Thomas Papillon*, Esq; from *Rev.* xiv. 13, 8vo. 1698. *A Catalogue of Sins*: Highly useful to Self-acquaintance, experimental Prayer, and a suitable Preparation for worthily partaking of the LORD's Supper, 8vo. 1699. Also a Sermon preach'd to the *Societies for Reformation of Manners*.

The Collectors and Compilers of *Magna Britannia & Hibernia, Antiqua & Nova*, in 4to, when they come to this County of *Nottingham*, after mentioning some *Sufferers for their Loyalty, and the Constitution of the Church*, (according to the Method they had taken in some other Counties) proceed to take some Notice* of the *Ministers ejected by the Barthotomew Act for Nonconformity in this County*. They own that they were many more than those of the Church of England; but then they say, that it will be hard to understand how so many could be possess'd of the Living; of

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* No. 48. p. 201.

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this County, unless the establish'd Ministers Were tum'd out. And that some establish'd Ministers were turned out, and that deservedly, cannot be deny'd: If it was undeservedly, the more is the Pity. But there were several of those, that were ejected by the *Act of Uniformity*, that were not in sequestred Livings. Mr. *Whitlock* of *Nottingham*, and Mr. *John Clarke* of *Cotgrave*, were presented to the Livings they were in by the Marquess of *Dorchester*; and for any Thing I know, it might be the same with several others. They might be put in by the Legal Patrons. Or they might be chosen by the People, where the Right of Election lay in them. And this I think may be understood, without any Difficulty.

It is farther own'd that many of the Ejected were learned, pious, and deserving Men, in this and other Counties: And yet some Reflections are added, that are so peevish and ill-natur'd, as not to seem at all calculated for the Reign of

King *George*, or to have any Tendency to recommend the Work in which they are inserted to general Esteem. It is said, that *however that be*; that is, which way soever, they that were ejected in 1662 came into their Livings; *they had no Reason to expect better fare, nor perhaps so good as they found*. But methinks that is very strange; if they were such *learned, pious, and deserving Men*, as was just before acknowledg'd. How were they *deserving* in any Sense, if they deserv'd no better, than such severe and contemptuous Treatment, as they generally met with? This needs Explanation: And what is offer'd, will hardly, I doubt, sufficiently account for it.

It is said that *many of them were the Trumpets of the late Rebellion*. But if a Mark had been set upon such, after Proof against them, others had escap'd that *deserved* better Treatment; and all had not been treated with like Severity, as they were, according to the Method that was taken with them. If some were chargeable, with inflaming Things in the foregoing Confusions, yet there were others that were mild and peaceable. and carefully avoided all Extremities; and Mr. *Whitlock*, Mr. *Reynolds*, Mr. *Barret*, Mr. *Truman*, Mr. *Mowbray*, Mr. *Clark*, Mr.

Pool,

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Pool, Mr *Crompton*, and the rest mention'd in this County, appear to have been Men of this Temper. Why must they then be thrust out with so much Contempt? It is said, *they had no other Titles of their Livings and Preferments, but what the usurping powers had given them*. But this is not true in Fact as to a Number of them. That *they lay open to the Enemy, that is the contrary Party*, (as is suggested) they found indeed to their Sorrow: But I think they might very well hope for better Treatment. And the Zeal with which they appear'd for the Restoration, their Readiness to do all that in them lay to promote and forward it. and the Joy they discover'd when it was brought about, seems to plead for Favour. To suffer for endeavouring to bring about the Restoration, and to suffer afterwards under it, when it was compass'd, must I think be own'd hard Usage. I cannot but think that those that are apt to make light of it at a Distance, would have thought it hard, had the Case been their own.

It is queried; *Did the King and the Episcopal Men, turn them out with Plunderings, Sequestrations, Imprisonments, and Compositions for their Temporal Estates, as those Persons were into whose Places they were put?* I answer; he that should undertake to justify what either the Parliamentarians did against the Episcopalians, before and after the Father's Death, or what *the King and the Episcopal Men* did against the Dissenters after the Restoration, would in my Opinion have an hard Task of it, and come off but poorly. But as light as there Gentlemen may

make of the Severities towards the Dissenters, it may be safely affirm'd, that many of them suffer'd in their Name and Reputation, in their Substance, in their Liberty, being imprison'd; (some of them over and over, and some of them till they got their Deaths there; never coming out alive:) They suffer'd cruel Mockings, and were counted the Off-scouring of all Things: In short they suffer'd in all the Ways in which Men could well be suppos'd to suffer. It is urg'd, *they might many of them have kept their Livings, if they would have accepted them on the Terms offer'd them by the Government.* But that is no Argument, but that it was

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an Hardship upon them to have such Terms impos'd upon them, after the *Act of Indemnity*, and another Act pass'd to confirm them to their Livings. And they that go about to excuse this, do but with a Pretence of a Law that was procur'd to gratify a vindictive Temper, seek to cover their own Uncharitableness.

But it is farther added, that they *might have ever after liv'd in Peace, if they had not disturb'd the Government with their private Conventicles.* That is, they might have been undisturb'd, if they had forbore all Preaching, contrary to their Ordination Vows: But that would have been an endeavouring to purchase Peace at too dear a Rate; and an exposing themselves to the Upbraidings of their own Consciences, to avoid Severity from the Magistrate. But as for really *disturbing the Government*, it is an invidious Charge without Foundation, that only shews the Malignity and ill Temper of the Accusers.

But it is intimated there was no *Need of their preaching the Gospel*; Whereas the wisest Persons are convinc'd, there is abundant Need of the Diligence of all that are in the national Church and out of it, to save poor Souls from Ruin, and set them right and help them forward in the Way to Heaven. For say, that *the Gospel is preach'd in every parish sincerely* (tho' it would be well if that Preaching in many Parishes were much better manag'd, and better back'd with a suitable Life and Conversation in the preachers) yet all the Help that can be had from qualified Preachers, whose Hearts are in their Work, is nor more than is needful, in the State in which Things are with us, with respect to Religion. If the Dissenters when ejected, *gather'd their Congregations* out of the publick *Parishes*, it would be hard to say wherein lay the Harm of it, as long as they only pretended to the Conduct of Voluntiers. And tho' it is suggested that this was to *the great Discontent of the Incumbents*, yet may it be easily demonstrated that this could disturb none of them, but such as were

unwilling that Men should freely judge and choose for themselves in Matters of Religion, to which it is evident that all Men have a

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natural

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natural Right. And for it to be pretended that this would be *to the Disunion of the People of the Nation in Christian Love, and Neighbourhood one with another*, is contrary to the Reason of the Thing, and common Experience, since a legal Toleration, which has taken from Dissenting worshipping Assemblies the Name of *Conventicles*, and been by Experience found to do abundantly more Service to the Publick than all the foregoing Severities. But this was so fairly canvass'd, and so fully cleared in the celebrated Trial of Dr. *Henry Sacheverel*, that I cannot see the least Occasion for any farther Debate about it: Nor would I advise these Gentlemen to meddle any farther with it, for Fear of the Consequence.

THE EJECTED, &c.

IN THE

COUNTY OF OXON.

*P*ig. 540. SOULDERN: Mr. THOMAS HODGES. He ought to be here expung'd, because he conform'd, and was Minister of a Chapel belonging to an Alms-house for poor Men, near the Town of *Ockingham* in *Berkshire*.

Ibid. Henley upon Thames: Mr. WILLIAM BRICE. Add; Whilst he continu'd in his Living he was very charitable to the Poor of the Parish, seldom failing of having something boil'd for them with Broth, on the *Lord's Day*. After his Ejectment, he liv'd in or near *Maidenhead*, upon his Estate. Tho'

he

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he did not afterwards take the Charge of any particular Congregation upon him, yet he could not be satisfied to be altogether idle, while he thought there was Room for his Endeavours to do good to Souls; and therefore he us'd to ride up and down the Country, and preach sometimes among the Dissenters, and sometimes in the publick Churches; where he could have Liberty, when other Help was wanting; which was not uncommon. He did this in all Weather, and continu'd so doing to an advanc'd Age. Dr. *Seth Ward* Bishop of *Sarum*, hearing he had preach'd in some Churches in his

Diocese, expressed some Displeasure at his doing it: Which Mr. *Brice* hearing of, took an Opportunity to wait upon him, and frankly own'd to him, that he had indeed preach'd in some Churches in his Diocese, and should make bold to continue to do it, as Opportunity offer'd, unless his Lordship took more Care of the Souls of the poor People, and made better Provision for them.

Pag. 540. *Chipping Norton*: Mr. STEPHEN FORD. Add; After his Ejectment he continu'd to preach among the People to whom he had been related, as he had Opportunity; but he was sadly harassed; and at length some of his Enemies threaten'd his Life, and he was forc'd to fly to *London*, where he often preach'd in the Time of the *Plague*, when many Others fled into the Country to escape it. When Liberty was granted, a Meeting-place was erected for him, in *Miles lane*, near *Thames-street*, and he held a Catechetical Lecture for young Men at seven in the Morning on *Lord's Day*, and afterwards chang'd it to the Evening: And it is to be hop'd, did much Good.

Besides what was beforemention'd, he also printed a Discourse of *Regeneration*, 8vo. 1675. Dr. *Walker*, Part II. p. 319, says, that *it had been reported that this Mr. Ford had been a Servant to the Head of an House*. And supposing that Report to have been true, he might yet be a very worthy and useful Man, after going through a Course of Study.

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Pag. 540. *Banbury*: Mr. SAMUEL WELLS, *M.A.* At the End of the Account of him, let it be added; I also find his Name among several others, subscrib'd to a single Sheet, intit. *The humble Advice and earnest Desires of certain well affected Ministers, Lecturers of Banbury, in this County of Oxon, and of Brackley in the County of Northampton; to his Excellency Thomas Lord Fairfax, General of the Forces rais'd by Authority of Parliament; and to the General Council of War; presented Jan. 25. 1649, by two of the Subscribers*. When the *Corporation Act* drove him from *Banbury*, he wrote divers Letters and Papers, and sent them thither every Week. There he afterwards collected together, and published, prefixing a Sermon from *Acts xx. 27*. This Collection he intitles, *God's Counsel to his Creatures, being the Substance of a Farewel Sermon at Banbury, with epistolary Discourses, by way of Monition, Exhortation and Comfort: Transmitted to some private Christians, by their late pastor, in thirty-two Papers, &c.* 8vo. 1676.

Pag. 541. *Nether Heyfort*: Mr. JOHN DOD. Dr. *Walker*, Part II. p. 224, says of him, that *he had the Misfortune not to be belov'd by his Neighbours, being*

accounted a contentious Person. That he was also censur'd, as severe to his Wife; and never administer'd the Sacrament to his Parishioners during his whole Stay among them. There are Things, that if they are true, I am far from vindicating him in: But then when he adds, in a bantering Strain, that *Preachers of this Sort, have not so many Seals to their Ministry as they commonly talk of*, he might have remember'd 1 Cor. ix. 2, where there is an Expression so like to this that he has us'd, as makes his using it in such a *Way*, not so decent in one of his Character. I find him several times mention'd in Mr. *Bird's* Manuscripts, (of which presently) as one concern'd with him in keeping Days of Fasting and Humiliation in private, after the passing of the *Act for Uniformity*, in 1661. I there find he had nine

Children,

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Children, and was afterwards in great Necessity and Distress.

Pag. 541. *Bampton*: Mr. SAMUEL BIRCH: *M.A.* Add: He was born in *Lancashire*, and educated in *Corpus Christi* College, when Dr. *Staunton* was President. At the latter Part of his Time there, he himself had many Pupils, and several of them were Gentlemen Commoners. He went from. thence to *Bampton*, about eleven Miles from *Oxford*, and was one of the three Vicars who had each of them 140l a Year, and sometimes more.

In one of his Quarto MSS of several of which I have had the Perusal, I find he has given a short Account of himself and his Condition and Conduct. I shall repeat it in his own Words:

“After, says he, I had nor only utterly refus'd all Compliance with the Wickedness of the Army under *Cromwel*, (*opposing their most unrighteous and horrid Practices*) about King and Parliament, but had also given what Assistance I could to the King when he came through *Scotland*; Success failing, partly by their attempting to have sequestred me, partly for my Non-engagement, I was turn'd out of all Ways of ordinary Subsistence publick or private.” How he came into *Bampton* again I cannot say.

After the Restoration in 1660, Mr. *White* laid Claim to his Vicaridge at *Bampton*: Bur Mr. *Birch* on June 11, put in a Caveat with the Lord Chancellor *Hide*, against his taking out the Great Seal, as having the King's Presentation: And on August 25, there was an Hearing before the Lord Chancellor, who refus'd to give Mr. *White* the Seal, and so he continu'd in the Vicaridge till Aug. 24. 1662, at which Time he was ejected, having seven Children. In one of his Quarto MSS I find an Application to GOD upon this Occasion,

which is very affecting, with this Title: *Upon the Act of Uniformity, &c. and my conforming thereunto, or leaving my Ministry, Vicaridge, &c. Humble Address to my*

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LORD,

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LORD, *July 30. 1662.* I shall be at the Pains to transcribe it.

My LORD and MASTER,

“IT is now high Time that I prostrate myself at thy Feet, and earnestly beg to know thy good Pleasure with thy poor Creature. Thou gavest me my Commission to preach the Gospel, and by many strange Providences hast settled my Station in *Bampton*. The Civil Magistrate (who is thine Authority) forbids me under severe Penalty to perform any of those Things for which thou hast given me Commission, unless upon such Terms as himself proposeth. My GOD; may I declare mine *unfeigned Assent and Consent* to all Things in this Book of Common Prayer, *&c. to the Use* of those unprofitable but most offensive Ceremonies, which have occasion’d so much Mischief already in thy Church, and turned so many out of the Way? to the constant Practice of this *Common Prayer*, as now it is? to this *Consecration of Bishops*; and to many Things in the *Ordaining Priests and Deacons*? to the Reading of those vain Stories in *Apocrypha*, while so much of thy Word, inspir’d by thy SPIRIT is left out? to those Things in the *Catechism*, which intimate *Baptismal Regeneration*? May I now *renounce* the solemn Oath, the *Covenant*, wherein the Nations stand bound to a Reformation, and which hath been so great an Instrument for the restoring of King, Parliament, Laws? *&c.* May I solemnly profess and subscribe that it is *in itself unlawful*? Did thy faithful Servants (so many thousands in *England*) wickedly, in entering thereinto? Or thy Ministers (so many hundreds) no better in their publick owning and a touching the same in Print, to all the World, after so many Years?

“My Lord; I am by Act of Parliament (thy Authority over me) *ipso facto* avoided as dead, if within the Time I do not this. I am at thy Footstool: I may nor do Evil that Good may come. I may not do this great Sin, against my GOD, and

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the Dictates of my Conscience. I therefore surrender myself, my Soul, my Ministry, my People, my Place, my Wife and Children, and whatsoever else

is herein concern'd, into thy Hand, from whom I receiv'd them. LORD have Mercy on me, and assist me, for ever to keep Faith and a good Conscience. I do not yet see, (for all that is said against it) that the *Covenant* is the worte, or these other Things better than formerly I accounted them. Thou hast graciously brought me without Scandal or Breach of Conscience, thro' the former Snares on the other Extream: My Gracious LORD; bring me also safe and sound through this. I do not beg for Riches, Honours, great Places, or a pleasant Life, for myself or mine: I beg thy Grace in CHRIST; and that we may be kept from Scandal to Religion, and may be brought the next Way to Heaven. Mortify the Sin of my Heart and Life which might turn me our of the Way, blind mine Eyes, or occasion thee to permit my Fall. LORD, I earnestly recommend the Souls of this poor People, my Flock and Charge, to thee. O Lord JESUS, the Head of thy Church, the Redeemer of thy People, the Saviour of thine Elect, the great Shepherd and Bishop of our Souls, take the Care and Charge of them, provide for them, keep them, save them. If thou takest me from this Work here, my GOD provide some Work somewhere, and set me about it. Let me live no longer than I may be of Use in such Employment as thou shalt assign me; and therein make me faithful. I am thy Servant, let me not be altogether unprofitable.

“As for my Provision, my GOD, I never had any considerable Estate, and yet I never wanted. I have liv'd well, without Injury to or Need of others; plentifully, by thy Gracious Providence, and bountiful Hand. I depend on thy Promise,* and have Reason, (more than others) from good Experience to trust thee. When I come into extreme Need or Straits, I will (through thine Assistance) as formerly, come to acquaint thee

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* Matth. vi. 24, 33.

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“with it, and to devolve myself at thy Footstool for the like Relief. In the mean Time I give thee most hearty Thanks for what I have: And humbly beseech thee for Grace to use it well. My GOD I beg thy Direction in this great Business, and beseech thee to shew me what is fully pleasing to thee, and enable me to do it, for my Lord JESUS's Sake, my Saviour and blessed Redeemer, *Amen*.

Mr. *Birch* stay'd at the Vicaridge some time after his being silenc'd; and observes that a Variety of Providence, contributed to it. “If, *says he*, Mr. *Cook* had come sooner; if Dr. *Mainard's* Title had been good; if he had not

so strangely and grossly mistaken; if Mr. *Cook* had not thereby and otherwise found Reason to scruple the Firmness of his Title: If all there, and other Providences had not concurr'd, there had been no Probability of my Stay at the Vicaridge, and renting it." There he continu'd preaching on *Lord's Day Nights*.

At last upon Mr. *Cook's*, coming to *Bampton*, he hir'd an House at *Shilton*, and fix'd there, in *May* 1664, and had a good Number of Boarders. In 1665, the Church-wardens of the Parish by the Direction of Mr. *Grove* the Minister, presented him to the Bishop's Court for not communicating with them, and for teaching School. Bur the Chancellor Dr. *Ailworth* was very civil to him. In *March* 1666 he by a Warrant from the Deputy Lieutenants of *Berks*, was seiz'd, and carried before Sir G. *Stonehouse*, Mr. *Purefoy*, and Mr. *Pigot*, for keeping Conventicles, &c. but they took Bail for his Appearance. Some time after, he was again summon'd into the Bishop's Court at *Oxon*, and not a little threaten'd; but upon his Appearance in the Spiritual Court, and shewing his Faculty to be my Lord *Wharton's* Chaplain, he was dismiss'd.

He was of himself most inclin'd to have remov'd to the Place of his Nativity, which was near *Manchester*, where he had a small Estate, but the Gentle

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men of the Parish would not suffer him to leave that Country. They plac'd him in a Mansion-house in that Neighbourhood, belonging to Esq; *Hoard*, and sent their Sons to him for Instruction and Education (which was a Sort of Service for which he was peculiarly qualified) and he remain'd there till the Time of his Death, and had his House continually full of young Nobility and Gentry from many Parts of the Nation,

It was observ'd, that there were not fewer than fourteen of those that had formerly been his Scholars, that were in one Session of Parliament in the Reign of Queen *Anne*; and some of the Chief of her Ministers of State were of that Number: And on this Account, it appear'd to several observant and considerate Persons, not to have so decent an Aspect, for them to be for bearing so hard upon the poor Dissenters, with Reference to their educating their young Ones in their own Way, (as they were by the *Schism Bill*) unless they did it to atone for the Sins of their Youth, when they themselves were in such Hands, But then methinks it had been but proper for them to have let the World know what were the Crimes that must be animadverted on with so much Severity. Whereas they have been so far from doing this, that by what has come from them upon Occasion, one would think their own Consciences acquitted the Parties censur'd from any real Guilt. One of these

Gentlemen told Mr. *Tanner*, (the Grandson of this Mr. *Birch*) in that very Part of Queen *Anne's* Reign, in which the Dissenters were so much inveigh'd against in Parliament, that this Grandfather of his, was the best Christian, the best Scholar, and the most Gentleman-like Master, he ever knew. And others that had their Education under him have often said the same, and expatiated in his Commendation. However, he could never be at rest till the last Years of his Life. He was perpetually molested, either by the Deputy Lieutenants, or the Bishops of *Oxford*, or the Gentlemen of Doctors Commons, He was once carried to Prison; but some Gentlemen in the Neighbourhood gave Bail for him, and he came out the very next Day.

Wood

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Wood the *Oxonian* says, that this Mr. *Birch* was esteem'd an Instiller of evil Principles into Youth: And yet it appears from the Sequel, that he could breed up good staunch Churchmen.

When the *Five Mile Act* came our, he measur'd from his House at *Shilton* along the King's High-way to *Bampton* Church, and found it to be three hundred and odd Yards more than five Miles distant: And therefore they gave him no Disturbance on that Account. He was a very chearful Christian, and had a continual inward Serenity and Peace. He went constantly to Church on the *Lord's Day* Morning, (at which Time only there was a Sermon there) and in the Afternoon he preach'd to his own Family: And when the Times would permit, he had many came in to hear him, (and some of them from a considerable Distance too) and he administer'd the Sacrament to them at proper Seasons: And thus he held on to the Day of his Death. He kept his numerous Family, in great Order and Decorum, though he sometimes found the doing so, attended with no small Difficulty. He was very ready to forgive Injuries, and pass by Reproaches that were undeservedly cast upon him; and he had many such. It was his common Saying as to Things of that Nature, *Let us pray for them, and wipe out all Disrespect from our Hearts*, towards them. Sometimes GOD turn'd his bitterest Enemies into hearty Friends, of which there are many Instances.

He had a Commission in the *Army* in the Time of the *Civil War*; but when he found Things were run to Extremity, he quitted it, and return'd to *Oxford*. And when he came to lie on his dying Bed, his eldest Daughter who sat behind his Bolster to bear him up, and give him some Ease, ask'd him what his Thoughts then were, of the many Changes in publick Affairs which he had raft: through; and the Answer he return'd was in these Words: *I bless*

God I took the Parliament's Part; I bless God I oppos'd Oliver Cromwel; I bless God with all my Soul I did not Conform. After this,

when

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when many of his Neighbours came to see him, he said to them, see that none of you come into the World, and miss of the great End you came for, in knowing GOD and JESUS CHRIST whom he hath sent savingly. The last Words that were heard from him, were *Thankfulness! Thankfulness!* He died Jan. 22, 1678. *Ætat.* 61; and lies buried at *Shilton*.

I have had the Perusal of several of his *Quarto* Manuscripts in which there are various Meditations and Self-examinations before the Sacrament, together with Aspirations towards GOD, and Prayers offer'd up to him, upon Account of the Publick, and with Reference to his own Private and Family Concernments and Difficulties, for many Years together; which shew him to have been a very thoughtful, serious, humble pious Man; zealous on the Parliament Side, at their first taking up Arms, and as zealous afterwards against *Cromwel* and his artful Designs and Schemes; warm for the *Covenant*, and as much against the *Ingagement*: A great Enemy to Confusion both in the Church and State, and a mighty Promoter (in his Sphere) of the *Restoration*, which yet expos'd him and so many others to so great Hardships.

Pag. 541. *Bampton*: Mr. JOHN OSBORN, M.A. Add; He was born in the County of *Devon*, and educated at *New Inn Hall* in *Oxon*, and there took his Degrees. He was ordain'd by Bishop *Hall*. He was another of the Vicars of *Bampton*, but was cast out soon after the Restoration. Dr. *Hedges* put in a Claim against him, as former Incumbent, and cast Mr. *Osborn* at Law, though the said Mr. *Hodges* had another Living, being Rector of *Ripple* in *Worcestershire*, which (Dr. *Walker Att.* Part II. p. 80) says, he was allow'd to keep through the whole Usurpation. When Mr. *Osborn* was ejected he had six Children. *Wood* the *Oxonian* supposes him after his Ejectment at *Bampton*, to have been Minister of *St Bartholomew's* in *London*, he having preach'd occasionally in that Church: Whereas I have been assur'd by his Son, that he had no pub
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lick Place afterwards. And whereas the same Author reflects on his Learning, his Son (who was a Non-juror, and therefore no more like to be prejudic'd in his Father's Favour, than even Mr. *Luke Milbourn* himself) has declar'd, he was satisfy'd it was without Cause. Mr. *Osborn* had taken the Pains to

draw up a *Concordance* to the Bible, that is a Concordance of Things, and not barely of Words: But finding some body had been before hand with him, he never publish'd it. He died about the Year 1665, *Ætat*, 46.

Pag. 542. *Westcot Barton*: Mr. BOUWEN. Dr. *Walker*. Part II. p. 207, says, that he us'd his Predecessor Mr. *Belchiere* very ill; for he not only seized the Corn in the Fields, but refus'd to pay him *Fifths*. And yet he says, he has since been *canoniz'd* in the *Bartholomew Legend*. For my part, as I know nothing particularly concerning him, so I have no Disposition to plead for him in any thing he did that was really blameable. But still he being silenc'd by the celebrated and applauded *Bartholomew Act*, I think I might safely take Notice of this, without wronging anyone. I did not know before that my observing this, was any thing like an Attempt to *canonize* him. And whether my *Account*, or the Doctor's *Attempt* be most like a *Legend*, I can, (without being in the least Pain about it) leave it to the present and succeeding Age to judge.

Ibid. Sommerton: Mr. FENWICK. His Name was JOHN. He was born in 1623, at *East Hedding* in *Northumberland*, of which County several that bore this Name were Sheriffs in former Reigns, as appears from *Fuller's Worthies of England* in the Sheriffs of *Northumberland*. His Father was a Gentleman of a good Estate, but by, a profuse liberality, and an ill manag'd Hospitality, it was so sunk and impair'd, that at the Birth of this Mr. *John Fenwick*, it was pleasantly said by some, that now the Estate was gone, the Heir was come. However a Son was most earnestly desir'd by the good Mother, and he was born to her when she was ad

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vanc'd in Years, being near 50: And she from the first devoted him to the sacred Ministry, if it pleased GOD therein to favour her.

His Father had a Batchelor Brother, who was grown rich by Merchandizing, and he us'd often to say that he would make his Nephew his Heir; bur he unfortunately miss'd of the Kindness intended him, which fell out in the following Manner. The Uncle going abroad on Purpose to bring home all his Effects, died at Sea in his Return. In his last Will and Testament, he had made four of those that were with him in the Ship in which he was sailing homeward, Trustees for his Nephew, in Case of his Death before he reach'd Home. But they upon his Decease, agreed together, to divide all that was left among themselves, without giving an Account to anyone. In order to it, they took another Ship, into which they put their Cargo, in order (as they

pretended) to their getting home the sooner. The Master of the Vessel, (who had no Concern in the Trust) was troubled at this their Proceeding, and doubted they had an ill Design; but it was not in his Power to hinder them. When he came home, he discover'd his Suspicions, and some were sent in Quest of those dishonest Trustees, but with King *Jehoram's* Messengers they never return'd. When Mr. *Fenwick* told this Story he us'd without any Commotion at all, to say to the Company that was with him; thus you see I was not intended to be rich.

But this was not the only remarkable Misfortune that befell him. For when he was a Child, and about two Years old, the Servant who tended him gave him some Prunes, or such Sort of Fruit to suck out of her Fingers, and carelessly let him suck in one of the Stones, which stuck in his Throat. She endeavour'd to get it either up or down, but could do neither. The Child grew miserably black. The Father and Mother were abroad, and there was none near to give Advice or Help, or to whom the Servant could make her Application. She goes up Stairs to the Grandmother, who being very aged, generally kept her Bed, though she was not so

confin'd

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confin'd to it as not to able to rise. The Servant having done what she could, though to no Purpose, throws the Child hastily upon the Bed, and cries out *there; I have killed the Child; the Child is dead:* And immediately she quits the Room, and the House, not knowing how to look her Master and Mistress in the Face any more, after so sad an Accident. The old Gentlewoman was greatly surpriz'd, and getting up in Haste, sets the Child on its Feet, upon a very high Cupboard that was at that Time in the Room, and taking him by the Hands, she jumped him down to the Floor, which mov'd the Stone and sent it downward. His Life was this Way strangely preserv'd: And yet there were two ill Effects and Consequences of this Matter, that lasted all his Days. The Greatness of the Leap, for such small and tender Legs as his then were, made them very crooked: And the grating of the Stone, injur'd the Organs of Speech, in which he had such an Impediment, as render'd his Delivery very unacceptable.

He was bred in *Trinity-College* in *Cambridge*, and had this Living of *Somerton* (worth about 300*l per Annum*) through the Interest of *William Sprigge*, Esq; of *Deddington*, who was Justice of Peace and a considerable Man in the County, whose Daughter he marry'd: But he afterwards chearfully resign'd his Living to keep a good Conscience; comforting the People that were in Sorrow for his Departure, by modestly telling them, that he hop'd a better

would succeed. He took his leave of them with a Discourse on *Deut.* xxxiii. 8. *Thy Thummim and thy Urim be with thy Holy One.* He had no Disputes with his People about *Tithes*, but quietly took what they brought him, whether in Kind or Money, without rigorous Exactions, or murmuring Complaints. It was his usual Saying, that this World was but our Inn, while we forgot our Home. He died at *Crayford* in *Kent*, of a Malignant Fever, *An.* 1665. in the forty-third Year of his Age. His Distemper render'd him delirious: But in his Fits he would be crying out, that he would go to Heaven; and he complain'd of the Persons that

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held him in his Bed, that they kept him from going thither. And in the greatest Height of his Fits, it was observ'd, that a certain Person whom he greatly valu'd upon a religious Account, could do more to quiet him with a soft and gentle Word, than two or three others with the Strength of their Arms. But at length, Death open'd him a Way of Escape, into that Heaven, where his Conversation had been observ'd by his Friends very much to be, during the Continuance of his Pilgrimage here on Earth.

Pag. 542. *Woodstock*; the Lecture: Mr. SAMUEL BLOAR, or rather BLOWER; for so I am inform'd he wrote his Name. Add; he was of a meek Temper, peaceable Principles, and a godly Life. He had as St. *Austin*, very exalted Thoughts of Divine Grace, and redeeming Love. He had a very tender Regard to young Ones, and would often address himself very affectionately to them, not only in his Sermons, but in his Visits, and would rejoice much in their Hopefulness. He affected not a pompous Way of Preaching, nor did he dispense the Truths of the Gospel with the Wisdom of Man's Words, knowing that that was nor to likely to be attended with a Divine Blessing. Scripture Revelation in Scripture Language, was the main Subject of his Discourses. He was very desirable as a Friend; for he was free and communicative, candid in the last Degree, of a very sympathizing Spirit with them, and particularly mindful of them in his Prayers: And he was so firm and constant, that where he pretended Friendship, it must be some very ill Thing indeed, that was the Occasion of his breaking it off. Wherever he had an Interest, he was for improving it for GOD to his utmost; and took all Opportunities to do so. I can hear of nothing of his publishing, bet a Funeral Sermon for Mrs. *Elizabeth Tub*, from *Psal.* xviii. 46. *8vo.* 1697. Mr. *Wood* the *Oxonian's* being wholly silent, as to this good Man, and several others, to me appears

design'd; and I cannot but apprehend that one thing that influenc'd him, was a Fear least the Number of the

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ejected or silenc'd Ministers should have appear'd too large and considerable.

Pag. 542. Witney; the Lecture: Mr. WILLIAM GILBERT. In one of Mr. *Birch's* Quarto Manuscripts, of Meditations, Prayers, and Thanksgivings, upon various Occasions, publick and private, which I have look'd over, there is an Address to GOD, which is very serious and affecting, dated *June 30. 1662,* with this Title: *Upon the Fall of the Lectures about us, at Whitney, and Farrington, and here at Bampton, which the late Act of Parliament for Uniformity, hath overturn'd at present.* I shall take the Pains to transcribe it.

“**L**ORD is it the Work of thy Ministers to throw down thy Service? of Preachers to stop the Course of Preaching? or of the Fathers of the Church, to take away Bread from the Children? that they who have the principal Seats in our Church, and profess to be the Supreme Ministers of thy Gospel with us, have so great an Influence in this Work? I humbly leave this at thy Footstool, and beg that our Lord JESUS CHRIST, the Head of this Church will see to it. LORD I humbly return thee an Account of our Lecture. It was set up in Confusion, which I could not mend: It hath been continu'd and supply'd by such Servants of thine as I could procure: My Fellow-labourers left the Care and Supply of it long since: I have continu'd it till Authority has prohibited it. Forgive my Sin, and have Mercy upon me, for my Lord and Redeemer JESUS CHRIST his Sake. *Amen.*

Ibid. Newinton: Mr. EDWARD ARCHER. I find his Name as Minister of *Somerton,* subscrib'd to the Paper of *Humble Advice,* presented to the Lord *Fairfax,* and the Council of War, *Jan. 25. 1649,* from the Lecturers of *Banbury* and *Brackly.* When he was cast out of his Benefice, he had a

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large Family, and little or no Provision for their Sustenance: And yet he died in the firm Belief, that GOD would take care of those whom he left behind him; telling his Wife that she needed not be anxious about her many Children, for GOD would not suffer her or them to want. Nor did they. He

left a Son, who is now, (or was lately) a conforming Minister at *Quainton* in *Bucks*.

Pag. 542. Amersden: Mr. EDWARD BAGGSHAW. At the End of the Character of him, add this: Dr. *White Kennet* in his *Parochial Antiquities of Ambrosden, Burcester, &c.* p. 675, has these Words: “Mr. *Edward Bagshaw*, B.D; of *Christ-Church, Oxon*, was possess’d of the said Church; who being a turbulent Nonconformist, was ejected by the *Bartholomew Act*, in the Year 1662.” And I have only this farther to add concerning him, that whereas in my Account of him I had said, he died *Jan. 16. 1671*, it appears from the Inscription on his Tomb-stone, in the New Burying-Ground, near *Bunhill Fields, London*, that he died the 28th of *December 1671*.

Pag. 543. Burcester, or Bicester: Mr. BASNET, or BARNET. Dr. *Kennet* in his foresaid *Parochial Antiquities*, mentions Mr. *William Hall* as the only Incumbent at *Bicester*, between Mr. *John Bird* presented in 1604, and Mr. *Samuel Blackwell* who came to the Living in 1670.

Ibid. Garsington: Dr. WARD. In the Act for confirming and restoring of Ministers, that pass’d in 1660, Provision is made for annexing this Living as formerly, to the Presidentship of *Trinity-College, Oxon*.

Ibid. Silsam: Mr. ROBERT ROGERS, B.D. Dr. *Walker, Att.* Part II. p. 404, says, *he was the Son of a Miller*. But still he might be a valuable Man. To prevent the supposing which, he says, he was very *Dunce*, p. 272. And had he been rejected, and thrown out of the Church as such, upon suitable

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Proof, there would have been no Room for Complaint. But he was cast out for Nonconformity; and it looks as if he would have been so serv’d had he been the brightest: Scholar. However so; any Thing that I know of him, he might have been a Man of great real Worth.

THE EJECTED, &c.
IN THE
 COUNTY OF RUTLAND.

*P*ag. 544. *OKEHAM*: Mr. BENJAMIN KING. Dr. *Walker*, Part II. p. 404, says, that Mr. *King* was thrust into this Living, after that Mr. *Abraham Wright* had been admitted to it by Institution, tho' he refus'd to be inducted to avoid taking the Covenant. But as to the Particulars of that Affair I am an utter Stranger. Mr. *King* was Minister at *Flamstead* in *Hertfordshire*, before he came to *Okeham*; and while he was there, publish'd a Discourse on *the Marriage of the Lamb*, which he dedicated to Sir *Thomas Barrington* and his Lady: But how he liv'd, after his Ejectment, I have not been inform'd.

Ibid. Burley: Mr. THOMAS PERKINS. He was an humble good Man; much set against Pride in Apparel. When he has thought some of his Family faulty, he has said, what do I preach against Pride and suffer it in you? He was sometimes passionate, but would soon recover himself, and shew his Goodwill to the Party that anger'd him. After his Ejectment, he would often travel on the *Lord's Day* several Miles from home to preach, and get ten Shillings for his Day's Service, which for a great

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while was the most that he had to support his Family. He was often in Straits: And at one Time, a Niece of his whom he had brought up, going down into the Country after Marriage to visit him, he discours'd freely with her the next Morning: And among other Things, said he to her, Child, how much do you think I have to keep my Family? But poor Three-pence. At which she appearing affected, he with a great deal of Chearfulness cried out, Fear nor, GOD will provide; and in a little Time a Gentleman's Servant knock'd at the Door, who brought him a Side of Venison for a Present, together with some Wheat and Malt. This Present being laid on the Table, he took his Niece by the Hand, saying, Do you see Child, here is Venison that is the noblest Flesh, and the finest of the Wheat for Bread, and good Malt for Drink, Did not I tell you GOD would provide for us? He liv'd by Faith; and was pleasant and chearful in all Conditions. He had a Son that was Minister in the Established Church.

Pug. 544. *Glaiston*: Mr. THOMAS PHILIPS. This was the sequestred Living of Mr. *William Hales*, of whom see Dr. *Walker*, *Att.* Part II. p. 61. As for Mr. *Philips*, he declares he was no ejected or silenc'd Minister, but he died in the actual Service of a considerable Cure at *Elton*. And as I did but know this, so I cannot: contradict it.

Ibid. *Barraden*: Mr. JOHN WELLS. I am told he also afterwards conform'd.

Ibid. Dr. SAMUEL WINTER. At the End of the Account of him, let it be added, that he publish'd the Sum and Substance of divers Sermons preach'd in *Dublin*, wherein the Doctrine of *Infant Baptism* inserted, and the main Objections of Mr. *Tombes*, Mr. *Fisher*, Mr. *Blackwood*, and others answer'd, 8vo. 1656,

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THE EJECTED, &c.

IN THE

County of SALOP.

*P*ag. 546. *SHREWSBURY: St Mary's*: Mr. FRANCIS TALLENTS, *M.A.* At the End of the Account of him, *pag.* 555, let it be added: He also publish'd some few Considerations upon Mr. *S.G's* large Answer to a short History of Schism, and especially upon the new and bold At. fenion, that there can be no Church or Salvation, in an ordinary Way, without a canonical Bishop. What he here offers, may perhaps have been the Occasion of the Carriage of Mr. *Dawes*, who read the Burial Office over this good Man's Grave: He would not presume to read over him *in sure and certain Hope*, but only *in Hope*. But still he well deserv'd Mr. *Henry's* Character, that he was *very much a Gentleman, a Scholar, and a Christian, a great Admirer of Christ and free Grace, and a Man of eminent Prudence and Heavenly-mindedness.*

Page 555. *Wem*: Mr. ANDREW PARSONS: Add, *M.A.* His Name is to the Testimony of the Ministers in the Province of *Salop*, to the Truth of JESUS CHRIST, in 1648.

Page 556; last line bur two: I am told that the Fire at *Wem* was not in 1678, but *March 3. 1676/7.*

Pag. 557. *Baschurch*: Mr. EDWARD LAWRENCE. Add, *M.A.* Born at *Moston* in *Salop.* And at the End of the Account of him, add; Mr. *Nathaniel*
Lawrence

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Lawrence a Nonconformist Minister who died at *Banbury* in *Oxfordshire*, was one of his Sons. And Mr. *Samuel Lawrence* (of whom there is some Account in Mr. *Tong's* Life of Mr. *Matthew Henry*, p. 289) was his Nephew.

Pag. 557. *Great Bolas*; Mr. EDWARD BURY. Dr. *Walker*, Parr II. p. 310, says, he was a Taylor: Which may be as true, as that Mr. *Tucker* was of no University. I am well satisfy'd upon credible Information that Mr. *Bury* spent several Years by the Advice of Dr. *Grew* and Dr. *Brian* at the great School in *Coventry*, under the Care of the famous Mr. *White*: That he was afterwards of a College in *Oxford*: That before he was invited to *Great Bolas* he was Chaplain in a Gentleman's Family; and for a Time an Assistant to the ancient Minister; and was ordain'd to the Ministry, upon good Testimonials of his Qualifications. Dr. *Walker* therefore is by the surviving Relations desir'd if he can or dare, to produce his Authority for what he has publish'd, or else the Character must pass as purely his own.

Mr. *Samuel Bury*, Pastor to a Congregation of Dissenters in the City of *Bristol*, is Son of this Mr. *Edward Bury*.

Pag. 560. *West Felton*; Mr. SAMUEL HILDERSAM. I find his Name to the Testimony of the Ministers in the Province of *Salop*, 1648.

Pag. 561. *Whitchurch*; Mr. THOMAS PORTER. Add; Senior, *M.A.* I find his Name also to the Testimony aforesaid. There was a Publick Disputation between this Mr. *Thomas Porter*, and Mr. *H. Hagar* concerning Infant Baptism, in *Ellsmere* Church. *April 30. 1656*; an Account of which was publish'd in 1656, in 4to.

Pag. 562. *Ludlow*, the Lecture: Mr. RICHARD SADLER. He subscrib'd the Testimony foremention'd as Preacher at *Whixall*.

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Pag. 562. *Clun*; Mr. THOMAS FROYSSELL. He also subscribed the foresaid Testimony.

Pag. 563. *Newport*: Mr. JOHN MALDEN. Add; *M.A.* His Name is to the Testimony foremention'd, as Pastor of *Cheswardine*.

Ibid. lin. 4, from the bottom, instead of *Ann.* 1676, let: it be, and there died, on *June* 26. 1695.

Pag. 565. *Kynerly*: Mr. THOMAS WRIGHT, Add, *M.A.* I find his Name also to the foremention'd Testimony.

Ibid. Holes Owen: Mr. EDWARD PASTON. Add, His name also, is subscrib'd to the Testimony foremention'd. He was ordain'd by a Bishop, before the War, and yet could not be satisfied to conform. He did not keep up any stated Meeting in *Hales Owen*, where he liv'd in great Friendship with his moderate Successor, without being forc'd away, with any Severity. He preach'd sometimes for his Brother that conform'd, in *Kings Swinford* Church, and several other Churches and Chapels where he could be conniv'd at: But his Pains were mostly spent at the Dissenters Meetings, and he had a constant fix'd Turn at *Guarnal* in *Sedgely* Parish in *Stttffordshire*. He was not a popular Preacher; but very judicious, solid and practical. He was of a serious, peaceable, holy, humble, catholick Spirit, and heavenly Conversation. He liv'd to a good old-Age. He was for some time *Steward* and not *Chaplain*, to *Philip Foley*, Esq.

Ibid. Aston Chapel: Mr. TITUS THOMAS. In the Life of Mr. *Philip Henry*, it is said, that he was buried at *Felton*, *Dec.* 10. 1586.

Ibid. Cockshot Chapel; Mr. FRANCIS KEELING. Add; Born at *Coventry*, *An.* 1632. After he had took the Degree of *B.A.*, at *Trinity-College. Cambridge*, he was call'd to be Sir *Thomas Wilbraham's*

Chaplan,

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Chaplain, at *Weston Hall* in *Staffordshire*. He had scarce been there two Years before he was ordain'd by the Presbytery at *Whitchurch* in *Salop*, Mr. *Porter* being their Moderator; and he became Minister of *Cockshot* Chapel,

which was then Parochial, and a considerable Augmentation was procur'd him. GOD was pleas'd though he was but young, to own his Ministry, and particularly his Catechetical Exercises, which were attended by many Persons that we're advanc'd in Years, About the Restoration of King *Charles*, he was invited to a very considerable Living in *Cheshire*; but apprehending the Restoration of Episcopacy and Ceremonies was intended, he wav'd it, and continu'd at *Cockshot* till he was silenc'd with the rest of his Brethren in 1662. He had married a Wife that was a Gentlewoman of a good Family. Before the *Act of Uniformity* took Place, he was earnest with GOD in secret Prayer, that her Spirit might comply with his intended Nonconformity. And at length asking her Thoughts about it, she readily reply'd to him; *Satisfy God and your own Conscience, though you expose me to Bread and Water*, which he took as a Return of Prayer. After his Ejectment he was pester'd with Informers, forc'd to a Distance from his Family, and prosecuted in the Ecclesiastical Courts for four or five Years together, for baptizing his own Child, and threaten'd to be excommunicated, and yet he was not imprison'd. After King *Charles's* Indulgence in 1672, he preach'd at *Wrexham* once a Month, and several other Places; and afterwards he remov'd to *Shrewsbury*, where for some time he and Mr. *Beresford* preach'd alternately at the *Thursday* Lecture. From thence he came to *London*, and for some time preach'd occasionally only; but after King *James's* Liberty settled at *Kingston*, upon *Thames*, where he died, *April* 14. 1690. When he drew near his End, he express'd the greatest Satisfaction in his Nonconformity, and that he had not comply'd with the Times, though he had had considerable Offers, and that from Relations, whose Favour he lost by his Refusal: But he kept the Favour of GOD, and the Peace of his Conscience, which

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he preferr'd before all. He carefully observ'd the Providence of GOD towards himself and his Family, and made continual Remarks upon it in his Diary. He spent considerable Time daily in Converse between GOD and his own Soul; never expecting to prosper in his Studies, unless he implor'd the Divine Assistance and Blessing.

Pag. 565. *Stanton*: Mr. H. CRUCHLOW. Dr. *Walker, Att.* Part I. p. 98, calls him CHURCHLOW; and says he had been a Gentleman's Butler, and succeeded Mr. *Orpe* on his Sequestration from this Vicaridge. And he is at him again with great Severity, Part II. p. 324. But he owns he speaks upon common Fame, which he often is against depending on, when his own Friends are

concern'd: Had Mr. *Gilbert* been living, (whose Curate he tells us he was,) I might have been able to have said more.

Ibid. Rockardine; Mr. JOSHUA BARNET. Upon farther Information, I substitute this Account of him in the Room of that which was before printed, as more compleat, and more agreeable to surviving Relations.

He was born at *Uppington* in this County, where his Father Mr. *Humphrey Barnet* was Minister, and a celebrated Preacher, and much admir'd by the Country People, who would flock to hear him twice on every *Lord's Day*, which was a Thing at that Time very unusual. When the Book of Sports came out, instead of reading it he preached against it, and was cited to appear before the Bishop of *Coventry* and *Litchfield*, and was forc'd to retire out of that Diocese, into *Lancashire*, where he died. This Mr. *Humphrey Barnet*, and Mr. *Wright* of *Wellington*, though they were both of them conformable to the Establish'd Church, were accounted the first Puritans that *Shropshire* afforded; and that for no other Reason, but their sedulous Preaching, and sober and pious Lives. Mr. *Joshua Barnet*, was bred up at a School in *Lancashire*, in the Place of his Father's Retirement,

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and was afterwards sent to be educated by the famous Mr. *Ball*, Author of the excellent Catechism. After his Father's Death, he was ordain'd by Presbyters, and elected Lecturer of *Tockhouse* in the Parish of *Blackborne*, in *Lancashire*. There he continu'd till the imposing of the solemn League and *Covenant*; and not being satisfied to take it, he retir'd into *Shropshire* his native Country, where he settled in two little Parishes near *Shrewsbury*, call'd *Ashley*, and *Hadnall*, and there he remain'd for some time. But upon the coming out of the *Engagement*, which he could not take any more than the *Covenant*, he quitted both those Places, and took *Rockardine*, by the Advice and Procurement of Esquire *Stephens* of *Dottel*, who had a great Respect for him, and allow'd him 20*l* a Year during his Life; which after his Death he settled on the Vicaridge of *Rockardine* for ever. Here Mr. *Barnet* continu'd till 1662, when he left it for his Nonconformity. But though he became then a Nonconformist, he was very moderate, and was much belov'd and visited by the neighbouring Clergy. He went every *Lord's Day* to his Parish Church, (called *High Ercal*) twice, though it was two Miles distant from his Habitation: And when he preach'd at home at Noon, would carry his whole Auditory to Church with him afterwards. One main Thing he stuck at in the Terms of Conformity was Reordination by a Bishop, which he could not submit to, being fully

satisfy'd his former Ordination by Presbyters was valid. Though he remov'd into *Cheshire* some Years before his Death, and preached publickly in the Parish Church of *Warburton*, yet he never conform'd: for that Place is exempt from episcopal Jurisdiction. He was a Man of considerable Parts, a taking Preacher, and very personable. He died very much lamented.

Pag. 766. *Stoddesden*; Mr. REGINALD FINLOW. He was *B.A.*, of *Jesus-College* in *Cambridge*. This Living was a Sequestration; and Mr. *Finlow* resign'd it to the former Incumbent, Mr. *Thomas Amias*, (as Dr. *Walker* observes, *Att.* Part II, p. 185.)

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at the Restoration. After the *Bartholomew Act*, he was much expos'd, having no temporal Estate to maintain himself, and Wife, and four unhealthy Children. He took a little Farm, and got from it a poor Living for himself and Family. However, his sober peaceable and inoffensive Life, gain'd him Favour from his Enemies: So that when his Brethren were imprison'd in *Monmouth's* Time, the Justices took his Word for his appearing when he was sent for, and sent him home again.

Pag. 566. *Stoke*: Mr. JOHN ADAMS. He succeeded Mr. *William Higgins* in this Living, in 1655. *Walker's Att.* Part II. p. 273.

Pag. 567. *lin.* 11, for *Coventry*, read *Daventry*.

Pag. 567. *Cressidge*: Mr. SAMUEL SMITH. Add; I am inform'd he spent his last Years in *Dudley*, in *Worcestershire* (which was the Place of his Nativity) and there died very old in 1664, and was buried at the End of the Chancel, as his Grave-stone witnesses. This is the same Person as was mention'd before, *pag.* 313.

To his Works already mention'd may be added; *David's Blessed Man*; or, *a short Exhortation on the first Psalm*, 8vo: Printed the fifteenth Time in 1686, in Twelves. *The Ethiopian Eunuch's Conversion*: Being thirteen Sermons on Part of *Acts viii.* 8vo, 1632. *The Christian's Guide, with Rules and Directions for leading an Holy Life. The Chief Shephard*; or, *an Exposition on Psalm xxiii*, 8vo. 1625. *The admirable Convert*; or, *the Miraculous Conversion of the Thief upon the Cross*, 8vo, 1632. *Moses's Prayer*; or *an Explanation of Psalm xc.* 8vo. 1656. *A Looking Glass for Saints and Sinners*; or, *an Exposition of the second Epistle*

of *St. John*, 8vo. 1663. He wrote also on the sixth of *Hosea*; and several other Books.

Ibid. Chetton; Mr. WILLIAM BAGLY. Dr. *Walker, Att.* Part II. p. 15, says, that this Mr. *Bagly* was a meer layman, succeeded Mr. *George Benson* in this Living, and never paid him any *Fifths*,

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for the Subsistence of his Wife and Family: Bur that Mr. *Benson* living to the Restoration, su'd him, and recover'd 80l of him upon that Account: And were the Dissenters to have imitated such Patterns, they might upon suing such as had pillag'd and plunder'd them for their Nonconformity in the Reign of King *Charles*, have recover'd very considerable, (I had almost said immense) Sums: But they knew better Things. It is well for some that they did so.

Pag. 572. North Colebury: Mr. CHARLES HUMPHREYS. Dr. *Walker, Part II.* p. 369, says, he came to this Living in 1653.

Ibid. High Ercal: Mr. RICHARD HOSKINS. Dr. *Walker, Att.* Part I. p. 98, says, he was a *Glover*, and Part II. p. 246, he says, he was a *Skinner*, and is very witty upon him. And after all perhaps there may be as much Truth in his Reflection, as in his saying that Mr. *Pearse* was a Trooper at *Worcester-Fight*, and never of any University, Part I. p. 98.

Ibid. Mr. JOSEPH LEA, or LEE, who I suppose is the same that is taken notice of by Mr. *Tong* in his *Life of Mr. Matthew Henry*, p. 254, as residing in his old-Age at *Knutsford* in *Cheshire*. He observes he was a Gentleman by Birth, and an humble upright Person, and a good Scholar, tho' through bodily Indisposition, not capable of constant Work.

Ibid. Among those that conform'd, is mention'd Mr. HAUGHTON. This I suppose was Mr. *Aylmor Houghton* of *Prees*, who printed a Sermon call'd, *The Key of Ordination* on *Acts* xiii 2,3, which was preach'd at the Ordination, of Mr. *Thomas Porter, Jun.* Mr. *John Wilson*, Mr. *David Jenks*, Mr. *George Burraston*, and Mr. *Thomas Soley* at *Whitchurch*, in 1656.

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Pag. 571. Mr. MILWARD of *Powderbach*. Dr. *Walker*, Part II. p. 314, writes him *Wileward*.

Pag. 573. At the End of what is said about the Silenc'd Ministers in the County of *Salop*, let this be added:

And in another Place he says, that *eighteen of those that were ejected in this County did afterwards conform: And forty others never did.*

THE EJECTED, &c.

IN THE

County of SOMERSET.

Pag. 574. *TAUNTON*; *St Magdalen's*: Mr. GEORGE NEWTON, *M.A.* In the Account of him, *lin.* 7, after those Words, and Mr. *Robert Hill*; let this be added: And there he subscrib'd, the *Attestation* of the Ministers of this County, in Opposition ro the Errors, Heresies and Blafphemies of the Times, in 1648.

Ibid. Mr. JOSEPH ALLEN: It should be ALLEINE. To the Account of his Works may be added, *Divers practical Cases satisfactorily resolved*: Commonly added, at the End of his *Alarm*.

Pag. 577. Mr. JOHN GLANVIL. At the End of the Account of him, let it be added, that his Funeral Sermon was preach'd by Mr. *Warren* of this Town.

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Pag. 578, *Bridgewater*: Mr. JOHN NORMAN, *M.A.* In the Account of him, *lin.* 12, after these Words, *He remov'd from the University to this Place*, let this be added; and here he subscrib'd the *Attestation* of the Ministers of this County, against the Errors, Heresies, and Blasphemies of the Times, in 1648.

Pag. 580. *Batcomb*: Mr. RICHARD ALLEIN. *M.A.* In the Account of him, *lin.* 28, after the Word *Writings*; let this also be added; I find his Name to the *Attestation* of the Ministers of this County, against the Errors, Heresies, and Blasphemies of the Times, in 1648.

And at the End of his Works, let it be added: He printed also a Letter to a Friend, to prove, 1. That valid Ordination ought not to be repeated. And, 2. That Ordination by Presbyters is valid. *4to.* 1661: Dedicated to Mr. *John Humfrey*.

Pag. 581. *North Cadbury*: Mr. SAMUEL CRADOCK, *B.D.* He kept the Batchelor of Divinity's Act at the Publick Commencement in 1651, and his Performance was highly applauded, and reckon'd for the Honour of his Puritan College. He died *Octob. 7.* 1706. And Mr. *Bury of St Edmunds Bury* in *Suffolk*, preach'd and printed his Funeral Sermon: And therein among other Things, observ'd, that the Living he quitted for his Nonconformity being 300*l per An*, it may be reckon'd that he lost above 13000*l* by his Nonconformity, from the Time of his being silenc'd to the Time of his Death, in the eighty-sixth Year of his Age.

Having a Paper of his by me, which he drew up in the Reign of King *Charles II.* in Vindication of himself and others who kept private Academies, notwithstanding their having taken an Oath about that Master at the University; I shall here insert it for the gratifying of the Curious, as I have before done the Paper drawn up by Mr. *Charles Morton* upon the same Subject.

“THE

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“THE Words of the Oath at *Oxford* are, *Jurabis etiam quod in ista Facilitate alibi in Anglia quam hic & Cantabrigiæ, Lectiones tuas solenniter, tanquam in Universitate non resumes, nec in aliqua Facultate sicut in Universitate solenniter incipies: nec consenties ut aliquis hic pro Magistro in illa Facultate habeatur. Item jurabis quod non leges aus Stamfordiæ tanquam in Universitate, Studio, vel Collegia Generali.*

“The Oath at *Cambridge*, is this: *Jurabis quod nusquam, præterquam Oxoniæ Lectiones tuas solenniter resumes, nec consenties ut aliquis alibi in Anglia incipiens hic pro Magistro vel Doctore in illa Facultate babeatur.*

“In order to a fight Understanding of these Oaths, it must be premised, that the Occasion of framing them was the Pretence of *Stamford* to be an University, wherein to confer Degrees, to appoint solemn Readings, whereby Commencers might manifest their Fitness for those Rewards and Testimonials of Proficiency in Learning. *Oxford* and *Cambridge* in order to the disappointing of *Stamford* in this Particular, have by Oath obliged every Commencer in

these Words, *quod nusquam alibi Lectiones tuas solenniter resumes*. For the understanding of which it is to be premised, that the Universities require solemn Exercises to be perform'd by those who commence, which are term'd *soleennes Lectiones*, as may appear by the printed Cory of the *Oxford Statutes*, which every one may peruse. In the Stature concerning a Master of Arts the Words occur; *sex soleennes Lectiones legat*: Concerning a Doctor of Law, *sex soleennes Lectiones publice legat*: Concerning a Doctor of Divinity, *Latine solenniter sexies legat*. Such solemn Lectures are likewise requir'd of Commencers in *Cambridge*. Now *Cambridge* and *Oxford* being desirous to prevent the setting up of another University in any Part of the Nation, where Degrees should be given and solemn Lections appointed in order to that End, they en

join

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join that none who have solemnly read, or engag'd themselves so to do, and have taken their Degrees with them, shall *resumere Lectiones*, that is solemnly read again for a Degree, or engage themselves so to do, in any Part of this Nation.

“That this must be the Sense of the Oath, and not the forbidding the Instruction of Youth in a private Family, in Logick and Philosophy, will be very plain, if the following Particulars be fully consider'd.

“1. *Resumere Lectiones* plainly intimates the taking again in Hand to perform such Kind of Exercises as all who commence have done before. But all that commence have not been Tutors, nor read Lectures to Scholars privately, in their Chambers, in Logick and Philosophy; and therefore the Oath cannot aim at forbidding such Kind of Lectures, but rather *soleennes Lectiones* in order to a Degree, which all Commencers are engag'd to read.

“2. The Oath is *quod nunquam Lectiones tuas solenniter resumes*. The Word *solenniter* plainly signifies that they are solemn University Lectures which are forbidden, and not Instructions in a private Family, in which there is nothing of Solemnity. And therefore *Oxford* which *Cambridge* follows is this Particular, useth these Words, *Lectiones tuas solenniter tanquam in Universitate non resumes*.

“3. No question, *resumere Lectiones* signifies the same in *Cambridge* and *Oxford* Oath. The Occasion of them both was the same, and the Words are the same. But in the *Oxford* Oath it doth not import the reading of a Tutor or Professor: For when that University forbids such Kind of Lectures at *Stamford* it alters the Phrase. It doth not say, *Jurabis quod non leges Stamfordiæ tanquam in Universitate, Studio, vel Collegio Generali*.

“4. It may easily be discern’d, that the *Lectiones* in the Oath are the *solemnnes Lectiones* in order to a Degree, by the subsequent Part: *Nec consenties ut aliquis alibi in Anglia incipiens hic pro Doctore*

Vel

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vel Magistro in illa Facultate habeatur. As in the first Part there is an Engagement that none shall again read for, and take a Degree in any Place in *England*, except *Oxford* and *Cambridge*; so in this latter, that if any shall take a Degree in any Place, that no Consent shall be given that he be accounted at *Cambridge* and *Oxford* a Graduate in that Faculty.

“5. If the Oath did forbid all private Instructions and Readings, without any Limitation of a Circle of Philosophy, any where but at *Cambridge* and *Oxford*, then it would be unlawful for a Tutor to read constant Lectures to his Pupils in the Country in the Plague-time, or for any other who have formerly commenc’d, to communicate their University Learning to their Children, or any who live with them. Nay it would rather be the Duty of every such Person, when he leaves the University, to make it his Study to forget all the Notions he remember’d there, least at any Time by communicating them he should do that which tends to the Violation of his Oath. Now if any Limitation must be admitted, (and the Necessity of some is apparent by there Inconveniencies) none can be thought more reasonable than what has been already express’d.

“6. Men of approved Skill in the Statutes, and of known Integrity, never took the Meaning of the Oath to be the forbidding of Instruction of Youth in Logick or Philosophy in the Country. I know one who had a whole System of Logick read over to him there by a Bishop, who was no Stranger to the University Statutes. I could name two now living, who enjoy Dignities in the Church, who in their Families have train’d up several Gentlemen in University Learning. Those who are so liberal in their Charge of Perjury, had need be careful that through the Side of those, whom they account their Enemies, they do not wound their Friends.

So that it is apparent the Legislators did intend by the Oath to hinder the setting up of a new University, and that none that commence at

Oxford

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Oxford or *Cambridge*, should join with them in reading for, or accepting their Degrees,

I cannot forbear adding, Mr. *Bury's* short Character of him in his Funeral Sermon. This worthy Person, says he, was a Man of a serious Spirit, of solid Judgment, of digested Thought, of a dear Method, and an unaffected Stile. He was courteous and affable to all, ready to communicate, facetious in Conversation, but one that never mocked GOD, nor jested with Divinity. His Manner of Writing was serious and manly. He never affected fine Turns, or Jerks of Fancy, or Strains of Wit, but always studied to be clear and convictive, and to speak in the Demonstration of the SPIRIT, when he would argue Men into Religion and Piety. His Temper was truly catholick. He valu'd every Man for his Goodness, and was valu'd by all that were truly good, and not abandon'd to Parties, or schismatical Principles on one Side or other. He was of a forgiving Spirit, patient under Abuses, and condescending to Inferiors. It was his holy Ambition in every Thing to approve himself to GOD, to be serviceable to Men, and to secure the Interest of his own Soul. He delighted in his LORD's Work, and labour'd in his Service to the Extremity of old-Age, and preach'd constantly twice every *Sabbath*, to the very last of his Life save one, and then fell asleep in the LORD, in the eighty-sixth Year of his Age.

Pag. 583. lin. 17. After these Words, *a burning and shining Light*, add; I find his Name to the *Attestation* of the Ministers of this County, against the Errors, Heresies and Blasphemies of the Times, in 1648.

Pag. 582. Mells: Mr. RICHARD FAIRCLOUGH. At the End of the Account of him, let this be added: He lies interr'd in the Burial Place near *Bunhil Fields*, where there is this Inscription upon his Tomb-stone.

Vol. II.

L

Here

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Here lieth the body of
 Mr. Richard Fairclough, *the worthy Son of the late Rev.*
Divine, Mr. Samuel Fairclough of Suffolk;
Was sometime Fellow of Emanuel College in Cambridge,
Afterwards Rector of Mells in Somersershire.
A Person like his Father, eminent
For his natural Parts, acquir'd Learning, and infused Grace.
indued with
A most piercing Judgment, rich Fancy, and clear Expresssion;
And therefore
A good Expositor, a rare Orator, an excellent Preacher.
His Spirit and Temper was

*most kind and obliging,
 most publick and generous;
 A great Contemner of Riches,
 And Despiser of Vain-glory.
 Chearful yet watchful; zealous yet prudent:
 A pleasant Companion, and a most faithful Friend;
 A Pious Guide and Instructor
 By Doctrine and Example.
 Obiit July 4. 1682. Anno Ætat. 61.
 To the most deserving Memory of him and his Family,
 This Monument was erected,
 As a Testimony of Gratitude for many Obligations,
 By Thomas Percivall of the Middle Temple, Gent.
 Anno Dom. 1682.*

Page 586. Chedzoy: Mr. HENRY JEANES. Add; I find his Name to the Attestation of the Ministers of this County, against the Errors, and Heretics, and Blasphemies of the Times, in 1648.

And at the End of his Works, let there be added, A Treatise of the Excellency of Praise and Thanksgiving in 4to.

Pag. 586. Wells; St Andrew's: CORNELIUS BURGESS, D.D. Add; He made a Speech in

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the House of Commons against Deans and Chapters *in Answer to Dr. Hacket*, about which Dr. *Thomas Fuller* wrote a Letter to him, which is to be met with at the latter End of his *Appeal of injured Innocence*, &c; which was printed in 1659. My Lord *Clarendon* in his *History*, Book IV, says, that the Archbishop of *Canterbury* never had so great an Influence upon the Councils at Court, as this Dr. *Burgess* and Mr. *Stephen Marshal* had upon the two Houses. But that carries a pretty strong Figure in it. As to Mr. *Stephen Marshal*, he was an active Man, and did encourage the taking up Arms for securing the Constitution, when it appear'd not only to him and his Brethren, but to a Number of as worthy Gentlemen as ever sate in *St Stephen's Chapel*, to be in no small Danger; but I am not aware he can be justly charg'd with any Concurrence in those Things, which afterwards overthrew the Constitution, and tended to Confusion. He wrote a Defence of the Side he took in our civil Broils, and I cannot hear it was ever answer'd. Dr. *Burgess* also has

publish'd an Account of his Principles and Practices, which I think deserves to be preserved to Posterity. He preach'd a Sermon at *Mercers-Chapel* on *Jan.* 14. 1648, in which he with great Freedom inveigh'd against the Design that was then on Foot of taking off the King, and fear'd not the Consequence. And about the same Time he appear'd at the Head of a Number of Ministers, who (to the exposing themselves) subscrib'd a Paper that was entituled, *A Vindication of the Ministers of the Gospel in, and about London, from the unjust Aspersions cast upon their former Actings for the Parliament, as if they had promoted the bringing of the King to Capital punishment.* I shall the rather here transcribe the Paper, because it was of Dr. *Burgess's* drawing up. It ran thus.

“IT cannot be unknown how much we, and other Ministers of this City and Kingdom that faithfully adher'd to the Parliament, have injuriously smarted under the Scourge of Evil

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H Tongues

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Tongues and Pens, ever since the first Eruption of the unhappy Differences and unnatural War between the King and Parliament, for our Obedience to the Commands and Orders of the Honourable Houses, in their Contests with his Majesty, and Conflicts with his Armies:

“We are not ignorant of the overbusy Intermeddlings of Prelates and their Party heretofore, in overruling Civil Affairs to the great Indangering of Kingdoms, and of this in particular, when private Interests, ambitious Designs, Revenge, or other sinister Ends, ingag'd them beyond their Sphere. Howbeit it cannot reasonably (as we conceive) be denied, that Ministers as Subjects, being bound to obey the laws and to preserve the Liberties of the Kingdom, and having an Interest in them and the Happiness of them, as well as others, may and ought (without incurring the just Censure due to Busy-bodies and Incendiaries) to appear, for preserving the Laws and Liberties of that Commonwealth whereof they are Members; especially in our Case, when it was declar'd by the Parliament, that all was at Stake, and in Danger to be lost. No, not as Ministers ought they to hold their Peace, in a Time wherein the Sins of Rulers and Magistrates as well as others, have so far provoked GOD as to kindle the Fire of his Wrath against his People. And yet, for this alone, the faithful Servants of GOD, have in all Ages, through the Malice of Satan and his Instruments been traduc'd as Arch-incendiaries, when only their Accusers are indeed guilty of both laying the Train, and of putting Fire to it, to blow up a Kingdom.

“An *Ahab* and his *Sycophants* think none so fit to bear the *Odi*um of being the grand *Troubler of Israel*, as *Elijah*. Thus the *Popish Device* was to charge the *Gunpowder Treason* (had it taken Effect) upon the *Puritans*: And if you believe *Tertullus*, even a *Paul* is a *Penitent Fellow*, a *Mover of Sedition throughout the World*, a *Ringleader* of a *Sect*, and what not, but what he is:

Yea

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Yea *CHRIST* himself, (though a *Friend to Monarchy*, even of *Heathenish Rome*) is proclaimed an *Enemy to Cæsar*, to open a *Way to Destruction*, by their *Malice*, who never cared for the *Inrerest of Cæsar*.

“Wherefore, although *with us*, who have had *Experience* of like *Usage*, it be a *small Thing to be thus judged of Men*, when we regard only our own particular *Persons*: For if they call the *Master of the House Bedzebug*, how much more those of his *Houshold*? Yet when we consider how much it concerns the *Honour* of our *Master*, and the *Good* of all, to preserve our *ministerial Function* immaculate (our good *Names*, being in that *Relation*, as needful to others, as a good *Conscience* to ourselves) we dare not but stand by and assert the *Integrity* of our *Hearts*, and the *Innocency* of all our *Actings* (in *Reference* to the *King* and *Kingdom*) for which we are so much *calumniated* and *traduc'd*.

“This we are compelled to at this *Time*, because there are many who very confidently (yet most unjustly) charge us to have been formerly *instrumental*, toward the taking away the *Life* of the *King*. And because also there are others who in their *scurrilous Pasquils* and *Libels*, (as well as with their *virulent Tongues*) represent us to the *World* as a *bloody seditious Sect*, and *traiterous Obstructors of what all the Godly People in the Kingdom do earnestly desire, for Establishing of Religion and Peace*, in that we stick at the *Execution* of the *King*, while yet we are (as they falsly affirm) content to have him *convicted*, and *condemned*: All which we must and do from our *Hearts* disclaim, before the whole *World*.

“For when we did first engage with the *Parliament*, (which we did not till called thereunto) we did it with *loyal Hearts* and *Affections* toward the *King*, and his *Posterity*. Not intending the least *Hurt* to his *Person*, but to *Stop* his *Party* from doing farther *Hurt* to the *Kingdom*; not to bring his *Majesty* to *Justice* (as some now speak) but to put him into a better *Capacity* to do *Justice*: *To re*

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move the wicked from before him, that his Throne might be establish'd in Righteousness; not to dethrone and destroy him, which (we must fear) is the ready Way to the Destruction of all his Kingdoms.

“That which put on any of us at first to appear for the Parliament was, *The Propositions and Orders of the Lords and Commons in Parliament, (June 10. 1642)* for bringing in of Money and Plate, &c. wherein they assured us that whatsoever should be brought in thereupon, should not be at all employ'd upon any other Occasion, than to maintain, *the Protestant Religion, the King's Authority, his Person in his Royal Dignity, the free Course of Justice, the Laws of the Land, the Peace of the Kingdom, and the Priviledges of Parliament, against any Force which shall oppose them.*

“And in this we were daily confirm'd and encouraged more and more, by their subsequent Declarations and Protestations, which we held ourselves bound to believe, knowing many of them to be godly and conscientious Men, of publick Spirits, zealously promoting the common Good, and labouring to free this Kingdom of Tyranny and Slavery, which some evil Instruments about the King, endeavoured to bring upon the Nation.

“As for the present Actings at *Westminster*, since the Time that so many of the Members were by Force secluded, divers imprison'd, and others thereupon withdrew from the House of Commons (and, there not being that Conjunction of the two Houses as heretofore) we are wholly unsatisfy'd therein, because we conceive them to be so far from being warranted by sufficient Authority, as that in our Apprehension they tend to an actual Alteration (if not Subversion) of that which the Honourable *House of Commons* in their *Declaration of April 17, 1646*, have taught us to call *the Fundamental Constitution and Government of this Kingdom*, which they therein assure us (if we understand them) they would never alter.

Yea

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“Yea we hold ourselves bound in Duty to GOD, Religion, the King, Parliament, and Kingdom, to profess before GOD, Angels, and Men, that we verily believe that which is so much feared to be now in Agitation, *the taking away the Life of the King*, in the present Way of Trial, is not only not agreeable to any Word of GOD, the Principles of the Protestant Religion, (never yet stain'd with the least Drop of Blood of a King) or the Fundamental Constitution and Government of this Kingdom; bur contrary to them, as also to *the Oath of Allegiance, the Protestation of May 5. 1641*, and the *Solemn League and*

Covenant: From all, or any of which Engagements, we know not any Power on Earth, able to absolve us or others.

“In which last, we have sworn (with Hands lifted up to the most high GOD) *that we shall with Sincerity, Reality, and Constancy, in our several Vocations, endeavour with our Estates and Lives, mutually to preserve and defend the Rights and Priviledges of the Parliaments, and the Liberties of the Kingdoms: That the World may bear witness with our Consciences of our Loyalty, and that we have no Thoughts or Intentions to diminish his Majesty’s just Power and Greatness.*

“And we are yet farther tied by another Article of the same Covenant; *not to suffer ourselves, directly or indirectly, by whatsoever Combination, Persuasion or Terror, to be divided or withdrawn from this blessed Union and Conjunction, whether to make Defection to the contrary Party, or to give our selves to a detestable Indifference or Neutrality in this Cause, which so much concerns the Glory of God, the Good of the Kingdoms, and Honour of the King: But shall all the Days of our Lives, zealously and constantly continue: therein, against all Opposition, find promoting the same according to our Power, against all Lets and Impediments whatsoever.* And this we have not only taken ourselves, but most of us have by Command of the Parliament administer’d it to others,

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whom we have hereby drawn in to be as deep as ourselves in this publick Engagement.

“Therefore according to that our Covenant, we do in the Name of the Great GOD (to whom all must give a strict Account) warn and exhort all who either more immediately belong to our respective Charges, or any way depend on our Ministry, or to whom we have administer’d the said Covenant (that we may not by our Silence suffer them to run upon that highly provoking Sin of Perjury) to keep close to the Ways of GOD, and the Rules of Religion, the Laws, and their Vows, in their constant maintaining the true Reform’d Religion, the Fundamental Constitution, and Government of this Kingdom, (not suffering themselves to be seduced from it, by being drawn in to subscribe the late Models or, *Agreement of the People*,* which directly tends to the utter Subversion of the who Frame of the Fundamental Government of the Land, and makes Way for an universal Toleration of all Heresies and Blasphemies (directly contrary to our Covenant) if they can but get their Abettors to cover them under a false Guide, of the Christian Religion) as also in preserving the Priviledges of both Houses of Parliament, and the Union between the two Nations of *England* and *Scotland*; to mourn bitterly for their own Sins, the Sins of the City, Army, Parliament and Kingdom, and the woful Miscarriages

of the King himself, (which we cannot but acknowledge to be many and very great) in his Government, that have cost the three Kingdoms so dear, and cost him down from his Excellency, into a horrid Pit of Misery, almost beyond Example. And to pray that GOD would both give him effectual Repentance, and sanctify the bitter Cup of Divine Displeasure, that the Divine Providence hath put

into

* Declared by both Houses (for the Substance of it) to be *destructive to the being of Parliaments, and the Fundamental Government of the Kingdom*, in Dec. 1647: Yea, condemned heretofore by the *General* and his *Council of War*, and one of the soldiers shot to death for promoting it.

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into his Hand; as also that GOD would restrain the Violence of Men, that they may not dare to draw upon themselves and the Kingdom the Blood of their Sovereign.

“And now, we have good Reason to expect that they who brought us under such a Bond, and thereby led us into the Necessity of this present Vindication and Manifestation of our Judgments, and Discharge of our Consciences, should defend us in it. However, we resolve rather to be of their Number that tremble at his *Terrours* who is a *consuming Fire*, and will not fail to *avenge the Quarrel of his Covenant*, upon all that contemn it, than to be found among those who *despise the Oath by breaking the Covenant*,* (*after lifting up the Hand*) although it had been made but in civil Things only, and that with the worst of Men.

* Lev. xxvi. Ezek. xvii. 2. Sam. xxi.

C. Burgess, D.D. Preacher of the Word in Paul's London.

Will. Gouze, D.D. Pastor of Blackfriars.

Edmund Stanton, D.D. Pastor of Kingston.

Tho. Temple, D.D. Pastor of Battersea.

Geo. Walker, Pastor of John Evang.

Edmund Calamy, Pastor of Aldermanbury.

Jer. Whitaker, Pastor of Magdalen Bermondsey.

Dan. Caudrey, Minister of Martin's in the Fields.

William Spurstow, Minister of Hackney.

La. Seaman, Pastor of Allh. Breadstreet.

Simeon Ashe, Minister of Michael Basingshaw.

Tho. Case, Minister of Magd. Milkstreet.

Nich. Proffet, Minister of Fosters.

Tho. Thorowgood, Minister of Crayford.

Edw. Corbet, Minister of Croydon.

Henry Roborough, Pastor of Leonard's Eastcheap.

Arthur Jackson, Pastor of Michael's Woodstreet.
Ja. Nalton, Pastor of Leonard's Fosterlane.
Tho. Cawton, Pastor of Bartholomew's Exchange.
Charles Offspring, Pastor of Antholin's.
Sa. Clark., Minister of Bennet Fynk.
Jo. Wall, Minister of Michael Cornhil.

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Fran. Roberts, Pastor of the Church at Austin's.
Mat, Haviland, Pastor of Trinity.
John Sheffield, Minister of Swithin's.
William Harrison, Minister of Gracechurch.
William Jenkyn, Minister of Christchurch.
John Viner, Pastor of Buttalph Aldgate.
Elidad Blackwell, Pastor of Andrew Undershaft.
John Crosse, Minister at Matthew's Fridaystreet.
John Fuller, Minister at Buttolph Bishopsgate.
Will. Taylor, Pastor of Stephen's Colemanstreet.
Peter Witham, Pastor of Alban's Woodstreet.
Fran. Peck, pastor of Nich. Acorne.
Christ. Love, Pastor of Anne Aldersgate.
John Wallis, Minister of Martin's Ironmonger-lane.
Thomas Watson, Pastor of Stephen's Walbrook.
William Wickins, Pastor of Andrew Hubbard.
Tho. Manton, Minister of Stoke Newington.
Thomas Gouge, Pastor of Sepulchre's.
William Blackmore, Pastor of Peter's Cornhil.
Robert Mercer, Minister of Bride's.
Ra. Robinson. Pastor of Mary Woolnoth.
John Glascock., Minister at Undershaft.
Thomas Whately, Minister at Mary Woolchurch.
Jonathan Lloyd, Pastor of James's Garlickhith.
John Wells, Pastor of Olave's Jewry.
Benjamin Needler, Pastor of Margaret Moles.
Nath. Staniforth, Minister of Mary Bothaw.
Steven Watkins, Minister of Mary Overy's.
Jacob Tice, Pastor of Buttalph Billingsgate.
John Stileman, Minister at Rotherhith.
Josias Bull, Pastor of North Cray.
Jonathan Deverux, late Minister at Andrew's Holborn.
Paul Russel, Preacher at Hackney.
Josuah Kirby, Minister of the Word.
Arthur Barham, Pastor at Hellen's.

This Paper thus subscrib'd, was not barely spread about in private, but openly and boldly publish'd, at a Time when others, how much soever they were against the Measures that were pursu'd by those that

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had got the Power in their Hands, yet thought fit to be silent, that they might nor expose themselves. And in Reality Dr. *Burgess*, seems to have been a Person that never was afraid to open his Mind. When he sate in the *Assembly* of Divines, he argu'd against imposing the Covenant, and refus'd the taking of it, till he was suspended: But having once taken it, he thought himself oblig'd to keep it, and was griev'd he could not prevail with others to be of the same Mind, or to act agreeably. He was excellently well skill'd in the Liturgical Controversies, and those of Church Government. He was Owner of all the Books of Common Prayer that ever were printed in *England*, and bestow'd them on *Oxford Library*; and his Letter with them may be seen in *Ant. a Wood*. That Author however has cast some scurvy Reflections, which *Newcourt* in his *Rep. Ecl.* Vol. I. p. 399, has thought fit to repeat: But it is no uncommon Thing for a Man to suffer in his Reputation, among those who dislike the Cause in which he is engag'd.

Pag. 587. Ubleigh: Mr. WILLIAM THOMAS. He also was one of the Subscribers of the *Attestation* of the Ministers of this County, against the Errors, and Heresies, and Blasphemies of the Times in 1648.

At the End of the Account of him, *pag. 597*, let it be added; Mr. *Nelson* in his Life of the learned Bishop *Bull*, intimates that that great Man in his younger Days, spent two Years in this Mr. *Thomas's* Family, and he owns that he there had the Advantage of living in a very regular Family: But methinks there wants good Humour in the Reflection that is subjoin'd; *but he receiv'd little or no real Improvement or Assistance from him in his Study of Divinity*. A little more of the Gentleman, would not in this Case have been at all amiss! He there farther intimates, that this Mr. *Thomas* was presented to his Living, by the free and unsolicited Bounty of *Thomas Egerton*, Baron of *Ellesmere*, Lord Chancellor of *England*.

And

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And that he was in great Reputation for his Piety, and esteem'd one of the chief Ministers of his Time in the Neighbourhood where he liv'd: And was appointed an Assistant to *Oliver's* Commissioners, for the ejecting scandalous, ignorant, and insufficient Ministers and Schoolmasters.

To his *Works* may be added, *Christian Counsel Applied to the married State*, 12mo. 2661.

Pag. 597. Wincaunton: Mr. JOHN SACHEVERELL. Add; He was the eldest Son of Mr. *Sacheverell*, Minister of *Stoke* in the Isle of *Purbeck* in *Dorsetshire*, who was a Man of great: Reputation. He had his Education in *St John's* College in *Oxon*, &c.

Pag. 599. Bath: Mr. WILLIAM GREEN. He was Assistant to Mr. *Long* in this Town, and so also was Mr. *William Baker*, who afterwards taught a private School; and at length was Matter of the free School there.

Ibid. Combehay: Mr. THOMAS CREEZ. He was one of the Subscribers to the Association of the Ministers of this County.

Page 600. Beckington: Mr. JOHN AFTER. This was the sequestred Living of Mr. *Alexander Huish*; Dr. *Walker*, Part II. p, 76. Mr. *After* came to this Living in 1650.

Ibid. Clutton: Mr. ALPLAT. It should be Mr. MATTHEW ALFLATT, for so I find him subscribing the *Attestation* of the Ministers in this County, in 1648. After his being ejected, he preach'd sometimes at *Bath*, where he died many Years After. After some Distress of Spirit. in his last Illness, he at length died full of Joy and Comfort.

Ibid. West Cammel and Dunmyet: Mr. HENRY ALBIN. He also was a Subscriber to the *Attestation* of the Ministers of this County, in 1648.

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Pag. 601. Bruton: Mr. PARKER. It should be *Brewton:* Mr. WILLIAM PARKER; for so I find his Name, and the Place of his Ministry, in the *Attestation* of the Ministers in this County in 1648.

Ibid. Downhead: Mr. MATTHEW WARREN. He was born in the Year 1642, and was the younger Son of Mr. *John Warren* a Gentleman of a good Estate who liv'd at *Otterford* in *Devon*. He mastered his preparatory Studies for the University at *Crewkern* in this County, and from thence he was sent to *Oxford*. He remain'd there for almost four Years, and remov'd I suppose (upon the Change in 1660) with his Tutor to *Reading*. Having spent one Year with him there, he return'd to his Relations, and enter'd upon the ministerial Service, but was soon disabled and silenc'd by the *Bartholomew Act*. He was nor long after, by the Importunity of Ministers and Friends prevail'd with

to engage in a Work in which he was very acceptable and useful, which was the Educating of Youth for the Sacred Ministry. In this Undertaking he met with many Difficulties, both in the Reign of King *Charles* and King *James*, but he bore them very chearfully. His Person was often fought for, that he might be confin'd, but he was still secur'd; and at one Time he was providentially preserv'd, in a Way that was remarkable, of which he could not forbear taking a special Notice. The Case was this; his Wife had a strange Impulse upon her Spirit, and a strong unconquerable Fancy, that if he did not remove till such a Time from the House to which he had retir'd for Shelter, he would certainly be taken Prisoner, and hurried away to Jail. Accordingly she sent a Messenger with a pressing Letter to him to return; earnestly begging him to be at home by such a Time, or that else he might never see her more. He imagining it was her Indisposition, and not the Fear of his Danger that was the Cause of her Urgency, immediately took leave of his Friends, and went homewards: But was not far

he

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distant from the House, before he looking back from an Ascent, saw it surrounded by Persons that were sent to search there for him, who had certainly taken him, if, he had not this Way escap'd them.

Upon King *James's* Indulgence, he was chosen joint Pastor with Mr. *Hartford*, of the large and numerous Congregation of Dissenters in *Taunton*, where he had liv'd, and preach'd occasionally several Years before. His Motto was, *Let your Moderation be known unto all Men*. His Life was Peace and Love; and in his last Hours when under extreme Pain, he discover'd true Patience and Submission. Being then ask'd how he was, he answer'd, *I am just going into Eternity: But I bless God, I am neither asham'd to live, nor afraid to die*.

Many young Gentlemen that now behave worthily in civil Stations, and others that are useful in the Ministry, owe their Education to him: And all that knew him, own him to have been well qualified for the Service he did them, by a good Share of useful Learning, join'd with Humility, Modesty and good Humour, which were his distinguishing Characters.

He died *June* 14. 1706, in the sixty-fourth Year of his Age: And his Funeral Sermon was preach'd by Mr. *John Sprint*, and afterwards printed; with the Addition of a Character of him by another Hand.

The following Epitaph was drawn up by one that had been his Pupil, and had a great Veneration for his Memory; I mean Mr. *Christopher Taylor*, from whom I receiv'd it.

M.S.

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M. S.

*D. Matthæi Warren, Theologi vere Venerandi:
Literati sine Fastu, Pii sine Ostentatione,
Prudentis absque Astutia, Faceti sine Vernilitate,
Absque Asperitate Gravis, Zelo divino imbuti, sine Vecordia:*

Qui

*Sincere dilexit Amicos, Oppidum Tanodunum Patriam, & Universam Christi
Ecclesiam:*

*Illustri Comitis Warreni stirpe ortus,
Aspectu decoro, Ingenio comi & Jucundo,
Moribus Suavissimis, Sermone Elegans, candidus, Verecundus.*

Natus Otterfordiæ in Provincia Devoniensi Oxonii Educatus.

*Tanodunum diu Laborum Palæstram habuit;
Ubi Juventutem numerosam, in Pietate, sacris bonisque Literis instituebat,*

Simulque Cætus Presbyterani Pastorem agebat.

Quo duplici munere

*Fideliter, sedulo, modeste, Pacifice,
Multaque cum Laude, functus est:
Usque ad d. Junii xiv, Anni MDCCVI.
Cum Deus ad Cælestem quietem evocavit.*

Page 601. lin. 14, from the Bottom, May should be March.

*Pag. 602. Wivelscomb: Mr. GEORGE DAY. Add; There is publish'd of his,
The Communicant's*

Instructor;

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*Instructor; or, a Sacramental Catechism: And a Persuasive to full Communion
with the Churches of Christ in all Gospel Ordinances and Privileges, 8vo. 1698.
With a Preface by Dr. Bates and Mr. Hammond, who give him the Character*

of a well accomplished and approved Minister of JESUS CHRIST; very exemplary in his holy Conversation, and abundant in his ministerial Labours: In which his Study, Diligence and Fidelity were the more conspicuous, in regard of the painful and weakening bodily Distempers by which it pleas'd GOD to try and exercise him for many of his last Years.

Page 602. Ashpriors: Mr. JOHN GALPIN. Add; Dr. *Walker, Att.* Part II, p. 217, says, that this Mr. *Galpin* was an Independent, and that he was in the Living of *Yarcomb* in *Devon*, and was the Person who gave it up to Mr. *Gamaliel Chase*, the sequestred Minister of it, at the Restoration. But I suppose he was ejected here in 1662, when the *Act of Uniformity* took Place, and so is a Proof (in Conjunction with many others) how easily they that turn'd out when the sequestred Ministers were restor'd, had been provided for in other Places, if that Act had not totally silenc'd them.

He publish'd and prefac'd Mr. *John Flavel's* Remains; and gives some Account of Mr. *Flavel's* Life and Character, Death and Burial, in 8vo. 1691.

Ibid. Dulverton: Mr. HENRY BERRY, Brother to Mr. *Benjamin* and Mr. *John Berry*, who are both mention'd in the County of *Devon*.

Ibid. Wilton: Dr. *Walker* calls the Place, *Bathalton:* Mr. GEORGE BINDON. He is mention'd *Att.* Part II. p. 370, and the Doctor says he may have Occasion to speak more of him hereafter: And therefore I must be forc'd to wait his Leisure. I find one of his Name subscribing the *Attestation* of the Ministers of this County in 1648, as Preacher of the Word at *Angarsleigh*.

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Page 603. Pitminster: Mr. THOMAS FORWARD. I also find his Name to the *Attestation* of the *Somersetshire* Ministers in 1648.

He was educated under Mr. *Jeanes* at *New Inn Hall* in *Oxon*. Upon quitting the University, he was for some time Curate to Mr. *Seager* of *Broad Clift*, and afterwards settled in this parish, upon the Death of Mr. *Travers*, and here he continu'd till ejected in 1662. He much lamented King *Charles's* being beheaded; and was against observing *Cromwell's* Thanksgivings for his Victories. He was offer'd his Living again and again by the Gentleman that had the Right of Presentation, upon the Death of several Vicars that came after him; but persisted in his Nonconformity, tho' he had but little to support himself, and his large Family. He died in *December* 1687. It was observ'd that his religious Management of his Family was attended with wonderful Success.

Ibid. Riston: Mr. TIMOTHY BATT, M.A. I also find his Name to the *Attestation* of the Ministers of this County, but as Minister of *Ilmister*.

He has two Things in Print. *A Definition or short Compendium of Faith*, 12mo. 1636: And, *A Treatise concerning the Grace of God the Father, and the Love of Jesus Christ*, 12mo. 1643.

Page 604. *Laurence Lydiard:* Mr. JOHN WAKELY. Dr. *Walker, Att.* Part I. p. 105, calls him an *Intruder*, and says, that when Mr. *Gooden* the sequestred Incumbent of this Living, which was worth between 2 and 300*l per An.* applied to him for something to keep his Family that was in extreme Want from starving, Mr. *Wakely's* Wife took upon her to return this Answer, that he had nothing to do there; and if he wanted, he must take his Flail and thrash: Which barbarous USage (he Says) hasten'd his Death. But it is very hard, if a Man must fuffer or answer for every hasty Saying of his Wife. However the doctor repeats this over again (as he does most of his Stories) *Att.* Part II. p. 254.

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Page 604. *Cricket:* Mr. LANGDALE. His Name was JOHN LANGDALE; for so I find it in the *Attestation* of the ministers of this County in 1648, which he subscrib'd as Minister of *Cricket Thomas*, by way of Distinction from the other *Cricket*, where Mr. *John Turner* was Minister, who also was afterwards an ejected Minister.

Ibid. Combe St Nicolas: Mr. HENRY BATCHELOR. Dr. *Walker* writes him *Beccolor, An.* Part II. p. 254. But I am now inform'd it was Mr. *Henry Backaller* or *Baccaller*. He was some time Chaplain to Mr. *Prideaux*, Father in Law to Mr. *Francis Gwin* of *Ford Abbey*. He had no Estate to support him after he was ejected, tho' he had a numerous Family, having sixteen Children living at once, twelve whereof liv'd to near twenty Years of Age. He died in 1713, wanting but a Month or two of ninety-nine Years of Age. He was disabled from preaching more than twenty Years before his Death; Mr. *Aaron Pitts* preaching for him for some time out of Charity.

Ibid. Upton noble: Mr. EMANUEL HARTFORD. His Parents, tho' of a creditable Family, were not able to afford him that liberal Education which his promising Parts deserv'd, so that it was with much Difficulty and hard Study that he got his Learning. He was early ripe for the University, and was maintained at *Oxford* some time by a Gentleman that was a Stranger to him, that was

pleas'd to take particular Notice of him; and also by an Uncle of the same Name with himself, a Minister of great Repute for Learning and Piety. When he left the University, he supported himself for a while by teaching a School, and afterwards upon the earnest Solicitations of many eminent Persons, enter'd on the Ministry at about twenty Years of Age. And tho' some that were no incompetent Judges reckon'd him well furnish'd for it, yet he often afterwards complain'd of his being thrust out so soon, and said he was asham'd to mention how young he then

was.

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was. He liv'd two Years with worthy Mr. *Richard Allein* at *Batcomb*, and in 1662, he was ejected in this Place which was in his Neighbourhood. Reflecting afterwards on this Ejection, he express'd himself thus. *Why*, said he, *were so many Ministers then cast out of the Vineyard? Not for Idleness, not for Heresy, not for Insufficiency, not for Scandal, not for Rebellion; but because in Conscience they could not comply with some Things, which their Adversaries themselves acknowledg'd to be of an indifferent Nature.* During his Troubles for Nonconformity, which were considerable, he applied himself afresh to the Study of that Controversy, with a full Resolution to conform, if he could but tolerably satisfy himself as to the Terms requir'd: For he could not bear the Thoughts of exposing himself to Hardships and Miseries for little or nothing; but after his maturest Studies, he was rather more dissatisfied than ever, and forc'd still to take his Lot among the poor *Noncons*. And tho' thus doing the World slighted him, yet he was never disown'd or forsaken by Providence, which in his greatest Straits appear'd for him in a singular Manner, and sometimes to his great Astonishment. For when his Subsistence has been so scanty, that he has not had wherewith to procure him Necessaries for the next Day, GOD has sent him Relief by the Hands of a mere Stranger, or some unexpected Friend: And as his Extremitities have return'd upon him, have seasonable Supplies been sent him in. He never indeed had much of this World, nor did he affect it: But was always contented, easy, and chearful. After King *James's* Indulgence he was chosen Pastor of the Dissenting Congregation at *Taunton*, in Conjunction with Mr. *Warren*; and there he studied hard, and preach'd acceptably. His Composures were elaborate and judicious, his Method natural and easy, his Stile grave and majestick; and he always compriz'd a great deal of Matter in a few Words, He had a wonderful Faculty of adapting himself to the different State of his People, and giving to all their proper Food. His Labours were eminently successful, and his Charity remarkable. He died *Aug. 4. 1706*,

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in the sixty-sixth Year of his Age: Within two Months of his Fellow-labourer Mr. *Warren*; and his Funeral Sermon also was preach'd and printed by Mr. *John Sprint*; and a Character of him was added, drawn up by another Hand.

Pag. 604. *North Currey*: Mr. GEORGE PEARCE, or PIERCE rather. Dr. *Walker*, Part II. p. 198, says he got the Living of *West Moncton* in this county, in 1655.

Pag. 605. *Croscomb*: Mr. WHITEBOURN. I find his Name to the Attestation of the Ministers of this County thus: *John Whitborne*, Minister of *Croscomb*.

Ibid. *Glastonbury*: Mr. SAMUEL WINNEY. Add; He was a good a Grammarian, that he was reckon'd to excell most in the West of *England*: Insomuch that when some were dispos'd to have dealt as severely with him as with other Dissenters, even *Hellyar* himself, who was commonly the Ringleader, being dispos'd to skreen him, us'd to ask them, whether they would have all their Children Dunces? Declaring at the same Time to them, that he was the best Schoolmaster they had.

Ibid. *Crickett*: Mr. JOHN TURNER. Add; He subscrib'd the *Attestation* of the Ministers of this County in 1648, thus; *John Torner*, Minister of *Crickett Malherb*. I am inform'd he was a Man of Note in Service and Sufferings with Mr. *Joseph Allein*. He was ejected at *North Crickett*. During the War, he had the Right of two Parishes, but received no Profits of either.

He was Chaplain to a Regiment of Sir *John Fitz-James's*, who after 1662 urg'd him to conform. He objected he had taken the *Covenant*. Sir *John* replied, that now, the *Covenant* was void in Law. He answer'd, but the Counter-part of it is in Heaven, and in Force. Being ejected from both his Parishes, he preach'd in divers Places, and often in a Cellar of ——— *Prideaux*, Esq; because of the

Loudness

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Loudness of his Voice. This Gentleman being a Member of Parliament, usually engag'd Mr. *Turner* to spend a Pay in Prayer with him at the Beginning of each Session, and another at the End. He was at one Time imprison'd for five Years, at *Ilchester*. with Mr. *Joseph Allein*, and Mr. *Norman*. There he us'd

to preach out of a Window, to a Number of People standing in the Street: And he would rehearse to them what other Ministers of lower Voices had preach'd within. After he was set at Liberty, many acknowledg'd to him, that they ow'd their Conversion to those Prison Sermons. Mrs. *Radbers* of *London* stood by him at the Window, when in one of those Sermons the Jail-keeper shot at him: And as to Mr. *Turner*, he pull'd in his Head, miss'd the Shot, and then went on preaching; and addressing himself directly to the Jailor, made him quake and tremble. Towards the End of King *Charles's* Reign he was again imprison'd, and after being releas'd, preach'd at *Bemister*, *Netherbury*, &c. And herein his Expectation was but answer'd: For he all along said, that GOD would again open his Mouth to preach again in the Churches. — *Stroud*, Esq; gave him two small Parishes, and in King *William's* Time he preach'd two or three Times in each of them.

He was a Man of great Piety, and was converted to GOD betimes, under the *Ministry* of his own Father. He had long a satisfying Assurance of the Love of GOD, and his own Salvation: And was so courageous in fulfilling his Ministry, that he feared the Face of no Man. Several Ministers agreeing once together, to visit a certain Lady that was their Hearer, but in some Respect walk'd not so becomingly as were to have been desir'd, they determin'd to reprove her; and thought they being together, what was offer'd would come with the more Authority and Weight. She receiv'd them, as usually, with great Civility: And when it came to the Point, all but *Turner*, were for waving what had been intended, for fear she would not indure them ever afterwards. But he said he had his Commission in his Bible, and he would venture the Consequence. The Lady did indeed recent

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his Freedom, and for the present was angry, but doubly honour'd him ever after.

He liv'd to the Age of ninety-four, in great Labour, and Honour, and Comfort. He had a small Estate of his own, and he fitted up the Barn for his Dwelling-house. Having (by the Help of some Legacies that were left him) purchas'd somewhat, which he held by the Lives of his two Sons, they both dying before him, he intirely lost it, and afterwards needed the Help of his Friends. He liv'd Bedrid for two Years before he died.

Pag. 605. Bristol: Mr. EDWARD HANCOCK. Dr. Walker, Att. Part I. p. 98, says he had been Butler to Sir *George Horner*: Which may have much the same Truth in it, as that Mr. *Pearse* of *Dunsford* in *Devon* was a Trooper in

the Fight at *Worcester*, which he affirms as roundly, tho' there was in Reality nothing in it, nor the least Foundation for it.

Pag. 610. lin. 16. Mr. RICHARD BLINMAN. He wrote for *Infant Baptism*, against Mr. *Danvers* in 8vo, 1674. The Title of his Book is, *An Essay tending to issue the Controversy about Infant Baptism*.

Ibid. line 19. Dr. ICHABOD CHAUNCEY. Add; there was publish'd in 4to. 1684, *Innocence vindicated*, by an Impartial Narrative of the Proceedings of the Court of Sessions in *Bristol*, against *Ichabod Chauncey*, Physician in that City.

Ibid. lin. 28. Mr. JOHN BYWATER. He is mention'd, *pag. 717*, at the Town of *Pembroke*, where the *Uniformity Act* silenc'd him.

Ibid. Temple Combe: Mr. JOHN DARBY. His Name is to the *Attestation* of the Ministers of this County, as Rector of *Abbescomb*.

Ibid. Mr. JAMES STEPHENSON, *M.A.* He was born in *Nortt Brittain*, and educated in the

University

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University of *Glasgow*, where he took his Degree. Going into *Ireland* he in 1627 was ordain'd both Deacon and Priest by Bishop *George Downham* of *Derry*, and that (for any Thing that appears) without Subscription, I therefore here insert a Copy of his Orders, which is as follows:

TENORE p^{rius}. Nos Georgius prov^{iden'} dia^{dia} Derensis E^{pus} norum facimus Universis q^{ad} die Saturni ultimo vit^{it} die mensis Martii Anno Dⁿⁱ Mil^{lino} secen^{mo} Vigesimo septimo, in magna camera ædium nrum infra Civitatem Londonderit ensis. (Dioe. nræ) sitarun nos prsatus Georgius

E^{pus} ar^{ddens} sacros Ordines Dei omnipotent. prsadio celebran, Dilectum nobis in Cro Jacobum Stevenson Academiæ Glascuensis (in Scotia) alumnum, & in Artibus Mag^{num}, de vita sua laudabili, ac morum & virtutum suarum donis nobis multipliciter in hac parte commendatum, atq; in Sacrarum Literarum doctrina & scientia sufficienter eruditum, & a nobis examinatum & approbarum, ad Sacrum Diaconatus Ordinem admissus & promovimus, atq; ipsum in Diaconum rite & canonice ordinavimus; Eundemq; Jacobum Stevenson ad Sacros Presbyterarus ordines, ipsumq; in Presbyterum rite & canonice etiam

promovimus, tum & ib^{um}. In cujus rei Testimonium Sigillum n^{um} e^{pale} prtibus
 apponi jussimus. Dat die Mensis & Anno Dⁿⁱ sup^{dics} & n^{rae} Consecrat. anno
 undecimo.

These his Ordination Letters (as appears by their Indorsement) were
 exhibited in a Visitation *Aug.* 19, 1627, held by the Bishop of *Derry*: And in
 another held by the Bishop of *Ardahh* (who was the learned Dr. *Richardson*.)
July 26. 1639: And yet it is uncertain where he was employ'd, in the first
 Years of his ministerial Service. But Bishop *Richardson* made him his Chaplain,
 notwithstanding his known Dislike of the Ceremonies. And the Vicaridge
 of *Hiltanghorke* which was in his Collation, becoming void

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by the Resignation of Mr. *Edward Stanhope*, he bestowed it upon him.
 This appears from his Institution, which was sign'd *Joh. Ardagh*, and bore
 Date, the last of *October* 1635. The Terms of his Admission to the Vicaridge
 therein set forth are, his taking the Oath of Supremacy; and his swearing to
 a perpetual personal Residence, unless he had a Dispensation; and to yield
 Canonical Obedience in all lawful and honest Things. He had not been long
 settled here, before the Bishop augmented the Vicaridge, by the Addition
 of the Land of *Grange Mointerolis* in the County of *Leytrim* (containing by
 Estimation four Quarters of Land, belonging to the Abbey of *Boyle*, but
 within the Parish of *Hiltanghorke*; the Care of Souls in the said Quarters being
 neglected, by Reason of their Distance from the said Abbey, and any Other
 Parish Church) with all their Fruits, Oblations, &c. to the said Parish Church
 of *Hiltanghorke*, to be possess'd by the said *James Stephenson* and his Successors
 therein: As is set forth at large in a Writing sign'd *Joh. Ardagh*, dated *July* 26,
 1637. Here he continu'd till 1641, when the Rebellion broke out in that
 Kingdom. He received the first News of the bloody Design of the Papists
 there, to rise in Arms, and put all the Protestants to the Sword, when he was
 near finishing a new House in his Parish: And he presently in order to Self-
 defence, took up Arms, went with his Wife and Son to a Garrison, and burnt
 down his own new built House, to prevent its being garrison'd by the Rebels.
 He continu'd in Arms against them, till one of them shew'd him a Commission
 under a Great Seal, said to be that of *England*. Whether an Authority of that
 Sort deserv'd any Regard or not, when in such Hands, it had such Influence
 on Mr. *Stephenson*, that it alter'd his Inclinations and Relolutions; and he
 laid down his Arms, and came for *England*. But in the Time of his Continuance
 in *Ireland*, he saw so much of the true Spirit of the *Romish* Religion, as gave

him a rooted and lasting Detestation of its Principles, and Distrust of its Votaries. He would often pray to be deliver'd from bloodthirsty Papists, of whose Cruelties he had seen so many affecting

Instances.

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Instances. Tho' he could have made Oath that he had left behind him in *Ireland* to the Value of 2,000*l*, and might have recover'd it, had he return'd back thither, yet he rather chose to lose it, than to live amongst such People. And that he did not act herein without Reason, may in Part be seen, by the primed Depositions concerning the *Irish Cruelties*, where there is one with Mr. *Stephenson's* Name to it, to this Effect: That he saw one take the Child of his Sister, and dash its Brains out against a Tree.

Coming to *Bristol*, his first Acquaintance was with worthy Mr. *Henry Stubbes*, (of whom I formerly have an Account) and he was invited to *Stroud*, but settled at *Tormarton* in the County of *Gloucester*: And I find his Name to the Testimony of the Ministers of that County; in 1648, as Minister of that Place. Here also (in all Probability) it was, that his worthy Friend and Patron Bishop *Richardson*, being reduc'd to Straits, came to him, and was entertain'd by him for some time: And that excellent Person afterwards acknowledged, that he receiv'd more Kindness from him, than from all his Ladies rich Relations put together. He was ejected from hence, for refusing the *Ingagement*: Which forc'd him not only from his People, and his Benefice (which was worth 300*l per An.*) but being a Forreigner, from the Kingdom too. He left his Wife and Son in *England*, and retir'd into *Holland*, hoping for more Freedom there than here. But the States of the *United Provinces* were so very obsequious to the Powers that then were in *England*, as not to suffer him to preach in their Country: So that being forc'd to intermit his Ministry, he apply'd his Thoughts to Physick, which he studied there with good Advantage, for two Years; and he found it of no small Use to him afterwards. Then returning back to *England*, he was presented to this Vicaridge of *Martock* by *Thomas Owen*, Clerk, the Patron; as appears by the Approbation of the *Triers*, dated Oct. 20. 1654: Whereby they declare that upon Perusal and due Consideration of his Presentation, together with a Testimony in the

Behalf

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Behalf of the said *James Stephenson*, of his holy and good Conversation; and finding him to be a Person qualified, as in and by the Ordinance for such Approbation is requir'd; they have adjudg'd and approv'd the said *James*

Stephenson, to be a fit Person to preach the Gospel, and have granted him Admission, and do admit the said *James Stephenson* to the Vicaridge of *Martock* aforesaid. The Inhabitants of this Place were an ignorant Sort of People, though they had for seven Years been under the Ministry of a worthy good Man, Mr. *Debank*, who on his Death-bed heartily lamented the little Success he had met with amongst them. Mr. *Stephenson* therefore took a great deal of Pains with them, in preaching and catechizing their young Ones in publick, and others in private, and other ministerial Services. And the Parish being great (for it is an Hundred of its self, containing nine Tithings) he was the more assiduous in his Endeavours to spread Knowledge and Piety amongst them: And his Labours were sufficiently rewarded by their Success. After the Death of his Son, who was a Physician, he practis'd in that Faculty himself, and met with good Encouragement. This Vicaridge (with an Augmentation allow'd him of 50*l* per An.) was worth him about an 100*l* a Year; but he was ejected by the *Act of Uniformity*, and removed to an Estate he had in the Parish. But though he was silenc'd in Publick, yet he continu'd the Exercise of his Ministry in private, both before and after the *Oxford Act*. This last Act obliging him to leave *Martock*, he remov'd to *Crookhorn* which is five Miles distant from it. There he preach'd in his own hired House, and continu'd so doing, though he met with many Enemies, and some that threatened to burn his House down. When he had been two Years absent, he rerrun'd to *Martock*, and preach'd there in a licenc'd House, upon the coming out of King *Charles's* Indulgence; nor having above 8*l* a Year allow'd him by his People. At length together with some other Ministers, he was convicted of a Conventicle, and that upon the Information of two Women of ill Fame. The Sum

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to be levied upon him, was 40*l*: But such Precautions were taken, that the Loss prov'd not so great to him, as was expected. The Lord of his Estate, once put him to an Expence of 30*l*, upon a Defect, in his Lease, which he design'd as a Piece of Revenge upon him, For his entertaining worthy Mr. *Hickman*, against whom that Gentleman had a particular Aversion. Mr. *Stephenson* was aware of this when he receiv'd Mr. *Hickman*, but the Respect he ow'd to a Minister, and so worthy a Man, outweigh'd. This Mr. *Hickman* was his Neighbour; and so also was Mr. *William Cowper* (who had been Chaplain to King *George's* Grandmother) who had an Estate in the Parish. Mr. *Stephenson* and Mr. *Cowper*, were once fix'd on for Overseers of the Poor: But giving Proof that they were episcopally ordain'd, they got off.

Being much us'd as a Physician, he was often in the Company of neighbouring Gentlemen, and they carried it very respectfully to him. He also kept a good Understanding with several of the conforming Clergy, whom he often entertain'd at his House. Sir *G. Horner* made him all Offer of what was much more considerable than what he had left in the Church, if he would conform; but he could not satisfy his Conscience. He was one of great Integrity: and would often say that his Heart should not reproach him, as long as he liv'd. And though he met with a Variety of Difficulties, and many Times found Things stormy without, yet he still kept a serene and even Mind, and a Conscience void of Offence within, and was often remarkably own'd by Providence. He was once under great Concern, about a Child he was to baptize in the Church, when a Number of the King's Soldiers were present, who threaten'd to insult him, if he did not use the Sign of the Cross. Though he was fully determin'd not to use it, but to go on in his common Method, yet he thought it a favourable Providence, that before he proceeded to that Ordinance, the Drums were beat on a sudden, and the Soldiers drawn out of the Church. And it is observable, that notwithstanding his many Wandrings and Losses (which

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were not inconsiderable) yet what remain'd was so bless'd and increas'd, that he was able to keep a plentiful House, (to which he was inclin'd, being given to Hospitality) and to be kind to others and yet provide well for his own, after all. He continu'd his preaching, after King *Charles's* Indulgence was withdrawn. And though he liv'd to a good old. Age, (being above fourscore when he died) yet he was not so sensible of the Infirmities of old. Age as many Others. He could read a small Print without Spectacles, his Mind was vigorous, and his Strength so little abated, that he often rode to *London* in two Days, though it was above an hundred Miles distant. The Sickness which ended in his Death, began in a Cold which he caught, by being uncover'd in the Presence of some Gentlemen, which turning to an *Asthma*, he was soon apprehensive that he should not recover; but appear'd submissive and easy in his leaving the World. The last Disturbance that his Enemies gave him, was upon his Death-bed: When upon the Overthrow of the Duke of *Monmouth*, a neighbouring Justice came with some Soldiers to seize him; but coming into his Chamber, and seeing him in a very weak Condition, he left him, after upbraiding him with the Rebellion. And it must be own'd that some of his Family were concern'd in that unhappy Business: But it was without his Knowledge or Approbation. And though

after that overthrow, the Affairs of the Publick had a very melancholy Aspect, yet he often express'd his Belief, that they that surviv'd him would see happy Days. He died *July 15, 1685*. He was of a middle Stature, a fresh Complexion, and a chearful even Temper.

Pag. 611. Langport: Mr. JOHN BUSH. The following Account of him, I substitute in the Room of that already given, as being more compleat.

He was born at *Gillingham in Dorsetshire*, and having been bred up to Grammar Learning under Dr. *Frampton* afterwards Bishop of *Gloucester*, was sent to the University of *Oxford*, and plac'd under Dr. *Tully*, in *Queen's-College*. After he had continu

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ed there some time, he gave so fair a Prospect, that his Tutor did him the Favour to provide for him the Conveniencies that were requisite to his Continuance there, which his Father by Reason of a second Marriage, and Issue by it, was not so able to afford him. Having finish'd the usual Course of his Philosophical Studies, and spent some time in the Study of Divinity; he was sent by his Tutor to serve him as his Curate. And as he always gratefully confess'd his Obligation to him, so at that Time he very chearfully endeavour'd to make him just Returns for it. But after he had serv'd him so long as to have repaid what he had expended upon him, he was recommended to Colonel *Strode*, who first brought him into this County, and kept him for some considerable Time in his own Family, which Mr. *Bush* often us'd to commend as the most regular of any he had seen. And here it was he had the Leisure as well as the Inclination, to pursue those serious Studies very closely, which afterwards made him useful and Eminent.

He was after this made Vicar of *Huish* with *Langport*, in which Character he had nor officiated above three or four Years, before he was disposess'd by the *Act of Uniformity*. But during that Time, having chang'd his single for a married State, and being careful to make the fairest Provision he could for a growing Family, he endeavour'd to do his Part towards it, for some Years, by teaching a Grammar School, while his Wife (being a Mercers Daughter in that Town) applied herself to the Business she had been us'd to, under her Father: And by a Blessing on their Diligence and Frugality, he was enabled to make a plentiful Distribution to his Children, which he chearfully did, as soon as they were capable of Employs, reserving to himself only a little to keep him handsomely while he liv'd.

He frequently preach'd in the Neighbourhood, whenever Opportunity invited him. But at a Time that Information was made of a Conventicle at Captain *B*—s, though he was seen to go into the House, and had design'd it, yet he did nor preach, but another Person that came in accidentally: And yet

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yet a considerable Sum of Money was forc'd to be paid for it. After the Revolution he preach'd generally in the Town, and had a peculiar Faculty of speaking to the meanest of his Auditory, without making himself contemptible to any: Though perhaps he saw of the Success of his Labours, in the Place were he continu'd so long, less than any Man of the like Abilities besides himself elsewhere.

Some time before his Death, he was disabled in a great Measure, by a Disease, for the Service of the Publick, and retir'd to a Relation's, by his second Match, and there endeavour'd to make himself useful, by a Pleasure he took in instructing their numerous little Family, in the very first Part of Children's Learning.

His Piety was exemplary, and he gave continual Testimony of it: And in the last Part of his Life made the Seasons of his Devotion return upon himself faster, as he drew nearer the Grave, and had less publick Work. He had excellent ministerial Abilities, of which he has left the Publick a Specimen, in an *Association* Sermon preach'd at *Exeter*, and an *Ordination* Sermon preach'd at *Bridgwater*. His Conversation was so kind, prudent, and useful, as made it desir'd by Persons of the best Fashion in his Neighbourhood. He had all the good Humour that could be wish'd, and was the most tender of his Friends good Name: Being slow to Credit, and yet slower to Report in of him. This excellent Virtue he has confess'd, was learnt him, in a great Measure by a Slander that was cast upon him, and afterwards acknowledg'd to have been only design'd to do him a present Damage. He was the most faithful Friend, and most desirable Enemy, (if the use of that Word may be allow'd of) that a Man could well have. There happen'd a small Difference between a Gentleman and him, which however hinder'd not their mutual Respect for each other: And yet once it was observ'd that he was not so free as usual, in a Company where that Gentleman was; and there being an Occasion of considering again some Matters then talk'd off, that imagin'd Shyness of speaking before the Gen

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tleman, was by a Friend mention'd to Mr. *Bush*: And he reply'd, GOD knows my Heart, I am nor angry with him, though we had a little Quarrel: And it soon appear'd to be the Effect of his Distemper, which was the Palsie in the Tongue, and was soon after observ'd to encrease fast upon him, and soon spoil'd his Conversation, and hinder'd his speaking.

But long e'er this, he had attain'd such a general Mastery of his Passions, that he was hardly ever seen transported with Anger, Sorrow, or Joy: And he was a Man of great Temper and Judgment, and a very good Scholar: Yet so modest, and so favourable to other Mens Understandings, that he would seldomer than could have been wish'd advise or reprove: But he certainly understand Men so well, as to know when and how to do both most inoffensively.

He died *March 9, 1711*, near fourscore Years old.

Pag. 611. Higham: Mr. RANDAL. It should be Mr. MATTHEW RANDAL, for I find that is his Name in the Subscription to the *Attestation* of the Ministers of this County in 1648. Dr. *Walker* says he paid no *Fifths*, Parr II. p. 289. Perhaps Mr. *Kingman* did nor need them.

Ibid. Hethfield: Mr. THOMAS WILLIS. He was the Son of Mr. *John Willis*, who was Minister of *Pinnor* in the Reigns of King *James* and King *Charles I.* After his Ejectment from *Hethfield* he remov'd with his Family to *Stoke*, and afterward to *Pitney* in this County, in both which Places he preach'd as he had Opportunity, in his own House, to any of his Neighbours who would come to hear him; and had much Civility and Kindness from some of the Gentry in those Parts, who were favourable to the *Nonconformists*: And had it not been for this, it would have been very difficult for him to have bred up his Family. For intending after he was ejected, to employ what Money he had in Cattle, he lost a good Part of it in the first Sheep

which

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which he bought, which most of them died. He liv'd twenty Years after he was silenc'd, still preaching either publickly or privately. But in 1682 he was grievously afflicted with Pains in his Breast, which no Means that could be us'd were sufficient to remove; and they carried him off at the Age of fifty-three. He was interr'd in *Pitney* Chapel, the Incumbent there having a

great Respect for him: But his Funeral Sermon was preach'd in private, by one of his silenc'd Brethren.

Page 611. Puddimore: Mr. WYAT. His Name was JOSIAH WYAT, and so I find him written in the *Attestation* of the Ministers of this County in 1641. This was also a sequestred Living: Dr. *Walker's Att.* Part II. p. 289. And it is complain'd as before, that Mr. *Kemp* the sequestred Minister could get no *Fifths* of Mr. *Wyat*. Perhaps he had no Right to them, because of his Circumstances. It is hard to know what to say to such Complaints, or judge whether they are just or unjust, at this Distance of Time.

Pag. 612. Camley: Mr. RICHARD BATCHELOUR. I find him thus, in the Subscription to the *Attestation* of the Ministers of this County; *Richard Batchelaur*, Minister of *Cameley*.

Ibid. Staple: Mr. BOOBIER. He should be omitted, because of what is said, *pag. 624*, that he conform'd in *Devonshire*.

Ibid. Trent: Mr. BROUNKER. This was the sequestred Living of Dr. *Wrench*, who was restor'd to it with his Majesty. Dr. *Walkker's Att.* Part II. p. 111, 112. The Doctor in another Place, *p. 405*, says that one Mr. *Barker* got this Living in 1657.

Pag. 613. Whitstanton: Mr. RICHARD SMITH. At the End of the Account of him, add; See *Conformists fourth Plea for the Nonconformists*, p. 49.

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Pag. 613. Buckland: Mr. STODDEN. His Name was SAMUEL STODDON. He was a laborious and exact Preacher. His Funeral Sermon was preach'd by Mr. *Walrond* of *Ottery St Mary*. An Intimation is given by Mr. *James Peirce* in his *Western Inquisition*, p. 44, that: this Mr. *Stoddon* altered his Sentiments as to the Doctrinal Scheme of Christianity, in the latter Part of his Life. But he is vindicated in this Respect, in the *Answer to Mr. Peirce's Western Inquisition*, p. 36, 37, 38.

Pag. 614. Curry Mallet: Mr. JOHN BAKER. He was a Subscriber to the *Attestation* of the Ministers in this County in 1648.

Ibid. Charlcomb: Mr. ROBERT PINNEY. Well belov'd by his Parishioners while in his Living. He continu'd a Preacher among the Nonconformists, till Sickness and Death put an End to his Days, which was about the Year 1698. He was often under Trouble in King *Charles's* Reign, and forc'd to leave his Family for a considerable Time.

Page 615. lin. 4 to over against, add his,

Ibid. Froome: Mr. JOHN HUMPHREY, *M.A.* At the End of what is said concerning him, let it be added, that there is an Account of him and his Works, given in the last Edition of *Wood's Athenæ Oxonienses*. Vol. II. p. 1107.

Pag. 623. Mr. THOMAS SNEAD. Dr. *Walker*, says he was an *Army Trumpeter*, *Att*, Part II. p. 74. Which I can say nothing to: But I find his Name to the *Attestation* from the Ministers in this County, in 1648.

Ibid. Mr. WILLIS, *Junior*. I do not know but he may be the same Person as is mention'd before, *page 611*. And I may here add, that I am inform'd that Mr. *Henry Parsons* was ejected from *Burstock*, a Parish in this County, and was a very warm and zealous Man against the Hierarchy, Common Prayer, and Ceremonies; and died very old, at *Stoke undrham*, in *Aug. 1717*.

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Pag. 623. Mr. GEORGE LONG. Note, I am certainly inform'd, that Mr. *Long of Bath*, and he of *Staffordshire*, were two different Persons. The former died at *Bath* soon after his being ejected and silenc'd there; whereas the latter died more lately.

Pag. 624. Mr. BOOBIER. See *pag. 612*.

THE EJECTED, &c.

IN THE

County of STAFFORD.

Pag. 624. TIPTON: Mr. RICHARD HINES. Add; Before the Restoration, he not a little offended his neighbouring Ministers, and some good People too, by his rigorous Notions, and his assisting in raising Soldiers for *Lambert*

against *Monk*: And he was also so unhappy as to buy an Estate that was Col. *Dudley's*, when he absconded for his Service to the King, which he purchas'd of Strangers, who produc'd a Writing so very like the Colonel's Hand, that there was not the least Suspicion of a Fraud. The Colonel returning with the King, denying that the Writing that had been produc'd was under his Hand, had his Estate again: And poor Mr. *Hinks* by raising Money for his Purchase, had so cast himself in Debt, that when he was ejected, he was utterly insolvent. He had a Wife and many Children; but GOD provided for him. His Successor Mr. *John Taylor* suffer'd him to dwell in the Parsonage-house upon easy Terms, tho' he preach'd there in the Time of Publick Service. He was afterwards imprison'd for his preaching. And tho' before the Chaos of the Times, he was warm and hot, yet he then became very cool and moderate; and after Mr. *Taylor's* Death, leaving *Tipton*, he liv'd
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in and near *Old Swinford* or *Stourbridge*, and died in great Amity with Christians of Various Denominations.

Pag. 624. Wolverhampton: Mr. JOHN REYNOLDS. Add; He was ejected from hence in 1661, and afterwards preach'd in several Parish Churches, until *August* 1662, when he was brought to live in Part of his Patrimony in *Kings Norton* Parish. Then he settled at *Stourbridge*, and preach'd in his own House, and many other Places freely. He practis'd Physick, and took the Degree of *Med. Doct*, and removed to *London* in *August* 1683, and died there the *December* following. He was a Man of a great Genius; eminent for his Skill in Divinity, Physick, and Law, and other Parts of Knowledge. He was liberal and free in doing Good in every Capacity, to all Persons that came within his Reach. He was solid, quick and judicious in handling controversial Matters, very ready in resolving Doubts and Scruples of Conscience, well read in the Fathers, exact in confuting the Popish and other Errors; catholick, moderate and peaceable in Principle, pleasant and facetious, and yet grave and solid in Conversation. He was full in Prayer, admirable in Preaching, and unwearied in acting for GOD, and doing Good, as he had Opportunity; and that with his Gifts, and Parts, and Estate, (which was about 150*l per An.*) besides what came from noble and rich Patients, that made use of him as a Physician. He was frugal to avoid Waste of Time or any Thing else. temperate in all Things, a great Master of his Passions of every Sort, and regular tho' free in his Discourse, and very exact in timeing his Affairs and Actions. In short he was a singular Man.

When Endeavours were on Foot for a *Comprehension* and *Indulgence*, he was written to for his Judgment, not only by Mr. *Baxter*, but also by several Members of Parliament, and other greater Persons: He earnestly mov'd for a good and solid Basis of Liberty, tho' in vain. He wrote and printed an Answer to Mr. *Humphreys*, about *Re-ordination*. Putting the Letters for his Name thus; *R.I.* He also

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publish'd his *Latin* Oration at his taking the Degree of *M.D.* and dedicated it to *Edward Lord Ward*. tho' otherwise he was averse to the being an Author. He left behind him some Manuscripts both in Physick and Divinity. He did much Good in his Publick Ministry, and much more in his twenty-two Years Country Service, after he left *Wolverhampton*. Mr. *John Reynolds* who lately exercis'd his Ministry among the Dissenters at *Shrewsbury* is his Son.

Pag. 624. *Weford*: Mr. RICHARD CHANTRYE. He was of *St John's* College in *Cambridge*. He and Mr. *Samuel Shaw* were dear and intimate Friends. They were born in the same Town, educated at the same Free School, and afterwards in the same Chamber of the same College and University: And after that, they for the most Part liv'd in near Neighbourhood. At Mr. *Chantrye's* first Settlement, he and his Ministry were much favour'd and encouraged by the pious and judicious *John Swynfen*, Erq; with whom he often took sweet Counsel; and they edified one another. After he was driven from thence by the Severity of the Laws, he rented a mean House, in a mean Corner of *Derbyshire*, near the Place of his Nativity: And while he manag'd his little Farm, he took hold of all Opportunities of Preaching. and in prosecuting his Work encounter'd with many Dangers and Hardships of divers Kinds, which he bore manfully, like *Jacob*, who in feeding *Laban's* Flock *endur'd Drought by Day, and Frost by Night, and Sleep departed from his Eyes*: Though it can hardly be said that his *Wages were chang'd* as oft as *Jacob's*; for Mr. *Chantrye* had many times none at all. He was like^e the zealous and courageous Builders of the Walls of *Jerusalem*, who *with one Hand wrought in the Work, and with the other, held a Weapon*: For he would go in the Twilight, to escape the Informers, with a Bible in his Pocket, and a Fork on his Shoulder. Having by his Fortitude overcome great Opposition, in more settled Times he preach'd as long as he could stand, and longer too; being at last drawn in a Chair, out of his Parlor into a larger Room, for

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the greater Convenience of the Assembly. Nor did he take less Pains with himself than with his People; cultivating his own Soul continually with pious Meditations, and the Exercise of Grace. He kept his own Vineyard as carefully as that of which he was made Keeper. He was offer'd Preferments to have conform'd, bur refus'd them. He was a Man of much Candour, Lenity, and Humility. No worthy Man was more apt to acknowledge his own Unworthiness. His great Zeal in his Master's Work, and for the Conversion of Souls, turn'd all to this Complaint in his Sickness; *Alas how little have I done for my dearest Lord!* To all that visited him, he generally recommended, a fiducial Affiance in CHRIST, and Sincerity of the inward Man. He was greatly supported under his last linking Pains and Grievances, enduring them with an admirable holy Patience. He died on a *Sabbath Day* in the Forenoon, and said not long before his Departure, *The Sabbath is begun; I hope I may this Day begin my Eternal Sabbath.*

Mr. *Shaw* (his so early Acquaintance) remarks one Thing farther, to the Honour of Divine Grace; *viz.* that he knew not any Man less beholden to external Advantages than Mr. *Chantrye*, either domestical, scholastical, or academical.

He has left a Son in the Ministry among the Dissenters. who has for many Years been spending his Pains among a small Congregation, at *Staines*, in *Middlesex*.

Pag. 625. Wedgebury: Mr. WILLIAM FINCHER. After his Ejectment he preach'd frequently at *Guamal*, in *Sedgely* Parish, in this County, and in divers other Place's as he had Opportunity. He was a solid, close, and awakening Preacher. He was younger Brother to Mr. *Richard Fincher*, that was ejected at *Worcester*, and died here at *London*. He was born at *Shell*, within five or six Miles of *Worcester*. Both he and his Brother had a liberal Education; and there was a third Brother that was a conforming Minister.

After his Ejectment, he retir'd towards the Place

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of his Nativity; and often preach'd in the troublesome Times at old Mr. *Mence's* near *Worcester*, who had married his Sister, and who had two Sons of his own, whom he bred at the University. This Mr. *Fincher* was an heavenly good Man, and of a most sweet Temper; very humble, and never seen in a Passion.

Pag. 625. *Kinver*: Mr. RICHARD MORTON. Add, *M. D.*; for he was Fellow of the College of Physicians. He wrote a Treatise of *Consumptions*, that is reckon'd the best extant upon that Subject: And *Pyretologia, seu Exercitationes de Morbis universalibus acutis; & de Febribus inflammatoriis.* 2 Vol. 8vo.

There is some Account of this Gentleman, in the last Edition of *Wood's Athenæ Oxonienses*, Vol. II. p. 990.

Ibid. Rowley: Mr. JOSEPH ROCK. It should have been JOSIAH, for that I am inform'd was his proper Name. He was first Minister at *Kings Swinford*, then Preacher at *Rowley Regis*, and afterwards fix'd at *Saunby* in *Nottinghamshire*, where he was ejected, and where he is mention'd in my Second Volume, pag. 526, and again mention'd in this Fourth Volume, pag. 690. He ought to be omitted here.

Pag. 626. *Rowely*: Mr. WILLIAM TURTON, *M.A.* Add; When he had in Appearance brought himself to the very Grave, by hard Study and Labour in his publick ministerial Work, his Ejectment gave him some Ease, and was a Means of his recovering his Health and Strength. Afterwards he preach'd frequently in Churches and Chapels as he had Opportunity; but chiefly in private Houses: And at length became Pastor in one of the Dissenting Congregations at *Birmingham*, where he died in the Year 1716. He has a Son in the Ministry among the Dissenters at *Killingworth*.

Ibid. Swinerton: Mr. JOSEPH SOUNDE. He is a Subscriber to the Testimony of the Ministers in

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the County of *Stafford* to the Truth of JESUS, &c against the Errors of the Times, in 1648.

Pag. 626. *Walsal*; Mr. BURDAL. *M.A.* It should be, Mr. THOMAS BIRDAL, *M.A.* Add; He died a very little before the *Act of Uniformity* took Place. But he had so far declar'd his Mind, that he might well be number'd with the silenc'd Ministers. After his Death there were several Sermons of his printed; viz. *The Profit of Godliness*, in five Sermons: *The Unprofitableness of worldly Gain*, in four Sermons: *The Parable of the Barren Fig-tree*, in seven Sermons: And *Victorious Violence*, in two Sermons: And a *Glimpse of God*, or a Treatise proving that *there is a God*. 8vo. 1665.

Ibid. Womborn: Mr. WILSLEY: It should be Mr. THOMAS WILSBY. Add; While he was in his Living, he set up a Lecture every other *Tuesday* for his neighbouring Ministers to preach in his Church, that the People might have the Benefit of their Assistance, besides his own constant Labour in publick, and from House to House. After he was silenc'd from his beloved People, he sent them many excellent Letters relating to their Soul Concerns, and plain and indisputable Duties. He liv'd either at or near *Birmingham*, and had some Trouble for preaching in those Parts. Then he remov'd to *Old Swynford*, and preach'd in his own House, near the Church between the Time; of publick Service; and from thence led his Hearers to the Church, in which he sometimes join'd in the Sacrament of the *Eucharist*, as well as other Services. He was of a catholick Spirit, and by Preaching, Practice, and Conference, stirr'd up others, to Moderation, holy Walking, Heavenly-mindedness. and the Practice of Piety. He was sometimes a little melancholy; but liv'd by Faith to a good old-Age, and when he died was very generally lamented.

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Pag. 627. Litchfield; St Mary's: Mr. JOHN BUTLER. Add. *M.A. Dr. Walker* in his *Att.* part II. p. 299. represents a Disagreement with this Gentleman, (Mr. *Butler*) as the chief Occasion of the Persecution and Sequestration of Mr. *William Langley* his Copartner in the Ministry in this Parish, who (it should seem) discover'd Mr. *Butler* not to be in Orders: And adds in the Margin, that possibly he had been thrust in upon Mr. *Langley*. which was no uncommon Thing in those Times. Whereas I have been inform'd, that Mr. *Butler*, (who was born at *Oddington* in the County of *Gloucester*) was educated at *Edmund-Hall* in *Oxon*, and there took his Degrees, and so was not very likely not to be in Orders, at the Time of his Settlement in *Litchfield*. And this Mr. *Langley* I have been told, was not his Predecessor there, but Mr. *Harrison*. This Mr. *Harrison*, the former Incumbent, had the Living of *Bissand* or *Blisland* in the same County. as well as this Living at *Litchfield*, and had his Choice given him which of the two he would keep, and preferred the former, which he kept all along till King *Charles's* Restoration, and then had this of *St Mary's* also again. But as for Mr. *Langley*, he came not to *Litchfield*, till after Mr. *Butler* was settled there: And if so, it was not possible for him to be thrust in upon Mr. *Langley* there, how common soever this was in those Times. As for Mr. *Butler*, he rarely preach'd after his being silene'd, unless sometimes in his own House. A Gentleman in *Litchfield* who was in good Circumstances, was very kind to him and his Family. He was pleas'd

to set up one of his Sons in a Trade, and send another of them to the University, where he was at the Charge, at his Education; and when he died he left him 12*l* a Year, tho' he was no Relation. Mr. *Butler* died about the Year 1670; about the fiftieth Year of his Age. He was an holy good Man. Dr. *Lilly Butler*, of *Aldermanbury* was his Son: And He being applied to by a Friend of mine, with a Request that he might be favour'd by the Doctor with a true Account of his Either, the Doctor not only declar'd Dr. *Walker's*

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Account false, but referring particularly to it, us'd this Expression; *See the Effects of Bigotry!* At Dr. *Butler's* Motion, my Friend wrote to a worthy Person an Inhabitant of *Litchfield*, about the Matter, and receiv'd this Answer.

Sir,

“WHEN I first came to live in *Litchfield*, which was in *May* 1655, Mr. *Butler* was the sole settled Minister of *St Mary's*, (a pious good Man) and so continu'd peaceably, well beloved, and highly approv'd of by the Generality of the Peo[ple] untill after the Restoration; when he was ejected by Mr. *Harrison*, who then was Minister of a Place commonly call'd *Blitcheild*, in *Staffordshire*, which he afterwards enjoy'd with *St Mary's* and other Dignities.

“As to Mr. *Langley*, I never knew him nor his Book. I have heard that before my Time, he preach'd at *St Mary's*, and Mr. *Butler* at *St Chad's* alias *Stow Church* in the City: And when Mr. *Langley* was remov'd from *St Mary's*, Mr. *Butler* became Minister thereof. The Occasion of Mr. *Langley's* Removal, I know nothing of.

Yours, &c.

Pag. 628. *Burton* upon *Trent*: Mr. THOMAS BAKEWELL. Add, he was ejected from the Rectory of *Rolleston* in this County (valu'd at 120*l* per An.) in 1661: And yet I cannot find thar Dr. *Walker* has mention'd it as a Sequestration. But in 1662. he was ejected from a Weekly Lecture at this Town of *Burton*, the Stipend for which, (which was 30*l* per Annum) was paid by the Company of *Clothworkers* in *London*. Being silenc'd, he rented an House in the same parish, where he preach'd after *Bartholomew* Day. In about half a Year's Time, he was cited before Bishop *Hacket*; and upon his appearing, it was charg'd upon him as a Thing high

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ly Criminal, that he should preach in his own hired House, and admit others to hear him there. For this (notwithstanding his former Ejectment) the Bishop in open Court just-ended him *ab officio*, and gave Order to one of the Clerks to send a Letter of Complaint to the Justices and Deputy Lieutenants. In a little Time a Warrant was issu'd out from the Magistrates, and sent by the Bishops *Apparitor* to the Constable at *Burton extra*. He came with the Constable upon the *Lord's Day* while Mr. *Bakewell* was preaching, to see the Warrant: executed upon him. The Constable not only took him, but also Mr. *Thomas Ford** (an ejected Minister, who sometimes preach'd in his own House at *Winsell*, but was then an Auditor at *Burton*) and carried them before Sir *Edward B*—, who presently told them that they must either be bound to their good Behaviour, or go to Prison. Mr. *Bakewell* desir'd to know, whether preaching in his own House would be reckon'd a Breach of good Behaviour. The Justice answer'd that it was. Whereupon Mr. *Bakewell* replied, he would give no Bond to tie himself from preaching; and Mr. *Ford* concurr'd with him, and they were both sent to the Jail, where they were detain'd ten weeks, before the first Act pass'd against Conventicles; and were then releas'd, without having any Thing impos'd upon them. Returning home, he was not discourag'd, but held on Preaching. When the *Oxford Act* came out, Mr. *Bakewell*, was forc'd to leave his Family, Wife, and Children, and go into a desert Place six Miles from his Habitation, where he continu'd for several Months to spend his Pains, among a poor People who were glad to have the Gospel preach'd to them: But he was forc'd all the while to live at his own Chance, and at the same Time maintain his Family from which he was separated, out of that little wherewith GOD had blessed him. At length he return'd home, and continu'd Preaching in *Burton*, till the publishing of the King's Declaration for Liberty, in 1672. Then he was earnestly desir'd to go to *London*, to preach to a People who had been great Sufferers, leaving Mr. *Ford* to preach at *Bur*

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* See an Account of him in the County of *Derby*.

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ton. There he continu'd in Peace a long as the Indulgence lasted. But afterwards, Warrants were sent to the Constables, to search the Houses where the People us'd to meet; and thereupon they met in Lancs, and Common Grounds, and Woods, that they might worship GOD without Molestation. But the Informers in a little Time follow'd them thither, and executed upon

them the Act against Conventicles: And he and his People suffer'd much, and met with great Hardships. And yet he was one that was episcopally ordain'd He printed, *A Justification of Infant Baptism*, 1646. 4to.

Pag. 629. Sedgeley: Mr. JOSEPH ECCLESHALL. Add; He left the University about 1654, and preached a Lecture Sermon at *Dudly*, which some of the People of *Sedgeley* heard, and thereupon prevail'd with their Vicar Mr. *Parkes*, who was old and weak, to call Mr. *Eccleshall* to be his Assistant, which he did soon after: And in a few Years Time, upon the Death of Mr. *Parkes*, he succeeded him in his Living, with the good Liking of the Parishioners. Being single, his Father and Mother liv'd with him, and kept House, and receiv'd what of the Dues was willingly brought in, but sued none. He was of a strong Constitution, and an obliging facetious pleasant Temper, but very serious. Laying to Heart the Worth of Souls, and the great Number in the Parish, he was the more unwearied in his Labours to do them good. This Parish contains nine Villages in it, and is very populous, by Reason of the Workers of Lime, and Cole, and Iron. It had been an Heathenish Place, till Mr. *William Fenner's* four Years Ministry there, which was bless'd with the Conversion of many: And he being forc'd away, and succeeded by a weak Vicar, Prophaneness and ignorance abounded there, at the Time of Mr. *Eccleshall's* first coming among them. Laying therefore an worldly Concerns aside, he set himself to his ministerial Work, with Zeal, Prudence, and Diligence, both in publick and private. In Publick he read the Scriptures, and expounded them, and catechiz'd their Youth, and preach'd and pray'd with

great

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great Fervency and Affection. He had a Voice that reach'd to the farthest Part of the Church, which was generally fill'd, though it was enlarg'd after his coming, by the building of a Gallery, the Timber for which was given by *Thomas Foley*, Esq. He would also expound the Word at their own Houses, and the Vicaridge too, as Opportunity offer'd: And he was frequent also in personally instructing elder Persons, especially before their Admission to the Sacrament, and he would manage it in a most obliging Manner. A great Alteration appear'd, both in the Numerousness of the Congregation, and the Stop put to profane and irreligious Practices which before abounded among them. He preach'd Week-day Lectures in neighbouring Parishes, and sometimes had neighbouring Ministers to preach in his Church. He did not bring controvernal Matters into the Pulpit; but preached and press'd plain Scripture Truths, in order to Conversion and Sanctification, Salvation

and Holiness. He rather chose to deal with Opinionists personally, and answer their Doubts in private, than confute their Notions publickly. When it became necessary, he studied the Terms of Conformity, and preach'd his Farewel Sermon on *Aug.* 17. 1662, to a large Congregation cover'd with Tears: And on *Aug.* 24, none coming to officiate, he went into the Pew, pray'd and read Scripture, expounded, and preach'd, and came there no more. When he left the Vicaridge, he liv'd about a Mile from the Church, in the same Parish, and ordinarily attended the publick Worship, except at the Common Prayer and the Sacrament, and gave his old Hearers what personal Help he could in private. The succeeding Vicar for some Years was hot, and fill'd his Sermons with railing Invectives, which put many of the People upon persuading him to preach to them, which he yeilded to, at Times different from the publick Service. The *Oxford Act* forc'd him to *Kinsare*, where he also preach'd in private. and went afterwards with his Hearers to the publick Church, to hear Mr. *Jonathan Newey*, a worthy Man, who succeeded Mr. *Morton* at *Kinfare*. He came from thence secretly by Night;

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to his own People, (not daring to be seen by Day) to do what Service he could, and return'd back again by Night, till the Rigour of the Times abated. Then he appear'd in publick, and continu'd his ministerial Work among his old People, with little Allowance from them, living upon a little Estate of his own chiefly, with Frugality and Care. There were two Meeings kept up in the Parish because of its Largeness, at two or three Miles Distance, and Mr. *Eccleshall* administer'd the Sacrament in both. Here he continu'd his Service several Years, till at last he was silenc'd by Death. His Funeral Sermon was preach'd by Mr. *H. Oasland*, on those Words, *Your Father's where are they*, &c.

Pag. 629. *Willenhall*: Mr. THOMAS BADLAND. Add; His Funeral Sermon was preach'd by Mr. *White* the conforming Minister of *Kidderminster*, who gave him a good Character. Mr. *Badland* hath as I am inform'd, a Piece in Print concerning *Eternity*; or the Weightiness of the unseen Concerns of the other World, upon 2 *Cor.* vi. 18, 8^{vo}. 1676.

Ibid. *Mavison Ridwar*: Mr. RICHARD SWYNFEN, *M.A*; Haying receiv'd from a worthy Gentleman an handsome Character of him, I shall here insert it, as I receiv'd it.

He was younger Son of *John Swynfen*, Esq; in this County, and Brother to that truly great and excellent Person, the Ornament of his Country, and very ancient Family, the late *John Swynfen* of *Swynfen*, Esq. He was born in the Year 1630, and sent first to *Tamworth*, then to *Sutton Coldfield* in *Warwickshire*, and afterwards to the *Charter-house* in *London* for his Grammar Learning. From which last School he was sent to *Cambridge*, about the Year 1646, and admitted a Member of *Pembroke-Hall* in that University, under the Tuition of Mr. *Moses*, then Fellow of that House. After six or seven Years Stay there, in which Time he took the Degrees of Batchelor and Master of Arts, he was ordain'd by a Classis of Presbyters in *Derbyshire*, and presently after call'd to a small Donative, viz. *Sandiacre*, near

Nottingham.

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Nottingham. After two Years Stay at this Place he was Preferr'd to *Mavison Ridwar* of about 100*l per Annum* Value: Which Living it is said he at first refus'd to accept, till he was inform'd that the legal Incumbent was sequestred, not so much for his Affection to the Church and King, as for very great Immoralities. After two Years Enjoyment of this Rectory, he married *Elizabeth* the Daughter of *John Clark* of *Moor-hall*, Esq; in the County of *Warwick*, and had three Children by her at the Time of the Restoration in the Year 1660, at which Time the Act for Restoring the old Sequestred Ministers took Place; by which Mr. *Swynfen* became dispossess'd, and the former Incumbent restor'd. In a little Time after this, he made a Journey to *London*, partly to see his old Tutor and some other Friends, and partly to discourse with the Leamed Men of that Time, upon the Subjects of Conformity and Nonconformity: And having Occasion to wait upon the Lord Chancellor *Clarendon*, who profess'd the highest Esteem for his elder Brother, he made him the Offer of the best Preferment he had in his Gift if he would conform; which he acquainting his Tutor *Moses* with, was earnestly dissuaded from it by him: And in discoursing that Point over with him at several Times, Mr. *Swynzenfen* has often mention'd the Expression be made use of at their last parting, viz. as *Cæsar* to the Mariners so say I to thee dear *Swynfen*, *Ne timeas; Christum portas, & Fortunas Christi*; which seem'd to make a deeper Impression on him, than any Thing else on the contrary Side.

Upon his Return into the Country, he appear'd more confirm'd in his Design not to conform, than he was before; and though he was not without frequent Offers from the Court, and from several of his own Relations and other Friends, of very good Preferment, yet he would never hearken to it

afterwards. The Reasons of his Nonconformity he often mention'd to be there.

1. That he had taken the *Solemn League and Covenant*, and he could not safely swear that there lay no Obligation upon him from it.

2. That he had been classically ordain'd, and

there

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therefore could not submit to any Re-ordination whatever, because he thought in the Nature of the Thing it implied an Acknowledgment of the Invalidity of his former Orders.

3. And lastly, he could not give his unfeigned Assent and Consent to all and every Thing contained and prescrib'd in and by the Book of Common Prayer.

He us'd to mention some other Particulars which he thought justly exceptionable; as particularly the Ceremonies: But has often said that rather than break off Communion with an Establish'd Church, he could have submitted to these, especially in a private Capacity: And therefore having never any fettled particular Congregation of his own, but only what occasionally offer'd in the neighbouring Counties of *Staffordshire*, *Derbyshire*, *Leicestershire*, and *Warwickshire*, he was often disengag'd from Preaching, and at all such Times constantly went himself and took all his Family with him to the Parish Church where he liv'd, with was *Burton under Newwood* in *Staffordshire*; a Place which he fled to upon a Profecution he met with on the *Five Mile Act*; at which Village he liv'd the greatest Part of his Time, in very good Esteem with an Sons of People; being truly an inoffensive Man, ready to do good to all, and was never known to be ingag'd in anyone personal Difference in his Life. Indeed in the Year 1685, he (with other of the Gentlemen of *Staffordshire*, who were reputed either Whigs or Dissenters) was seiz'd and carried ro *Chester* Castle, upon the Duke of *Monmouth's* Invasion; where he was kept close Prisoner, till such Time as that Affair ended in the fatal Catastrophe of that unfortunate Prince; but after this, nothing of Moment befell him on Account of his Nonconformity, but he remov'd together with his Wife, first to a Daughter's whom he had married, and afterwards to his youngest Son's, who was just then set up a Mercer in the Town of *Burton* upon *Trent*, at whose House he continu'd till the Year 1691, and then was seiz'd with a Dropsy, of which he died in the sixty-first Year of his Age. He had long before buried two of the three Chil

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dren he had before the Restoration, but left three others behind him, which he had since, and of whose religious Education he took as much Care, as it was well possible for him to do. He never omitted a Day, (I had almost said Hour) in which he did nor give them some pious Advice; and often charg'd them not to dare to meet him in an unregenerate Estate at the Day of Judgment: And told them that he himself should be one of the first Evidences against them if they did.

Pag. 631. Armitage: Mr. NATHANIEL MANSFIELD. Add, *M.A.* He liv'd some time after his Ejectment at *Wolverhampton*, and then at *Walsall* where he died. At the Beginning of his Nonconformity, he preach'd but seldom, but afterwards more frequently. He was a fervent and affectionate Preacher. He had many Crosses; the greatest of which was by his Son that surviv'd him. He had much Passion in his natural Temper, which if not check'd by Grace, would have had sad Effects: But he died in a very calm and resign'd Frame.

Ibid. Alderwash: Mr. THOMAS BLADON. Add, He was a very valuable Man for his Piety and practical Preaching He had a great Aversion to Disputations; but when he was necessitated to any Thing of that Kind, was quick and sharp and full. He liv'd many Years at *Birmingham*, and preached at many Places thereabouts. I am inform'd he died at *Tamworth*.

Ibid. Mayr: Mr. RALPH HALL. I am informed by his Grandson that he refus'd the *Engagement*, and thrice endeavour'd to shew his People the Unlawfulness of it, on the *Lords Day* before it was to be administer'd in his Parish: Once in his Exposition of the Scripture, and in both his Sermons. After his being cast out of this Living, he liv'd in the City of *Chester*, where he was Pastor of that Congregation of Dissenters, who afterwards invited Mr. *Matthew Henry*, to be their Pastor. Mr. *Hall* was committed to Prison in *Chester* upon the *Five Mile*

Act;

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Act; and during his Imprisonment was an Instrument in the Hand of GOD, for the Conversion of a Soldier, who had been a very loose profligate Man, and was concern'd with others in a drunken Riot, in which a poor Man lost his Life. This Soldier was Mr. *Hall's* Fellow-Prisoner, and Mr. *Tong* who particularly relates the Story, in his Account of the Life of Mr. *Matthew Henry*,

pag. 238, observes, that GOD sent this good Man to Jail, for good to this poor Criminal, who lay in the Gall of Bitterness, and Bond of Iniquity. Mr. *Hall* found him very ignorant and stupid, but GOD was pleas'd to bless the serious Discourse he had with him, and the fervent Prayers he put up with, and for him. Conscience was awaken'd to Purpose, and GOD seal'd his Instruction. A wonderful Change was wrought in him in a little Time; and he made such a Declaration of the Manner of GOD's working upon his Soul, when he came to die, and of the Benefit he had receiv'd by Mr. *Hall's* Instructions and Prayers, as very much affected all that heard him, and indeed fill'd the whole City with Wonder; everyone looking upon him as such another Monument of free Grace as the Thief on the Cross, and glorifying GOD on his Behalf. The Good Man thought his six Months Imprisonment abundantly compensated by being an Instrument of so much Good to a precious Soul, that was in so much Danger of perishing for ever. The Grandson of this Mr. *Hall*, was so kind as to certify me by a Letter, that the Relation Mr. *Tong* gave of this Matter was exactly true in every Thing, except the Prison in which Mr. *Hall* and this Soldier were confin'd, which was not the Castle of *Chester*, but the *North-Gate*, which is the City Prison; and the Murder mention'd was committed in the City, viz. in the *Castle-lane*.

Pag. 631. *Barbston*: Mr. SAMUEL HALL: Son of the foremention'd Mr. *Ralph Hall*. He was of *Jesus-College* in *Cambridge*, where he had Mr. *Thomas Woodcock* for his Tutor. He was ordain'd at the same Time with Mr. *Phillip Henry*. While he was in his Living, he had an Augmentation given him of Vol. II. O 50l

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50l per An, by the Powers that were then in Being. He died many Years since; and had the Reputation of a very pious Person and an excellent Preacher, as well as of a good Scholar; the latter of which is justify'd by some Manuscripts in the Hands of his Son, Mr. *Samuel Hall*, Minister of a Dissenting Congregation at *Tiverton* in *Devon*.

Pag. 632. *Newcastle under-line*: Dr. GEORGE LONG. Whereas it was said of him, that he is still living at *Bristol*, understanding he is since dead, I would have it stand thus; he liv'd the latter Part of his Time in the City of *Bristol*, and there he died, on Dec. 26. 1712, *Ætat*, 841, in great Peace and Comfort, though he had been incapable of ministring to others for seven Years before. His Son Mr. *Nathanael Long* is taken notice of, in Mr. *Tong's* Life of Mr. *Matthew Henry*, p. 283,284.

Pag. 633. *Seighford*: Mr. CLAYTON. It should be Mr. RICHARD CLEYTON, for that was his Name. I am told he was *M.A.*, if not *B.D.* I find his Name to the Testimony of the Ministers in the Province of *Essex*, to the Truth of JESUS CHRIST, sent to the Ministers of *London*, and printed in 1648: But he subscrib'd there as Minister of *Easton Magna* in *Essex*. Add; He was one of the Assembly of Divines, and his Name occurs in the List of the Members of that Assembly thus: Mr. *Richard Clayton of Showel*; which is a Place near *Luttenworth* in *Leicestershire*, whither he removed from *Essex*. After some time, he quitted that Living also, and remov'd to *Seighford* in this County, where he was ejected in 1662. After some time, he remov'd to *Nuneaton* in *Wanwickshire*, where he lived many Years. Dr. *Wild* being there at the same Time, there was such an Intimacy and Friendship between these two, that they were to each other as *David* and *Jonathan*. Mr. *Cleyton* was a good Scholar, a sound Divine, and one of strict Piety. He was very courteous and obliging in his Temper and Carriage. and at the same Time very sedate and grave, but not morose. His whole Life adorn'd Re

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ligion, and his sacred Character. He was that perfect and upright Man whom the *Psalmist* speaks of, whose *End* is said to be *Peace*.

Pag. 633. *Weston under Lizard*: Mr. SAMPSON NEWTON. I query whether he be the same Person mention'd, *pag.* 409?

Ibid. Hintu: Mr. WILLIAM BROOKS. Add, After his Ejection he was very poor, and had nothing to maintain his Wife and Children, who were in Danger of wanting Bread: He therefore went to *Birmingham*, from whence he took a Turn at appointed Times, to preach at certain Places where Help was wanted, and would sometimes continue abroad for Weeks at a Time, and then return home with Supplys for his Family. He died about 1670. He was of no great personal Presence, and had a weak Constitution; he had no taking Delivery, and so was not popular: But he was a very holy, humble, heavenly Man. His Preaching was solid and practical, his Converse serious and grave, his Patience in Sufferings and his Dependance upon GOD in Wants and Necessities exemplary, and his Thankfulness great to GOD and Man. He liv'd by Faith, and was most delightfully employ'd in preparing himself and others for Heaven.

Ibid. Elford: Mr. DOWLEY, His Name was RICHARD.

Pag. 634. *Baswich*: Mr. RICHARD SOUTHWEL. Add; After he was ejected and silenc'd, he liv'd at *Doddington*, between *Atherstone* and *Leicester*. He was a worthy Divine, an excellent practical and judicious Preacher, and one that laboured sincerely in his Master's Work, both before and after he was ejected. Having no Estate, he found it difficult to support himself and Family; and was thereupon oblig'd to apply himself to Husbandry, and eat and drink what was course and mean; and yet without Murmuring, he was humble, content and patient. He frequently preach'd in his own

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Dwelling-house, and other Places in the Country though he expos'd himself by it. He brought up a Son of his own to the Ministry; and was also Uncle to Mr. *John Southwell*, who Remov'd from *Dudley* to *Newbury* in *Berkshire*, and there died. But as to the Time and Place of the Death of Mr. *Richard Southwell*, I can say nothing.

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IN THE

County of SUFFOLK.

Pag. 635. *KETTON*: Mr. SAMUEL FAIRCLOUGH; *Sen. Add, M.A.* He died *Dec. 14, 1677; Ætat. 84.* He publish'd a Sermon preach'd before the House of Commons, *April 4, 1641*, from *Jeshua vii. 21.* A Thanksgiving sermon for the Deliverance in *Colchester*, preach'd at *Rumford, Sept. 28, 1648.* *The Saints Worthiness, and the World's Worthlessness*, being a Sermon at the Funeral of Sir *Nathanael Barnardiston, Aug. 26, 1653*: In which he gives such an Account of serious Piety, and such a Character of that worthy Gentleman, as may fully satisfy Persons of Distinction that will give Way to Consideration, that it would be no real Disgrace to them to become strictly religious.

Pag. 641. *Worlington*: Mr. JOHN SALKELD. Add, *M.A.* He printed *the Resurrection of Lazarus*: A Sermon from *John xi. 44*, upon Occasion of the King's Declaration for Liberty of Conscience, preached at *Walsham in the Willows* in this County, *April 23. 1673.*

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Page 642. *Barking*: Mr. JOHN FAIRFAX. Add, *M.A.* And whereas in the fourth Line of my former Account of him, it is said he was Fellow of *Corpus Christi* College, let it be added, in a Parenthesis, that he was cast out from thence for refusing to take the *Engagement*. *Dr. Walker's Att.* Part II. p. 143.

Pag. 644. *Hemingston*: Mr. TOBIAS LEG. Add, *M.A.*

Pag. 646. *Ipswich*: Mr. BENJAMIN STONHAM. He had his Education in the University of *Cambridge*. Upon his quitting it, he was Chaplain to Sir *Anthony Erby* in *Lincolnshire*. Some time after, he became Pastor to a gather'd Church at *Ipswich*: And being there silenc'd, he came to *London*, and preach'd in his Lodging, to all that would come and hear him: For which he was committed Prisoner to *Newgate*, in the Time of the Plague. He was zealous for the *Millennium*, but unblameable in his Conversation. He died *March 30. 1676*; about the sixty-fourth Year of his Age. His printed Works are, *the Voice of a Cry at Midnight; or an Alarum to Churches and Professors, speedily to improve their Temple Work, or open Worship*, 4to, 1664. *The Payable of the ten Virgins open'd*, 4to, 1676. *Saul and David compar'd together*, 8vo, 1676. And he left behind him several Manuscripts.

Ibid. St Edmund's Bury: Mr. CLAGET. It should be Mr. NICHOLAS CLAGET. *M.A.* The Learned and Pious Dr. *Edward Corbet* was his Turor. He had been eighteen Years or more Minister at *Bury*, at the Time of his Ejectment; and had there given abundant Testimonies of his Industry and Fidelity in the Discharge of his Ministry. He was found in the Faith, and holy in his Life: And both by his Life and Doctrine he made it his Business to win many Souls to Righteousness.

Ibid. Mr. SAMUEL SLATER. *M.A.* Add; Son of Mr. *Samuel Slater*, of *St Katherine's Tower*.

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And after the Account of his Death; Add, he was a very grave, serious, useful Preacher, and always had a considerable Stock of Sermons beforehand.

In the Account of his Works, among those whose Funeral Sermons he preach'd, add, Mr. *Rathband* and Mr. *Gilson*. And after his Discourse, of

Family Prayer, add; *of Closet Prayer*, 12mo. And at the End of all, add also; *A Sermon to young Men*, preached Dec. 25. 1688: And a Sermon before Sir *John Shorter*, when Lord Mayor.

Pag. 646. Mr. THOMAS TAYLOR. Add; He was born at *Scarnying* in *Norfolk*, in *November* 1625. His Father removing to *Kimberley*, his Son *Thomas* went daily from thence to *Wimondham*, (commonly for Shortness call'd *Windham*) to School, where he acquir'd his Grammar Learning. From thence he went to *Gonvil* and *Caius* College in *Cambridge*. But the Town being at that Time puritannically inclin'd, and the contrary Party govern'd and aw'd by a Part of the Parliament's Forces, *Oliver Cromwel* much influencing those Parts, his Father being a great *Cavalier* (as the Royalists were then call'd) and fearing his Son should turn *Roundhead*, took him away from *Cambridge*, and got him into the Family of one Mr. *Ripps* of *Matshal*, where he taught his Children: And that Gentleman allowing him a convenient House near, he there taught a larger School. And coming into Acquaintance with some worthy Persons that were religious, he fell in with them, and wrote such a Letter of the Reasons of his so doing to his Father, as drew Tears from his younger Brother's Eyes, and a little mollified his Father. He was then receiv'd among the pious Ministers at *Norwich*, and in the County thereabout, and preached here and there, as Opportunity offer'd with good Acceptance, He afterwards remov'd to *Swaffham*, a Market Town in *Norfolk*, and taught the free School there, and kept Boarders, and liv'd in good Repute, till he was call'd to *St Edmundsbury*, where the *Act of Uniformity* found and silenc'd him. He was afterwards, above a Year in Prison there, but at length releas'd by the Judge at the Assizes, and then

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then came to *London*, and became a Tobacco Merchant; and yet still preach'd occasionally, sometimes in the City, and sometimes at *Croyden* in *Surrey*, until the Dissenters had Liberty granted them. When it was settled by Law, (or a little before) he went to *Cambridge*, and succeeded Mr. *Holcroft*, at his Meeting there in *Greenstreet*, where he preach'd till *Nov.* 1700, when he died at the Age of seventy-five, and lies buried in the Meeting-house, in which Mr. *Hussey* succeeded. He publish'd two Books: The first intit. *Jacob's wrestling with God and prevailing; or, the Necessity and Efficacy of Faith in Prayer*, in 12mo. 1692. The latter, called, *The true Light shining in Darkness; or, a Treatise of Justification*, in 12mo. 1693: Which are both of them mention'd together in the Catalogue of *Michaelmas* Term, 1694.

Pag. 646. Mr. CLAGET, *M.A.* in the Account of him, instead of *Rector of St Mary's in Bury*, it should be *Lecturer*: For *Bury* hath two Churches in one Church-yard. And I am inform'd that each hath a Vicar, who performs all Offices besides Preaching. The Town hath all along maintain'd two Lecturers, each of which preaches at one Church in the Forenoon, and at the other in the Afternoon. My Grandfather was one of there Lecturers in Bishop *Wren's* Days, not Rector.

Page 647. *Sudbury*: Mr. WILLIAM FOLKES. Add: After his Ejectment, he liv'd at *Wenham* in this County, where he had a small Estate: And succeeding Mr. *Owen Stockton at Colchester*, it was his own Offer to the People there, to have no more of them than 10*l* a Year, to bear the Charges of his Horse-hire. He was a worthy Gospel Preacher, and holy Liver.

Ibid. Batisford: Mr. THOMAS HOLBOROUGH. *Sen.* A very honest, plain, practical Preacher. After his Ejectment, and in Times of Restraint, he often attended on the Ministry of Mr. *Samuel Blackerby*, who was the Incumbent at *Stoumarket*, to some of whose Sermons that were printed in 1674, 8vo, he wrote a recommendatory Epistle.

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Pag. 647. *Hundan*: Mr. FRANCIS CROW, who was *M.A.* At the End of the Account of him let there be this Addition.

Mr. *Crow* was of the Family of *Hughhead* in *Scotland*, within six Miles of *Berwick* upon *Tweed*. He was Usher to the famous Mr. *Webb*, Schoolmaster in the Town of *Berwick*. He afterwards had a Call to be Minister of *Hundon* in *Suffolk*, where he liv'd till he was turn'd out with the rest of his Brethren: And had leave to live for some time after in the Parsonage-house till he had Time to provide himself with a convenient House. He afterwards liv'd in a private House in the same Town, and then remov'd to a little Village call'd *Ovington*, in *Essex*, where he usually preach'd twice every *Lord's Day*, between the Times of Worship in the publick Church, the greatest Part of the Auditory in which came to hear him. He afterwards preach'd in a publick Meeting-house in the Town of *Clare*, a Mile and half from *Ovington*: Where he continu'd for many Years, and had many Seals of his Ministry. Once a Month he went to *St Edmunds-Bury*, preaching there to a numerous Auditory. He has preach'd there twice on the *Lord's Day*, and administer'd the Sacrament to four several Tables, because of the great Number of Communicants. Often would he preach up and down every Day in the Week, besides what he did

on *Lord's Days*. Towards the latter End of the Reign of King *Charles*, he was taken at *Bury*, put into Prison in the Time of the Assizes, and had Tribulation ten Days; but at last came off by a Misnomer, they not having found out his right Christian Name. After this he was so way-laid, and pursu'd, that he could not get an Opportunity of preaching without the utmost Difficulty, and thereupon went ever to *Jamaica*, and continu'd there about four Years, preaching to a great Auditory, that were kind to him; but he could not persuade them to join in the Sacrament of the LORD's Supper. At length he return'd again to *England*, and tho' he might have had a Congregation in *London*, let refusing it, he went again to his old People in

Clare,

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Clare, with whom he continu'd till his Death, which was in the Year 1692, *Ætat.* 65.

He was very diligent in Catechizing both Children and adult Persons that were ignorant.

Having had an Original Letter of his from *Port Royal* in *Jamaica* put into my Hands, I shall here add a Copy of it; and that the rather, because we may therein see the Spirit of the Writer; and shall meet with some Particulars that will gratify the Curious. It bore Date, *March 7.* 1686/7, and was directed, to the Reverend Mr. *Giles Firmin*, at *Ridgwell* in *Essex*. It runs thus:

Reverend and Dear Sir,

“**I**HAVE now by the good Hand of GOD upon me, weather'd out almost a Year, in this dry and thirsty Land, arriving here the thirtieth of last March. I have not hitherto written to any almost in England, but to my Son, and about his Concerns: Not at all into the Country, until I send you this, to whom with my dear Brethren Mr. Havers, and Mr. Scandrett, I thought it my Duty to give this first Salute. To them I transmit this as to yourself. It is to you all I most owe an Account of myself, in whose refreshing Fellowship I have so happily liv'd, and weakly labour'd. I was well satisfied with my Call hither; (so were many others wiser and better) tho' I see not, yet, after one Year's Service, what the Sovereign Disposer of all sent me for. The Severity of the Times threaten'd much my personal Safety, in the Place where the Hand of the most high had so sorely and signally broken my Family; upon which a Retreat for a Time at least was judg'd not amiss: And in the Interim, meeting with a speaking providential Call, I could nor resist it; considering myself at Liberty to serve the LORD, in what Quarter of the

World offer'd fairest; being under no Terms or Compact for Service, or for Maintenance, with any People, since I was cast out of my publick Ministry; tho' I still bear

that

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that poor People I left upon my Heart, GOD not having left himself without a Witness among them. The Thing that carries it with me, is *Majus bonum Ecclesiae visibilis Universalis*, unto which *primo Instanti*, I was made a Minister: And I am well assur'd *Jamaica* hath more Need of me, and of many wiser and better, than any Part of *England* hath. But now Sir, as to myself and Place here, I found Sin very high, and Religion very low. Here hath been great Want of fit Means to lay a good Foundation by an ordain'd Minister, both for the Word and Sacraments. A godly discreet Officer of CHRIST some Years ago, might have done that Service to Souls in this Place, that may not now be expected. There might by this Means have been a People here, in some Church Order, train'd up and edify'd in the ordinary Use of all CHRIST's Ordinances: Whereas there is nothing known here but a Form of Preaching on the *Lord's Day*, and many that go on in the common Road of the Publick Formality, may be said to be as dead and senseless here, as almost any where else: And the People dissatisfied with this, have turn'd *Anabaptists*, and *Quakers*. So that the Things of GOD and Salvation, are at a miserable Pass with us: How irrecoverable, I must not determine. And yet the Goodness of GOD waits so far to be gracious to us, as to allow one open, free, peaceable, and numerous Meeting, on the growing Hand: And as there is an open Door of Opportunity, so there are not very many Adversaries, especially of the governing Party, who are the more moderate: And from them it is hop'd the Duke will take his Measures and Impressions when he comes. The Governor himself, in two Visits I made him, twelve Miles from *Port Royal*, at *Virgo del St Jago*, hath treated me with greater Civility and Respect, than I think fit to express. His Secretary likewise I have good Interest in, having been some Nights at his House. He is a sober Person, now upon the Point with us, for a Change of Air, in a bad Habit of Body. Our Liberties are like to be as long-liv'd, as in any of

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the King's Plantations: for indeed they can hardly be taken away without apparent Danger, if not Ruin to the Island, considering the Multitude of *Jews* upon the Point, and the many *Quakers* there are, both here and in the

Country Plantations. The better Sort of Merchants and Mechanicks adhere to us. And indeed I should be disingenuous, if upon this Head I should conceal the Kindness of our Congregation, in allowing me a liberal Maintenance. That is but needful, in that this is one of the most expensive dear Places in the known World, for all Manner of Provisions: And yet 'tis the most proud and prodigal Place that ever I beheld; especially it is so as to the Women among us. For a Cooper's Wife shall go forth, in the best flower'd Silks, and richest Silver and Gold Lace that *England* can afford, with a Couple of Negroes at her Tail, there being five Blacks to one White. The greatest Trade of this Place, lies in bringing of these poor Creatures like Sheep from *Guinea* hither, to sell them to the home Plantations, and to the *Spanish* factors that buy them at *20l per Head*, or thereabouts. They come as naked as they were born, and the Buyers look in their Mouths, and survey their Joints as if they were Horses in a Market. We have few other Servants here but these Slaves, who are bought with our Money, except some from *Newgate*. These Negroes at their first coming, understand none of the *European* Languages, and seldom learn *English* perfectly, no not even they that are born here in our Houses. Of such Subjects, I might write you many Sheets, but what to my Purpose, you will say? *Sed multa, imo maxima desiderantur*. How thrives the Gospel in *Jamaica*? What have you done for GOD at *Port Royal*? How many Souls have you converted by a Year's Preaching? Alas Sir! What an humbling Providence it is, that I can give you no better Answer to this great Question! I can only say I have made it my Business to treat among them, of the great and necessary fundamental Truths and Vitals of Christianity; such as Man's Misery by

Nature,

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Nature, and GOD's great Mercy towards fallen Man in CHRIST; of Heaven and Hell, Faith and Repentance, Justification and Sanctification, the present evil World, and the Preciousness of Time, and of Seasons of Grace: But that one Soul hath been yet convened, is hid from me, tho' I daily pray that the Gospel of GOD may find out, and bring in his Elea, if he have any here; and some would encourage me to think more is done than I know of. I confess my Soul thirsteth for the first ripe Fruit of this blind and barren *Indian* Island, where Satan hath had, so long and so strong a Throne, and where CHRIST has been so great a Stranger. I like it not, that in a whole Year's plain Preaching, there is so little visible Striving toward CHRIST, and casting Satan out of so great Sinners. I told them that I believe the first of CHRIST's Market is usually the best, and that GOD's Elect are soon gathered in a Place, and not suffer'd to loiter and trifle with CHRIST's Call for any long Time; *Psalm* xviii. 44.

And therefore, with Submission, in a well governed Church, I should incline much, (without Levity of Spirit) to the transporting of godly gifted Ministers from Places where their Ministry has not been blessed, to try it in other Places. Well; it is for a Lamentation, that as this is not a Time of Reformation, so this should not be a Place of Conversion; and that as the Things of Religion go backward almost every where, so at least they go so little forward here, where Liberty is more enjoy'd than in most protestant Countries, all the World over. But when all is done, not by Might nor Power of Man, not by our Spirit, but by the SPIRIT of the LORD, the Mountains must melt and be made a Plain. And for a Conclusion, I lament it, that the Preacher I found here (I hope a good Man) could by no Means be persuaded, by me and the People jointly, to continue, and carry on the Work of GOD, in one Place, with one Shoulder, but would needs run himself on a desperate Adventure, without any Need, of carrying some with

 him

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him to plant and possess the *Isle of Providence*, that had been twice depopulated and spoil'd by the *Spaniard*, and is now attended with the Infelicity of a Proclamation by the Governor of *Jamaica* to call them back, under the Pain of Treason for settling of a Government in any of the King's Dominions, without his Leave: For I am left alone, having the heavy Work of the Place on my weak Shoulders, being to preach two Sermons every *Lord's Day*; and yet studying and preaching one Sermon here, is more spending than three in *England*. The constant Heat is so consuming Night and Day, that here is a continual Summer, without the least Footsteps of a Winter, either for Frost or Snow, Cold or Rain, or any sensible Shortness of Days. And indeed the Place is so little desirable either for Company or Climate, that without some signal Marks of GOD's Blessing on a Man's Ministry, there seems small Encouragement for staying, if either *England* or *New England* were open. I am here depriv'd of Converse both with Scholars and Christians, few here even of the better Sort caring to see a Minister *quâ talis*, out of the Pulpit; having no Time to spare for, nor Spirit to entertain any mutual Edification in more private Christian Communion. As the Wicked here are more prophane than in *England*, so the Professors (the few that there are) are more lukewarm and worldly. Most of them are *Anabaptists* and *Independents*, whose Opinions I could willingly wave, to carry on the great Work of Godliness, and edifying in CHRIST, by all his Ordinances. But most of them having been Members of Congregations in *London*, and elsewhere in *England*, excuse themselves from living under any Pastoral Charge or Inspection here. And

for any Thing I see, the Thing sticks not so much at Diversity of Principles one from, another, or from me, or any Tenaciousness of their Private Opinions, as a wretched *Laodicean* Tepidity, and not caring that full Proof should be made of any Ministers among them, in following

them

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them close, for reforming loose Lives, and Heathenish Families.

“And now I must heartily beg your continu’d Prayers for me, that if it be his holy Will, I may do my GOD some Service here, or at least I may not loose the little Heat I brought, if I be not instrumental to increase it in others. It will greatly refresh me to hear from you all, how the LORD is pleas’d to deal with yourselves and Liberties. I hope you will most kindly salute in my Name my Christian Friends and Acquaintance with you, as you have Occasion: For you see if I should begin to name them, this Paper will not serve me to make an End. Now the good LORD that dwelt in the Bush dwell with you and yours, and be with you all. So shall he still pray, who is to you all three,

Your unworthy much endeared

Brother,

F.C.

Pag. 641. Hindersley: Mr. ROBERT HOWLETT. He afterwards liv’d at *Colchester*, and kept a School there.

Ibid. Seylam: Mr. HABERGHAM. His Name was SAMUEL. He and Mr. *Samuel Petto* wrote a Preface, to Mr. *John Tillinghurst’s* Remains, publish’d by Mr. *John Manning*.

Pag. 648. Rumborough: Mr. BENJAMIN FAIRFAX. He was the Father of Mr. *John Fairfax* of *Barking*, and Mr. *Nathanael Fairfax* of *Willisham*. He was a very lively Preacher; and had great Success in converting Souls, to the Love of GOD and true Goodness.

Ibid. Cross, It should be *Sandcroft:* Mr. SAMUEL PETTO.

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In the Account of Mr. *Petto’s* Works, instead of, *The Revelation Revealed*, it should be, *The Revelation unveil’d*. And besides what he himself wrote, he

in Conjunction with Mr. *John Martin* of *Edgefield* in *Norfolk*, and Mr. *Frederick Woodall* of this County, publish'd a Tract intit. *The Preacher sent; or, A Vindication of publick Preaching by some unordained Men*, 8vo. 1658.

Pag. 648. *Wrentham*: Mr. WILLIAM AMES, and Mr. THOMAS KING. Add; I have been since inform'd that it was Mr. *John Philips* that was properly ejected from this Living in 1662. He was however at that Tillie incapable of preaching Work, because of his Age and bodily Infirmities, tho' he kept Possession of the Living, which he had been in about fifty-five Years. He was chas'd out of *Old* into *New England*, for his Nonconformity. Bishop *Wren* would let none that were that Way inclined live in his Diocese. At his Return he brought back with him to his former Station, an Inclination to the *New England* Discipline. He was a very profitable and useful Preacher. His Sufferings made him study the Ecclesiastical Points in Controversy the more. He married *Elizabeth* the Sister of Doctor *William Ames*, and by his Means had no small Furtherance in his Studies: And intimate Acquaintance with him, increas'd his Inclination to the Congregational Way. He died in 1663, aged about seventy-eight. He was one of the Assembly of Divines at *Westminster*, as appears by the List of them, in which he is mention'd.

Mr. WILLIAM AMES, *M.A.* was likewise ejected from *Wrentham*, and the next Parish *Frostendon*: Having been in the Year 1648 settled as Co-pastor with his Uncle *Philips*, to the Church of CHRIST at *Wrentham*; and preaching likewise one Part of the *Lord's Day* at *Frostendon*; for many Years. And at that Time, I suppose Mr. *Thomas King*, after Mr. *Philips's* great Decay, supplied at *Wrentham*, Mr. *Ames* died in the Year 1689 in the sixty-sixth Year of his Age. He was the Son of the

famous

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famous Dr. *William Ames*, (who after having been twelve Years Pastor at *Franequer*, was dismiss'd from thence, in order to his being Professor at *Roterodam*, and died (not in 1639 as has been represented by some but) in 1633: And when a Child went over with his Mother to *New England*, where he had his Education at *Harvard-College*, and became a Graduate, in 1645, and return'd to *Old England*, and came to *Wrentham* in 1646. He was a very holy Man, of the Congregational Persuasion, and in all Respects an excellent Person.

He hath a Sermon in Print, intit. *The Saints Security against seducing Spirits*; or, *The anointing from the Holy One the best Teaching*; on 1 John ii. 20: Preach'd at *Paul's* before the Lord Mayor, Aldermen, &c. Nov. 5. 1651.

Pag. 648. *Hunsted*: Mr. SPURDANE. or SPURDEN. He was an useful Preacher.

Ibid. Heveningham: Mr. JAMES VOTIER. He publish'd, *A Discourse of Effectual Calling*, 8vo, 1658; being the Substance of several Sermons preached in this Town.

Ibid. Sibton: Mr. THOMAS DANSON, M.A. Add to the Account of his Works; *The Saints Perseverance*, asserted in its positive Ground against *Jer. Ives*. *A Friendly Conference between a Paulist and a Galatian*, in Defence of the Apostolick Doctrine of Justification, 8vo. 1694. *A Synopsis of Quakerism*, in Answer to W. Pen's *Sandy Foundation shaken*; in six Sheets stich'd.

There is some Account of this Mr. *Danson* in the last Edition of *Wood's Athenæ Oxonienses*, Vol. II. p. 1016, where among others there is this Passage: *That many have said that if his Juvenile Education had been among Orthodox Persons; and his Principles consequent to it, he might have done more Service for the Church of England, than for the Nonconformists*. But it is not easy to say, whether this was intended for a Commendation, or to his Dispraise.

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Pag. 649. *Cranesford*: Mr. HENRY KING. Dr. *Walker* in his *Att.* Part II, p. 157, says, that he came to this Living in 1658, and lost it in 1662.

Ibid. Layston: Mr. EDMUND WYNCOP, or WHINCOP. He was born in *Middleton* in this County, in 1616; and after he had been at several Schools, he went to *Caus-College* in *Cambridge*, where he continu'd till he became M.A: And then he return'd to *Middleton* the Place of his Birth, where for a while he kept a School, and practis'd Physick. All this while he was for Conformity in his Judgment: But afterwards, upon hearing of Mr. *Manning* at *Yoxford*, he became a Nonconformist; and then had deep Impressions of Religion upon his Heart; and thereupon had much Conversation with some serious Christians that liv'd there, and was by them much confirm'd in his Apprehensions and Inclinations. He afterwards fell into Acquaintance with some pious Ministers of the some Judgment, who persuaded him to enter upon the Ministry, which he had not as yet done; and he complied. A rigorous Conformity being then no longer press'd as it had been formerly, he became

Minister of that Town, the former Minister being dead. He afterwards removed to other Places; and at last to this Town of *Layston*, where he continu'd till 1662, when he was ejected for his Nonconformity. Some time after, he was for twenty-two Weeks imprison'd at: *Blithburge*, meerly upon Suspicion of keeping private Meetings; for there was no Proof of it. He was at length call'd to be Pastor to a Congregational Church at *Wetttesfield* in this County, accepted the Invitation, and held on exercising his Ministry very privately, till Liberty was allow'd, soon after which he died. He was much admir'd and follow'd, and greatly useful to many.

Ibid. *Woodbridge*: Mr. FREDERICK WOODALL. A Man of Learning, Parts, and Piety: A strict Independent, and zealous for the fifth Monar
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chy, and a considerable Sufferer after his Ejectment. He died in the Town where he was silenc'd.

Pag. 649. *Combe*: Mr. RICHARD JENNINGS. Add I have had the Sight and Perusal of a Manuscript of his, intit. *A Catalogue of some of the remarkable Passages of God's Providences to me, in the Course of my Life*. I shall take the Liberty to transcribe a few Passages from thence, which I hope may be for the Benefit of others.

“After four Years Abode in the University, in the two latter whereof I had let the Reins loose to my youthful Affections, and wasted Time and Money profusely in riotous Courses, walking in my Father's Garden in *Ipswich*, in the Beginning of *April* 1636, I had a sudden Injection darted into my Mind, *wherefore didst thou come into the World?* And Conscience secretly whispering it was for the Glory of GOD, I could not but be amaz'd and confounded, at the Thoughts of my former wicked Life. And meditating with myself what Course I should take to cast off all wicked Company (without which I should never turn to GOD) I had a strong Impulse to go with Mr. *Nathanael Rogers* to *New England*,* as the most probable way to effect it. And the Motion was certainly of GOD in Mercy to my Soul. For whereas before I abhorred *New England* above any Place in the World, I had now a very strong Indication to go. I communicated my Thoughts to my Mother who rejoiced much; but was not without some Fears I was not in earnest: Whereas my Desire to go was so ardent and fervent, that I dreamt of it much in the Night, and nothing could take me off from the Undertaking.

“My *New England Voyage* began *June 1*, 1636. While I was in the Ship I was somerimes affected to Tears at Mr. *Rogers’s* Sermons: But my Love

* See an Account of the Life of this Mr. *Nathanael Rogers*, in Dr. *Cotton Mather’s*, *Magnalia Christi Americana*, Book II. pag. 104, &c. &c

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Love to sensual Pictures was so great, that GOD call’d once and again, and yet my Heart could hardly be persuaded to part with all for CHRIST. An half Conversion I could easily assent to, but to be divorc’d from all Sin, I could not be free to of a long Time. In the Voyage we went through many Storms and Difficulties, and cast not Anchor in *Massachusetts Bay*, till *November 16*.

“During my Abode with Mr. *Rogers* in his Family till *Dec.* 1638, many sweet heavenly Droppings from above fell upon my Soul. And in the Spring in 1637, some previous Work of Conviction having been before in the Ship, GOD in infinite Mercy brought it I hope to a thorough Conversion, and to the best of my Remembrance brought it about in this Manner.

“Upon some private Discourse with Mr. *Rogers* as we were walking to hear a Lecture, when I came Home and was retir’d, resolving to enter upon a narrow Search of my Heart and Ways, I had on a sudden such a Flash of Joy darted in, as took me off from the Duty of Self-searching, and possess’d me with a strong Confidence there was a thorough Work of Grace already. But when the Flash was over, returning with more Seriousness to the Work intended, I began to think that that Joy might be an Illusion of Satan. And when I a second Time enter’d upon serious Reflections, there was a second Flash of Joy after the former Manner. Bur when it was over, I began to suspect that both there were the Delusions of the Devil, because they tended to take off from a necessary Duty. O the Depths of Satans Cunning, and his Enmity to Heart-searching! Through GOD’s infinite Grace and Mercy, returning to the Work, and examining my Heart about the Soundness of my Conversion, I could not satisfy myself, that in all the Operations of the SPIRIT I had experienc’d, either in the Voyage, or in *New England*, I was effectually wrought upon sincerely to close with CHRIST in the Promise, and thereupon I pass’d Sentence upon myself as a Christless Wretch; and this was on a

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Saturday

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Saturday Evening. The Night following, (and no Wonder) was a Night of the greatest Horror that ever I endur’d, &c. But the next Day, GOD directed

Mr. *Rogers* to preach pertinently to my Case, about the Greatness of the Sin of Unbelief: And I was convinc'd that my immediate Duty was to believe, and not to stay in the Condition wherein I was. Hereupon on the *Monday* Morning rising early, and laying aside all private Study, and bolting my Door I spent several Hours in Prayer, with the greatest Fervency, and flowing of Tears, that ever I had either before or since. And a little before Noon, wrestling exceedingly with GOD to give me Faith, I should myself enabled by the Grace of GOD to throw my weary thirsty Soul into the Arms of GOD's Mercy in CHRIST, relying on the Promise in the Gospel, that he that believeth shall be saved; and had that Peace in believing that through the Grace of GOD I han't wholly lost to this Day, though more than forty-eight Years since.* I put down this last Clause that as oft as I read it, I may be wrapt up in the Admiration of the Grace of GOD, that after so many Triflings on my Part, such Inconstancy and uneven Walking, so much Deadness of Heart, Unfruitfulness and Unthankfulness, GOD should not yet be a Terror to me, and hide his Face in dark Clouds. Some Cordials I did now and then taste off after Conversion, especially on *Sabbath Days*, &c.

"GOD wonderfully preserv'd our Ship in my Return from *New England*, in *December*, 1639. Through a strange Infatuation, when our Sea-men thought they were eatring into *Plymouth* Harbour, we were but at *St Michael's Mount*, and went in among those Rocks, that when we beheld in the Morning, we could not but wonder at GOD's Goodness, we were not dash'd in Pieces. This Deliverance was on *Dec. 31. 1638*.

I shall mention yet one Thing more that he records, in reference to the Provision GOD made for his Family. "Whereas (says he) in *August 1662*,

when

* viz. in 1685.

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when I laid down, I was in Debt about 160*l*, and had but little coming in for myself, Wife, and five Children, and was also some Years after unjustly forc'd to discharge a Bond of 50*l*, and the educating and disposing of my three Sons stood me in about 200*l*, yet by GOD's merciful Providence by Degrees I discharg'd all my Debts.

Pag. 654. Needham: Mr. THOMAS JAMES. A very holy good Man, of the Congregational Persuasion. He had a pretty numerous Society after his being silenc'd.

Ibid. Willisham: Mr. NATHANAEL FAIRFAX. He was the younger Brother of Mr. *John Fairfax* of *Barking*. He was an ingenious Man, a good Scholar, and a very popular Preacher. He practis'd Physick and had great Encouragement and Success in it, and was called Dr. *Fairfax*. He was the Author of a Book intit. *The Selvidge of the World*: Which has some Remarks in it, on Dr. *Samuel Parker's Tentamina de Deo*, 8vo. 1674.

Ibid. Bildeston: Mr. SAMUEL WELD. He retir'd hither in the Time of the War, from *Pickworth* in *Lincolnshire*, where he was succeeded by Mr. *Drake*.

Ibid. Beccles: Mr. JOHN CLARK, and Mr. ROBERT OTTY.

Mr. JOHN CLARK came to *Beccles* in 1655. See Dr. *Walker's Att.* Part II; p. 371.

Mr. ROBERT OTTY or OTTEE was the Son of a Boddice-maker in *Yarmouth*, and was kept at the *Latin* School till he was old enough to be employ'd in his Father's Trade, at which he wrought several Years. But being very religious, and studious, he generally had his Bible before him when he was at Work. His Inclination to Learning was so strong, that nothing but an Apprehension that it was his Duty to comply with the Will of his Father, could have made him easy in following the

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Business

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Business of his Trade. When he was come to Years, going once to a Place where some private Christians met, with a Design to spend some time together in Prayer, and other religious Exercises, (one whose Assistance was mainly depended on, being hinder'd from coming) Mr. *Otty*, who went thither designing to do nothing bur barely join with the rest, was prevail'd with to pray with them, and afterwards to expound a Portion of Scripture, in both which he acquitted himself so well, as to raise the Wonder of the most intelligent of those who were then met together. Hereupon some apply'd themselves to Mr. *Bridge*, (whose Judgment in that Respect was well known) desiring that he would encourage this young Man, who appear'd to them so fit, in applying himself to the Work of the Ministry. But some who having wanted a learned Education had been by him encourag'd in that Way, not answering Expectation, he would nor yeild to their Importunity, without the Concurrence of Mr. *Brinsly*, who several Times discoursed with the young Man, and receiv'd full Satisfaction, as to his Knowledge in the Scriptures, his Gifts, his Seriousness of Spirit, and Holiness of Conversation, and thereupon thought fit to join in encourageing him, quitting secular Business, to apply

to the sacred Ministry; and he accordingly did so, and was soon called to *Beccles*, where he met with good Acceptance, and had great Success. He had an useful and edifying Way of Preaching, that met with Approbation and Applause both from Ministers and private Christians of all Denominations. After his Ejectment, he continu'd with the People among whom he had before been labouring, and GOD continu'd to bless his Pains among them to the End of his Days. If he preach'd five or six Sermons without hearing of any good Effect upon some or other of his Hearers, he would be greatly dejected. And even in his old Age, after he had been useful in bringing many Souls to CHRIST, he would pray for the Spirit, to succeed and bless his Labours, with the greatest Earnestness, and with as great Humility and Concern, as if he had never done any Good in all his

Life.

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Life. He was Congregational in his Judgment: But of such remarkable Modesty and Moderation, as recommended him to the Esteem and Affection of such as differ'd from him. Dr. *Collinges* in particular was his intimate Friend, and had a singular Love and Value for him. He govern'd his People with such remarkable Prudence, that many thought his Gift of Government was little inferior to that of Preaching. He died about 1690. In that Year (and a little after his Death) a Piece was publish'd, entituled *Christ set forth*, in several Sermons upon the Seventh Chapter to the *Hebrews*, by Mr. *Robert Ottee*; Prefac'd by Mr. *Martin Finch*, and Mr. *William Bidbank*.

Pag. 655. Stratford: Mr. JOHN ASTY. I am inform'd his Name was ROBERT. A Letter of Dr. *Owen's* to him may be seen, in the Collection of the Doctor's Sermons and Tracts. He has a Grandson that is Pastor to a Congregation of Dissenters in *Rope-makers Alley*, in *Moorefields*.

Ibid. Haveril: Mr. STEPHEN SCANDRETT; In the Account: of him, *pag. 658; lin, 29*, instead of those Words *and died in a good old-Age, not many Years since*; let this be added: He died *Dec. 8, 1706*: Aged 75. He was a Man of Primitive Piety and good Works. It was his Honour in a declining Age, when others disputed away Truths and Duties, to stand up in a vigorous Defence of both. He never declin'd his Work at home or abroad, but with an unwearied Diligence continu'd in it as long as he liv'd. He had two Disputations with *George Whitehead* and other Quakers. Besides his *Antidote against Quakerism*, he publish'd also, *Doctrine and Instructions, or a Catechism touching many weighty Points of Divinity*, 8vo, 1674.

Ibid. *Somerlye*: Mr. BARBER. His Name was EDMOND.

Ibid. *Westhal*: Mr. ROBERT FRANKLIN. After these Words, *He was a great Sufferer for Noncon*

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formity,

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formity, let this be added: The first Time he was seiz'd was for Preaching at *Colebrook*, for which he was carried to *Ailesbury* Jail, and Warrants were sent out to seize upon his Goods. In 1684 he was seiz'd in his own House and carried to *New Prison* for refusing the *Corporation Oath*, and his Goods were sold. Some time after, he was laid hold on when he was Preaching in *Glovers Hall*, and carried before the Lord Mayor, and upon refusing the *Corporation Oath* as before, was committed to *Newgate*, for half a Year, where he met with eight Ministers more that were in upon the same Account. He was afterwards seiz'd on at ten a-Clock at Night at his House in *Bunhil Fields*, and carried to *New Prison*: And when releas'd, was forc'd to appear at every Session, and give in Bail: And so was perpetually almost harrassed, till the Time of King *James's* Liberty. He was a plain serious Preacher, of great Gravity and Integrity: And was never known to baulk any Thing that he thought himself call'd to do or suffer.

Pag. 659. *Earl Stonham*: Mr. GEORGE COOPER. It should be Mr. HENRY COOPER.

Ibid. *Willisham*: Mr. JOHN FENWICK. Add; One of great Humility, and a good Conversation; but in low Circumstances.

Ibid. *Middleton*: Mr. WILLIAM MANNING. Add; He has a Printed Tract, intit. *Catholick Religion*; or, *The just Test or Character of every Person that in any Nation is accepted with God*. In some Discourses, upon *Acts* x. 35,30. 12mo. 1686.

Ibid. *Wrentham*: Mr. AUGUSTINE PLUMSTED. He was not ejected at *Wrentham*, but Mr. *Philips*, and Mr. *Ames*, as has been hinted before; tho' he was afterwards Pastor of the Congregational Church in this Town, which I suppose is the Reason why his Name is set down at this Town, in the Lists which I have seen of the Ejected. At the Time of King *Charles's* Restoration, this Mr. *Plumsted* was Fellow of *Trinity-College* in *Cambridge*, whither he

came

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came from *Westminster* School, as King's Scholar, chosen by *Dr Arrowsmith*, at that Time Matter of the College. He was forc'd to quit his Fellowship on the Account of his Nonconformity, before the passing the *Bartholomew Act*, soon after the Removal of *Dr. Wilkins* from the Mastership. Upon the coming of a new Master, he endeavour'd to pass his Degree of Master of Arts, but could not obtain it, on the Account of Nonconformity. Hereupon he left the University, and liv'd a private Life upon his Patrimony, which was spent; and for want of constant Employment in Preaching, he applied himself to draw up and compose a peculiar sort of Concordance, for the encouraging the Printing of which, he many Years after, publish'd Proposals, together with a *Specimen* of his Intentions.

His Design was a *Double Concordance* to the Bible; taking in the *English* Translation, and the Original *Hebrew* and *Greek* too. It was propos'd that a Compleat Book, with *Hebrew* and *Greek* Indexes should contain two hundred and fifty Sheets: That such a compleat Book in Quires should be deliver'd to each Subscriber, who paid down ten Shillings at the Time of the Subscribing, and fifteen when a compleat Book was deliver'd: And that the Undertakers, (who were *T. Parkhurst*, *H. Brome*, *R. Chiswel*, *J. Robinson*, *N. Ponder*, and *W. Ketilby*) should be under penal Obligations, not to sell the Book to others, under thirty Shillings in Quires. And on the Backside of the Proposals were printed these Words:

“WE have consider'd this *Specimen* of, *A Double Concordance*, and do think it will be of gear Use, when the Whole is finish'd, and therefore to encourage the Publishing, do subscribe for it upon the Terms propos'd:

William Lord Archbishop of *Canterbury*.

William Lord Bishop of *Bangor*.

J. Tillotson, Dean of *Canterbury*.

T. Blomer, D.D.

Thomas Sprat, D.D.

Thomas

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Thomas Gale, D.D.

G. Burnet, D.D.

J. Williams.

William Hopkins.

It was also subscrib'd for by several others; and among the rest by Dr. Owen, who wrote an Epistle to be prefix'd to it.

The *Specimen* that was added was wholly upon the Word *Will*, which is the *Headword* (as Mr. Plumsted call'd it) to which are reduc'd the Tenses of *Verbs, Participles, Adjectives, &c.* It is set down thus:

Will-eth-ed. Wilt. Would.

Willingly. Wilfully.

Then follow the several *Hebrew* Words (ten in Number) to which the *English* Word answers; and they are each of them distinguish'd by several *English* and *Hebrew* Letters set before them. Afterwards come eleven *Greek* Words, distinguish'd by the Letters of the *Greek* Alphabet. Then comes the *English Concordance* (different from *Newman's*) in three distinct Columns in *Folio*, reciting the several Places and Sentences in the Bible, where the Words *Will, Would, &c.* are to be found, according to the Order of the Books of the *Old* and *New Testament*. And each Quotation has a Mark set before it, referring to the *Hebrew* or *Greek* Words us'd in the Original; with some other Marks that are in Part explain'd in the Account which the *Specimen* gives of the Design of the Work: Tho' it is likely, their Use was intended to be farther explain'd in the Book itself. Then there is a *Specimen* of the *Hebrew* and *Greek* Indexes, where one of the *Hebrew* Words for *Will* $\text{c}i=r$ is set down, with the several Acceptations and Uses of the Word in our *English* Translation; and a Reference, is made to some of the Texts where the Word is found: And the like is done for the *Greek*. The manifold Use of this *Concordance* is declar'd at the End of the *Specimen*. It is signified that it might be helpful for the finding out every Text and Margin

for

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for every material Word in the Bible: And that all the Texts for one and the same *Radical* Word might this Way be found together, under one Head, in the Order of the Bible: The various Readings of Text and Margin might be compar'd: And the Number of *Hebrew* or *Greek* Words; for every principal *English* Word, and the several Texts in which this or that Word was us'd, might be discover'd: The Variety of Significations that every *Hebrew* or *Greek* Word was render'd in according to our Translation, might be seen in the *Hebrew* and *Greek* Index: And all the several Texts of Scripture wherein any *Hebrew* or *Greek* Word is so to be found, in all its Variety of Significations, might in this Work be seen together; for which Purpose there are two Alphabetical Tables of all *Hebrew* and *Greek* Words, with their several

Significations. So that this *Concordance* is represented as more perfect than any *Hebrew* or *Greek Concordance* extant: And an Addition is made of several Texts for material Words, which Texts are not to be found in any *English Concordance* extant: And particularly more than one hundred Texts are added for this Word *Will*.

It must be own'd that Mr. *Tookie* who was ejected at *Yarmouth*, enter'd upon this Design before the first Edition of *Newman's Concordance*. He form'd his *Concordance* according to *Cotton's Concordance*, and his Design reach'd no farther than the Original *Hebrew*: But Mr. *Plumsted* bought the Copy of his Widow, and began the Work anew, after another Method; adding to it the Original *Greek*. In this Work Mr. *Plumsted* spent many Years Labour, and spar'd no Cost to perfect it, tho' he was always of a weakly Constitution of Body, and had but a small Substance to support his Expences. He was ever esteem'd a Man of great Integrity, plain Heartedness, and Primitive Simplicity; an *Israelite* indeed in whom there was no Guile; and a Person much mortified to the World.

Pag. 659. *Ash*: Mr. THOMAS WATERHOUSE. Add; He was a Scholar at the *Charter-house* in *London*, and sent from thence to *Cambridge*, and came
from

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from the University very zealous for the Ceremonies of the Church; but he had nor been long Curate of *Codenham* to old Mr. *Chandler* before that Zeal of his very much abated. While he continu'd there, he married a Gentlewoman of a very good Family. He afterwards had a Living that was in the Gift of the *Charter-house*, near *Bishops Stortford*, in *Hertfordshire*. Upon the Breaking out of the Civil War, he went to *New England*, and had remov'd all his Effects in order to his settling there. But he had not been long there, before he had News of the Death of his Wife's Brother, upon which there was a good Estate that fell to her and another Sister, and this caus'd his Return back again to *old England*; and then he became Master of the Publick School in *Colchester*. He had not been there long, before he had an Impulse upon his Spirit that some remarkable Judgment would befall that Place; upon which he determin'd to remove, and no Arguments could prevail with him to stay. In about half a Year's Time, that Town was besieg'd, (of which there was then no Prospect,) and the Hardships they went thro' were peculiar. From thence he went into *High Suffolk*, where his Wife's Estate lay. After his being silenc'd he liv'd at *Ipswich*, and sometimes preach'd there occasionally: But his principal Employment was the Teaching a School, for which he was

peculiarly qualified, and he had good Success. He died in *Creting*, in 1679 or 1680, being near eighty Years of Age. He was a very useful Man, and of a blameless Conversation; and very firm in his Nonconformity. He is mention'd again, *pag.* 843.

Pag. 660. *Littleburgh*, or *Rittleburgh*; it should be *Kittleburgh*: Mr. HENRY STEPHENS: Add; He was turn'd out in 1660, upon the Claim of the old Incumbent. He would nor attempt to get another Living, but retir'd to *Woodbrige*, and preach'd with Mr. *Woodall*, till both were silenc'd and imprisoned.

Ibid. *Chippenham*: Mr. PARRE. To be omitted here, because mention'd before, *pag.* 118.

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Pag. 660. Mr. HOWEL. He died a Conformist in this County.

Ibid. Mr. ZEPHANY SMITH. He published a Sermon intit. *Directions for Seekers and Expectants*; or, *A Guide to weak Christians in these distracted Times*, in a Sermon at *Wickham Market*, where he at that Time was Minister, 4to. 1646. Another intit. *The Doom of Hereticks*; from *Jude* iv. 4to. 1648. Another, intit. *The Conspiracy of the Wicked against the Just*; from *Psal.* xxxv. 11. 4to. 1648. And another, intit. *The Skilful Teacher*; from *Psal.* li. 13. 4to. 1648.

Ibid. Mr. VOICE. Dr. *Walker*, *Att.* Part II, p. 226, says, that one *Richard Voice* was Dr. *Crofts*'s Succesor at the Living of *Westow* in this County: But what became of him afterwards, I know not.

Pag. 662. Among those Conforming in this County of *Suffolk*, I have mention'd Mr. *William Sparrow* of *Naughton*. I am inform'd when the *Act of Uniformity* took Place, he did not at first fall in with the Establishment, because he had no Opportunity of seeing the Book prescrib'd: But when he had got a Sight of it, he complied, and liv'd at *Bilson* a sober Conformist all his Days.

Ibid. Mr. WILLIAM BURKIT of *Mitcham* is mention'd as conforming. Dr. *Walker*, Part II, p. 209, says, that I call him *Will.* as he conceives by misreading, for *Mil.* or *Miles Burkit*, who he says was the immediate Succesor of Mr. *Lawrence Bretton*, in the Sequestrarion at *Hitcham*: And by a good Token, he says, he was very severe on the Parishioners in his Tithes, paid no *Fifths*, and never administered either of the Sacraments, during almost eighteen Years

Stay among Them. And the Doctor is undoubtedly right in the Name of the Living; which was *Hitcham*, and not *Mitcham*.

But then there was a *William Burkit* the Son, as well as *Miles Burkit* the Father) and the Son did

conform,

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conform, tho' the Father continu'd a Nonconformist. This Mr. *Miles Burkit*, I have before given an Account of, under the County of *Norfolk*: If he was severe about his *Tithes*, I am inclin'd to think he liv'd to repent it. If he paid no *Fifths*, the best of it was, that he to whom he should have paid them, was in no great Need of that Allowance. And if he neglected the Administration of the Sacraments, as the Doctor intimates, it was undoubtedly a Fault: And yet the Temper discover'd by the Parishioners might be therein a Temptation to him. Be his Faults what they would, (for which he seems to have fuffer'd sufficiently) He had a Right to a *Place*, in what by a Flower of the Doctor's Rhetorick he calls my *Bartholomew Legend*, tho' it was through a Mistake that he was mention'd here, since it was in *Norfolk* that he was ejected and silenc'd; and mention'd as conforming, when he liv'd and died a Nonconformist, though his Son conform'd and was a very worthy Man.

THE EJECTED, &c.

IN THE

County of SURREY.

Pag. 664. *LAMBETH*: Mr. RAWLINSON. His Name was JOHN. He was one of the Ministers that sign'd the Address of Thanks to King *Charles*, for his Declaration in 1661, the passing of which into a Law, would have had other guess Effects than could ever be expected from the *Act of Uniformity*. He was also one of the Commissioners at the *Savoy Conference*: And was much respected for his ministerial Abilities, Prudence, and Piety. A most friendly, humble, and obliging Person.

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Pag. 667. *Mortlack*: Mr. DAVIL CLARKSON. B.D. He was Son of Mr. *Robert Clarkson* of *Bradford* in the County of *York*, where he was baptiz'd, *March 3. 1621/2.*

Dr. *Walker*, *Att.* Part II. p. 142, speaking of Mr. *Peter Gunning*, who was afterwards Bishop of *Ely*, says, that he was disposess'd of his Fellowship in *Clare-Hall* and succeeded in it by this Mr. *Clarkson*, as Mr. *Clarkson* himself afterwards was, by his Pupil

John Tillotson, then *B.A.*, afterwards Archbishop of *Canterbury*. And he mentions it in a Way that looks as if he thought both were to blame: But as far as I can judge, with very little Reason. For neither did Mr. *Clarkson* immediately succeed Mr. *Gunning*, nor Mr. *Tillotson* Mr. *Clarkson*. Mr. *Gunning* was disposess'd of his Fellowship in 1644; and another immediately succeeded him. And tho' it was Dr. *Gunning's* Fellowship, into which Dr. *Tillotson* afterwards succeeded, yet is it declar'd, after the strictest Inquiry into Matter of Fact, that when Mr. *Tillotson* came into it, it was made void by the Death of one, who had enjoy'd it several Years after Dr. *Gunning* left it.* And that could not be Mr. *Clarkson*, who liv'd a great many Years after, his Pupil *Tillotson's* coming in his Room into the Fellowship of his Predecessor Mr. *Gunning*. And neither Mr. *Clarkson*. nor Archbishop *Tillotson*, succeeding Bishop *Gunning* in his Fellowship directly and immediately, there is no Room for Blame in the Care. For as Bishop *Burnet* observes upon the Occasion, though Men may consider the Avoidance that did immediately go before their Admittance, yet we shall not bear of any so scrupulous as to run the Enquiry farther.† But it was no Dishonour to Mr. *Clarkson* to come after such a Predecessor in his Fellowship as Dr. *Gunning*, or to have such a Successor as Dr. *Tillotson*.

At

* See the Life of Archbishop *Tillotson*, p. 18.

† See Bishop *Burnet's* Postscript to his Reflections upon a Pamphlet entit. *Some Discourses upon Dr. Burnet and Dr. Tillotson, occasioned by the late Funeral Sermon of the Former upon the Latter*, pag. 164,165.

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At the End of the Account of Mr. *Clarkson*, pag. 668, let it be added, he died *June* 14, 1686. And to his *Works*, it may also be added, that his Funeral Sermon for Dr. *Owen*, may be met with in the Collection of that Doctor's Sermons, printed in *Folio*, 1721.

Pag. 669. *Worpleston*: Mr. GEORGE FARROLL. He was one of the *Triers* for this County

Ibid. Guilford; Mr. JOHN MANSHIP. Add; After his being silenc'd he practis'd Physick.

Ibid. West Horsley; Mr. JOHN PLOT. He was another of the *Triers* for this County.

Pag. 670. East and West Mouldsey: Mr. JOHN JACKSON. The same Person as is taken Notice of, *pag. 33,34.*

Ibid. Fatcham: Mr. JAMES FISHER. Dr. *Walker, Att. Part II, p. 6*, says, he was a *Man of a very mean Character*. But some that knew him well have suffur'd me, that he was an honest upright Person, and very useful. That Author adds an Account

of something very inhumane in this Mr. *Fisher's* Carriage to his Predecessor Dr. *Turner's* Lady, when big with Child, at his taking Possession of the Living: But though it is hard at this Distance to recover Particulars, as to a Matter of that Nature, with any Certainty, yet to me it seems most likely he has therein been misinform'd, both from Mr. *Fisher's* common Character, which was very remarkable for great Humanity, and Tenderness to the poor and distress'd of all Sorts and Ranks, all the while he was in Possession of the Living; and also from what was said by the present Incumbent of the Living, not long since to a Daughter of this Mr. *Fisher*, who was well known at *Darking*: Speaking to her of her Father, he said her that his Memory was to this Day precious at *Fatcham*, and would never die there. I believe most People will think it scarce credible, that one so well report

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ed of could be capable of such a Piece of Barbarity as Dr. *Walker* charges upon this good Man.

Pag. 670. Meestham: Mr. WILLIAM ANGEL, *M..A.* This Parsonage (I am inform'd) is worth about 200*l per Annum*. Mr. *Angel* was the younger Son of a Gentleman in *Worcestershire*, and educated in *Christ-College, Oxon.* When he first came to his Living, he found many of his Parishioners very profane; but by his Endeavours and good Conversation, some Reformation was produc'd. It was his usual Way on the *Sabbath Day*, after Evening Sermon, to go about the Parish with the Church-wardens and Constables, to prevent their accustomed Looseness on that Day. And though he had brought them to a better Pass, yet when another Minister succeeded in his Room, they took to their old Way of ringing their Bells. This was so offensive to Mr. *Angel*, that he requested his Successor, to give them publick Notice to refrain from that Practice, at least while he continu'd in the Place; and after that

Notice, they never once did it afterwards, while he staid. He was indeed generally below'd by the People; and the Chief of them very earnestly press'd him to stay amongst them, and offer'd him to get one to officiate for him, in what he scrupled: But he told them he could not like that another should do that for him, which he himself did not approve of; and that he was forc'd to leave them, to preserve Peace within. He was a good Scholar, and a very practical Preacher. And when after his Ejectment he became a Schoolmaster, he took much Pains, and bred a Number of good Scholars, of several Ranks and Professions. He was very facetious and pleasant in Conversation; one of a publick Spirit, and of great Moderation and Charity. He had a peculiar Talent in reconciling such as were at Variance. He was a Man of great Uprightness; and his End was Peace.

On his Death-bed he gave Excellent Advice to a young Man then beginning the World. He died In *March*, 1684/5, in the fifty-fifth Year of his Age; and Vol. II. lies

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lies interr'd in the Burying-ground in *Old Bethlehem*.

Pag. 670. *Culsdon*; it should be *Cowlesdon*: Mr. RICHARD ROBERTS. Another of the *Triers* for this County.

Pag. 673. Mr. SMITH. This for any thing I know, may be the Mr. *Zachary Smith* mention'd *pag.* 690, 691.

And I have one to add to this County, that was wholly omitted before; *viz.*

Chipsted: Mr. CALES TRENCHFIELD. I understand that a former Incumbent return'd to that Living in 1660; and Mr. *Trenchfield* never conformed as a Minister afterwards: But having an Estate of his own at *Eltham* in *Kent*, went and liv'd there, and there kept School and died. He is the Author of two Tracts, the one intit: *Christian Chymistry*: Being several Observations, Historical, Occasional, and Scriptural; with suitable Applications: 8vo. The other, *A Cap of Grey Hairs, for a Green Head*. 8vo.

THE EJECTED, &c.
IN THE
County of SUSSEX.

*P*age 675. *PETWORTH*: Dr. FRANCIS CHEYNEL; At the End of the Account of him, let there be this Addition. He is severely reflected on for his Carriage towards that great Man Mr. *William Chillingworth*, and particularly for *his*

Behaviour

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Behaviour at his Grave, in which he buried his celebrated Book, with a vehement Invective, by the Lord Bishop of *Bangor*, now of *Sarum*, in his Letter to Dr. *Snape*, printed before Mr. *de la Pillonier's* Reply to Dr. *Snape's* Vindication, &c. pag. xlv; and also by Monsieur *des Maizeaux*, in his Historical and Critical Account of the Life and Writings of *William Chillingworth*. Chancellor of the Church of *Sarum*, pag. 315, &c. Bur I should think it might in this Case moderate the Censure, to consider that in the Account I had given of him, which I had from his particular Friend Mr. *Stretton*, (who knew him as well as any Man,) it was own'd that he was *disorder'd in his Brain*. Whenever that is the Case, it is not at all to be wonder'd at, if a Man's Actions are unaccountable.

Pag. 681. Brightling: Mr. JOSEPH BENNET. Near the End of the Account of him, there are these Words; *He delighted in his ministerial Employment, and therefore took the Charge of a small People, about eight or ten Miles from his Dwelling; and though they could do little for him, he preach'd to them constantly. And when Age grew upon him, he went and settled among them at Hastings*, Which I desire may be thus alter d.

He much delighted in his ministerial Employment: And the People he had been related to, and had for several Years exercis'd his Ministry among, having their Meeting many Miles distant from *Hastings*, at a Place call'd *Hellingley*, and he being disabled through Age from his Journies, went to *Hastings*, where there was a Church rais'd by Mr. *Bernard of Lewis*, who found the Journies too troublesome for him to attend to frequently as he had been us'd to do; and therefore he got Mr. *Terry* settled there as his Successor; and upon his being call'd away to *Hitchin*, Mr. *Bennet* in his old Age went and settled there with his Family, and there spent the Remainder

of his Days. And though that People could do very little for his Support, yet he was pleas'd, and thankful to the Divine Providence, that he was not laid aside wholly as

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useless and unprofitable. And there (in a Place of great opposition), he did by his peaceable and pious Conversation, conciliate the Favour and Friendship of very many, who were greatly prejudic'd against the Dissenters as such; so that they still continue to speak of him with Esteem and Respect.

Pag. 683. *Mayfield:* Mr. JOHN MAYNARD, *M.A.* Add, After his Ejectment, he liv'd in this Town, and was generally respected. Mr. *Peck* who succeeded him, was fix'd on by the Patron, with his Approbation. He lies interr'd in the Church-yard of this Place, where he has a Tomb-stone, with this Inscription.

M.S.

R. R. Johan Maynard. *Coll: Regin. Oxon. Art. Mag. Ingenio Sagaci, Re Historica periti, Æquis Moribus & Verendâ Gravitate Theologi, pariter & Concionatoris summè pii & Eruditi, qui per Annos XL Mayfieldensi Gregi (eò felici aut infelici magis) Lumen & Decus affulsit: Tandem seculi pertæsus, Cælo Maturus, Christo Æternum fruiturus hinc migravit, Jun. 7. 1665.*

Hic quod Mortale erat exuendum deponi voluit.

And to the List of his Works subjoin'd to the Account of him before given, a Tract should be added, intituled, *The Beauty and Order of the Creation display'd, in the six Days Work.*

Pag. 634. *Downton:* Mr. WILLIAM CORDERY: It should be CORDEROY. He was a Native of *Berkshire*, and bred at *Oxon*. He had a Wife and four Children at the Time of his Ejectment,

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and shortly after remov'd to *Steyning* in this County, where he kept a Boarding-School, and had a good Number of Scholars, and several of them Gentlemens Sons to instruct and educate, and particularly two of Sir *John Fagge's*. He was reckon'd a Man of good Learning, but was nor popular in his Preaching. There was a great Intimacy between him and Mr. *Richard*

Stretton; and he had other Friends: But he was not without his Enemies. There was particularly a Justice in his Neighbourhood that was much set against him. Upon the *Five Mile Act*, he was forc'd to quit his School, and retire to *Thackham*, where he died about 1668, in the forty-eighth or forty-ninth Year of his Age. When he lay on his Dying-bed, he told his Wife, that had he conform'd, he should have been in a like Condition with *Francis Spira*; for he must have acted against his Conscience. Mr. *John Beaton* (his Fellow Sufferer and intimate Friend) preach'd his Funeral Sermon.

He was a very mortify'd self-denying Person, that liv'd above the World while he was in it, and was a Man of singular Sincerity and Uprightness. He took Delight in being useful and serviceable to others and left a good Name behind him: And his Wife and Children found the good Effects of it, in the Kindness which they receiv'd from several, after his Decease; and among others from the foremention'd Justice, and his Widow also, after his Death.

Pag. 634. Foundington: Mr. JOHN RIDGE. Add; he continu'd in these Parts after his Ejectment. In 1669 he had a small Society, with whom he Worshipp'd GOD, in the House of Mr. *Le Gay*, at *West Stoke*, and continu'd with them during the Life of Mr. *Le Gay*, and his Wife, who surviv'd him many Years.

Ibid. North Chapel: Mr. JOHN WOOD. Add, He was a grave solid and judicious Divine, and brought forth Fruit in old-Age.

Pag. 685. Chichester: Mr. WILLIAM SPEED. He was some time Lecturer at *Uxbridge*, and while

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he liv'd there, had a Family just in his Neighbourhood that was sorely visited with the Small Pox: And the two Families were so near each other, that there was but a little slender Partition and a Curtain between them. When Mr. *Speed* went to Family Duty, the Woman in the sick Family adjoining, us'd to draw the Curtain aside, and listen as well as she could to what was said; having made a Hole that the Voice might pass through to her, the more easily. And it pleas'd GOD, that by what Things she in this Manner heard from Mr. *Speed*, in reading and praying, the poor Woman was so wrought upon, as to become a serious Christian. Which Passage is taken Notice of by Mr. *Humphrey Philips*, in a MS Account of his own Life, that is in the Hands of some of his Friends: And Mr. *Philips* intimates that he had it from Mr. *Speed's* own Mouth.

Pag. 685. *Chichester*: Mr. *William Martyn*. Add. *M.A.*, sometime Fellow of *Merton-College* in *Oxon*. He wrote a Letter of Advice, from an aged Pastor to his People: With the right Way of dying well, and a Map of the heavenly *Canaan*. Printed in 1681, 8vo. He died *An.* 1686. *Ætat.* 66, as appears from his Tomb-stone in *Witney Church-yard* in *Oxfordshire*, on which there is this Inscription:

GULIELMUS MARTIN, *A.M.*

*Agro hoc Oppidoque parentibus Honestis
Oriundus, Col. Merton. Annos complures
Socius; cujus Profunda Eruditio, Humilitas
Sincera, intemerata Sanctitas,
Exundans Charitas, indefessa felixque
In Munere Pastoralis opera,
Ævo ipsum suo, Memoriam
Posteris commendarunt Seculis;
Omnigenæ Rivulis Gratia, Oceano immersis Gloria,
Mensis Augusti die tertio Anno Salutis 1686. Ætatis 66to.*

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Pag. 685. *West Stoke*: Mr. *THOMAS JACKSON*. Add; He was very well skill'd in the Oriental Languages: And after his Ejectment, had several young Persons boarding in his House, whom he instructed; among whom was Mr. *John Olijfe*, who was his Scholar before he went to *Cambridge*. He was a Man of greater Latitude, than most of his Brethren in those Parts; and taking the *Oxford Oath*, continu'd till after 1665, to live in the Parish whence he had been turn'd out: But died not long after.

Ibid. line 9. read *Sir John Fagge*.

Pag. 686. *Anundel*: Mr. *JOHN GOLDWIRE*, *Sen.* Add; He lies buried in *Rumsey Church*: And upon his Grave-stone there, is this Inscription;

In Memory of JOHN GOLDWIRE: A Pious and Learned Divine; who departed this Life the Twenty-second of May 1690; in the eighty-eighth Year of his Age.

He and his Son taught School, one while at *Broadlands* near *Rumsey*; and afterwards at *Baddesly*.

Pag. 688. *Siddleham*: Mr. WILLIAM VOWSDEN. After he was ejected, he took an House without *Eastgate* in *Chichester*, where he dwelt many Years with his numerous Family. He had the fame Blessing with many other of the ejected Nonconformists, *viz.* a suitable Yoke-fellow, who tho' a Gentlewoman by Birth and Education, yet suited herself in the whole of her Conduct and Behaviour, to the narrow Circumstances her Husband was in; doing her Utmost for the Support of their six Children. But the providing Necessaries for so many, was so very expensive, notwithstanding all the good Gentlewoman's Industry and Frugality, that poor Mr. *Vowdsen* could not always pay for what he and his Family always stood in need of. He was once indebted seven or eight and thirty Shillings, for Shoes for himself and Family, and he was Utterly unable

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to pay any Part of it. His Creditor having in vain oft demanded, and long expected his Money, threaten'd to arrest him, if he did not bring it to him by the next *Friday* at farthest. This gave the good Man very great Uneasiness, and put him upon visiting several of his Friends: But so excessive was his Modesty, that when he was with them, he could not open his Mouth to make known his Case, or ask either the Gift or Loan of the Money he needed. On the *Friday* Morning, he walk'd from *Chichester* to *Westoke* to Mr. *Le Gay*, at whose House the ejected Ministers us'd to meet with kind Entertainment, and an hearty Welcome. That Gentleman was so liberal to the poor Nonconformists, that he may well be reckon'd among the most generous of their Friends in all that Part of the Country, by those that know what a small Estate he had, wherewith to bring up and provide for a numerous Family of fifteen Children, ten of which liv'd to be Men and Women, and dispos'd of in the World. But modest Mr. *Vowdsen* could not by all that he had seen and known of this Gemleman's Kindness, work himself up to so much Confidence, as to tell him his Case: And so took his leave, without saying any Thing of his present Necessity. But Mr. *Le Gay* accompanying him some Part of the Way, just at parting from him, put some Money into his Hand, which the poor Man receiv'd very thankfully, and not without owning and admiring the Providence of GOD toward him, when upon telling the Money, as soon as his Benefactor was out of Sight, he found it to be just the very Sum that he was oblig'd to pay that very Day, to prevent his being arrested the next.

He continu'd in *Sussex* till 1684, when he accepted of the kind Offer made him by a Son which his Wife had by a former Husband, to come and dwell

with him here in *London*, his Wife being dead, and his own six Children one way or other dispos'd of, and gone from him: But he had not been many Months in the City, before he was seizcd with the Small Pox, which prevented *London's* being a City of any long Continuance to him, and

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sent him to take Possession of that *City which has Foundations, whose Builder and Maker is God.*

Pag. 688. *Felpham*: Mr. JOHN GOLDWIRE, *Jun.* At the End of the Account of him, instead of *Rumsey in this County*, it should be *Rumsey in Hampshire*; To which may be added, that he continu'd preaching there nineteen Years, and died *Dec.* 9. 1713, aged eighty-three.

Ibid. *Shipley*; Mr. JOHN EULKLY: It should be BULKLY. After his Ejectment, he was a Sort of an Itinerant, going about from one Minister and Friend's House to another, and ftaying a short while with each.

Ibid. *Billinghurst*; Mr. WILLIAM WILSON, *M.A.* His Father was a strict Conformist Minister: But the Principles of the Father had no Influence upon the Son, after he once arriv'd at an Age to be capable of judging for himself.

He was sent into *Wales* to be instructed in Grammar Learning: And whilst he was a School-boy there, stood Godfather to a Child; which created him much Uneasiness afterwards. He remember'd how solemnly he had promis'd. and vow'd to take Care of the religious Education of that Child, and could not do it, because she was in *Wales*, and he in *England*. And indeed there has often been Occasion to observe, that the humane Invention of Godfathers tends to render the Minds of conscientious Persons uneasy, and to increase the Guilt of the wicked and careless. Having gotten a competent Acquaintance with the learned Languages, he removed from *Wales* to *Cambridge*, where he continu'd till he took his Degrees, and then was invited to this Parish, where with great Diligence, Faithfulness, and Importunity, he labour'd to win Souls to CHRIST, and promote serious Religion, for the Space of about ten Years together. And his Life and Ministry were no Contradiction, but very agreeable. He invited Persons to be in earnest for practical Godliness by his exemplary Conversation out of the

Pulpit,

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Pulpit, as well as his warm Sermons in it. Safely could he say with the Apostle, 2 *Cor.* xii. 14. *I will not be burthensome unto you; for I seek not yours but you.* He did not indeed preach *gratis* with Reference to the whole Parish; and yet he was not burthensome to any of the Parishioners. Such as were in mean Circumstances he excus'd from paying their Tithes, tho' he could as ill spare it as many others that insist upon them, while they serve their Parishioners. But he had not so learned CHRIST. He would not do any Thing that might prejudice Persons against the Ministry, or tempt them to charge those that officiated in it with Covetousness or Cruelty. At the same Time he acquir'd the Love and Good-will of his good Parishioners: And yet was separated from them by the Fatal *Bartholomew*. When he was ejected both he and his Wife were young, and they had four small Children, and but little to subsist on: But teaching School, and living in his own Parish, where he was well belov'd, he had good Encouragement. He continu'd also preaching privately, tho' he met with Opposition. He had not been long ejected before a Friend wrote him an expostulating Letter about it, to which he returned a free Answer, which having fallen into my Hands, I shall here insert it.

Honour'd Sir,

“**T**HAT the late *Act for Uniformity* hath outed me from being the Minister of this Place, I acknowledge; and also that it denieth me the publick Exercise of the Office of a Minister, I confess: But that I am still a Minister of the Gospel, I think will be granted by all. So that should I execute the Office of a Minister in any Part of the Church visible, I should do but what I lawfully might; I could not be said to invade another Man's Calling: For being once set apart for that Office, I suppose that Character remains indelible. I have still an habitual Aptitude to it. You will say perhaps that the Laws of the King

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dom, to which I am bound, disallow it; and therefore I cannot here lawfully do it. I acknowledge that I am bound to the Laws of the Kingdom, so far as they are agreeable with, or subservient to the Laws of GOD: But if the Laws of Men seem at least to me to thwart the Laws of GOD, I must then keep close to the Laws of GOD, and expose myself to the Penalties of the Laws of Men. That any Practice of mine hath bred any Division in the Parish I may

safely deny, except it be my Example (which is more than I know if it hath, and more than I can help, it being *Scandalum acceptum, non datum*) in nor conforming. That another will not conform merely because I do not, (if there be any such) is no Fault of mine, so long as I do not in Word or Writing dissuade him from it. This I may safely affirm, that Mr. *Oram* hath not had at any Time, (however he hath represented me to you,) the less Auditory for me, since he had the Place. Yea I have been instrumental to keep some to the Church, who else for ought that I could discern would have absented themselves wholly. That I have studied. Disturbance cannot (as I suppose) well be said of me, except I had either plotted and contrived somewhat against the State or Church, or else dissuaded some from their Obedience to his Majesty; both which I may safely deny myself to have done in the least. Those that come not to hear Mr. *Oram*, or not to communicate with him in the Sacrament now, would not do it were I a thousand Miles off. For the Ground for their Non-Communion is not in me, but himself as I suppose. Sir I will assure you my Nonconformity hath not been out of any private Humour, (whatever Men may judge of me) but purely to satisfy my own Breast. What some have inform'd you of, as touching my private Meetings, and administring the Sacrament, it was not upon their own Knowledge, but upon flying Report, and the Surmises of Men. To me it seems strange, and very hard Measure, that there should be that Partiality I find there is; that

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those that are but supposed to be *Presbyterians*, and but suspected to have private Meetings, should be more taken notice of and sentenc'd, than the *Quakers* and *Anabaptists*, I had almost said the *Papists* too, (who are equally bound to the Laws of the Kingdom with others,) who do (as I believe) meet when, and where, and as often, and as many as they please, and little or no Notice is taken of it, as I hear off of late. I will assure you that I shall (the LORD assisting me) endeavour to walk unblameably, and beware of Offences; and in all I do, seek to satisfy my own Conscience, in walking by Rule, whatever comes of it; that if I do suffer it may be for well-doing, and not as an evil Doer. It is far better for me to have all the World about my Ears, than have GOD an Enemy, and Conscience an Accuser. In that you have been pleas'd to plead my Cause and vindicate me behind my Back, I acknowledge myself much obliged: And shall manifest it (seeing no other Opportunity offers itself,) in praying for you and yours) and shall remain still

*Yours to be commanded
in what I may,*

Billinghurst,
Jan. 16. 1663.

Wil. Wilson.

At length he was prosecuted for Teaching School and Preaching. His two greatest Enemies were a neighbouring Justice, and the Parson that succeeded him in the Parish. The Justice threaten'd he would have him dead or alive, and make him rot in a Jail: But he went first to rot in the Grave. The Parson was so violent, that he directed the Officers how to apprehend him; and he vented his Malice upon Mr. *Wilson's* Family after his Death; which look'd so much the worse, because it was well known his Interest help'd to bring him into the Parish: But blind Zeal knows no obligations. At length even the Parson's Zeal abated: For falling into Melan

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choly, it occasion'd dreadful Horror to him to think he had been so troublesome to Mr. *Wilson* and his Family, to which he afterwards grew more favourable: And then the pious Dissenters became his most delightful Companions, and continu'd so for many Years. But as for Mr. *Wilson*, tho' several Warrants were issu'd out against him, and several Attempts made to take him, and he often escap'd but narrowly, yet God so preserv'd him that he never fell into their Hands. When he could not be safe at home, his usual Refuge was the House of Dr. *Banks* a neighbouring Conformist Minister, where he lay unsuspected; no one imagining he was gone thither for Shelter. At length he was forc'd to lay down his School; and then he purchas'd a small Farm, which his Wife and Servants manag'd: But he held on preaching, when he could get an Auditory, at his own House or elsewhere. His Heart was so set upon ministerial Service, that in his last Illness nothing was more grievous to him, than his being thereby taken off from his beloved Work: And when another ejected Minister Mr. *Matthew Woodman* came to visit him in his Sickness, and asked him what Petitions he would have put up to GOD, he answer'd, that he would either be pleas'd to restore him speedily to his ministerial Labours, or else receive him to Glory; the latter of which Requests was answer'd, when he was about forty Years of Age, having surviv'd his Ejectment about seven Years. He in the latter Part of his Life discovered great Satisfaction in his Nonconformity, and a firm Dependence on the Promises of GOD for those whom he was to leave behind him, who found the Promises he depended on abundantly made good to them, to their

great Comfort, not without the Observation of many others. Sir *Harry Goring* among other Gentlemen had a great Value for this good Man, and manifested it upon all Occasions.

Page 688. *Nuthurst*: Mr. ROBERT FISH. Add, he went young into the Ministry. He was a very affectionate popular Preacher, and of a most courteous and

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affable Temper. When he was ejected, he had a Wife and four or five young Children to maintain and his whole Estate amounted but to 18*l per Annum*; and that it might: go the farther. he sometimes taught School. He continu'd the Exercise of his Ministry in all the Rigours of King *Charles's* Reign, without Fear, though he was often not a little expos'd, by Reason of Warrants out against him. He was sometimes reduc'd to great Straights: And particularly GOD at such a Season was pleas'd in Answer to his Prayers to send him in an exact Sum he wanted by an unknown Hand; and he to his dying Day knew nor from whence it came. He was of a sickly Constitution, and yet when he was engag'd in ministerial Service, he us'd to speak with Vehemence. Some Friends of his attempting to dissuade him from it, he replied to them in this Manner: *If Persons, said he, Cry Fire, Fire, in an unconcerned Way and Manner, who will take Notice of it?* He died about the seventieth Year of his Age. His Funeral Sermon was preach'd by Mr. *Peter Lob*, from *Phil. i. 21*.

Pag. 689. *Barlavington, or Hayshot*; Mr. RICHARD GARRET. He continu'd living in the Place where he was ejected. He was a very serious Preacher, and several of his Neighbours continu'd hearing him notwithstanding that they were great Strangers to that Life of Religion and Power of Godliness, which this good Man study'd to his utmost to promote. Living not many Miles from *Petworth*, he usually walk'd thither every *Monday*: And in one of those Walks, a Country Fellow that had been his Hearer the Day before, and like the *Jews* mentioned *Acts vii. 54*, been *cut to the Heart*, by somewhat he had deliver'd, came up to him with his Scythe upon his Shoulder, and in a mighty Rage told him he would be the Death of him; for he was sure he was a Witch, he having told him the Day before, what no one in the World knew of him, but GOD and the Devil: And therefore he declar'd again and again that he would certainly murder him, as one who most certainly dealt with the Devil. When

Mr.

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Mr. *Garret* was first accosted in this Manner by this poor ignorant Wretch, he was not a little terrify'd: But by soft Answers, and mild and serious Discourse he at length to far turn'd away his Wrath, that the Fellow retir'd, without using any other Instrument of his Rage and Revenge on the good old Man, then his envenom'd Tongue, with which at his first Onset he loaded him with most bitter Revillings.

Pag. 690. Glyne; (It should be *Glynde*) Mr. ZACHARY SMITH. He has in Print, *Life in Death, or, a living Faith of a dying Saint*, from *Prov. iv. 34: A Funeral Sermon for Mrs. Mary Morley.*

Page 691. Bucksted: Mr. STEPHEN STREET. This is the same Person as is mention'd *page 381*, in the Isle of *Thanet* in the County of *Kent*. He not only had the Living of *Bucksted*, but *Ugfield* or *Marshfield* was join'd with it; and he had another Minister to assist him. When he was ejected, he had a Wife and six Children. He took great Pains in preaching and catechizing the Youth; and was charitable to the Poor. After his being silenc'd he retir'd to *London*, and shortly after died.

Ibid. Radmill: Mr. HENRY GODMAN. Add, *M.A.*, of *Peter-house* in *Cambridge*.

Page 693. Wartling: Mr. MORE. It should be *Watling:* Mr. JOHN MOORE. In 1680 there was publish'd a small Tract in 8vo, intit. *A Warning to young Men*, &c. in a Relation of the horrid Murder acted by *Robert Bringhurst* on his Friend and himself, at *Lewes* in *Sussex*, 1679. The Friend that was referr'd to in this Account, was the only Son of this Mr. *Moore*, who was Apprentice to a Draper in *Lewes*, and was about twenty-two Years of Age, and had at that Time in his Possession an Estate of about 70*l per An*. This young *Moore*, was very intimate with another young Man, a Cutler, his opposite Neighbour, who was newly set up for himself. After a falling out, and a seeming Reconciliation, the Cutler barely bore Malice

against

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against young *Moore*, and most treacherously and barbarously poison'd him; and being deserted, afterwards dispatch'd himself. This could not but be an Heart-breaking Sorrow to the poor Father.

Pag. 693. *West Grinstead*: Mr. JOHN TRECROSS, or Tredcroft. Dr. *Walker* says, that this Mr. *Tredcroft* paid an Annuity of 24*l per An*, to Mr. *G. Vinter*, the Chair Man of one of the sequestrating Committees in *Sussex*, Part II. p. 94, and gives the Form of a Receipt. That does not signify, upon what Consideration the Annuity was allow'd: But supposing it to have been as the Doctor suspects, I suppose he knows that Annual allowances to Parsons, are not Things unheard of in the establish'd Church, notwithstanding the Oaths taken to the contrary. I could give him a flagrant Instance.

Ibid. East Dean: Mr. WILLIAM WALLACE. Dr. *Walker*, Part II. p. 275, mentions one *Germain*, as being in this Sequestred Living till the Restoration.

Pag. 694. *Slynford*; (it should have been *Slynfold*;) Mr. MATTHEW WOODMAN: Add, *M.A.* of *Magdalen-Hall* in *Oxon*, where he had Mr. *Nathanael Tredcroft* for his Tutor. His Father was a Minister, and his Grandfather suffer'd Martyrdom at *Lewes* in *Suffex* in the Reign of Queen *Mary*. His Piety was remarkable when he was at the University. His Living of *Slynfold* is one of the best in those Parts, being reckon'd worth 300*l per An*. When he was ejected from thence, he had nine Children; and liv'd upon what he had of his own. He was a meek mild Man, and of moderate Principles. Some time before the *Act of Uniformity* took Place, Dr. *King* who conform'd and was made Bishop of *Chichester*, was importunate with Mr. *Woodman* to conform with him; and promis'd him his utmost Interest for the Deanry of that Diocese. His ancient Mother being warm against Conformity, and thinking upon Discourse that this Son of

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hers would comply with the Times, and dying before the Act took Place, left a thousand Pounds to a younger Brother, which she had otherwise left to him. On the other Hand, his Wife's Father, who was a Councillor and Justice of Peace, and had a considerable Estate, would never suffer him to come near him, nor give him any Thing, because he did not conform. He continu'd preaching after the Law silenc'd him; and far'd much better than many of his Brethren, not being disturb'd. His Carriage was so inoffensive that he was universally belov'd. The *Corporation Act* drove him to *Horsham*, where he continu'd to his dying Day, preaching to the People always *gratis*. Here he was often in Troubles, and once imprison'd and under Bail a considerable while. He and Mr. *Fish* resolv'd never to leave their People at *Horsham* and *Ockley*. He was a Man of great Worth, and his Memory is to

this Day sweet and flagrant to the surviving Inhabitants of those Parts. He died in *March* 1683 in his sixty-third Year, and lies buried in *Horsham* Church, under a Tomb-stone on which Mr. *Fish* wrote an Epitaph.

Pag. 696. *Eastham*; It should be *Eartham*: Mr. GEORGE FREEMAN. Dr. *Halker*, *Att.* Part II, p. 13, says, that he had the Character of an active busy K__ in those Times; without saying in what: And in this way, any Man may be wounded out of Ill-will, without any Reason at all. All that I can say, is, that if he really deserv'd that Character, it had been no matter if he had been ejected before he surrender'd to Mr. *Glyd* whom the Doctor speaks of. And yet it is notorious he was silenc'd by the Act, which was what my taking Notice of him was design'd to intimate.

Ibid. *Bignor*: Mr. THOMAS REEVES. Dr. *Walker*, *Att.* Part II. p. 275, calls him PEOS or BEOS, and says *he was esteemed by all a Rank Knave*. This I confess is plain *English*: But I should have thought, before the Doctor pretended to brand anyone with such a Character, he should have taken Care to have

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been sure to have his right Name: For without this, it is plain another may suffer in his Memory, very undeservedly.

Page 697. *Wollavington*. I am inform'd that either here, or somewhere in this Neighbourhood, was silenc'd Mr. JOHN WILLIS, a Son of Mr. *John Willis* of *Pinnor*, and younger Brother of Mr. *Thomas Willis*, turn'd out from *Heathfield* near *Taunton* in *Somerset*. He was single when ejected, his Wife dying a little before, without leaving him any Child. In some time after his being silenc'd, he married one of the Daughters of the eminently Religious Mr. *Peter Le Gay*, in whom the Words of *Bildad*, *Job* viii. 7, were fulfill'd Literally: For tho' his Beginning was small, yet his latter End did greatly encrease. For this worthy Person left *France* when *Lewis XIII* oppress'd his Protestant Subjects, and besieg'd and took *Rachel*, bringing little or nothing with him. After he had been a while in *England*, he was greatly surpriz'd to meet a young Gentlewoman in the *Street* at *Southampton*, whom he had counted in *France* for a Wife. They renew'd their Conversation and Acquaintance, and married; and by an extraordinary Blessing of GOD upon his Diligence and Industry in Merchandizing, he in a few Years so encreas'd his Substance, that he bought the Estate of *Westoke*, where he liv'd in great Credit and Reputation to the Day of his Death. Mr. *Willis* marrying one of his Daughters, dwelt

with the Father in Law, and preach'd in his House, to a Number beside the Family. But his Wife dying, and leaving him two Children, and he marrying again, left Mr. *Le Gay's* House, and went to *Chichester*, where he preach'd for a while very privately: But it pleas'd GOD to put an End to his Life and Labours, at about forty Years of Age, before King *Charles* gave forth his *Indulgence*.

Ibid. Mr. JOHN BRETT of *Lewes*, M.A. He was bred in *Cambridge*: Was a good Scholar, and of a sweet Temper. He had several young Gentlemen under his Care, and preach'd occasionally, as

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well as practis'd Physick, with good Acceptance and Success. Living at *Mayfield* he would be often at *Tunbridge Wells* in the Summer season: And died in *August*, 1678.

Pag. 697. Mr. JOHN CROUCH, of *Lewes*. He had his Education at *Oxford*. He never was Pastor to any Congregation, but sometimes preach'd Occasionally in the Country, and sometimes resided at *London*.

Ibid. Mr. JOHN PANTON, M.A. mention'd before *pag.* 75. Of *All-Souls* in *Oxon*. He preach'd near the University before his Ejection, and afterwards practis'd Physick in the City of *London*. His Brother Mr. *Henry Panton*, practis'd Physick at *Lewes*, but never preach'd.

Pag. 698. *lin.* 2. Mr. JOHN WALWIN of *Fittleworth* is mention'd as conforming afterwards. Dr. *Walker*, *Att.* Part II. p. 275, gives him a dismal Character. He says, he was a Fellow of a profligate Life, and had gone about the Country, riding into the Churches to disturb the Service, &c. And that once when he did so, he call'd out aloud to the Congregation as' they were singing the *Psalm*, and told them he thought them extremely merry, without Pot or Pipe. But I doubt the Doctor will find his telling such Stories could not answer his End, when this Man was allow'd still to continue a Preacher, upon his conforming, while other excellent Persons of great Worth were silenc'd, for not complying with Things which the Imposers themselves owned to be indifferent.

NORTH WALES.

THE EJECTED, &c.

IN

FLINTSHIRE.

*P*ag. 698. *WORTHENBURY*: Mr. PHILIP HENRY. At the End of the Account of him, let it be added, that since the Publication of my Second Edition, Mr. *Tong* printed an Account of Mr. *Matthew Henry*, in 8vo, who was Son of the said Mr. *Philip Henry*, and a Son every Way worthy of such a Father. It from thence appears that the said Mr. *Matthew Henry* was born at *Broad Oak* in *Flintshire*, Octob. 18. 1662, near two Months after the Black *Bartholomew*. He had serious Impressions of Religion from his Childhood; and was introduc'd into Grammar Learning by Mr. *William Turna*, Vicar of *Walburton* in *Sussex*, who liv'd at that Time with his Father; and his Father carried him on in it, and he continu'd under his Eye and Care till he was about eighteen Years of Age; by which Time, he was very expert in the learned Languages, and especially in the *Hebrew*. In the Year 1680, he was sent to *London*, and plac'd in the Family, and under the Care of Mr. *Thomas Doolittle*, who liv'd then at *Islington*: And after some time he return'd to his Father's House, pursuing his Studies with great Application, and eminently growing in Wisdom and Grace. In *April* 1685 he came again to *London*, and went to *Grays Inn*, and follow'd the Study

Study of the Law. In *June* 1686 he return'd to *Broad Oak*, and preach'd as a Candidate for the Ministry with great Acceptation and Encouragement. He was afterwards applied to by the Dissenters at *Chester* to come and settle with them, and Liberty being granted by the Government, he after very serious Preparation, was ordain'd at *London*, in *May* 1687, by Mr. *William Wickens*, Mt. *Francis Tallents*, Mr. *Edward Lawrence*, Mr. *Nathanael Vincent*, Mr. *James Owen*, and Mr. *Richard Steele*, and went down to *Chester*, and retired there. according to the Invitation given him. In that City, and in all the Parts adjacent, he was abundant in his Labours, both stated and occasional,

and his Life was continually fill'd up with Service. He continu'd at *Chester* about five and twenty Years, and was exceedingly esteem'd and lov'd. He was several Times solicited to settle in *London*, but was not to be prevailed with till the Death of Mr. *Billio*, who had succeeded Dr. *Bates* at *Hackney*. After great Solicitation, in the Year 1712 he remov'd from *Chester* thither, and betides his stated Work, was as frequently engag'd as any Man, in all Parts of the City and Suburbs. But Providence so order'd it, that he should go down to his Friends in *Cheshire*, and die there. He made them a Visit for two Years together according to his Promise, and in the last of them, having spent some time at *Chester*, he was returning for *London*, and preach'd by the Way, at *Nantwich*, after having had a Fall from his Horse. After that he went to Bed, at Mr. *Mottershed's*; had a restless Night, and at five a-Clock, next Morning, *June 12*, had an Apoplectick Fit, and died in it three Hours after. He had this memorable Saying the Night before to his particular Friend. Mr. *Illidge*, that a *Life spent in the Service of God, and Communion with him, is the most comfortable and pleasant Life that any one can live in this World.*

Pag. 708. *Hanmere*: Mr. RICHARD STEELE. To his Writings may be added, a Preface with some Account of the Life of Mr. *Thomas Froyssel*, before his Sermons of Grace and Temptations. His

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Funeral

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funeral Sermon was preach'd by Mr. *George Hammond*, from 2 *Tim.* ii. 15.

Page 708. *Bangor*: Mr. FOGG, *Sen.* His Name was ROBERT. He here succeeded Mr. *Henry Bridgeman*. See Dr. *Walker*, p. II. p. 212. In the latter Part of his Time he liv'd alone and had no one with him: But he gave a Friend of his, (Mr. *King*) an Order, if he did not appear within such a Time, to break open his Door. He usually kept his Coffin by him. He was a Man of strong Passions, and had some particular Fancies; but his strict Piety was eminent and remarkable. He had been a very active Man in the Parliament Times. When Prince *Rupert* rook *Bolton* and put so many to the Sword, he had a narrow Escape. Having set his Man to wait with two Horses at a certain Place, he determin'd if the Town was taken, to ride for his Life: But when he came thither, his Man and the Horses were gone. He happened to meet with another Horse, and made use of that and escap'd, or else he had lost his Life; for the Prince had a particular Aim at him. In the War-time, he married his second Wife, who prov'd a *Papist*; and her Sons were in the King's Army, and much inrag'd against their Father in Law. One of them

came to the Town where he liv'd, and sent him a Challenge. Without letting his Wife know any Thing of the Matter, he took his Sword under his Coat and met him, and so humbled the young Man that he was glad to be reconcil'd. When his Wife afterwards understood it, she was so far from being displeas'd at it, as to say, that if her Husband had not humbled him she should never have lov'd him. About the Year 1660, one came to him to have his Child baptiz'd, but would have it cross'd. Said he to the Man, I will not cross it: But if you will go to my Son *Roland*, he will cross it, and cross thee, and cross me too. He went constantly to Church at *Namptwich* or *Acton*, and preach'd after Sermon on the *Lord's Days*, and also on the Weekdays. He had a strong Body; and a stern Countenance. When he was on his Death-bed, his Son the Dean of *Chester* was with him. He spake much

of

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of the Evil of Sin, wishing he could persuade all that visited him to have the same Thoughts of it as he had, and to leave it. He was large and affectionate in his Penitential Confessions, and very earnest in begging Pardon of GOD: And he was bless'd with a Sense of GOD's pardoning Love and Mercy in a wonderful Manner, to his great Joy and Comfort, and the Refreshment of others, upon his discovering it. Once after a fainting Fit he said, *I had like to have got to Heaven too easily: But when I felt some Pain I thought on that Scripture; many are the Troubles of the Righteous, but the Lord delivereth him out of them all.* He would often say, *The Will of my heavenly Father be done. Let him lay upon me what he pleases. I am in his Hand, who waited on me a great while: And why should not I wait? God's Time is the best for all Things.* When one ask'd him how we might know our Interest in the Promises? He answer'd; we must first know our Interest in CHRIST; which (said he) may be known by the Working of his SPIRIT in us, as a guiding and ruling Spirit. As he drew near his End, he would sometimes be insensible for some Hours, and then come to himself again; and finding his Christian Friends about him, would say; *O what has my dear Father done for me, unworthy me, to let me have the Company and Prayers of his dear Children at such a Time as this!* He was lively in his Spirit to Admiration, and would rejoice when he spake of Death, and discover his Longing for that Time, that he might be at Rest: And yet he was content to wait for it, till GOD's Time came. The Day before he died, Mr. *Philip Henry* coming to see him, he begg'd him to pray with him, and he not only join'd, but said *Amen* several times with rejoicing, and was much reviv'd by the Petitions he offer'd up for him. When he had done he thank'd him, and bless'd GOD for him, and said, *The Lord make your Reward great in Heaven.*

He died in *April* 1676, in the Town of *Namptwich*, and was buried at *Aston*. When Mr. *Henry* ask'd him about his Nonconformity, he said I have conform'd too far; thank Mr. *Henry* for it. When he died, he was about eighty Years of Age.

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Pag. 712. At the End of the Account of Mr. HUGH OWEN, let this be added;

He had a Son, Mr. *John Owen*, who was bred to the Ministry, among the Dissenters, who died about thirty Years of Age; of whom see Mr. *Tong's* Life of Mr. *Matthew Henry*, p. 277.

This Mr. *Hugh Owen*, was also some time assisted by Mr. *James Owen*, who was a very considerable Man, and was afterwards of *Oswestry* and *Salop*: And an Account of his Life and Writings was publish'd by his Brother Mr. *Charles Owen* of *Warrington* in 8vo, 1709. There are also some hints concerning him, in Mr. *Tong's* Life of Mr. *Matthew Henry*, p. 282, 283. Be was very useful in the Capacity of a Tutor, to several Persons that are now doing GOD good Service, both in Church and State.

Pag. 716. *Llanvaier*: Mr. JONATHAN ROBERTS. Add; he was educated in *Oxford*.

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THE EJECTED, &c.

IN THE

County of CARDIGAN.

Pag. 716. CARDIGAN: Mr. CHARLES PRICE. Add; He was a Native of *Radnorshire*; and preach'd some Years in this County as

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an Itinerant. He was diligent in his publick Work, and edifying in his private Discourse. After the Restoration he pass'd into *England*, and liv'd and died at *Hammersmith*, near *London*.

Page 716. Bangor: Mr. JOHN EVANS. Add; He was born in this County. He was remarkably call'd home to GOD by the Gospel: For when he profaned the Sabbath in the Morning, he under an Evening Sermon the same Day, became a New Creature. In process of Time he was call'd to the Ministry, and ordain'd by Presbyters. Though his acquir'd Parts were nor remarkable, yet his Zeal was great, and he was indefatigably diligent, and industrious, and his Labours were crown'd with Success. He serv'd the Congregation at *Kellan* several Years. After the Restoration he was much tempted to conform: His great Patron *David Lloyd Gwyn*, offered him a rich Parsonage: But he durst not accept it. He died soon after the *Uniformity Act* took Place.

Ibid. Landevroigge; Mr. EVAN HUGHES. Add; He drew his first Breath in this County. He was scripturally ordain'd. He was a very plain and affectionate Preacher, and did good to many. He had various Trials and Difficulties; but his Patience was exemplary. He was but low in the World, and yet contented and easy.

Ibid. Tregaron: Mr. JOHN HARRIS. He is mention'd as one of the *Welch* Itinerants who receiv'd a Salary both in *Brecon* and *Radnorshire* by Dr. *Walker*, Part II. p. 158.

Two others are also since my last Edition mentioned to me, as belonging to this County of *Cardigan*.

Mr. JOHN HANMER. He was a *Radnorshire* Man, and serv'd the Congregation of *Kellan* with great Humility, and Success several Years. Meeting with Troubles, he went into his own Country, but did

not

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not give over Preaching to his dying day; and he liv'd to a good old Age. He also is mention'd by Dr. *Walker*, Part I. p. 158, as receiving a Salary, both in *Brecon* and *Radnor*.

Mr. RODERICK THOMAS. He was design'd and brought up for the Ministry in the *Church of England*, but his Thoughts afterwards took another Turn. He and Mr. *Evan Hughes* were ordain'd together by Presbyters. He for some Years serv'd the Parish of *Llanihangel Croyddyn* in this County. He was once prevail'd with by his Friends to read the *English Liturgy*, but was troubled for it ever after, and would never return to it any more.

Page 716. *Llanbadern Vawire*: Mr. DAVID JONES. Born in this County, and well educated. He was a Man of good Learning. He was ordain'd by Presbyters, and for some Years serv'd this Parish. He was a plain but successful Preacher. When he was ejected and silenc'd by Authority, he maintained himself and his Family by keeping a Grammar School; preaching as he had Opportunity, for which he was several times in Trouble. He died of a Consumption, but with a joyful Hope, and steady Trust in GOD.

Page 717. Mr. THOMAS EVANS of *Iscard* afterwards conform'd. Had Dr. *Walker* but been sensible of that, I hardly think he would have mentioned his receiving a Salary both in *Cardigan* and *Radnor* in the Time of the *Welch Itinerants*, Part I. p. 158.

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IN
PEMBROKESHIRE.

Page 717. *LLANGONE*: Mr. PEREGRINE PHILIPS. Born at a Place called *Ambra* in the County of *Pembroke*, An 1623; his Father who was a good old Puritan, being Minister of the Place, and suffering for not reading *the Book of Sports*, call'd *the White Book*. He had his Education, first at the publick School in *Haverford West*; then under the Instruction of Sir *Edward Harley's* Chaplain, at *Brampton Bryan* in *Herefordshire*; then under the Care of Dr. *Thomas* afterwards Bishop of *St David's*; and upon leaving him, he went to *Oxford*, and continu'd there pursuing his studies, till he was forc'd to retreat, by the Civil War. He first officiated in the Church, as Curate to his Uncle Dr. *Collins*, Minister of *Kidwelly*, in *Caermarthenshire*; and from thence he remov'd to this Living, which he enjoy'd several Years. Several Gentlemen

of the County taking Notice of his Abilities, were for preferring him to some Place or Places more equal to his Merit. And accordingly, Sir *Hugh Owen* Bart, Sir *Roger Lort* Bart, and Sir *John Meyrick*, prefer'd him to *Mounton*, near *Pembroke*; and then to *St Mary's*, and *Cosheston*, that were reckon'd considerable Livings, and some of the best in that County. And he was at the Pains of preaching three times every *Lord's Day*, once in each of his Churches, did Abundance of Good, and was generally reputed the best Preacher

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in those Parts; and even to this Day his Name is mention'd with great Honour and Respect among the People.

In those Days *Oliver Cromwel* came with an Army into those Parts, and laid Siege to *Pembroke*, and took it after several Assaults: And during the Time of that Siege, Mr. *Philips* was much expos'd, and continu'd preaching to and labouring amongst his People, tho' he sometimes had the Balls flying about him, and was in great Danger; but was wonderfully preserved. *Oliver* hearing of his Fame, sent to him to preach at one of his Churches before the Officers of his Army, which he did with general Approbation, and was afterwards much favour'd by him. A Number of Men of War lying at *Milford*, being designed for the Reduction of *Ireland*, *Cromwel* got him on board them, and would have him put up a Prayer in each of the Ships before they sail'd. He afterwards, as Occasion offer'd, preach'd in almost every Church in the County, both in *Welsh* and *English*; and also before the Judges, at the Assizes, at *Cardigan*, *Caermarthen*, and *Haverford West*. He being at that Time one of the Committee-men, was an Instrument of keeping several worthy Ministers in their Places: But at the Restoration, was himself ejected out of his Livings, and oblig'd to retire to a Country Farm call'd *Dredgmanhill*, and became Tenant to Sir *Herbert Perrot*, who was his great Friend in most of the unhappy Troubles he afterwards met with: And several other leading Men of the County discover'd a great Regard for him.

There happen'd at *Caermarthen* a considerable Dispute between Mr. *Philips* and Dr. *Reynolds*, about Ceremonies and Discipline in the Church: And another of the same Nature between him and his old Tutor Bishop *Thomas*, which was afterwards printed by the Bishop, contrary to the Design or Knowledge of Mr. *Philips*. He was soon after prosecuted on the *Five Mile Act*, and a Number of his Cattle was taken away by the Bailiff, by Order of Mr. *Howard* the High Sheriff, who some time after, when he lay upon his Death bed, ask'd him Forgiveness, which was readily granted; but his Cattle were never restor'd.

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He was again taken up some time after, and made close Prisoner in the Middle of Harvest, none being left to manage his Farm, but a Wife, with five small Children, and a very few Servants. When he had been two Months confin'd, he fell sick, and was discharg'd by the Commissioners: And Sir *Herbert Perrot* sent his Coach to carry him home to his own Habitation, where he lay a long Time ill of a Fever, and was given over by his Physicians: But a Day of Fasting and Prayer being set apart by many serious Christians in those Parts, on his Account, GOD was pleased wonderfully to restore and raise him. He was cast into Prison a second Time for keeping a Conventicle in his House, and the Judges and Bishop *Thomas* coming then to the Assizes at *Haverford West*, made him considerable Offers if he would conform; bur nothing prevailing they set him at Liberty: And yet still he was troubled with Fines, and Out-lawries; his House was search'd by the Deputy Lieutenants, Bailiffs, Constables, &c. for he would not desist: from preaching in his House, and labouring among his People by Night; nay he preach'd to a Number of People that would come to him, even when he was in Prison.

When Liberty was granted Dissenters by King *James*, he preach'd to two Congregations every *Lord's Day*: In the Morning at *Dredgmanhill*; and in the Afternoon at *Haverford West*, both Places being throng'd with great Numbers of People.

Some few Years before his Decease, he met with a Deliverance that was very wonderful, which deserves to be recorded. As he was travelling homeward, riding over a Place call'd *Fraistrop* (in which there were a great many Coal-pits,) late at Night, he unhappily fell into a Pit that was very deep, and about half full of Water. The Pit being narrow, his Horse was wedg'd fast, about six Yards deep, and neither Man nor Horse could stire A deaf old Woman and her Grandchild travelling that Way, the Child heard a great Noise, and with much Difficulty persuaded the old Woman to go out of her Road among those dangerous Pits, to find out the Cause of it; and at last came to the Mouth of the Pit where

Mr.

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Mr. *Philips* was. She concluded there was little or no Hope of saving his Life, and yet immediately went to Capt. *Longman's*, who was then Proprietor of those Pits, and had been an intimate Friend of Mr. *Philips's* for many Years. With the Utmost Surprize and Affection, he presently brought a great

many of his Workmen, and with the Help of Ropes, and some Instruments they had at Hand, drew him up safe, and without any considerable Hurt; for which surprizing Providence he and many others were very thankful. There was a perfect Harmony in his Family, and he was useful to his whole Neighbourhood, and took no small Pleasure in reconciling Differences. He continu'd in Service to the very last; preaching twice the very *Lord's Day* before his Death: And after a short Sickness, exchange'd this for a better Life, on *Sept.* 17, 1691, in the sixty-eighth Year of his Age. Nothing of his is printed, except the Letters between him and Bishop *Thomas*: But there are some Sermons of his in Manuscript, upon the Words of our SAVIOUR to *Zachæus*, which some have thought might be useful if publish'd.

Pag. 717. *Pembroke*: Mr. JOHN BYWATER, mention'd before, *page* 610.

Page 718. *lin.* 1. Mr. STEPHEN YOUNG is mention'd as conforming. Dr. *Walker*, Part I. p. 160, says, that he bore a *Partisan* to guard the Scaffold at the Death of King Charles. But I suppose the Doctor forgot he conform'd, which I should have thought might have bid fair for obliterating past Offences.

And I cannot help observing, that whereas Dr. *Walker* there quotes Dr. *Young*, in Proof that the Managers in those Times, fill'd the Vacancies in the Sequestred Livings, with *Cooks, Ranter, Tailors, Weavers, Shooemakers, Feltmakers, Stockingmenders, Millers, Gingerbreadmakers, Collarmakers, Carpenters, and Cheesvatmakers*; there were as many of them that fell in with the Church and conform'd, as stood out, and remain'd Nonconformists. So that the Doc

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tor had no great Occasion herein to triumph over us; and for any Thing that appears, might as well to the full have spar'd his Pains.

THE EJECTED, &c.

IN

CARMARTHENSHIRE.

Pag. 720. *MERTHYR*: Mr. JAMES DAVIS. Add; He was of *Radnorshire*, and wanted not for School Learning. He was ordain'd regularly. He was ejected out of *Merthyr*; and afterward serv'd the Flock allotted him in the lower Part of *Cardigan*; and in the uppermost Part of *Pembrokeshire*, in the

Heat of Persecution, as well as in the Time of Liberty. He was a hard Student, and ever intent upon improving himself. He was very humble, loving, and respectful, to all the sincere Lovers of CHRIST. His Sermons were solid, clear, and affectionate, and eminently attended with a Blessing. He bore many Afflictions patiently, and at last died comfortably, and was much lamented by all that knew him. Dr. *Walker* says he was a *Labourer*: But if he had been so, I doubt the Church allow'd many to preach in those Parts that were not much better qualified than he.

Ibid. *Llandessilio*; Mr. DAVID JONES. Add; Tho' he was taking Pains to do good to Souls in this barren Country, yet he met with great Difficulties, and much Opposition: And once a Writ *de excommunicato capiendo* was out against him.

Ibid. Mr. RICE PRUTHERO. Add; He was born, ordain'd, and died on St. *Paul's* Day. A little

before

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before his Death, he told a Friend, that his Life had been a Life of Wonder. The Day that he fell ill he had a Meeting in his own House; and after he had done his Work, he took his Leave of the People in a familiar Way, and told one of them that he was not well, and desir'd him to help him up Stairs to his Study, where his Bed was; upon which he laid himself down, and spoke no more, but was seiz'd with an Apoplectick Fit that carried him off. He had considerable Offers made him if he would have conform'd, from Dr. *Thomas* then Bishop of St. *David's*, and afterwards of *Worcester*, who always carried it to him with a great deal of Respect.

THE EJECTED, &c.

IN

GLAMORGANSHIRE.

P^{g.} 719. *ROSSILLY*: Mr. DANIEL HIGGS. Dr. *Walker* complains of him that he did not allow his sequestred Predecessor any thing to support him and his Children. *Att* Part II. p. 258. But where can he give me an Instance of any of those that came into the Room of those that were ejected in 62, and whose Titles were unquestionable, that allow'd any thing to their Predecessors, let their Circumstances be ever so distressed, and their Families

ever so numerous? He left a Son in the Ministry among the Dissenters, at the Town of *Evesham* in the County of *Worcester*.

Pag. 731. *St Phagens*: Mr. EDMUND ELLIS. Dr. *Walker* mentions him, Part I. p. 161, and again, Part II. p. 301.

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Page 731. *St Andrews*; Mr. JOSHUA MILLER: Of whom I said, he was a *London Bookseller, but ejected meerly because he could not conform*. Upon which Mr. *Lewis* in his written Observations on my Account, &c. says, How could that be, if he was not in Orders? Could a Layman be Minister of a Parish? I answer if he could have conform'd, as some others in the like Circumstances in those Parts did, he might have been ordain'd, and continu'd in the Place he was in, as others did, and therefore it was his Nonconformity was the proper Cause of his Ejection. This was the sequestred Living of Dr. *Hugh Lloyd*, mention'd by Dr. *Walker*, Part II, p. 16.

Ibid. Illston: Mr. JOHN MILES. This was the sequestred Living of Mr. *William Houghton*, *Walker*, Part II. p. 278. Mr. *Miles* after his Ejection went to *New England*.

Pag. 732. *Cadagstone juxta Neath*: Mr. JENKYN JONES. He is mention'd by Dr. *Walker*, Part I, p. 159, 160. And again, Part II, p. 286. He took great Pains in several Counties, and was for some time imprison'd: So says Mr. *H. Jessey*, in his Piece intit. *The Lord's Call to England*, p. 14.

Ibid. Llaingeinwr: Mr. THOMAS JOSEPH, mention'd also by Dr. *Walker*, Part I, p. 161; and again, Part II, p. 258.

Ibid. Glynconrug: Mr. HOWEL THOMAS, mention'd also by Dr. *Walker*, Part II, p. 258.

Pag. 733. Mr. DAVID DAVIES of *Neath*. He it seems was against Tithes before he got into the Living, and afterwards much for them: Dr. *Walker*, Part II. p. 228. But much worse Things may be truly said of many of the Doctor's *Worthies*.

Ibid. Mr. EVAN GRIFFYTHS of *Oxwiche*, is mention'd as conforming: And Dr. *Walker* in his *Att.* Part II. p. 159, says, that *he became afterwards*
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as violent a Persecutor of the Dissenters, as he had been of the Royalists: And he repeats it again, Part II. p. 259: And indeed it is no uncommon Thing to run from one Extream to another.

Pag. 733. Mr. HENRY NICOLLS of Coychurch is also mention'd as conforming afterwards. And of him Dr. Walker, Part II. p. 374, takes Notice, that he had not only the Profits of this great Living, but an Addition of 100l a Year.

THE EJECTED, &c.

IN

BRECKNOCKSHIRE.

*P*ag. 733. *PATRISHO*: Mr. ELIAS HARVY, or HARRY. Dr. Walker, Part I. p. 160, says he was a *Weaver*; and he repeats it again, Part II. p. 227. But if we may judge by others, he would not upon that Account have been refus'd, if he would have come into the Established Church.

Ibid. Ketheden: Mr. JON. EDWARDS. I do not know what Reason Dr. Walker had *An.* Part I. p. 160, to take this Mr. *Jon. Edwards* of *Ketheden*, to be *John Edward* of *Langorse*, the Shooemaker, when the Name of the Place and Person too differs. However he has it again, Part II. p. 258; only then he calls him *Edwards*.

Ibid. Mr. DAVID WILLIAM PROBERT, at an uncertain Place. Dr. Walker says, he was a *Ploughman*, Part I. p. 160; and has it again, Part II. p. 239, only then he mentions *Llandevylog* as the Place. But still he might have got a Living, as well as a great many others, if he would but have conform'd.

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THE EJECTED, &c.
IN
RADNORSHIRE.

*P*ag. 734. MR. SWAINE. Mr. *Baxter* says he was some time Schoolmaster at *Bridgnorth*. See his Life in *Folio*, Part III. p. 98.

Notwithstanding all the Complaints that have been made with Respect to the Management of these Parts, between the Years 1648 and 1660, the great *Whitlock* in his celebrated Memoirs, p. 518, assures us, that in *September* 1652, there were one hundred and fifty good Preachers in the thirteen *Welch* Counties, and most of them preach'd three or four times a Week. And he adds, that in every Market Town, was plac'd one Schoolmaster; and in most great Towns two Schoolmasters, that were able, learned, and University-men.

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THE EJECTED, &c.
IN THE
County of WARWICK.

*P*ag. 736. IN the City of *Coventry*: JOHN BRYAN, D.D. At the End of the Account of him, add; He had three Sons, *John*, *Samuel*, and *Noah*, all of them silenc'd Ministers.

Besides what is mention'd, he hath in Prior, *A Discovery of the probable Sin, causing the great Judgment of Rain and Water: A Sermon preach'd at Coventry, Dec. 23, 1647, 4to.*

Ibid. Obadiah GREW, *D.D.* At the End of the Account of him, add; When the Ministers were turn'd out, on *Aug.* 24, 1662, Bishop *Hacket*, was particularly urgent with him and Dr. *Bryan*, to bring them to Conformity; and gave them leave to preach a Month longer: But then he preach'd his Farewel Sermon.

In the Time of the Plague in 1665 (which gave a general Alarum, though it did but just come into the City) he began to keep open Meetings. He was forc'd by the *Oxford Act* to remove. But afterwards, for many Years, he had large Meetings, till in the Year 1682 all publick Meetings were suppress'd there. He was in that Year he was imprisoned for living in the City. While he was there, a City Officer coming to see him, said he durst not but visit him there, remembering *Mat.* xxv. 43. *I was in Prison, and ye visited me not.* But then said he to one that sate by, (from whom I have it) what

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have they to answer for, that put him in? He was very painful in his Studies, even after he was blind: Nay, he was not idle when he was in Prison.

One great and manifest Design of his Preaching was to encourage Faith in CHRIST JESUS. In his younger Days, he had been much exercis'd about the Concerns of his Soul, and eagerly employed his Thoughts upon those Truths, which he found had the greatest Tendency to relieve and support his troubled Spirit. And in any Case, where GOD by his HOLY SPIRIT brings the Word that is preached home to the Consciences of those that hear it, a Number is commonly found, that not only need to be instructed, and excited to their Duty, but supported and encourag'd against their Troubles, Fears and Despondencies. The good Doctor having drunk deep in spiritual Trouble, earnestly endeavour'd to have a firm and stedfast Faith in CHRIST's Satisfaction and Merits, and to promote the same in others also. But he did not teach Faith without Repentance, nor endeavour to bring People to trust in GOD's Mercy, without Regard to his Commandments. He was far from being an *Antinomian*, either in Doctrine or Practice. Mr. *Hotchkis* in his Book of *Imputed Righteousness*, taxes the Doctor for some Passages in his Sermons on *Isa.* xxiii. 6. And yet in the Substance of the Doctrine, there is no Difference between him and the Doctor: They differ in Terms and Ways of expressing themselves, rather than in Matter. On one Side there was a great Concern stirring to promote Fear in order to the awakening the Carnal and Secure; and on the other to promote Hope, in order to the comforting the Godly, and the encouraging such as are soften'd and humbled: And such a Difference there was betwixt St. *James* and St. *Paul*. It is not to be denied but that many of

those that have asserted the Imputation of CHRIST's active and passive Righteousness to Believers as their Righteousness, have been as careful to promote Repentance and Holiness, as any Men whatever. However the Doctor was not (like some others) forward to censure those that did not express themselves in such Points just

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as they did, whom he most esteem'd and follow'd: But was a Man of great Candor and Moderation. Mr. *Baxter* had been his Acquaintance, and he us'd to speak of him with great Respect, and of others also, that us'd a different Way of Expression from that which he preferr'd. He lov'd all that fear'd the LORD; and yet thought as *Davenant* and others before him, that *Fides justificans est Fiducia in Christum Mediatorem*. Hope in the Case of undone Sinners, arises from a sinn Belief that JESUS is the CHRIST, the Son of GOD, and goes along with godly Sorrow for Sin, and a Care to turn from it. The true Believer takes CHRIST for his LORD as well as his SAVIOUR. And if Trust or Reliance be the justifying Act, it cannot be blameable, to be for laying much Stress upon it; and for teaching, encouraging, and pressing it. The Apostle plainly says no small Stress upon it, when he says we are justified by CHRIST's Blood; and calls the Faith by which we are justify'd, Faith in his Blood; and trusting in CHRIST, *Rom. v. ix, and iii, 25. Ephes. i. 12, 13.* Archbishop *Usher* in his Sermon on *Ephes. iv. 13*, before King *James*, has a Passage that is very applicable to our Purpose. *The Israelites (says he) with the same Eyes, and the same visive Faculty, wherewith they beheld the Sands and Mountains in the Desart, did look upon the Brazen Serpent also, but were cured by fastening their Sight, upon that alone, and not by looking upon any other object: So by the same Faith and Knowledge whereby we are justified, we understand that the World was framed by the Word of God, and believe all other Truths revealed: And yet fides quâ justificans Faith as it doth justify us, doth not look upon these, but fixeth itself solely upon the Son of God, not knowing any thing here, but Jesus Christ and him crucified.*

Dr. *Grew's* Wife was Widow to Mr. *Sampson*, a pious Gentleman, by whom she had Mr. *Henry Sampson*, who was bred to the Ministry, but turn'd to Physick, after the Restoration, and another Son who was a conforming Minister. Mr. *Sampson* dying young, and leaving his Wife young, on his Deathbed commended Mr. (after Dr.) *Grew* to her for a

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second Husband. By him (he had that excellent Philosopher and Physician, Dr. *Nehemiah Grew*; and a Daughter Mrs. *Mary Grew*, a very pious Person, who was married to Mr. *Wills*, a nonconforming Minister. This Mr. *Wills* was *M.A.* of the University of *Oxford*, a good Scholar, and particularly well skill'd in the *Hebrew* Tongue on which he bestowed much Study. He was a pious Man, and very serious and excellent in Prayer, but was not to be persuaded to preach, tho' he was ordain'd, and had made some little Trial. After he came from the University, he liv'd many Years in a private Family as a Chaplain, where he only read the Scripture, and pray'd. Having thus spent his Youth and middle Age, when he came to be advanc'd in Years, and was by Dr. *Grew* and others, much solicited to preach, he could not be prevail'd with. He thought himself so unfit and unable to study and preach, that he seem'd quite discourag'd from attempting either. He blam'd himself for Rashness in yielding to be ordain'd, and ascrib'd it to the Persuasions of others; After Dr. *Grew's* Death he remov'd to an Estate he had at *Stratton* in *Northamptonshire*, where he died a few Years ago. The good Doctor would often speak of a great Number of good Puritan Conforming Ministers there were to this County of *Warwick* before the Wars. He reckoned up near Fifty such.

Pag. 739. *Sutton Coldfield*: Mr. ANTHONY BURGESS. At the End of the Account of him, add; Dr. *John Wallis* who was a Member of the Assembly of Divines, was his Pupil: And he gives this Character of him: He says he was, *a pious, learned, and able Scholar, a good Disputant, a good Tutor, an eminent Preacher, and a sound and orthodox Divine.* See *Peter Langtoft's Chonide*, publish'd by Mr. *Hearne* in 1725. Vol. I: The Publisher's Appendix to his Preface, pag. cxlviii.

Ibid. Witherbrook: Mr. SWAIN. It should be, *Withibroke*: Mr. WILLIAM SWAYNE. He wrote the four last Pages in Mr. *Nathanael Stephen's* Pre

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cept for Baptism our of the *New Testament*; in Answer to a Postscript to *Baby Baptism routed*, by *Robert Everard*, who was a Papist, and an Evidence against *Fitz Harris*. Mr. *Swayne* thought himself oblig'd to write that in his own Defence, against some Allegations of Mr. *Everard*.

Pag. 741. *Birmingham*; Mr. SAMUEL WILLS. At the End of the Account of him, add; It was not he, but Mr. *Obadiah Wills* of *Wiltshire*, that wrote on *Infant Baptism*.

Pag. 741. *Sutton under Brailes*; Mr. THOMAS WHATELY. Add; He was the Son of Mr. *William Whately*, and I am inform'd baptiz'd *Sept.* 10. 1620. After his Ejectment, he preach'd sometimes at *Milton* two Miles from *Banbury* in *Oxfordshire*; sometimes at *Woodstock*, and sometimes at *Long Combe* a Place near it. He was buried, *Jan.* 27. 1698.

Ibid. *Exall*: Mr. JOSIAH BASSET, add; He left a Son of his own Name in the Ministry among the Nonconformists, who lives at *Birmingham*.

Pag. 743. *Fillongley*: Mr. BROOKS. Add; WILLIAM BROOKS, for that was his Name. When he was turn'd out, he had seven young Children, the eldest being about twelve Years old. He was an honest sincere Man, and said he would rather beg his Bread, than conform against his Conscience. And his Wife was much of the same Mind. For being ask'd by Neighbours (who knew their poor Circumstances) what! would she beg her Bread! She said, if they did, they should beg with a good Conscience. However Providence took Care of them, and they bred up their Children well.

Pag. 744. *Warwick*; Mr. BUTLER. His Name was HENRY BUTLER, and he was Minister of *St Nicolas* in *Warwick* as I find by his Subscription to the *Warwickshire* Ministers Testimony to the Truth

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of JESUS CHRIST, in a Letter to the Ministers of *London*, printed in 1648.

P. 744. *Lower Whetacre*; Mr. COLLIER. He kept a School while in this Living: And I have been informed that after his leaving it, he came to *London*, and applied to secular Business.

Ibid. *lin.* 2 and 3 from the Bottom; let those Words, *which both together made but a mean Competency for a Family*, be blotted out.

Pag. 745. *Shuttington*: Mr. THOMAS HILL. To the Account of him already, I have this additional Character of him, to subjoin, transmitted me by some that think it Pity a Man of his Worth, should not be better known to Posterity.

He was Chaplain to the Countess of *Chesterfield* at *Tamworth* Castle, upon his first coming from the University; having been some time a Domestick to the Earl before he went thither. When he was ejected at *Shuttington* he remov'd to a House of his own at *Lea grange*, near *Orton*: The Patron of *Shuttington*, who was Stepson to the Earl of *Chesterfield* (that is Son to the Countess foremention'd) still continuing to him several Years, both the Corn-tithes and other Profits which belong'd to the Patron himself. But because the *Five Mile Act* and others render'd him incapable of supplying the place himself, he procur'd a worthy *Worcestershire* Minister to supply it; who did it without any Notice taken of his Nonconformity. Whilst Mr. *Hill* was Minister at *Orton*, he duly paid the sequestred Minister his *Fifths*, of which his Widow still living is Witness, to whom the sequestred Minister shew'd much Respect after her Husband's Death, as he had always done to her Husband. The Sequestration however was for apparent Immorality and Insufficiency. But Mr. *Hill* did not immediately succeed, but came into the Place after another had left it; and had 120*l* a Year added to it, which the sequestred Minister never had, neither before nor after him.

Dr. *Walker* takes not the least Notice of this; and it was not indeed much to his Purpose to have done

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it. However, he lets us know that the sequestred Minister was Mr. *Roger Porter*, and that the first Successor was one *Matthews*, and then says, that our Mr. *Thomas Hill*, (to whom he vouchsafes the Name of Master, tho' he could not to the Other) came afterwards: But he mentions no *Fifths*; nor drops the least Word in Favour of Mr. *Hill*, tho' so much more valuable a Man than he was, that was in the Living both before and after him.

He was a Man of profound Judgment, and eminent and general Learning. So expert a Linguist when he first went to the University, not only in the *Latin*, *Hebrew*, &c. but in the *Greek* Tongue, usually so defectively understood, that he was owned even at his Admission to be superior in it, to many or most of the Tutors: And he afterwards made answerable Proficiency in academical Studies.

The Errors both of Ancient and Modern Philosophers, and of the *Aristotelian* and *Cartesian* Schemes, both in *Physicks*, and *Pneumatology*, since his Time insisted on by Mr. *Lock* and others, did not escape his Observation; as was evident by a Dispute, still remember'd by some, and Part of it after primed by one of the Disputants. Nor was he unacquainted with the several *Mathematical*

Sciences, and *Musick* among the rest; tho' much conversant in *Metaphysical* Contemplations.

How well vers'd he was Doth in *History* in general, and *Ecclesiastical Antiquity* in particular, may partly be collected from what is still to be seen in several of the Books in his Library; which have many Notes drawn with his Pen on the Margin, as he perus'd them; in which besides his own Remarks, are Citations from a great Variety of Authors both ancient and modern, celebrated Divines of different Persuasions, particularly the greatest Doctors of the *Church of England*, and *Papists* as well as *Protestants*, *Philosophers*, *Historians*, and others; together with References (sometimes very numerous upon one Page, or even a single Paragraph in the Author) to *Fathers*, *Councils*, and *Ecclesiastical Writers* in several Ages. His *Greek Testament*, a small Volume, which he us'd to carry in his Pocket, has his Notes almost

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on every Page, in a Character not to be read by others, except in some few Places. He was an excellent Texuary, and was observ'd in his Sermons to have a mighty Felicity in unfolding the more recondite Parts of Scripture, both to the great Entertainment and Edification of his Auditors. And (to omit his Knowledge of humane as well as divine Laws, &c.) He was absolutely seen in *Polemical* and *Casuistical* Theology; and perhaps more concern'd in Disputes and Conferences of these Kinds, than any Minister in that Country; particularly about *Ordination* and *Discipline*, and with good Effects. Several of the neighbouring Preachers of considerable Parts. Piety, and Usefulness having imbib'd Notions, against any at all, or any but popular Ordinations, for which some of them were very zealous, and impatient both of the contrary Opinion and Practice; whom yet after his great Pains and Patience, he had the Satisfaction of seeing convinc'd of their Duty, and brought to receive the Ordination themselves, which had before rais'd both Indignation and Contention against him. Two at least of these I understand are mention'd in my Second Volume, with much Honour; and one of them was afterwards a *London* Minister.

There were among Mr. *Hill's* Papers many Letters to him from the last of these Ministers, and from several eminent and learned Men: As Mr. *Baxter*, Dr. *Spencer*, Head of *Corpus Christi* College in *Cambridge*, who had enter'd into an intimate Friendship with him whom he was a Student, and then often shew'd a Condescension towards him, something like that *John* xiii. 14; and continu'd a Correspondence by Letters after his Nonconformity. In one at least of these Letters, (as I am said by my Informant, who has seen and read

it) the Doctor expresses his Affection and Esteem, as nor at all diminish'd by his own conforming, and Mr. *Hill's* Nonconformity. After which he made also kind and generous Offers to him, whenever he should have a Son to send to the University. There were Letters to him also a from Other considerable Persons, and Ministers of the conforming as well as nonconform

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ing Persuasion, expressing what Advantages they had had, to become both more learned and better, by Conversation with him: Particularly from Mr. *Alsop* a Conformist, who had heretofore made Mr. *Hill's* consenting to stay with him, the Condition of his residing in the Family of a great Person: But these Letters by Removals and other Accidents, are either entirely lost, or at least cannot at present be recovered; as indeed a considerable Part of his Library hath undergone the same Fate. There yet remains the Copy of one Letter (too long to be here inserted) writ by Mr. *Hill* himself to one who had a good Parsonage very near him, (Father to a learned Man now very famous both in the Universities, City, and Country) in Answer to the Arguments he had offer'd in Defence of his conforming: For Reply to which Letter the said Rector thought fit to procure the Assistance of a considerable Number of the most noted Conformists in that Country, whom Mr. *Hill* was desir'd to meet at his House: But they all coming sooner than he, persuaded the Incumbent entirely to drop the Dispute; Mr. *Langley* of *Tamworth* in particular telling him, that whatever it was, if Mr. *Hill* had writ it, he need not question but he would make it out. Another of them (an ancient and able Minister) said, they took him for a Conformist, but the Nonconformists might have kept their Places, if they could have had his Terms: (The Bishop having left the Matter intirely to himself.) And another, the Minister of *Polesworth*, (where worthy Mr. *Bell* was ejected) afterwards came to visit Mr. *Hill*, who liv'd about three Miles from him, and (as a Person of Quality in his Parish observed) forbore the Nonconformists while he liv'd; but after his Death, quickly began to inveigh against them in the Pulpit. In short, as that eminent Person Mr. *Samuel Shaw* ejected at *Long Whatton* in *Leicestershire*, who was Mr. *Hill's* Schoolfellow tho' considerably Junior, and afterwards his Neighbour, gave him the Character of an excellently learned, judicious, and holy Man, (adding that he was *niger, sed eximiè candidus*) so there were twenty Years ago, other Ministers both of the con

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forming and nonconforming Persuasion, (particularly Mr. *Cross of Loughborow*, after of *Derby* of the latter, and one near *Derby* of the former) who have said that he was as ingenious, absolutely learned, and profound a Man as any they knew in his Time. And there is a Nonconformist, (I suppose) still living, who has been frequently heard to observe, how in all the Meetings of Ministers, if once he had spoken, he was sure to lead, and as it were to chain the Ears of the whole Assembly.

It is true he was not to be prevail'd on to appear in Print, unless he had been fully convinc'd that it was his Duty: But he was thought fit to peruse and give his Opinion of the Writings of other eminent and learned Men before they were publish'd; particularly those of that eminent Divine Mr. *Blake of Tamworth*, on the Subjects of Controversy betwixt him and Mr. *Baxter*: As to which, had Mr. *Hill's* Advice been taken (who also gave Mr. *Blake* the same Answers in Substance, which Mr. *Baxter* afterwards publish'd, as he did to others in other Instances) it had prevented those melancholy Consequences which insu'd to that ancient and reverend Person: Upon whose Decease Mr. *Hill* was unanimously invited (according to Mr. *Blake's* declar'd Opinion) to succeed him at *Tamworth*, but did not accept it.

As to his Preaching it appears from his Sermon Notes, that there was in it such a Conjunction of serious Piety, various Learning, Judgment, Argument, and natural masculine unaffected Eloquence, that it is no Wonder it should be commonly said of him, that he never brought into the Pulpit what was ordinary, and had still something new. He had not only the Advantage of a devout and heavenly Mind, and a learned and clear Head, but also a dear and acceptable Voice, of which he had a great Command. His other Accomplishments were attended with a great Contempt of the World, both its Emoluments and Applause, and therefore also it is no Wonder that when he was solicited to preach before the Man then esteem'd by many the Greatest in *Britain*, if not in *Europe*, and offer'd to be re

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commended to his Favour, he still refus'd. His ardent Piety towards GOD, was attended with great Candour and Sincerity. and a truly catholick Spirit an extensive Charity to Men, both in Opinion, and Practice, and both as to Spirituals and Temporals to his Ability. He was indefatigable not only in his Studies, and the personal Inspection and Instruction of his Flock, and in Conferences (to promote Learning, Religion, Reformation, and Moderation

and a truly catholick Spirit) but also in the Pulpit; preaching (besides many Lectures) frequently three times on the *Lord's Day*, viz. at his own two Churches, *Orton* and *Twicross*, and for Mr. *Bell* of *Polesworth*, who was often indispos'd. His Labours after his Ejectment were suppos'd to hasten his Death (who seem'd else to be a Man of a firm and healthful Constitution) particularly by a Cold after preaching; so that he dy'd about the fiftieth Year of his Age. Funeral Sermons were preached upon him, by several Ministers, at several Places. His Stature was something low, his Hair black, his Countenance graceful, and acceptable; his Features and Eye deeming Indications of the Capacity and Vertues of his Mind.

Mr. *Thomas Hill* who was so useful in educating young Men in Academical Learning was his Son.

Pag. 746. Kennelworth: Mr. MADDOCKS. His Name was WILLIAM. In 1668 Mr. *Thomas Vincent* printed a small Piece in Defence of the Doctrine of the TRINITY, and the Satisfaction of CHRIST, &c. And join'd with this, there are five Pages of this Mr. *Maddocks's* in Answer to *W. Penn's* Reflections.

Ibid. Wroxhal: Mr. LUKE MILBOURN. Add; *M.A.* I have this farther Account of him from a Good Hand.

He was born at *Loughborough* in *Leicestershire*, and baptiz'd on St. *Luke's* Day. He was Student in *Emanuel-College* in *Cambridge*, where he took both
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his Degrees, by the Age of twenty-four. His first Settlement was at *Lynne* in *Norfolk*, whether as Schoolmaster or Curate is uncertain. He was ordain'd by the Bishop of *Ely*, in the Time of the Civil Wars, preach'd at a little Hamlet in *Warwickshire* call'd *Hunningly*, and had a Retreat at *Kennelworth* Castle from the Insolence of the Soldiers, by whom he had suffer'd much, almost to the Loss of his Life. He was several times threaten'd with Imprisonment; and was had before the General, for speaking his Thoughts freely concerning their Dealing with the King, which he heartily abhorr'd, and was more deeply concern'd at his Death, than many that freely drank his Health. He was so affected with it, that he kept an annual Fast upon the Day in which that Blow was given, ever after, as long as he liv'd. When Things were a little quieted, he was call'd to *Wroxhall*, a little Mile from *Hunningly*, in the Room of Mr. *Huit*, who went to preach the Gospel in *America*. Here it pleas'd GOD so to bless his Ministry, that he did a great deal of Good, and was generally belov'd and respected. Observing this, he would not by any means be drawn

from thence, though he had the Offer of some good Livings, while *Wroxhall* had so poor an Allowance, that he was often told, he did not do well by his Family, which grew numerous. His Answer still was, that when he could not subsist where he was, he would remove, but not before. This shew'd great Humility and Contentedness: And it pleas'd GOD so so bless his little, that his Children appear'd as well, and were as well brought up, as any Country Ministers that could be met with. He could not be satisfy'd to take the *Engagement*, and when it was impos'd, was contriving a Retreat; But it pleas'd GOD so to order it, that he was overlooked: But he did take the *Covenant*, and from thence afterwards drew a considerable Argument for his Nonconformity. When he was turn'd out by the *Act of Uniformity*, he ow'd nothing to any Man; which (all Things consider'd,) was amazing; and more than many could say that had liv'd in more Plenty. He retir'd to *Coventry* with his Family,

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which consisted of a Wife, and six Children; three Sons and three Daughters, where he was many ways molested. First he could nor be suffer'd to teach a School: Then, he was nor allow'd to board young Gentlemen that went to the free School there: Then he was banish'd from home by the *Five Mile Act*; and in that Exile he finish'd his Course, in the Year 1667, Aged forty-five, leaving four Children, the Remainder of twenty Births. He lies interr'd in *St Michael's* Church-yard, with Mr. *Bassnet*, and Mr. *Samuel Fownes*; though the Relations were offer'd by Mr. *Feack*, at that Time Minister of the Parish, to lay him in the Chancel *Gratis*: For he said he would have him buried like himself: So much was he belov'd and respected.

Pag. 747. *lin.* 11, from the bottom, Mr. *Hunt*, should be Mr. *Ephraim Huit*.

Pag. 749. *Willingcote*: Mr. SOUTHWEL. This I suppose was Mr. RICHARD SOUTHWEL, who is also mention'd at *Baswich* in *Staffordshire*: And if so, an Account of him may be there found.

Ibid. *Witton*: Mr. JAMES WRIGHT. Add; *M.A.*, of *King's-College* in *Cambridge*. His Father and elder Brother went to *New England*. After his Ejectment he continu'd at *Witton*, till he was forced from thence by the *Five Mile Act*. Being then at a Loss where to go, Mr. *St Nicholas* sent him a Letter, and invited him to *Knoll*, telling him there was a Chamber, Bed, and Study there, which be should be welcome to; and he accepted the Invitation. Mr. *Gilpin* at that Time liv'd there, with his Son in Law Mr. *Stokes*, but died soon after.

Mr. *Wright* continu'd here till his Death in 1691, aged eighty-one, or eighty-two. He after some time preach'd there in his own House, and had as many Hearers as two Rooms would hold (some of whom came several Miles) and did much Good. He also taught School, and kept several Boarders in his House. In 1685, though he was about seventy Years of Age, and always liv'd retir'd and private, yet he was imprison'd. Mr. *Wilkinson* who was turn'd out

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at *Ansty*, was after some Years (it was thought by his Wife's Unquietness and Importunity) brought to Conform, and was Minister at *Knoll*, and Chaplain to the Lord *Brooke* who liv'd there. He was always very friendly to Mr. *Wright*, and to his Family after his Decease.

Pag. 750. Brincklow: Mr. GILPIN. I am inform'd that he to the very last preach'd in his Ruff. He was so very affectionate in Prayer, that he generally melted into Tears. People us'd to compare him to Father *Latimer*.

Ibid. Lenington Hastings: Mr. GILBERT WALDRON. Dr. *Walker*, Part II, p. 299, says, his Name was *Walden*. I had said he was outed by the Claim of the former Incumbent: The Doctor says it was not so, but by due Course of Law, for having defended the King's Murther. However, I do not see how the Nonconformists were concern'd in that, since he owns that he conform'd for another Living afterwards near *Coventry*, where he died. So that it should seem, even the greatest Crimes might be expiated in those Days, by conforming according to the Statute.

Ibid. Stonely: Mr. JOHN COOPER. It should be HENRY COOPER; for by that Name I find he subscrib'd the *Warwickshire* Ministers Testimony to the Truth of JESUS CHRIST, in a Letter to the Ministers of *London*, printed in 1648.

Pag. 751. line 32, it is said, that *Caucut* was a Living worth 120l per An. This Mr. *Lewis* of *Margate* in his Remarks, observes, differs from the Account given, *pag. 744,* where upon Occasion of Mr. *Evans's* succeeding Mr. *Vines* in his two Livings, (of which *Caucut* was one) it is said, that *both* those Livings together, made but a mean Competency for a Family. And it does differ, and it is not inconceivable, how such Differences as those might easily happen, when

my Accounts came from different Persons who had several Informers, and were themselves of

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different Sentiments. But that there may be no remaining Appearance of an Inconsistency, I have here corrected the Passage in *pag.* 744: And that the rather, because having the Account given, *pag.* 751, from Mr. *Jonathan Grew* himself, who was a very careful and exact Man, and well acquainted with those Parts where he was born, I reckon it may very safely be depended on.

Pag. 752. After *line* 8, and the Word *Bennet Fink*, add:

Mr. BOON of *Finham* is mention'd by Mr. *Tong* in his Preface to Mr. *Joshua Merrel's* Funeral Sermon, as living and preaching in these Parts.

Ibid. Mr. TIMOTHY ROBERTS. Add; He died between *Shrewsbury* and *Oswestry*, upon a little Straw, none daring to come near him, because of the Infection.

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IN THE

County of WILTS.

Pag. 753. PEWSEY: HUMPHREY CHAMBERS, *D.D.* I am inform'd that this Parsonage is worth 400*l per An.*

Pag. 754. *Mildenhall*; Mr. THOMAS BAYLIE, *B.D.* Dr. *Walker*, *Att.* Part II, p. 106, says, he was *fifth Monarchy Man*. But it was not for that he was ejected, but for his *Nonconformity*.

Pag. 755. *Westbury*; Mr. PHILIP HUNTON. At the End of the marginal Note, under the Account

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of him, let there be this Addition: And the Judgment and Decree of the University of *Oxon*, was itself burnt as publickly, in *New Palace Yard, Westminster*, by the Order of the House of Lords, (a much better and higher Authority)

on *March* 27, 1710, as contrary to the Constitution of this Kingdom, and destructive to the Protestant Succession as by Law establish'd.

Pag. 755. *New Sarum*; Mr. JOHN STRICKLAND, *B.D.* At the End of the Account of him, let it be added; He died on a *Lord's Day* Evening, after he had preach'd twice; from *2 Pet.* i. 11, and administer'd the LORD'S Supper. Finding himself out of Order, he spoke of it to those about him, and sate down in a Chair and died. His Name is remember'd with great Respect to this Day, at *Sarum*, where he lies buried in *St Edmund's* Church-yard.

Pag. 756. Mr. THOMAS RASHLEY. He was one of the Subscribers of the concurrent Testimony of the County of *Wilts*, with the *London* Ministers, to the Truths of JESUS CHRIST in 1648.

Ibid. Mr. WILLIAM TROUGHTON. Add; There is some Account of him, in the last Edition of *Wood's Athenæ Oxonienses*, Vol. II. p. 966, among the Writers of *Queen's* College.

Ibid. Burbich; Mr. THOMAS TAYLOR. He was born about 1612 at *Broughton*, near *Banbury*, in *Oxfordshire*, his Father being Rector of that Place. When he came to *Burbich*, (which was a sequestred Living, and is mention'd as such by Dr. *Walker*, *Att.* Part II. p. 320, (only he calls it *Burbage*) he found the Vicaridge-house much out of Repair, and was under a Necessity to layout a considerable Sum of Money to make it fit for his Family to dwell in. He was oblig'd to quit it soon after the Restoration, and the former Incumbent returning, found the House in a much better Condition than he left it, but he made no Allowance towards the Charge of the

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Reparation.

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Reparation. The People of the Town were generally very ignorant, and many of them much addicted to Drunkenness; and Mr. *Taylor* setting himself to preach to them with great Seriousness, and press Things home upon their Consciences, and take that Method which he thought most likely to instruct and reform them, they were much enrag'd at him, and openly express'd their Anger and Ill-will, tho' he could aim at nothing but to do them good.

When he was necessitated to leave *Burbich*, he remov'd with eight Children, and his Wife big with the ninth to *Salisbury*, where he liv'd for some time as comfortably as if he had continu'd in the Vicaridge, by means of his Wife's teaching Children to read, and the Kindness he receiv'd from the good People

in and about that City. He continu'd seven Years in Peace with his numerous Family; Bishop *Hinchman* and the two succeeding Bishops, *Hide* and *Earl*, and their Courts, giving neither him nor the other Nonconformists that were at that Time in *Salisbury*, any Trouble or Disturbance. But after Dr. *Seth Ward* was translated from *Exeter* to *Sanum*, Mr. *Taylor* soon found by Experience, that he who had been so zealous for the Commonwealth, as to take the *Engagement* to the Government that then was, without a King or House of Lords, could be no less zealous for Conformity, out of his Love of Monarchy, and Loyalty to the King. In 1667, Mr. *Taylor* was cited to appear in the Spiritual Court the next Court-day, which he accordingly did; and after his Appearance was recorded, he was order'd to appear the next, which he likewise did; and so for several Days, till at last, he who was a very studious Man forgot to go: And therefore not answering when he was call'd, they decreed to excommunicate him for Contempt of the Court, in not appearing according to Appointment. The Decree was soon put in Execution, and the Writ *de Excommunicato capiendo* sent for to *London*, and brought down to *Salisbury* with all Expedition. But GOD in his Providence so order'd it, that a Person who was in the Secret, told a Friend of Mr. *Taylor's*, that the Writ was that very Night

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brought to Town by the Post; whereupon this Friend goes to a very near Neighbour of Mr. *Taylor's*, and tho' it was very late, and all Mr. *Taylor's* Family in Bed and asleep, yet they contriv'd to wake one of the Family, without making any Noise, to discover any Thing to the Neighbourhood, and got into the House, and persuaded the good Man to remove immediately. Early the next Morning, the Officers came to seize him, and carry him away to Prison, and were not a little mortified and enrag'd at the Disappointment, when they found him gone. He was the next Night convey'd to *Stockbridge*, that is out of the Diocese of *Sanum*; and the Day after another Friend conducted him towards *London*, where he staid for some time. He afterwards return'd privately again to *Salisbury*, where he was entertain'd by a religious Gentlewoman, who had a small Family, and a large House, to which Mr. *Taylor* confin'd himself for some Years. In 1671 the Excommunication was taken off, and he return'd to his Family and continu'd at *Salisbury* till the Death of his Wife, about 1676; after which he remov'd with his youngest Daughter to *London*, all the rest of his Children that were then alive, being in or near the great City: And he had not been long there, before he was remov'd to that City above that has Foundations, whose Builder and Maker is GOD.

He was the Father of Mr. *Nathanael Taylor* of *Salters Hall*, who was so well known and so much esteem'd in this City. He gave him the Name of *Nathanael* out of his great Respect for the Honourable *Nathanael Fiennes*, Esq; of *Newton-Tolly*, who tho' he himself liv'd not to be Viscount *Say and Sele*, yet was the Son, the Brother, and the Father, of those who bore that Title. This noble Gentleman, and after his Death his religious Lady, were very kind to several Nonconformists in this County, and particularly to Mr. *Taylor*, who without such generous Help, would very difficultly have been able to support or bring up his numerous Family.

Pag. 756. *Sutton Mandevil*: Mr. THOMAS ROSEWELL. In the Account of him, *lin.* 3, instead

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of there Words, *He was educated in Oxon*, let it be thus alter'd; *He was enter'd of Pembroke-College, Oxon, in 1647, under Dr. Henry Langley the pious Master.*

And at the End of the Account of him, let it be added, that his Arraignment and Trial for High Treason before the Lord Chief Justice *Jefferies*, has been lately publish'd in *8vo*, with an Account of his Life and Death prefix'd: In which Account of him there is inserted, a grave and serious Letter to a pious Gentlewoman, upon Occasion of her Husband's Decease. Notice is also there taken of his having left behind him, a very serious and affectionate Letter he wrote to an intimate Friend, after his Recovery out of a deep Melancholy; and also of a Manuscript of his with this Title: *A Memorial or Catalogue of some more eminent and remarkable Deliverances that God hath vouchsaf'd to me, which I have Cause to remember, to the Praise and Glory of his Goodness and Mercy; and for which I hope to praise him to Eternity.*

He was interr'd in the Burying-place at *Bunhil Fields*, and has this Inscription on his Tombstone.

H. S. E.

H. S. E.**THOMAS ROSEWELL,***Theologus Celeberrimus,**Dunkertoni in agro Somersettensi natus;**Collegii Pembrochiæ apud Oxonienses alumnus:**Qui primum Rodæ in agro jam dicto; deinde**In oppido Sutton Mandevile in Comitatu Wiltonensi**Usque ad diem S. Bartholomæi A. MDCLXII sacra administravit;**Eclesiæ denique apud Nauricum Sinum juxta Londinum,**In agro Sudriensi, Pastor co-optatus fuit.**Vir haud minori**Pietatis ac Modestæ, quam Doctrinæ laude clarus;**Concionator arte, factundia, studio eximius;**Sacri Codicis Interpres assiduus & peritissimus.**Qui post multos labores**Multasque, temporam iniquitate, vexationes acerbissimas,**Quas Christi causa fortissimo animo sustinuerat,**Apud Sinum nauticum antedictum, placide**Obiit XVI. Kal. Mar.**Anno Ætatis suæ LXII. Christi MDCXCII.*

Pag. 759. Dunhead: Mr. PETER INCE. At the End of the Account of him, add:

After the Restoration there were publish'd two Books of *Prodigies*, in the second of which are con

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tained some dreadful Examples of the vindictive Justice of GOD, upon the Opposers and Despisers of this worthy Man, which tho' some took the Freedom both then and afterwards to deride yet we are told in the Account of the Life* of Mr. *Thomas Rosewel* that is prefix'd to his Arraignment and Trial not long since publish'd, that he (who liv'd then in those Parts,) was able to attest the Truth of them, and could have added more to them in the

neighbouring Parishes of which he was an Eye-witness. This Mr. *Ince* and Mr. *Sacheverel*, Mr. *Hallet*, and Mr. *Bampffield*, were all afterwards imprison'd together, for the grand Crime of Preaching. Judge *Archer* going the Western Circuit was very favourable to them. He laid upon them a Fine but of forty Marks a-piece, and in his *Posteità*, reduc'd it to twenty Marks; and even this was compounded for at a Shilling in the Pound. But then there remain'd another Difficulty; they were to be upon their Behaviour after their Release, till the next Assize, which they could not get over. After they had been imprison'd at *Dorchester* a Year and a half, a Friend came to the Town who had made a secret Agreement with the Judges, who offer'd them that if they would but give Bond on that *Monday*, to be on their Behaviour till *Thursday*, they would be released. But this Mr. *Bampffield* utterly refus'd, and would not be on his good Behaviour (in the Sense of the Law) so much as for an Hour; thinking that would amount to an Acknowledgment of Guilt. Mr. *Ince*, and Mr. *Sacheverel* being sway'd by their Fellow-prisoner, whom they would not leave behind them in Bonds, had like to have miss'd this Opportunity: But at length, the Persuasion of Friends, and the Tears of a Wife, prevail'd with Mr. *Ince* to yield, and he did so, with Mr. *Sacheverel*; their Fellow-prisoner telling them that it would add to his Trouble, for them to continue still in Hold, when it was only out of a Deference to him and his Judgment. Upon their yielding, they were dismiss'd, but Mr. *Bampffield* continu'd almost nine Years confin'd, being brought out by the King's Declaration for Liberty,

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* Pag. 24,25.

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Pag. 760. *Ramsbury*: Mr. HENRY DENT, M.A, of *Wadham-College* in *Oxon*. Born in *Wales*, and bred under Mr. *Hunt* of *Sarum* who sent him to *Oxford*, where he continu'd (as I am inform'd) ten Years, though I cannot find that *Wood* in his *Athenæ Oxonienses* takes any Notice of him. When he enter'd upon the Ministry, he was first Assistant to Mr. *Strickland* of *Sarum*, and afterwards to Mr. *Wild* of *Ramsbury*. This Mr. *Wild* conform'd on *Bartholomew Day*, 1662; and Mr. *Dent* still continued his Assistant, and taught School in the Church, but was excus'd from reading the Prayers, which Mr. *Wild* took wholly upon himself. But at length, not being suffer'd to continue in this Course, he preached and taught School in his own House, and his Wife also reaching *English*, he pick'd up a tolerable Subsistence, though he had not above 5*l* a Year from the People he preach'd to. He was as much harras'd for his Nonconformity as any Minister in the County. He was three times *excommunicated*; though at length he got his Absolution, for a Sum of Money,

which he the more freely parted with in the Case, that he might nor be wholly incapacitated to continue his School, which was his main Support. There were three Parsons, *viz.* Mr. *Wilson* of *Ramsbury*, Mr. *Norris* of *Alborne*, and Mr. *Sawyer* of *Newbury*, that were his bitter Enemies. The first of these, (Mr. *Wilson*) being at Church, call'd on the Constable and Church-wardens to go and disturb Mr. *Dent's* seditious Conventicle; and declar'd he would not begin the Service, till that was done. He himself went with them, and being denied Entrance, they broke open the Doors, and found a great Number of Auditors, but Mr. *Dent* was gone. They took the Names of the People, and had Money from several of them. Often also was he worried by Bailiffs, who had Warrants against him; and once narrowly escap'd being taken, through the great Civilities of Sir *Seymour Pile*, that lodg'd in another Part of the House in which he liv'd, who turn'd one out of Doors, that was got into the House, with a Design to apprehend him. The same

Gentleman

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Gentleman often also gave him private Information when Warrants were out against him, that he might stand upon his Guard. Though he was often eagerly pursu'd, yet he never was in Prison. He would often preach in Woods and Fields, placing Scouts to watch the Avenues. He for some time walk'd every Week, both Winter and Summer, to *Lambourn* Woodlands, above four Miles, to preach to about twenty poor People, having very little for his Pains: And would say, *He that sets me to Work., will pay me my Wages.* When Mr. *Maverly* came to be the publick Minister of *Ramsbury*, he had more Peace and Quiet, and a friendly Correspondence with him. Mr. *Dent* then generally preached in the Morning, and went in the Afternoon to the Parish Church with his Family. He died in *March* 1695, or 1696, *Ætat.* 63. He was a Man of moderate Principles; and of an unblameable Life and Conversation. His last Words were there: *An Interest in Christ is worth ten thousand Worlds.*

Pag. 760. *Collingbourn:* Mr. DANIEL BURGESS. Add, *M.A.* I find his Name to the concurrent Testimony of the Ministers of *Wilts*, with their reverend Brethren the Ministers of *London*, printed in 1648. He subscrib'd as Minister of *Veny Sutton* in this County. From thence as Dr. *Walker* reports, *Att.* p. 336, by the Interest of his Brother *Cornelius*, he remov'd to this Living of *Collingbourn*, worth 3 or 400l a Year, which was vacant by the Death of Mr. *Adoniram Byfield*. But then the Doctor adds, that he shall have Occasion to tell us hereafter, in another Place, how unwillingly he parted with this Living in 1662. For my Part, I must own, I cannot see why he should not be unwilling

(may very unwilling) to part with such a Living as this, in which he was so very useful, provided his Conscience would have allow'd him to have kept it. However if he could have satisfy'd himself to have conform'd, and comply'd with the Terms that the Law had prescrib'd, none could have hinder'd him from keeping it. For the Doctor himself acknowledges, that Dr. *Prior* that had been here sequestred,

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died before the Restoration: So that there was none to put in any Claim against him. But it looks as if Dr. *Walker* was so hard to please, that he could not be easy with these ejected Ministers, whether they were willing or unwilling to part with the Livings they had in Possession. Let them be one Way dispos'd or another, he appears very willing and forward to pass his Censure.

This Mr. *Daniel Burgess* was of *Magdalen*-College in *Oxon*, and there took both the Degrees in Arts, though I do not find *Wood* takes any Notice of him. After quitting the University, he was first Minister of *Stanes* in *Middlesex*, whence he removed to the Living of *Sutton* in this County, when it was quitted by Mr. *Swaddon*, who was turn'd out for Immorality. Here he liv'd about fourteen Years, and then upon the Death of Mr. *Adoniram Byfield* Minister of *Colingbourn*, was prefented to that Living by the Duke of *Somerset* (or whether his Title at that Time was only Earl of *Hertford*, I cannot say) the noble Patron of it, but not through the Interest of Dr. *Cornelius Burges* as Dr. *Walker* has misinform'd the World, mistaking him to be his Brother, when as I am inform'd by the Family, there was no Relation between them. The Truth of the Matter is this, he got the Presentation to that Living, by Vertue of his own Endowments which recommended him, as well as by the Interest of his only Brother Mr. *Isaac Burges*, who was well acquainted with the Duke, and a Person of considerable Note in those Times, being twice High Sheriff of the County, and a Justice of the Peace for many Years.

Here Mr. *Burgess* continu'd preaching and labouring among his People, with great Diligence and Success till the *Bartholomew Act* took Place: And then was so far from being unwilling to quit his Living for the Sake of a good Conscience, (as Dr. *Walker* has falsly suggested) that he broke through uncommon Difficulties to preserve his Integrity, and plainly shew'd that he preferr'd the Peace of his own Mind, before worldly Advantages. For notwithstanding the Living was of so good Value (as

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350*l per An.*) and he had a Family of seven Children to provide for; notwithstanding the great Importunity of the Duke and Dutchess of *Somerset*, who us'd all the Arguments they could think of to persuade him to conform; and notwithstanding the earnest Intreaties of his People, who with many Cries and Tears importun'd him to continue with them; he was so far from being *unwilling*, that he broke through all there Obstacles, and told them, that *he could not go against his Conscience for all the World*. And besides all this, when the Dutchess and some others would have him tell them freely, how far he could comply, and where he could nor, offering to make Interest with the Bishop to pass by or alleviate some Things that were most greivous to him, he thankfully refus'd, and plainly declar'd, *that that would be a Snare to him, and a Stumbling-block to his Brethren*, and therefore he could not hearken to such a Proposal. Nay, so loth were the Duke and Dutchess to part with him, that they would have him keep the Instrument of his Presentation by him, that if he could upon farther Consideration comply, he might be restor'd, before any other could be put in. And this seems to be the only Foundation of the Doctor's Suggestion, (if he really had any at all) that he parted with his Living *unwillingly*: But how weak and impotent it is, does sufficiently appear from what has been said before. And though he kept this Instrument by him, at the Request of his noble Patron, yet it was no Temptation to him to change his Mind; but he as chearfully as any Man resign'd himself to the Conduct of Divine Providence, and never repented of it afterwards.

From *Colingbourn* he retir'd to *Marlborough*, where he had some Estate, and preach'd sometimes for Mr. *John Hughes* Minister there; and at other Times supply'd the Country round about. He was driven from *Marlborough* by the *Corporation Act*, and died in the Month of *June* 1679. He was a learned and judicious, a faithful and laborious Minister, and was greatly esteem'd and respected by neighbouring Ministers and others; and exceedingly belov'd and valued by his People, who were in the utmost Di

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stress when he left *Colingbourn*; and upon this Account he did indeed part with it unwillingly, but not upon any temporal Considerations.

And here it is not at all improper, to mention his Son Mr. *Daniel Burgess*, who was a celebrated Preacher among the Dissenters, for many Years, in the Neighbourhood of *Covent Garden*: For though he was not *ejected* by the *Unformity Act*, not being capable of any Service when that took Place, yet he was *silenc'd* by it. This good Man had many Enemies, and he had some Ways that were peculiar to himself; and yet GOD made him the Instrument

of convening many Souls. His Funeral Sermon was preach'd and printed by Mr. *Matthew Henry*; who also gives an Account of the Works he has publish'd.

P. 760. Yatesbury: Mr. NATHANAEL WEBB. After his Ejectment he retir'd to *Bromham*, where he had some Estate, liv'd in his own House, kept a School, and had Boarders. He sometimes preached at *Caln*, and other Places as Opportunity offer'd.

Ibid. Tefunt: Mr. JOHN FIP. Add; He had some Estate, and no Children. He continu'd living at *Tefunt*, with his Wife, till the Day of his Death. He was another of the *Wiltshire* Subscribers in 1648; and subscrib'd thus: *John Phippe*, Minister of *Teffont*.

Ibid. Patney: Mr. JOHN MASSEY. This was the sequestred Living of Dr. *Marsh*, of whom see Dr. *Walker*, *Att.* Part II. p. 68. Mr. *Massey* continu'd here, till 1652, and was father to the Turncoat of that Name, who was made Dean of *Christ-Church Oxon* by King *James*. This was another of the subscribing Ministers in 1648.

Pag. 761. Marlborough: Mr. WILLIAM HUGHES. Add, *M.A.* He was born at *Broomham* near the *Devizes* in this County. After he had finish'd his Grammar Learning, he was fix'd at *New Inn Hall* in *Oxon* and continu'd there till he had taken his

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Degrees: Some time after which, he settled at *St Mary's* in *Marlborough*, and there remain'd till *Aug. 24. 1662*, when he could not comply with the Terms of the *Act for Uniformity*, and so preach'd his Farewell Sermon to an endear'd and loving People, who discover'd their Affection by a plentiful Effusion of Tears. He had at that Time a Wife and six young Children, and purchas'd an House in the Town, and taught School; and notwithstanding the Rigor of the Times, several Gentlemen round the County sent their Children to him for Education, and he had several from *London*; so that in a little Time he had a numerous School, which he continu'd for some Years, notwithstanding several Interruptions from those of the establish'd Church: But that which most provok'd them, was his gathering a Church there after his Ejectment. There was such a mutual Endearment between his People and him, that they could not part with their Pastor, who had so faithfully discharg'd that Office among them; but continu'd under his Ministry to the

Time of his Death. He was unwearied in his Work; and his Ministry was successful. He was holy and unblameable in his Conversation: And though his Life after his Ejectment was one continu'd Scene of Trouble, by Reason of Citations out of the Bishops Courts, and other Methods us'd by restless Men to disturb him, yet he still chearfully bore up, resigning himself to the Divine Will, as knowing whom he serv'd, and whose Work he was about. He was of so sweet and winning a natural Temper, that his very Enemies had a great Esteem for him, and several among them privately gave him Notice when Mischief was design'd against him: So that he oft escap'd the Snares that were laid to take him. He was for several Years, as it were a Prisoner in his own House, not daring to be known to be at home with his Family, for fear of being carry'd away by Force. And when the Storm grew so high, that their Meetings at their usual Place of Worship were wholly suppress'd, he did not desist from his Work, but often preach'd to such as would follow him, in the Woods and Fields, without being discourag
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ed at the Malice of Satan or his Instruments. He was naturally of a strong and healthful Constitution, but it was at length much broke by hard Study and Labour. He contracted an inward Tumour or *Schirhus* upon the *Pancreas*, under which he labour'd for some time: But all the while he was declining, he was full of heavenly Discourse, waiting for his approaching Change, which at length carried him out of the Reach of all Trouble, into his Master's Joy; on *Febr.* 14. 1687, aged 68. His Funeral Sermon was preach'd at *Marlborough*, by Mr. *William Gough*, from *Zech.* i. 5. He had had (I am inform'd) very considerable Offers made him, if he would have conform'd to the *Church of England*.

Pag. 761. *Newton-Toney*: Mr. JOHN WATTS. I find his Name to the concurrent Testimony of the Ministers in this County, with their Brethren in *London*, primed in 1648.

Ibid. *Milton*: Mr. THOMAS RUTTY. After his Ejectment he liv'd at *Melksham*.

Ibid. *Woodborough*: Mr. ISAAC CHAUNCEY. Add, *M.A.* He was the eldest Son of Mr. *Charles Chauncey*, Minister of *Ware* in *Hertfordshire*, of whose Sufferings in the High Commission Court, we have an Account, in *Rushworth*; (in his *Collections* for the Year 1629) and who was suspended and silenc'd by Bishop *Laud*, for refusing to read the *Book of Sports*. He suffer'd for Nonconformity

in his own Country by Fines and Jails, and at last was an Exile in *New England*, where he arriv'd in 1638, and upon the Removal of Mr. *Dunstar*, was made President of *Harvard-College*; and there he died, on *Feb. 2. 1671*, leaving behind him six Sons, all bred up to the Ministry in *Harvard-College*. A particular Account of this worthy Person may be met with, in Dr. *Cotton Mather's Magnalia Christi Americana*, Book III, p. 133, &c; and in Mr. *Daniel Neal's Hist. of New England*, Chap. viii. p. 371, &c.

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As to this his eldest Son, he was after 1662, for some time Pastor to a Congregational Church at *Andover*, who met in the same Place with the People that were under the Pastoral Care of Mr. *Samuel Sprint*. Mr. *Sprint* discoursing with him with that prudence and Temper for which he was remarkable, had wrought him up to all that was necessary for uniting the two Congregations: But when the Matter came to be mention'd to Come of Mr. *Chauncey's* People, they were against it, and so the Coalition was prevented. Having applied himself to the Study of Physick, he quitted *Andover*, some time after the Recalling King *Charles's* Indulgence, and came to *London*, with a Design to act as a Physician, rather than as a Preacher for the future. But after the Death of Dr. *Owen*, his People choosing him, he accepted their Call, and continu'd to officiate among them many Years. At length finding the Society decrease and decay, he rook up a Resolution wholly to quit ministerial Service, and no Entreaties could prevail with him to the contrary. Tho' he was no popular Preacher, yet Mr. *Sprint*, who was a good Judge of Learning, and knew him well, always gave him the Character of a learned Man; which will scarce be denied him by any unprejudic'd Persons, that were well acquainted with him. He has several Things in Print. As, *The Divine Institution of Congregational Churches, Ministers and Ordinances, as has been profess'd by those of that Persuasion, asserted and proved from Scripture*, 8vo. *An Essay to the Interpretation of the Angel Gabriel's Prophecy, deliver'd by the Prophet Daniel*, Chap. ix. 24. *Christ's Ascension to fill all Things, in a Sermon at Horslydown*, 8vo, &c.

Pag. 761. *Alton*: Mr. OBED WILLES: Let it be rather, Mr. OBADIAH WILLS. *M.A.* He hath printed, *Infant Baptism asserted and vindicated by Scripture and Antiquity*; in Answer to Mr. *Danvers*, &c. 8vo. 1674; with a Preface by Mr. *Richard Baxter*: And *Vindiciae Vindiciarum*; or a Vindication of that Treatise, in Answer to Mr. *Danvers's* Reply, 8vo. 1675: And *Censura Censurae*, or a just Censure,

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of the unjust Sentence, of the *Baptists*, upon an Appeal made against Mr. *Henry Danvers*, 8vo. 1676.

Dr. *Walker* in his *Att*, Part II, p. 417, says, that this Mr. *Wills* was the bad tho' godly Neighbour of Mr, *Gregson*, in the Living of *Alton priors*, where he had 13*l* a Year. He says, that Mr. *Wills* got his Neighbour cited before the Commissioners, for reading Common Prayer, and dispossess'd of that poor Place, the Profits of which were given to Mr. *Wills* as the Reward of his informing: And adds, that of this and Other Things concerning this Mr. *Wills*, he may have Occasion to speak in another Place. And therefore if there be any living, that are able to do Justice to the Memory of this Mr. *Wills*, I take this Opportunity of making it my Request to them, to furnish me with their Informations.

Pag. 761. *Box*: Mr. JOHN STERN. This was the sequestred Living of Mr. *Bushnel*: Dr. *Walker's Att*. Part I, p. 181. Mr. *Stern* was before at *Chilmark*. in this County, and had this Living upon the Ejectment of Mr. *Bushnel*: But by that Time he had computed all his Expences, he told Mr. *Bushnel* himself, he was 500*l* the worse for suing after and accepting of the Living: *Ibid.* *pag.* 193. And therefore tho' it seems hard that it should be demanded of Mr. *Bushnel*, to bear a Part of the Charge of his own being *dispossess'd*, which Dr. *Walker* intimates was his Case, *Att*. Part I, p. 105; yet if Mr. *Stern* really paid the Commissioners 15*l* for their *incident Charges*, and was 500*l* out of Pocket, I think he might well enough expect, that Mr. *Bushnel* should allow his Proportion towards it, before he receiv'd any thing from him.

Ibid. *Barwick, St John's*: Mr. COMPTON SOUTH, *B.D.* In the Close of the Account of him, it is said; *and there he died*; (that is at *Warmister*) *a few Years since*: Let it be alter'd into there Words: *And at length as great Weakness came upon him, he retired to his House at Upper Dunhead in Wilts, where he died, July 22, 1705.*

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Pag. 763. *Newton*: Mr. JOHN OLDHAM. He was the Son of Mr. *John Oldham*, some time Rector of *Nun Eaton* near *Tetbury* in *Glocestershire*; and was himself Minister of *Shipton* in the same County, before he came to this Place, where he was silenc'd in 1662. Mr. *John Oldham* the celebrated Poet, in King *Charles's*

Reign, who was so famous for his pointed Satyrs upon the *Jesuits*, was his Son: But notwithstanding his Wit and Smartness, he was an heart-breaking Grief to his pious Father. In the Works of that Writer, there is as ill-natur'd a Piece as can be easily met with, intit. *A Character of a certain ugly old Parson*, which even *Wood* himself, (*Ath. Oxon.* Vol. II. p. 568) owns to be *the worst and most offensive of all his Poems*: As he well might do, since that Monster of Ingratitude there spits his Venome, against the Person, to whom (under GOD) he ow'd his Being. The Son died at thirty: But the Father liv'd to a good old Age, and continu'd preaching to a small Congregation of Dissenters, at *Wotton under Edge*, in *Gloucestershire*, and died in that Neighbourhood, not very long since, without leaving any thing in Print; tho' he has left a good Name behind him among all that knew him.

Page 764. *Bramble*: Mr. JAMES CRUMP, He continu'd to live in the Place where he was ejected.

Ibid. Lurgershal: Mr. JAMES CUSSEY. His Name is also to the Subscription in 1648. He there wrote himself, *Henry Cusse*, Minister of *Lurgershal*.

Ibid. Upton Lovell: Mr. CURL. Dr. *Walker*, *Att*; Part II, p. 277, says, that this was the sequestred Living of Mr. *Thomas Hickman*; and adds, that his immediate Successor was one *Bradish*, an *Irish Man*, of whose ridiculous Preaching (not to say worse) he intimates he could let the Reader have a particular Instance, if Modesty would permit him to relate the Story. Perhaps if we had had it, it would have been found not to have grated more upon Modesty, than some Stories he has related in his elabo

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rate Work. However, it must be acknowledg'd it would have been very bad indeed, if it could not have been match'd in the Case of some of the Doctor's own Church. And therefore he might as well have spar'd his Reflection.

Pag. 764. *Hill MArtyn*: Mr. ROBERT ROWSWELL. He liv'd in this Place after he was ejected, and us'd to preach sometimes at *Calne*.

Ibid. Chiltern: Mr. DOSITHEUS WYAR. He was ordain'd by Bishop *Godfrey Goodman*, who by his Name rook him for a Puritan: But when he told him his Father took his Name out of the *Apocrypha*, he was very well pleas'd with

him. If the reading of the *Liturgy*, without declaring *unfeigned Assent and Consent* would have satisfied the Law, Mr. *Wyar* might have continu'd Vicar of *Chiltem*. For some Years after his Ejectment, a certain Church being vacant by the Death of the Incumbent, he officiated for some time, with the Allowance, and at the Request of the Patron, who was his very good Friend: But as he was burying a Corpse, he was taken with some Disorder, which prevented his reading all that is appointed on such Occasions. This he never recovered; tho' he liv'd some time after, and was visited by his Nephew Mr. *Samuel Sprint*, who was ejected from *South Tidworth* in *Hampshire*. He found his Uncle unable to speak above two or three Words at a Time, so that those about him could only guess at his Meaning. While Mr. *Sprint* was with him, he apprehended by his Gestures and Motions, that he was not so intirely satisfied as he should have been, in what he was about when his Disorder seiz'd him. He had with some Application and Earnestness studied the Revelation of St. *John*, and had wrought himself up (as many others had done) to a Sort of Assurance, that Antichrist would fall in 1666: But liv'd to see himself mistaken.

Ibid. Eversly: Mr. EASTMAN. His Name was WILLIAM. The Living of which he was in Possession, was (I am told) in *Hampshire*, but being men-

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tioned in his County. I shall not attempt an Alteration. The Living (which was 200 *l per An.*) was given him by *Oliver Cromwel*, and taken from him at the Restoration. After his being cast out, he removed to *Salisbury*, and from thence to *Shaftsbury* in *Dorsetshire*, and there died, after he had continu'd the Exercise of his Ministry many Years. Mr. *Clark* (the conforming Minister of *Wareham* in *Dorset*) who married his Daughter, had all his Papers after his Death.

Pag. 764. *Kniston Ceveril*; Mr. JAMES EBOURN. His Name also is to the Subscription in 1648, in this manner: *James Eburne*, Minister of *Kingsdon Deverell*.

Pag. 765. *Compton*: Mr. JOHN FRAWLINS: It should be FRAYLING. He was born at *Headington* about nine Miles from the *Devizes*, and after his Ejectment he preach'd at the *Devizes* every other *Lord's Day*, and Mr. *Ob. Wills* the other. He was blind for some Years before he died, but preach'd as long as he was able to ride, and he had one to guide his Horse. He died in *January*

1688, when he was about eighty Years of Age. Mr. *Gough* preach'd his Funeral Sermon, on *Job* xiv. 2: And therein represented him, as a *Moses* for Meekness, and a *Nathanael* for Uprightness; and one of *Eliphaz's* happy Men, who came to his Grave in a full Age, or Fulness of Days, compleat even to the Utmost Line of Life. He serv'd GOD in his Generation as a faithful Steward in his House; and was to his Congregation a painful Labourer, in Word and Doctrine, according to the Talent that GOD had given him, and that with good Success.

Ibid. Brinford; Mr. EDWARD FAULCONER. It should have been, *Bridford*; Mr. EDWARD FALCONER. He was not satisfied with sprinkling in Baptism; and People being unwilling to hare their Chil'cirea dipp'd or plung'd, some neighbouring Ministers came sometimes, and baptiz'd the Children born in his Parish. He printed two Books: *viz. The Burden*

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of England, a Copy of which he presented to King *Charles*; and, *The Watchman's Alarm*. Upon leaving his Place in 1662, he retir'd to *Salisbury*, where he spent the little Remainder of his Life.

Page 765. *Langford*: Mr. GYLES. Dr. *Walker*. Part II, p. 227, says, that *he was a Proverb for Litigiousness*. And if so, and there had been Proof of it, I think there had been less Room and Ground for Complaint, had he been silenc'd for that, than for Nonconformity to the Ceremonies.

Ibid. Winterbourn-Stocks: Mr. MARK KING. I am inform'd his Name was DANIEL, and that he was a very worthy good Man. He has printed a Piece intit. *Self the grand Enemy of Jesus Christ, and mortal Disease of Man*, 12mo.

Ibid. Hisperton; it should be *Hisperton*: Mr. MATTHEW TOOGOOD. Dr. *Walker*, Parr II, p. 380; says, that *he was a Taylor by Trade, and that he had formerly been a Parish-Clerk*. To which I can say nothing, for Want of Intelligence: But I find he was one of the Subscribers, in 1648.

N.B. It may nor be amiss, here to take Notice, that Mr. *William Thompson*, Sen. who was the Incumbent at *Corsham* in this County, in 1663 and afterwards, when Mr. *Thomas Roswell* liv'd there with the Lady *Hungerford*, would often complain to Mr. *Roswell* of the Burrhen of the Ceremonies, and told him he was drawn in by a meer Wheedle of the Bishop to conform before he

was aware. He meant Dr. *Pierce* the Bishop of *Bath* and *Wells*, who in the Days of Archbishop *Laud* thank'd GOD he had not one Lecture in all his Diocese.

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County of WORCESTER.

Page 765. *KINGS-NORTON*: Mr. THOMAS HALL, B.D. In the Account of his Works, for *Ministerio Anglicano*, read *Ministerio Evangelico*.

Page 767. *Mowsley*: Mr. JOSEPH COOPER. At the End of the Account of him, add; I have been inform'd that the Maintenance at *Mowsley-Chappel* is but small and inconsiderable; and there being none to carry on the publick Service and Worship of GOD in his Room there, Mr. *Cooper* continued to preach in it after the 24th of *August*, until *December* 1662; when a Troop of Horse came and carried him out of the Pulpit on the *Lord's Day*, after which he was confin'd in *Worcester-Jail* for six Months.

Among his Works, for *MiskosqopÖa*, read *MisqoskopÖa*.

And at the End of his Works, add: Besides these I am inform'd he hath a Tract extant, intit. *The dead Witness still speaking to his living Friends*: The Substance of eight Sermons, by way of Farewell, 8vo. 1663.

Pag. 769. Mr. SIMON MOOR. The same Person mention'd, *pag.* 53.

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Pag. 769. Mr. RICHARD FINCHER. He finish'd his Course, *Feb.* 10, 1692: And his Funeral Sermon was preach'd by Mr. *Samuel Slater*, where his Character may be met with.

Ibid. Upton upon Severn: Mr. BENJAMIN BAXTER. This was a sequestered Living: Dr. *Walker*, Part II. p. 408. Mr. *Baxter* was most humble and blameless in his Life.

Page 770. *Martly;* Mr. AMBROSE SPARRY. His Imprisonment was in 1661, for that that was commonly call'd *Baxter's Plot*. A Letter was framed, as from a nameless Person, and directed ro Mr. *Sparry*, desiring *that he and Captain Yarrington would be ready with Money and Arms at the Time appointed; and that he should acquaint Mr. Oasland, and Mr. Baxter with it.* This Letter was said to be left under a Hedge, and was carried to Sir *John Packington*, (from whom it was suppos'd first to have proceeded) who thereupon sent Mr. *Sparry*, and several others to Prison. And though he was a very sober learned Man, who had never own'd the Parliament Cause in the War, and was in his Judgment for moderate Episcopacy, yet he was long confin'd, and even when the Forgery and Injury was detected, could not obtain a Release without great Difficulty.

Ibid. Bewdley; Mr. HENRY OASLAND. Add, *M.A.* of *Trinity-College* in *Cambridge*. He was born of sober Parents, who liv'd reputably in the Parish of *Rock* in this County. From his Childhood he was strongly inclin'd to Learning, and bent upon the Ministry. He was educated under the Curate of the Parish, and at the Free School at *Bewdley*, and was afterwards admitted into *Trinity-College*, while Dr. *Hill* was Master, of whom he says (in some Memoirs of the former Part of his Life) that he learnt more of CHRIST in one Year, from his plain, yet precious Christ-advancing Preaching, and almost daily Expositions in the Chapel, than he had all his Time before in the Country. After four

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Years Continuance in the University, he went to see his Friends, intending to return, and pursue his Studies there, till he had taken his Master's Degree: But the famous Mr. *Tombs* after his Dispute with Mr. *Baxter* in *Bewdley-Chapel*, about Infant Baptism, leaving the Town, the Magistrates prevailed with Mr. *Oasland* to succeed him. This was in 1650; and in 1651, he went to *London*, and was ordained in the Church of *St Bartholomew Exchange*, by Mr. *Samuel Clarke*, Mr. *Simeon Ashe*, Mr. *James Cranford*, Mr. *William Taylor*, and Mr. *John Fuller*. And whereas he had (as was then usual) a printed Certificate or Testimonial of his Ordination to which they all of them did

set their Hands, the Words relating to his *taking the Covenant of the three Kingdoms* were rased out, he not taking the *Covenant*; nor was it then insisted on as it had been formerly. And when he came to be of a Master's Standing, he went from *Bewdley*, and took that Degree at *Cambridge*.

He continued his public ministerial labours in this Town till *Aug. 24. 1662*, having both there and in the Towns adjacent, surprizing Success. He catcchized the Children on *Thursdays*, after his Return from the Lecture at *Kidderminster*. The Children were so fond of him, that if he happen'd at any Time to stay a little longer than usual before he came, they would go out into the Fields to meet him, and running along by his Horse's Side, bring him into Town in a Sort of a triumphant Manner.

He was legal Lecturer of *Bewdley*, as far as I can understand: For I cannot hear that anyone was put out for him; and when he was ejected, the Corporation chose a new Lecturer, *viz. Mr. Soley of Mitton*. I am inform'd his fix'd Maintenance here was but *40l* a Year, and yet he refus'd much greater Offers made him if he would remove: But he was unwilling, because there were so many excellent Christians in the Town. However, after his Confinement for *Packington's Plot*, (publish'd by Captain *Yarrington*) he remov'd with his Family into *Staffordshire*, where he preach'd the Gospel to any that invited him.

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When he was ejected, he had nothing to subsist on, and support five Children, but a Jointure his Wife had from her former Husband; and yet he was comented and eaf'. In the very hottest Part of King *Charles's* Reign, he reach'd in *Leicestershire. Northamptonshire, Herefordshire, Warwickshire, Worcestershire, Staffordshire, and Shropshire*: But when the *Indulgence* was granted, he confin'd himself to the four latter Counties, in which there are many to whom his Memory to this Day is precious, and who can with Pleasure tell the Time and the Place and the Text he preach'd on, that first occasion'd their minding Religion in earnest.

He was eminent for Justice and Charity, and making Peace: Of a catholic and healing Spirit, and great Moderation. His Family went to Church when he was abroad; and when he could, he chose to preach out of Church-hours. He appear'd to all so set upon doing good, that he was not a little respected by several that had no great Affection for the *Nonconformists*. As he was one Day walking by a narrow Road, he found two Waggon had met there, and were unable to pass by each other, and the Waggoners fell to fighting for the Way. He persuaded them to be quiet, and do as well as they could for

that Time, and assur'd them they should never have Occasion to differ upon that Account any more. To make good his Word, he took the first Opportunity of applying to the Owner of the next Acre of Land, and purchas'd it for 6*l*, and freely gave it to the Country, to enlarge the Road, which is to this Day no small Convenience. And this was done at a Time when he could not be permitted to do the Good he desir'd to the Souls of Men.

He was in Labours mare abundant, and ventured more than most of his Brethren when the Times were troublesome, and yet came off as well as most of them. After the Confinement mention'd above, his Brethren had none of his Company in Chancellors Courts, or in Prison. It is true about the Beginning of the Reign of King *James*, he was cited into the Court at *Litchfield*; but he was soon

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discharg'd, without Expence or Trouble, by the Declaration for Liberty.

He had many remarkable Deliverances, which he noted with great Thankfulness. As he was preaching once in *Herefordshire*, an Informer came in and took the Names of the People present, without being much observ'd: And being offended at somewhat in the Sermon, he drew his Sword, and swore he would kill the Minister, and advanc'd towards him with that Design. A young Man in the Place met him, threw up his Heels, and disarm'd him and so there was no Damage done. The Soldiers that took his Brethren to Prison came several times to take him, but could not find him at home, he being often abroad, preaching Lectures. Once they came late at Night in hope of finding him: They search'd his House, and several Houses in the Neighbourhood, but miss'd the House of that particular Neighbour, with whom he was prevail'd with to lodge for that Night, and so he then also escap'd them. Tho' his Neighbours were generally for the Established Church, yet they were so far from insulting him when he met with any Difficulty, that they generally express'd their Concern; and some of them would freely intercede with the Soldiers and Officers, and persuade them to let him be quiet, telling them how good a Man he was, how good a Neighbour, and that he did a great deal of Good among them. Hardly any of them would upon Occasion, have refus'd to have conceal'd him when he was fought for; and when once he was preaching a Lecture about half a Mile from his House, the Officers came to disturb him, bur tho' it was generally known by his Neighbours, yet no one would give Information.

I am inform'd, that a Guard of Soldiers was set in the Way in which it was known he would come that Day; and being come up, they told him they

must know his Name before he pass'd. He told them with great Boldness, that his Name was *Henry Oasland*, and he car'd not who knew it. Upon which they let him pass, and were not sensible of their Mistake, till he was our of their Reach.

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He had a firm and strong Constitution, and a great Share of Health; and was scarce ever hinder'd from preaching by Sickness, on *Lords Days* or Week Days, except two or three *Lords Days*, about two Years before he died, by a Pain that was reckon'd to arise from the Stone in the Kidneys. As to other lesser Indispositions, it was his common Observation, that as soon as he began his Pulpit Work, he felt no more of them for that Time.

When he was in the Pulpit, he seem'd to be in his Element. He generally began with something that tended to quicken his Auditory to a serious Attention. He would usher in his first Prayer, with somewhat that was affecting, in Order to the exciting in such as were to join with him, a Frame of Spirit becoming those that address'd to the Great GOD. He also began his Sermon with a brief Speech agreeable to his Subject, designing to raise the Expectations, and quicken the Attention of his Hearers. And all his Discourses were serious, lively and moving. His Subjects were commonly adapted to the circumstances of the People he preach'd to, or suitable to the different Seasons of the Year, or the special Occurrences of Divine Providence with Respect to the Nation in general, or the particular Place where he preach'd, teaching his Auditors how to make a right Improvement of them. Having explain'd his Text, and confirm'd his Doctrine with Scripture and good Reason, it was his common Way to be very particular in his Application, which has often set such as were Strangers to him upon wondering how he came to be acquainted with their Cases. He taught with Authority, and convinc'd his Hearers that he did not come to trifle with them, or gratify itching Ears with the inticing Words of Man's Wisdom, but to demand of them in the Name of the great GOD, and JESUS CHRIST whom he had sent, Obedience to the everlasting Gospel which he preach'd to them. In this Part of his Discourse, he us'd to look about his Congregation with an uncommon piercing Eye, that made each particular Hearer think he spake to them. Preaching from *Matt*, xxii. 5, he thus prefac'd his Dis

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course: *I am come*, said he, *to bring you the most hearty, grievous, and melancholy Tidings, that ever you heard with your Ears. Undone perishing Sinners are invited to the Gospel Feast, but they make light of it, and so fall into an aggravated Condemnation.* Another Time, preaching in *Pen Church in Staffordshire*, to a crowded Congregation, he recommended CHRIST JESUS to them as worthy to be accepted of by all of them; and after he had set forth his Excellence, and convinc'd them upon scriptural and rational Grounds of the Truth of what he had declar'd to them concerning him, he in the Application, with great Authority demanded their Acceptance of him, and press'd it with great Fervency; charging and requiring any in the Assembly that made light of the Offer, and refus'd to comply, to go forth and withdraw from the rest of the Company. Upon this he sat down for some time in the Pulpit, and continu'd silent. And perceiving they all stay'd, and none withdrew, he rose up as one in an Extasy of Joy, and said: Now I hope everyone of you is espoused to JESUS CHRIST. — *Be——y*, Esq; who had no great Affection for those of Mr. *Oasland's* Sentiments, seem'd to be extremely well pleas'd with the whole Management.

Often would he look upon some particular Auditors with great Earnestness, and with Authority ask them, Will you obey this Word? Or will you avoid this or that Sin? O do so for GOD's Sake, or for CHRIST's Sake, &c. which has had such an Influence upon some, that they have cried out in the Congregation, I will Sir, I will Sir. A sleepy Hearer was seldom seen under his Ministry. More of his Hearers might have been seen in Tears than asleep.

After the legal *Toleration*, he preach'd twice every *Lord's Day*, and some Weeks one or two Lecture Sermons besides, some Miles from his own Home. And this Service he continu'd, till *Lord's Day*, Oct. 3. 1703, when he was so ill that he could not preach; and on the 19th he died, about the eightieth Year of his Age. The Publick Minister preach'd a Funeral Sermon at his Interment, from *Rev. xiv. 13*;

and

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and told a near Relation that wept bitterly, when she saw him laid in his Grave: that she had no Reason to weep: For he left a good Name behind him, and several Hundreds to testify that he justly deserv'd it.

He had a strong manly Voice, which was as agreeable as it was audible; and a very rousing Delivery. He was zealous for the Cause of *Nonconformity*, and serv'd it with great Boldness and Resolution, in so much that some call'd

his Discretion and Conduct in Question: But he feared none in the Matters of his GOD. When the Soldiers came to take him up for the above mention'd *Packington's* Plot, he was reading a Chapter in his Family. His Servant-maid came to him, and told him a Troop of Horse stood at the Door. He was advis'd to secure himself, which he did so artfully, that though he was all the while in his own House, they could not find him. At length, his Friends thought him safe, and the Soldiers despair'd of getting him into their Possession: But considering with himself that being charg'd with *High Treason*, though he was very innocent, his absconding would by many be reckon'd an Evidence of his Guilt, he came forth from his Hiding-place, stood before the Soldiers, and ask'd them who it was they wanted? They answer'd, Mr. *Oasland*. I am the Man said he, and am ready to answer, to what any Man has to say against me. He spake with such a Spirit, as struck a visible Terror into the Soldiers, who were in plain Confusion, and did not for some time speak to, or offer to lay hold on him.

Preaching in the Pulpit of the publick Minister, (with his Allowance) at *Newport* in *Shropshire*, some time after the Ejectment in 1662, and discoursing from *Isa.* xxviii. 1, *Woe to the Drunkards of Ephraim*, two noted Tiplers, *Richard Eccles*, and *John Crabb* that heard him, seeing him ride out of Town, said one to another, here he goes, that denounc'd Woes to the Drunkards of *Ephraim*. Ay, said Mr. *Oasland*, and to the Drunkards of *Newport* too; and Woe to thee if thou art one of them thou mocking *Shimei*.

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He and his Congregation had a great Deliverance at *Cosely* in *Staffordshire*, when he preach'd a Funeral Sermon for Mr. *Eccleshall*, one of the ejected Ministers, from *Zechar.* i. 5. In the midst of his Sermon, the Floor of the Room where he was, with a crowded Congregation, sunk down into the Cellar, but no Body receiv'd any Hurt. He finish'd his Discourse out of Doors; a Place where he has often been constrain'd to preach upon a Table, in an Orchard, or any where, as he could, when the Company was too large for the House to hold them. He has often preach'd to a numerous Congregation of Nailors and Colliers, &c. in a Place surrounded by Mud-wall, and he stood under a Tree. He never refus'd to preach to any People that desir'd his Pains, though they were ever so poor; nor did he make any Complaint of their mean Entertainment, so he had but a good Congregation, which he seldom wanted.

He was an Encourager of young Men that devoted themselves to the sacred Ministry. If they were poor, but had good natural Parts, he was not backward

himself; and he stirr'd up his Friends that were able to contribute to their Assistance. He was indeed a common Father to the Poor, in general, who greatly lamented the Loss of so great a Friend and Benefactor.

There were but few *Places* where he preach'd frequently, in which there was not a Funeral Sermon preach'd for him; so general was the Lamentation that the Country made for him.

He left behind him two Sons among the Nonconformists. *Edward* the elder is Pastor of the Dissenting Congregation in *Bewdley*, where his Father was ejected and silenc'd: And *Henry* the younger died in *Cambridgeshire*.

He has left little in Print. His two Sermons intituled, *The Living Dead Pastor, yet Speaking*, were printed without his Knowledge, by three of his People, who took them in Short-hand. He was troubled at their taking that Method, because he intended to have publish'd them himself, more to Advantage. However it was observ'd, there was

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scarce a dry Eye to be seen, while he desirer'd those Discourses from the Pulpit.

He also wrote and publish'd a Sheet, intitul'd, *The Christian's daily Walk*, which I have not seen, but am told it well deserves to be printed again.

Pag. 771. Old Swinford: Mr. JARVIS BRYAN. He came to this Living in 1655. Dr. *Walker*, Part II, p. 373. And at the End of the Account of him, add:

As for Mr. *Jarvis Bryan*, it was his general Character, that his Life was a continual Sermon. He spent the latter Part of his Life among the Dissenters at *Coventry*, and there he died, about the Year 1690. He was an holy, humble, serious Divine, whose great Design and Business, was to convert Souls, and build them up in Faith and Holiness, and in a catholick, christian, peaceable Spirit and Temper.

Pag. 772. Stone: Mr. RICHARD SERJEANT. He succeeded Mr. *Richard Spicer*, the sequestred Incumbent of this Living, (whose Daughter he married) with his Consent. Dr. *Walker's Att.* Part II, p. 373. He was a good while Mr. *Baxter's* Assistant at *Kidderminster*.

Ibid. Bromsgrove: Mr. JOHN SPILSBURY. Add; He was exceedingly valu'd by Dr. *Hall*, the late Bishop of *Bristol*, whose Sister he married. The Bishop ordinarily visited him once a Year, and continu'd some Weeks at his House.

And when he died, he made Mr. *John Spilsbury*, ((he only Child of the former Mr. *John Spilsbury*) his Heir: And he for several Years has been Pastor of a Congregation of Dissenters in the Town of *Kidderminster*, but is now lately dead there.

Page 774. Churchill: Mr. EDWARD BOUCHER. He liv'd afterwards in *Kidderminster*.

Ibid. Chaddlesley: Mr. THOMAS BALDWIN, *Sen.* Add; He was of *Cambridge*. He died in *Feb.* 1692/3.

Mr.

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Mr. *White* in his Funeral Sermon speaks thus of him: He was a Man of exemplary Holiness and Regularity of Life; and constant in his Attendance on his Ministry, whenever free from two revere Distempers with which he was sorely afflicted. His last Fit of the Stone held him for about eleven Days together, and was very acute. He was one of signal Patience under all his Dolors. When he had any Intermission from Pain, he was presently ready for profitable Discourse. When he was near his End, he put forth himself, with more than ordinary Earnestness and Vigor of Spirit: And being desir'd to favour himself, because of the great Weakness of his Body, his Answer was quick and smart: *Can I (said he) speak too much for God!*

Dr. *Walker*, Part II. p. 300, says, that Mr. *Lee* the sequestred Minister of *Chaddesley Corbet* was restor'd in 1661.

Mr. *Baldwin* was by the *Oxford Act* driven to *Dudley* in *Warwickshire*.

Pag. 774. All-Church: Mr. RICHARD MOORE. Dr. *Walker*, Part II. p. 277, owns, that he was possess'd of this Living in 1661, and then gave it up to Mr. *Hollington*: But he might easily have got another Living, if the *Act of Uniformity* had not follow'd soon after, and totally silenc'd him. This Mr. *Moore* was alive in 1682, at *Weathercock Hill* near *Kings Norton*: Bur when he died I cannot say.

Page 776. Afer the Word *more*, *lin.* 33, let this be added;

Mr. GILES WOOLEY, was Brother to this Mr. *Richard Wooley*. I cannot learn where he was Minister in 1662: But he was a Nonconformist. He came up to *London* and preach'd somewhere about *Hackney*: But I know not what became of him afterwards, nor when he died.

Ibid. White Lady Aston: Mr. ROBERT BROWN. This also was another sequestred Living. Dr. *Wal*

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ker, Part II, p. 313. He was a *Fifth Monarchy Man*, and wrote against hearing the Parish Ministers.

Dr. *Stillingfleet* said that his *Jerubbaal* contain'd the *Substance of all that was said by the Old Brownists*. He was generally own'd a Scholar. He died in *Plymouth*, by excessive Preaching.

Page 776. *Ridmerly:* Mr. WILLIAM KIMBERLEY. Father to Dr. *John Kimberley* of *Coventry*, now Dean of *Litchfield*.

Pag. 777. *Hampton Lovet:* Mr. JOHN FREESTON. Dr. *Walker*, Att. Part II, p. 227, represents this as the sequestred Living of Mr. *Cooper*, but then adds, that he died before the Restoration: So that this Mr. *Freestone* had a Right to the Living by the Vertue of the Act of Parliament in 1660.

Ibid. Tredington: Mr. WILLIAM DURHAM. This I understand is one of the best Livings in *Worcestershire*, or indeed in any County of *England*. It is reckon'd worth 700*l per An*; and one Year the Crop of Corn was so good there, that his Successor was offer'd 800*l* for his Tithes. There are five or six Villages, besides three Churches that belong to this Parish. This Mr. *Durham* was reckon'd a Person of as great Eminence as any in the County. Dr. *Crouder* who succeeded him, for two or three *Lord's Days*, preach'd at one End of the Church while Mr. *Durham* preach'd at the other, till at length Mr. *Durham* preach'd his Farewel Sermon, and left the Place. However he conform'd afterwards, persuaded (as it was suppos'd) by the late Bishop of *London* his Intimate, who was often at *Compton-House* in *Warwickshire*. The lowermost Church on *Breadstreet Hill* was given him; (which was scarce worth a Quarter of what he quitted) and there he liv'd and died. Dr. *Crouder*, who besides this Living, had a Prebend of *Worcester*, and was Matter of *St Mary Hall* in *Oxon*, and so had 1300*l* a Year coming in one Way and another, and was unmarried, yet could not subsist. The Parish went to Law with him, and he was at length turn'd

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out; was a great while a Prisoner in the Fleet, and there died much in Debt.

Pag. 777. Lindridge: Mr. JOHN GILES. The Father of this Mr. *Giles* (who was the proper Incumbent of this Living was an eminent Minister. He died after the Restoration of King *Charles*, and just before the *Bartholomew Act* came out: But he was so zealous, holy, laborious and faithful in his Place, that his Enemies would not suffer him to be buried in his own Parish-Church, nor the Church-yard; but his Friends were forc'd to carry him to *Standford*, about three or four Miles from his Habitation to be buried. Mr. *John Giles* the Son who was silenc'd by the *Act for Uniformity*, left behind him three Sons, who were an bred up to the Ministry among the Dissenters: The Eldest *John Giles*, M.D. is Pastor of a Congregation at *Salop*. The Second *Jonathan*, was Pastor of a Dissenting Congregation at *Farnham* in *Surrey* where he died suddenly, not long since: And the Youngest *James*, was Chaplain to Sir *Thomas Clark* of *Snailwel* in *Cambridgeshire*, Bart, and promised well, but is become useless, by Reason of an unhapy Disorder in his Brain.

Ibid. Where I mention Mr. JOHN WOVEN, of *Trinity-College* in *Cambridge*, and have there Words, *and is yet living, about seventy-eight Years old*; let the Expression be alter'd thus: *He died not long since, at the Age of seventy-eight, or upwards.*

Ibid. Where I mention Mr. RICHARD COOK, who was also of *Trinity*, let it be added; He was born at *Kinsare*, and was at the University, and prepared for the Ministry, but not fix'd, before the passing of the *Act for Uniformity*. He could not be satisfied to conform. He was but a little while Chaplain at *Prestwood*, in the Family of *Philip Foley*, Esq; but liv'd a Batchelor in the House in which he was born, did some Service there, and preach'd occasionally in several Places, without being fix'd in any Congregation. He studied hard, and died in his Prime.

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Pag. 777. It has been complain'd by some, that tho' I have publish'd an *Abridgment of the Life of Mr. RICHARD BAXTER*, who was so noted and so well esteem'd in this County of *Worcester*, and given a yet shorter Compendium of it, before his practical Works, that were publish'd some Years since in

four Volumes in *Folio*, I have taken no particular Notice of him in my Account of the ejected and silenc'd Ministers, where he should not be overlook'd or pass'd by: And therefore I think it may not be amiss, to add somewhat concerning him in this Place.

He was born *Nov. 12. 1615*, at *Eaton Constantine*, five Miles from *Shrewsbury*, in the County of *Salop*. He fell into the Hands of very indifferent Schoolmasters in his Childhood, and when he grew up the greatest Assistance he had in his Studies, was from the private Advice of some Divines whom he applied to for Counsel. He had not the Advantage of an academical Education, (tho' he was extremely desirous of it, and much lamented the want of it:) And yet by the Divine Blessing upon his rare Dexterity and Diligence, his sacred Knowledge was in that Degree of Eminence, as few in the University ever arriv'd to. He was serious betimes; and at about fourteen Years of Age, the reading *Parsons of Resolution*, corrected by *Bunny*, brought him under such religious Impressions, as never wore off. He was afterwards kept along while, with the Calls of approaching Death at one Ear, and the Questionings of a doubtful Conscience on the other; and carefully read all the practical Treatises he could lay his Hands on, in order to his Direction and Satisfaction.

From the Age of twenty-one to twenty-three, he was under so great Weakness, that he hardly thought it possible he should live above a Year; and yet having a warm Sense of Religion, and being willing to do some Good to ignorant and careless Sinners before he left the World, he even then enter'd into the Ministry, and was examin'd and ordain'd, by Bishop *Thomborough of Worcester*; and that before he had distinctly read over the Book of *Ordination*, the Book

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of *Homilies*, or weigh'd the Book of *Common Prayer*, or the *Thirty-nine Articles* with any Exactness. He was first at *Dudley*, where for about three Quarters of a Year he preach'd to a numerous Auditory: And went from thence to *Bridgnorth*, where he was Assistant to Mr. *Madstard*.

The *Etætera* Oath put him upon the close Study of the Affair of Conformity, and the more he look'd into and weigh'd it, the less he lik'd it. Tho' he saw no Reason to believe all Kind of *Episcopacy* unlawful, he yet was far from so approving the *English Episcopacy*, as to think it lawful to swear, he would never consent to have it alter'd. And it was his Observation, that that Oath which was design'd unalterably to subject the Nation to Diocesans, did but set many the more against them: And that instead of ruining the *Nonconformists*

which was intended, it prov'd a great Advantage to them, and inclin'd many to fall in with them.

Upon the Opening of the *Long Parliament*, a Committee was appointed to hear Petitions and Complaints against such as were scandalous among the Clergy. The Town of *Kidderminster* in this County, among a great many others, had drawn up a Petition against Mr. *Danse* their Vicar, and his two Curates, as insufficient. The Living was worth 200*l per An*, and the Vicar in order to the compounding Matters, offer'd 60*l per An* to an agreeable Preacher, to be chosen by fourteen Trustees. They upon hearing Mr. *Baxter*, chose him for their Minister; and he accepted: Making this Observation; that in all the Changes he pass'd through, he never went to any Place he had before desir'd, design'd, or thought of; but only to those Places he never thought of, till he was surpriz'd by a sudden Invitation.

He spent two Years at *Kidderminster* before the Civil War broke out, and above fourteen Years afterwards, and yet never touch'd the Vicaridge-house, tho' authoriz'd by an Order of parliament; but the old Vicar liv'd there without Molestation. Mr. *Baxter* found the Place, like a Piece of dry and barren Earth; Ignorance and Profaneness as Natives of the Soil were rife among them: But by the Divine

Blessing

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Blessing upon his Labour and Cultivating, the Face of Paradise appear'd there in all the Fruits of Righteousness. Rage and Malice created him much Opposition at first: But at length, his unwearied Pains among the People of that Town, were crown'd with unexpected Success. When he first came thither, there might perhaps be a Family in a Street that worshipp'd GOD, and call'd upon his Name: But when he came away, there was not above a Family on the Side of a Street that did not do it. He had six hundred Communicants: And there were but few Families in the whole Town but what submitted to his private Catechizing, and personal Conference.

In the Heat of the War he withdrew from *Kidderminster*, and retir'd to *Coventry*, and preach'd one Part of the *Lord's Day* to the Garrison, and the other to the Inhabitants. Here he had the agreeable Society of about thirty worthy Ministers, who fled to the same Place for Safety; and among the rest of Mr. *Richard Vines*, and Mr. *Anthony Burgess*. He continu'd there two Years, taking nothing for his Preaching twice every *Lord's Day*, excepting only his Diet. And after *Naseby* Fight, when the Cause remarkably chang'd on the Side of the *Parliamentarians* and the King was left out of the new Commissions, understanding that plotting Heads among the Soldiers were busily at Work,

in order to the subverting both Church and State, he with the Encouragement of the Ministers who were then at *Coventry*, went into the Army, and accepted an Invitation to be Chaplain to Col. *Whalley's* Regiment, with a Design to do all that in him lay, to prevent the Confusions that afterwards ensu'd. He march'd with the Army Westward, and was engag'd from Day to Day with the Sectaries he met with among them: And by the Success he had, found Reason to apprehend, that had there been a competent Number of Ministers among them, each doing their Part, the whole Plot of the furious Parry might have been broken, and King, Parliament, and Religion preserv'd. But he was separated from the Army, (and that in a very critical Juncture in *February* 1656/7, the very Day that

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they began their Conspiracy against the Parliament, in a Meeting at *Nottingham*, and just before the Trial of Skill at *Triploe Heath*;) by great Weakness, occasioned by the Loss of a Gallon of Blood at the Nose: Upon which, retiring to Sir *Thomas Rouse's*, he was taken up with daily Medicines to prevent a Dropsy, and was in continual Expectation of Death; tho' after some time he was rais'd as from the Brink of the Grave, and spar'd for farther Service.

When *Oliver* got the Accendant and became Protector, he could not fall in with him, tho' he preached once before him. Being afterwards sent for, to hear him make a Speech of above an Hour's Length, about the Providence of GOD in changing the Government, and favouring that Change, by such great Things as were done at home and abroad; he took the Freedom to tell him that the honest People of the Land took their ancient Monarchy to be a Blessing: And that they were desirous to know, how they had forfeited that Blessing, and to whom the Forfeiture was made. To which he replied, (nor without some Passion) that there was no Forfeiture, but GOD had chang'd it, as it pleas'd him.

He came to *London* just before the Deposition of *Richard Cromwel*: And preach'd before the Parliament, the Day before they voted the Return of King *Charles*. He preach'd also before the Lord Mayor and Aldermen of the City at *St Paul's*, on the Day of Thanksgiving for *Monk's* Success. And when the King was actually restor'd, he became one of his Chaplains in Ordinary, together with some others of his Brethren. He preach'd once before him in that Capacity; and often waited on him with the rest of the Ministers, in order to the obtaining by his Majesty's Means, some Terms of Peace and Union with the Bishops. He assisted at the Conference at the *Savoy*, as one

of the Commissioners, and then drew up a *Reformed Liturgy*, which some Persons not very likely to be prejudic'd in his Favour have thought to be the best of the Kind they ever saw. He was offer'd the Bishoprick of *Hereford* by the Lord Chancellor *Clarendon*; but could not be satisfied to accept it; and gave his Lordship his Reasons, in a respect

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ful Letter. He affected no higher Preferment, than Liberty to continue his Ministry in his beloved Town of *Kidderminster*, which he could not obtain. Tho' he went down thither after the Restoration, yet he could nor get leave to preach there above twice or thrice.

He return'd therefore to *London*, and preach'd occasionally about the City, sometimes for Dr. *Bates* at *St Dunstan's* in *Fleetstreet*, and sometimes in other Places, and had a Licence from Bishop *Sheldon*, upon his subscribing a Promise, not to preach against the Doctrine of the Church, or the Ceremonies, in his Diocese, as long as he us'd his Licence. And thus he went on, till *May* 15, 1662, when he preached his Farewel Sermon at *Black Friars*: He did it the sooner, that none might suppose he intended to conform at *Bartholomew-Tide*, which was the Time fix'd by the *Act of Uniformity*.

He afterwards retir'd to *Acton* in *Middlesex*, where he went every *Lord's Day* to the publick Church, and spent the rest of the Day with his Family, and a few poor Neighbours that came in to him. In 1665, when the Plague rag'd, he went to *Richard Hampden's*, Esq; in *Buckinghamshire*, and return'd to *Acton* when it was over. He staid there as long as the Act against Conventicles continu'd in Force, and when that was expir'd, he had so many Auditors that he wanted Room. Hereupon, by a Warrant sign'd by two Justices, he was committed for six Months to *New Prison* Jail; but got an *Habeus Corpus*, and was releas'd, and remov'd to *Totteridge* near *Barnet*.

After the *Indulgence* in 1672, he return'd into the City, and was one of the *Tuesday* Lecturers at *Pinners-Hall*, and had a *Friday* Lecture at *Fetter-lane*, but on the *Lord's Days* he for some time preach'd only occasionally; and afterwards more stately in *St James's* Market-house, where in 1674, he had a wonderful Deliverance by almost a Miracle, from a Crack in the Floor. He was apprehended as he was preaching his Lecture at Mr. *Turner's*; but soon releas'd, because the Warrant was not (as it ought to have been) sign'd by a City-Justice,

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In 1676, he built a Meeting-house in *Oxenden-street*, and when he had but once preach'd there the Worship was disturb'd, and Mr. *Seddon* a *Derbyshire* Minister preaching for him, (he being out of Town) was sent to the *Gate-house* in his Room, tho' the Warrant did not suit him: And he continu'd there three Months, till he got an *Habeus Corpus*. He then took another Meeting-house in *St Martin's* Parish, and was forcibly kept out of it by constables and Officers. Mr. *Wadsworth* dying in *Southwark*, he upon the earnest Invitation of his People, preached to them many Months in Peace. And when Dr. *Lloyd* succeeded Dr. *Lamplugh* in *St Martin's*, he offered him his Chapel in *Oxenden-street* for publick Service, and he accepted it.

In 1681, he was suddenly surpriz'd in his House, by an Informer with constables and Officers, with a Warrant to seize his Person for coming within five Miles of a Corporation; and five more in Distrain for 195*l*, for five Sermons. Tho' he was exceeding ill, yet he was going with them to a Justice, till meeting Dr. *Cox* the Physician, he forc'd him back to his Bed, and went and took his Oath before five Justices, that he could not go to Prison without Danger of Death. The King being applied to, consented that his Imprisonment should for that Time be forborne. But they executed the Warrants on the Books and Goods in the House, notwithstanding that he gave good Proof that they were not legally his; and they sold even the Bed which he lay upon. Some Friends paid down the Money at which they were apprais'd, and he repay'd them. Being afterwards in Danger of new Seizures, he was forc'd to retire to private Lodgings.

In 1624, he was seiz'd again, and carried to the Sessions, at a Time when he was scarce able to stand, and bound in it Bond of 400*l*, to his good Behaviour: And was told that this Proceeding was only to secure the Government against suspected Persons. He was some time after carried again to the Sessions house, in great Pain, and forc'd to continue bound. He refus'd to stand bound, not knowing what they might interpret a Breach of the peace.

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But his Sureties would be bound, lest he should die in a Jail. He was also carried thither a third Time, and still bound; tho' for the most part he kept his Bed.

In the Reign of King *James II*, he was committed Prisoner to the *King's Bench*, by the Warrant of the Lord Chief Justice *Jefferies*, for his Paraphrase

of the *New Testament*, which Sir Roger *L'Estrange* said was *the wickedest Book that ever was written*: And he was tried on *May 30, 1685*, and treated most scornfully and rudely; the Lord Chief Justice, saying upon the Bench, that *he was sorry that the Act of Indemnity disabled him from hanging him*. He was sentenc'd to pay a Fine of five hundred Marks, and to lie in Prison till it was paid, and bound to his good Behaviour for seven Years. He continu'd in a costly Prison in Pain and Languor two Years. But at length, the King changing his Measures, he was pardoned, and remov'd to *Chittrer.houfc Yard*, and there assisted Mr. *Sylvester* every *Lord's Day Morning*, and every Thursday Morning he preach'd a Lecture, and thus he continu'd to hold on four Years and a half, rejoicing in King *William's* happy Revolution, tho' he did not go much abroad afterward. He finish'd his course, *Dec. 8, 1691*, and was interr'd in *Christ-Church*, whither his Corps was attended by a numerous Company of Persons of different Ranks, and especially of Ministers, some of them Conformists, who paid him this last Office of Respect.

His last Will and Testament, that bore Date, *July 7, 1689*, was introduc'd in this Manner:

“**I**RICHARD BAXTER of *London*, Clerk, an unwonhy Servant of JESUS CHRIST, drawing to the End of this transitory Life, having through GOD's great Mercy the free Use of my Understanding, do make this my last Will and Testament, revoking all other Wills formerly made by me. My Spirit I commit with Trust and Hope of the heavenly Felicity, into the Hands of JESUS my glorified Redeemer and Intercessor; and by his Mediation into the Hands of GOD

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my reconcil'd FATHER, the infinite eternal SPIRIT, Light, Life, and Love, most Great, and Good, the GOD of Nature, Grace, and Glory; of whom, and through whom, and to whom are all Things; my absolute Owner, Ruler, and Benefactor; whose I am, and whom I (tho' imperfectly) serve, seek, and trust; to whom be Glory, for ever, *Amen*. To him I render most humble Thanks, that he hath fill'd up my Life with, abundant Mercy, and pardon'd my Sin by the Merits of CHRIST, and vouchsaf'd by his SPIRIT to renew me, and seal me as his own; and to moderate and bless to me my long Sufferings in the Flesh, and at last to sweeten them by his own Interest, and comforting Approbation, who taketh the Cause of Love and Concord as his own, &c.

He order'd his Books that he had remaining, to be distributed by Mr. *Matthew Sylvester*, and Mr. *Roger Morrice* among poor Scholars, which was done accordingly. The Remainder of his temporal Estate, after a few Legacies to his Kindred, he dispos'd of for the Benefit of the Souls and Bodies of the Poor. And he left Sir *Henry Ashurst*, Bart, *Rowland Hunt*, of *Boraton*, Esq; Mr. *Thomas Hunt*, Merchant, *Edward Harley*, Esq; Mr. *Thomas Cooke*, Merchant, Mr. *Thomas Trench*, Merchant, and Mr. *Robert Bird*, Gentleman, his Executors.

Living and dying, he was as much respected by some, and as much slighted and insulted by others, as any Man of the Age. He wrote above one hundred and twenty Books, and had above sixty Books, written against him, either wholly or in part. As for the books he wrote, it was said by Mr. *Long* of *Exeter*, that it would be well for the World if they were all burnt. But as they have done a thousand times more Good than any Thing that ever came from that Author's Pen, so they are likely to survive and be useful when he and his Books will be forgotten. And as for the Books written against him, they are many of them as virulent as

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call easily be met with. No Man hold a greater Share of Reproach than he.

He was smartly censur'd,

By the *Sadducees* for asserting so strenuously the Life to come, and a future Resurrection.

By *Materialists*, for asserting the Difference of Spirits from Bodies.

By *Antitrinitarians*, for so magnifying the Evidence of a *Trinity in Unity*.

By *Ecclesiastical Makebait*s, for representing the old Controversies with the *Nestorian*, *Eutychians*, and *Monothelites*, as capable of easier Reconciliation, than is allow'd by fierce Dividers.

By *Arians* and *Socinians*, as judging too hardly of such as deny the GODHEAD of CHRIST.

By *Arminians* as holding special Election, and differencing Grace.

By hot *Anti-Arminians*, for holding such free Will, and universal Redemption, as *Usher*, *Davenant*, and *Preston*, and other such knowing Men defended.

By the *Anabaptists*, for writing so much and so warmly for Infant Baptism.

By rigid *Dissenting Separatists*, for separating no farther from the Conformists, than they separate themselves from necessary Truth, and for persuading Men to Communion with the Parish Assemblies.

By the *Conforming Separatists*, for not separating from all save themselves, and for owning those to

be faithful Servants of CHRIST, whom they reject.

By *Clement Writer*, and the *Seekers*, for asserting the Certainty of Scripture Verity, as sealed by the SPIRIT, by Miracles, and Sanctification: And for maintaining that there is yet a Continuance, of a free Ministry, and true Churches.

By Mr. *Liford* and some others, for taking the Blasphemers of the HOLY GHOST, to be fixed Infidels judging CHRIST's Miracles to be by the Devil.

By Mr. *Henry Dodwell*, for nor taking the Office of Presbyters to be varied by the Will of the Bishop or Ordainer, without being determin'd by

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CHRIST's Institution: And for not denying the Presbyters and Bishops of the Reform'd Churches to be real Ministers, and not unchurching their Churches, who have not an uninterrupted Succession of Canonical Ordination by Diocesans as from the Days of the Apostles; and not inveighing against them as committing the *Sin against the Holy Ghost*, in administering the Sacraments while but Laymen, though he himself held such as the *French* to be true Ministers.

By the *Erastians*, for vindicating the Power of the Keys, and the Necessity of ministerial Church Discipline.

By the *Independents*, for being too much for a national Church, and against their unnecessary covenanting Terms of Communion, and their giving too much Power to popular Votes.

By the *Scottish Presbyterians*, for being against the Imposition of their *Covenant*, and too much for Episcopacy.

By the *High flown Prelatical Party*, for being for many Bishops in the Room of one, that so he may not have an impossible Task; and opposing Church power, and the Spirit of Imposition. And,

By the *Magistrates and Judges*, in the Reigns of King *Charles*, and King *James*, for not ceasing to preach and write, when the Laws were against him.

And all of them gave him hard Words, and endeavour'd to run him down: But he defended himself from Attacks on all Sides: And was signally serviceable to the Souls of many; and few did so much Good as he, either by their Preaching or their Works.

That the World may not be shocked by the heavy Charges brought against him, or the Usefulness of his many valuable Works obstructed, by the Imputations that may be met with, in the Writings of his contemporaries, publish'd in his Lifetime, or after his Decease, I shall be at the Pains to collect the chief Accusations I have met with or heard of, and add the best Reply

I am able, out of his own Writings, or from what I have receiv'd by credible Information from others.

I. He

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I. He is accus'd by some, as being much against King *Charles I.*, in the War between him and his Parliament, and a great Fomenter of it. It is said, that *he left his Calling as a Minister of Peace and entred with the first into a War against the King.*

But as to this, he largely vindicates himself, in the *Narrative of the most remarkable Passages of his Life and Times*, publish'd in *Folio*, from his *MS.* And what in his Conduct, he found upon Reflection to be amiss, he owns with great Frankness, in his *Penitent Confession, and necessary Vindication*, which was printed in 1691, the very Year that he died. He there gives a distinct Account, of the Principles upon which he acted, *p. 14,15, &c.* and how far he did act, and was concern'd, *p. 21,22, &c.* And he declares, that *he never left his Calling, or took Command or Office, save that when Naseby Fight had almost ended the War, he went a Chaplain, that he might try to save the Land from Rebellion. He always was for King and Parliament, and never against the King's Person, Power, or Prerogative, but only for his Return to his Parliament, and against his Will, and Instruments. Observing withal, that when Henry VI was carried about by his Enemies, his Friends fought for him, that fought against the Army where his Person was. And he adds, that he was so far from going into a War with the first, that he only fled to Coventry, for a private Refuge, when he was forc'd from Home, by an Accusation at the Sessions, the particular Articles of which he could never see, or bear, or know.*

II. He is accus'd by Mr. *Long of Exeter*, of being an *Eye-witness of the inhuman Butcheries that were made, in almost every Fight, from the Beginning of the Wars, to the End of them.*

To which he answers, (*Penitent Confession and necessary Vindication*, *p. 51.*) that he was an *Eye-witness of many of God's Provident Disposals, and an Ear-witness of more. He saw the Field where they fought near Worcester, and Edge-hill and Nantwich; and he saw many Garrisons, (Wem, Leicester, Shrewsbury,*
Exeter,

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Exeter, Sherburne, Bristol, Winchester) that had been taken: But he saw not the Fights, at, any one of these; but that at Langport, that ended the Field War he saw afar off, but saw none kill'd; for they fled before a Man was kill'd.

III. Dr. *Boreman* of *Trinity-College* in *Cambridge*, publishing a Book against him, in 1662, said that it was reported, that *he kill'd a Man with his own Hand in cold Blood*. The same was afterwards talked of, in several Coffee Houses, and the Accurers were oblig'd to retract and ask Pardon. Notwithstanding which, the Story was publish'd again, with the Affirmation of Major *Jennings* himself, (who was the Party concern'd) by the Rector of *Burton*, in the Life of Dr. *Peter Heylin*. The Charge then stood thus: That Mr. *Baxter*, finding one Major *Jennings* in the War-time, among the Bodies of the Dead and wounded, look'd on while Lieutenant *Hurdman* that was with him, ran him through the Body, in cold Blood: And that Mr. *Baxter* took off with his own Hand, the King's Picture from about his Neck, telling him as he was swimming in his Gore, that he was a Popish Rogue, and that that was his Crucifix: Which Picture was (it is said) kept by Mr. *Baxter*, till it was got from him, but not without much Difficulty, by one Mr. *Somerfield*, who liv'd with Sir *Thomas Rouse*, who restor'd it to the true Owner, who was suppos'd to be dead of his Wounds. And this Narrative was subscrib'd by *Jennings* himself, that it might pass far the more authentick. But Mr. *Baxter* answer'd, and clear'd up the whole Matter, in his *True History of Councils, enlarg'd and defended*, publish'd in 1682.

And yet after all, some People still giving themselves a Liberty to repeat this Story, and that publickly too, Mr. *Baxter* in a *Postscript*, at the End of a Tract of his intit. *Catholick Communion doubly defended*, printed in 1684, again absolutely denied it; declaring that *as in the Presence of God, he took a voluntary Oath that it was false, and that he was not near Major Jennings at that Time, nor never saw him in his Life, (unless he might set him unknow*

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ingly, in a Congregation, or distant Crowd:;) nor did he see any wound him, nor take any Medal from him: But in the House where he was, he heard the Soldiers tell how they wounded and stripp'd him, and took his Medal, (laughing at a silly Soldier that called it a Crucifix;) and the Man that took it offering it to Sale, Mr. Baxter declares he gave him 18 pence for it, and some Years after sent it Major Jennings freely; which it seems made him think, and rashly affirm falsly, that it was Mr. Baxter that took it from him.

IV. Dr. *Morley* Bishop of *Worcester*, in a *Letter to a Friend* speaking of *Kidderminster* says, *the Truth is, Mr. Baxter was never either Parson, Vicar, or Curate, there or any where else in my Diocese; for, he never came in by the Door, that is by any legal Right, or lawful Admission into the Sheepfold, but climbed up*

some other Way, namely by Violence and Intrusion, therefore by Christ's own Inference he was a Thief and a Robber.

I reply there are very hard and passionate Words, but I think more dishonourable to the Accuser, than the Accused. It appears by Mr. *Baxter's* Account in his *Narrative of the most memorable Passages of his Life and Times*, that he settled at *Kidderminster*, upon the Invitation of the *Baillif* of the Town, and the *Feoffees*, with the Agreement of Mr. *Danse* the Incumbent, (whom he never bore hard upon) and the general Consent and Approbation of the Inhabitants. If Mr. *Baxter* was a *Thief and a Robber* for preaching in the Diocese of *Worcester*, without Bishop *Morley's* License, than what did his *Ordination* by his Predecessor signify? He was ordain'd to the ministerial Office, for which he was abundantly well qualified, and in which GOD most remarkably own'd and succeeded him; and to the Exercise of which at *Kidderminster*, he had the general Call and Invitation of all that were concern'd. And Power to preach the Gospel, is what no human Authority can take away, (any more than it can dissolve a Contract of Marriage) unless it be for moral and notoriously vicious Misdemeanours. And Want

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of the Bishop's License did not hinder Mr. *Baxter's* Usefulness.

V. He has also been charg'd, with officiously assisting the *Commissioners for Sequestration*, in the Times of Confusion, between 1641 and 1660.

But as for the commisioners for *Sequestration*, he positively declares, that he never had any thing to do, for them, or with them: And as to the commissioners for *Approbation*, that were to judge of Men for Institution, upon Presentations, he was far from being forward to assist them: But it being a common Way with them, when a Man was presented, that they were not dispos'd to approve, and yet would not willingly be blam'd for rejecting, to name three Country Ministers, in his Neighbourhood, upon whose approving him, they would accept him; he in such Cases, at the Request of three Ministers that were Espiscopal, and Royalists, (who told him that they should lose their Livings if he refus'd them) was prevail'd with to do this Office. And this certainly was praiseworthy rather than blameable. See his *Penitent Confession and Vindication*, pag. 65.

VI. *L'Estrange* (in his Way) accus'd him of endeavouring to divert General *Monk*, from bringing in King *Charles II*. For in his *Observator*, No. 96, there are these Words.

“*Tor*. Prithée ask Mr. *Baxter*, if he knew who it was, that went with five or six more of his own Cloth and Character, to General *Monk*., upon his coming up to *London* in 1659; and finding a great deal of Company with him, told his Excellency, that he found his Time was precious, and so would not trouble him with many Words: But as they were of great Weight, so he hoped, they would make an answerable Impression on him: I hear a Report Sir (saith he) that you have some Thoughts of calling back the King) but it is my Sense, and the Sense of the

Gentlemen

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“Gentlemen here with me, that it is a Thing you ought not so do upon any Terms: For Prophaneness is so inseparable from the Royal Party, that if ever you bring the King back, the Power of Godliness will most certainly depart from this Land.

To which Charge Mr. *Baxter* return’d an Answer in the following Words:

“Dr. *Manton*, (and whether any other I remember nor) went once with me to General *Monk*, and it was to congratulate him; but with this Request, that he would take care, *that Debauchery and Contempt of Religion might not be let loose, upon any Mens Pretence of being for the King, as it already began with some to be*. But there was not one Word by me spoken, (or by anyone, to my Remembrance) *against his calling back the King*, nor any of the Rest here adjoin’d: But as to me it is a meer Fiction. And the King was so sensible of the same that I said, that he sent over a Proclamation against such Men, as while they call’d themselves *the King’s Party*, did live in Debauchery and Prophaneness; which Proclamation so rejoiced them that were after *Nonconformists*, that they read it publickly in the Churches.

VII. He was warmly invigh’d against for the Denial of a Proposition advanc’d by the Disputants at the *Savoy Conference*, which after they had cast it into several Forms, was at length laid down in these Words. *That Command which commandeth an Act in itself lawful, and no other Act whereby any unjust Penalty is enjoin’d; nor any Circumstance, whence (directly or per Accidens) any Sin is Consequent, which the Commander ought to provide against; hath in it all Things requisite to the Lawfulness of a command; and particularly cannot be guilty of commanding an Act per Accidens unlawful, nor of commanding an Act under an unjust Penalty*. By thus stating the Matter they had carried it to the utmost length they were able; and Mr. *Baxter* persisting to deny their

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Assertion,

* See the ready way of Confuting Mr. *Baxter*, pag. 6. which is prefix'd to his *true History of Councils enlarged and Defended*, 4to. 1682.

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Assertion, in this as well as he had done under several Forms before, they were at a Loss to proceed in arguing. And Bishop *Morley* afterwards made very tragical Exclamations, and represented Mr. *Baxter's* asserting that such a Command as this might be unlawful, was destructive of all Authority, humane and divine; and not only denied all Power to the Church to make Canons Ecclesiastical, for the better ordering and governing the Church, but also took away all Legislative Power from the King and Parliament, and even from the Blessed GOD himself. For (said he) no Act can be so good of itself, but it may prove by Accident a Sin: And if to command such an Act may be a Sin, then every Command is Sin. And if to command be a Sin, then even GOD himself can command nothing, because he cannot sin: And Kings, Parliaments and Churches ought not to command any thing, because they ought not to sin.

But I must own according to the best Judgment I am able to form of Matter's, tho' it be asserted that Things that are not evil of themselves may have Accidents so evil as may make it a Sin to him that shall command them, yet it does not therefore follow that nothing at all may be commanded, for Fear of those evil Accidens that may happen, in Cases where the Commander cannot be chargeable with any Hand in them. And I should also think it may with a great deal of Safety be asserted, and easily defended, that *whenever the commending or forbidding of a Thing indifferent is like to occasion more Hurt than Good, and this may be foreseen, the commanding or forbidding of it is a Sin*. I cannot therefore help thinking, that Mr. *Baxter* had hard Measure, when upon the Account: of his Conduct in this Affair, he was charg'd with *Disingenuity*, and *Pervicaciousness*, and had other Words that were yet harder than these given him.

VIII. Mr. *Baxter's* drawing up that which he called the *Reformed Liturgy*, (which I have printed intire, at the End of my *Abridgment* of his Life,) has also been charg'd upon him as a Crime: And it has been represented as great *Immodesty* in him, to draw

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up a Form of Common Prayer of his own, and stile it the Reformed Liturgy; or expect that the Old Liturgy, compiled by a Number of very learned Confessors, and

*Martyrs, should give Place to a New Form, compos'd by a aingle Man, and he by Education much inferior to many of his Brethren.**

Whereas others think that Mr. *Baxter* gave good and sufficient Reasons for his Conduct in this Affair. The Design of this Liturgy he drew up, was not to juttle out the old One, where Persons were satisfied with it, and free to use it as it stood; but to relieve such as were not satisfied to use the old One as it was, by helping them to Forms, taken out of the Word of GOD, and in very Expressions of Scripture, which was what none could scruple. Let us suppose there should be some, in whose Opinion the old Liturgy, (as much as it was extoll'd by some) fell short of this new One; why should this be thought so preposterous, unless it be reckon'd unaccountable, for Persons to prefer a Liturgy that was intirely scriptural, to one that is made up of humane Phrases, and some of them justly enough exceptionable? It must indeed be own'd, that the old Liturgy was fram'd by several *Confessors* and *Martyrs*, and deserves Respect upon that Account: And it was a great and considerable Step, for them to cast so many Corruptions out of the Publick Service as they did, at that Time, when this Liturgy was drawn out of the several Forms that were in Use in this Kingdom before: But it was a Pursuit of their Design, to render the Publick Service yet more scriptural: And had they risen from the Dead, there is good Reason to believe, that they would generally have approv'd of it; and been so far from looking upon it as a detracting from them, that they would have applauded it as a good Superstructure upon their Foundations. Suppose we then, that he that drew up this *Reformed Liturgy*, was by *Education inferior to many of his Brethren*; it yet never follows from thence, that he must really be so far inferior to them in useful Knowledge and Abilities, as some would insinuate, when they have a Turn to serve by that Suggestion; nor can it justly from thence

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* See *Comp. Hist. of Eng.* Vol. III. p. 235.

be argu'd that this Performance of his was really contemptible; nor that there was any Want of *Modesty* neither, in his making such an Attempt, when his Brethren put him upon the Undertaking. And besides, they giving their Approbation, when they perus'd it, and joining with him in presenting it, made it, in Effect their own, as sufficiently appears from the Preface that is prefix'd to it. And it is well known that some of them, not only had an advantageous Education, but great: Reputation and Applause in the World too, and yet thought not Mr. *Baxter* at all their Inferior. And some Persons

that were not very likely to be prejudic'd in Mr. *Baxter's* Favour, have really thought this Performance of his, to be the best of the Kind that they ever saw. One Person particularly, (who would be own'd if I should name him, no improper Judge) has declar'd of the *Reformed Liturgy*, that for *Aptness and Gravity of Expression, excellent Coherence and Method, and Suitableness to all the Emergencies of humane Life, it is incomparably beyond the old One.*

IX. He hath also been charg'd with a downright *Falshood* in a Matter of Fact, in which he himself was concern'd; and therefore could not but know, the Representation he gave to be untrue.

The Case is this. Mr. *Baxter* having built a Chapel for the Worship of GOD in *Oxenden-street*, and not being able to get Liberty to preach in it, through the Rigour of the Government against those of his Sentiments, made an Offer of it to Dr. *Lloyd*, who was then Minister of the Parish of *St Martin's*, in which the said Chapel stood, that it might be us'd for Divine Worship in the Way of the *Church of England*, and it was accepted upon such Terms as were agreed on, and Mr. *Baxter* was well pleas'd that it was so. I having taking Notice of this in my *Abridgment* of his Life, and us'd Mr. *Baxter's* own Words in his Narrative, the Compiler of the Third Volume of the *Complete History of England*, who is often pleas'd to cite my *Abridgment* verbatim, quotes my very Words in pag. 312, and then adds a Reflection in these Words; *This latter Part of the Re*

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lation, as to the Offer of a Chapel, is known to be very false.

It was shocking to several, that one that had made it the Business of his Life to promote Truth and Holiness, and that had written a Number of Books that were so useful to many, should in such a publick Manner, be charg'd with *Falshood*, in a Matter of Fact, in which himself was immediately concern'd. Mr. *Baxter* had not only asserted in his *Narrative*, p. 179, that he was enconrag'd by Dr. *Tillotson* to *make the offer of the Chapel, and that it was accepted to his great Satisfaction*; but had also mention'd the same Passage in several of his Works that were publish'd in his Life-time. Particularly in his Breviate of the Life of his Wife, p. 57, he declares that *Dr. Lloyd and the Parishioners accepted of it for their publick Worship; and that he and his Wife ask'd them no more Rent, than they were to pay for the Ground, and the Room over for a Vestry at 5l, asking no Advantage for all the Money laid out on the Building.* And the Truth of this, was never call'd in Question, till the Publication of this Third Volume of the *Complete History*, &c. That in so open a Manner contradicting Mr. *Baxter's* Relation, as containing what was *known to be very*

false, it was plain and evident, there must somewhere or other be a great Mistake. And that it might be discover'd, where that Mistake lay, Application was made in a respectful Way, to the Compiler of the Third Volume of the *Complete History*, who was earnestly requested to signify upon what Grounds this was charg'd as a *known Falshood*. He offer'd to consult Dr. *Lloyd* himself, who was then still living, and Bishop of *Worcester*, and the best able of any one to set that Matter in a true Light, he being the Person that was immediately concern'd with Mr. *Baxter* in that Affair. And his Lordship when consulted, was pleas'd not only to declare by Word of Mouth, but to give it under his Hand, that Mr. *Baxter* *being disturb'd in his Meeting house, it, Oxenden-street, by the King's Drums which Mr. Secretary Coventry caus'd to beat under the Windows, made an Offer of letting it to the Parish of St Martin's for a Tabernacle at the Rent of 40l a Year; and*

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that his Lordship hearing it, said he lik'd it well: And that thereupon Mr. Baxter came to him himself, and upon his preposing the same Thing to him, he acquainted the Vestry, and they took it upon those Terms. So that it is evident Mr. Baxter was no Falsifier.

X. Mr. *Sylvester* in his Preface, to Mr. *Baxter's Narrative of the most memorable Passages of his Life and Times*, takes Notice of a Letter he receiv'd out of *Worcestershire*, which intimated that there was a Report spread about in those Parts of the Country, that Mr. *Baxter* as his End drew near, was *in great Doubt and Trouble about a future State; or rather inclin'd to think there was no future State at all, and that he ended his Days under such a Persuasion; which occasion'd no small Trouble to him, he having written so many Things to persuade persons to believe there was, &c.*

But they that know what Reports were spread abroad in the World, in many Parts, as to the last Hours of *Luther*, and *Calvin*, and many others that were eminently concern'd in the *Reformation* of these Western Parts from *Poperly*, will not: (I apprehend) see much Occasion to be surpriz'd at the spreading of it. Rumour of this Nature, after the Decease of so significant a Person as Mr. *Baxter* upon many Accounts had been. The Devil, (without doubt) had his Ends to serve by it. But Mr. *Sylvester* who was with Mr. *Baxter* all along as his End approach'd, solemnly declar'd,* that "he knew nothing that could in the least minister to such a Report as this. He ever heard him triumphing in his heavenly Expectation, and ever speaking, like one that could never have thought it worth a Man's while to be, were it not for the

great Interest and Ends of Godliness. He declar'd that he doubted not but that it would be best for him when he had left this Life, and was translated to the heavenly Regions. He own'd what he had written with Reference to the Things of GOD, advised all that came near him carefully to mind their Soul Concerns; and the Excellency and Import of

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* See his Pref. to Mr. *Baxter's* Life in Folio.

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an heavenly Mind and Life, together with the great Usefulness of the Word and Means of Grace, pursuant to eternal Purposes, ever lay pressingly upon his Heart, and extorted from him very useful Directions and Encouragements, to all about him, even to the last. And he at all Times most delightfully fell into Conversation, about what related to our Christian Hope and Work." I may safely therefore say with good *Mt Sylvester*, And "now, let the Reader judge whether any thing in all this, can in the least infer, his Doubting or Denial of a future State; or and Repentance of the Pains he took, to establish others in the Belief and Hopes, or what the Gospel tells us of as future.

XI. Mr. *Baxter* is farther also charg'd with grossly abusing Dr. *Owen*, about the Affair of *Wallingsford House*, and his Conduct towards *Richard Cromwel*, when he was set up for Protector in his Father's Room, in his *Narrative of the most memorable Passages of his Life and Times*. And for this he is warmly inveigh'd against, and run down, in the *Memoirs of the Life of Dr. Owen*, that are prefix'd to the Volume of his Sermons, publish'd in 1721, p. xvii, xviii, &c.

It is there said, p. xviii, that Mr. *Baxter* has not oblig'd the World with producing his Vouchers; which Method in the like Instances he himself calls Slander: And hereupon his *Christian Directory* is quoted very formally. But the Compiler of these Memoirs might very well have spar'd this Suggestion, seeing Mr. *Baxter* had produc'd the Doctor himself as Voucher in this Case: For he declares, in his *Answer to the Doctor's twelve Arguments*, printed in 1684, p. 27, that the Doctor himself told him, that he was an Agent in pulling down *Richard's Parliament*, which was soon follow'd with the pulling down himself. Certainly therefore Mr. *Baxter's* declaring this afterwards in his *Narrative*, when he had so fair an Occasion, and so good a Foundation to go upon, could be no Slander, or at all blameable.

It is added, It is Pity Mr. *Baxter*, did not publish his Account in the Doctor's Life time, for then doubtless

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he would have set the Matter in a just light. To which it is replied, that Mr. *Baxter* did in his Life-time, give Hints more than once in his Writings, looking that Way: And had he had a fair Occasion, there is very little Reason to doubt, but that he who was remarkable for his being afraid of no Man, would without making any Scruple, have been as particular, in what he primed about this Matter, in the Doctor's Life-time, as in what he left to be printed after his Decease.

If any thing in Mr. *Baxter's* Conduct in this Respect be to be lamented, there are many in whole Opinion it is equally to be lamented, that when honest Mr. *Sylvester* did (as he intimates in his Preface to Mr. *Baxter's Narrative*) write to Mrs. *Owen* his Widow, (*with so tender and affectionate a Respect and Reverence to the Doctor's Name and Memory*) to desire her to send him what she could, well attested, in Favour of the Doctor, that he might insert it in the Margin, where he is mention'd as having an Hand in that Affair at Wallingford House, or that he might expunge that Passage; his Offer should be rejected with more Contemptuousness and Smartness than his Civility deserv'd, as he complains, and not without Reason, I believe I am able to say more as to that Matter, than anyone now living; the Letter which Mr. *Sylvester* refers to, being given to me, to put into the Hands of Worthy Lady *Levet*, with a Desire that she who was very intimate with Mrs. *Owen*, would deliver it to her, and report her Answer. And I well remember that that good Lady was not a little troubled at the huffing Answer that was return'd, which she could not with all the arguing she could use, get at all soften'd. And therefore the peculiar Admirers of Dr. *Owen* must thank his Widow, that the ill Effects of the publishing that Part of Mr. *Baxter's Narrative* that is complain'd of, without any Thing added in the Margin to soften it, were not prevented.

But we are told, that *Historians on whose Credit we receive an Account of the Transactions of those Times are silent as to this Matter:* And Mr. *Whitlock* in his impartial Memoirs. as Mr. *Baxter* himself calls them, says nothing of it. And perhaps they might

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not hear of it; and even Mr. *Whitlock* himself might have no Knowledge of it; and yet it might be true. Mr. *Sylvester* however, who was a very cautious Man, thought he might rely upon Mr. *Baxter's Report*, and the concurrent Testimony of such as knew the Intrigues of those Times. And upon the Account of these concurrent Testimonies, it is Pity this Objection against Mr. *Baxter's*

Narrative was not started sooner: For if it had, we might doubtless have had more Light in this Affair, than we can now expect.

It is farther suggested, that *perhaps Party Zeal might carry that Author*, (meaning Mr. Baxter) *beyond his Evidence*. And perhaps also (may it be said on the other Side) they who are willing to have the Doctor intirely innocent, may make more light of *Evidence* in this, than they would in another Case. But to indifferent Persons, the Doctor's own *Evidence*, alledg'd by Mr. Baxter, in his *Answer to the Doctor's twelve Arguments*, will I am apt to think appear sufficient. Especially if it be consider'd that in the same Answer to the Doctor's Arguments, p. 39, Mr. Baxter speaking of Dr. Owen, adds this farther: *He and I*, says he, *knew the Man* (and any one may see that, he meant the Doctor himself) *who was Pastor to the Commanders of the Army, when they pulled down and set up, and again pulled down, till they had turn'd their armed Bulwark into Atoms; and when hesaw what they had done, said, I wonder the People do not cast Stones at us, as we go along the Streets. Was not this a blaming his Flock? &c.* This most certainly was plain, and home. Ay, but *the Doctor's Vindication of himself* is mentioned, and *considering his known Character in the World*, it is signified that *it is hop'd, that this will obtain Credit, beyond unattested Assertions to the Contrary*. And others also must have leave to think and hope, that the *known Character* which such a Man as Mr. Richard Baxter had *in the World*, will *obtain some Credit*, when he declares he had it from the Doctor himself: Especially when there might have been *the Concurrent Testimonies of such as knew the Intrigues of those Times*, had they not been pre-

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vented by the Stiffness of the Doctor's nearest Relative.

But let us see what *the Doctor's Vindication of himself* amounts to, when the most is made of it, that the Matter will bear.

It is pleaded, that Dr. Owen, in his Reply to *Fiat Lux*, says that, *he never had an Hand in, nor gave Consent to, the raising any War in these Nations, nor to any Political Alterations in them*. But it cannot reasonably be suppos'd, that either Mr. Baxter or Mr. Sylvester, were Strangers to what Dr. Owen advanced in his Answer to *Fiat Lux*. And yet the one wrote, and the other publish'd, such an Account of the Affair at *Wallingford House*, as is thought fit to be clamour'd against, above twenty Years after its Publication: And they tell us of *the concurrent; Testimonies of such as knew the Intrigues of those Times*. Had we had the Particulars of those *concurrent Testimonies* we might have judg'd better. But since Mrs. Owen unhappily depriv'd us of them, it is the Opinion of many, that the Collectors of these Memoirs shew'd more Zeal than

Discretion and were over officious, in reviving this Matter, and endeavouring to asperse Mr. *Baxter*, in order to the making him whom they admire, shine so much the brighter.

It is added, that in his *Reflections on a slanderous Libel* against himself, in a Letter to Sir *Thomas Overbury*, the Author of the Libel charging him with being the Instrument in the ruin of *Richard Cromwel*, the Doctor replies, that he had no more to do, with his setting up, and pulling down than himself, and represents that Charge among the Lies of which the said Author is guilty. And yet still, Mr. *Baxter* assures us, that the Doctor himself acknowledged to him, that he was an Agent in pulling down *Richard's Parliament*, which was soon follow'd with the pulling down himself. And the more any find themselves at a Loss to reconcile there Things together, the less Reason will they have to admire the Wisdom of those who were for reviving the Memory of there Matters, after they had remain'd so long buried in Silence.

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But the Collectors of these Memoirs have farther added the Testimony of Mr. *James Forbes* of *Gloucester*. who in a Letter to a Minister now living in *London*, writes thus. *There is yet a worthy Minister alive, who can bear Witness that Dr. Owen was against the pulling down of Richard Cromwel. For there came a person to him with this Request; you must preach for Dr. Owen such a Day in the Chapel at Whitehall, for he is sick, and is not able to preach, and the Cause of his present Illness is his Dissatisfaction at what they are doing at Wallingford House, with respect to the Protector. This Minister is my intimate Friend and Acquaintance; and this he gave me under his Hand.* But I believe the Evidence of Dr. *Thomas Manton*, which is well known to many, will with such as are not most grossly partial, weigh full as much and go as far, as this Testimony of Mr. *James Forbes*.

Dr. *Manton* it should seem was summon'd to that Meeting at *Wallingford House*, in which the setting *Richard Cromwel* aside was determin'd and agreed on, though he did not at that Time know the Design. He went accordingly; and standing in a long dark Passage, which led to the Room where the Company were met, he heard the Sound of loud Voices, and listening, he distinctly heard Doctor *Owen's* Voice, uttering with Vehemence such Words as these; *he must come down, and he shall come down;* smiting the Table at the same Time with his Hand. Whereupon Dr. *Manton* withdrew, without at all appearing; and the next Day had the Matter sufficiently explain'd to him, by the Dissolution of the Parliament. This was told by Dr. *Manton* to Mr. *William Taylor* of *Newberry*, and many others: But that Mr. *Taylor* had it from

him, Mr. *Sylvester* could attest he had heard him more than once declare: And this I myself heard Mr. *Sylvester* affirm was one of his *concurrent* Testimonies that he laid Stress upon. And I can add to all this, that the well known Mr. *Richard Stretton*, assur'd me and several others, that he had the Account above mention'd, from Dr. *Manton's* own Mouth over and over; and that a worthy Brother, a Person of good Credit, declares

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he was told by Old Mr. *Matthew Barker* not long before his Death, that he knew this Passage to be true.

So that upon the Whole, whereas the Compilers of the *Memoir of the Life of Dr. Owen*, speak of their having *set this Matter in a just Light*, and *not doubting but every impartial Reader would think the Doctor is sufficiently vindicated from a charge that was not supported by any Evidence, and appears not to have the least Foundation*; they must give others leave to think, that though it is discernible enough, what was their Aim and View, and they wanted not good Will, to reach their End, yet their Assurance went far beyond their Evidence; and though it was to have been wish'd that the Doctor had been less active in the Affair of *Wallingford House* than he appears to have been, yet it would be gross Partiality, wholly to acquit him, and censure Mr. *Baxter* as a *Slanderer*.

XII. The only farther Charge I shall add, that has been brought against Mr. *Baxter*, is that in a certain Cause depending in the Court of *Chancery*, he *swore himself a Conformist*; which when his *Nonconformity* was so notorious to the whole Nation, and what he pleaded for so strenuously, for so many Years, and so many Ways suffer'd so much for, must necessarily be very surprizing to all that hear of it.

The Case refer'd to in this Charge, is taken from Mr. *Vernon's Reports*, (lately publish'd) Vol. I. p. 248, where there are these Words:

“Robert Mayot, who was a Benefic'd Clergyman of the Church of England, by his Last Will, 12 October 1676, bequeath'd 600l to Mr. Baxter to be distributed by him, among sixty pious ejected Ministers, and adds, I would not have my Charity misunderstood. I do not give it them for the Sake of their Nonconformity: But because I know many of them to be pious and good Men, and in great Want. He also gave Mr. Baxter 20l; and 20l more to be laid out in a Book entituled, Baxter's Call to the Unconverted.

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“Upon this Will Mr. Attorney General exhibited an Information, wherein he alledges this Charity to be against Law, and that therefore the Right of applying this Money was in the King; and that his Majesty had declar’d his Pleasure to be that this 6ool should go towards the Building of *Chelsea-College*.

“Mr. *Baxter* in his Answer stated the Controversy between the *Conformists* and *Dissenters*, and shew’d upon how small a Matter some, that conform’d in all other Points, were kept out of the Pale of the Church, and ejected from their Livings: And then *swore himself a Conformist, &c.*

Being willing to see how far this could be carried, I got an authentick Copy of Mr. *Baxter’s* Answer to this Information of Sir *Robert Sawyer*, the Attorney General, which I shall here subjoin *Verbatim*.

The several Answer of *Richard Baxter*, one of the Denfend^{ts} to the Bill of Complaint of Sir *Robert Sawyer*, Kt, his Majesty’s Attorney General, Complainant.

“THIS Def saving and reserving to himself, all advantages of Excep^{con} to the insufficiencies and other Imperfe^{ccons} of the said Bill, for Answer unto foe much thereof, (as he conceiveth) concerneth this Def, and is material for him to Answer, as he is advised, he saith, he beleiveth it to be true, that *Robert Mayot* in the Bill named, being seized of some Estate, Real or Personal, (but what or how much this Def knoweth not) about the twelfth day of *October*, one Thousand six hundred and seventy-six, made his Last Will in Writeing, and thereby did devise six hundred Pounds, to sixty poor ejected Ministers, to be paid by his Exe^{ers} to this Def, to be by this Def distributed accordingly; and by the said Will gave this Def twenty Pounds for his Pains therein, as in the said Bill is set forth: And that the said *Robert Mayott* did
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by his s^d Will farther devise the Summe of twenty Pounds, for buying as many of the Books called *the Call to the Unconverted*, as will cost so much money, to be given by his Exe^{ers}, to such as are low in the World, as in the said Bill is set forth. And this Def beleiveth it to be true, that the s^d *Robert Mayott* died about the eighth day of *April*, one Thousand six Hundred and eighty-three; and that the said Will is prov’d, as in the fth Bill is set forth. And this Def hopeth, that when this Ho^{noble} Court shall have all the said Will

produced, a Material part of which Will this Def^t finds wholly omitted in the said Bill, which for preventing Misconstru^{con} of the said Will he refers to, and prays the due Confidera^{con} of, this Ho^{noble} Court thereupon: And when this Ho^{noble} Court than have consider'd the said omitted Clause, and the whole of the Case arising upon the said Will, he humbly hopes that the said Legacy will be found to be such, as it will not be Disabled or Diverted by this Court. And this Def^t saith, that he never Distributed nor yet re^{ced} the laid Summe, or summes of Money, bequeathed by the said Will, or any part thereof; nor is this Def^t Guilty of any Confederacy with the other Def^ts men^{coned} in the said Bill, unless by his consenting to have distributed the said Money, according to the said Will, if it had been brought unto him: For reason of which Consent this Def^t most humbly submitteth to this Ho^{noble} Court: For this Def^t believes the Testator could not be a Designer against the Government, this Def^t not doubting but to prove that the said Testator was truly Conformable, and one avoiding not only the Meetings, but the Ordinary Converse of Nonconformists, and for his Society of Choice being in *Oxford*: And the s^d Testator as this Def^t hath been informed (having Devoted his Estate to GOD) did Yearly during his Life, lay it out much in Works of Piety and Charity, distributing to and by Mr. *Thomas Gouge* in *Wales* (besides Other wayes) Money to teach Children to read, and buy *Bibles*, and *Prac*
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tice of Piety, and the whole Duty of Man, a Work approved of by diverse of the Nobility Bishops and other eminent Persons of the *English* Clergy: Nor can the said Testator be (as this Def^t beleiveth) suspected to design against the Government, by the Guift of the said Legacyes in the said Will, in regard he hath these words, or words to this Effect in the said, Will, which are wholly omitted in the said Bill, (*vizt*) *And least I should be misconstrued in this Deed of Charity, I do hereby declare, that I do not bequeath this money to the persons aforesaid for the sake of their Nonconformity, but because I do beleive that diverse of them are Pious and in great Want.* And although the said Testator, named not the sixty Poor Ministers amongst whom the said six hundred Pounds by ten Pounds a piece should be distributed, yet he named this Def^t his Trustee, who was to name them: And many Parish Churches in *England*, give Bread and money every *Sunday* to the Poor, whom the Testators or Donors named not, but made the Officers or others their Trustees to name them, and to distribute such of Charity. And generally Charity to Parishes, to Hospitals, to Colledges, for Fellowships or Other Pious Uses, are as this Def^t hath heard, distributed in like manner, without naming the Poor Receivors of such

Guifts, as is also done in this same Will to the Poor of *Abington*, and *Oxford*. And this Def farther saith, the persons named to distribute the said six hundred Pounds, *viz.* this Def and *Thomas Gouge*, were publickly known to be *Hearers and Communicants in the Parish Churches*, and this Def hath written diverse Books against *Schisme*, and to persuade others to such peaceable Communion; and so the Testator had no reason to doubt (that this Def knoweth) but that his said Legacys would be distributed to Peaceable Men: Nor doth this Defendant know any Law which a meet Nonconformeing Minister as such (without other fault) doth break, since *August* the twenty fourth, One thousand six hundred and sixty-two, seeing such

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Conforme, as far as the Law obligeth the Ejected or Laymen; or that an Ejected Minister as such, is by any Law that he ever heard off, made incapable of Legacys or Charity, for his necessary sustenance and Life. And this Def had good Inform^{acon} of many such Objects of Charity, who live in great want, having little or nothing, or next to nothing, of their own to subsist by; some having many Children, and some living on Bread and Water, or unwholesome food, by which some of them are brought into mortal Diseases, and many have exercis'd very bare and servile Workes for Bread. And this Greate and extraordinary Guift of the Testator, a Conformity, extendeth but to sixty Persons, and is but ten Pounds a piece, which will go but a little way to pay House rent, and buy Bread. And this Def without Offence as he hopes thinks, that being meerly an ejected Nonconformist, doth not make a man incapable of receiving a little Charity in case of extraordinary need. And this Def know's of many meer Nonconformists, who offer to subscribe all the Doctrine of *the Church of England*, in the thirty nine *Articles*, who differ not in any Point declared by the Church, as to the Power of the King, and the Duty of the Subjects to obey him in all things not forbidden by GOD, and to suffer Patiently without Rebellion or Resistance, and without Conspiring or so much as murmuring against him, and who also take the *Oaths of Allegiance and Supremacy*, and therefore he humbly thinks and hopes, that such men tho' they may be called Nonconformists, have not forfeited all mens Charity. And his Majesty in his Declar^{ation} *Eccelesiastical Affairs*, dated on or about the twenty fifth of *October* One thousand six hundred and sixty, having been graciously pleased to say, of many of them, that *to our greate satisf^{acon} and Comfote we found them persons full of Aff^{eccon} to us, and of zeale for the Peace of the Church and State, and neither Enemies (as they have been given out to be) to Episcopacy or Litturgy but modestly to disire such*

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“Alter ^{ucons} in either, as without shakeing foun ^{ucons} might best allay the present Distemper: Whose Clemency Graciously Licenced many of them to Preach, not many Years before the Testator made his said Will: And this Defendant beleiving CHRIST, who hath commanded to do good to all Men, to the Just and Unjust, who commended the *Samaritan* above the *Priest* and *Levite*, and who said “*Blessed Are the Merciful for they shall obtaine mercy: and that with such Sacrifices God is well pleased: And that hath said, that they who doe not (being able) visit feed and cloth even the least of his, denied it to him, and shall goe as Cursed into Everlasting Fire prepared for the Devil and his Angels: Therefore this Def durst not deny the Distrib ^{ucon} of the said legacy, if the same had been or shall be paid unto him. And this Def takes it for a part of Humanity to perform the said Charitable Will of the Dead, thinking he had Power to dispose of his own Estate. For all which Reasons this Def did consent to the Distrib ^{ucon} of the said Charitable Legacy if the same had been paid unto him. And as ^{ucon} to the Twenty Pounds given by the said Will to this Def and claim’d also by the Comp^l Sir *Robert Sawyer*, this Def humbly submits it to the Judgment of this Ho ^{noble} Court. But as to the Demand by the said Bill of the twenty Pounds which was directed by the said Will to be paid to Booksellers for Books (called *the Call to the Unconverted*) and claimed also by the said Bill, this Def hoped that Book had not been Condemnable. If it be blamed for the sake of those to whom they must be given by the said Will, they are the Poor: If for the sake of the Book, it is Licensed, (if men may be beleived) and hath been Printed two and twenty times, or thereabouts, and never prohibited: Nor did this Def ever hear that any Bishop or Conforming Priest or Other Protestant, did except one word against it; It having been long translated into *French* and *Dutch*, and used in forreign Pans; and no Fault is charged on it by the said Bill. If it be because it is the Writeing of this Def, then it*

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will vertually condemne all that he has written for Christianity, Peace, Obedience, or any other Subject. Nor doth this Def know why this Writing should be condemned for his sake. This Def has taken the *Oaths of Allegiance* and *Supremacy*, and (by the Earle of *Manchester* since d^{eced}, then Lord Chamberlaine to his M^{atys}) an *Oath of Fidelity*, as his Majestys Chaplain. And this Def hath had from the late Lord Chancellor *Hide*, and from his Majesty himself

Expressions of his M^{ajesty} Faour and Acceptance; and *hath constantly joynd with the Parish Churches, and hath not these three and twenty years been Pastor of any other Church.* And this Def^t had his M^{ajesty} License to Preach, and hath the License of Dr. *Gilbert Sheldon* then Bishop of *London*. Wherefore this Def^t humbly prays this Ho^{norable} Court, not to make any Decree against his unaccused Books, which may render them unserviceable when he is dead, and frustrate most of the Painful Labour of his Life, without any Judgment of the Church against them. And this Def^t hopes that to be named seven years since or thereabouts, by a Conformable Stranger whom he never saw, and without this Def^t's knowledge, in a Charitable Will, doth not deserve the Penalty of the trouble and Charge of a Chancery Suite, which is somewhat to such as are poor, especially if others cannot relieve them: And that their Doctrine or Disp^{osition} (meerly as ejected Nonconformists) is not so bad as to forfeite all Charity and sustenance. His Majestys discerning Judgement did further publicly testify in the afores^d Declaration, in these like Words: We must for the Ho^{nor}, of all those of either persuasion with whom we have conferred, declare that the Professions and Desires of all for the Advancement of Piety, and true Godliness are the same; their Profession of Zeale for the Peace of the Church the same. They all approve Episcopacy; they all approve a set Forme of Liturgy; and they all disapprove and dislike the Sin of Sacriledge, and the alien^{ation} of the Revenue of the Church: And if upon these ex

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*cellent Found^{ations}, in submission to which there is such an Harmony of Affe^{ctions}, any superstructure should be raised to the shaking of these Found^{ations} and to the Contracting and lessening the Blessed Guist of Charity, which is a Vital Part of the Christian Religion, We shall think. our self very unfortunate, and even suspect that we are defective in the Adm^{inistration} of Government with which God hath intrusted us. And this Def^t beleveth his M^{ajesty} was not mistaken in his Judgment of those Persons, or that Charity is a Vital Part of the Christian Religion, which the Scriptures call the more excellent way, above Faith and Hope, as enduring for ever, when Faith and Hope cease. There Persons had some Faults, whom the Apostle commandeth all to *receive*, without *Judging* or *despising*. And this Def^t thinks that not only the Christian Religion but Humanity binds him to pity all who have spent their Lives in hard Study to know God's will, and yet by Mistake in some Opinion have fallen into Want: And that it is a Duty to imitate our Heavenly Father in loving those with a Love of Benevolence, who are yet incapable of a Love of Complacency. Wherefore this Def^t doth professe his Dissent against resigning other mens sustenance, given not by*

this Def^t but by a Godly Charitable Conformist. All which matters when duly considered by this Ho^{ble} Court this Def^t hopes it will net be thought the Testator designed the said Guift contrary to the good Government of the Nation, and contrary to the publick Peace, and contrary to the Tranquility of his M^{ty} Government, as is suggested in the said Bill. And this Def^t hopes this Ho^{ble} Court will never misconstrue this Act of Charity which the Testator took Care in such Express Words in his said Will to prevent, least he should be misconstrued therein, declaring that *he did not bequeath the money now sued for by the Comp^t to the Persons afores^d for the sake of their Nonconformity, but because the said Testator, did beleive that diverse of them are pious, and in Great Want.* Which Declaration of the

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Testator, in the Exprees Words of the said Will, with all submission unto this Ho^{ble} Court, doth answer the main Grounds of the said Bill, there being as this Def^t stands inform'd, no clearer or fuller Character to be given by Christians of true Objects of Charity, living and dyeing in so few Words than what is concluded in the Words of *Pious* and *Poor*. All which matters this Def^t most humbly submitteth to the Judgment of this Ho^{ble} Court without that that any other matter or things or things materiall to be Answered confessed or avoided are true in matter or manner as by the Ho^{ble} Compl^{ts} said Bill is alleadged against this Def^t. All which this Def^t doth averr and is ready to prove as this Ho^{ble} Court shall award. And therefore prayeth to be hence dismissed with his Costs in this behalfe sustened.

Capt' suit hee Respo^{ns} prædict. Defend Ri^{cus} Baxter Jurat' fuit eidem, tricesimo primo die Maji Anno Regni Dⁿⁱ Carol' S^{edi} An^{gi} &c tricesimo sexto, apud Paroch. *STI* Egidii in Campis, in Com. M^{idix} coram nobis

Hen. Williamson.

John Welles.

J. Willy.

I cannot but think it proper here to observe,

1. That this Legacy of 600*l*, to sixty poor ejected Ministers, which Mr. *Baxter* did thus endeavour to defend from the Information and Complaint, of Sir *Robert Sawyer*, Attorney General, was providentially preserv'd, and at length dispos'd of, according to the Direction of the Testator in his Will.
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tho' upon Sir *Robert's* Plea, the Lord *North* who was at that Time Lord-Keeper, did decree the Charity to be void, and the Money to be applied for the Maintenance of a Chaplain for *Chelsea-College*; and it was accordingly paid into Chancery by the Order of the Court, yet it was there kept safe, and not paid out till after the Revolution in 1688, when the Commissioners of the Great Seal reftor'd it to the Use for which it was design'd by the Deceased, and Mr. *Baxter* dispos'd of it as the Will directed. And therefore Mr. *Vernon* himself observes, that *this Decree was revers'd by the Lords Commissioners in Trinity-Term 1689, and the 600l which had been brought into Court was order'd to be paid out and distributed according to the Will.*

2. I farther observe, that Mr. *Baxter*, cannot either with Truth or Justice, be said to have *swore himself a Conformist*. It would have been an absurd, an irrational, a false Oath, which all the World would have cried out upon, and that deservedly, if he had taken it. With what Face could he swear himself *a Conformist*, that was all the latter Part of his Days, so warmly ingag'd in the Defence of Nonconformity! I was perfectly shock'd when I met with it in the Reports of so great a Man as Mr. *Vernon*. I can hardly allow myself to suppose the Expression is his, or to be met with in his MS. I sent one therefore to the Bookseller to desire a Sight of the MS; but it was denied; and my Messenger who was an Attorney, was told it could not be granted by any Means, or upon any Terms. And yet if after all, the Expression really is in the Manurcript, it is evidently a Mistake. It should not have been so general and without a Guard. But let it stand as it does, if it is the Pleasure of those concern'd. I dare venture to tell them, it will be a lasting Disgrace to the Book it stands in. For Mr. *Baxter* only swore to his Answer. In that Answer, he does indeed plead his Moderation, which he shew'd by communicating with the Parish-Churches, &c. which he often takes Notice of in his Writings; but that is a very different Thing from being a Conformist, which he had no Occasion to swear, and which he could

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not have sworn had he been ever so willing. It is hard indeed if Men must be accus'd after they are dead, of Things of which they were as innocent as Children yet unborn!

3. I observe also, that few Men ever had such hard Treatment as this Mr. *Baxter*. He was accus'd all along by warm Churchmen, as one of the greatest

Enemies the Church ever had: And yet at last come Mr. *Vernon's Reports*, and tell us, that he *swore himself of, Conformist!* It was but a little while since that we had a Suit in Chancery, about Sir *John Gayer's* Legacy of a good Sum of Money, to Persons lately enter'd into the Ministry, and young Students for the Ministry, who were *neither for Domination, nor unnecessary Separation, but of Mr. Baxter's Principles*; as Sir *John* was pleas'd to express it: And in this Cause, (which we carried with Honour) the Widow of the Deceased being for transferring the Legacy to those of the Establish'd Church, we gave full Proof of his being a Nonconformist in Court, though the Standers-by were apt to think it needless, and almost ridiculous: But if Mr. *Vernon's Reports* had been published before, which assert he *swore himself a Conformist*, and could have been prov'd authentick, we must have lost our Cause. This is peculiar, and hardly to be parallel'd. And yet, after all the heavy Charges brought against this Mr. *Baxter*, on one Side and the other, I dare venture to give it as my Opinion, that for a clear Head and a warm Heart, for disinterested Integrity, and a sincere Devotedness to GOD, and the Interest of pure and undefil'd Religion, few in any Age have equall'd him.

N.B. The most rigid Confessor could not easily prescribe his Penitents a severer Penance, than to oblige him to read over Mr. *Crandon's* Book against Mr. *Baxter's Aphorisms*; in which he industriously endeavours to prove that good Man a *Papist*, and one of the worst of them too: Together with Mr. *Young's Vindiciæ Anti-Baxterianæ*, 12mo, 1696; and Mr. *Long of Exeter's Review of Mr. Baxter's Life*, 8vo. 1697; in which they set themselves to prove Mr. *Baxter* to have been both *Fool* and *Knave* at once. But *Wisdom is justified of her Children*.

The

THE EJECTED, &c.
IN THE
County of YORK.
In the WEST-RIDING.

*P*ag. 778. *York*: Mr. EDWARD BOWLES, *M.A.* In the Account of him, page 779. *lin.* 14. for 27. read 30: And pag. 782, *lin. penult.* for 45, read 49. And let the following Addition be made to his Character.

Dr. *Tillotson*, and Dr. *Stillington*, counted Mr. *Bowles* a very extraordinary Person. One from whom I have it, was told by the latter of them, that they desir'd to bring him into the Established Church, above anyone Man in *England*. They spent a whole Afternoon together upon him in *London*, but a little before the *Act of Uniformity* took Place, but could not prevail. His final Answer was; *I can easily do enough to lose my Friends, but I can never do enough to gain my Enemies.* It was commonly said in his Time, that he rul'd all *York*, and yet was never seen in any Business. Being ask'd by a Friend in his last Sickness what of Conformity he dislik'd; he answer'd, the Whole.

The ingenious Mr. *Matthew Pool* once told a Friend (from whom I have it) that he never undertook any Enterprize of publick Concernment, with our consulting Mr. *Bowles*: And that he more relied upon his Judgment, than upon anyone Man's in *England*.

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Mr.

Mr. *Hunter* preach'd at Mr. *Bowles's* Funeral, and when he came into the Pulpit, began with these Words:

“It is it may be, expected that I should speak something of this reverend Person deceased. And perhaps I am not mistaken, if I say that a great Part of this Audience, is come more to hear what I will say of the Dead, than what I intend to say to the Living. But I shall deceive your Expectation. For it is

thought convenient by those of greater Understanding and Authority than myself, to say nothing. Nor is it much material; because it was Part of his own last Will and Testament, that his Body should be indeed decently buried, but without Ostentation. Hearken therefore to the Word of GOD, as you find it, *Phil. i. 21. For to me to live is Christ, and to die is Gain.*

To the List of his Works, may be added, *Manifest Truth*; or, *An Inversion of Truths manifest*; containing a Narrative of the Proceedings of the *Scotch Army*, and a Vindication of the Parliament and Kingdom of *England*, from the false and injurious Aspersion cast upon them, by the Author of the said *Truths manifest*, 4to. 1646.

His *Catechism* which is as good an one for Children as most I have seen, being scarce and difficult to be met with, I think it not amiss to insert it here, as a valuable Remain of this great and good Man.

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A PLAIN AND SHORT CATECHISM.

Quest. WHO made you?

Answ. GOD the Creator of Heaven and Earth.
Acts xvii. 24, 25, 26. Gen. i. 1.

Q: To what End did he make you?

A. He made me and all Things for his Glory.
Prov. xvi. 4.

Q. In what Condition did he make Man?

A. Righteous and happy.
Eccl. vii. 29. Gen. i. 27.

Q. Did Man continue in that Estate?

A. No, He fell from it by Sin.
Gen. iii.

Q. What is Sin?

A. A Transgression of the Law of GOD.
1 John iii. 4.

Q. What was the Sin of our first Parents?

A. Eating the forbidden Fruit.
Gen. iii. 6.

Q. What was the Fruit of that Eating?

A. It filled the World with Sin and Sorrow.
Gen. iii. 14, 16, 17. Rom. 6. 12.

Q. In what Condition is the Posterity of our first Parents born?

A. In a sinful and miserable Condition.
Rom. v. 17, 18, 19, and iii. 13.

Q. Wast thou born in that Condition?

A. Yes, I was conceiv'd in Sin, and am by Nature a Child of Wrath, as well as Others.

Psal. li. 5. Eph. ii. 3.

Q. Hath thy Life been better than thy Birth?

A. No; I have added Sin to Sin, and made myself above Measure sinful.

Rom. iii. 10. Col. i. 21.

Q. What if thou shouldst die in the Condition thou wast born and bred in?

A. I should perish everlastingly.

John iii. 2. 2 Thes. i. 8.

Q. Is there no Way to get out of this sinful and miserable Estate?

A. Yes.

1 Tim. i. 9,10.

Q. Is it to be done by any Power or Righteousness of thy own?

A. No; but GOD in his rich Mercy hath appointed a Way.

Tit. iii. 4,5.

Q. What Way hath GOD appointed?

A. Only by JESUS CHRIST.

John xiv. 6. Acts iv. 11.

A. What

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Q. What is JESUS CHRIST?

A. The Son of GOD, manifest in the *Flesh*.

Gal. iv. 4. 1 Tim. iii. 16.

Q. What hath JESUS CHRIST done for Man?

A. He hath laid down his Life for our Redemption.

Matth. xx. 28. Col. i. 14.

Q. What farther Benefit have we by him?

A. Life and Salvation.

John vi. 27, 48. Heb. v. 9.

Q. Shall all Men partake of this Redemption and Salvation?

A. No; there are many who perish notwithstanding.

Mat. vii. 13,14. Phil. iii. 18.

Q. By what Means may a Sinner obtain a Part in this Redemption?

A. By Faith in CHRIST.

Eph 2. 8. John iii. 16.

Q. What is it to believe?

A. To rely on JESUS CHRIST, and him alone, for Pardon and Salvation, according to the Gospel.

John iii. 31. Acts xvi. 36. Isa. l. 10. John v. 44.

Q. How doth the Gospel teach us to rely on CHRIST?

A. So to cast our Burthen upon him, as to take his Yoke upon us.

Mat. xi. 28,29.

Q. Why hath GOD appointed Faith to this excellent Use?

A. Because Faith gives him what he looks for, the whole Glory of our Salvation.

Ephes. ii. 8,9.

Q. How is Faith wrought in the Soul?

A. By the Word and SPIRIT of GOD.

Rom. x. 14,17. 2 Cor. iii. 6. Joh. xvi. 9,10.

- Q. What call you the Word of GOD?
 A. The Holy Scriptures of the *Old* and *New Testament*.
 Ephes. ii. 20.
- Q. Doth GOD work Faith by the Word read, or preach'd?
 A. Ordinarily by the Word preach'd.
 Rom. x, 14. Eph. i. 14. 1 Cor. i. 11.
- Q. In what Order doth GOD work Faith by the Word?
 A. First he shews Men their Sins, and then their Saviour.
 Acts ii. 37. John xvi. 9.
- Q. Why doth he observe this Order?
 A. That CHRIST may be the more precious to the Soul.
 1 Pet. ii. 7. Luke vii. 47.

Q. Doth

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- Q. Doth not Repentance go along with Faith?
 A. Yes.
 Mark i. 15. Heb. vi. 1. Acts x. 21.
- Q. What is Repentance?
 A. It is a sorrowful Sense of Sin, with a turning from it unto GOD.
 Acts xxvi. 20. 2. Cor. vii. 10. 1 Thes. i. 6.
- Q. How is true Faith farther discern'd?
 A. By its Fruits.
 Gal. v. 6. Rom. v. 1. Acts i. 9. 2 Cor. i. 7.
- Q. What are the Fruits of Faith?
 A. Love in the Heart, Peace in the Conscience, Holiness in the Life:
 Gal. v. 6. Rom. v. 1. Acts xv. 9. 2 Cor. i. 7.
- Q. How doth Faith work Love?
 A. It lays hold upon the infinite Love of CHRIST, and works a mutual Love
 in us.
 1 John iv. 19. Luke vii. 47.
- Q. How must we express our Love to CHRIST?
 A. By our Love to Christians, and keeping his Commandments.
 John xiv. 15. 1 John v. 12.
- Q. Are not the *Ten Commandments*, the Commandments of CHRIST?
 A. Yes, they are a special Part of GOD's Word, which is a Rule of Life.
 Psal. xix. 7. Mat. v. 17.
- Q. What doth GOD look for from his redeemed People?
 A. That they should walk before him in Holiness and Righteousness.
 Luke i. 74,75. Tit. ii. 12,14.
- Q. Have we Strength of ourselves so to walk?
 A. No; without CHRIST we can do nothing.
 John xv. 5.
- Q. How shall we obtain Strength from CHRIST?
 A. By a diligent and right Use of his Ordinances.
 Isa. xl. 31. Psal. xxxviii. 3.
- Q. What are the Ordinances of CHRIST to this Purpose?
 A. The Word preach'd, the Administration of the Sacraments and Prayer.
 Rom. x. 14,15. 1 Cor. xi. 23. Mat. xxviii. 19,20. 1 Thes. v. 17.

Q. When do we use these Ordinances aright?

A. When we mingle them with Faith.

Heb. iv. 2. Jam. i. 6.

Q. How may it appear that CHRIST hath left such an Ordinance as Preaching?

A. The Scripture tells me so.

Eph. iv. 11,12. 2 Tim; iv. 2.

Q. What are the Sacraments which CHRIST hath left to his Church?

A. Two: Baptism, and the Supper of the LORD.

Q. What

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Q. What is Baptism?

A. It is dipping or sprinkling with Water, in the Name of the FATHER, of the SON, and of the HOLY GHOST.

Mat. xviii. 19. Acts x. 47.

Q. What is the Nature of this Sacrament?

A. It represents and (through Faith seals,) the sprinkling of the Blood of CHRIST, and the Washing of the HOLY GHOST.

Acts xxii. 16. Tit. iii. 5. Acts viii. 37. 1 Pet. iii. 1.

Q. What is done in Baptism on our Part?

A. By it our Names are given up to the Profession of the Gospel, and we are bound to walk according to it.

Gal. ii. 27. Col. iii. 1, 1 Cor. vi. 11.

Q. What is the Supper of the LORD?

A. It is a solemn Eating of Bread, and Drinking of Wine, in Remembrance of the Death and Blood of JESUS CHRIST.

Luke xxii. 19,20.

Q. What is the End of this Sacrament?

A. One main End is to shew forth the LORD's Death till he come.

1 Cor. 11, 26.

Q. What is the Benefit of this Sacrament to a Worthy Receiver?

A. It strengthens his Faith, and confirms his Love to CHRIST, and all his Members.

1 Cor. x. 28,29.

Q. Who is the worthy Receiver?

A. He who discerneth the Body and Blood of CHRIST, partaking thereof with Faith and Love.

1 Cor. xi. 28, 29. John vi. 56.

Q. What is the Danger of unworthy receiving?

A. The unworthy Receiver becomes guilty of the Body and Blood of CHRIST; eating and drinking Judgment to himself.

1 Cor. xi. 27,29.

Q. What is Prayer?

A. It is a making our Request unto GOD, according to his Will, in the Name of CHRIST.

Phil. iv. 6. 1 Joh. v. 14. John xvi. 23.

Q. Wherein lieth the Strength of Prayer?

A. In Faith and Fervency.

Mat. xxi. 22. Jam. i, 6. and v. 26.

Q. What Other Duties are especially requir'd in an holy Life?

A. Watchfulness, and Christian Communion.

Mark xiii. 37. 1 Cor. xvi. 13. Heb. x. 24, Col. iii. 16.

Q. Why must we watch?

A. For two Reasons.

First, because we walk in the Midst of our Enemies, the World, the Flesh, and the Devil.

Luke xxiv, 42. 1 Pet. iv. 7.

Secondly,⁹¹⁹

Secondly, least the Day of Death or Judgment come upon us unawares.

Q. Shall Death come upon all Men?

A. It is appointed for me and all Men once to die, and it is good to remember it oft.

Heb. ix. 27; Eccl. xii. 1. Ps. xc. 12.

Q. What is Death?

A. A Separation of the Soul from the Body.

Acts v. 5. Eccl. xii. 7.

Q. What remaineth after Death?

A. The general Resurrection, and the Day of Judgment.

1 Cor. xv. John v. 29. Acts xviii; 21.

Q. What is the Work of that Day?

A. To render to every Man according to his Works.

Mat. xvi. 2. Rom. ii. 6.

Q. What shall be the Condition of the Godly after this life?

A. They shall be ever with the LORD.

1 Thes. iv. 17. John xvii. 17,24.

Q. What shall be the Condition of the Unbelievers, and wicked Men?

A. They shall perish with everlasting Destruction from the Presence of the LORD.

2 Thes. i. 8,9. Mat. 25. 41,46.

Pag. 783. Mr. PETER WILLIAMS. Add; He was born at *Salisbury*: But having been Tutor to Sir *John Brook*, an ingenious Baronet, was induced to reside at *York*, where his Father was Lord Mayor.

Ibid. Mr. THOMAS CALVERT. Add, *M.A.* Be was formerly Vicar of *Trinity*, in the Court in *York*,

Pag. 784. *lin.* 4. for *Barnicks*, read *Berwicks*.

And to Mr. *Calvert's* Works may be added, *The wise Merchant*; or, *The only Pearl of Price*: Two Sermons on *Matth.* xiii. 45,46, preach'd before the Company of Merchants in the City of *York*, 8vo. 1660. *Heart-salve for a wounded Soul*, from *Psal.* cxliiii. 7: And *Eye-salve for a blind World*; from *Isa.* lvii. 1.

Pag. 784. Mr. RICHARD PERROT. Instead of *M.A.*, add *B.D.* He died in 1671. *Æt.* 41. There is an Elegy and Epitaph of his, on the Decease of his highly valu'd

Friend

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Friend Mr. *Edward Bright*, M.A, who was for a little Time Minister of *Christ-Church* in *London*, in 1656.

Pag. 787. Mr. MATTHEW BLOOM. He was for some time Prisoner in *York-Castle*.

Pag. 789. *Ransworth*: Mr. JOHN CART. It should have been Mr. WILLIAM CARTE, M.A. He was admitted Rector of *Hansworth*, *Jan.* 6. 1627, upon the Presentation of the Earl of *Pembroke*.

Ibid. *Ackworth*: Mr. THOMAS BURBECK. Dr. *Walker*, Part II, p. 85, calls him a *stiff rump'd presbyterian*, which is a Phrase that needs Explication. Should another call the Doctor a *stiff rump'd Churchman*, he might perhaps have equal Reason: And yet the Doctor I doubt would hardly like it. The Doctor takes me up very short, and says, that I *speak falsely in saying that Dr. Bradley succeeded him*: And yet he himself owns, that *he liv'd to come after him*, which I should have thought much at one with *succeeded*. But it seems Dr. *Bradley*, was Mr. *Burbecks* Predecessor, as well as his Successor: Which is what I could not take Notice of, whilst I did not know it. And if Dr. *Walker* was to be charg'd with *speaking falsely*, every Time he omits what he was not inform'd of, I am apt to think he would count he had but hard Measure.

Pag. 790. *Bradsworth*: Mr. WILLIAM HAWDEN. In the last Line of the Account of him, 'tis said he was when he died, *Ætat.* 54: Whereas I am inform'd he was 88.

Pag. 791. *Hemsworth*: Mr. STEPHEN CHARMAN. Add, *M.A.*

Ibid. *Silkeston*: Mr. JOHN SPAWFORD. Add; or SPOFFORD.

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Pag. 791. *Pennyston*: Mr. HENRY SWIFT. Add at the End; He was Minister of this Place forty Years.

Pag. 792. *Denby Chapel*, in *Pennyston Parish*: Mr. JOHN CROOK. Add, *M.A.* Born in *Sheffield*, where his Father, an Hardware Man, was very remarkable for Charity; statedly giving the tenth of his Estate to pious Uses; which was so rewarded by GOD, that from a very small Beginning, he attain'd *50l per Annum*, and this his Son about as much above *200l*.

Pag. 793. *Crofton*, or *Creston*; near *Wakefield*: Mr. EDWARD HILL, *M.A.* It was he that first subscrib'd the *Vindiciæ Veritatis*, publish'd by the Ministers of the *West-Riding* of this County, by way of unanimous Attestation of GOD's blessed Truth revealed in his Word in 1648.

Ibid. Selby; Mr. BIRDSAL: It should be BURSDALL. As he was bred up in *Trinity-College Dublin*, so he was some time Fellow there.

Ibid. Long Houghton: Mr. TAYLOR. It should be Mr. RICHARD TAYLOR. There has fallen into my Hands a MS, of his intituled, *A Thankful Remembrance of some remarkable Acts of the Lord's Good Providence towards me* Richard Taylor. I there find that he was born at *Sheffield* in this County, *May 17. 1636*, and bred in *Magdalen-College* in *Cambridge*, under the Tuition of Mr. *Joseph Hill*. After he had spent some Years in the University, (where Mr. *Kitson* of *Sidney College*. and Mr. *Mark. Trickett* of *Magdalen's* were his chief Intimates) he became Chaplain in Mrs. *Dalton's* Family at *Ffulburn*, a few Miles from *Cambridge*, and instructed her Sons, and preach'd in several Towns in that Neighbourhood, as there was Occasion: And from thence, he in some time, remov'd into his own Country, and fix'd in this Place, where the *Bartholomew Act* silenc'd him. GOD afterwards own'd

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his Ministry in there Parts for the good of many. And he takes Notice of the Goodness of GOD to him in the several Parts of his Life, with great Seriousness and Affection; stirring up himself to give Him the Glory of all.

Pag. 794. *Wakefield*: Mr. JOSHUA KIRBY, *M.A.* It appears from Dr. *Walker*, Part II, p. 300. that this was a sequestred Living. As to Mr. *Kirby*, Mr. *Thomas Hodges* formerly Rector of *Souldern* in *Oxfordshire*, in his *Considerations tending to Peace*, (in 4to, 1675) strenuously pleads the Cause of the Nonconformists; and among other Passages, tells us, p. 25, that Mr. *Kirby* was brought up to *London*, and imprison'd for praying publickly for his Majesty by Name. And it is evident that this Mr. *Kirby*, was at *London* at the Time when King *Charles*

was beheaded, his being the last but one of the Names to the Declaration against bringing that King to a Trial.

Pag. 795. *Thornhill*: Mr. JOSHUA WITTON. It should be WITTON, *M.A.*: And at the End, *Ætat.* 56, should be 60.

Pag. 796. *Ardsley Chapel, near Wakefield*: Mr. JEREMIAH MARSDEN. Add, he left behind him a MS, to which this Title is prefix'd, *Contmaplatio Vitæ miserabilis*. By this it appears that his whole Life was a Scene of Sorrows and Afflictions. He was born *An.* 1626; and while a Child, he by eating unripe Fruit was brought into a *Tympany*, which had like to have been mortal. When he was in a good measure restor'd, he was sent to *Manchester School*, in order to get Learning: But there he had a Master that was too rigid. Boisterous Times came soon after; and he improv'd but little. Then he was assisted in his Learning by his Father who was a Minister, &c. And at length, about 1647, his Father bestow'd the small Portion that he had for him, upon his Maintenance in the University; and he became a Pensioner in *Christ's-College* in *Cambridge*, under Mr. *Harrison*, (whose

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Pains with him and other Pupils, he complains was as slender, as his Reputation otherwise) and continu'd there about two Years; in which Time he was often sick. His Father died at *Neeston*, *June* 30. 1648, where his Brother *Samuel* was Minister: And there he himself was for a Time forc'd to engage in the painful Employment of a Pædagogue in Order to his Subsistence. But at length he became an occasional Preacher, and help'd other Ministers as he had Invitation and Opportunity. On *May* 24, 1654. (when he was within a Year and some Months of being thirty Years of Age) he took a Journey to *London*, together with his Fellow-soldier in CHRIST Mr. *Jolly*. His Intention in this Journey, was to make Application to the *Triers*, that he might be approv'd of for the Service of the Gospel, by those that were competent Judges of Mens Abilities. And besides a Certificate he carried with him, he had drawn up what he thought might be sufficient for their Satisfaction. But when he came to appear before them Face to Face, he complains, that Utterance and Courage much fail'd him. They were however so indulgent to him, as to appoint Mr. *Tombes* to confer with him in private, and he gave him such Satisfaction, that upon his making a Report of what pass'd, to the rest, he had their common Approbation. Both before and after this, he preach'd in divers Places, and sojourn'd for some time, in *Wyrral* in the

County of *Chester*, at *Blackbourn*, *Heapey*, *North Allerton*, *Thornton*, *Halifax*, and *Whaley*, and every where found that GOD prosper'd his Labours, to the Conviction of some, and the Conversion of others. He was for Infant Baptism, but was of narrow Principles in admitting to Baptism and the LORD's Supper, and blames others for their Latitude. He went afterwards into *Ireland*, and was for some time a Preacher there, and then return'd back to *England*, where he had not been long, before he had a second Invitation to *Ireland*, to a Place call'd *Carloe*. But having another Invitation to *Kendal*, in the Year 1658, he accepted that, and continu'd there about nine Months, tho' not without some Opposition. From thence he took a Journey of two hundred Miles, to

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try for an Augmentation, and obtain'd an Allowance of 60*l* for the first Year, as Lecturer: But was at last forc'd from this Place, where he met with a great many Temptations, to an hundred Miles Distance, to the Town of *Hull*, where he and his Family were planted in a Garrison of Safety, an Harbour of Plenty, and amongst a Number of serious Christians, both in the Church and without, with whom he was well accepted. After fifteen or sixteen Months Stay here, where he was Chaplain, he was driven by the Violence of the Times (after some personal Restraints) to *Hague-Hall*, with *H.J.* and *W.* and *Mr. M.* and there had a good Help of the Society of Christians: But there there arose a Difference about the Oath of Allegiance, which bred Loss, Trouble, and Prejudice. *Feb.* 13, 1661, he was committed to *York Castle*, which GOD (he says) made become no Loss to him, but Gain, each Way. While at *Hague*, he had a Call to preach at *Ardsley*; for three Quarters of a Year or more till *Bartholomew Day* 1662; and he represents it as great Mercy that GOD was pleas'd to put it into the Hearts of any to be valiant for the Truth, in such a Day as that.

And his whole Life afterwards, was a perfect Peregrination. About 1674 or 1675, he mentions his two and twentieth Remove, and cries out, "O my Soul, what a sojourning State hath thy Life been? now here, then there; and in no abiding Posture! If ever Soul had any, thou hast Cause to seek and look after a better Inheritance, in the Mansions and City that hath Foundations of GOD's laying!" Afterwards, reckoning up the Mercies of his Life, he mentions this as one, never to be silenc'd for CHRIST, by a Man, or bare law, till personal actual Force did compel; and till that personal Persecution for Life call'd off, &c. He blesses GOD, that tho' he was oft pursu'd and hunted for from Place to Place, from the Year 1662 and 1663 to 1670, and his Pursuers

sometimes came so near the Scent of him, as to the very next Village where he was, they yet miscarried. In his Flight out of the Country, he was stopp'd at *Coventry* by a Con

stable,

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stable, and brought before the Mayor, who found no Cause of detaining either him or his. When he came to *London* he met with Friends; and a good Widow, with whom he and his liv'd for dome time, was very kind to him. Provision was made for him, by Strangers, without his seeking for it; and once he had *sl* sent him from the *Exchange*, by an unknown Friend. After some time he went to *Henley*, where for about a Year he preach'd in a Barn. *July* 13. 1675, tho' he was only found reading the Scriptures, he was taken up and sent Prisoner to *Oxford*. He was invited to *Bristol*, there to succed Mr. *Hardcastle*. And at length, after many Removes, and fourteen Years Continuance in or near *London*, he was call'd to succed Mr. *Alexander Carmichael* in *Lothbury*; and sometimes he held his Meeting at *Founders-Hall*, and. after that, by Mr. *Lye*'s Permission at *Dyers-Hall*. In eighty-two he appears troubled to hear of the Restraint of Mr. *Laurence Wise*, Mr. *Francis Bampfield*, Mr. *Griffith*, and other good Men in *Newgate*, but would not himself desist from taking all Opportunities of Preaching that offer'd, till at length he himself was seiz'd, and committed to the same Prison, from whence he and Mr. *Bampfield*, were much about a Time, translated into a better World, in the fifty-eighth, (not the fifty-fifth) Year of his Age; as appears, from his representing himself in this Manuscript as being in his twenty-eighth Year, *An.* 1654. This Mr. *Jeremiah Marsden* out-liv'd his other three Brothers, as to whom he says in his Manuscript, that they all obtain'd Mercy to be faithful.

He was known in and about *London* by the Name of *Ralphson*, and under that Name, was written against by Mr. *Richard Baxter* in 1684. on the Account of his rigorous separating Principles, which went so far as to run down Parish Worship as idololatrical.

Page 795. Mr. JAMES SALES, or SALE. He died *April* 21. 1679.

Pag. 799. Mr. CHRISTOPHER NESSE, Add, *M.A.*,

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Pag. 799, *lin.* 6, after *Cambridge*, add, where he continu'd seven Years.

Pag. 800. *Beeston*: Mr. LEONARD SCURR. Add, the Murthering of him, and his Mother and Maid, was on *Jan. 22.* 1679/80. But I am inform'd, that tho' this Mr. *Scurr* was a good Preacher, and not to be persuaded to conform, yet he was in other Respects so ill a Man, as to be a great Scandal to his Profession.

Ibid. In the Margin, there is Mention made of Mr. *Cudworth*. And I have had repeated Informations from several credible Persons, that this Mr. *Cudworth* was the Minister of *Beeston*, and ejected from thence in 1662: And they add, that he liv'd to be near eighty Years of Age, and died much about the Time when the Ministers were banish'd from all Corporations: And that he was so intent upon his Preaching, as often to forget himself, and hold on so long, as that they have been oblig'd to go up and give him some Item.

Pag. 801. *Hunslet*: Mr. THOMAS HAWKSWORTH. Add, *M.A.*, of *Magdalen-College* in *Cambridge*. He was admitted Curare of *Hunslet*, in 1636.

Pag. 803. The two last Lines, where it is said, *He was so zealous against Errors, that he was a Witness against Mrs. Hutchinson*, belong not to Mr. *Wales*, bur to Mr. *Christopher Marshal* of *Woodkirk*, who is mention'd just before him; tho' through the Mistake of the Printer, they were misplac'd.

Pag. 804. The four first Lines, as well as the two last of the Page *foregoing*, properly belong to Mr. *Marshall* of *Woodkirk*, and not to Mr. *Wales* of *Pudzey*, to whom they are here by Mistake applied. But then what follows; *He died at Mr. Hickson's at Leeds, &c.* belongs to Mr. *Wales*.

Ibid. lin. 6. near eighty, should be, *above eighty*.

Ibid. At the End of the Account of Mr. ELKANAH WALES, add, He was the second Person, that subscrib'd the *Vindiciæ Veritatis*,

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that was publish'd by the Ministers of this County in 1648, as an unanimous Attestation to GOD's blessed Truth reveal'd in his Word, together with a serious Protestation against Errors, Heresies and Blasphemies.

Pag. 804. *Idle*: Mr. THOMAS SMALLWOOD. Add, He was educated at *Oxon*, and was some time Chaplain to the Lord *Fairfax*, and afterwards to *Lambert* in the Army. He was aged sixty when he died.

Ibid. Coley: Mr. OLIVER HEYWOOD. At the End of the Account of him, let it be added; It appears from his Diary, that he in one Year preach'd one

hundred and five times, besides *Lord's Days*, kept fifty Days of Fasting and Prayer, and nine of Thanksgiving; and travell'd one thousand four hundred Miles in his Master's Service. He left two Sons in the Ministry among the Nonconformists: Mr. *Eleazer Heywood* is Pastor of a Congregation in *Derbyshire*, and the other is dead.

Pag. 809. *Bramope*: Mr. CROSSLEY. His Name was ZECHARIAH.

Ibid. *Pontefract*: Mr. FERRET. It should be Mr. JOSHUA FARRET.

Pag. 810. *Chappel le Brears*, near *Halifax*: Mr. GAMALIEL MARSDEN. His Brother *Jeremy* says of him in his MS, which I have before refer'd to, that when he died, he carried into Oblivion with him, as much true found Learning, and Language (for the Originals) as any he knew either in City or Country: And that he was over sedulous in his Studies.

Pag. 811. *Bramham*: Mr. THOMAS HARDCASTLE. At the End of the Account of him, let it be added; I am inform'd he was a Man of Moderation, and it is reckon'd an Evidence of it, that when he visited his own Country, upon a Relation's advising him whom to join with, he persuaded him

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to hold Communion with Mr. *Christopher Marshal*, who is mention'd before, rather than join with the *Anahaptists*.

Pag. 811. *Barley*: Mr. PICKERING. His Name was ROBERT. Add, *M.A.*, of *Sidney-College* in *Cambridge*. A modest and humble, as well as pious Man: Witness that Expression upon his Grave-stone in *Morley-Chapel-yard*, *who accounted himself the meanest Servant in the Work of Jesus Christ*. He died *Octob.* 11, 1680.

Pag. 811, *lin.* 11 from the Bottom, *June 19*, should be 29.

Ibid. *lin.* 8. from the Bottom; after *Disadvantages*, add, *and was succeeded by Mr. James Taylor, who endeavours to live him over again in Humility and Thankfulness.*

Pag. 813. *Tong Chapel*: Mr. RICHARD COOKE. *Anno* 1683, he printed a thick Octavo of eight hundred Pages, call'd, *A Practical Expositor of the Holy Bible, with the Interpretation of the Dreams and Visions in Daniel, together with the two mystical Books of the Canticles and Revelation*; much admir'd by the

Antimonians, to whom he preach'd at *Tong*. I have not seen this Book, but am told that he writes himself there *D.D.*, and dedicates it to King *Charles*. He died at *Leeds*, Dec. 10, 1687. aged 71.

Pag. 817. *Rippon*: Dr. EDWARD RICHARDSON. Dr. *Walker* in his *Att.* Part II, p. 91, seems to represent it as very strange, that the Doctor should be represented as ejected, when he but gave Way to the right Owners: But still what I had advanc'd was true, which Was only this, that *he turn'd out upon the King's coming in*: And soon after came out the *Act of Uniformity*, which left none of his Disposition, any farther Room in the Church. He retir'd into *Holland*, where he became so expert in the Language of the Country, that he printed a Book that is very useful for the Learners of *English* and *Dutch*, which is call'd *Anglo-Belgica*; or *The English and*

Dutch

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Dutch *Academy*, printed at *Amsterdam* in 8vo, 1677; and there he died nor long after. The Doctor adds, that tho' he was appointed to preach in the Minster here, by the Parliament, yet in all Probability he never was in any Orders, Presbyterian, or Episcopal. But upon that Supposition, I can hardly think he would have been admitted and own'd, Minister of the *English* Church at *Leyden*.

Pag. 817. *Leighton in the Morning*: Mr. RICHARD WHITEHURST. He died Sept. 4. 1697.

Ibid. *Sherborn*: Mr. THOMAS JOHNSON. After his Ejectment he us'd to preach at *Sandal*.

Ibid. *Honley*; it should be *Henley*: Mr. DURY; it should be Mr. DAVID DURY. After his Deing silenc'd, he went into *Scotland*, which was his native Country. There he was eminent for his Piety, and particularly for his Gift in Prayer. He fared better there than many of his Brethren in the Reign of King *Charles* II, tho' he was continually changing his Place. He liv'd till after the Revolution, in 1688. and died in *Edinburgh*, about the Time of the first General Assembly there, in the Reign of King *William*.

Pag. 818. *Thornton* Chapel, in *Bradford-Dale*: Mr. JOSEPH DAWSON. Add; He was one of a venerable Aspect. A hard Student, unwearied in Labours, and very successful in his Ministry. Even at his advanc'd Age, he travell'd to

a considerable Distance, at all Seasons of the Year, to preach to a poor People, from whom he receiv'd but a very small Matter in Return. He was never known to grudge or grumble, but was always thankful, and took as much Care to serve them, as if he was to have had an *ool per An*, for his Pains. He was sometimes pinch'd in outward Things having a numerous Family; yet he never repented of his Nonconformity, but was patient and submissive, and

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eminent for Faith and Self-denial, and a living Instance of real Holiness for many Years.

Pag. 818. *Nunmonckton*: Mr. IZOTT. He was an *Israelite* indeed, but very sparing of his Words. One of a weak Constitution. but reckon'd a great Scholar and an excellent Preacher. He died about his fifty-second Year, but was a perfect Stranger upon Earth, all his Time, and liv'd always as it he was in Heaven.

Ibid. *Horsforth*: Mr. BULKLEY. He is mentioned as afterwards conforming, *p.* 837, and should therefore be omitted here.

Ibid. *Baydon*: Mr. MOOR. He also is mentioned as conforming afterwards, *Pag.* 837, and therefore should here be blotted out.

Ibid. *lin.* 5, from the Bottom; Mr. *Ashley*. See *pag.* 415.

Pag. 819. after *lin.* 24, and 25; add,

Bolton upon Dearn: Mr. NATHAN DENTON whom I am charg'd with wholly omitting. He was born in *Bradfield* Parish in 1634, and brought up in *Wosbrough* Grammar School, and from thence went to *University-College* in *Oxon*, in 1652, and was put under the Tuition of Mr. *Thomas Jones* Fellow of that College where he continu'd till he became Graduate. From thence he went to *Cawthorne*, where he taught a Free School for some time; and preached for the Minister of the Parish once every Fortning, and at *High Hoyland* once a Fortnight also. He was ordain'd when he was between four and five and twenty Years of Age, at *Himsworth*, in a full Assembly, by the Presbytery of the *West-Riding* of this County, that he might be capable of serving the Parish of *High Hoyland*. From thence he remov'd to *Darwent* Chapel in *Derbyshire*,

where he was serviceable in Preaching the Gospel. He remov'd from thence to *Bolton* upon *Dearm*, about 1660, and was ejected from thence in 1662. He preach'd for a

Year

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Year after, at the Parish-Church of *Hickleton*, at the Incouragement of the Lady *Jackson*, Sister to Sir *George Booth*, afterwards Lord *Delamere*. Since that Time he has preach'd the Gospel, in one Place and in another, as Opportunity presented, hath in this County and in *Derbyshire*, continuing to live at *Bolton* ever since, except for about two Years that the *Five Mile Act* remov'd him; and for other two Years, upon a second Persecution. He preach'd frequently at *Great Haughton*, and still, (that is in *August* 1713) preaches there sometimes. He has been of an unblameable Life, and maintain'd his Integrity. He is the Picture of an old Puritan. *Thomas Vincent*, Esq; of *Baronborough Grange* near *Bolton* offer'd him a Living of an 100*l per An*, and he has had some other good Offers of the same Nature, but he could nor accept with Satisfaction to his Conscience, and declares he never yet repented his Nonconformity. He has a Son a Dissenting Minister in this County.

Pag. 819. Mr. SMITH. It is suppos'd, this may be Mr. *Joshua Smith*, that is mention'd before in *pag.* 809?

Ibid. Mr. TRIGOTT. This perhaps may be the same Person that is mention'd before, *pag.* 448, and call'd *Mark Trickett*.

IN THE NORTH AND EAST-RIDING.

Pag. 820, *lin.* 8, from the Bottom; instead of, *whence he was ejected*, let it be, *where he was a Preacher*.

Pag. 821. *Cherryburton*: Mr. THOMAS MICKLETHWAIT. Father to *Sir John Micklethwait* the noted Physician: And the Father was no less famous in the Country, for his Piety, Gravity, Prudence and Learning, in his Profession of Divinity, than his Son was at *London* for his Skill in the Arc of Medicine. He is mention'd again by Mistake, *pag.* 833.

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Pag. 822. *Beverly*: Mr. WILSON. It should be Mr. JOSEPH WILSON, for that was his Name, by this good Token, that after his Ejectionment from *St Mary's*

in, *Beverly*, he offer'd to preach there, and the Door being lock'd against him, a Friend of his got open the Quire-Door, and the *Psalm* was set in Compliance with his Name; and those Words were read *Psal. lxxx. 80, Which ledest Joseph like a Sheep*. He was a bold rousing Preacher, and very zealous, (like him in *Cheshire*, mention'd, *Pag. 127*) against Ceremonies. Once preaching upon the Brazen Serpent's being beat to Powder, cast into the River, and call'd *Nehushtan*, he said; *I durst tell the proudest Prelate of them all, that if they bring any Thing into the Worship of God, without the Authority of his Word for it, it is no better than Nehushtan; a piece of dead Brass*. This comes from one that heard him say it.

Ibid. Holden: Mr. ARLISH, *M.A.* It should be Mr. STEPHEN ARLUSH.

Pag. 831. Tanfield: Mr. JOHN DARNTON. The same Person is mention'd before, *Pag. 520*.

Ibid. Thrusk; it should be *Thirsk*: Mr. MATTHEW HILL.

Pag. 833. Hessel: Mr. THOMAS MICKLETHWAIT. The very same Place is mention'd again, *pag. 834*, and there Mr. *Wilson* is said to have been from thence ejected. I have had a warm anonymous Letter, that came as far as from the City of *York*, the Writer of which from this and a few more such like Passages that he observ'd, complains as tragically, and makes as great an Outcry, as if he really thought *Historical Verity* was quire overlook'd in my Account of these silenc'd Ministers. He says, that *Hessel is but a single Parish, and little capable of two Ministers*. And yet still it is not impossible, but that there might be two there, the one of which might be Assistant to the other, who

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through Age or Infirmity might be disabled. And this List of mine affords a Number of Instances of this Kind, in some small, as well as in other larger Parishes. But supposing, that either here or in Other Places there should be Mistakes of such a Nature as that they were unavoidable, (for which I from the first desir'd that a favourable Allowance might be made) I cannot see that *Historical Verity* is in any Danger.

Pag. 833. Mr. RIDER. He is mention'd before, *pag. 448*, at *Bromby* and *Froddingham* in *Lincolnshire*. I have had the following Account of him sent

me, which I think may be depended on. He was the Son of a pretty noted Quaker in the City of *York*; and of *Sidney-College* in *Cambridge*. At the Time of his Ejectment he liv'd at *Brough*, which is a noted Ferry in the *London* Road over the River *Humber*, within two Miles and an Half of *Feriby*. In his own House there, did he preach his Farewel Sermon, from *Psal.* cxxxvii, 1. *By the Rivers of Babylon there we sate down: We wept when we remembred Zion.* His Discourse was very affecting both to himself and his Auditory. He continu'd here some Years; and preach'd as often as the Times would allow. He had a very particular Way of adapting his Discourses to Seasons, and Circumstances that had any Thing in them that was remarkable. Upon Occasion of the Sickness in *London* in 1665, he preach'd several Sermons from *Ezek* ix. 2,3,6. They were very affecting; and shew'd that he truly sympathiz'd with the Sufferers at that Distance. Upon Occasion of the Fire of *London* he preach'd several Sermons upon *Isai.* xlii, 2,5, &c. He was for his Preaching, six Months a Prisoner in *York* Castle: And venturing again upon the same Crime, he was again committed, and continu'd in the same Place fifteen Months more. Upon the taking Place of the *Five Mile Act*, he was forc'd to remove, when his Wife was near her Time, and they were in such Straits to get a Midwife, that she was very near being ruin'd. About the Year 1669, not finding the Country like to grow more hospitable,

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he came to *London* for Shelter. And some time after, he built a Meeting-house in *Broadstreet* in *Wapping*, he himself by the Assistance of Friends getting an hundred Pounds towards the Building, and there he continu'd preaching to the last, as he could be allow'd. I take that in, because here also he met with Trouble and Disturbance. Warrants were often issu'd out against him, but he was never apprehended, though the Officers and their Attendants were many times vexatious to his Wife. They came once and again to search for him even at Midnight, and not finding him they rifled his Study. One Time when he was preaching in his Meeting, the Officers came to seize upon him: But the Sailors (of whom he usually had a good Number in his Auditory) made a Lane for him, and he pass'd through it, and they could not get at him. He died in *June* 1681, *Ætat.* 49.

He was one of strict Piety, and a very affectionate Preacher, and GOD wonderfully prosper'd him in his Work. His Memory is fragrant to this Day, both in the *North*, and in the Parts about *Wapping*. The Seamen so delighted to hear him, that: he us'd to be call'd their Preacher. Captain (afterwards Sir *John*) *Gayer* Governour of *Bombay* in the *Indies*, among a great many other

beneficent Legacies, left an hundred Pounds apiece to his Daughter's four Children. His Works are there. *The Morning Seeker*; shewing the Benefit of being good betimes: In several Sermons, on *Prov.* viii. 17. 8vo, 1673. A Funeral Sermon, occasion'd by the Death of Mr. *James Janeway*, from *Phil.* i. 13,14. 4to, 1674. *The best Friend standing at the Door*: OR CHRIST's awakening Call both to Professors, and secure Sinners for Entrance, &c: Being some Sermons on *Rev.* iii. 10. *A Plat for Mariners*; or the Seaman's Preacher in several Sermons upon *Jonah's Voyage*, *Jon.* i. 5,6,7: With the Day of GOD's Patience to Seamen improv'd, in some Sermons on *Eccles.* viii. 11. 8vo, 1675. *A Looking-Glass for the Wise and Foolish*. A Discourse of *making a Mock at Sin*: From *Prov.* xiv. 9, 12mo, 1677. *The Hue and Cry of Conscience* after secure Sinners; from *Gen.* xlii.

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21, 12mo, 1680. And a Sermon entituled, *Sea Dangers and Deliverances improv'd*; from *Acts* xxvii. 18. This is at the End of Mr. *James Janeway's* Legacy to his Friends, being an Account of twenty-seven Sea Deliverances. There was also a Posthumous Piece of Mr. *Janeway's* publish'd, and prefac'd by Mr. *Ryther*, with his said Sermon at the End.

Pag. 834. *Wetwang*: Mr. WAIT. He was diligent in his Work, though he did not appear to have any great Success. He continu'd in the Place after his Ejectment, and his Wife taught Scholars, and he assisted her, and commonly heard them two Lessons a Day. He kept three or four Cows, and look'd after them himself in the Winter Season. He also hir'd the tilling of an Oxgang of Land which he had purchas'd, the Crop of which he us'd himself to thrash out in Winter, in order to the support of himself and his Wife and Son and two Daughters. He kept also about forty or fifty Sheep, which he look'd after in Winter, and fodder'd Evening and Morning, commonly in his own Yard: And when *Lady Day* came he turn'd them before the Shepherd. After he was ejected, he continu'd preaching in his own House, and would have all his Scholars resort thither twice every *Lord's Day*, and open'd his Doors, and preach'd without Fear, tho' he was sometimes disturb'd by the Constable of the Town. He was well esteem'd of the *Lady Norcliffe* of *Langton*, who allow'd him 5l a Year, towards his Support. Whilst he was in his Vicaridge he went by the Name of a *Burn Roast*, among his Parishioners, because he commonly held them so long in his Preaching. He was one of singular Piety: And his Way of living was so different from that of his bruitish Neighbours, and so contrary to it, that he look'd like a Man of another Country.

Ibid. Hilston: Mr. BLUNT. The Name of the Place I am inform'd is *Hollam*, and his Other Name JOHN. He was young when ejected, but one of an holy Conversation and a good Preacher.

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P. 834. *Ross:* Mr. STEVENSON. His other Name was ANTHONY. This Parsonage is worth 150*l per An* and in the Gift of the Countess of *Exeter*. He had good ministerial Furniture, and was also well skill'd in Physick, which he administer'd to the Poor *Gratis*. He was ancient when he was ejected, in good worldly Circumstances, and liv'd at *Ross* to his Dying-day.

Ibid. Burstwick: Mr. HILL. He was a very laborious Minister and useful Preacher. He often preach'd at *Outthorn* six Miles from *Burstwick*, for Mr. *Samuel Picard* who was Minister there, who died in 1659, and was by Mr. *Nesse* call'd a *Lump of Honesty*.

Ibid. Ellinton: Mr. FOX, or FOR. The Place I am inform'd should be *Essington*; and the Persons Name was Fox. He was one of a holy Life, and a good Preacher.

Ibid. Bransby: Mr. POMROY. He was about seventy at the Restoration, and died at *Beverly*, not long after his Ejectment. Some say he preach'd at the Minster in *Beverly*, every *Lord's Day* in the Forenoon.

Ibid. Hemmingburgh: Mr. FIDO. It should be Mr. ANTHONY FIDO, younger Brother of Mr. *John Fido*, mention'd before as cast out of his Fellowship in *Trinity-College*, and now taken Notice of in *Northamptonshire*. He was born August 10, 1640, and educated at *Trinity-College*. At his first Admission he was examin'd by Mr. *Ray*, then Steward of the College. Mr. *Valentine* was his Tutor. When he was thrown out at the *Restoration*, he was Undergraduate, bur ready to take his Degrees. Above thirty Names were at that Time cut out of the *Buttery-books* of that College at once. He afterwards had the Living of *Hemmingburgh*, and was ejected there in 1662. He then became Chaplain and Steward in a Gentleman's Family, and afterwards came to *London*, where he had a small Con

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gregation. Having been some time disabled by Weakness, he died in *January* 1714/5; *Ætat.* 75. He lies buried in the New Ground near *Bunhill fields*, where there is this Inscription upon his Tombstone.

*Here lieth interred the Body of the
Reverend and Learned Divine Mr.
ANTHONY FIDOE, who till the Year
1660, was a Fellow of Trinity-college,
in Cambridge; but soon after (his
Conscience not permitting him to
comply with the Act commonly known by the
Name of the Bartholomew Act) he
resign'd not only his Fellowship, but a
Considerable Living he was then in
Possession of in the County of Cambridge;
and since that Time he has continu'd
a Minister of the Gospel in several
Parts of England; but the last
Thirty Years of his Life, in the City
of London. He died a Batchelor
on the 17th day of January 174/5,
Aged 75 Years.*

Pag. 834. *Sculcots* or *Ouswood*: Mr. LUDDINGTON. It *should* be *Cowscots*, which is near *Hull*, where Mr. *L.* preach'd for some time: But being much afflicted with the Stone, and so unable to go thither, he preach'd at his own House at *Hull*. He was about seventy Years of Age at the Restoration, and died in *Hull* in 1667, and Mr. *Ashley* afterwards succeeded as Pastor to his Flock.

Ibid. *Serraby*: Mr. St HILL. I am inform'd there is no such Place as *Serraby*: but that at *Beverly* there was one *Hill*, of considerable Parts, and an exemplary Conversation, who preach'd there in the Afternoons at the Minster, as Mr. *Pomroy* did in the

Forenoons:

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Forenoons: And that he afterwards remov'd to Sir *William Strickland*'s, in whose Family he officiated as Chaplain.

Pag. 834. *Slingsby*: Mr. SINCLERE. He had the Report of a godly Man, and a good Preacher.

Ibid. Hessel: Mr. WILSON. One of an holy Conversation, and very laborious in the Ministry.

Ibid. Stirlington, or rather Settrington: Mr. MEKAL. Dr. Walker, (who gives it the latter Name,) owns that this Mr. Mekal, who he says was a Kinsman of the President Bradshaw, paid his Predecessor Dr. Thomas Carter, Fifth; or allow'd him 30l per An. Att. Part II, p. 227.

Pag. 835. *Osgarby:* Mr. BAYCOCK. It should be Mr. JAMES BAYOCK. He had an University Education, but was only an Occasional Preacher, when the *Act for Uniformity* took Place, and not fix'd in any Living, but join'd in with the Nonconformists, and was for many Years a Preacher at *South Cave*, nine Miles West of *Hull*, and train'd up several for the Ministry.

Ibid. lin. 9, from the Bottom: Instead of *in the great Church at Derby*, let it be of *St Werburgh's*.

Ibid. Osgarby: Mr. NOAH WARD. At the End of the Account of him, let it be added; A Person of considerable Note for Wealth, and that had a Place in the Bishop's Court, and was much prejudic'd against the Dissenters, had procur'd a Writ, *de Excommunicato capiendo*, against Mr. Ward. When he was in this Respect in no small Danger, some private Christians met on the *Friday* at his House, on purpose to pray with him, and to beg of GOD that he would deliver their Minister. They had not the least Expectation or Desire, of a Deliverance so costly to the Oppressor, as that which was afforded: But it so fell out, (which they could not but take particular Notice of) that the very next *Lord's Day* in the Afternoon, this angry Gen

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tleman was kill'd in a Duel, by an intimate Friend of his whom he had challeng'd, who was very Unwilling to accept the Challenge: And by this means Mr. Ward was freed from Disturbance by this Writ, or indeed by any other, for a good while after.

Pag. 837. *lin. 7. from the Bottom;* Mr. BOVIL of *Bramley* is represented as conforming after *Bartholomew Day*: But I have been since inform'd, that he never conform'd. And this Circumstance is added; that Mr. *Etherington* of *Morley*, (who is the very Person next mention'd) standing out a little while, and then conforming, was the Man that succeeded Mr. *Bovil* at *Bramley*.

Ibid. *lin.* 14, from the Bottom; Mr. TIMOTHY ROOT of *Sowrby-bridge*. I have been inform'd that this Mr. *Root* had a great Reputation for Piety, and had been a great Sufferer for his Nonconformity, and he accordingly is represented as such in the Year 1683, in the *Conformists fourth Plea for the Nonconformists*, p. 51, 52. He continu'd a Nonconformist till then, and some time longer. But just at that Time when King *James* granted Liberty of Conscience, he conform'd, but had little Satisfaction afterwards, in so doing. Mr. *Tricket*, Mr. *Heywood*, Mr. *Nailour* and others thought his complying after such Sufferings so extraordinary, that they wanted to know whether he saw with clearer Eyes than they, and desired he would give them an Account of the Reasons of his Proceeding: But he declin'd giving them any Satisfaction. He brought up his Son in order to the fitting him for the Ministry, and he was about nineteen when his Father conform'd. He went along with him to his Parsonage at *Holden* in this County, and heard him read the Common Prayer with his Surplice on, and came home and told his Mother of it. Both Mother and Son were so troubled at it, that both of them died shortly after, within a little Time one of another. He lost with his Son 24*l* *per An*, which was settled upon him by a Relation, for his Life, upon the Account of his being design'd

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for the Ministry. And Mr. *Root* himself enjoy'd his Living but a very little while, and died soon after.

Page. 837. At the End of the Account; of the *Yorkshire* Ministers, let it be added thus:

I find among the Farewel Sermons of the *London* Ministers in 4*vo.* 1663, a Farewel Sermon preach'd at *Great Ayton* in the County of *York*. by GEORGE EVANKE, Chaplain to the Right Worshipful Sir *George Narwood*, Bart. at *Cleaveland* in *Yorkshire*. Him I think it proper to bring in here, that he may not be wholly overlook'd.

I am also credibly inform'd that one Mr. LLOYD, who is no where here taken Notice of, was ejected in this County, from a Place call'd *Farnley*, within two or three Miles of *Leeds*; and that he had a small Estate which he liv'd on afterwards.

Mr. JOSIAH MARSDEN, is somehow or other lost out of this List, but should (I verily think) be somewhere inserted. He was the youngest Son of Mr. *Ralph Marsden*. who died Minister of *Great Neston* in *Cheshire*, *Jan. 30. 1648*. This Mr. *Ralph Marsden* had four Sons, who were all of them Ministers; whose Names were, *Samuel*, *Jeremy*, *Gamaliel*, and *Josiah*. *Samuel* the eldest was in his Father's Living, into which he came. in the Room of a malignant Incumbent; and is mention'd in my Second Edition, *page 130*. He after his being silenced, went into *Ireland*, and died there, in 1677. *Jeremy* the second Son, mention'd *pag. 796*, was silenc'd at *Ardsley Chapel*, near *Wakefield*, in this County; and some time after came up to *London*, went by the Name of *Ralphson*, and died in *Newgate*, in 1684. He in a Manuscript he left behind him, says of his three Brethren, that *they All obtained Mercy to be faithful*, which Expression seems to intimate that they all suffer'd for the same Cause; and that the rest were dead before him. *Gamaliel*

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the third Son, mention'd *pag. 810*, was first turn'd out of his Fellowship in *Trinity-College*, near *Dublin* in *Ireland*, at the same time with Dr. *Winter*, upon the Restoration: And was afterwards silenc'd in 1662 at *Chapel le Brears* near *Halifax* in this County; and died in 1681. But as for the fourth and last Son *Josiah Marsden*, I have in this Volume brought him as signing the Testimony of Mr. *Edward Veal*, in the Capacity of Fellow of *Trinity-College* near *Dublin* in *Ireland*: But tho' it is probable he afterwards came from thence into *England*, and took his Lot with the suffering Nonconformists here, as did his Brother *Gamaliel*; yet where he exercis'd his Ministry afterwards, and when and where he died, I have not been able to discover.

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Some

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SOME

Nonconformist Ministers

OMITTED IN THE

Foregoing LISTS.

Pag. 838. MR. JOHN COLLINS. At the End of the Account of him, add; He had a Son that was educated for the Ministry at *Utrecht*, and was Fellow-labourer with Mr. *Bragg* in this City. and one of the Lecturers at *Pinners-Hall*, who died a few Years since.

And to Mr. *Collins's* Works may be added a Sermon of his on *Jude*. ver. 3, in the second Volume of *Farewel Sermons* in 8vo. He also, together with Mr. *Baron* wrote a Prefatory Epistle before Mr. *Venning's Remains*. And he also wrote another Epistle, before Mr. *Mitchel* of *New England's* Treatise of Eternal Glory.

Pag. 838. Mr. JAMES JANEWAY. Add, *M.A.* And in the Account: of him, after these Words. *where he had a numerous Auditory*, let this be added: And a great Reformation was wrought among! \: many of them. But this so enrag'd the High Party, that several of them threaten'd to shoot Mr. *Janeway*, and it was attempted accordingly. For as he was walking once upon *Redriff* Wall.

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a Fellow shot at him, and the Bullet went through his Hat; but as Providence order'd it, it did him no farther Hurt. The Soldiers pull'd down the Place in which he preach'd, which oblig'd his People to build a larger to receive the Hearers. Soon after this new Place was built, there came a Number of Troopers to it, when Mr. *Janeway* was preaching there, and Mr. *Kentish* sat behind him in the Pulpit. The Troopers alighting from their Horses, came into the Meeting-house, and crouding into the midst of the Congregation, got upon a Bench or Form, and cried out aloud, *Down with him, down with him*: And at that very Instant, the Bench they stood on broke, and all of them fell down at once. While this occasion'd some Confusion, Mr. *Janeway* came out of the Pulpit, and some of the People having thrown a colour'd Coat over him, and put a white Hat on his Head, he pass'd through them unobserv'd. But they seiz'd on Mr. *Kentish*, and carried him to the *Marshalsea*, where he was kept Prisoner for some time. At another time Mr. *Janeway* preaching at a Gardiner's House, several Troopers came to seize him there. They were diligent in searching for him: But he lying down on the Ground, his Friends cover'd him with Cabbage-leaves, and so he escap'd them.

He was a Man of eminent Piety; an affectionate Preacher. and very useful in his Station. And whereas I had before intimated that in his last Sickness, his Spirit was under a Sort of a Cloud. I think it not amiss now to add, that Mr. *Vincent* in his Funeral Sermon says, that *it pleas'd God to dissipate the Cloud, and help him to discern and look back upon the Uprightness of his Heart with Satisfaction.* And that not long before he died, he said, *He could now as easily die as shut his Eyes:* Adding there remarkable Words; *Here am I, longing to be silent in the Dust, and enjoy Christ in Glory.*

To his Works may be added. *The Murderer punished, and pardon'd;* with the Life and Death of *Thomas Savage;* and a Sermon upon his Occasion. A Sermon at the Funeral of Mr. *Thomss Mousley* with a Narrative of his Life and Death, &c.

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And

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And to this Mr. *James Janeway.* I may also add another younger Brother of his, *viz.*

Mr. ABRAHAM JANEWAY. who was altogether omitted before. He was a Preacher in *London* before the Sickness, but being consumptive, retir'd with his Wife, to his Mother at *Buntingford* in *Hertfordshire*, where he was seiz'd by Justice *Crouch*, under a Pretence of great Friendship. But he made his Escape to *London*, and died there of a Consumption. His Funeral Sermon was preach'd by Mr. *Thomas Vincent*, Sept. 18. 1665: And it is published at the End of his Tract intit. *God's Terrible Voice in the City*, 8vo. Tho' he died that very Week in which the Plague was at the highest, (there being no fewer than 7165 Persons who died of the Sickness in that one Week) yet he did not die of that Distemper, for which his Brother *James* and other Relations were very thankful. Mr. *Vincent* says of him that he was *a righteous Person, a righteous Minister, a dear Brother, taken away in the Flower of his Years. He was a merciful Man, and shew'd great Pity and Compassion to Souls: was earnest with them to leave their Sins; and close with Christ. He spent himself and hasten'd his own Death, to keep others from perishing everlastingly. He was an upright Man, a true hearted Nathanael; and one of very promising Hopes for very considerable Usefulness.*

There were five Brothers of these *Janeways*, *viz.* *William* of whom I have here given some Account, in my last Article of the County of *Hertford: John.* who died in 1657, before the Restoration; and therefore could not be ejected or silenc'd after it: *James* and *Abraham*, of whom I have here been just giving some Account: And *Joseph* the youngest, was bred to the Ministry as well as

his four Brethren; but he was a Conformist. All these five Brethren, Sons of Mr. *William Janeway* of *Kilshul* in *Hertfordshire*, who died before the Restoration, were good and pious Men. All of them were inclin'd to be consumptive, and none of them liv'd to forty Years of Age.

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Pag. 839. Mr. JOHN FALDO. At the End of the Account of him, add, his *Gospel of Peace*, 8vo. 1687. And it may also be added, that he is interred in the New Burying-Ground, near *Bunhil Fields*, where he has this Inscription upon his Tomb.

Mortale quod habuit, hic deposuit
JOANNES FALDO,
Vir ille Dei qui Evangelium Christi Voce, scriptis,
Vita exornavit; vixeritne sanctius an concionatus sit
Incertum est; Paterna Christi Gregem cura pavit;
Concordiam Fratrum, propagationem Evangelii
Assidua labore feliciter procuravit: Qui zelo in
Terris arsit, Seraphico refulget nunc adscriptus
Choro Angelorum. Obiit vii Idus Februar.
Anno Salutis MDCXC. Ætatis suæ LVII^o.

Pag. 840. Mr. THOMAS BRAND. At the End of the Account of him, let it be added; He lies interred in the New Burying-Ground near *Bunhil Fields*.

Ibid. Mr. WILLIAM LORIMER. Add, *M.A.* Born at *Aberdeen* in *North Britain*, in *January* 1640/1, and bred in *Marischal-College* of that University, where he became a Graduate, and applied to the Study of Theology. Some time after the Restoration, *An.* 1664 he came to *London*. He liv'd here with his Uncle, a considerable Merchant, in the Time of the Plague in 1665, and daily frequented the Library of *Sion-College*, and attended the Weekly Lecture of Dr. *Anthony Walker* of *Aldermanbury*, which he often would speak of afterwards with Pleasure. He was episcopally ordain'd, conform'd to the Established Church, and became Curate to the Incumbent at the *Charter-house*, and was afterwards in Possession of a Vicaridge in *Sussex*. But upon strict and close Thoughts afterwards, of the Oath of *Canonical Obedience*, which he had taken to the Bishop, he conceiv'd himself not only thereby oblig'd to give

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him Obedience in all Things lawful and honest but thought he had thereby declar'd his Approbation of the settled *Canons* of the Church, as really lawful and honest; and by Consequence a fit and proper Rule for all that were under the Establishment to follow. Tho' be consulted about this Difficulty, yet he could never get over it: And the more particularly he review'd the *Canons*, the more dissatisfied he was with many of them. So far was he from being able to say, that they were all of them *lawful and good*, that he was so much dissatisfied with several of them, that he thought himself oblig'd upon their Account, to renounce his *Conformity*, and quit his Living. This he at length did, and join'd himself to the *Nonconformists*, and that at such a Season, as that there was not the least Room left for Suspicion that he had any secular Interest to serve this Way. When he mention'd this Difficulty of his to Mr. *Baxter*, he was at the first surpriz'd at it, as a Thought that was wholly new, and seem'd to question, (as Mr. *Olyffe* and some Others have since done) whether it would justify his *Nonconformity*: Bur when he had maturely weigh'd it, he was convinc'd it had a great deal in it, and thereupon he insists very largely upon it, in his *English Nonconformity stated and argued*, which he primed, *An.* 1689.

He travell'd afterwards into *France*, and had a great deal of free Conversation with the learned Men among the *Protestants* there, before the Heat of their persecution in that Kingdom came on. While he continu'd at *Paris*, he was so courageous, as to hold a Dispute with some of the Clergy of the Church of *Rome*, in which he asserted that that Church was guilty of *Idolatry*, which was what his Antagonists dar'd him to give under his Hand. His Conscience would not allow him to baulk bearing Witness to that which he was convinc'd was Truth, in the Way that was requir'd, and therefore committing his Proposition, together with his Arguments and Proofs to writing, he sign'd and deliver'd it to them. and afterward (upon the Advice of Friends,) retir'd and withdrew, that he might not be expos'd to the Malice of his Opponents.

Returning

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Returning to *England*, he continu'd to adhere to the *Nonconformists*, even when the severe Laws against them were most rigorously put in Execution: And the greatest Preferment he got amongst them, was to be Chaplain to Esq; *Hall* at *Harding* near *Henley* upon *Thames*. After the *Revolution* in 1688, he for a few Years preach'd to a small Congregation of Dissenters, at *Lee* near *Eltham* in *Kent*. And in 1695, he was invited to be a Professor of *Theology*,

in the University of *St Andrews* in *North Britain*. He went down to *Edinburgh* in order to the accepting that Invitation; but there heard that *St Andrews* was over-run with a contagious Distemper; and being indispos'd himself, he return'd to *England*, after that he in Conjunction with other Divines, had dealt freely with the unhappy Mr. *Aikenhead*, who was condemn'd for blasphemous Atheism, but became a great Penitent at his Execution.

After his Return to *England*, he was concern'd with others, in a private Academy near *London*, in which many Persons had their Education, who are now of considerable Use in the World, in different Stations. He had no Pastoral Charge, but assisted his Brethren, occasionally, both in preaching and administering the Sacraments. He was much valu'd for his Integrity, and great Learning, and was very useful in presiding in the Trials of Candidates for the Ministry. He died *Octob. 27, 1722*; and had a great Character, for his Piety, Modesty, and Self-denial, as well as his Learning. He told one with whom he was free and familiar in his last Sickness, that he knew not the Time when he began to be religious, having been piously dispos'd from his Childhood: And that for many Years past he had had an undoubted Persuasion of his own Sincerity. and of his Title to a future Happiness. He was buried in the Parish-Church of *St Margaret Pattins*, in *Rood Lane*, near his Uncle foremention'd.

His Funeral Sermon was preach'd, a Year after his Death. by Mr. *James Anderson*.

His Works are these. Discourses on the five Books of *Moses*. 8vo. An *Apology* for the Ministers who subscrib'd unto the stating of the Truths and Errors

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of Mr. *Daniel Williams's* Book, (call'd *Gospel Truth stated*) from the Exceptions made against them by Mr. *Robert Trail*, 4to. 1696. Remarks on Mr. *Goodwin's* Discourse of the Gospel; proving that the Gospel Covenant is a Law of Grace; answering his Objections to the contrary; and rescuing the Texts of Holy Scripture, and many Passages of Ecclesiastical Writers, both ancient and modern, from the false Glosses which he forces upon them, 4to. 1696. Two Discourses against Deism, and some other dangerous Errors: The one setting forth the true and only Way of obtaining Salvation; the other shewing when and how all ought to reverence JESUS CHRIST the Son of GOD, and Saviour of Men, 8vo. 1713: Which was reprinted in 1721, with a short Postscript relating to Dr. *Whitby*. A Discourse on the *Death and Resurrection* of CHRIST, as they are to be affectionately remember'd and consider'd, in their natural

Respect to one another, and practically improv'd to GOD's Glory. and Peoples Edification in Faith, Holiness and Comfort, 8vo. 1718. A plain Explanation of the first eighteen Verses of the first Chapter of St. *John's* Gospel, with short Notes and Observations. To which is annex'd a scriptural Demonstration of the true Deity of the Eternal Word, our most Blessed Lord JESUS, 1719. A Farewel Scrmn to the Church and the World, 1722.

He hath also left behind him several *Latin* Dissertations in MS, some of which are philosophical and others *Theological*.

Pag. 540. DANIEL WILLIAMS. D.D. Born at *Wrexham* in the County of *Denbigh* in *Wales*, about the Year 1643, or 1644. As well as I knew him, I can yet say nothing of his Parentage and Extraction, or even his Education with regard to Learning. His breaking through Disadvantages in this Respect, into that Capacity of great Usefulness which he at length arriv'd at, must by all that consider it be own'd remarkable; and may well be allow'd instead of at all detracting from him, to add Lustre to his Worth. He had a great natural Vigor and

Strength

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Strength of Mind, which being improv'd by an uncommon Application, made a Compensation for his Want of such Helps as many others have had in their early Years; the being destitute of which, would have miserably cramp'd a common Genius, and hinder'd it from ever rising beyond a Vulgar pitch.

He was a Lover of serious Religion from his Youth, and enter'd upon the Ministry, about the very Time of the discouraging Ejectment of such a Number of worthy Persons, as were cast out of the publick Churches with Contempt in 1662. He declares in his *Preface* so the Reader, before his *Defence of Gospel Truth*, that *from five Years old, he had no Employment besides his Studies*: And adds, that *before nineteen, he was regularly admitted a Preacher*. So that he freely own'd himself a Nonconformist, at a Time when that Acknowledgment evidently expos'd him to great Straits and Hardships. Whereas if he could have been satisfied to have fallen in with the National Establishment, his Intellectual Furniture, join'd with his uncommon Sagacity and Dexterity. and unwearied Diligence, would have given him as fair a Prospect of Preferment, as any almost of his Cotemporaries could pretend to.

When he had spent a few Years In preaching occasionally in several Pans of *England*, and found the Dissenters so discourag'd and frown'd upon, that he could have no Prospect of being able to pursue his Ministry here, without

great Hazard, the Providence of GOD very reasonably open'd him a Way for Service in *Ireland*, where even in those Times, the Government treated Men of his Principles, (amidst a Swarm of bigotted *Papists*) in a very different Manner from the Usage their Brethren met with here in *England*. Making an occasional Visit to the Pious Lady *Wilbraham* of *Weston* in *Salop*, he receiv'd an unexpected Invitation to be Chaplain to the Countess of *Meath*, on the other side the Water, and readily accepted it. There he found a Refuge from the Storm. and was in no inconsiderable Capacity of Service.

After some time, he was call'd to the Pastoral office in the City of *Dublin*, by a Congregation of Prin

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cipal Figure there, that us'd to worship GOD in *Woodstreet*. Accepting of it, he had for near twenty Years an advantageous Opportunity of being publicly useful, by his Labours In the Pulpit, his prudent Advice upon Occasions that offer'd, his improving the Interest he obtain'd in Persons of Rank and Figure, and other prudential Methods he pursu'd, in which GOD was pleas'd to make him a General Blessing. He there also married a Wife, who was not only a Lady of distinguish'd Piety, but of an honourable Family, and considerably wealthy; and so through the Bounty of Divine Providence, he came to be in more plentiful Circumstances than most of his Brethren. And as for *the Estate with which God blessed him*, he declares in his Last Will, that *he us'd it with Moderation, as to himself, that he might be the more useful to others, both in his Life and after his Death.*

He fill'd his Station at *Dublin* with unusual Acceptance and Success, in great Harmony with his Brethren in the Ministry; and was respected by most that were hearty Protestants in that Wand, till he (with many Others,) was after some threatenng Dangers escap'd, driven from thence by the tyrannical and violent Proceedings of a Popish Administration, in the Reign of King *James II*. The *Romanists* were at that Time much more insolent there than here, and Mr. *Williams* being very warm in opposing their Designs as far as they were within his Reach, was not a little expos'd; so that he could not continue there longer with any Safety. Whereupon in 1687, he came over to *England*, and made *London* the Place of his Retreat, where he was of Use to keep some among the *Dissenters* from being wheedled by King *James* into such Measures as would in the Issue have greatly expos'd them.

It is well known to several, that some Court Agents did at that Time endeavour to bring the *Dissenters* in the City, into an Address, approving of *the Dispensing Power*: And in a Conference, at one of the Meetings upon

that Occasion, in the Presence of some of those Agents, Mr. *Williams* bravely declar'd, that "as it was with him past Doubt, that

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the Severities of the former Reign upon Protestant Dissenters, were rather as they flood in the Way of arbitrary Power, than for their Religious Dissent; so it were better for them to be reduced to their former Hardships, than declare for Measures destructive of the Liberties of their Country." And this he pursu'd with that Clearness and Strength, that an present rejected the Motion, and the Emissaries went away disappointed.

He was of great Use to such as came after him from *Ireland* into there Parts, when Things were carried to the Utmost Extremity, and they were in daily, nay hourly Danger of being sacrific'd to the Cruelty of *Tyrconnel*, and his Army of *Cut-throats*. Many of these could bring little of their Substance with them, to support themselves and their Families, and so were greatly expos'd. And in these Circumstances, he not only gave them considerable Assistance himself, but stirr'd up Compassion to them among his Acquainance, which was large and expensive, to the very Utmost of his Capacity. And after the Glorious *Revolution* in 1688, in which none could more heartily rejoice than he, he was not only sometimes consulted by King *William* in the *Irish* Affairs, with which he was well acquainted, but was often regarded at Court, in his Applications on the Behalf of several that fled from thence, who were capable of doing Service to the Government. And he receiv'd great Acknowledgments and Thanks upon this Account, when he afterwards in the Year 1700, went into *Ireland* to visit his old Friends there; and that even from several, who at first had been apt to censure his quitting *Ireland* so hastily, as an Indication of a Want of due Courage and Steadiness, and an over great Concern for his own Preservation.

After he had spent some time in preaching occasionally about the City of *London*, with general Acceptance, and not without several Motions made about a Settlement, at length, at the latter End of 1688, he upon the sudden Death of Mr. *John Oakes*, was chosen to succeed him in his numerous Congregation, at *Hand-Alley*, in *Bishopsgatestreet*: And

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the Call being unanimous, he accepted it, and continu'd with them in the Service of the Gospel, about twenty-seven Years.

From the Time of his coming to *London* he had convers'd much with the eminent Mr. *Richard Baxter*, who was then living, by whom he was greatly esteem'd, and had sometimes preach'd for him in his Turn at the *Merchants Lecture* on *Tuesday* at *Pinner's Hall*, when he was indispos'd: And he was chosen into that Lecture in his Room, upon his Decease in 1691. A considerable Interest was indeed made by some against him, in Favour of Mr. *Woodcock*, who was propos'd as a Competitor. It so happened that the Electors were equally divided: And it was thereupon immediately agreed, that they should appeal to Providence by a Lot, which fell upon Mr. *Williams*, in whom therefore there was a general Acquiescence. But it was not very long after, before there were frequent Jarings and Clashings in the Discourses of the Lecturers, and their Supporters also were divided into Parties; and though frequent Attempts were made to prevent Misunderstandings, yet in a little Time the Heat was again reviv'd: And at length a Design was form'd to exclude Mr. *Williams* out of the Lecture, upon the Account of his handling the *Antinomian Controversy* in a Way and Manner that some Men could not Relish. This being discover'd, was vigorously oppos'd by a great Number of Subscribers to the Lecture, who at length (when no Proposals for Peace would be listen'd to) joining many other Citizens with them, rais'd another *Tuesday Lecture* at *Salter's Hall*, whither three of the old Lecturers, *viz.* Dr. *Bates*, Mr. *Howe*, and Mr. *Alsop*, accompanied Mr. *Williams*; and two more were chosen and added to them, *Viz.* Dr. *Annesley*, and Mr. *Richard Mayo*. But this was not brought about without great Noise and Clamour.

It must be own'd that Mr. *Williams* (as well as Mr. *Baxter* before him) was much set against *Antinomianism*, and any Notions that he thought look'd that way: And was therefore greatly concern'd at the Printing about this Time, some of the Works

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of Dr. *Crisp*, against whom Mr. *Baxter* had also written. To these new printed Sermons of the Doctor's, there was an Attestation prefix'd, with the Names of some City Ministers subjoin'd, by which though they only declar'd their Satisfaction that what the Son printed was genuine, yet the Matter was manag'd in such a Manner, that it was feared both by Mr. *Baxter* and Mr. *Williams* that an ill Use would be made of their Hands. Whereupon the latter wrote against Dr. *Crisp* as well as the former, and reducing the Controversy into the Compass of a few Heads, and distinctly stating *Truth* and *Error* under each of them, sent forth his *Gospel Truth Stated and Vindicated*. (which was first printed in 1692, and several Times afterwards) as an Antidote against a

dangerous Infection, getting a Number of Hands to the first and second Edition. And herein meeting with Opposition, he was engag'd in a Controversy that lasted several Years.* And though he could not but upon some Accounts reckon this an Unhappiness, yet finding Reason to be satisfied, that the Pains which he took contributed to the clearing up the genuine Truth of the Gospel, he was easy, and submitted to Divine Providence, which allots to every Man both his Work, and his Treatment.

It cannot be denied but that he had hard Measure, from soe from whom he thought he might have expected better Usage. Soon after the Design of excluding him out of the Merchants Lecture was frustrated, and a new one was set up in another Place, there was a terrible Assault upon his Reputation, with respect to his Morals, and some were for strictly canvassing his Conduct and Behaviour, in all the Places where he had liv'd, and all the Stations he had been in, even from his youngest Years. Hereupon he threw himself upon the Body of the Dissenting Ministers in and about the City, who chose a Committee au Purpose, to hear any Thing that could be alledg'd against him, together

with

* A large and distinct Account of his Management of this Controversy, may be seen in the life of Dr. *George Bull* the Bishop of *St. David's* written by Mr. *Nelson*, pag. 259, &c.

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with what he had to offer in his own Vindication. The Committee took a great deal of Pains, beard all Pretensions, and spent about eight Weeks in the Affair, and then made the Report to the Body of the Ministers, who being on *April 8*, 1695, (upon general Notice given them, that the Report would be deliver'd in that Day for their Determination) met together, to the Number of sixty, declar'd their Sense in these Words: *That it is the unanimous Opinion of the United Ministers, upon the Report brought in from the Committee, and the farther Account of those of the Committee present, that Mr. Williams is intirely clear and innocent of all that was laid to his Charge.* †

His own Congregation stood firmly by him through the whole Course of his Trouble, and he had many hearty Friends all over the City, who pitied and pray'd for him, and did what they could to assist, and comfort him, while the Malice of his Adversaries was so violent and impetuous: And it was observ'd by many, that GOD gave him that Sedateness and Calm, beyond his natural Temper, and that Presence of Mind under his eager Prosecution, as effectually defeated the Designs of his Enemies against him. And it well deserves also a Remark, that he liv'd long enough after all this, to soften the

Minds of many that were most incens'd against him, and to convince not a few, that had taken up very wrong Notions concerning him.

He continu'd in a constant Course of useful practical Preaching for many Years. And as to his Pulpit Performances. though he never affected Politeness, yet it must be own'd by all competent Judges, that they had an Aptness to answer the End of Preaching, and were very instructive and affecting at once: And they were own'd by GOD, for the doing Abundance of Good.

Though he was not much vers'd in the *Belles Lettres*, yet he had a remarkable Depth of Thought, and when he was engag'd in any Debate would as
directly

† See the postscript to the third Edition of *Gospel Truth Stated*, by *D.W.* Pag. 302, &c.

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directly fasten upon the main Hinge on which Things turn'd, and take an Argument in its full Compass, and as nicely and carefully represent it in its several different Views, with due Force and Quickness, as most Men that could be met with.

However. he was not so bookish, as not to mind how the World went; nor so confin'd either to his Pulpit or Study, as to be an unconcern'd Spectator, either of the Treatment of the Body of the *Dissenters*, whose Interests he had much at Heart, or of the Stale of the Nation with Respect to Religion and Liberty.

He was active to the utmost of his Power, when in the Reign of Queen *Anne*, there was a Bill depending in Parliament against *Occasional Conformity*: And it gave him no small Pleasure, to find the said Bill twice thrown out. But when it was at last carried at the third Attempt, and that by the Help of those very Persons who strenuously oppos'd it before, and seem'd to do so out of Principle, he could not help laying it to Heart. And this affected him so much the more, because he well knew the *Dissenters* deserv'd other Sort of Usage from those to whom they had upon Occasion, done good Service; and was apprehensive that there was but little Likelihood that any publick Benefit would accrue from the taking of such a Step, especially in such a Juncture; nay could easily foresee that the forward Agents in that Affair, would themselves be despis'd, by those whom they so officiously courted at the Expence of such Friends, as never had deferred them upon any critical Exigence.

And it was a yet greater Trouble to him to find that in the Year 1704, the most strenuous Application that could be made, could not prevail for the preventing the imposing of the *Sacramental Test*, upon the *Dissenters* in *Ireland*,

who till that Time, had remained all along Strangers to it. The Design of that Bill in which a Clause was inserted to that Purpose, was to secure the *Protestants of Ireland* from the growing Numbers and Insolence of the *Papists* there. A Clause was added clandestinely, (though it would be no difficult Thing to tell by whom it was

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done,)

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done,) requiring the *Sacramental Test* to be taken universally, and without any Exception of *Dissenting Protestants*: Which look'd as if some Persons thought that there was no Way of securing Religion in that Kingdom, unless such a Practice was introduc'd, as would inevitably in many Cases encourage Prophaneness; or that it was not fit that the Safety of *Protestants* from the *Papists* should be consulted there any more than here, unless the poor *Dissenters* were cramped and fetter'd. However it may very safely be said that this Chuse was added clandestinely, because the Matter was conceal'd, till the Blow was given; and there Was not the least Suspicion of any such Thing intended, till it was too late to prevent it: And the Bill being read in *Ireland*, after it was return'd from *England*, they must either take or lose the whole. But even this turn'd to the Honour of the *Dissenters* in the Issue, by Reason that such was the Posture of Affairs some time after in the Reign of King *George*, that the *Irish House of Commons* thought fit to resolve, *nemine contradicente*,

“That such of his Majesty’s Protestant Dissenting Subjects of this Kingdom, as have taken Commissions in the Militia, or acted in the Commission of Array, have thereby done a seasonable Service, to his Majesty’s Royal Person and Government, and the Protestant Interest in this Kingdom. And,

“That any Person who shall commence a Prosecution against a Dissenter, who has accepted, or shall accept of a Commission in the Array or Militia, is an Enemy to King *George* and the Protestant Interest, and a Friend to the Pretender.

Mr. *Williams* was very much for the Union with *Scotland* in 1707, being convinc'd that that was the most effectual Way that could be taken for the securing the *Protestant Succession*, and even the Continuance of their *Ecclesiastical Establishment* in *North Britain*, against the Attempts of such as were bent upon opposing, or might be tempted to betray it. With great Earnestness did he recommend the For

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warding of this Union to his Friends in *Scotland*, and he rejoie'd when it was settled and ratified; and hop'd that the good Effects of it would be both considerable and lasting.

In the Year 1709, he had a Diploma sent him for the Degree of Doctor in Divinity, from the two Universities of *Edinburgh*, and *Glasgow*: And that from the latter was inclos'd in a *Silver-Box*, out of the Abundance of their Respect. This was an Honour that he no Way affected or desir'd, and yet as Circumstances stood, he knew not well how to refuse ir. It was a Journey of mine into *North Britain*, that was purely undertaken for Health and Diversion, that was the Occasion of this Motion, at least at this Time. Staying a Fortnight at *Edinburgh*, my good Friend Mr. *Carstairs* a few Days before I left that City, said me that at a Meeting of the Master's of their College, it had been determin'd that I should not go from them without receiving a Token of their Respect in an Academical Way. I told him I was very thankful (as I had good Reason) for the abundant Civilities which I had already received, for which I knew not how to make them a suitable Rerum. He said me they had determin'd to precent me with a Diploma for a Doctorate, and begg'd my Acceptance of it. I replied that if they would give me the Diploma of a Master of Arts, I should not refuse it: But as for any Thing farther, I earnestly desir'd it might be wav'd; and that for this Reason among several Others mention'd, that it would look like Affectation and Singularity in me to accept of the Title propos'd, when so many that were every Way my Superiors went without: it. He signified in Rerum, that he found it was design'd by Other Academies in *North Britain*, when I made them a Visit, to express their Respect in that Way, and that they of *Edinburgh* were willing and desirous to be the first; that I could hardly escape it at other Places; that they should take it as an Affront: if I refus'd their Kindness; and that the Method they had agreed on, would prevent any Charge of Affectation and Singularity; for that they would send a Diploma for a Doctor's Degree to Mr. *Daniel Williams*, and

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Mr. *Joshua Oldfield*. As Things stood, my refusing the Offer would have been counted a great Piece of Rudeness, and so I submitted. And it was the same afterwards at *Glasgow*. As soon as Mr. *Williams* receiv'd the News of this Design, he wrote to Mr. *Carstairs* and Others to prevent it: But the Matter was over, before, his Letters were receiv'd. And fearing least the

Refusal of such a Token of Respect from those two learned Bodies might be taken as an Affront, he acquiesc'd.

And tho' he was before very ready to embrace any Opportunities that offer'd of shewing his Regard to the religious Interest in that Part of *Great Britain*, yet did he afterwards discover a peculiar Concern for their Universities; and by his good Will, would have had all such as were design'd for the Ministry among the *Dissenters* in *South Britain*, have a Part of their Education at least, either in one or another of them; and he encourag'd the drawing up a Scheme for that Purpose, which could not be brought to Perfection, for want of a general Concurrence.

In the latter Part of the Reign of Queen *Anne*, the Doctor (as well as many others) had very cark Apprehensions of the State of Affairs, and great Fears about the Protestant Succession, in order to the diverting which, there appear'd to be such Designs on foot. He dealt freely about this Matter with the great Man that was then at the Head of Affairs, with whom he had been long acquainted, and warn'd him of his own Danger, whether he was imbarqu'd in those Designs, or kept himself out of them. If he was really engag'd, he press'd him to consider how sad a Thing it would be to have an Hand in the Misery and Slavery of his Country, which would not fail of being ruinous in the Issue to himself and Family. And if he was not himself engag'd in such Designs, but aim'd at shewing his Art and Dexterity, in keeping Things in a pendulous Posture, that he might have the Honour at last of turning the Scale, he begg'd he would consider, if Things went a little farther, what a Hazard he ran of their rising to such an Height, as to leave no Room to bring Things into

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the proper Channel, tho' he should ever so heartily endeavour it. The Freedom that he took in this Case was nor well relish'd; but the Doctor was satisfied with his own good Intentions. And some time after, he was serv'd a scurvy Trick, by one whom he had endeavour'd to oblige, whom a small Degree of Honour and Gratitude one would hale thought might have kept from such bale and inhumane Carriage. The Case was this. The Doctor was written to with some Earnestness by his Friends in *Ireland*, to communicate his Thoughts to them as to the Posture of Affairs at that Time, and the Designs and Views of those that were at the Helm. He drew up an Answer with great Frankness, and sent it into *Ireland* by a safe Hand, only keeping a Copy of it. He had this Copy in his Pocket when he waited on a certain Gentleman of the long Robe, and pulling it out with a Number of other Papers at his

Lodgings, happen'd to leave it there behind him, tho' he brought away his other Papers. The Gentleman seeing and reading it after he was gone, and finding it contain'd a great many free Thoughts concerning publick Affairs, and some Remarks on the great Man before refer'd to, that was at the Head of Affairs, thought he should merit the said great Man's favourable Regard, if he communicated the said Letter to him, and accordingly went and left it with him: And he was incens'd to that Degree against the Doctor, that he never would forgive him. And this Action was therefore so much the baser, because the said Gentleman (who was pretty much reduc'd) was under particular Obligations to the Doctor, who advanc'd Money to him by way of Loan, at a moderate Inrerest, when his Credit was so sunk, that he was utterly at a Loss to raise Money, if he had not advanc'd it to him. This gave him some Uneasiness, tho' that was as nothing, to the Concern he was under about the *Protestant Succession*: For he was fully satisfied, that the Liberty of our Constitution, and the Reformation, could not subsist under a Popish King.

No Man in the Nation more heartily rejoic'd than he, at the blowing over of the Storm that seem'd im

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pendent, by the Accession of King *George* to the *British* Throne, and the taking Place of the Succession according to the Parliamentary Settlement in the Illustrious House of *Hanover*; which he hop'd would be a Spring of many and lasting Blessings, not only to us in there Lands, but also to all the *Protestants* abroad. And on *Sept.* 28, 1714, he at the Head of the Protestant Dissenting Ministers of the several Denominations, in and about the City of *London*, presented his Majesty King *George* with an Humble Address, congratulating his Majesty's peaceable Accession to the Throne, and his own and the Prince's safe Arrival; which was own'd to be the merciful Return of many ardent Prayers, &c.

After this, tho' he held on in the Exercise of his Ministry, yet his Strength visibly declin'd; and tho' his natural Constitution was good, yet he gradually decay'd, till after a short Illness, he with a firm Faith and steady Hope, committed himself to GOD, falling asleep in the LORD, *Jan.* 26, 1715/6, *Anno Ætat.* 73.

He was interr'd in a new Vault of his own, in the Burying-Ground near *Bunhil Fields*; and his Funeral Sermon was preach'd, (and afterwards printed) by Mr. *John Evans*, who had for eleven Years been his Fellow-labourer, and was also his Successor.

On the Doctor's Tombstone, there is the following Inscription, an Authentick Copy of which I had from the learned Author of it.

M.S.

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M. S.

DANIELIS WILLIAM S.T.P.
 WREXAMIAE IN COMITATV DENBIGENSI
 INTER CAMBRO-BRITANNOS NATI
 QVI A PRIMIS ANNIS
 PIETATE AEQVE AC BONIS LITERIS FELICITER IMBVTVS
 DIVINI VERBI PRAECONIS MVNVS ADMODVM IUVENIS
 IN MULTIS ANGLIAE PARTIBVS NON SINE LAVDE PEREGIT
 DEINDE APVD HIBERNOS PRAECIPVE EBLANAE
 VBI MEDIA AETATE CONSUMPTA MAGNVN SUI DESIDERIVM
 INTER OMNES REFORMATAE FIDEI CVLTORES RELIQVIT
 TANDEM PONTIFICIA TYRANNIDE LONDINVM SE CONFERRE COACTVS
 MAGNA IEI CELEBRITATE FAMAE PER MVLTOS ANNOS
 AD MORTEM VSQVE FLORUIT
 VIR AMPLISSIMA MENTE
 IN QVO ACVTISSIMVM INGENIVM CVM IVDICIO SVBACTISSIMO
 QVOD PAVCIS CONTIGIT CONIVNCTVM VIDEBATVR
 IN OMNIBVS THEOLOGIAE
 PARTIBVS SI QVISQVAM ALIVS VERSATISSIMVS
 CONCIONATOR VEHEMENS IDEM ET ACER GRAVIS ET COPIOSVS
 ASSIDVVS ET FELIX AD DOCENDVM PROBANDVM PERMOVENDVM
 PROVT RES POSTVLABAT AEQVE ACCOMMODATVS
 PASTOR DVBIVM PERITIOR AN VIGILANTIOR
 AD CHRISTIANAM FIDEM PROMOVENDAM OPERA RE GRATIA
 NON IN PATRTA SOLVM SED ETIAM APVD EXTEROS
 SEMPER PARATISSIMVS
 AD CONSILIA SIVE DANDA
 SIVE EXSEQVENDA PARITER INSTRVCTISSIMVS
 IDEMQVE IN ARDVIS ATQVE DIFFICILLIMIS REBVS TVM PVBLICIS
 TVM PRIVATIS PERAGENDIS NON MINORI PRVDENTIA
 ET DILIGENTIA QVAM INTEGRITATE CONSPICVVS
 IN OMNES CARITATE
 ATQVE CANDORE ANIMI SINGVLARI
 SIBI IN RE AMPLISSIMA PARCVS IN ALIOS VERO PAVPERES
 PRAECIPVE AC REM PVBLICAM VT SEMPER ALIAS
 ITA TESTAMENTO MVNIFICENTISSIMVS
 DENIQVE OMNIS VIRTVTIS
 QVANTVM MORTALIVM CAPIT CONDITIO
 DVM VIXIT STVDIOSISSIMVS EORVM QVAE ILLA NON ADMITTIT
 ANNIS IAM ET LAVDE PLENVS IN CAELESTI COETV
 PARTICEPS FACTVS VII. KAL. FEB.
 ANNO
 AETATIS SVAE LXXII. CHRISTI MDCCXVI.

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HE GAVE THE BULK OF HIS ESTATE, IN HIS LAST WILL AND TESTAMENT, TO CHARITABLE USES, AND THOSE AS EXCELLENT IN THEIR NATURE, AS VARIOUS IN THEIR KINDS, AND AS MUCH CALCULATED FOR THE GLORY OF God, and the Good of Mankind, as any one that has been known or heard of: And had he but taken the Advice of Council, learned in the Law, when his Will was finish'd, that Neglects might have been supplied, and Oversights corrected, his Disposition had been incomparable. I think it may not be improper to give the Substance of this Will, that has been the Subject of so much Discourse, with some Particulars relating to it, for the Gratification of the Curious, and the Benefit of Posterity.

Besides what relates to the Settlement of his Wife's Jointure, and legacies to those of his own Family, and Other Relations, and special Friends, and to particular Ministers of his Acquaintance, to several of whom he left five Pounds each, (as well as larger Sums to some others) and to some five, and to others ten Pounds yearly, (with smaller Sums to others) during Life; together with a Number of Rings, (each Value twenty Shillings,) to such as are nam'd; and also besides several Sums (some greater and some smaller) forgiven, to such as were indebted to him; he left,

To Mr. *John Welch*, to be paid to the Society for the Reformation of Manners, one hundred and fifty Pounds.

To *Walter Stevens*, and *Jos. Damer*, Esquires, living in *Dublin*, one hundred Pounds for the Education of Youth. This was paid by the Doctor in his Life-time.

To the Poor of the *Woodstreet* Congregation in *Dublin*, of which he was once Pastor, forty Pounds.

To the Poor of *Hand-Alley* Congregation, fifty Pounds.

To Poor *French* Refugees, one hundred Pounds. To the Poor of *Shoreditch* Parish, twenty Pounds. To seven Ministers Widows (particularly nam'd,) four Pounds apiece.

To *St Thomas's* Hospital, (and the Work-house in *Bishopsgate-street*, *London*,) the Reversion of an Estate

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in *Elsley*, in *Cambridgeshire*, (after the Death of the Widow *Mason* valu'd to him at about 55*l per An*) the Rents and Profits to be equally divided between them for ever.

To Mr. *Robert Meham*, Sen, for the Use of the Presbyterian Meeting at *Burnham* in *Essex*, all his Houses in that Town.

To the College of *Glasgow*, (whilst the present Constitution of the Church of *Scotland* continueth) his House and Land in *Barnet* in the County of *Hertford*, (let at 45*l* per An;) and the Reversion (after his Wife's Death) of his Lands in *Totham* in *Essex*: Together with one hundred Pounds in Money.

N.B. This Legacy is left with this Proviso, that his Trustees and their Assignes, shall from Time to Time appoint and nominate, four *South Britons* to be Students in the said College of *Glasgow*, who shall receive from thence, each six Pounds per An: And also three *South Britons*, who after they have commenc'd Masters of Arts in the said College, shall receive 10*l* apiece per An, for three Years, or otherwise two, at 15*l* apiece, as his Trustees should direct: And both Sorts to be remov'd at their Discretion; and Successors appointed by them to supply their Place. It is also order'd, that the Persons receiving the said ten or fifteen Pounds, should be obliged to supervise and assist such *South Britain* Youths, as are Students in the said College. And when the Lands of *Totham* become possess'd by the said College, it is appointed that more Exhibitions should be added, as the yearly Profit will afford, to such Youths of *South Britain*, as his Trustees should nominate to be added: And that they who shall receive the Benefit be designed for the Ministry, and appear likely to be useful and faithful. And in filling up the Vacancies, the Trustees are to prefer the Sons of poor Presbyterian Ministers, equally qualified, before others: And in extraordinary Cases, they are to add forty Shillings a Year, where the Device made to the said College will not afford it. The College is to send every Year an Account of their Receipts and Distributions, to such in *London* as the Trustees direct;

and

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and the Trustees to assist the College in letting the Premises, and receiving the Rents.

But if ever Prelacy or Popery should come to be establish'd in *North Britain*, the aforesaid Grant it is declar'd shall intirely and altogether become null: And the said Houses and Lands in *Barnet* and *Totham* are given to the Heirs and Trustees nam'd afterwards; and all Writings and Deeds concerning the Premises, in Possession of the College, are in that Cafe to be restor'd to the Trustees.

To the Society in *Scotland* for propagating Christian Knowledge, one hundred Pounds with Interest, from the Date of the Will. Paid by the Doctor, before he died. Also

To the said Society, an Estate in and about *Catworth* in *Huntingdonshire*, (set at about *61l per An*.) upon several Conditions mention'd about Missionaries to foreign Infidel Countries, with which, it was found upon Inquiry, that their Charter would not allow them to comply.

To Mr *Joseph Thompson*, and the rest of the Society for *New England*, his Estate in *Essex*, call'd *Tolshant*, *Becknam* Mannor, &c. after the Death of Mrs. *Bradley*, upon Condition that *60l per An* be allow'd between two Persons, well qualified as to Piety and Prudence, to be nominated successively by the Trustees, to preach as Itinerants, in the *English* Plantations in the *West Indies*, and for the Good of what *Pagans* and *Blacks* lie neglected there: And the Remainder to be paid yearly to the College of *Cambridge* in *New England*, or such as are usually employ'd to manage the blessed Work of converting the poor *Indians* there, the promoting which is the Design of this Part of the Gift. But if the Trustees are hinder'd from nominating the said Itinerants, under the Pretence of any Statute in *New England* or elsewhere, the said *60l per An*, is given to the said College in *New England*, to encourage and make them capable to get constantly some Learned Professor out of *Europe* to reside there, to be of their own Nomination, in Concurrence with the Ministers of the Town of *Boston*, in the said *New England*. And if the foresaid Society or Corporation

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happens to be dissolv'd, or depriv'd of their present Priviled, then the said Mannor, together with all the accruing Profits an Advantages, is given to the said Town of *Boston*, with the Ministers thereof to benefit the said College as above, and to promote the Conversion of the poor *Indians*.

To Mr. *Stephen Davies* of *Banbury*, and several others nominared successively, are given the *Contingent Remainders*, for the Uses and Intents specified: And twenty-three Trustees are appointed, in whom the several Estates bequeath'd, are vested, for two thousand Years: Who are to pay to Mr. *Davies*, and the Heirs mention'd successively, the Sum of eight Pounds *per Annum*; and to take effectual Care that all the Profits arising from the several Estates bequeath'd, may be employ'd to the Glory of GOD, in spreading and promoting of pure unmix'd Christianity, and Support of the Poor.

The Trustees nominated, are Mr. *William Lorimer*, Dr. *Oldfield*, Dr. *Edmund Calamy*, Mr. *William Tong*, Mr. *Matthew Henry*. Mr. *Benjamin Robinson*, Mr. *Zachary Merrel* of *Hampstead*, Mr. *John Evans*, Mr. *William Harris*, Mr. *Thomas Reynolds*, Mr. *Isaac Bates*, Mr. *Jeremy Smith*, Mr. *Read*, Mr. *John Morton*, Linnen Draper, Mr. *Edmund Farrington*, Jun. Mr. *William Adee*, Mr. *Jonathan*

Collyer, Mr. Benjamin Sheppard, Mr. Francis Barkstead, Mr. Archer, Mr. Richard Watts, Mr. Isaac Honeywood, Mr. George Smith.

The said nominated Trustees, (or such of them as should accept the Trust) are order'd to chuse others, if any refus'd it, or died before the Testator. They, or the Survivors of them, are order'd to be summoned, and the major Part when met to nominate other Person or Persons, in the Room of the Deceased, as they judg'd faithful and suitable, and inhabiting in or near *London*. The elected from Time to Time, solemnly to engage to be faithful in the Management of what they undertake: And those so chosen, still to concur in chusing whom they think fit, to fill up all the Vacancies that shall happen by the Death of any of the Number, either of those first nominated, or those from Time to Time elected, that the Number may be preserved full. Whenever an Election is

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to be made, all the Survivors to have Notice of the Time and Place. The Elected from Time to Time to have the same Right, Priviledge, and Power, with the first nominated.

The Trustees, and their Assigns and Successors, to meet at lean: once a Quarter in *London*, (and to allow themselves forty Shillings amongst them for their Expences at each of those Quarterly Meetings) that they may order Affairs, and enquire into the Accounts of Receipts and Payments; and if any of them or their Successors shall remove to a considerable Distance from *London*, or voluntarily neglect or betray their Trust, or be render'd incapable faithfully and diligently to answer the Ends of it; that then the Residue of the Trustees and Successors from Time to Time, shall chuse others in the Room of such, and the disallow'd be depriv'd of all Power and Right to intermeddle in any Part of this Trust. The Trustees to be sole Judges of what may be doubtful or darkly express'd, either as to the Names of the Legatees, or any other Matter; and to have full Power to let Leases of the lands and Houses committed to them, at the full Rent from Time to Time, for nine Years; and the Expence and Charge of Letters, Defence of Title, and collecting Rents and Profits, and what else is necessarily expended, to be discharg'd out of the Profits for the Term of two thousand Years, &c.

The Deeds which convey the respective Estates to the Testator, to be recorded in *Chancery*, except what lie in *Middlesex*, which are to be registred. And the prior Writings which support the Testator's Title, to be kept distinctly by such a Person as the Trustees shall appoint; excepting what Concern *New England*, which are to be deliver'd to the Treasurer of that Society.

If the Trustees and their Successors shall neglect the Trust, so that none of them meet for two Years to manage any Part of it, except in a Time of War or Plague, then if some or more of them do not apply themselves to manage such Parts of the Trust as are in their Power within three Months after the said two Years, then the Cities of *Edinburgh* and *Glasgow* from that Time are authoriz'd to as

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sume and possess all and every Part of the Premises, &c.

The Vote of the major Part of the Trustees present is to conclude every Matter; but twelve of them, (if so many are alive, and near *London*, free from violent Restraint) are to be always present, in setting Leases, ejecting Successors, and other important Matters. And in the foresaid Cases of Death, &c. All about *London* being summon'd to two successive Meetings, what is concluded in the first, (Notice thereof being sent to the Absent) and confirm'd in the second Meeting, shall stand, if the Number be seven; provided they have nor wilfully omitted to fill up the Number by electing others, in the Room of such as either are dead, or reject the Management of the Trust after Acceptance, or inhabit above ten Miles from *London*, or are by fifteen Trustees voted Endeavourers to betray or frustate the Scope of any considerable Part of this Will; who are all to be succeeded as if dead, and others elected by the Trustees in their Stead.

The Will orders Charity Schools to be open'd and kept up in several Places: And directs that the Trustees chuse and appoint some pious grave Person to teach twenty poor Children to read *English*, and instruct them in the Principles of the Christian Religion, in the Towns of *Denbigh*, *Flint*, *Carnarvan*, *Montgomery*, *Beaumaris*, or else *Conway*, *Merioneth* or *Holt*, in *Wales*: and *Chelmsford* in the County of *Essex*; paying eight Pounds *per Annum* to every such Teacher, as long as each of the said Teachers shall be approv'd of by the Trustees; who shall give each of the Learners, one of the *Assemblies Catechisms*, with the Proofs at large; and one of the Doctor's Books, call'd, *The Vanity of Childhood and Youth*, when they can repeat the *Catechism* without the Proofs; and a *Bible* when they can repeat the Proofs. And (whereas in a foregoing Article of the Will,) the Estate of the Testator in *Burton*, and *Crosshowel*, &c. in *Denbighshire*, was left to Mr. *Roberts* and his Wife, and the Survivor of them for Life, he and she paying yearly to Mr. *Kenrick* or other the Presbyterian Dissenting Minister in *Wrex*

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ham, six Pounds; and ten Pounds a Year to such a Man as they appoint, to teach twenty Children to read and write, and instruct them in the Principles of Religion;) it is also order'd that the same Method be us'd with the Learners in *Wrexham* after the Death of Mr. *Roberts* and Wife, and that the ten Pounds appointed for the Teacher there, payable by them during Life, be made *15l per An*, that so twenty-five Boys may be not only instructed as before, but also such of them taught to write as are willing to learn; some one in each of the Towns, being desir'd to inspect the Management. It is also order'd that the Teachers should pray daily with the Learners; and that they be paid faithfully, as long as the Trustees approve them; and that Others be nominated upon the Death, or other Removal of any of them, by the Trustees.

It is order'd that Enquiry may be made after such a Preacher of the Gospel, being a Protestant, and skilful in the *Irish* Tongue, as shall be willing as an Itinerant, diligently to preach in *Irish*, where he can find an Opportunity for it in *Ireland*, and shall be nominated and approv'd by *Walter Stevens*, Esq; Dr. *Duncan Cumming*, Mr. *Joseph Bois*, and Mr. *Nathanael Weld*, of *Dublin*, and their Assigns, from Time to Time, as well as by the nominated Trustees: And that then *50l per Annum* shall be paid in *Dublin* to the said *Walter Stevens*, *Duncan Cumming*, *Joseph Bois*, *Nathanael Weld*, and their Assigns, who are to apply it to the said Purpose, and pay it to the said Itinerant Preacher in *Irish*, as long as they approve of him. And when he shall die, or be disallow'd by them, another shall be chosen by them to the said Work and Benefit, with the Concurrence of the Trustees, and they to chuse some other Person to convey it by, if the said Gentlemen assign none to receive it.

To Mr. *William Evans* of *Caermarthen*, and his Successors in training up young Men for the Ministry in *Wales*, ten Pounds *per An*, towards the Support of such *Welch* young Men, as shall be under Tuition, in order to preach the Word of GOD in

Wales;

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Wales; such Persons being approv'd by the Trustees and their Successors.

To Mr. *Kenrick*, of *Wrexham* while he continues Pastor of the Congregation there, ten Pounds *per An* after the Death of Mr. *Roberts* and Wife; and the same Sum to his Successors in the said Congregation, while it remains in its present Constitution, Presbyterian.

It is order'd by the Doctor that his Works should be collected, and in fit Parts reprinted, and given away; though he intimates that such as are *Controversal*

may be printed in a less Number, yet he orders that as to such as are not Controversal, there should be printed, to the Number of one thousand five hundred the first Year; and every five Years for the Term of twenty Years; and every ten Years for the Term of thirty Years; and every twentieth Year for the Term of two thousand Years, the like Number. But as to his Treatise of *Childhood and Youth*, *Gospel Truth*, *Man made Righteous*, the *Answer to the Report*, *End to Controversies*, and the *Ministerial Office*, he Orders that of each of them, there should at each of the forementioned Terms be the Number of a thousand printed, and given to young Students. *The Vanity of childhood and Youth*, he would have printed of oftner because of the Schools: And the last five, he orders to be given to Persons of more Judgment; and that they should also be translated into *Latin*; and that of *childhood and Truth* into *Welsh*; orders five hundred of each thus translated to be printed the second Year after his Death; and this repeated as oft as there is Occasion.

The *Will* appoints Mr. *Hugh Roberts*, and Mr. *Francis Wooley* Executors. And,

Orders the Trustees, to apply all and every Part of the yearly Profits of the Estate bequeath'd to them, and to distribute the present Profits, and those in Reversion, to the ensuing Uses: *viz.* one eighth Part for *Bibles*, *Catechisms*, and good Practical Books, in *English* and *Welsh*, to be given to the Poor of different Places successively, and that every Year: A tenth Part to such poor Widows of Preachers of the Word, as they judge finest Objects; a fifth

Part

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Part to Preachers of the Word that are poor, orthodox, and moderate, chosen by the Trustees; an *Eighth*, to bind sober Lads of pious Parents Apprentices to some ordinary Trades, and those for the greatest Number to be of such as were instructed in *Wrexham*, or the other Charity Schools, erected by this Will in *Wales*; an *Eighth* for the farther Education of such for the Ministry as having spent three Years in studying the Sciences, are thought fit to be assisted to proceed in their Studies two Years longer, in *Glasgow*, or any other Place appointed by the Trustees. And all the Residue of the Profits, arising from the real and personal Estate bequeathed, to be paid by the Trustees to the Preachers of the Word of GOD in *Wales*; a third in *South Wales*, and the other two Parts in *North Wales*; and the first Partakers to be Mr. *Baddy* if he continues to preach in *Denbigh*; and Mr. *Parrot* of *Denbighshire*, Mr. *Philips* in *Carnarvan*, Mr. *Howel Powel* in *South Wales*; and Mr. *Edward Kenrick* in or near *Merionethshire*, if the Trustees see no Cause to alter or withdraw.

It appoints Mr. *Jonathan Collyer*, Sen. (giving good Security) to receive and pay what the Trustees appoint, and to keep the Accounts in a distinct Book: and for his Labour, (besides an Allowance of all necessary Expences) to have *30l per An*. He to send Notice of the Meetings when necessary, or demanded by any three Trustees. His Successors from time to time to be appointed by the Trustees only, and removed when they think fit.

As to the Testator's *Library*, it orders, that Duplicates, and such Books as are useless or unfit for a publick Library, be given away, and the rest to be fix'd in a Publick Library, to which such as the Trustees appoint shall have Access, for the Perusal of any Book in the Place where they are lodged. A Freehold Edifice to be purchas'd, in some cheap and convenient Place, without or within the Walls of the City of *London*, with a Room for a single Person, whom the Trustees shall from time to time appoint to keep the said Books, whereof two Catalogues to be kept, (one by him that has the Care of

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the Library, and another by him whom the Trustees name of their own Number) wherein may be inserted any other Persons Gift of Books, with the Names of such Donors as shall add to the Library. The Library-keeper (who may be some young Preacher) to have *10l per An*, and to give Security for his Fidelity, and Attendance at the Times appointed. If no fit Edifice can be procur'd, then a small Piece of Ground to be bought, and a Building to be erected for the Purpose, not pompous or too large: And the Trustees are to keep the said bought or built Edifice in Repair, and at due and proper Times to keep a Fire there to preserve the Books, &c.

The Whole is concluded with Solemnity, in the Words following;

“I beseech the Blessed GOD, for CHRIST JESUS Sake, the Head of his Church, (whose I am and whom I desire to serve,) that this my Will may by his Blessing and Power reach its End, and be faithfully executed. Obtesting in the Name of this Great and Righteous GOD, all that shall be concern'd, that what I design for his Glory, and the Good of Mankind, may be honestly, prudently, and diligently employ'd to those Ends; as I have to the best of my Judgment directed by this my last Testament.

The Will bears Date, *June 26, 1711*.

And it was prov'd and inroll'd in Chancery.

Several Difficulties have been met with in the Execution of this Will.

The Doctor (as has been observ'd before) nominated for his Executors, Mr. *Roberts* of *Denbighshire*, (who married his only surviving Sister) and Mr. *Francis Wooley* of *London*. Mr. *Roberts* died before the Doctor; and Mr. *Wooley* being under great Indisposition, and not for for Fatigue or Trouble, renounc'd the Executorship: And thereupon at the Persuasion of the Trustees, Mrs. *Williams* took out Letters of Administration, with the Will annex'd.

Mrs. *Roberts* being Heir at Law, had an undoubted Right to several Copyhold Estates, which the

Doctor

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Doctor had not taken up to the Use of his Will, and was press'd by several to make her Claim, to whatsoever the Law would give her; which it was apprehended would not a little have embarrass'd the Trustees in the Execution of their Trust. She at the same Time complain'd that her deceased Brother, had not (in her Opinion) left what was sufficient out of his plentiful Estate, to supply the Wants, and answer the Expectations, of the Poor in *Wales*, which was his and her native Country: And therefore she signified, that unless the Trustees would come to an Agreement, to allow sixty Pounds *per An* more than the Will specified, for the Relief of the Poor in the *Welsh* Counties, she would take all the Advantages which she could find the Law would give her, for her own Benefit, that so she might have wherewithal to do some considerable Good in her native Country. But then, she at the same Time intimated, that she was so willing and desirous that her deceased Brother's Estate should go to such Sort of Uses as his Will directed it should be employ'd in, That if the Trustees would but give her legal Security, for the Allowance of the mention'd *60l per An*, for charitable Purposes in *Wales*, under her Direction, she should contentedly quit all Advantages she might be able to claim as Heir at Law, and intirely fall in with them, in confirming the Will, instead of giving them any thing like Disturbance or Opposition.

This Offer was the kinder, because it so happen'd that the next Heir after Mrs. *Roberts* was a Papist, from whom other Urage might be reasonably fear'd by the Trustees. And yet they were so tied down by the particular Directions of the Will, that they could not by any Means with Safety enter into such an Agreement, and add sixty Pounds *per An* Allowance to the *Welsh* Counties, without the Consent and Direction of the Court of *Chancery*; and they signified as much to the Heir at Law. But at the same time they added, that if she would lay it before the Court in the proper Way, they would be so far from making Opposition, that they would readily signify to the Court,

that in their Apprehension, the Proposal that was made, accompanied with the Con

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firmation of the particular Scheme of the deceased that was offer'd by the Heir at Law, would be so far from being detrimental, that it would be beneficial to the Trust they had undertaken. And that they were free and ready to agree to such an additional Settlement for the Benefit of so poor a Country as *Wales*, if the Court did but think fit to approve and confirm it, that they might be safe in their Proceedings. The Matter was accordingly brought into *Chancery*, and approv'd and confirm'd by the Court, according to the Desire of the Heir at Law) and own'd to be for the Benefit of the Trust, as was suggested by the Trustees: And they thereupon acted with Safety in complying with her said Desire. Bur this necessarily and unavoidably took up a great deal of Time.

The Trustees finding several Things that came before them dispurable, for Want of more particular Directions in the Will, and several Points of Law arising, determin'd (notwithstanding the Charge that would attend it) that in order to their own Safety, and that neither they nor these that came after them might be liable to be call'd to an Account, they would not take a Step in any Thing of Consequence but under the Direction of the Court of *Chancery*, where Proceedings are well known to take up Time.

They have had several Suits depending, which they had no Way of avoiding. A Bill was brought against them by the Gentleman of whom the Testator had purchas'd the Reversion of *Glovers Hall* in *Beach-lane*, in the Parish of *St Giles's Cripplegate*, pleading for the annulling of that Reversion, upon the Payment of a certain Sum specified in an Agreement said to be made between him and the deceased, Posterior to the Sale of the Reversion, after the Decease of the present Possessor. The Trustees in their Answer declar'd upon their Oaths, that they knew nothing of such a posterior Agreement; but that they would submit to the Judgment and Direction of the Court, hoping that if they found the Agreement genuine, they would allow them legal Interest as well as the Sum specified, from the Time

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fix'd in the said Agreement, which would have amounted to a considerable Sum. After which the Complaint was dropp'd, and they heard no more of

it; and the Plaintiff disappear'd, so as to leave the Trustees in Uncertainty whether he was alive or dead.

They have had another Suit with Mr. *Bryan*, who marrying the Daughter of Mr. *Meecham* of *Burnham* in *Essex*, to whom the Doctor left several Houses in that Town, for the Benefit of the Dissenting Meeting there, took Possession of the Houses bequeath'd; the said Mr. *Meecham* dying before the Doctor. And the said Mr. *Bryan* being indebted to the Doctor in a considerable Sum, refus'd Payment upon several Pretences, but upon an Hearing was cast. Such Things as these gave no small *Trouble*, and took up that Time that might have been applied to much better Purposes had we not been prevented.

It was also a good while, before Mrs. *Williams* the Administratrix, whose Receipts and Payments were very considerable, could get her Accounts ballanced, and obtain a Discharge from the Court; till the obtaining of which the Trustees had not the Estates bequeath'd to them properly in their Hands. And this Affair was therefore she longer depending, because of the Embarrassment of the Court of *Chancery*, at that Time, about the Accounts of their Masters, which occasion'd such Changes, and put so great a Stop to Affairs, as the World generally knows.

Mr. *Collyer* was appointed by the Will to be *Receiver*, and his Work was fix'd, and 30*l* per An settled as his Salary: But he refusing to act, the Court of *Chancery* upon Application, gave leave to the Trustees to choose another in his Room. And the doing this, and receiving the Security of the Person so chosen, and settling his Salary with the Consent of the Court, took up Abundance of Time.

The College of *Glasgow* to whom an Estate was left at *Barnet* in *Hertfordshire*, together with the Reversion of some Lands in *Essex*, after the Death of Mrs. *Williams*, upon certain Conditions specified in the Will, had Intimation given them by the Trustees.

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of what was requir'd on their Part by the Testator, in order to their enjoying such Lands, and did agree that Council on their Part, and on the Part of the Trustees, should meet and determine what was necessary for them to comply with, in order to their enjoying the Estate, consistently with the Safety of the Trustees. Two Gentlemen accordingly did meet from time to time, and adjusted what they apprehended was necessary to be complied with on each Side. According thereto, an Instrument of Agreement was drawn up by themselves, which was deliver'd to the *Scottish* Agent here, and by him sent to *Glasgow*, and return'd approv'd, and by their Agent deliver'd to an Attorney

in *London*, to ingross, tho' he did opt think fit to do it, without making some Alterations in the Phrases, as it was drawn up by Council, which tho' not very material, yet the Solicitor of the Trustees thought it not proper to consent to them, unless they were approv'd by those that drew the Agreement. Their Attorney afterwards applied to a Committee of the Trustees desring an absolute Assignment of the Estate to the College of *Glasgow*, under Pretence of laving the Trustees much Trouble and Charge. The said Committee referr'd him and their own Solicitor both, to the Council consulted formerly, to advice if it were practicable, necessary and safe. And this at last is finish'd.

Specifick Legacies have been paid. The Trustees have had frequent Meetings. Some of those that were nominated in the Will refusing to accept and act, and others of them being dead, in the Room of both Sorts, new Trustees (some of which arc also dead) have been chosen, according to the Rules prescrib'd in the Will, and under the Direction of Council.

Several of the Estates being much out of Repair, have been repair'd by the Trustees, and leas'd out according to the best of their Judgment, and the best Advice they could get. The Deeds relating to several Estates have been enroll'd; and Draughts of some of them taken according to Rules of Art.

Persons fix'd on for the instructing of Youth both in *Wales* and *Essex*, (some of the Places mention'd in the Will being exchang'd for Others; the Places par

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ticularly mention'd refusing to accept of Schools upon the Doctor's, Conditions) have been approv'd of in *Chancery*, together with the Person to preach the Gospel to the *Irish* in their own Tongue. But this also took up a great deal of Time.

Several Books have been reprinted, and Bibles, &c. have been bought and distributed to Schools and poor People, and will be continu'd from time to time.

But as to the Publick Library, (which is likely to be considerable, because besides the Doctor's own Collection, there is the Addition of Dr. *William Bates's* Library, which he himself purchas'd while he was yet living, giving between 5 and 600*l* for it) for which the Generality of the Trustees hare a principal Concern, that remains yet unsettled. Not but that they have taken a great deal of Pains about it, in searching and inquiring; bur it has hitherto been without Success. They have had a Variety of Places under Consideration: But either they were not rightly situated and easy of Access; or the Tide was not dear; or the Demands as to Price have been too high. And Assistance as

to this, from any prudent, publick spirited Persons, would be very kindly taken; and is therefore the rather desir'd, because such a Publick Library might be an additional Ornament to the City, contribute to the promoting of useful Learning, and be a great Advantage to the rising Generation.

As to the Works of Dr. *Daniel Williams*, they are these that follow:

Gospel Truth stated and vindicated: Against Dr. Crisp, 1691. 8vo.

A Defence of Gospel Truth, against Mr. Chauncy, 1693. 4to.

An Answer to the Report, &c. 1698. 8vo.

An End to Discord, 1699. 8vo.

A Letter to the Author of a Discourse of Free-thinking, 1713. 8vo.

Some Queries relating to the Bill for preventing the Growth of Schism, 1714.

A Sermon before Sir John Shorter, Lord Mayor, Nov. 10. 1687. 4to.

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A second Sermon before Sir John Shorter, Jan. 9, 1687/8. 4to.

The Vanity of Childhood and Youth: Some Sermons to young People, 1691. 8vo.

A Thanksgiving Sermon for the Deliverance from the Irish Rebellion, Octob. 23. 1689. 4to.

A Thanksgiving Sermon, 1702. 4to.

A Thanksgiving Sermon, Dec. 31. 1706. 8vo.

A Thanksgiving Sermon for the Union, May 1. 1707. 8vo.

Man made righteous in Christ's Obedience: Two Sermons at Pinders-Hall, 1694. 8vo.

A Funeral Sermon for Dr. Samuel Annesley, 1696. 12mo.

— *For Mr. John Woodhouse*, 101. 12mo.

— *For Mr. John Quick*, 1706. 4to.

— *For Mr. Thomas Doolittle*, 1707. 8vo.

— *For Mr. Matthew Henry*, 1714. 8vo.

— *For Mrs. Mary Gravenor*, 1707. 8vo.

Sermons at the Ordinations of Mr. Gravenor, and Mr. Wright, 1708. 8vo.

An Enquiry into the present Duty of Protestant Dissenters. A Sermon at Salters-Hall, Jan. 22. 1711/2. 8vo.

A Sermon on that Question, What Repentance God requires for National Sins? Morning Exercise, Vol. IV. 1689. 4to.

Pag. 840. Mr. FARNWORTH. Possibly this may be the very same Person as was ejected from *Hockley*, in the County of *Essex*, mention'd pag. 312.

Ibid. Mr. JAMES LAMBERT. He was one that was concern'd in the Evening Lecture that was set up about the Year 1679. in *Exchange Alley* in *Cornhil*, in Conjunction with Mr. *John Shower*, Mr. *Thomas Goodwin*, and Mr. *Theophilus Darrington*. Which Lecture was well supported, and attended by a Number of Persons that afterwards fill'd the most eminent Posts of the Chy. None of these Lecturers were ejected Ministers; but were bred up for the Ministry afterwards: And yet they as really suffer'd by the *Act of Uniformity*, as if they had been ejected by it: And they are all of them now dead.

Mr.

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Mr. LAMBERT succeeded Holy Mr. *Wadsworth* in the Pastoral Care of his Congregation in *Southwark*. He died *August*, 9, 1689. And lies interr'd in the New Burying-Ground by *Bunhill Fields*.

Mr. JOHN SHOWER succeeded Mr. *Bofet* at *Curriers Halt* near *Cripplegate*; and afterwards remov'd with his Congregation into *Jewinstreet*; and after some Years Continuance there, he remov'd to *Old Jewry*, where his Congregation built him a spacious and decent Place of Worship at a considerable Charge. He died *March* 28, 1715, and was buried at *Highgate*. His Funeral Sermon was preached by Mr. *Tong*. who also wrote his Life, to which the Reader is refer'd.

Of Mr. THOMAS GODWIN I have taken Notice before, in my Account of his Father Dr. *Thomas Goodwin*.

And as for Mr. THEOPHILUS DORRINGTON, he after some time, left the *Dissenters*, and went over to the Establish'd Church; and not being satisfied to have acted according to his own Judgment, he pursu'd his former Friends and Acquaintance with a Bitterness which they never deserv'd at his Hands. He became Rector of *Wittersham* in *Kent*: And there (among Other Things) wrote a Tract entitul'd, *The Dissenting Ministry in Religion Censur'd and condemn'd from the Holy Scriptures*; on which I made some Remarks, in the first part of my *Defence of Moderate Nonconformity*.

Pag. 840. Mr. MENCE. His Name was FRANCIS. He was born at *Himbleton* near the City of *Worcester*. His Father was a considerable Farmer that had an Estate of his own. His elder Brother (whose Name was *Robert*) was also a Minister; but he conform'd. The younger Brother Mr. *Francis Mence* was first Prentic'd to a Clothier in *Worcester*; but had not been long with his

Master, before he found him so addicted to his Book, that he went to his Father, and advis'd and persuaded him to make a thorough Scholar of his Son. And he having

sufficiently

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sufficiently attain'd Grammar Learning before, his Father sent him to *Pembroke-College* in *Oxon*, and he continu'd there till after the Restoration, and then return'd Home. Some time after, he was Chaplain to Mrs. *Pheasant* at *Birchmorehouse* near *Wobourn* in *Bedfordshire*. From thence he went into *Hampshire*, where he was Preacher for several Years at *Fareham*; till he was call'd to that which had been Mr. *Ryther's* Congregation in *Wapping*. He was a pious, humble, patient Man. He liv'd holily and died comfortably, about the Year, 1696; and of his Age fifty-seven. He was the Author of *Vindiciæ Fœderis*, or a Vindication of the Interest, that the Children of Believers as such, have in the Covenant of Grace with their Parents, under the Gospel Dispenration: A Treatise on *Acts xi. 39*, 12mo, 1694: And another piece intit. *Deceit and Falsehood detected*; in Answer to Mr. *Hercules Collins*, with a Postscript, answering Mr. *Benjamin Dennis's* Remarks, 12mo. 1695.

Pag. 840. line. 28. After this Passage, and it is not unlikely, but some others also may be omitted; let this be added,

One of there omitted Persons is Mr. HENRY FIELD, who was born at *Kings Norton* in *Worcestershire*, bred up under Mr. *Thomas Hall*, and sent to *Pembroke-College* in *Oxon*; and from thence removed to *Christ's-College* in *Cambridge*, where he was Fellow, and prefer'd by the Earl of *Manchester* to be Minister of *Uttington* in *Lincolnshire*. He was imprison'd for much the same Crime as Mr. *Parsons* was, after King *Charles's* Restoration, and died in the *Gatehouse*. There is a Copy of Verses upon his Death, by Mr. *Richard Moor*, at the End of his *Abel Redivivus*, printed in 8vo, 1674. Mr. *Baxter* in his Account of his Life and Times, says that Mr. *Parsons* of *Wem*, Dr. *Bryan*, and this Mr. *Field* were accus'd for much the same Thing.

Among there emitted Persons I reckon also one Mr. BEEBE, of whom I have receiv'd a particular Account. He was a *silenc'd* Minister; and I remem
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ber I had some Conversation with him above thirty Years ago; but I cannot say whether or no he was *ejected*, much less from whence; unless it be he that is here mention'd, *pag.* 236, in the County of *Derby*.

He was a Student at *Oxford* when King *Charles* I was besieg'd there, and then left the University and travell'd on Foot into the *North*, to his Father's House, and there applied himself close to his Studies. After some time he was ordain'd to the Ministry, and sent into *Scotland*, as Chaplain to the Regiment of Colonel *Knight*, in the Army of General *Monk*. They that were at that Time in Power, leaving that Part of their Army in that Country, he continu'd there many Years. He had a strong Body and Lungs, and a loud Voice, a quick Invention, and a great Memory; and so was very well fitted for Field-service. He was much employ'd in praying and preaching in their own Regiment, and sometimes before the General, and the whole Army, when they were together, which appeared to be much to the Satisfaction, both of the General, and of Colonel *Knight*.* With them he came into *England*, and they brought in the King, who knighted the Colonel, who was thence forward Sir *Ralph Knight*. At his House, though he was Justice of Peace, Mr. *Beebe* us'd frequently to preach after the Restoration: But whether he continu'd in his Family till the passing of the *Act of Uniformity*, I cannot say.

Not being satisfied to conform, he after some time quitted the *North*, and went into *Shropshire*, and liv'd with a Relation at *Rowley hall*, near *Bridgnorth*, and practis'd Physick, preaching occasionally in the neighbouring Parts, and particularly at *Guarnal*, in *Sedgely* Parish in *Staffordshire*, where he rook his Turn stately with some others. He preach'd afterwards at *Stourbridge*, and from thence was call'd to be Pastor of a Congregation of Dissenters at *Cirencester* in *Gloucestershire*; where after some Years Continuance he died. He us'd to take great Pleasure in discoursing with his familiar Acquaintance, of the secret Transactions in General *Monk's* Army in *Scotland*, and what follow'd afterwards. Often would he

talk

* Particular Notice is taken of this Col. *Knight*, in the Life of Dr. *John Barwick*, which was printed not long since.

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talk of the subtle Contrivances of the General, Col. *Knight*, Mr. *Nicholas Monk* a Minister, and his Brother in Law Mr. *Thomas Clarges*, and a few more, in order to the Restoration of King *Charles* II, after *Richard Cromwel* was set by. He would tell what Difficulties lay in the Way, how few they

durst trust, what Devices and Stratagems were us'd, how often the General was ready to despair, and how Colonel *Knight* and Mr. *Clarges* and others hearten'd him, and reviv'd the Progress of the Affair from Time to Time: How much he and others were dissatisfied about some Steps, and especially that no more Care was taken of Religion: And yet how impossible it was to obtain any firm Security about it, as Circumstances then stood; by Reason that had the Design of bringing in the King upon any Terms been known, it had been prevented, by the Opposition that would have been made against it, by the Majority of their own Army, as well as General *Lambert's*. They were nor without Hope, that Interest and Gratitude would have engag'd the King, upon his Restoration to have favour'd the sober Party in the Land: But finding it otherwise, and that they that were for running Things to Extremity, without any Regard to Piety, or even Sobriety, carried all before them, and that so great a Number of worthy Ministers were silenced, who had several of them adventur'd their Lives, and all that was dear to them to promote the Restoration, it made such an Impression upon him (as well as many others) that he could nor wear it off to his dying Day.

Another omitted Person, is Mr. GEORGE LAWRENCE, *M.A.*, mention'd in *Wood's Athen. Ox.* the last Edition, *Vol. II. p. 1125*, among the Writers of *New Inn Hall*; who he says was a Preacher one while in *London*, and another while at the Hospital of *St Cross* near *Winchester*; and was silenc'd and ejected after King *Charles's* Restoration: But where he liv'd and preach'd afterwards, and when and where he died, I am not able to discover.

Another omitted Person is Mr. VAVASOR POWEL one that was famous in *Wales*, for his preaching with

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great Vehemence in the Woods and Fields, and up on the Mountains, as well as at Markets and Fairs. He met with Imprisonment from different Parties, and at last died in the *Fleet*, and was buried in *Bunhil Fields*. But of him I have said so much in my Remarks on Dr. *Walker's Attempt*, intit. *The Church and the Dissenters compar'd as to Persecution*, that there is the less Occasion for adding any thing here.

Another Person of whom no Notice is taken is Mr. ROBERT TRAIL. who came hither from *Scotland* after the *Act of Uniformity* pass'd, and was for many Years a celebrated Preacher in this City. He was most certainly silenc'd by the Act, though not ejected. He died not long since; and has left several

Tracts in Print. As *the Throne of Grace* discoursed of, in thirteen Sermons. from *Heb. iv, 16, 8vo. The Lord's Prayer.* on *John xvii. 24.* discours'd of in sixteen Sermons, 8vo. *A stedfast Adherence to the Profession of our Faith,* recommended in several Sermons, 8vo. 1718: And a Letter upon the Doctrine of *Justification.*

Another omitted Person is Mr. SAMUEL POMPHRET, who was born at *Coventry*, and bred up at the publick School there, from whence he went to *Cambridge*; but upon the Turn of the Times. he found such a Change there as he could no way relish, and therefore remov'd and finish'd his Studies under Mr. *Ralph Button*, who kept a private Academy at *Islington*, near *London*. His first Employment was to officiate as Chaplain in the Family of Sir *William Dyer* in *Essex*. He afterwards went Chaplain of a Ship in a trading Voyage to the *Mediterranean*, and by his great Pains, good Example, and winning Behaviour, he produc'd a visible Reformation in the Ship's Crew, and there was Reason to hope several of them became truly religious; And GOD remarkably bless'd them; for though they were out upon the Voyage for two Years Space, yet not one in all the Company, (which amounted to an hundred) died in all the Time. Upon his Return, he for a little while preach'd a Lecture in *Lincolns Inn Fields*, with good Acceptance; and then accepted the Call

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of a Congregation at *Sandwich* in *Kent*, with whom he continu'd seven Years, and in all Likelihood would have done it much longer, had he not been driven from them by Persecution. GOD owning him to do good, the Devil rag'd against him, and stirred up great Opposition. He was at length taken, and imprison'd in *Dover-Castle*, but escap'd from thence by Night, out of a Window, and made off to *Canterbury* and so to *London*. There he preach'd three or four Times every *Lord's Day* at distant Places, and often on the Week-days besides; and though the Informers were very busy, yet he was not seized on. When the Dissenters had Liberty, he gather'd a numerous Congregation, which met first in *Winchester-street*, and afterwards in *Gravel-Lane* in *Houndsditch*, where he continu'd his painful Labours with great Success, till his Death, *Jan. 11, 1721/2*. His Funeral Sermon was preach'd by Mr. *Thomas Reynolds*, and the Reader is referr'd to that for his Character, which is given at large.

Another Person here quite omitted is Mr. TOBIAS ELLIS, who is mention'd by Mr. *Baxter*, in his Narrative of his Life and Times, among those ejected

for Nonconformity; and he says that he was a Man of great Sincerity and Zeal, and Desire to do Good, and Devotedness to GOD; and adds, that falling into the Life of a private Schoolmaster, he follow'd it with almost inimitable Diligence, living with very little Sleep, less Food, great Labour, and Delight in all: By which he was sav'd better than by Physick, from a Melancholy Inclination. He printed a Discourse of *the Kingdom of God*, from *Mat. vi. 33*, dedicated to King *Charles II, Oct. 1678*.

Pag. 841. about the Middle; in *Cheshire Mr. LIPTOT*: It should be Mr. LINTOT.

Pag. 843. Mr. JOHN EVANS. At the End of the Account of him, after *July 16, 1700*, add; at the Age of seventy-two: See Mr. *Tong's Life of Mr. Matthew Henry*, p. 278. And let these Words that follow, *His Son is now Co-pastor with Dr. Williams, to a numerous Dissenting Congregation in London*, be expung'd; and

there

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there substituted in their Room: *His Son that bears both his Names, was first co-pastor with Dr. Williams, to a numerous Dissenting Congregation in London, and sole Pastor of it after his Decease.*

There is also an Account of the Ordination of this Mr. *John Evans* the Younger, at *Wrexham* in *August 1702*, in Mr. *Tong's Life of Mr. Matthew Henry*, pag. 263, 264.

There was one Mr. JENKIN EVANS, a valuable Man, of whom there is some Account, in Mr. *Tong's Life of Mr. Matthew Henry*, pag. 287.

Pag. 843. Whereas Mr. THOMAS WATERHOUSE is mention'd as the ejected Schoolmaster at *Ipswich*, let Notice be taken, that he had been mention'd before *pag. 659*, and therefore should have been omitted here.

Pag. 845. lin. 3, 4, 5: In *Yorkshire Mr. JOHN GARNET, and Mr. ISRAEL HAWKSWORTH were ejected from the School at Leeds. They had sent many good Scholars to the University.* I would have it alter'd thus: *Mr. Garnet, and Mr. Atkinson were the ejected Schoolmasters at Leeds in Yorkshire, and Mr. Hawskworth was of Hunslet, where his pious Father resided. The said Mr. Garnet, M.A. of Christ's-College Cambridge, was very useful in his Station, and made above an 100l per An, of his School, which furnish'd both Church and State with*

several eminent Persons that were by him fitted for the University. Mr. *Ralph Thoresby* calls him *Robert Garnet* in his *Antiquities of Leeds*, p. 81.

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DISSENTERS

COMPAR'D, AS TO

PERSECUTION,

IN

Some REMARKS on Dr. *Walker's* Attempt to recover the Names and sufferings of the Clergy that were Sequestred, &c. between 1640, and 1660.

By EDMUND CALAMY, D.D.

LONDON:

First printed for JOHN CLARK, at the *Bible* and *Crown* in the *Poultry*, near *Cheapside*, in MDCCXIX.

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DISSENTERS

COMPAR'D, &c.

My Account of the Ministers, Lecturers, Masters, and Fellows of Colleges, and Schoolmasters, who were Ejected or Silenc'd after the Restoration in 1660, by or before the *Act for Uniformity*; design'd for preserving to Posterity, the Memory of their Names, Characters, Writings and Sufferings; (which

of a single Chapter in my *Abridgment of the Life of Mr. Richard Baxter*, was at length improv'd into a Volume by itself) came out in 1713. In my *Preface* to it, I intimated to the World, that I should have been glad if the Account of former Sufferings on the other Side, between 1640, and 1660, which it was generally said was design'd to be published, had seen the Light, before this, which was my Second Edition came out: And that the rather, because finding by the *Queries* which were sent about the Diocese of *Exon*, that they that were concern'd in it, would be willing to take all Opportunities of exposing those who suffer'd for their Nonconformity, I should have reckon'd it an Happiness if from their Searches, I might have receiv'd Light to help me to rectify Mistakes, as well as upon another Account, which I there express. This coming to the Sight of Mr. *Lewis of Margate*, with whom I had some Acquaintance, he sent me a Letter wherein he freely expostulated with me for censuring the Work of his

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A 2.

Chumm,

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Chumm, Mr. (since Dr.) *Walker*, before I had seen it. and intimated, that he could not imagine he would be warm or severe; but hop'd he would write with that Temper, that I should wish any Hints of that Nature, had been forborn. I should have been glad to have been mistaken in my Apprehensions: And that Mr. *Lewis* had found his Friend either so careful of himself to govern his Temper, or so ready to listen to the Advice of others, which was fairly given him from different Quarters, as that I should have had Rea[on] to have own'd my Surmises altogether groundless. But that Gentleman hath since with great Frankness, not only let the Doctor and me, but the World know, how sensible he was of his Mistake. However, I believe, most Men would have been of my Mind, that had seen the *Exeter Queries*, which were sent round the Country, in order to the picking up Materials for the intended History, in Opposition to my *Abridgment*. and the annex'd Account of the Ejected and Silenc'd Nonconformists. I shall here subjoin a Copy of them, for the Gratification of the Curious, and to introduce my intended Remarks with the more Advantage. There celebrated *Queries* were put into the Form of a *Circular Letter*, to the Ministers of the several Parishes in the Diocese, in the Words following,

Rev. Sir,

“**Y**ou are humbly requested to make the following *Queries* in your Parish.

“Whether in the Times of Rebellion and Confusion, your rightful Episcopal Predecessor was formally turn’d out of his Benefice; or so much harrassed, that he was forc’d to leave it? Or forc’d to compound for it? Or with much Trouble and Difficulty kept it? Or was turn’d out for some Time, and recover’d it again by the Restoration?

“If he were so;

“What his Name was? As also the Name of his Parish? And what his Character, either for Morals or Learning? And what his Degree in the University?

“How

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“How he was turn’d out? that is, Either for not taking the *Covenant*, or by the Committee of Commissioners, or Triers of Ministers, or by any other more arbitrary and violent Way ?

“What Causes or Crimes were alledg’d against him? How they are prov’d, and by what Evidence? In general, What Hardships and ill Treatment he lay under? Particularly, What was his Usage by the Commissioners, if turn’d out by them? What Accounts you have current among you of his Examination before them? What Rudeness was offer’d him there? &c.

“What Treatment he had from the Soldiers, or the Mob? And whether his Temporals were not seiz’d as well as his Spirituals? His House plundered, his Person (or Family) insulted, or injur’d? Particularly, in the Time of Divine Service, &c. As also, Whether there were not Indecencies committed in or toward the Church in those Times? And whether he preach’d at all after he was turn’d out of his Place? And suffer’d not for it?

“Whether the succeeding irregular Minister of those Times, laid any Hardships upon him? Or had any hand in countenancing his ill Usage?

“What Family he had at that Time? What himself and they did after, for a Substance? What became of him and them; and what his worldly Circumstances at that Time were?

“Whether the Allowance of a fifth, order’d by Parliament, was paid him? Whether the Parish on his Ejectment, continu’d not some time without any Minister at all?

“Whether his Life or any Funeral Sermon be printed? Whether he publish’d any Thing himself? Or hath any Papers remaining, which relate to his Sequestration? &c.

“Whether he liv’d to the Restoration, and came into his Place again? And if so; Whether immediately on the Restoration, or at *Bartholomew-Day* 1662?

“Whether he hath any Relations or Friends living, that can give a fuller Account of this Matter? And where they may be writ to?”

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“Secondly,

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“Secondly,

“What the Name of the irregular and illegal Minister, (who in those Times immediately succeeded him, at his being turn’d out?) And (if there were more than one before the Restoration) what his or their Names also?

“How he or they got Possession of the Place? Whether by Appointment of the Commissioners? Usurpation? Or what other Way?

“Whether your Predecessor at *Bartholomew-tide* 1662, was one of those turn’d out by the *Act of Uniformity*? And (if the Place had been a sequestered one) whether he was the Person who had immediately succeeded the ejected, rightful, Episcopal Clergyman in those Times, or there had been one or more between them?

“And concerning both the one and the other of there?

“What their several Characters were? Either for Morals, or Learning? Whether they had ever been at any University? Or were Tradesmen? And did not return to their Trades again, when they were silenc’d?

“Whether they were ever in Episcopal Orders? Or in any Orders at all? And how long they ministred (especially either of the Sacraments) before they were so?

“What Opinions they were of? As, *Presbyterians, Independents, Anabaptists, Brownists, Fifth-Monarchymen?* &c. As also, what Heterodoxies they held or broach’d?

“What Accoums there are among you of their Ignorance? Of their ridiculous Praying or Preaching. Canting? Formal or immoral Practises?

“What factions, or furious and violent Things they either said or did, against Monarchy, Episcopacy, the Church, the King, the Bishops, the Clergy, the Liturgy, the Lord’s Prayer, the Ceremonies, or the Royalists?

“How often the Sacraments us’d to be administred in their Time?

“Whether they continu’d not to preach privately, after they had been silenc’d at *Bartholomew* tide

“1662?

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“1662? Whether they after conform’d, either as Laymen, or Clergymen? Constantly or occasionally?

“What Countrymen they were? Of what University, if of any? Who of them dead? When they died? And what their Age?

“What kind Treatment your Predecessor (if he were turn’d out at *Bartholomew-tide*) had from the Church Minister who succeeded him? And what was the Character of that your Episcopal Predecessor?

“If your Predecessor was not ejected at St. *Bartholomew’s*,

“Whether he had not come into his Place by some irregular Way or Other in the late Times of Confusion? And was continu’d in it only for Conforming?

“What Person can give any fuller and more perfect Account of them?

“What the Names of those Commissioners who ejected your rightful Episcopal Predecessor were? As also their Character, for Learning and Morals, Estate and Condition?

“Whether any of their Papers, Proceedings, Journals, &c. are to be had? And where any of their Relations also live?

“These several *Queries*, ’tis presum’d, ancient People of your Parish, the Relations or Descendants of such as were concern’d in those Times, (especially any Relations or Descendants of their own, or their intimate Acquaintance or Friends) (any Learned Gentlemen of your Parish) and your own Parish Records, (particularly your Wardens Accounts subscrib’d by them) will enable you to satisfy.

Besides which,

“Any Accounts of Books, Pamphlets, or Parts of Books and Histories, which treat of the sufferings of the Clergy in those Times; or any Books or Pamphlets which may help towards the giving an Account but of any one single Person, (whether of the Suffering Episcopal or any of the irregular illegal Minister’s) in those Times; or any other Notice relating to those Matters, shall be most thankfully received.

“The fuller you are the better. But if you can

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“only

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“only learn the Names of your injur’d Episcopal Predecessors, or of your Predecessor that was turned out at *Bartholomew tide* 1662: Or, if you are sure your Predecessors respectively were either sequestred, or ejected in 62, without knowing their Names; or if you know (or have heard) of any other Ministers, in any other Parish besides your own, which lost their Place, (either the one Way or the other) or only as before) the bare Names of the Parishes themselves (the Ministers of which respectively, you are sure were either sequestred on the one Hand, or outed at St. *Bartholomew’s* on the Other) you are requested to send even that little Information: And for this latter

Purpose to enquire of any Relations of any sequestred Ministers, (besides your own Predecessor) living in Your Parish, who may inform you in this Matter.

“You are desir’d to set down the Names or Quality of the Person, from whom you have your Relations; as from a Son, a Brother, or Friend, &c. of the Minister himself; or whatever else the Relation or Condition may be, that render’s his Testimony creditable: And to send nothing but what you have Grounds to believe is true.

“You are desir’d farther, to lay these Queries before you, whilst you are enquiring of any one for Intelligence; because several of them may otherwise be omitted by you: Some of which being design’d for peculiar Purposes, the Omission would be very prejudicial.

“The Design intended to be prosecuted by thee *Queries*, hath been humbly laid before the Right Reverend Father in God, the Lord Bishop of this Diocese, and the Reverend the Archdeacons, who have been pleased not only to approve of it, but also to permit that it be recommended in their Names to you, for the Assistance that is hereby requested of you.

“Be pleas’d to send the Answer to these *Queries* to Mr. *Francis Cock*, the Right Reverend the Bishop’s Register; or Mr. *Nicholas Webber*, the Reverend the Archdeacon’s Register, in *Exon*, or to Mr. *John Atherton*, the Reverend the Archdeacon’s

“Register

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“Register in *Totnes*: Or to Mr. *Joshua Tucker*, the Reverend the Archdeacon’s Register in *Barnstable*, with all convenient Speed.

I got a Copy of these leading *Queries* by meer Accident. They were sent me by a Friend from the *West of England*, and he inform’d me that he obtain’d ’em in this Manner. A certain Parish Minister that was willing to serve the Cause, comes with his Paper to a good Old Christian, whose Father had been a Sufferer between 1640 and 60, and was of the Loyal Party, and tells her that if she would but rub up her Memory, and help him to a Number of Particulars, of the Sufferings of her Father, and Others of the same Side, and of the Extravagancies and Madness of those that came in their Room, she might have a fairer Prospect than she ever could have expected, of some Reparation for the Losses her Family had sustain’d, &c. The Poor Woman was surpriz’d with the Motion; and signified to the Maker of it, that if she could but get safely and quietly to Heaven ’twas as much as the desir’d: But that as for past Matters, they might remain in perpetual Oblivion for her:

She had no Inclination to revive them. The Parson chid her for her Simplicity; and told her he hop'd she would be wiser than to let slip such an Opportunity; and presently falls to asking her Questions out of this Paper, concerning her Father. She told him her Father had been long in his Grave, and she knew of no good End it, would answer to drag him thence, and revive what: in her Apprehension were better forgotten. By this Time the Examiner began to be in a Passion, and insisted on it, that he must and would know, what it was that her Father was charg'd with, when his Living was sequestred. She told him he had better let that Matter alone, for it would not answer his End. And when he would take no Denial, she gave him such an Account of the Particulars laid to his Charge, and the Evidence that supported 'em, as was not at all to his Gust. He diverts therefore, and asks other Questions about the Person that succeeded her

Father,

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Father upon whom he reflected with great Freedom. She told him, that as much as he despis'd that Minister, who came in her Father's Room, if she ever got to Heaven, she should have Reason to bless GOD for him, as an Instrument in his Hands, to help her thither. The Inquirer was wofully disappointed, and storm'd and rag'd to no Purpose; for he could not help himself. At last he retir'd, and thro' the Slipperiness of his Memory, (though some ascribe it to another Cause) he left his Paper behind him, which was carried to one that took a Copy of it, and return'd it. By next Morning he recollected himself, and fetch'd his Paper in mighty haste, and with no small Concern, and seem'd glad he had found it, and return'd no more.

But it was not in this Diocese only that Queries were fem about to fetch in Materials for the grand Work design'd. Some were also dispers'd in the Diocese of *Canterbury*, and I have obtain'd a Copy of them by the Favour of a Friend. They, were in the Words that follow.

Rev. Sir,

“**M**r. *Calamy* (in his late Abridgment of Mr. *Baxter's* Life) hath published a List of those who were ejected at St. *Bartholomew-Day* 1662, for Nonconformity: And hath lain many heavy and grievous Imputations upon the *Act of Uniformity*, on that Account. As one Part of an Answer to which, it is proposed to advance an Account of the Royal and Episcopal Clergy, which suffered in the late Times of the grand Rebellion. For this Purpose you are humbly desired to enquire in Your Parish, whether your then

Predecessor might not be one of those very many Sufferers, who were at that Time either formally sequestred from their Livings, or at least so much harrassed, and threatned, that they were forc'd to Resign or Quit them. And if you find, he was so, to bring or transmit his Name and Degree, (together with the Name and Value of the Place, and

“County

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“County in which it lies; as also whether a Rectory or Vicaridge,) either to the Archdeacon, &c.

“If there were any Thing peculiar in his Sufferings, or Character, as likewise in the Character of the Person who succeeded in his Place at that Time: And you can get them from good Hands; or if you hear of any Papers relating to these Matters; be pleased to send an Account of either the one, or the other, &c.

I gave some Reason to believe that Letters of the same Nature were sent through most other Dioceses in the Kingdom: And therefore I am so far from wondring that the Accounts transmitted are so particular, that I rather wonder they are not much more exact.

Upon the dispersing of these Letters, Dr. *Walker* had I suppose Advices from different Quarters with Relation to his Conduct. Among the rest, an old, Friend of his, advis'd him carefully to avoid saying any Thing to blacken the Dissenters, or render them odious, of which an ill Use would be made by common Adversaries. And about the same Time the very same Gentleman wrote me Word, that he hop'd I should find the Characters of the Nonconformists were very favourably treated: And he would not allow me the least Suspicion of the contrary, notwithstanding what I knew of Dr. *Walker's* Conduct at *Exon*, to which I believe he was pretty much a Stranger.

At length in 1714 out comes the celebrated long expected Work, in a Folio, in a small Print, with the Title of, *An Attempt towards recovering an Account of the Numbers and Sufferings of the Clergy of the Church of England, Heads of Colleges, Fellows, Scholars, &c. who were sequestred, harrass'd, &c. in the late times of the great Rebellion: Occasion'd by the Ninth Chapter, (now the Second Volume) of Dr. Calamy's Abridgment of the Life of Mr. Baxter; together with an Examination of that Chapter.* The World was at first amus'd with so large a *Work*, but by Degrees began to speak freely of it in Conversation, where it has had the Fate of other Performances.

One

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One learned Doctor was pleas'd to bring it into the Pulpit, and call it, *A late Book of Martyrology*, and represent it as a *Record which ought to be kept in every Sanctuary*;^{*} But, says Mr. Lewis who has taken him to Task for it, *what is it less, than to defile that sacred Place, to bring such a Farago of false and senseless Legends into it.* † Which was as mortifying to the Author, as the other was elevating. This Mr. Lewis being a particular Friend of the Author's, it may not be amiss to add what follows presently after. *When (says he) I first read Mr. Walker's Circular Letter to the Archdeacons, I fancied he intended to give us an Account of those worthy Men, who in the Time of the Civil War and Usurpation, were persecuted for Righteousness Sake, And lost all that they could not keep, with a good Conscience, for the Sake of their Duty to God and the King. And this I really thought a good Work, For that such righteous Men ought to be in everlasting Remembrance. But after about Ten Years going with this Work, And that the Time of its Birth was come, and I had the Opportunity of seeing the Production, I soon found it to be a perfect Changeling. Instead of what I expected it to be, I saw an huge Heap of the most heterogeneous Characters, and like the popish Bead-roll of their Saints and Martyrs, It great many of them much more deserving to have their Names blotted out, than their Memory to be, preserv'd, &c.* And he that thus freely passes his Censure, happens to be the very Person, that was displeas'd with me not long before, for not expecting Judgment, Candor, and Moderation in the Performance. But I really thought, when such a Sett of Queries, was to run through the Hands of the Clergy in all Parts, in order to Returns, which when made, were to be under the Management of one of Dr. Walker's Warmth and Zeal, it was no difficult Matter to form a Conjecture what the Result would prove. And I must say, whoever was disappointed, my Expectations were exactly answer'd.

When the Work had been out some Time, Mr. Withers of Exon, Printing a Reply to Two Pamphlets of Mr. Agate's added an *Appendix containing a*
few

^{*} Dr. Thos. Bisse's Sermon before the Sons of the Clergy, Dec. 6. 1716, p. 19.

† See Mr. Lewis's Remarks on the said Sermon, p. 51.

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few Remarks on Dr. Walker's Preface to his Attempt, which *Appendix*, met with a favourable Reception from the Generality of those who would give it the Reading. Mr. Withers there deals pretty freely with the Doctor, about his, unchristian Railing and ill Language; his scurrilous and bare Reflections upon the Memory of King *William*; the Indecency and Rudeness with which

he treats his Superiors; the frequent Occasions he takes to ridicule serious Godliness; his notorious Falshoods and Untruths, of which, he gives several Instances; the vain Effort he makes to prejudice King *George* against His best Friends; and the Opportunity he has given of turning all those railing Accusations, which he hath falsly brought against the Whigs and Dissenters, against his Own Patrons, the Tories and High-Fliers, and that with a great deal of Truth: And upon the whole he concludes this Preface of the Doctors, to be *one of the most scurrilous Libels, that ever yet appear'd in Folio.*

But the whole Work being level'd against me, and what I had publish'd, it has been generally expected that I should take some Notice of it, and I have been accordingly call'd upon: And tho' some have declar'd it their Opinion, that it would be but a throwing away of Time and Pains, to meddle with an Heap of Stuff which so few would regard; yet Others have thought, that Truth would suffer, and the Doctor triumph too much, if I should let such voluminous Scandals lie wholly neglected, which were raked together upon my Account.

I have therefore submitted to the Penance of giving the whole a Second Reading, making some Remarks as I went along, which I here communicate, not expecting to make much Impression upon the Doctor, whom I take to be too much confirm'd in his Way to be open to Conviction, but leaving it to the World to judge between us.

I am too much concern'd in his *Preface*, wholly to overlook it; tho' more has been said to that already, than he can be able easily to digest, or to answer in haste. The Doctor there declares that this Bulky Work of his, was wholly occasion'd by my *Abridgment*; which instead of creating the least

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Uneasiness, would have been a Pleasure to me, had he kept within any Bounds of Truth and Decency. However, he seems very desirous, the World should think he had as good Grounds for his Undertaking, as I for mine: About which 'tis hardly worth while to contend. The Church was most certainly at Liberty to preserve the History of her Sufferings: Nay it was but fit she should do it. And yet had the Dissenters. themselves, (with all their ill Nature) been left to choose an *Undertaker*, 'tis my Opinion of them, that they would have been hard put to it, to have pitch'd upon one that should have managed more to their Advantage, than the Present Historian: Though even that would have been more comfortable, if our common Christianity, had been no Way expos'd in the Management.' If *the Church hAs no Reason to be ashamed of such an History*, now it has appear'd, I think verily there is

no great Cause of boasting of it. We Dissenters it is true, are therein expos'd with a Vengeance, and dealt with most unmercifully: But for my Part I can't perceive, that there is any very great Danger, either of our *throwing off all Shame, or holding down our Heads for ever*, upon this doughty Champion's signaling himself so wonderfully, with his mighty Feats. I suppose he has done his best against us: But I can't perceive but we have some Life still left; and where there is Life, there is Hope.

He with great Positiveness asserts, that *the Numbers, the Sufferings, find the Excellent Characters of the Loyalists, do far exceed those of the Nonconformists*: Which is much more easily affirm'd, than prov'd. But supposing it granted him, I yet cannot perceive that it either follows from thence that he has acted fairly in representing the poor Nonconformists universally as such despicable Creatures; or that those of the Established Church, are at all to be justified, in retaliating upon others, the Sufferings which they themselves had met with; without clearing which, the Doctor seems to have taken Abundance of Pains to but little Purpose. Were these, Nonconformists its true, such a wretched People as he makes them, it cannot be denied but that the Seve-

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rides used against them, might be fairly enough Apologiz'd for. For he tells us, *Their Conduct has been one continu'd Attempt upon the Constitution: That in King James's Reign they fell in with his Measures for the Ruin of the Church; and that afterwards they debauched both the Civil and Religious Principles of the Nobility and Gentry*. But as long as the Body of the Nation, as well as our own Consciences know these Assertions to be most abominably false, and destitute of any Support; and as long as the Legislature itself, has thought fit to debar us from such Charges; his repeating them ever so often over and over again, carries no Proof in it, that we have not been hardly dealt with, and most shamefully abus'd; nay, is an Evidence of nothing, but that our Author is resolv'd Right or Wrong to run us down, as far as his Influence will reach. And as for his Insinuations, that *some Dissenting Preachers, were by the Advice of Persons in the highest posts in the Kingdom, recommended to a certain University, (he might as well have said Universities, since more than one was concern'd) for the Degrees of Doctors in Divinity; and that their Darling the Prince of Mindleheim (from whom he'd be hard put to it to prove they ever receiv'd any Favour, abstracting from the great Service he did to his Country, for which they cannot but highly honour him) was to be General for Life: That they endeavour'd the Ruin of the Nations Commerce; fir'd the Houses of Ambassadors sent hither; and murder'd those that were to be sent Abroad; and hir'd persons to tear up the very*

Foundations, not of Christianity only, but of all Religion and Government; which are all of a piece, they are so ridiculous as well as malicious, that anyone that should regard them, would be a real Object of Pity. This is a Flight not easily to be match'd, in any Ancient or Modern Rherorick. One would imagine (as Mr. Lewis has happily. enough express'd it) that when the Author wrote it, he was in Flamstead's dark Room, where he shews People Objects all revers'd; Men and Women*

walking

* Remarks on a late Sermon preach'd before the Sons of the Clergy, by Dr. Biss, p. 53.

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walking with their Feet upward, and Ships failing, with their Masts and Sails turn'd topsy-turvy.

What follows next, about *Loyalty*, I suppose was Intended for the last Reign, rather than the present, and may therefore be pass'd over, because of the Change which has happen'd since, which our Author, I suppose, did not foresee: But when he says, that *as much as Ignorance and Hypocrisy are more deform'd than the most excellent Learning and true Piety, Coblers and Mechanicks than Persons of the first rank for Esteem and Eminence, the Desolations of Jerusalem than the Beauties of Holiness; so much more monstrous is the Face of Things that he produces, than that which I expose;* It is perfect Rant and Bluster, and I can be content that the Judgment be left with the Readers, upon a fair Comparison.

When I drew up the *Preface to the Account of our Ministers who were ejected after the Restoration*, I frankly declar'd, that I was pleas'd, instead of being disturb'd, at the *Attempt* that was intended to transmit to Posterity, the former Sufferings on the other Side; and I often said the same in Conversation: But this he will have to be a *Virtue produc'd by Necessity, and a seeming, rather than a real, Approbation of what was not in my Power to prevent.* But if for once he will take my Word, I can assure him, if it had been intirely in my Power to have prevented the drawing up such an History, I should not have attempted it: And yet must own, that could I have done any thing to prevent the so grossly breaking in upon Truth, Justice, and Decency, as is done by the Historian, I should have thought my Time and Pains well bestow'd. And since I have seen the Performance, I am far from being surpris'd that the Reverend Prelate to whom he refers, should discover an Uneasiness, that such a Work was in no better Hands. The Bishop knew Mankind better than our Author, and may very well be allow'd. to be sensible, that the misguided Zeal, and injudicious Bigotry, which would run through his

Work, would in such an Age as ours, be far from doing the Church any real Service. Nor can I forbear adding, that he that can with

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so much Assurance, give such an Account both of the Occasion of my Journey to *Sanum*, in which I had the Honour of his Lordship's free Conversation, and of that Conversation itself, which is intirely false, could not by any means be a fit Person to be a Church Historian.

His Recriminating, had there been any Tincture of Modesty in the Management of it, might have pass'd uncensur'd, because it might have had a good Tendency to make all Sides for the future asham'd of Rigor and Severity; but he has been so very outrageous, that I find his own Friends are at a Loss how to frame an Apology for him. Perhaps their Upbraidings may more effectually promote Conviction, than the Animadversions of others.

I can easily believe, his Pains in collecting and transcribing Materials, &c. has not been small: And since he had such Assistance from several Persons of Worth and Eminence, 'tis to be lamented, he made no better Use of it. He enlarges with Freedom upon his Method of Management; with which if his own Subscribers and Benefactors were but satisfied, he'd have the less Reason to value the Thoughts of others. The Excuses which he adds, are needful enough; and some of them may I think easily be allow'd.

But after all, he seems apprehensive of *sudden and precipitated Answers*; from which Fear, he may I suppose by this Time be pretty well recover'd. For so far has *every Week* been from *producing a Pamphlet against him*, that I find scarce any that have thought it worth their while to take Notice of him, except those whom I have mention'd before. If therefore he really was in Earnest in what he wrote, he seems bound, according to his positive Promise, to be *contented to be thought to have misrepresented the Party, as well in the Work itself, as in his Preface*. This cannot reasonably be reckon'd an Hardship upon him, seeing it is his own Proposal. However, I can assure him, whether he be *contented* with it or not, he is not only *thought*, bur known, to have most grossly misrepresented the Party, against whom he so much inveighs, with as little Wit as Judgment. And I am of Opinion (and am well assur'd I am not singular)

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p. xxiii.

p. xliv.

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that he may very safely, notwithstanding the Threatning he has added, let alone *the Morals of those mention'd in the Abridgment*; tho' the best of it is we there desire but common Justice.

However, once he is so dispos'd to applaud himself in his Performance, while others are so little inclin'd to concur with him, he has Reason enough to be contented that he has been so quiet. I think verily the Party he has so violently assaulted, has had as much *Patience*, as he reasonably could desire. If any of them would willingly have seen the Sheets of his Work as they were printed off, I don't perceive it could have been the least Damage to him. Had he made a Motion of that kind with respect to the Second Edition of my *Abridgment*, he should have been gratify'd. It would have been a real Pleasure to me, to have had any Hints from him, towards the rectifying unwilling Mistakes and Errors. But he it seems was so far of another Mind, that he would not give my Second Edition the Reading,* tho' it was publish'd some time before his Work came out of the Press, for fear he should find any Occasion for Alterations. But since his great Work hath seen the Light, it has been answer'd with *as profound a Silence*, as the Author of it could well threaten his Answerer with. Except his old Friend, and Mr. *Withers*, People have kept their Resentments to themselves. Not so much as *a Curr hath bark'd at him*, to hinder him in, his Advance towards his Journey's End. The *Twenty Reams of Paper* he has already spent, and that at a Time when it bears so great a Price, has turned to so little Account, that People thought it Pity to provoke him to waste any more. Full Liberty has been left him, for his closest *Application to the more immediate Business of his Function*, (for the *Neglect* of which he elsewhere prays GOD to be *merciful to him*,) which most Men think will yield him much more Comfort, than any farther *Attempts* to act the

Part

* Hence it appears manifestly unreasonable, for him to reflection on me for Mistakes, which that Second Edition of mine rectify'd (and that before his Book came out, and for any thing that appears, before it went to the Press) as he does about Mr. *Bowbier*, Part II. p. 197.

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Part of an Historian, for which Nature never seems to have design'd him.

No sooner is the *Preface* over, than we are entertain'd with an Alphabetical Lift of the Names of such as encourag'd this great Work by Subscription, the like to which could never be produc'd by any Dissenter; and I very much question whether the Doctor himself with all his Interest, will be able to compass such another for the Second Part of his Work, now the World has

seen the First. These Subscribers are in Number above thirteen Hundred, to the no small Comfort of the Booksellers, who I doubt had otherwise been in Danger, of having a great many Copies lie upon their Hands. There is Room enough for a Suspicion of this Nature, because so few have been sold that were nor subscrib'd for, and so many of the Subscribers were fa ready to part with their Property afterwards, at a Rate not very honourable to the Author. However, the Names make a great Show, and are apt to draw forth Observation, nor only upon Account of their Numbers, but also because of their Rank, Quality and Figure, and the vast Variety of their Circumstances. There are Archbishops and Bishops, Deans, Prebendaries, Archdeacons, Cannons, Doctors, Rectors; Vicars and Curates: Heads of Houses, Fellows of Colleges, Schoolmasters and Chanters: Together with Dukes and Dutchesses, Earls, Viscounts, Lords and Ladies, Baronets, Knights, Esquires, Members of Parliament, Gentlemen, Attornies at Law, and Merchants in Abundance. And that it might not be thought that Persons of a lower Rank had less Zeal for the Church, or less Respect for its Champion than their Superiors, there are Booksellers, and some of most other Trades: As a Baymaker and Dyer, Apothecaries, Vintners and Fullers; a Brasier, Grocer, Haberdasher, Surgeon, Brewer, Bookbinder, Mercer, Druggist, Shipwright, Linnen-Draper, and Upholsterer; and even as low as a Currier, a Plaisterer, and a Barber: So forward were all Sorts to encourage this mighty Work, and hand it into the World. And if the Author would but in his next give us a fair Account, how many of there never

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call'd for the Books which they had subscrib'd for and how many discover'd their Sorrow afterwards for being drawn in, it would gratify the Curiosity of many, and be a Satisfaction in part to Come that complain of their being hardly used, and a Caution to others for the future, to prevent Forwardness to encourage the Publication of they know not what. However, when the Work so swell'd upon our Author's Hands, as to be Matter of Complaint to himself and others) and when the Price was like to rise so high, it is the Opinion of many, that this Ornament of such a Medley of Names had better been spar'd, than that he should have spent three Sheets and an half of Paper upon it, at the Cost of his Buyers.

The *Attempt* itself has two Parts. The first is an historical Introduction, to usher his Sufferers in upon the Stage with the more Advantage: And the second, a Particular List of Sufferers on the Church side, with an the

Encomiums, that their Friends from all Parts of the Kingdom were able to give them. I shall bestow a few Remarks upon each.

His Historical Introduction to the Whole, is as confus'd an Heap of Scandal as the Press has been deliver'd of for many Years: And tho' it is large, and in some Parts of it very particular, yet is there not as far as I can perceive, either Order or Method, or any thing to recommend it but Heat and Bigotry, with their usual Attendants. It is usher'd in with a Furious Invective against my unhappy *Abridgment*, which I cannot but own would be very justifiable, if there really were any such dreadful *Designs* as the Author apprehends *in View, when it was drawn up*. But as I am not sensible of any thing of that Nature, he seems to me to fight with the Air, out of Fear of his own Shadow. Without being at the Pains to produce any thing that might look like Proof, he gives it as his Sense that the publishing to the World an Account: of *the Peaceable Behaviour of the Nonconforming Ministers, their Meekness under Sufferings, the Holiness of their Lives, and the many persecutions they underwent*, would do much Damage to the Church, by encouraging *the Separation*. And therefore by way of Opposition, he

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undertakes to shew, that *the Little-finger of these Men, was heavier than the Loins of the Church*. Of this he declares himself so very *confident*, that he *would gladly put the whole Issue of the Cause betwixt the Church and Dissenters, upon this jingle Point of Persecution*. But in this, I am afraid he'll find in the Sequel, he has gone a little too far, and was not well advis'd. He owns however, that *tho' the Accusation of persecution, could not only be retorted upon the Dissenters, but he return'd likewise sevenfold into their Bosoms, yet it will not follow, that the Church herself is wholly free from it*. And in return for his Frankness (which I confess I should be not a little pleas'd with, if he would but stand to, and pursue it) I on the other Hand, am very free to acknowledge, that tho' the Charge of Persecution could not only be fully prov'd true on the Church Side, but carried much, higher than I ever pretended, yet I am far from supposing that that would justify any that adher'd to the Principles now own'd by Dissenters, for using Rigor and Severity in Matters of Conscience, when they had Power in their Hands; or Warrant all the Proceeding between 41 and 60. And yet if as he proposes, *the Issue of the Cause betwixt the Church and the Dissenters, be put upon this jingle Point of Persecution*, I am afraid the Church will be no great Gainer, unless it be in common with her Neighbours, in learning for

the future to detect using Rigour in Matters of Religion, and to be more careful of doing as she would be done unto: The promoting which, was one grand Aim of the *Abridgment*, whatever it was as to the *Attempt*.

Our Author thinks fit to make a Division of his Work; and first undertakes to give an Account of the Numbers, Sufferings, &c. on the Church Side; and then to examine the Account given on the Side of the Dissenters. 'Tis the former Part of his Task only, that he has as yet been able to compass: And as to the latter, in which we that are Dissenters are most concern'd, we must with Patience wait his Leisure as well as we can; tho' he gives us such Tokens of his great Good-will as he goes along, as may be abundantly sufficient to stay our Stomachs.

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He seems to me to have inserted as many ill-natur'd Reflections on the Sufferers on our Side, in this single Part of his *Attempt*, as in the Opinion of a Man of any Mercy and Moderation might have been fully sufficient for a great many Volumes, and is ever and anon threatenng us with what he has more in Reserve; and yet he appears, Poor Man, to be not a little at a Loss, *in what manner he was to proceed*, in the remaining Part of his Task: Nay he goes so far as to declare, he would be *very glad, if he could be so fortunate, as to find out an Expedient to evade it*. For my Part, I cannot see, why the little Acceptance which the great Pains he has already taken has met with, together with the Changes that have since happen'd which he I suppose little expected, may nor be allow'd to furnish him with the *Expedient* he so much desires. I can't tell why he should seek for one more plausible. I think verily, his *Attempt* has happen'd to be *publish'd at a Season, when there is as little Prospect of an encouraging Opportunity to make the Search that is needful, or to make publick the Result of it*, as any that he could have pitch'd upon. But if he thinks otherwise, may he go on and prosper. I desire not to be his Hindrance. I can venture t'other Folio without the least Fear it will deprive me of a Night's Rest, occasion me an uneasy Hour, or cause any one Friend I have in the World, to look less pleasantly upon me than before. Who knows but when he has *produced those shameful Things* he speaks of, he may have a *Dignity* added to his *Doctorate*. What indeed will *constrain* him is hard to say. I believe most that know him, or that will take the Pains to read over what is come from him, will be of Opinion that he is so far from needing to be *constrain'd* to make the Sufferers on our Side as black as is possible, that it won't be easy to *restrain* him from it, if he can but pick up suitable Materials. And when he has done his worst, I am not without hope by a fair Comparison between

one side and t'other, to do somewhar towards the promoting a future Abhorrence of that Rigor, which without distinguishing Men by their real Crimes, exposes the Innocent equally with the Guilty, on the Account of their

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differing from those that are Uppermost, and have the Power in their Hands. For whosoever they are to whose Lot this falls, they can't fail of being in the Wrong, let it be how it will.

Well then, the Motion of comparing the Church and Dissenters together in the Point of persecution, is freely agreed to. I the rather give in to it, hoping it may be of Use. I am content to pursue it as far as the Doctor pleases, and shall not be asham'd to yield, wheresoever he'll lay a Foundation for Conviction. I am free to declare against any thing that looks like Persecution, whoever are the Parties concern'd. I am far from thinking they that are now call'd Dissenters, have been free from Blame. But if their Guilt prove upon a Comparison, equal to that of the Churchmen, it will, I confess, a little surprize me. The Doctor is very positive in his general Judgment, before he comes to Particulars. He says, that *if the latter bear any tolerable Proportion, whether in Number, Degrees, or Circumstances to the former, he will gladly be deem'd not only to have lost all his Labour, but to have reviv'd a great and unanswerable Scandal, (which else might in great Measure have lain asleep) on the Cause he has undertaken to defend.* If he can bear it, after he has given his own Opinion so decisively, I'll give him the Sense of Two worthy Persons of his own Church. The first is the Author of the* *Conformists Pleas for the Nonconformists*, who when the Sufferings of the Royal Party were objected to him, makes this Return: *Who can answer for the Violence and Injustice of Actions in a Civil War? Those Sufferings were in a Time of general Calamity; but these were ejected, not only in a Time of Peace, but a Time of Joy to all the Land, and after an Act of Oblivion, when all pretended to be reconcil'd, and to be made Friends, and to whose common Rejoycing these suffering Ministers had contributed their earnest Prayers, and great Endeavours, &c.* The other is one yet living, and one whom he values, and corresponds with too, whose Judgment I have under his own Hand, in these very Words: *I must own, (says he) that in my Judgment, however both Sides have been excessively to blame; yet that the Severities us'd by*

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* Conform. First Plea, p. 12. 13.

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the Church to the Dissenters, are less excusable, than those us'd by the Dissenters to the Church. My Reason is, That the former were us'd in Times of Peace, and a settled Government; whereas the latter were inflicted in a Time of Tumult and Confusion. So that the Plundering and Ravaging endur'd by the Church Ministers, were owing (many of them at least) to the Rudeness of the Soldiers, and the Chances of War. They were plunder'd, not because they were Conformists, but Cavilliers, and of the King's Party. The Allowance of the sequestred Ministers a fifth Part of their Livings, was a Christian Act, and what, I confess, I should have been glad to have Seen imitated at the Restoration, &c. But Dr. Walker declaring himself of a quite Different Mind, I shall be at the Pains to follow him.*

He begins with *letting the Reader know, that he intends wholly to confine himself within the Times of the fatal Parliament, and not to meddle with any of the preparatory Discontents and Factions in the foregoing Years.* And for this Reason, I think it is very evident, he begins too low to give his Reader a just and fair Account of Matters, or such as is necessary to the passing a just comparative Judgment, between the Church and the Dissenters, upon the Point of Persecution. When I said, That the former out-did the latter (at which the Doctor discovers himself so uneasy) I took in all the Times that pass'd before; and referr'd to the Severities us'd towards those call'd *Puritans* from the first Reformation, and the Hardships they met with in the Reigns of Queen *Elizabeth*, King *James* and King *Charles I*, before the Confusions began. The Nonconformists were all along miserably harass'd, ejected, and silenc'd, and met with such hard Usage as was often complain'd of in Parliament: And when at length Bishop *Laud* got the Ascendant, they were so teaz'd and worry'd, in the *High-Commission* and *Star Chamber* Courts, as not a little exasperated the Sufferers, and provok'd to those Returns after the Beginning' of the *Long Parliament*, as I am far from justifying. These Things the Doctor declares he's *not for meddling with*. But it so falls out, that they must be *meddled with*, and consider'd too, by One that would pass a fair
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and equitable Judgment, which of the two. Sides has exceeded the other in Persecution. He himself has own'd, that we that *complain so much of Persecution, never held it in our Power but once*: Whereas the Church Party has had Power in their Hands all along, a few Years only excepted. They began, and set the Pattern; and tho' Others did ill in following it, yet when the Church Party so much complain'd of them for doing so, they were certainly

the more inexcusable, in returning to it again themselves; with so much Rancour and Bitterness, after the Restoration. Now comes Dr. *Walker*, the High-Church Advocate, and is for quite omitting the first Pattern and Sampler that was set by *Parker*, and *Whitgift*, and *Bancroft*, and *Laud*, and *Wren*, and others of the same Stamp, and for beginning just with the Parliamentary Severities in 1641, and afterwards, and comparing them with the Rigors after 1660, and thence concluding, that they have much out-done their Neighbours: Whereas if he would have drawn any such Conclusion fairly, he ought to have trac'd Things from the Beginning. This to me appears much the same, as if when all Enquiry was made, Whether *John* or *Thomas* was the greater Cheat? (which may be fairly enough debated without justifying either of them for Cheating) it should be asserted, that *Thomas* much exceeded *John*; for that *John* cheated *Thomas* but of a bare Thousand Pound, whereas *Thomas* cheated *John* of full Fifteen hundred. But still if *John* cheated *Thomas* of Two thousand Pounds, take first and last together; tho' *Thomas* did cheat *John* of Fifteen hundred between the Two thousand; yet *John* was the greater Cheat, and *Thomas* was the greater Sufferer. In such a Case as this, to pretend not to meddle with the first Thousand of which *John* cheated *Thomas*, and to confine the Regard to the Fifteen hundred only, and the latter Thousand, is only to confound, and not give Light, nor help rightly to determine the Question propos'd.

I must needs say, I take *Persecution* to be one of the greatest Impositions and Cheats upon Mankind, that can be imagin'd or thought of; and
whoever

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whoever is guilty, be it in a smaller or greater Degree, shall so far have my Vote against him: But when there is a Comparison propos'd, If the Church was first guilty, and that to a Degree that cannot fairly be denied to have been very considerable, and return'd to it when she recover'd her former Power, to a Degree that was in some Respects greater than before, I am inclinable to think most Men will be apt readily to conclude her to be under the greatest Guilt, notwithstanding that they that were no Friends to the Ecclesiastical Constitution or Hierarchy, did a great many Things in an Heat, between these two Periods, which they that are most dispos'd to be their Advocates, are not able to justify. Methinks this Comparison ought to be pursu'd both Ways, by any One that will pretend positively to affirm, that *the Sufferings of the Episcopal Clergy, were a thousand times greater of the Two.*

That is, I confess, a round Assertion: But the Proof had need be very strong, that shall convincingly make it out.

It is not my Business here, to give an Account of the Severities us'd against the Good Old *Puritans* by the Prelates and Ecclesiastical Courts from Time to Time, till the Opening of *the Fatal Parliament*, as the Doctor calls it, the Particulars of which will I hope be e'er long publish'd to the World by an Impartial Hand. Perhaps, Dr. *Walker* may have the Sight of them, (if he is so dispos'd) before his other Part will be finish'd; and then I hope he will think it concerns him to look farther back, in order to the making a just Comparison. Or if he should not, I believe most Men that are not for justifying of Rigor, because it is of their own Side, will be of Opinion, that what went before the Civil Wars, is as necessary to be consider'd, by such as would be able to judge rightly which Side out-did the other in Persecution and Severity, as what pass'd in the Times of Confusion, or follow'd after them. But since the Doctor has taken another, Method, I have nothing to do but to follow him.

He begins his Tragical Narrative, which he reckons the most proper Introduction to his grand Design, with *Petitions* to the Parliament against the
Church,

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Church; for which there most certainly was sufficient Occasion: And then he proceeds to the restoring of *Pryn*, *Burton* and *Bastwick*, and the revoking the Sentences against *Smart* and *Leighton*, &c. in the High Commission and Star-Chamber, and Ecclesiastical Courts. He warmly inveighs against these Persons (whom I have nothing to do to attempt to justify) and then sorrowfully complains that the *Church was wounded* by their Indemnity. But had the Church been more moderate in her Temper and Proceedings, the Wound in this Case would nor have been great, or t'would have been heal'd with Ease. He says, *the Hierarchy was revil'd*, but considers not what Provocation was given by past Proceedings. The Church was affected in her *Civil Rights*; which might have been complain'd of with much more Decency, had she not before indangered the *Civil Rights* of the Body of the Nation, which was so loudly and generally complain'd of. Her *inherent Legislative Rights*, it should seem, were also assaulted: For *the New Canons were condemned*, &c. And how she came by an *inherent Right* make such Canons, would be hard to say. I here leave the Doctor to the Lawyers; tho' considering him as a Divine, if he had been too much in haste to have given Proof of any such *Legislative*

Rights of the Church of *Christ's* authorizing, it yet might not (I should have thought) have been at all unbecoming, for him in his Margin to have pointed us to some Author, which he reckon'd had given Proof of it. For though he thinks fit to with, that *these Canons, or others like them were still in the Ecclesiastical Constitution*, yet he cannot I think be insensible, that in that he has a Number of Worthy Divines, as well as the Generality of Lawyers and Statesmen intirely against him: And I hope they are in no Danger of changing their Mind.

Bur the poor *Church being disarm'd of her Executive And Legislative Power*, it is complain'd that she was *thence forward at the Mercy of every Ruffian who was minded to assault her*. Whereas others are of Opinion, she had still all the Power CHRIST had left her, and was no more expos'd than in the first and purest Ages of Christianity, *The Government of the*

Church

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p. 8.

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Church by Archbishops, Deans, &c. was complain'd of, And petition'd against. And who can wonder at it, that does but consider how grievous they by their Management had made that Sort of Government to the People? If *undue Methods* were really *taken, to get such Petitions*, it was certainly very justly blameable: But our Author might have observ'd, had he thought fit, that the Dislikers of the Hierarchy are not the only Persons that are chargeable with such Practices. The Mob assembled, and cry'd *no Bishops, no Bishops*. For my part I am no great Admirer of Mob Reformations: And yet I think it should not be quite forgotten, that the Mob can upon Occasion be stirr'd up and fir'd on the Church Side too, and then applauded, as giving the Sense of the Nation; of which we have had an Instance in our own Times. *A Bill was at length brought in, for the utter Eradication of Bishops, Deans, &c.* Which it is the Opinion of Dr. *Thomas Fuller** (Churchman enough in all Conscience) would have been prevented, could but the Divines that sate in the *Jerusalem-Chamber*, have been listen'd to. *Members of Parliament, were made Ecclesiastical Commissioners, &c. Bishops Lands were sold: Deans and Chapters also were condemned; and Cathedrals fell; and vast Sums of Money were rais'd out of their Revenues, to satisfy the publick Debts.* But it would be hard indeed, if our present Dissenters must be forc'd to answer for all the Proceedings of that Parliament, the Members of which were universally in Communion with the *Church of England* a very few only being excepted, which is a thing that cannot be denied.

Oaths and Subscriptions were voted down: And I think it would have been no small Addition to our Happiness, and would not a little have promoted our Peace, had they never been restor'd again. Nor can I apprehend it much for the Credit of the Church, to have since reviv'd them, and particularly to have forc'd Persons to come under any Ties of this Nature, in the Course of their Education, in their younger Years, before they can be suppos'd competent Judges of the Things to which they are design'd to be oblig'd. But it should seem, that there were

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- p. 10.
- p. 11.
- * Eccl. Hist. B. II. p. 175.
- p. 12, 13;
- p. 15.

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some Ministers that promoted these Things; and the *Lecturers* help'd to render their several Hearers disaffected to the Church Government and Ceremonies: At which our Author exclaims most vehemently, and says, that, *the Clergy administred Fuel and blow'd up the Coals*, &c. And for any thing I know, there may be a great deal of Truth in it: And yet I think the other Part of the Clergy, that had strain'd the Prerogative of the Crown, and the Power of the Church to that Height, that they had almost preach'd Liberty and Property out of Doors, (of some of whom the Doctor in his succeeding List, gives very pompous Characters) should not in such a Case, have been wholly overlooked.

The High Commission Court was taken away. And tho' the Friends of the Church have since that Time had fair Scope enough, to do any thing which they apprehended might be for their Interest, yet can I not hear of any Attempt to revive it, except in the Reign of King *James II*, which with me goes for a convincing Proof, that it was a general Grievance. And as for *the Ex Officio Oath*, and *the Court of the Star-Chamber*, we may very well suppose that after 1660, when so much Zeal was stirring, they could not have fail'd of being restor'd, had either Chancellor *Hyde*, or the Other States-Men that were in the Secret after the Restoration, judg'd them to be proper Expedients to strengthen and advance the Church.

The Parliament made a Protestation to maintain and defend with their Lives and Estates, the true Reformed Protestant Religion, express'd in the Doctrine of the Church of England, against all Popery and Popish Innovations: And afterwards agreed, that *these Words were not to be extended to the maintaining of any Form of Worship, Discipline, or Government, nor of any Rites or Ceremonies of the said*

Church of England. This shew'd they had more of a Catholick Spirit among them, than can ordinarily be met with among those that came after them: The more is the Pity! And yet this is cried out upon as a great Piece of Wickedness. But it would be hard to say, how it could be a *wicked* Thing, suppose the Majority of the Members that were for this Protestation, not
withstanding

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withdrawing their Satisfaction as to the Doctrine of the *Church of England*, were yet convinc'd of the Necessity of a farther Reformation in Worship, and Discipline, or Government. This is all that as far as I can perceive, may be from hence concluded: And what *wickedness* could there be in making such a Declaration, if this were their real Sense!

But *Ceremonies were abolish'd* too: And though they have been reestablished, yet it is more than I know, that it has ever been prov'd to this Day, that Divine Worship would be at all the less acceptable to GOD, or less profitable to Men, if it were wholly freed from them. *The Communion Table was remov'd into the Middle of the Church*. And what of that! Might not People as effectually reach the Divine Blessing in the Middle of the Church, as at the *East End* of it, provided they did but attend with due Devotion! *Images, Altars and Crucifixes, &c. were ordered to be taken away out of all Churches and Chapels*: And I heartily wish that neither they that had the Ascendant in those Times, nor they that came after them, had done any worse Things; and then I cannot say there would have been any great ground for Complaint. *There was a Subcommittee employ'd to Reform Innovations in Discipline*: And it has been the Apprehension of many that it had been happy for the Church both at that Time and since, had their Advice been *follow'd*. *The Book for tolerating Sports on the Lord's Day*, for the not reading of which so many worthy Ministers had been silenc'd, *was ordered to be burnt*. And it was a great Shame that it ever came out; or that it was not burnt as a detestable Piece of Profaneness long before! *May-poles were ordered to be taken down*. And have May-poles then any Thing of Religion in 'em? What Occasion was there for mentioning such Things as these, when a particular Account was given how the Church was ruin'd? *Copes, Surplices, &c. were order'd to be sold; and Roods, Fonts and Organs defaced*. And therefore to be sure the Church could not stand long after. *A Fast was appointed on Christmas-day*, and so that Festival was buried; and yet it would be no easy Matter to give any thing of a Reason; why Persons

after

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after this, might not be as good Christians as they were before. *The Divines in the Jerusalem Chamber had the Regulation of the Common Prayer Book under Consideration: And it is Pity their Regulation was not regarded. Singing of Psalms was in St. Margaret's Church prefer'd to the Second Service: And had it been so every where else, it had been much the better. And in Conclusion the whole Service of the Church was taken away and the Directory succeeded in the Room of it: And whatever Minister omitted the use of it, was to forfeit Forty Shillings; and he that depraved it, was to be fin'd, at the Discretion of those before whom they were convicted, provided not under Five Pounds: And if Anyone used the Common Prayer in Publick or Private, he was for the first Offence to forfeit Five Pounds, for the Second Ten Pounds, and for the Third to suffer a Year's Imprisonment.* This was very severe: And tho' the Church had set the Pattern, yet should she not have been herein followed, by those who had complain'd so much of this Sort of Management. The Doctor observes, that *this Ordinance went beyond the Act of Uniformity, of which we so much complain; and I cannot say but that in some Respects it did: And yet if he had but been dispos'd to have done me Justice, he might have taken Notice, that so far was I from vindicating or pleading for this Ordinance! that I upon Occasion of it, had added* a Marginal Note, in these very Words: This is I confess an Evidence, of what is too plain to be denied; that all Parties when they have been uppermost, have been apt to bear hard on those that have been under them. But it deserves a Remark, that even by this Ordinance, as severe as it was, no Encouragement was given to mercenary Informers; And the Instances of Persons dealt with according to this Ordinance were very few. I wish I could say the same with respect to the Act of Uniformity, the Five Mile Act, and the Act against Conventicles, which were past against the Nonconformists after the Restoration.* This he overlook'd: But whether designedly or not, he knows best.

He takes particular Notice, that *the Act of Uniformity, past Seventeen Years after, on the very same*

Day

* *Abridg.* Vol. I. p. 155.

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Day that this Ordinance pass'd Seventeen Years before. Which to me seems not very material, or to deserve any great Stress. Let it be the same Day and the same Hour of the Day, and the same Moment of the Hour, either Seventeen or Seven and twenty Years afterwards, I do not see we have any Reason to conclude any thing from thence: Neither the former *Ordinance*, nor the following *Act*, are a Jot the better or the worse upon this Account, as far as I can perceive. But some People please themselves, and think to entertain their Readers, with such pretty Observations. Thus have I read in an Historian that came out since Dr. *Walker*,* that when the *Covenant* pass'd in the *General Assembly* in *Scotland*, and was to be sent into *England*, the Lord *Maitland*, afterwards Duke of *Lauderdale*, made a Speech, and declar'd *How upon the Seventeenth of August, Four Years ago, an Act: pass'd for throwing Episcopacy out of the Church of Scotland; and now upon the Seventeenth of August, also an Act was passing for the Extirpation of it out of the Church of England; and that Providence having order'd so, as hath to happen on one Day, he thought there was much in it; and that Men might thereupon warrantably expect, glorious Consequences to follow, even further off than England, before all was done.* The Historian observes, that this was a Conceit that some reckon'd ingenious, and others ridiculous. I doubt those Men have but poor Understandings, that can relish such Entertainment. But if such Things as there are argu'd from on one Side, why may not they on the other? Perhaps they will be as convictive as any Thing that could be mention'd. And therefore I shall add, that if the passing of the *Act of Uniformity*, which restor'd the *Common Prayer*, Seventeen Years after, on the very same Day that the Ordinance pass'd for abolishing the *Common Prayer* Seventeen Years before, be admitted as *An Argument* on the Church Side, of *God's owning the Justice and Righteousness of their Cause*; I cannot see but the Death of a great Lady on *August 1. 1714*, which was the very Day when the *Schism Act* was to take place, may be us'd on the Side of the Dissenters, as an Argument of the

Injustice

* See *Ech. Hist.* Vol. II. p. 446.

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Injustice of that *Act*, for a yet more plausible Reason. Though I am one that usually am not affected with Observations of this Nature; yet I cannot help asking, Why might nor a Low Church Man, be allow'd to say in this, as Dr. *Walker* does in another Case, *viz. That it pleas'd Him, who giveth a King (or Queen) in his Anger, and taketh him (or her) away in his Wrath*, by so

timing of a Death that was but little expected to have been so sudden, *to frustrate the fair Hopes* of some, *for a Time*: Nay, I hope they are frustrated for all Time to come.

But to return from this Digression. We are told? that thus at length, *the Church of England, was utterly dissolv'd as an Establishment*: Which it is pleaded, is a Demonstration, that *some Mens pretended information, is never other than an intended Extirpation*. But this Demonstration would have been quite overthrown, could the Committee of Divines that sate in the *Jerusalem Chamber* have been listen'd to; or the Commissioners at the *Savoy* have been regarded; or King *Charles's Declaration for Ecclesiastical Affairs*, been allow'd to pass into a Law. Any of these three Schemes follow'd, would have satisfy'd the most that were aggriev'd, and produc'd a *information*, without an *Extirpation*. And therefore the Charge insinuated, is only a groundless Slander.

The Doctor next comes to the *Assembly of Divines*, whom he calls an *Extraordinary Juncto*. Had he thereby meant a Number of very Valuable Men, met together for Consultation, he would have had both Reason and Truth of his Side: But though I know he had another View in giving them that Title; yet I doubt he'd be a little put to it, to pitch upon a Meeting of Divines, that came together in an ordinary Way, at any Time since, that have done more real Service to the Church of GOD than they did, after all the Contempt that has been pour'd upon them, either formerly or lately. He says, *They were not chosen by the Clergy, but the House of Ccmmon nominated them*. And why, I pray, should they be less fit to be consulted about Ecclesiastical Matters, when chosen by Gentlemen, than if chosen by the Intrigues of the Clergy, who are generally for giving the Pre-

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ference,

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ference, to such as run highest for Church Power? *The House added others at Pleasure*. And why not? Supposing, (which may be easily allow'd,) that as some that were nominated refus'd to appear, so others offer'd afterwards, that were of considerable Worrh, that either were not thought of at the first, or nor mention'd, for Fear their Number should be too great? *They had Laymen amongst them*. And as they are a Part of the Church of CHRIST, as well as Ministers; so methinks it is but fit they should have some to represent them, in all Ecclesiastical Meetings, and especially where Matters fall under Consideration, that are of Concernment to the one, as well as the other. *Such as were Episcopal in their Judgment, would not sit amongst them*. Which was

a Thing that was not in their Power to help. Several such were publicly invited, and press'd in private, to give their Presence. And their Refusal to join in amicable Debates, in order to an happy Settlement, I am inclin'd to think, was no great Service to their Cause or Interest. However, several of them that did meet, and continue Sitting all the While, were really Episcopal in their Judgment. The Doctor charges them with *Ignorance*, &c. But their Characters and Works are better known to the World, than that such Accusations should easily obtain Belief. *They were in Coates and Cloaks*; and therefore in as scriptural a Garb as any they could have worn: And I cannot see how this could detract either from their Learning or real Worth. *They met with Obstructions from Mr. Selden, &c.* And if the Doctor thinks they'd have met with less Obstruction from that learned Gentleman, supposing they had been a regular Convocation of Episcopal *Jure Divino* Men, I am of Opinion, he is much mistaken. *They had Five Dissenting Brethren amongst them.* And some Convocations since, have had a far greater Number that have dissented from the Majority. And is the Church presently undone, if those that meet about her Affairs, are not all of one Mind? *The Presbyterian Divines made loud Out-cries against Toleration.* And our Author says, *That if ever they argu'd strenuously, it was upon this Subject.* But this is a Point in which the

Learned

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Learned are divided. Some of the lower House of Convocation, have in their Writings of late Years, made loud and vehement Out-cries against the Bishops, for excluding them from a co-ordinate Power in Ecclesiastical Determinations: And some have thought, that *if ever they argu'd strenuously, it was upon this Subject*; and yet for all this, Matters continue as they were; unless that some have alter'd their Notions, upon altering their Stations; or at least are grown silent, comparatively to what they were before, since they have been advanc'd from the lower House of Convocation, to the Upper. *They had Erastians among them.* And have not the Ecclesiastical Assemblies that come together in our own Times, some of the same Stamp also among them? But *their very Constitution was Erastian.* And it has been the Opinion of a Number of great and good Men among us, that it must be the same as to any Assembly, that will bring Things to an happy Settlement. *The Parliament kept a strict Hand over them, and never permitted them to assume co-ercive Power, in Matters of Church Government.* And had the State always, and at all Times done so, by those who without any Warrant from Scripture, have been very fond of confining the Name of the *Church* to themselves, as far as I can judge,

it had been best for both, It is said, that this Assembly had an Hand in *ravaging, and ruining the Loyal Clergy, and plundering of Churches*: But that they had any such Intention, when they were for *proceeding against blind Guides, and scandalous Ministers*, is what I should have thought, hardly any Man would have suppos'd, that was not bent upon condemning them, Right or Wrong. *They recommended the Covenant, and so drew the whole Nation into a solemn Confederacy, for the Extirpation of the Ecclesiastical Government*: Whereas it is well known that many of them were Episcopal in their Judgment, and it was declar'd by Mr. *Baxter*, (and from him inserted in my *Abrigment*) that a Parenthesis was added for the Satisfaction of such Persons, and that Mr. *Coleman* gave the *Covenant* to the Lords, with this Explication, that *by Prelacy, all Episcopacy was not meant; but only the Form describ'd.*

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He farther observes, that this Assembly *drew up a System of Calvin's Principles, which they called a Catechism, which when shorten'd was drawn out to a length that as much exceeds the Memory of Children, as many of the Doctrines in it do their other Capacities.* This Fling at the *Assembly's Catechism*, is a plain Proof that our Author was for letting nothing slip him, that he thought gave him matter of Reflection, whether it tended to his Point as to Persecution, Yea, or No. But besides that this Catechism is not desir'd to be regarded by any, farther than it is found prov'd by Scripture; it is well known that we have many Children of Four and Five Years of Age among us, (not to say younger) whose Memories retain it most exactly, as well as grown Persons, that have found Cause heartily to bless GOD, that they had a Form of sound Words, so agreeable to the sacred Scriptures, furnishing them with Matter for their Thoughts to work upon, with Advantage, after they were advanc'd in Years, and found their Understandings ripen'd. I should therefore have thought, that this Reflection might have been spar'd. It is added, to close the Whole, that: *they at last sunk away, the Contempt and Derision of their own Makers, and Scandal of that, and Abhorrence of future Ages.* Whereas their Memory is like to be had in Honour, while such as rail at them, will either be forgotten, or not remembred without Ignominy and Contempt.

Our Author next comes to *Tithes*, for touching which, as great a Man as Mr. *Selden* fell under the Displeasure of the Clergy, to that Degree, that they have scarce been able to forgive him to this Day. There were not abolish'd

and put down, in the Days the Doctor is speaking of, because it was found difficult to provide another Maintenance for the Ministry: But could that have been fix'd to Satisfaction, and so as that the End might have been answered, I cannot see where the Damage had been, had there been here also an Alteration, as well as in other Things.

It is farther a Matter of Complaint, that *when the Ecclesiastical Constitution was pull'd down, nothing was*

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p. 35.

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set up in its Room; but Discipline was neglected, and Licentiousness overspread the Kingdom: But of this, Complaint might have been made, with somewhat a better Grace, had there been in this Respect any great Amendment, when Things in 1660 return'd into the Old Channel. It is on all Hands agreed, that never did so miserable a Deluge of Licentiousness overspread the Land, as at the Restoration. But he that can venture with an Air of Seriousness, as if he believ'd himself, to say, that *though many that inveigh'd against the Church in former Times seem'd to be in earnest, yet they who for many Years past have undertaken the Patronage of the Dissenting Cause, have little less than openly professed and declared themselves Atheists, &c.* He may even say just what he pleases, with Reference to any Thing, either formerly or more lately. Ecclesiastical Inforcements, have not hitherto prov'd sufficient to check Licentiousness; nor are they likely to prove of more Significance hereafter. If *the main Ordinance of Parliament for Presbyterian Discipline was rather a permission than an Inforcement of it,* in my Mind, it was so much the better, and the less liable to be complain'd of. The Doctor gives us a Taste of that Discipline, in the Proceedings of the Second Class in *Lancashire*, an Account of which having fallen into his Hands, he gives some Extracts out of it, for the Entertainment of the Curious; But it is hard to pass a Judgment upon what he relates, unless we had the whole before us. And therefore I must leave him the Satisfaction he enjoys in his own witty Observations, without Molestation.

At length returning from his Digressions, which are foreign enough to his own Purpose, because they make no Discovery, how much the Dissenters outdid the Church in Persecution, which was the Thing he undertook to make out; he sets himself to shew what Treatment the Clergy met with in those Times, and how their Ruin was compass'd. An Attempt he tells us, was first made on their Credit and Reputation, which must be own'd is so

very tender a thing, that if once it be lost or impair'd, it is seldom if ever that it is again recover'd. Great Numbers of

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them,

p. 39.

p. 41, 42.

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them he says, *were Persons of Excellent Lives and Learning*; which is not at all question'd; and yet at the same Time many of them were of a very different Character, and he himself owns as much, more than once in his List that succeeds. *The Bishops were treated with great Disrespect*; which cannot be denied: And some of them, as Bishop *Hall, Morton, Prideaux, &c.* were Men of that Worth, that it is much to be lamented that they were thus treated: But as for others of them they might read their Sin in their Punishment. *The inferior Clergy were loaded with all the Crimes they could well think of*: And if they were free from Guilt, there are none but what it must be confessed if it had been their own Case would count it hard. *They were inveighed against in Parliament*: But he that would judge whether justly or not, must enquire into Particulars. This I know, that Dr. *Thomas Fuller*, who wrote the *Church history*, speaking of the sequestred Clergy,* says, that *some of their Offences were so foul, that it is a Shame to report them, crying to Justice for Punishment*. And when Dr. *Peter Heylin* afterwards fell foul on him for this his frank Acknowledgment, he owns, that *he did acknowledge what indeed could not be concealed, and what in Truth must be confessed; viz. that some of the Ejected, were guilty of foul Offences*:† Our Doctor observes, that Mr. *White* said that *Eight Thousand* *deserv'd to be cast out, as unworthy and scandalous*: Which Passage is repeated a great many Times over throughout his Work, because no small Stress is laid upon it. And the Truth on't is, this Mr. *White* was as likely to know as any Man, though perhaps as liable to be prejudic'd on one Hand, as my Lord *Clarendon* and Dr. *Nelson* on the other. He tells us, *The Voter, Orders, and Resolves of the House continually reflected on the Clergy*. And this is the less to be wondred at, because they continually opposed them with all their Might. Such as Dr. *Pecklington*, Dr. *Bray*, Dr. *Heylin*, Dr. *Cosins*, and Dr. *Heywood*, *were prosecuted before the Parliament*: And there is no judging whether with or without Reason, unless the Charges and their Proof be consider'd and weigh'd. *Committees were appointed to enquire into the Lives and Practices of the*

Clergy

p. 43.

* Church Hist, Book II. p. 207.

† Appeal of injured Innocenet, p. 57.

p. 44.

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Clergy: And had the Body of them been such as our Author a little before describes them from my Lord *Clarendon*, this would have been to their Honour in the Issue: They would but have shin'd the brighter. Had only a few been found tardy, in so great a Number as they amounted to, 'twould have been no great Matter of Reflection. However it was not at this Time only that the Clergy were much complain'd of. A Bill was brought in against scandalous Ministers, at the very beginning of King *Charles II.* Parliament,* *An.* 1625–6; but was forc'd to be dropp'd, as well as a great many Other Things that were desgn'd for the Publick Good. But 'tis complain'd, That *the Committee for Scandalous Ministers was a Stage for Clergy baiting; that whoever were brought before them, were for that only Reason, thence forward deem'd either scandalous or insufficient, or some other way unworthy: And factious Lecturers were appointed in the Pulpits of many of them. They were commonly revil'd in Petitions to the House, and in the Weekly Papers, and Occasional Libels.* And here Mr. *White's first Century*, is represented as *the most comprehensible Undertaking of the Kind*: Upon Occasion of mentioning which, an Account is given of this Mr. *White*, who is said to have been, *The most active and implacable Enemy the Clergy had.* In his Preface, he charg'd the whole Body of them, with *Infamy and Scandal.* And speaking of a *Second Century*, our Author quotes my *Abridgment*, which says, They were *both fill'd with abominable Particularities.* But then he breaks off with an *&c.* without taking any Notice, of the Words that immediately followed, which would hardly have slip'd him, had he thought them to his Purpose. I had said of Mr. *White's Century*, That *concealing the abominable Particularities it contained, had been a much greater Service to Religion, than their Publication; which was but making Sport for Atheists, Papists, and Profane.* And had he bur added this Censure, it would have been seen and known, how little we are for such Methods: But is better suited his Design, that we should pass for Approvers of Mr. *White's* exposing the Clergy; And therefore in Prudence he waves what was said concerning it.

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* *Echard's Hist. of Eng.* Vol. II. p. 42.

p. 45.

p. 46, 47.

p. 48.

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He next complains, of the *divesting the Clergy of all Temporal Power and Jurisdiction*; which many to this Day, think to be no small Incumbrance, to those whose Office is properly of a Spiritual Nature. And then comes

to the Attempts and Practices upon their Persons and Estates. He tells us, that the House received and countenanced Accusations and Informations against them, exhibited in Petitions. The Bishops were committed to the Tower, and their Estates, as well Real as Personal, were sequestred. The inferiour Clergy were cited before the Parliament as Delinquents, and imprison'd, or put into the Custody of the Serjeant at Arms, to their great Charge and Trouble. The Bishop's Houses in London, were often made the Place of their Restraint, &c. And if there was no Cause for it, it was really very hard. And then he adds, They were confin'd in Ships, which were floating Prisons, Upon the River of Thames, where their Hardships were unspeakable: And some of them were threatned to be sent to Algiers, and sold for Slaves to the Turks. Those also that suffer'd by Land, had the Misery of long Confinement, excessive Fees, noisome Rooms, &c. without being able to obtain a Trial. Few were imprison'd, but what were sequestred: These Barbarities were encouraged and promoted by the Clergy, that had gone over to the Faction. The Rabble also insulted the Clergy, and contributed not a little to their Ruin. The Account our Author gives of some of these Particulars is very tragical, and affecting, and would move any Man, if there were but the needful Circumstance of Truth; which many are tempted to call in question, by what he immediately subjoins, *viz.* that the late Proceedings of a like Nature, Against a Regular Clergyman, of known Zeal and Affection to the Establishment, could yield but a melancholy Prospect, to such as knew and consider'd these Circumstances of History. By which Addition, he has spoil'd all. For if the Proceedings against the Clergy, which he so bitterly complains of, were but of a like Nature with those against that famous Doctor more lately, I believe most People will be of Opinion, there is no great Occasion for such mighty Out-cries, but they might well enough have been spar'd. If there was as

much

p. 49. p. 52.
 p. 52. p. 54. &c.
 p. 57. p. 58.
 p. 59. p. 50.
 p. 60.

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much Ground for the Pretences of *Popery and Superstition formerly*, as there was for *Sedition and Faction* more lately, Few will think 'em so ridiculous as our Author seems to imagine; and it will abate the Compassion which he takes so much Pains to excite, and at the same time diminish the Credit of his History. If there be no more Truth in what he relates before, of some

Clergymens being sold to Slavery in *Turkey*. than in what he insinuates of an Oath more than talk'd of lately, to damn or starve the Clergy, if the Impeachment had gone down as glibly with the People, as it was expected; I am afraid it will generally meet with more Contempt than Credit, and turn to but a very poor Account to his Sufferers, for whom he appears so much concern'd. And therefore should this Part of his *Attempt* (whatever becomes of the other) ever come to a second Impression, which I believe, neither his Booksellers nor Subscribers much expect, I would advise him or them to take Care, that this Passage may be wholly expung'd.

The Doctor next undertakes to consider the several *Committees* that dealt with the Clergy. *The grand Committee for Religion*, he says, bore very hard upon 'em. He intimates the same as to the *Sub-Committee*, or the *Committees of scandalous Ministers*, and the other less *Committees* into which it was divided. *Petitions against the Clergy were presented to these Committees, in the Name of their several Parishes; altho' they came not from the tenth, or even the twentieth Part of the Inhabitants. The Subject of the numerous Accusations brought against them, was either shamefully trifling, or else plain Matter of Duty, And Obedience to the Orders of the Church. Their inhumane Judges often insulted them, with great Scorn and Contempt, and with open Revilings and Reproaches.* And he instances in some of the first and most early Sufferers that came before 'em; as, Mr. *Symmons* of *Rayne* in *Essex*, Mr. *Squire* of *Shoreditch*, and Mr. *Finch* of *Christ-Church*, who vindicated themselves from the Accusations brought against them; tho' as to the latter of the Three, he owns himself *not very well satisfy'd as to his character*. And to make sure Work on't, that their Sufferings might not be forgotten.

They

p. 62.
p. 63.
p. 65.
p. 66.
p. 67, &c.

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they are many of them again repeated in the succeeding List, under their several Names. However, upon Occasion of his saying, that Mr. *Finch* in his *Defence* did not acquit himself from having been a Man of an ill Life, he takes Occasion to own, that *there were in those Times some among the Clergy, that were Men of wicked Lives, and even a reproach and Scandal to their Function, which he, intimates he acknowledges, that he might not be thought to defend, that which of all other Things he the most abhorr'd, viz. the Vices of the Clergy.* Bur whether some Parts of his *Attempt* discover that Abhorrence of the Vices of the Clergy,

that might justly be expected from him, and that particularly from this Declaration, which is handsomely and strongly enough express'd, will be consider'd in the Sequel.

He then proceeds, to *the Committee for plunder'd Ministers*, who he says were a *standing Tribunal, for the Ruin of the Regular Clergy*, and were therefore call'd, *the Committee for plundering Ministers*. There were *the main Engine, made use of by the Parliament, for the Ruin of the Clergy*. He mentions some particular Persons that suffer'd by this Committee: As Dr. *Daniel Featley*, and Mr. *Reynolds of Devon*. And then he observes, that *the prosecutors before these Committees, were often the meanest, and basest, and most ignorant Persons in the Parish, and yet they encouraged them. Very unfair Methods were used to get Hands to these Petitions. No regard was had to the Truth or Falshood of the Articles inserted: And the Judges themselves were Solicitors and Agents. They were accus'd of that which was plain Matter of unquestionable Duty, which was interspers'd with Allegations of Popery, dud Immorality; and Malignancy against the Parliament was still the Burthen of the Song: And when by numberless Barbarities find Vexations they were driven from their Houses and Parishes, Absence and deserting their Cures was frequently made an Article of the Charge against them. The Judges also were malicious and ignorant. The Parties condemned had no Legal Trial. Things many Years before buried in oblivion were enquir'd after, and admitted as Charges. The lightest and most groundless Suspicions were allow'd of, as Part of a Charge. The bare*

Word

p. 72. p. 73.
 p. 74. p. 75.
 p. 79. p. 80.
 p. 82. p. 83.
 p. 84.

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Word of Accusers was taken without an Oath. Many were condemn'd without being heard, or so much as ever hearing that they were accus'd; And when they had a Hearing, it was generally managed with shameful Artifices and Contrivances: Nay, sometimes their Living was first Put under Sequestration, and an Hearing was given afterwards. These are Things no Man will pretend to plead for. The only Question is, Whether the Facts are true?

There were *Committees* also in the Country, that were *inferior Courts of Inquisition*, who referr'd Matters to *the Committee for plundred Ministers*. And the Miseries of the Clergy in general were very much increas'd, by the erecting of there Committees in the several Parts of the Kingdom. Our Amhor gives some Account of them in *Hereford*, and in *Northamptonshire*, &c. where the same Observations are repeated, as were before made as to

the *London Committee*: And be particularly instances in the Case and Treatment of Dr. *Peterson*.

He complains, that *after these Committees had at Pleasure ejected these Incumbents, they shamefully neglected their parishes, and fill'd their Pulpits with more shameful Successors*, of which he gives some Instances. And I can't pretend to say, but that in such a Number as was necessary to fill the vacant Livings, there might be some such as he mentions: And yet it does not therefore follow, but that the Generality of those that succeeded the Ministers that were sequestred, might be Men of dearer Characters, and such as did *set themselves laboriously to seek the saving of Souls*; which Expression I am not asham'd to repeat, notwithstanding his insulting Banter.

And that he mayn't be able to say, he has but my bare Word for it, I'll give him the Words of a certain aged and pious Clergyman of the *Church of England*, yet living,* and nor more generally known than respected, who having perus'd this Doctor's Performance, makes this Remark among others:

"This Author (says he) frequently falls foul upon the Memory of those Ministers, who were put into the sequestred Livings, and tells strange Stories of

"many

* Mr. *Stephens of Sutton in Bedfordshire* who is since dead.

p. 86. p. 88.

p. 89. p. 90, &c.

p. 94. p. 96, &c.

p. 93.

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many, to make them infamous, which I cannot give any Credit to: Tho' I knew but few of the sequestred Clergy, yet I knew several of their immediate Successors, some in *Lincolnshire*, and more in *Leicestershire*, all which were valuable for their Education, ministerial Abilities, and prudent Conduct. Its well if those Parishes now have such faithful Pastors, which I much doubt". The same Person also gives me to understand, that he knew some Ministers whose Qualifications for their Office were very mean, who were loose in their Lives, and disaffected to the Parliament's Cause and Proceedings, and yet kept in their Livings in all those Times, and were never sequestred or ejected, tho' their Livings were of good Value.

Our Author does not omit to take Notice, that the Parliamentary Committees were empower'd to allow *Fifths*, to the Wives and Children of such as were sequestred, which I had represented as *an Act of Clemency*: But the Doctor now intimates, it was *a great Addition to the Miseries of the Clergy*, tho' at best, he says, 'twas *rare that this Allowance of Fifths was ever paid*. He observes as to

this Allowance, that *it began but late, that the Delinquent himself was starv'd, while Wife and Children were little supported by it: That the Ordinance till 1654, did not oblige to pay a Fifth, but only allow'd of it: That it was difficultly recover'd; and was to cease at the Death of the person sequestred.*

He farther adds, that *Bishops, Deans and Chapters, and ejected Fellows of Colleges, had not the Benefit of this Allowance:** And many Qualifications were added by the Ordinance. And after all these Fifths were sometimes denied by the Committees; and more frequently by the usurping Intruders. And in the very few Instances where they were paid, he says, *'twas at a very low Rate.* He declares himself satisfy'd, that taking the whole Body of the sequestred Clergy together, scarce One in Ten in the whole Number ever had

them*

* And yet he himself afterwards, p. 111. says, *That Provision was made by the Parliament, that the earl of Manchester might allow a Fifth to the Wives and Children of those ejected in the University of Cambridge.*

p. 99.
p. 100, &c.

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them* without Trouble, and to the full Value. I conceive it no easy Thing to make a Calculation in the Case. However, he has taken Notice of several that receiv'd Fifths, and I of several that paid them. And we need not doubt but there were many more than we are able to recover. And supposing it to have been paid ever so indifferently, it was most certainly better Provision than was made by the *Act of Uniformity*, for those that were ejected and silenc'd. It was such as many of them would have joyc'd in, and been very thankful for.

The solemn League and Covenant, next comes in for a Share in our Author's Invectives. This was order'd to be taken by all Ministers, Lecturers and Curates: And the Doctor intimates, that *more suffer'd by this than by any other Engine of the Times besides.* He afterwards proceeds to the Regulation of the University of Cambridge, where, he says, *that first and last, could not be less than 5 or 600 ejected.* Then he bestows some Remarks upon the Commissioners of the Associated Counties of *Lincoln, Huntingdon, Essex, Hertford, Norfolk, Suffolk* and *Cambridge*; and so comes to the *Oxford* Visitation, for which he has farther Remarks to spare, with which *his* beloved Author *Anthony a Wood* most plentifully furnishes him. He observes, that besides the Vice-chancellor and Proctors, the Visitors dismiss'd about Ten of the Professors and Publick Readers, and spar'd no single Head of any College, except *Lincoln* and *Queen's*.

They ejected some Hundreds of Fellows, &c. And so general was the Riddance made, that at C. C. C.

of

* He himself gives several Instances in his succeeding List Thus he owns, P. II, p. 4, that Mr. *Neuham* constantly paid Fifths to Dr. *Nicholas* for the Living of *Dean*: And, p. 389, that Mr. *Ventris* paid Fifths to Mr. *Vaughan* in *Northamptonshire*; and that the Wife of Mr. *Edwards* (who was but Lecturer at *Tulberney* in *Pembrokeshire*) receiv'd 17l per An. Fifths, which was a pretty fair Allowance, p. 415. He says, that Mr. *Mikepher Alphery* had his Fifths duly paid him by his Successor Mr. *B*—, Page 183. He mentions another, p. 210, and another Mr. *Thomas Carter*, p. 227, and Mr. *Edw. Davies*, p. 235. Nay, Mr. *Francis Davies* had a Fourth, *Ibid.* Mr. *Forbes* also had Fifths, p. 241, and Mr. *Tho. Forster*, *Ib.* and Mr. *George Miles*, p. 312, &c.

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of Forty-six Members, including Chaplains, they left but Four or Five: And at *University-College*, bur one single Person of the whole Foundation. The original Register of this Visitation, he says, is yet preserv'd in the *Bodleian Library*; but that he had neither Time nor Opportunity to consult it,* and perhaps, for some Reasons, he had no great Inclination to it neither. Tho' should have thought it more material to consult and publish the Original, than Scraps from *Wood*, or any such canker'd, partial Aurhor.

He farther takes Notice of the *Petitions* of the sequestred Clergy to his Majesty, and to Sir *Thomas Fairfax*; and of the Consequences of the *Ingagement*, for the not raking of which many were cast our. And then comes to the Sufferings of the Clergy in *Wales*, on whom the *Parliament* at last turn'd their Eyes, making them sadly compensate for the Delay of their Sufferings. Here he freely inveighs against *Hugh Peters*, and *Vavasor Powel*,† whom I might well enough pass by, because

not

* Notwithstanding this Declaration here, I find the Doctor, P. II. p. 99, advertising the Reader, that the List of those ejected in the University of *Oxon*, was taken out of the Original Register of the Visitors.

† I don't know that the first of these has left any thing behind him, for the Justification of himself from the Things laid to his Charge: But the second of them, publish'd a *Duodecimo* in 1661, intit. *The Bird in the Cage chirping*: To which is prefix'd, *A brief Narrative of the former Propagation, and late Restriction of the Gospel (and the Godly Preachers and Professor's thereof)* in *Wales*. In which he takes notice of his being charg'd with extirpating, instead of propagating, the Gospel in that Country, and converting the Profits of the Tithes to his own Use. He gives an Account, that in 1641, a Petition was presented to King and Parliament, in which, it was declar'd, that there were not so many conscientious and constant Preachers, as there were Counties in *Wales*; and that these were either silenc'd or much persecuted: And that by Virtue of an Act of Parliament in 1649, many were ejected for Ignorance and Scandal; but not all, as some reported. For that in *Montgomeryshire*, there were Eleven or Twelve never ejected, and several in other Parts. And tho' after this there were great Complaints, that the People were turning *Papists* and *Heathens* for Want of the Word of God, there were a great Number of Preachers came from other Parts. And that particularly in

Montgomery-

p. 138.

p. 144, &c.
p. 146.
p. 147.

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not in my List. He observes that the grand Design of the Propagators of the Gospel in *Wales*, was utterly to abolish the Institution of Parish Ministers, and to get into their own Hands the whole Ecclesiastical Revenue of that Part of the Kingdom, and to supply the Churches with a few occasional and stipendiary Preachers: And then, after no small Pains in ballancing Accounts, in a Way that is confus'd enough, he computed that there were between Three and Four Hundred Ministers sequestred in the six Counties of *South Wales*, and the County of *Monmouth*; and says that if *North Wales* be taken in, the Number of the ejected must have been upward of Five, and not much short of Six Hundred. And then, after another as confused Computation of the Worth and

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Montgomeryshire, there were at least Sixteen Preachers, whereof ten were University-men, some of the meanest of which were after the Restoration approv'd by the Bishops, and settled in Parishes. That as for the Tithes, they (according to the Act) were divided into Six Parts; One of which went to the unejected Ministers; a second to other settled and itinerant Ministers; a third to maintain Free-Schools, of some of which the ejected Ministers and their Sons were Masters; a fourth to the Widows and Children of the ejected Ministers; a fifth to Under-Officers, as Treasurers, and Solicitors, Sequestrators, &c. And a sixth to the Widows of Ministers deceas'd. He adds, that the Tithes were forc'd to be set low, because some would not take them to farm, others would not pay, and the Country was poor after the Wars, &c. He declares, he meddled not after 1653: And that he never receiv'd for his Preaching in *Wales*, by Salary, or any other Way, but between 6 and 700*l* at most. That he never had any Thing from the Tithes, and defies anyone to prove it. And whereas 'twas said, that he had purchas'd some Thousands yearly of the King's Rents and Lands, he declares that what he had purchas'd, amounted but to 70*l* yearly, of which he never receiv'd above 60*l* 10*s*. in any Year; which return'd to the King again upon his Restoration. And he refers to a Book he had publish'd before, intit. *Examen, & Purgamen Vavasoris*, printed in 1653; wherein he is by Authentick Certificates, sign'd by Persons of good Credit, and many of them Gentlemen of good Estates, clear'd from the Charges that were brought against him in the *Hue and Cry*. And yet has the Doctor copy'd out a Abundance of Stories out of this *Hue and Cry* without the least Notice there ever was any Reply publish'd.

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yearly Value of their Livings. &c. He adds, that the whole of the Revenues and Estates of the Church and Clergy thar was seiz'd by those then in Power, appears on the most modest Computation, to have a mounted to above 345000*l* *Sterling*. He shews how the growing Profits were dispos'd of, and takes Notice of the Petitions to the Parliament about the Matter, and with great Freedom inveighs against Preachers in those Parts as illiterate Tradesmen, &c. And yet as bad a Condition as the *Welsh* Counties were in at that Time,

Commissioner *Whitlock* in his *Memorials** gives an Account that in *September* 1653 there were a Hundred and Fifty good Preachers in the thirteen *Welsh* Counties, and most of them preach'd three or four times a Week: And that in every Market-town was plac'd one Schoolmaster; and in most great Towns, two Schoolmasters, able, learned, and University Men. Which is so good Authority in the Case, that I believe most Men will think, that our Author here also, as well as in other Places, has over done it, out of the Abundance of his Zeal.

From *Wales*, the Doctor returns hack into *England*, and gives some farther Account of the Proceedings of the Commissioners there: And then enters upon an Account of the *Triers*, without whose Approbation none could be admitted into Livings; and their Determination was absolute. He freely charges these Gentlemen with such Partialities and Corruptions in so high a Trust, as were hardly ever so much as charg'd on any Bishop by the worst of Enemies. He says, they approv'd of several most illiterate Persons, and even unordained Mechanicks, and others of the meanest Education; and were very tyrannical. And whereas in my *Abridgment* I had from Mr. *Baxter* signified, that *these Triers did some good in the midst of all their Faults*, which he was as sensible of as any Man, he discovers himself not a little displeas'd: And instances in the Treatment which Dr. *Sadler*, Mr. *Camplin*, Mr. *Broad*, Mr. *Clutterbuck*, Mr. *Trosse*, and Mr. *Duncomb* met with from them; and yet I am persuaded the Doctor does not imagine that we approve of their having such Usage, any more than he does. However, when he had been so particular

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* See Mr. *Whitlock's* Mem. p. 28.
p. 172.
p. 174.

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about there Gentlemen here, I can't see the least Occasion for his much enlarging upon them again when they come in his Way in his List. This to me appears not very easy to be reconcil'd, with that *Concern to avoid Repetitions* which he sometimes discovers.

He afterwards passes to a New *Ordinance for the ejecting scandalous, ignorant, and insufficient Ministers and Schoolmasters*, in 1654; and gives Mr. *Gatford's* Reflections upon it; and adds an Account of the Execution of it upon Mr. *Bushnel*, (whose Case alone takes up above three Sheets of Paper) and then mentions the Protector's Declaration in 1655, which *hunted the sequestred Clergy out of the Private Families of such as were willing to entertain them for Chaplains or Tutors, to the starving them and their Families; by which*, he says,

their Miseries were compleated. And yet in the very next Page, he ascribes *the compleating their Ruin*, to another Declaration in 1656, by which all former Sequestrations were confirm'd. And after some light Touches upon such Instances of their Sufferings as were before omitted, he proceeds to compute the Number of the Suffering Clergy, which he reckons not to fall much short of Ten Thousand, tho' with all his Pains, (as we shall see presently) he can give no good Reason to believe, that they reach'd Half Way. He gives several Reasons why his List should be so scanty and defective, after all the Care he had taken to make it more compleat; and to draws to the Close of his Introductory Account, which cannot easily be match'd, for Tediousness, and Immethodicalness, and frequent Repetition of the same Things again and again, notwithstanding that he owns he had *glutted his Reader as well as himself with it.* He is resolv'd, that *be his List more or less perfect, he'll detain his Reader no longer from it:* But I'll venture to give him this friendly Caution beforehand, that if he comes to it with any rais'd Expectations, his Disappointment will be but so much the greater.

And thus at length I can congratulate myself on being got through the Author's *Preface* and *Introduction*, which contains as furious an Invective as
 Vol. II. D has

p. 178.
 p. 194.
 p. 195.
 p. 200.
 p. 120.
 p. 204.

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has of late Years appear'd against the People call'd *Presbyterians.* And I shall close my Remarks upon them with the Words of Mr. *Lewis of Margate;* the very Words with which he closes his Remarks on Dr. *Biss.* ★ *'Tis too plain,* says he, *what is the Reason of all this Wrath and Clamour against the Presbyterians. They who exercise it, can't but be sensible that they are an impotent Body of Men, compar'd with those of the church. But are all faithful to the Protestant Succession, and will neither by Persuasion, nor Threats and ill Usage be brought off from being so. Et hinc illæ Lachrymæ. This makes them worse than Hereticks and Idolaters, and to be unworthy to be us'd even with common Humanity.*

Next follows the long expected *List;* and that consists of several Articles. For the Doctor first gives an Account of the *Cathedral Clergy;* and adds to them such as suffer'd in the *Chapel Royal,* and in the Colleges of *Eaton, Manchester, Rippon, Southwell, Westminster, Windsor* and *Wolverhampton;* from p. 1. to p. 97.

Then come the Sufferers in the Two Universities of *Oxford* and *Cambridge*; from *p.* 97, to *p.* 164.

To them succeed the *London Clergy*, with those within the Bills of Mortality, and Parts adjacent; from *p.* 164, to *p.* 181.

Then follows a List of the suffering *Parochial Clergy*, all through the Kingdom; from *p.* 181, to *p.* 412.

To which is subjoyn'd an *Appendix*, containing an Account of some Few of the School-Masters, Lecturers, Curates, &c. who were turn'd out; from *p.* 412., to *p.* 425.

And the whole of this Part of the *Attempt* is clos'd with Two *Alphabetical Indexes*; One of the Names of the Clergy that were sequestred; and another of the Livings mention'd in the *List* foregoing.

To prevent Tediousness, (with which One would be tempted to think the Doctor had study'd to tire his Readers) I shall content myself with a Few *General Remarks* on the whole List as it stands: And then shall add some *Particular Remarks* on each part of it; and on the two *Indexes* at the End. And when I have subjoyn'd a brief Return to such Reflections on

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* See Mr. *Lewis's* Rem. *p.* 37.

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my *Abridgment*, and the Sufferers added to it, as the Doctor has scatter'd up and down in his *Preface*, *Introduction*, and *Historical List*, I shall wait with Patience for the Remainder of his undertaken Work; and if it pleases GOD I live to see it completed, I shall venture to run it over, let it be ever so angry, or ever so bulky, endeavouring to make the best Use of it I am able, for the Benefit of present and succeeding Times.

My *General Remarks* on the Doctor's whole *List* as it stands, are these:

1. There is much more of Shew in it, than there is of Substance. He is plainly very desirous it should seem large, whatever it was in Reality: But when a Distinction is made between real and imaginary Sufferers, there will be Room for a considerable Defalcation. Among his *Cathedral Clergy*, besides the Persons who he has Reason to believe were Sufferers, he reckons up a Variety of *Prebends* and *Canonries*, and other Dignities, in which he takes it for granted, there were some Sufferers, tho' he has no Evidence of it; nay, sometimes does not know (as he frankly acknowledges) whether there were any such Dignities, for any Sufferers to possess, or be ejected from. And of this Sort of Sufferers, who are mark'd with Two Scratches after this Manner,

— — there are in the Diocese of *St. Asaph* Fourteen, in *Bangor* Ten, in *Canterbury* Twelve, in *Carlisle* Eight, *Chester* Six, *Chichester* Five, *St. David's* Twenty, *Hereford* Ten, *Landaff* Eleven, *Lincoln* Forty-five, *London* Eight, *Norwich* Two, *Peterborough* Nine, *Rochester* Seven, *Wells* Eleven, *Winchester* One, *Worcester* Two, *York* Eight; in the *Chapel Royal* Fourteen, in *Mancheeter-College* Four, in *Rippon-College* Two, and in *Wolverhampton* Eight; in all, above Two hundred; besides many others that are dubious. Its a Sign the Doctor had a good Will and strong Inclination to multiply the Number of his Sufferers to the utmost, that he should take this Method. But how does he know, but that many of there Dignities (supposing them to be real, and not imaginary) might be entirely va-

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cant when the Revenues of the Cathedrals were seiz'd? or but that several of them might be possessed by one Person? Or, but that the Sufferers in those Dignities (if such there were) may be mention'd in Other Places, where they had Livings, which he himself owns to have been no uncommon Thing? Upon these Accounts, this Flourish might well enough have been spar'd, unless he had had more Light. These must stand for waste Paper when we come to a Computation. Nor is this the only Proof he is for making all the Shew that is possible. He is for producing one and the same Man over and over in his *List*, as if the Number of his Sufferers would increase and rise, in Proportion to the Number of the Preferments they lost. Thus for Instance, *Part II. p. 48*, we meet with *Richard Stuart*, LLD. Deanry of *Paul's*, Prebendary of *St. Pancras*, and Penitentiary; Deanry at *Westminster*; and Prebend of the third Stall there; Deanry of the *Royal Chapel*, Provostship of *Eaton-College*, and Prebend of *North Alton* in the Church of *Salisbury*. I should have thought that when all this had been mention'd, and an Account and a Character of him had been added, we had had enough in all Conscience of this one Sufferer. But it seems the Doctor thought otherwise: And therefore we have him again, *p. 65*, in the Cathedral Church of *Sarum*; and again, at the *Chapel Royal, p. 87*; and again in the very same Page at *Eaton-College*; and again with a new Pomp, and farther Account of him, at *Westminster, p. 91*. This looks as if he design'd to pelt us with Dignities. And yet after all this Parade and Shew, the poor Doctor is help'd but to one single Name in his *Index*, Many such Instances as there may easily be observ'd. This looks as if he was afraid he should not spend Paper enough in pursuing his Undertaking; and is far from discovering his *Sorrow* to be so great at the Bulk of his Book, as

he would make us believe; of that the Bulkiness of it was so *unavoidable* as he represents it.

II. After all the great Pains the Doctor has taken, the *List* he has produc'd, does not seem to me

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p. 11. p. 181.

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to answer his End: For it neither proves that the Number of Sufferers on the Church Side was so much greater as he pretends, than on the Side of the Dissenters; nor that their Sufferings were in themselves, so much more heavy and severe, as he insinuates. The Two Things which in his *Introduction* he proposes to prove, and make undeniably evident, are these: That *our Ministers ejected Five Times greater Numbers of the Episcopal Clergy, and oppress'd them in a Thousand Times greater Degrees, than ever their own Friends suffer'd from the Establishment.* If then neither of these Things are clear'd, it must be own'd, the poor Doctor has lost his Labour, which is uncomfortable in any Case; but peculiarly so, where so much Pains has been taken, and so much Time spent, to the acknowledg'd Neglect of *the more immediate Business of his Function.* And that he really has not by his *List* made either of these Things out, as far as I can judge, admits of plain and easy Proof.

I. His *List* does not give sufficient Proof, that the Number of the Sufferers on the Church Side, was so much greater, than on the Side of the Dissenters, as he pretends it was. He says indeed again and again, that there were Ten Thousand Sufferers on the Church side, and reckons it modest to fall to eight thousand: Bur Mr. *Withers** has shew'd this to be impossible; especially in the Year 1644, which is the Time refer'd to) because the Parliament had not at that Time so many Clergymen under their Jurisdiction. The Doctor owns indeed that he was *frequently oblig'd to supply the Want of more particular Intelligence by the Help of Guesses:* (And it is plain enough he did so, and that he sometimes *guess'd* very much at Random too) but to *guess* there must be eight or ten thousand Sufferers on his Side, when, after all his Blustering, his *List* makes out little more than a fifth Part of them, is unconscionable, and beyond all Bounds, and therefore cannot by any means be allow'd. Mr. *White's* Saying in the House of Commons, (which he so oft refers to) "That Eight thousand deserv'd to be Cast out; is nothing of a

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Proof,

Pref. p.19.
Part I. p. 3.

P. I. p. 199.

Pref. p. 33.

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Proof that near so many, actually were sequestred: And yet as far as I can perceive, this is his main Evidence. The Doctor cannot particularly reckon up above Two thousand, four hundred, which is about the Number of Parishes in his *Index*, from whence Clergymen were ejected. It is plain the Number of Sufferers in there Parishes, must fall considerably short of the Number of Parishes in which they suffer'd, because a good many of them had Two or Three Parishes apiece. And if it be pleaded, that the Cathedral Clergy, and the Sufferers in the Two Universities will require an Allowance of a greater Number; it is easily reply'd, that so many of them had Parochial Preferments as he himself is forc'd to own, that the Addition that is procur'd that Way, will scarce over ballance the Number of Pluralists, among his Parochial Sufferers. Mr. *Withers** has made a Computation as to three of the Associated Counties, *viz.* *Suffolk*, *Norfolk*. and *Cambridgeshire*, in which there were One thousand three hundred ninety-eight Parishes, and Two hundred Fifty-three Sequestrations. So that a Fifth Part of the Livings were not sequestred. And taking these Three Counties as a Standard by which to measure the whole Kingdom, the Number of Sufferers will be less than Two thousand, supposing of the Nine thousand two hundred eighty-four Parishes in *England*, these were less than a fifth Part sequestred. The same Gentleman has also made another Computation from the County of *Devon*, in which there was likely to be as great a Number of Sufferers as any where, and in which the Doctor seems to have been most exact. In this County there are Three hundred ninety-four Parishes, and according to the Doctor's Account about One hundred thirty-nine Sequestrations; out of which Number of One hundred, thirty-nine, Thirty-nine must be deducted, as either uncertain, or Pluralists, or Persons officiating again, either in their own or Other Livings. And if One hundred Thirty-nine gives a Discount of Thirty-nine, then by the *Rule of Proportion* Two thousand Three hundred Ninety-nine (which is the

Number

* See his *Appendix* to his Reply to Mr. *Agate*, p. xxvii, xxviii.

Pref. p. 49.

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Number of Parishes in the *Index* to the *Attempt*) will give a Discount of Six hundred Seventy-three; which being subtracted from Two thousand Three hundred ninety-nine, there will remain about One thousand seven hundred twenty-six, to about which Number the Sufferers on the Church

side will be reduc'd; and either Way they'l fall short of the Number that suffer'd by the *Act of Uniformity*, instead of a vastly exceeding it, as is oft asserted. Nay if I should allow him Five hundred Persons over and above for Mistakes, Persons forgotten, and Sufferers in the Universities or Cathedrals, that had not Livings, (which I think is a very fair Allowance) yet still his suffering Friends, wont for Number, much exceed those that suffer'd for their Nonconformity after the Restoration.

I hardly can apprehend that more of the Clergy, suffer'd in the Parliament Times, than there suffer'd of the *Married Clergy* in the Reign of Queen *Mary*. Bishop *Burnet*† gives a Tragical Account of their Treatment from Dr. *Parker*, that was afterwards Archbishop of *Canterbury*. *Some Men*, (says he) *have been deprived, never convict, no nor never called: Some called, that were fast lock'd in Prison; and yet they were nevertheless depriv'd immediately. Some were deprived without the Case of Marriage after their Order: Some induc'd to resign, upon promise of Pension, and the promise as yet never performed. Some so deprived, that they were spoiled of their Wages, for the which they serv'd the Half Year before; and not ten Days before the Receipt, sequestred from it: Some prevented from the half Years Receipt after Charges and Truths of Subsidies paid, and yet not depriv'd Six Weeks after Some depriv'd of their Receipt somewhat before the Day, with the which their Fruits to the Queen's Majesty should be contended; And some yet in the like Case chargeable hereafter, if the Queen's merciful Grace be not informed thereof, by the Mediation of some charitable Solicitor. There were deprived or driven away, Twelve of Sixteen Thousand as some Writer maketh Account.* This seems much such a Calculation as Dr. *Walker's*; made at Random and by Guess. Several endeavour'd to rectify it; and among the rest Dr. *Tanner* (the Bishop

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† Hist. of the *Ref.* Vol. III. p. 225, 226.

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informs us) offer'd this Suggestion: That the Diocese of *Norwich* is almost an Eighth of all *England*. Now there, there were only Three hundred thirty-five depriv'd on that Account. And by this the whole Number will fall short of Three thousand. *This* (says the Bishop) *if true, is a Conjecture; yet it is a very probable one. And the other Account is no way credible.* And according to this Calculation, there being about Two hundred and twenty on the Church side sequestred in this Diocese of *Norwich*, there cannot have been Two thousand that suffer'd in all. And tho' this is but a Conjecture, yet it is a much more probable one than his: And I may as truly say as Bishop *Burnet*, that *the other Account* (I mean Dr. *Walker's*) *is no way credible.* I should think

therefore his Boast upon this Head, might very well have been spar'd. Whatever way we take to calculate rationally, there's no Evidence of the Truth of what he asserts, that our Side ejected five times greater Numbers of the Episcopal Clergy, than their Side did of Ours. If their Number was equal, it could not very far exceed. Neither,

2. Does the List give sufficient Proof, that the Sufferings on the Church side, were in themselves so much more heavy and severe than those on our Side, as he would insinuate. It is true I cannot say that any of our Sufferers, *lost their Teeth with poison'd Sauce*, as he would have us believe (if he could persuade us to it) some of his Sufferers did, for which he is so deservedly banter'd by Mr. *Withers*:† But that Mr. *Hughes* of *Plymouth*, and many Others, lost their Health by their Confinement, and that Mr. *Jenkins*, Mr. *Ralphson*, Mr. *Field*, and many Others died in Prison, is too well known to be call'd in question. We don't know that any of our Sufferers were *confin'd in Ships and that under Deck*; but we have had some sent to very unhealthy Prisons, and some cast into Dungeons, which is almost as bad. We pretend not that any on our Side, were threaten'd with being sold as Slaves to the *Turks*; but several of them were actually so treated, that a *Turkish* Slavery would have been almost as eligible. As to Insults by rude Language, hard Names, Affronts

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Pref. p. 19.

Att. Part II. p. 333.

† See his Appen. p. xxx.

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open Court, rigorous Constructions of Words and Actions, and merciless Treatment under Confinement, I cannot see any great Inequality, But then there is this Difference very discernable; that the Severities which the Doctor most complains of, were the Effects of Civil Discords; whereas the Sufferings on our Side were mostly upon a religious Account which made them the more cutting. The Parliament dealt severely with many of the Clergy it is true, but then they did it not so much because they were *Episcopalians* in their Judgments, as because they oppos'd them in their Practices, and assisted their bitter Enemies. But still, many that shewed a Disposition to live peaceably, remain'd unmolested. Many went on using the *Liturgy* and Ceremonies, notwithstanding the Rigor of the Times. Dr. *Walker* himself owns that Dr. *Peter Gunning* held a constant Congregation in the Chapel at *Exeter House*, where by his Reading the *English Liturgy*, Preaching, &c. he asserted the Cause of *the Church of England*, with great Pains and Courage, when the Parliament was most predominant. And Dr. *Tho. Fuller* whom he makes so

great a Sufferer, owns his being permitted Preaching, and the Peaceable enjoying of a Parsonage:† And he adds that he never was formally sequestred, but went before he was driven away from his Living. And though he afterwards had Liberty to preach, yet he solemnly assures the World, that he never had either by his Pen or Practise done any Thing to the betraying the Interest of the *Church of England*. And he intimates, that others might have had like Liberty with himself, if they would have forborn Printing, and Preaching Satyrs on the Times! I wish the poor Nonconformists in King *Charles's* Reign, could have been able to say the same. And if Men at any Time will thrust themselves into Sufferings, when by but living quietly, they may easily avoid them, they are most certainly the less to be pitied. Such Things as these make it evident, that the former Hardships and Severities, were not so much beyond the latter, as is pretended. And therefore

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† See his appeal of injur'd innocence, against Dr. *Heylin*, P. I. p. 13, 14.

Part II. P. 142.

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when I find Dr. *Walker* assert so positively, that the Sufferings on the Church Side were *a Thousandfold greater* than those on our Side, it, is to me much like the Rhodomontade of Dr. *Bisse* in his Sermon to the Sons of the Clergy, who very roundly asserts, that there are *Thousands* of Cures in *England*, of different Tides and Tenures, the yearly Maintenance whereof are far inferiour to the usual *Hire* or Support of the *meanest Domesticks*: And that our Clergy are become the *worst provided for*, of any in the Christian World. And that everyone knows that there are *Hundreds* yea, *Thousands* of Secular Offices, the Revenue whereof Equals that annex'd to most of our Bishopricks: And that there are some, which in Value would ballance them all, when put in the Scale together. I find these two Doctors much alike. And indeed it is natural for High-Fliers, to love strong Figures: But then they must be interpreted accordingly, when a Man would speak strictly. Thus when our Doctor says, that the former Sufferings were *a thousandfold greater* than the later, all that is meant is, that they were very great, as well as the Latter. This is all that his List proves. And this is all that can be granted him. But as for the Comparison, and the *Thousandfold*, we wait for the Proof of that till hereafter.

III. The Doctor's *List* is full of nauseous Repetitions. Tho' all Readers are far from having Capacities alike, yet it is ungentle and a little uncivil in any Author, to represent his Readers as so dull as not to be capable of taking the Items he gives, unless he repeats them at every other Leaf almost. And yet

this is the Doctor's Way. He comes with the same Things over and over, till he perfectly cloys and surfeits us. We have the very same Stories In his List as we had before in his Introduction, to the needless wasting many Sheets of Paper, and the useless tiring the Reader into the Bargain. He pretends to be not a little concern'd to avoid *unnecessary Repetition*. But I should think he forgot this, when he bring's in the same Persons, and repeats the same Stories and Admonitions again

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P. I. p. 99.

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and again, till they grow perfectly nauseous. How often when he takes Notice of an Hardship of any of his Sufferers, does he say, *This is not the only Instance* of the Kind! And how often does he interpose with his dull Cautions against *Moderation*, as if he could not sufficiently inveigh against it! Now a Man may bear once to hear a Tale of a Tub; but if it comes up at every Turn, there's no Mortal but must be tir'd. Had the Doctor duly consider'd this, I should think for his own Sake, and the Credit of his Work, he'd have been more careful. Methinks when Stories were told once, with particulars and at large, it might have been enough to refer to them afterwards, without bringing them in again, and again: But the Doctor seems to have thought that some Sort of Things that were severe could never come up too often; and that this would be the Way to make the Impression the deeper: Without considering how few would be able to bear it. I can't at all wonder therefore, that no one sets himself to read this Book over, without being wretchedly weary and tir'd.

IV. The Doctor's *List* has several Things in it that are perfectly ridiculous. I might here mention again the *poison'd Sauce*, which is much more worthy of Laughter than Credit; and many other Things that occur: But I'll fasten particularly on the Account he gives of Mr. *Geast*, who he says was a *very worthy Man*: And of whom he tells us, that *he counted the Words of the Covenant, and found them exactly six hundred sixty six, the Number of the Beast*. He adds, that *being imprison'd for his Loyalty, he had little else to do*. I am glad the Sufferers I have given an Account of, were neither idle, nor so foolishly employ'd. However, tho' there is what I have now transcrib'd in the Text, yet in the Margin there is a Note added, in these Words, *How he counted them I know not: All the Words exceed twice that Number*. Can any thing be more ridiculous? I must however do Dr. *Walker* the Justice to own, that his Sufferer was not the only Person that gave into this Fancy. For Dr. *Fuller* having mention'd it in his *Church History*, Dr. *Heylin*

takes

Ibid. p. 256.
Book II. p. 203.

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takes Notice of it in his *Animadversions*,* and says, that *the Number of six hundred sixty-six Words, neither more nor less, which are found in the Covenant, tho' they conclude nothing, yet they signify something.* But when the Number of Words in the *Covenant*, (even tho' *Preface* and *Conclusion* are left out) are many more than Six hundred sixty six, it would be strange indeed, if an Observation that is not true in Fact should *signify* any thing! Dr. *Heylin* adds, that *who ever he was that made this Observation upon the Covenant, he deserves more to be commended for his Wit, than condemned for his Idleness.* Whereas if Dr. *Walker's* Account be true, there was *Idleness* enough. For the Poor Man had *little else to do*, as he acknowledges. And tho' he was at that Time confin'd, he yet was thus far to be *condemned*, that he might most certainly have employ'd his Time much better. But after all, where was *the Wit of this Observation*, when it has nothing of Truth in it! But: all the Mystery of the Matter is this; he was willing there should be just Six hundred sixty six Words in the *Covenant*, neither more nor less, that he might have Occasion for the Observation; and therefore he took some Way and Method, so to reduce the Words of the *Covenant*, as that there might at length be just so many left. Which brings to my Mind the Way taken by a Zealot for Church Power, before the Reformation, to find the Number of the Beast, in the Name of Sir *John Oldcastle*. Out of the Name JOHN OLDCASTEL, he in Numerals makes the Number of DCCI. From thence he subtracts the Years of his Age, wherein he fell in with the *Lollards*, and was condemn'd for Heresy, which were thirty-five; and then there remain'd just Six hundred sixty six, which was the exact Number of the Beast. But it will be long enough, before such Wit as this, will do any Cause in the World the least Service.

V. The Doctor in his *List*, represents some things as certain, which are certainly known to be false. Thus he tells us, *This is certain, that on the Restoration, Mr. Todd was in Possession of the Vicaridge of*

Leeds.

* p. 253.
Att. Part II. p. 374.

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Leeds. Whereas on the Restoration he was Minister of the New Church which Mr. *Harrison* built, and is neither Parsonage, nor Vicaridge, but a Donative, endow'd with the Rents of a short Street, which that great Benefactor, built for that Purpose. Mr. *Stiles* was Vicar at the Restoration,

and did not die till some time after. And Mr. *Lewis* furnishes me with another Instance, with Relation to *Southwell* College. The Doctor speaking of it, expresses himself thus. *I know not any Thing else of it, save that it was plunder'd of all its Records in the Time of the Rebellion.* He seems to intimate this was a Thing about which there could be no Doubt or Hesitation; and that nothing could be more certain. Whereas in Reality there is nothing can be more certainly false, as Mr. *Lewis* tells us he is assur'd by a Letter from one of the Prebendaries of that Collegiate Church.* His Words are, *Our Register tells me, (whose Father was Register before him) that very little Damage was done to our Registeries: We have some very fair and Ancient Books, which contain the Original Records of our Prebends; Churches Grants, Deeds, &c. One of which Books bears Date 1116.* The Doctor signifies his Hopes that I won't turn short upon him for his Mistakes. I have as little Reason to do it as any Man, because I have unhappily fallen into a Variety of Mistakes myself, being engag'd in a Work of such Variety, as needed more Informations, than I had Opportunity of getting: And yet we ought with Care to distinguish between Things certain and meer Uncertainties, if we would not impose upon such as think they may rely upon us.

VI. The Doctor's *List* has in it several Untruths. Mr. *Withers** mentions some such. As the Character he gives of Mr. *Collins*, whom he represents as *a very poor, despicable, canting dull Fellow: Tho' his Pulpit Performances were so acceptable, that many from the neighbouring Parishes were his usual Auditors: And his Account of Mr. Standish, a Priest, Vicar of Wells, who he says was imprison'd with such Circum*

stances

Ibid. p. 91, *alias* 89.

* App. p. v.

Att. Part II. p. 191.

Att. Part II. P. 71, 76.

* See Mr. *Lewis's* Remarks on Four Sermons lately preach'd by Dr. *Thomas Bisse*, p. 51.

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stances of Severity, for burying the murder'd Dean with the *Common Prayer*, that he died in Jail; when as the Truth of it is, he liv'd above twenty Years afterwards. By which says Mr. *Withers*, we may guess what Credit we are to give to those other Instances of Barbarity, which are recorded in the *Attempt*. Which is indeed a Reflection that is very natural. He also in the very same Page takes Notice of a very false Account of Mr. *Edmund Tucker*, which I shall have Occasion to animadvert on, in my *further Account of the Ejected and Silenc'd*

Ministers, which I intend in a little Time for the Press. And I shall here add some other Instances.

The Doctor mentions one Dr. *Luddington*† Archdeacon of *Stow* and says, that he was *cruelly persecuted*: Whereas a Friend of mine, and he one of the *Church of England* too, that liv'd in his Neighbourhood, and knew him well, gives me an Account under his Hand, that he *never heard he was persecuted at all*. And he adds, that to the best of his Remembrance, he was in Possession of the Rectory of *Carlton*, worth 130 or 140*l per Annum* before 1660. And if he did suffer any Thing, he reckons he had an Ample Compensation. For after the Restoration, he had Two Rectories, and Two Dignities, besides his Wife's Jointure; and Three Daughters were all his Charge. His Hospitality consisted in keeping *Humming Ale*, which he call'd *Roger*, of which he was no Niggard. But says my Author, he died a very Beggar, to my Knowledge.

He calls one *C*——, the Minister of *Allington*, a *zealous Covenanter*: Whereas I am inform'd by one that was his intimate Friend, that Mr. *Robert Clark*, then Minister of *Allington*, (as he had been many Years before, and continu'd so till his Death in 1655) was a Person of as meek, peaceable, and moderate a Temper and Spirit, as any he ever knew. He was as far from Bigotry, and as neutral in his whole Department in the Quarrel between

King

† Dr. *Walker*, queries whether this was the same *Timothy Luddington*, sequestred from *East Bedford* in *Nottinghamshire*? To which I answer, no, he was not; for this Gentleman's Name was *Stephan Luddington*.

* See *Withers*, App. p. xxxii, xxxiii.

Att. Part II. p. 45.

Att. Part II. p. 109. Col. 1.

63

King and Parliament, as any Minister of Note in those Parts. He was of the Puritan Stamp, and a Parliamentarian in his Heart, but was so cautious and reserv'd in those Times, that the Cavalier Episcopal Gentry, that hated all the Clergy that were zealous for the Parliament's Cause, yet had a Respect for him, and spake honourably of him upon all Occasions. He was Prebendary of *Lincoln* at the Dissolution of Cathedrals, which had our Author known, I suppose he would not only have waved this Reflection upon him, but given him a very different Character. Upon this my Informer cries out, and I don't see who can blame him, *What Credit can I give to this Author's Characters?*

In another Place, he says, that Mr. *Sherwin* made 300*l* of the Living of *Wallington*. This also a worthy Clergyman of the *Church of England* informs me, cannot be, since it is not worth above 160*l per An*. But (says he) our Author overvalues other Livings that were sequestred.

But there would be no End of it, if I should pretend to number all the Untruths that might be gather'd out of his Performance.

I shall add but one more general Reflection on the Doctor's *List*, and that is such an one as call hardly escape any Man that runs it over ever so lightly, and that must, I think, raise the Resentment of all Lovers of Sobriety. 'Tis well known, and he himself neither was, nor could be insensible, that a Number of his Sufferers were charg'd with such Immoralities, as were scandalous to their Function, which he often ridicules, and makes a Jest of; than which hardly any Thing could be more unbecoming. Thus he calls Drunkenness and swearing *Hackney Imputations*, in his Account of Mr. *Fothersby*, without so much as giving the least Intimation of his Innocence. And in the Cafe of Mr. *Hancock*, he mentions *the Hackney Accusation of Tippling and Swearing*. And in the Case of Mr. *Finch* of *Christ-Church*, he takes Notice of *the Hackney Accusation of Tavern-haunting and Drunkenness*, Now such Crimes as there were either well prov'd or not: If not were prov'd, the Doctor, when he had

mention'd

Part II. p. 201.

Ibid. p. 244.

P. II. p. 265.

Part I. p. 70, &c.

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mention'd them, should have endeavour'd to have disprov'd them. But if they were well prov'd, their Sequestration was so well deserv'd, that they ought not to have been represented as Sufferers; or under an Hardship: And the making a Jest of their Crimes, is most certainly, a Thing very unbecoming a Divine; and especially one that had recommended the Sufferers of whom he gave an Account, as *Persons of such Lives, as scarce any Church since the first Times of Christianity was ever bless'd with*.

It is indeed a Thing that is not easily to be forgiven, that our Author says no more in Vindication of his Sufferers from such Charges. Often does he mention what is objected against them in *White's Centuries*, and particularly upon the Head of Incontinency, without either offering any Thing to clear their Innocence, or making any Acknowledgment of their Guilt. And in the Case of Mr. *Paul Clapham*, who he says *was charg'd with Adultery, and several Instances of Bastardy*, he has a very odd Reflection; *viz.* That he questions whether this would have brought him under the Displeasure of the Party, had he not called the Parliament Rebels and Traitors, and fled to the King's Army. But to make it appear, that he had the least Shadow of Right or Reason to question this, he ought to have produc'd some Instances of Persons

whom they favour'd, that were known to be guilty of such Crimes. Often also does he mention their being charg'd with encouraging Sports and Pastimes on the *Lord's Day*, and reading publickly the Book for that Purpose, in such a Way as if he thought they were rather to be commended than blam'd on this Account. All which Things put together, appear to me very unbecoming one that is a Clergyman, and that professes, that *the Vices of the Clergy, are what he of all Things the most abhorreth.*

I have now done with General Remarks on the Doctor's *List* as it stands; and shall go on to some that are more particular, on the several Parts of which it is made up. He begins with the *Cathedral Clergy*, which he says, *may perhaps be the com*

pleatest

Part I. p. 3.
P. II. p. 226.
Intro. p. 73.

65

pleatest Part of the List. But as *compleat* as it is, I think it chargeable with very great Defects.

I readily acknowledge many of his Sufferers mention'd here, to have been Men of great Worth and Eminence. I'm sincerely sorry they met with such Usage; and can as heartily as any Man lament the rigorous Treatment of such Excellent Persons, as Bishop *Morton*, Bishop *Hall*, Bishop *Prideaux*, Bishop *Brownrigg*, &c. I han't the least Word to say in Vindication of it. Bishop *Halls hard Measure*, written by himself, added to his Account of *the Specialties of his Life*, and dated *May 29, 1647*, would make any Man's Heart bleed that reads it. And yet,

Many of our Author's Sufferers of this Rank are but imaginary, as has before been hinted. He does but make Scratches in this Manner, — — — and supposes Sufferers where he has no Proof. And sometimes he complains, that he *cannot so much as guess how much they suffer'd.* As in the Case of Mr. *Andrew Topham*. And he *guesses* Mr. *Giles Thorn* suffer'd as Archdeacon of *Bucks*, and that Mr. *Thomas Marler*, was a Sufferer as Archdeacon of *Sarum*, &c.

He in so many Words owns himself altogether, uncertain, whether some of them suffer'd at all. As in the Case of *Dean Eglington*, p. 6. Mr. *John Castilione*, p. 7. Mr. *Rees Pritchard*, p. 16. and Mr. *Anthony Maxton*, p. 21; and many others. And yet both in the *List*, and the *Index* of Names at the End of it, they stand upon a Level with the greatest Sufferers, as if he had had the fullest Certainty.

He makes some of them Sufferers that it is plain were not Sufferers. Thus he brings in Bishop *Davenant* as one of his Sufferers, saying, that *he had a Taste of the Miseries and Sufferings which were then coming in fuller Measure upon the Church*; and accordingly his Name stands in the *Index*, (to make up the Number,) without the least Difference that can be discern'd, between him, and the greatest Sufferers in all the Book: And yet Dr. *Fuller*,* as

Vol. II. E sures

P. II. p. 223.

p. 23.

p. 44.

p. 63.

p. 62.

* *Worthies of England*, p. 270.

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sures us, that. he died before his Order died: And Archdeacon *Echard*,† that he ended his Days in Peace and Honour. Bishop *Montague* of *Norwich*, also is brought in by our Doctor as another of his Sufferers, though he is said by Archdeacon *Echard*, to have seen none of the Miseries of the Civil War.‡ However he stands in the *Index*, to help make up the Number, in common with the greatest Sufferers. And Dr. *Westfield*, also Bishop of *Bristol*, is mentioned as another Sufferer, though he was not disposess'd of his Bishoprick, and had the Profits of it restor'd him, after they had been a little Time withheld. At this Rate, it is a very easy Thing to make the Number of Sufferers increase and multiply.

But our *List* affords us divers other Instances of this Kind. Thus the Doctor mentions Mr. *John Fairclough* alias *Featly*, as Suffering the Loss of a Prebend in the Cathedral of *Lincoln*: Whereas I have it from a Clergyman that knew him well, and was very conversant with him, that he was not Prebendary of *Lincoln* till the Restoration in 1660, and therefore to be sue could not lose it before. And whereas the Doctor says that this Gentleman return'd from the *Indies* into *England* after the Rebellion was over; My Friend assures me, that to his certain Knowledge, he was in Possession of the Rectory of *Langhor* in *Nottinghamshire*, Six Miles from *Nottingham*, in the Years, 56, 7, 8, 9, and 60, and had been so some Years before, though he cannot positively remember how many: And this Living was valu'd at 160*l per Annum*. The same Person adds, that he was very conformable to those Times, and that though he would frequently make sad Complaints, and tell long Stories of great Abuses and Affronts he met with from one of his Parishioners, Steward of the Lord of that Mannor, *viz.* Mr. *How* of *Gloucestershire* yet he never heard him complain of any Sufferings from the Government. There are some in this Part of his

List, who perhaps upon Search would be found more on our Side, than for the Church, notwithstanding the

Dignities

† History of *England*, Vol. II. p. 277.
p. 55.
Ec's. Hist. of Eng. vol. II. p. 2.77.
p. 3.
P. II. p. 46, 47.

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Dignities conferr'd upon them, that were designed to bribe them, to be on the Doctor's Side. I take this to have been the Case of Dr. *Peter du Moulin*, and also of the Famous M. *Gerard Vossius*, who were both of them made Prebendaries of *Canterbury*. And there are also some, whom he has here brought in as Sufferers, that more properly belong to my *List* than his. As Mr. *Francis Bampfieild*, and Dr. *George Kendal*, mentioned by him in *Exeter Cathedral*; though as far as they did suffer, they suffer'd for their Nonconformity. And yet they make as great a Figure in his *List*, and the *Index* at the End of it, as if they had suffer'd ever so readily, for their Zeal for the Hierarchy or Ceremonies. And so little Care has he taken to be consistent with himself, that when he elsewhere, does but *guess they might be Presbyterians*, he declares, He *cannot Claim a Place for them in his List*. I think verily, either the one should have been omitted or the Others inferred. If he would *guess*, he should have done it alike for both.

Many of these Cathedral Dignities that did suffer were great Pluralists, as sufficiently appears from the Inspection of them as they stand in the *List*. There are few of them but what had a Living, besides their Dignity: And some had Two or Three.

Some of his Sufferers of this Sort met with no small Favour, according to his own Acknowledgment. Thus the Learned Dr. *James Usher*. who is here mentioned as the suffering Bishop of *Carlisle*, had not only a Pension allow'd him in common with other Bishops, but he owns he was a Preacher at *Lincoln's Inn*; And though he met with some Hardships and Troubles in the common Confusion, yet all Sorts treated him with great Respect; and that was the Reward of his Moderation too, though the Doctor has so little Respect for that sneaking Vertue, that he thought fit to overlook it, and insult at his usual Rate. This good Man was as much and as generally respected as anyone of the Ape:

E 2

And

p. 7.
p. 8.

p. 31.
 P. II. p. 143.
 p. 9.
 p. 9.

68

And *Cromwell* was at the Charge of a Publick Funeral for him.

The Doctor himself also owns, that Dr. *John Wall* enjoy'd his Canonry of *Christ-Church*, through the whole Course of the Usurpation: And that Dr. *Christopher Potter*, though he lost his Deanry, continu'd in his Provostship of *Queen's*, and died in his College. And though Dr. *William Hodges*, lost his Archdeaconry of *Worcester*, yet he was allow'd to keep the Living of *Ripple* in that County throughout the whole Usurpation. And Dr. *Lancelot Dawel*, though he lost his Prebend of *Carlisle*, yet kept the Livings of *Barton* and *Ashby*, in *Westmorland*, till his Death in 1654. Though Dr. *Robert Hall* loft his Treasurership and Canonry in the Cathedral of *Exeter*, he is yet own'd to have kept the Rectory of *Clystheydon* in *Devon* all the Time of the Usurpation; and there to have continu'd a great Patron and Supporter of the sequestred Clergy. Though Dr. *Skinner* lost the Bishoprick of *Oxford*, he yet was permitted to keep the Rectory of *Launton*, in that County, during the whole Usurpation. And though Mr. *William Bisse*, lost his Prebend of *Wells*, yet he kept his Living of *Quantocks Head*, by the Interest of a great Man of the Times. Though Dr. *Henry Fairfax*, lost his Prebend of *York*, he yet was allow'd to keep the Rectory of *Bolton Piercy* during all the Troubles.

There were others also among them that were no great Sufferers, though the Doctor takes no Notice of it. Thus though Dr. *Topham* lost his Deanry of *Lincoln*, yet I am inform'd by a very good Hand, that he continu'd to enjoy the rich Living of *Claworth* in *Nottinghamshire* till his Death in 1657, when Mr. *Cromwell* (whom I mention in my *Abridgement*) succeeded him. Our Doctor therefore instead of saying, *he could not guess how much he suffer'd* may (if he should come again to the Press rather say, *he could easily guess that he was no great Sufferer*. And yet he is as much inferred in the *Index* as if he had had nothing left him to subsist on.

And

p. 70.
 p. 79.
 p. 80.
 p. 10.
 p. 25.
 p. 75.
 p. 74.
 p. 84.
 p. 23.

69

And to all this it may be added, that several of them that did suffer, were scandalous for betraying Liberty and Property. Dr. *Robert Sibthorp* Prebendary of *Peterborough*, was one of this Sramp. Mr. *Collier*,* himself says of him, that *he deliver'd such Doctrine as pursu'd through its Consequences, would make Magna Charta, and the other Laws for securing Property signify little*. Dr. *Roger Mainwaring* the Suffering Bishop of *St. David's* was another of the same Complexion: And of him the same Mr. *Collier* says,† that *his Divinity was extravagant, subversive of the Constitution, and directly against a great part of the Statute Book*. Dr. *William Laud* is also mentioned as the suffering Archbishop of *Canterbury*, who had as great an Hand as anyone Man whatever, in bringing on the Publick Confusion. These all afterwards in the *Index* and on the Level, with the most innocent Persons that met with the greatest Hardships: Though it is the Opinion of many, that what they suffer'd they richly deserv'd, and the two first of them a great deal more.

Nor can I forbear observing, that Dr. *Godfrey Goodman*, that celebrated Popish Bishop of a Protestant Church, is here brought in both in *List* and *Index* as the suffering Bishop of *Gloucester*, and mention'd a Second Time at *Windsor*. I must confess I cannot look upon the adding him and Dr. *Stephen Gosse* and Mr. *Richard Mileson*, and Mr. *Thomas Bayly*, and Mr. *Thomas Gawn*, and Mr. *Hugh Cressy*, (and others of the same Stamp) as any great Credit to the rest of the Company. I am sorry that in order to the swelling his List of Sufferers for *the Church of England*, he should either be under a Necessity, or think it advisable or expedient, to bring in known and avow'd *Romanists*. If he would take Notice of them, I should have thought, he had better have allotted them a Place by themselves.

Next follow the Sufferers in the two Universities of *Oxford* and *Cambridge*: And as to them it may be observ'd;

E 3

That

* *Eccles. Hist. of Great Britain*, Part II. p. 740.

† *Ibid.* Part II. p. 741.

p. 60

Att. Part II. p. 16.

Att. Part II. p. 5.

p. 32.

p. 94.

p. 15.

p. 57

p. 73.

p. 77, p. 95.

70

That many who are brought in as Suffering for their Loyalty, and Zeal for the Church, did in Reality suffer for their Immoralities, and so deserv'd all they suffer'd. A *Cantabrigian* that liv'd in those Times, and that yet survives,* and is a Man of great Worth, informs me, that he knows this to have been the Case at *Cambridge*; and perhaps it might have been very plain that it was so at *Oxford* too, had the Doctor consulted and publish'd the Particulars charg'd on those that were turn'd out by the Visitors there, from that *Register* of their Visitation, which he tells us is *yet preserv'd in the Bodleian Library*, which *he had neither Time nor Opportunity to consult*. However the Dector owns as to several of his Ejected Fellows that they were return'd *scandalous*, and therefore I think if that was given as the Reason of their Ejection, he should either have vindicated, or omitted them.

Some of the Sufferers in this Class, belong more properly to my *List* than the Doctor's. As Mr. *John Berry*, Mr. *John Mauduit*, and Mr. *Soreton*, mention'd as cast out of *Exeter-College* in *Oxon*, and Mr. *Josias Ranger*, and Mr. *Daniel Capel*, cast out of *Magdalen-College* in the same University. And it is not unlikely, but there would have appear'd a considerable Number of this Sort, had not the Doctor omitted those that lost their Headships and Fellowships in the several Colleges of *Cambridge*, for refusing the *Engagement*, as he himself owns that several did, that were *Presbyterians*; though he declares that for that Reason, he could not allow them a Place in his List. But if it would have been any real Honour to them, I cannot see why they might not have had as good a *Claim* to it, as their Brethren at *Oxford*.

The Doctor seems to contradict himself in the Account he gives of Dr. *Samuel Collins*: Representing him as disposess'd of his Professorship, and yet continu'd in it. Whereas in Reality, he actually

continu'd

Part II p. 138.

Part II. p. 130.

Ibid. p. 116.

Ibid. p. 124.

P. II. p. 143.

P. II. p. 150 compar. with p. 215.

* Mr. Stephens of Sutton in Bedfordshire, since dead.

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continu'd Professor (as I am inform'd by one that knew him) to the Time of his Death. Dr. *Fuller* says,* that though he left his Church, yet he kept his Chair, wherein he died about the Year, 1651. And Archdeacon *Echard* says,† that he continu'd in the Professor's Chair to the Day of his Death.

Though I know by Experience such Mistakes are easy when a Man is in haste, yet they may be prevented or rectify'd with a little Care.

Some of the Doctor's University Men, can scarce be said to be Sufferers. What does it signify that Mr. *Thomas Careless*, left his Fellowship of *Baliol*, when it is own'd he became Rector of *Barnsley* and Vicar of *Cirencester*, and so was preferr'd, after his Ejectment? And what though Mr. *Bernard Gilard* lose his Fellowship of *Exeter-College*, yet as long as he had the Rectory of *Romansleigh* in *Devon*, he was not very hardly dealt with. Though Mr. *William Creed*, lost his Fellowship of *St. John's*, he yet got and was permitted to enjoy the Living of *East Coleford* in *Wiltshire*. And Mr. *Thomas Pierce*, though he lost his Fellowship of *Magdalen-College*, he yet obtained, and afterwards enjoy'd, the Rectory of *Brington* in *Northamptonshire*. And were that good Man yet living, I am persuaded it would have troubled him, to see his Name brought in, to the inflaming of the Reckoning.

I shall only add that some of the University Sufferers turn'd Papists: As Mr. *John Betts*, Mr. *John Goad*, Mr. *Abraham Woodhead*, Mr. *Obadiah Walker*, Mr. *Richard Crashaw*, and Dr. *Henry Johnson*: And the Doctor himself owns, that Mr. *Richard Sherlock* was reckon'd a Papist in Masquerade. And perhaps there were many more such, had he thought fit to take Notice of them. But methinks it is a little hard, that either open or secret Papists should be brought in, to fill up the Number of the Doctor's Sufferers.

E 4

The

* *Worthies of England*, p. 133.

† *History of England*, Vol. II. p. 732.

P. II. p. 100.

Ib. p. 116.

Ib. p. 120.

Ib. p. 122.

Ib. p. 113.

p. 118.

p. 135.

Ibid.

p. 152.

p. 99

p. 130, 131.

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The Sufferers among the *London Clergy* are the next in Order: And they are a little above a Hundred in Number. Many of them, (I may say near a Fifth Part of the whole Number) were mentioned before among the Cathedral Sufferers, and therefore might very safely, have been omitted here; unless it could be thought that mentioning them over again added to their Number. Several of them were Pluralists; and several were charg'd with Immoralities; and there are some of them that the Doctor is not able to vindicate,

notwithstanding that from *Mercurius Rusticus*, (an Author whose Credit with many runs but very low) he tells us, that *for a more Pious, Learned, and laborious Ministry, no People ever enjoy'd it; even their Enemies themselves being Judges.*

But after all, the main Bulk of the Doctor's *List* is made up of the *Parochial Clergy*, in all Parts of *England* and *Wales*. And it cannot be denied, but that many of these, were great Sufferers in the Time of the Civil War, meerly for adhering to the King, and refusing the Covenant, which instead of being pleaded for, is to be lamented. Nor do I at all doubt, but that the Parliament's Committees were too severe in ejecting a Number, that did more good than hurt in their respective Places, as the Protector's Commissioners were afterwards. And I doubt there is too much Truth in what our Author relates of the Barbarities committed by the Parliament Soldiers, in some Parts, in those dismal Times. But though some of them were really Men of great Worth, yet some of them were such abominable Creatures, that any Party may well be ashamed of them, and think it a Disgrace to them, to have their Names perpetuated.

The Doctor mentions as a Sufferer, one Mr. *Bolton* of *Mexbrough*. He has indeed his Name only: But being mention'd among such Company, a Man might be tempted to think, that he was a Person that was undeservedly born hard upon. Whereas one that knew him very well, gives me this Account of

him.

P. II. p. 180.
p. 212.

73

him. That his Living was reckon'd but at *10l. per An.* besides a Dinner on the *Lords Day*, which yet was too much for him, unless he had been better. For he was infamous for his Impudence and Impiety, and promoting Prophaneness among the loose Gentry. About Fifteen of them entred into a Fraternity, and chose him for their ghostly Father; and being a single Man, he spent most of his Time at their Houses, making them Sport with his scurrilous prophane Wit. He was such a Rake, that the whole Country rang of him and his mad Pranks. Now can it be any great Credit to have such a Man of One's Side?

In another Place, the Doctor mentions the Living of *Staunton* in *Nottinghamshire*, as a Sequestration, tho' he could nor recover the Name of the Sufferer. I am inform'd, by a certain Clergyman of the *Church of England* that also knew him, and thinks his Name was *Francis*, that he well remembers he was a drunken, profane Wretch, of which he gives me this Instance: That one

Saturday in the Evening, in the Summer-Season, he called at the House of a certain Baronet in his Return from *Grantham* Market to *Staunton*. He happen'd to come in when the Servants were at Supper in the Hall. They desir'd him to sit down with them, which he did. When Supper was ended, they desir'd him also to return Thanks; which he did in these Words:

The Lord be bless'd for all his Gifts:
The Devil be hang'd with all his Shifts.

Methinks a Number of such Worthies as these, would not much have recommended any Cause in Christendom.

I am inform'd from the County of *Devon*, where this Author pretends to be most exact, and where it: may well enough be expected that he should be so, that many of the sequestred Parish Ministers there, were Men of very ill Lives. Mr. *Ven* of *Otterton*, who is commended by the Doctor as so

worthy

p. 369.

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worthy a Man, I am inform'd (and that by one I can depend upon) was made to pay a Crown for Drunkenness by Sir *John Tonge*. And so bitter an Enemy was he to the Parliament and their Cause and any that he apprehended favour'd it to the least Degree, that when Mr. *Duke* attended to receive the Sacrament, tho' he was his Patron, yet without any Warning or Exception before, he told him at the Table, He could not administer the Sacrament to a Rebel. And yet his House was a Garrison for the King, and he was a very pious and peaceable Gentleman, that medled little with the Affairs of those Times. It is not I think verily much to be wonder'd at, nor with any great Vehemence to be complain'd of, that such a Man as this should be us'd with Severity, by those that had Power in their Hands.

Mr. *Charles Churchill* also of *Feniton*, who is represented by the Doctor as a Pious, as well as a Learned and Loyal Person, was a Man of a lying Tongue, that was continually telling of Jocular Lies, to ridicule Religion, and Religious Men. In so much that his own Wife would often say, you must not believe my Husband; for he uses to tell Lies to make Gentlemen laugh. He was much addicted to profane Jeerings, and mocking at holy Things. Once when he was Riding along by a *Puritan's* Door, and found he was at Family Prayer, he said, he pray'd so heartily that he was in bodily Fear, his Horse would have fallen down on his Knees. And he was so much given to Drunkenness, that he had debauch'd the greatest Part of the Gentlemen and Farmers in the Parish, who had the greatest Deliverance in the World when he was

turn'd out, and succeeded by so Excellent a Person, and so good and exemplary a Christian, as Mr. *Hieron*. There few Instances may help to shew, what Sort of Men, many of Dr. *Walker's* Parochial Sufferers were.

I find there are comparatively bur few among them, to whom even the Doctor himself in the midst of their other Commendations, can find in his
Heart

Att. Part II. p. 386, 387.
p. 216.

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Heart to give the Character of an unblameable Conversation. I meet with it indeed, in the Case of Mr. *Thomas Foster*; and Mr. *John Falder*, is said to have been a *Man of an unblameable Life*: And Mr. *Francis Nation*, is said to have been a *Man of great Piety*: And Mr. *Thompson* of *Hedly*, is said to have been *one of an Exemplary Life*; and there are some few others commended in that Way: But this is far from being common. Several of them are own'd to have been *scandalous*. This is acknowledg'd, as to Mr. *John Peckham*. He is one that is charg'd home in *White's Century*, and the Doctor says. He has been inform'd, he was *really a very scandalous Fellow*. And therefore he adds, That *he could have been very willing to have shut him out of his List, if the Faithfulness and Integrity of an Historian would permit him*. This I grant is fair. It is own'd also as to Mr. *Nicholson* of *Churchstow* in *Devon*, That he was a *Man of a very scandalous Life*, and as to Mr. *Thomas Shepherd* of *Grafham* in *Huntingdonshire*, That *he was turn'd out for his scandalous Life*. But there is one of his Sufferers, and that is Mr. *Louis* of *Branston*, whom I wonder he is not asham'd to mention. He was tried before Searjeant *Godcold*, and condemn'd, and executed as a Wizard at *Bury* in *Suffolk*: And therefore methinks no fit Companion for those that are brought in as Sufferers for their Principles of Religion and Loyalty. Many others indeed of his Sufferers, whose Names he has taken such Care to preserve to Posterity, were as Mr. *Lewis* of *Margate* has observ'd, *famous for nothing but Vice and Wickedness, and a Scandal to that Religion which they profess'd*. And therefore I can't perceive he has any great Cause to boast of the Service he has done. For what real Service can it be to Religion, for a Man to take a great deal of Pains, and make a Stir all over the Nation, in picking up Materials, in Order to a distinct Account, of such as were *deservedly put out for their scandalous Im-*

mora-

p. 241.
p. 245.
p. 320.
p. 383.

p. 335.

p. 318.

p. 366.

p. 299.

* See his Remarks on Dr. *Bisset's* Sermon before the Sons of the Clergy, p. 51.

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*moralities; Men who would have taken any Covenants, subscrib'd any Engagements, could they but have held their Preferments. Of these the Doctor mentions a few, and yet there were more of this Character than he is willing to allow.**

Besides, several of the Persons in the Doctor's List suffer'd upon the Ordinance against *Pluralities*, which was most certainly very justifiable. This Ordinance was so far from being a Persecution, that it was really the redressing of a gross Abuse, inveigh'd against by Divines abroad, and complain'd of at home from the very Time of the Reformation. I can't see why a Man that has four or five Livings, should be represented as suffering an Hardship, if all but one are taken from him. *Pluralities* may sometimes rise to a very shameful Pitch, and actually did so in Popish Times. I have read of one *Bogo de Clare*, Rector of St. *Peter's* in the East, *Oxon*, who was presented by the Earl of *Gloucester*, to the Church of *Wyston* in the County of *Northampton*, and obtain'd Leave to hold it, with one Church in *Ireland*, and fourteen other Churches in *England*.† But Persons may be very blameable *Pluralists*, without reaching his Number of Livings, or near it. The Two Houses of Parliament in the Petition to King *Charles*, *An.* 1625, about Religion, among other Things desir'd, *That Pluralities might be moderated*. The King in his Answer tells them, That *Pluralities* were so moderated, that no Dispensation for them was granted: And that no Man was allow'd above two Benefices, and those not above thirty Miles distant. Notwithstanding which Answer of his Majesty to the Complaint of his Parliament, we find by Dr. *Walker*, that several had three Livings; as Mr. *John Readigg*, Dr. *Isaac-Basiere*, Mr. *Humphrey Sydenham*, Mr. *Hugh Barcroft*, and many others. And in the Treaty of *Uxbridge*, 'twas one of the Proposals of the King's own Commissioners, upon the Head of Religion,

that

* See his Remarks on Dr *Bisses's* Sermon before the Sons of the Clegy. p. 52.

† *Kenner's* Parochial Antiquities. p. 292.

p. 8.

p. 19.

p. 76.

p. 204.

77

that no Man should be capable of two Parsonages or Vicaridges with Cure of Souls.* I should think indeed one such Benefice enough for one Man:

And he that has one, that can afford him a Maintenance, shall not with me pass for a Sufferer, though he hath two or three Others taken from him; unless we account him a Sufferer of what he deserv'd: And the Church of Christ and the Souls of Men must suffer if he should be spar'd.

Now we learn from the Doctor himself, that thog Mr. *Richard Pretty* did upon the Ordinance against Pluralities, lose the Living of *Hampton* in *Arden* in *Warwickshire*, he yet was permitted to keep his other Living of *Aldridge* in *Staffordshire*. And though Dr. *Hitch* was by the same Ordinance forc'd to resign a lesser Living, yet he kept the rich Parsonage of *Guisly* all those Times. Dr. *Walker* indeed queries whether he was not turn'd out of that too? But from one that knew him well, I can assure him, he kept it all along, and never was in any Danger of being disturb'd except by the Cavaliers in the Time of the War. So that he cannot pass for any very great Sufferer. And he himself owns, as to Mr. *Samuel Peryam*, that though he was dispossessed of *Ninehead*, by Vertue of the Ordinance against Pluralities, yet he was not only permitted to keep his other Living of *Rowington*, but he was such a Favourer of the Times, that it is with some Regret that he is brought into the List of Sufferers. There were a great many others also of the Parochial Clergy, that had much Favour shewn them. Thus for Instance, the Learned Dr. *Sanderson*, though he met with some Trouble at his Living of *Boothby Panel* in *Lincolnshire*, yet after a short Confinement at *Lincoln*, he being exchang'd for Mr. *Clark*. of *Allington*, (who was Prisoner at *Newark*.) Matters were so compromis'd between them two, (the one being by Agreement a Security for the Other) that, the Doctor continu'd afterwards to live quietly, in the Exercise of his Ministry there, 'till the Restoration.

Dr.

p. 336.

p. 277.

p. 333.

* *Echard's History of England*, Vol. II. p. 517.

78

Dr. Walker indeed says, That the Doctor was several Times plunder'd, and once wounded in no less than three Places. That he was reduc'd to great Poverty, and in 1658, was in a very pitiful Condition: But a certain worthy Clergyman of the Church of England, to whom that Doctor was well known,* gives me an Account, (and I'll add his own Words) That to his Knowledge the Doctor was far from being reduc'd to any Poverty in those Times; nor was he in a pitiful Condition in 1658. He liv'd in as much Plenty, as the better Sort of Clergy did, upon his Rectory, and maintain'd his Children fashionably. His Living was valu'd at 130 or 140l, per An; and he had Money

besides, which did not lie dead. For though he did not put it out to Interest in the Ordinary Way, which he had written against, yet did he dispose of it in a Way really more advantageous to the Lender, and sometimes to the Borrower. For he would give an 100l. for 20l. for Seven Years. This he thought lawful, but not the Common Way, which occasion'd Reflections from several on his Casuistical Skill. This he says was the Common Report; and one that was his Agent in disposing of the Money assur'd him of the Truth of it. He adds, That he knew that after he was made Bishop of Lincoln, and before he had receiv'd any Profits, he was forc'd to borrow an 100l. to defray extraordinary Charges, which was all the Strait he was reduc'd to. This Person liv'd near him, and convers'd much with his Admirers, but never heard before, that he was plunder'd, or had any Violence offer'd to his Person: And declares he is morally certain that what is said by Dr. Walker of his being wounded, is Utterly false. He liv'd unmolested after the Wars, tho' he conniv'd at the Parishioners following their Sports on the Lord's-Day, as formerly, when they had a wicked License for it. The same Person also tells me, he was present in 1656, when the Doctor married a Couple by the Common-Prayer-Book, and read the Confession, and

Absolution,

p. 105.

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Absolution, &c. many of the Gentry being Present. Nor can I forbear adding one Particular, which I had from the same Worthy Person; *viz.* that being with this Bishop *Sanderson*, on the Evening after the King had pass'd the *Act of Uniformity*, he among other Things told him, that more was impos'd on Ministers than he wish'd had been.

I dare venture to say, that as much severer as Dr. *Walker* represents the Treatment the Church Party met with formerly, than that which the Dissenters have met with since, he'd find a difficult Task of it to shew any Favour like that which Dr. *Sanderson* met with, shewn to any of the Nonconformists, of ever so great Worth or Note, or even them that were ever so helpful to promote the Restoration, after King *Charles's* Return.

Nor was he the only Instance of this Kind by many. For the Doctor himself owns, that Mr. *Anthony Gregory*, though cast out of the Living of *Petrockstow*, in the County of *Devon*, yet afterwards got the Living of *Charles*, and was permitted to keep it. And in the very same County, Mr. *John Parsons*, though driven from *Kentishierre*, was allowed to officiate at *Mary Down* till the Restoration: And Mr. *William Saterly* after his Living of *Ide* was sequestered, was nor only suffer'd to teach a School at a Village call'd *Coldridge*, in the

Parish of *Stokenham*, but also to serve a small Place called *Sherford*, an Appendix to it. Mr. *Tougood* also of *Bristol*, though he suffered much, yet after several Years Silence, he continu'd the Exercise of his Ministry at *Kingswood* Chapel, near *Wotton under Edge*, and was presented to the Living of *Tortworth*, where he continu'd till the Restoration.

Often does the Doctor mention little Places which the Ministers that were sequestred formerly, were allow'd to keep. Though Mr. *Simon Lynch*, was turn'd out of the Living of *Runwell* in *Essex*, he yet was afterwards permitted to keep the poor Curacy of *Blackmore*. Mr. *Francis Nation*, had several Livings successively, and at length got the small Vicaridge of *Lawannack* in *Cornwal*, which

he

p. 250.
p. 327.
p. 353.
p. 4, 5.
p. 293.
p. 320.

80

he was permitted to keep until the Restoration. Mr. *George Buchanan*, in the little Vicaridge of *Royston*, read the Service, and administred the other Offices of the *Church of England*, till the Restoration. Mr. *John Tarlton*, after his Suffering, got the small Living of *Wembworthy* in *Devon*, and made a Shift to keep it until the Reiteration. And Mr. *Nicholas Monk*, was suffer'd to keep a small Cure through all the Time of the Usurpation, and toward the Close of it, had the rich Living of *Kilkhampton*, in *Cornwal*.

One would be apt to think the Doctor quite forgot such Favours as there that are not to be parall'd in the Treatment of the Nonconformists from the Church Party, when he represents the Sufferings of the Latter as so much exceeding those of the Former.

This is what many others have confirm'd; tho' I can't here forbear again citing the worthy Author of the *Conformists Plca for the Nonconformists*, who seems to have been the direct reverse of Dr. *Walker*, both in Principle and Temper. That Gentleman mentions several of the Episcopal Clergy that enjoy'd Liberty and Freedom between 1640 and 60. I could (says he) reckon up many that had Livings in the City, and preach'd in the Churches without any Let. As Dr. *Hall*, afterwards Bishop of *Chester*, Dr. *Ball*, Dr. *Wild*, (afterwards a Bishop in *Ireland*) Dr. *Hardy*, Dr. *Griffyth*, Dr. *Pierson* (after Bishop of *Chester*) Dr. *Mossome*, Mr. *Faringdon*, with many more, besides Abundance in every County, 'Tis true *Oliver Cromwel* and his *Officers* did once upon some Provocation of a pretended Plot against him, by a Proclamation

prohibit their Preaching, keeping Schools, &c. But by the Intercession of that Excellent Man Archbishop *Usher*, they had their Liberty again, and preach'd and enjoyed their Places all the Time of the Usurpation. And therefore such tragical Out-cries as are sometimes made by Dr. *Walker*, might very well have been spar'd. There's no Occasion for them, especially when according to his own Proposal, we were pursuing a Comparison.

There

p. 211.

p. 382.

p. 306.

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There are some of the Doctor's Parochial Sufferers that gain'd more than they lost, and had better Livings given them than were taken from them; and could be no great Sufferers. This was the Case of Mr. *John Lee*, Dr. *Busby*, and Mr. *William Scot*, who tho' his Living of *Morebath* in *Devon* was sequestered, got that of *Withypoole* in *Somersetshire*, which was better. And Mr. *Joseph Nicholson* also in *Cumberland* had a better Living in the Room of a worse. And there were certainly no great hardships; or were sufficiently made up to those concerned in them, and wilt be Arguments on our Side, rather than the Doctor's in the Comparison, unless he can give any Evidence, that the Treatment the Dissenters met with from the Church Party since the Restoration, had any Thing of this Kind intermix'd with it.

There are withal, several in the Doctor's *Parochial List*, that were as chargeable with the very Things, for which he so warmly inveighs against his Opposites, as the most, if not any, of them could be said to be. Thus Mr. *G. Coliere* was thrust upon the Parish of *Blockley* after Mr. *George Durant's* Removal by Sequestration, and he became active in dispossessing others of the Loyal Clergy, tho' he conform'd and kept the Living upon the Restoration. If his Guilt must be charg'd upon the Dissenters, the Doctor evidently throws more upon them than they deserve.

Others in the Doctor's *Parochial List*, might for any Thing he appears to know, be so far from suffering for such Principles as he adheres to, as that they might suffer upon Principles that were widely different. Thus he owns in a Marginal Note, that Mr. *Nash* of *Warsley* in *Huntingdonshire*, who was imprison'd for refusing the Engagement, might for any thing he knew, be a Presbyterian: And yet is his reckon'd in the *Index* among the sequestered Livings; which shews that the Doctor, right or wrong, was for taking all possible Methods, to greaten the Number of his Sufferers.

And finally some of those in this *Parochial List*, were Papists, as well as several in the *University*

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F

Lists

p. 11.
 p. 74.
 p. 354.
 p. 316.
 p. 234.
 p. 319.

82

List and several in the *List of Dignitaries* as has been before observ'd. This is what our Author endeavours to apologize for. He seems rather to wonder, (all Things consider'd) that there were no more, than that there were so many, of this Sort. He will have it that they that were so, were *scandaliz'd into Popery, by the vile and detestable Practises, of those who enzross'd to themselves the Name of Protestants*. I agree with him in wondring there were no more, when the Transition from High-Church to Popery, is so very easy: But as to the occasion why there was so many, I differ from him. This I suppose may be ascrib'd to the taking Nature of Church Power and Pageantry to some Dispositions, and to the Diligent Endeavours of popish Agents and Emissaries to seduce all that would listen to them wherever they came, as well as to the unbecoming Practices of any Sort of Protestants. But if it be consider'd how much of Imposition and Persecution, (which is the true Spirit of Popery let it be found where it will) has remain'd, and how much it has been cherish'd in the Church; and how visible a receding there has been in a great Party that have been for engrossing the Name of the Church to themselves, from the true Principles of the Reformation; and what a Fondness that Party shew'd for the next Heir in the Reign of King *Charles II*, to the visible hazarding a Return back to *Rome*, we may well enough wonder, and must I think ascribe it purely to the infinite Goodness of Almighty GOD, that Popery has not: quite overrun us, and that we have any left, to value and honour the Protestant Name and Principles.

When these *Parochial Clergy* are over, our Author follows them, with an *Account of some few of the Schoolmasters, Lecturers, Curates, &c. who were turn'd out*. But these are but few in Number and much like whose mention'd in the *List* foregoing. I cannot perceive this *Appendix* has any Thing in it that is very remarkable; tho' by the Text he cites, he seems to count them valuable *Fragments*. I envy him not his Satisfaction.

There

P. 33. in the Margin.
 p. 412.

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There are added in the Close of all, Two Alphabetical *Indexes*; the one of the Names of the Sequestred Clergy, and the Other of the Livings mention'd in the *List* foregoing. These may serve for a twofold Use: To help to find a Person or Living that was sequestred, mention'd in the preceding Work; and also to prove that the Number of our Author's Sufferers falls far short of what he pretends. He appears to have been more sensible that these *Indexes* might be apply'd to this latter Use, than willing they should be so: And therefore seems designedly to have laid in against it. For he says, That *the comparing of these two Alphabets together, will not by any means help the Reader to make an exact Computation of the true Number of Sequestrations mention'd in the List.* But I believe there are Few will reckon his Reasons convincing. If *the Number of sequestred Places is much greater than that of the Persons who were sequestred from them,* (as he himself acknowleges) then cannot the Number of his Sufferers in all, rise much higher than the Number of his Parishes which his *Index* mentions. Tho' some of his Cathedral Dignitaries are not to be met with in his *Index of Persons*, (and I don't know how they all should, since some of 'em are but: imaginary ones) and some of the Parishes of his Parochial Sufferers are not to be met with in his *Index of Places*, because he was altogether in uncertainty about 'em; yet if it be consider'd, how many of his Cathedral and University Sufferers, by reason of their having things, (and some of 'em more than one,) come in in his *Parochial List*, and how many Parishes are to be met with in his *Index of Places*, the Names of the Sufferers in which are not to be met with in his *Index of Persons*, upon ballancing Accounts fairly, it cannot be, that the Number of his Sufferers should be much greater, than the Number of Parishes mention'd in his *Index*. I am apt to think this will be the Judgment of most, as Things now stand: And as for any other Reasons to the contrary, that may have been reserv'd, I can't see how it can be expected we should be affected with 'em, seeing the Doctor himself has freely own'd, that they are not *worth mentioning particularly.*

F 2

But

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But the Doctor by what he has as yet publish'd to the World, seems to have done but half his Work. For according to his promise in his *Introduction*, we are yet to expect a second *Appendix, of the horrid Sacrilege and profanations committed on the Cathedrals, And other Churches of the Kingdom: Together with a Vindication of the establish'd Clergy, from the Calumnies they were charg'd with; and an Account of the miserable State of Religion, which was the genuine and*

immediate Consequence of the abolishing of Episcopacy, and the Destruction of the Clergy. And all this is to be accompany'd, or follow'd with Remarks on my Account of those who suffer'd under the *Act of Uniformity*. In which it is to be enquir'd, *How, and in what Manner the Two thousand Persons mention'd, were ejected; and whether the Encomiums which I have beslow'd on this Body of Men in general, and the particular Characters with which I have adorn'd the Accounts of many of 'em, are as consistent with Truth and Justice, as with the Design that probably was in view, &c.*

But it being altogether uncertain when this second Volume may see the light; and our Author having in this his first Volume brought a good many Charges against me; and interspers'd here and there, several Reflections on the Sufferers mention'd in my Account, as well as threaten'd me with a great deal more, and what is much worse, hereafter; I think it may not be amiss, before I conclude, to make some Returns to his Insinuations, Charges, and Reflections, as I took Notice of them when I was running over his Performance.

He often makes a woful Stir about the Words, *ejected* and *silenc'd*, the meaning of which I think is obvious enough, to any Man that is not willing to confound 'em. I had given Intimation, that several that were not strictly ejected, were yet *silenc'd* by the Act of Uniformity. This the Doctor either could not, or would not understand. And therefore he says, that a great number of the Ministers of whom I give an Account, were *ejected*, just as Mr. *Baxter* was; that is, not at all. A pleasant Fancy! not *ejected*, because the former, Incumbents were yet

living,

Part I. p 2, 3.

P. II. p. 234.

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living, which was the Reason of their being cast out, that Way might be made for their Re-entrance! And were they not *silenced* neither, for the same Reason! Unless that also be disprov'd, it as much serves my Purpose, as if they had ever so formally or wrongfully been *ejected*. However, where I was able, I distinguish'd the *ejected*, from such as were only *silenc'd*: And yet when I do declare Persons to have been cast out in 1660, (and so only *silenc'd* in 1662, unless they before that, were legally fixt in other Livings, which was the Case of some) he will have it that I represent them as ejected in 62. Thus tho' I had said of Mr. *Samuel Hieron*,* *That he was ejected, soon after the Restoration, he being in a sequestred place, and the former Incumbent being still alive:* He yet will have it, *That he is recorded in the Abridgment, as ejected from this*

Living in 1662. Methinks 'tis hard to know how to deal with such an Adversary, or what Way to take to make him easy!

He charges me with *diminishing the Number of the suffering Clergy of the Church of England*; and he's presently after, at it again: But if I have diminish'd it, I think verily he has magnify'd it enough; and so I hope has made sufficient Amends. Bur though I have no desire to diminish'd yet I can't see there is any Occasion for making it, four or five Times as great as it was.

He says, *That whereas there was about 1000 ejected after the Restoration, they that gave up again to the right Owners, or those Curates, &c. who were only silenc'd, and prevented from having any Preferment for the future, made considerably more than one half of them: And that not fifty of the Remainder of 'em* (may he goes so far as to say that he did not remember he had met with an instance of *more than one jingle person*) *had any other Title, (antecedent to the urgent Necessity of the Act of 1660) to the places from which they were remov'd, than what Sequestration, Plunder, Usurpation, and Rebellion had given them.* And a little after, he

F 3

says

* *Abridgment*, Vol. II. p. 254.
Attempt, P. II. p. 216, col. 1.
 Pref. p. 3 and 6.
 Ib. 14.

86

says, that *one half of the ejected Ministers had no Freeholds to be driven from.*

I reply; that of the 2000 Ministers that were cast out after the Restoration, there was a number that *resign'd to the right Owners.* is freely acknowledg'd: As also that several of 'em were *Curates, and only silenc'd, and prevented from having any performment for the future:* But that there made *considerably more than one half of 'em,* is what he can never prove to the World's End. Of above 120 that were silenc'd for their Nonconformity in *Devon,* which is the Doctor's own County, about 22 gave up their sequestred Livings to the surviving Incumbents; which is so far from being *considerably more than an half,* that it falls short of being a fifth Part of 'em. The Livings of the rest of 'em, were as much their Freeholds as the Law could make 'em so. If he is able to remember but one single Person, that had any other Title antecedent to the Law in 1660, to the Places from which they were remov'd, than what they got in the Ways which he mentions, I pity the Slipperiness of his Memory. For as Mr. *Withers* observes, there were two at least in his own City of *Exon,* who had a fairer Title than what he talks of: *viz.* Mr. *Nichols* who was settled there before the Wars began, and Mr. *Atkins* who was chosen at *St. John's* after they were ended, and when both Monarchy and Episcopacy had been restor'd. And that Doctor himself has told us, that Mr. *Walrond* was presented

to the Rectory of *Wolfardishworthy* in the County by the rightful Parson; and that Mr. *Trescot* took out a Broad Seal for the rich Parsonage of *Shodbrook*: And he mentions a Number in other Counties, that had as good Tides as any were at all. *Newcourt* also in his *Repertorium Ecclesiasticum* will help him to a great many more, in the City of *London*, and in *Essex* and *Hertfordshire*. I am not willing now to enter upon an Enumeration, bur will undertake that by that Time he has publish'd his Proof of this his wild Assertion, I shall have the Name of a great many more at his Service, with full and sufficient Evidence, that by this Suggestion of

his

Ib. p. 15.

Appendix, p. 23.

Att. Part II. p. 264.

87

his he has barely wrong'd them. But suppose these were several of them that came not in upon the Title of the rightful Patrons, but only, they upon Vacancies (one Way or another occasion'd) supply'd the Places, with the Consent, and at the Request of the Parishioners, I am perfectly at a Loss to discover, how this can be made a just matter of Reflection upon them.

He says also, that *the whole Epilogue to the ninth Chapter of my Abridgment is spent in throwing the most odious imputations on the Church, and heightning them with the utmost Aggravations*; which is much about as true, as the Character he gives of the Dissenters in general, *that their conduct has been one continu'd Attempt upon the Constitution: That they have debauch'd both the Civil and the Religious principles of the Nobility and Gentry: That they endeavour'd the Ruin of the Nation's Commerce; sir'd the Houses of Embassadors sent hither; and murder'd those that were to be sent abroad; and hir'd persons to tear up the very Foundations, not of Christianity only, but of all Religion and Government.*

He adds, that he might as well have mention'd St. *Peter* and St. *Paul*, *Ignatius* and *Polycarp*, and all the ancient Fathers of the primitive Church in his List, as I have mention'd some that are taken Notice of in mine. He grafts this upon my bringing in some that dy'd a little before the Act of Uniformity took place, tho' after it was pass'd into a Law. But I suppose he would have spar'd this Reflection, had he but consider'd, that he himself owns his mentioning some as Sufferers in his List, who he knew dy'd before the general Confusion. This has been already observ'd as to Dr. *Davenant* Bishop of *Sarum*, and Bishop *Montague* of *Norwich*, &c. Nay, he freely owns as to his *Cathedral Clergy*, that *it is possible some of the Members might die, before the Cathedrals were put down, and might not be Sufferers; and that this may perhaps have caused some Mistake.* There are others of whom he himself declares, that

he only *guesses* they were Sufferers; which is the Care of Mr. *Thomas Marler*; and others that he *did not know whether they liv'd to suffer*, as Mr. *Thomas*

F 4

Ely,

Pref. p. 16.

Pref. p. 31.

Pref. p. xl.

Att. Part II. p. 63.

88

Ely, &c. And yet the Names of these Persons are as much inserted in the *Index* as those of whom he had the greatest Certainty. Now I think one that takes such Methods as there, can scarce be allow'd to keep within any Bounds of Decency, in saying, he might as well have brought, in *St. Peter and St. Paul*, &c. among his Sufferers, as I might produce some that I have nam'd, because among above 2000 mention'd, there may perhaps be half a dozen, that died before the *Act of Uniformity* took Place, or within a few Days of it; who yet endur'd it by Anticipation, and were well known to be determin'd to endure the utmost: Sufferings, rather than comply with the Terms of Conformity prescrib'd.

He complains also, that I have *augmented my List, with some that have been bred at least to the Ministry, (if not born) since the Ejectments of Bartholomew-day*.^{*} And if I have, their being kept out of the Church when qualified for good Service in it, is most certainly to be charg'd on the *Act for Uniformity*; and therefore I see no Reason but they may be allow'd to pass for Sufferers by that Act, which was all that I intended to intimate by mentioning them. However there are not many of this Sort produc'd. And if more such had been mention'd than had been strictly justifiable, I think verily a Charge against me upon this Account, don't well become one who as Mr. *Lewis*^{*} has observ'd, has so far in this Respect exceeded all Bounds, as to *add to the Number of Sufferers* on his own Side, *and increase his Heap*, by *adding Fellows of Colleges, who were not in Orders, nay, descending to mention Scholars, Clerks, and Choristers*.

Another Complaint he makes is, that *I have not given an Index of Parishes*: One Reason of which Omission was because of the Difficulty of it as to Spelling: As to which I was by a Friend referr'd, to the *Valor Beneficiorum*, and *Adams's Index Villaris*: But then I found upon a little Trial, that any Exactness in such an *Index* would have taken up so much.

Time,

^{*} Remarks on Dr. *Bisse's* Sermon, p. 52.

Att. Part II. p. 67.

Pref. p. xxxi.

Pref. p. xxix.

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Time, that I could employ to some better Purpose, that I could not think it worth my while.

He intimates, that he has *some Reason to doubt whether I have not concealed the ill Characters of some of my Sufferers, of which I had Notice*. I cannot say what Reason he may have, or think he has, for his *Doubt* ill this Case: But can assure him that from the Beginning of my Undertaking, it appear'd to me more proper I should myself take Notice of any moral Irregularities I knew to be chargeable on any Persons I mention'd, than expose myself to censure, as concealing Faults: And I have acted accordingly. And cannot upon the strictest Recollection say, that I have heard any thing scandalous of anyone of the silenc'd Ministers, that I have not taken some Notice of, except in the Case of Mr. *Leonard Scurr of Beeston in Yorkshire*,* who was murder'd in his own House, of whom I was once told by a grave Person, that he was but an ill Man. However I took no Notice of it, both because I heard nothing of it from anyone else; and also because I did not know but the distinguishing Calamity that came upon him, might be the thing that might have led some People to suspect some uncommon Guilt, and that this Suspicion might have given rise to the Report. And though in this Case I will not say by the Doctor as he does by me, that I have some *Reason to doubt* whether he has not taken the Method which he mentions, yet I do not know whether others may not be inclined to such a Doubt, unless he hereafter takes Occasion to use the same Frankness as I have done as to this Matter.

He farther complains, there are a great Number of Partial Characters in the *Abridgment*. But this I can safely say, that if there are, it is more than I know of. It has been my endeavour to keep within Compass, and rather to fall short, than exceed: Of which I could give some flagrant Proof, if I thought it at all needful. Far be it from me, to pretend to say, where so many are concern'd,

that

* *Abridgment*, Vol. II. p. 100.

Ibid.

Pref. p .xxxii.

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that I have in no Case been impos'd on, so as to give a Character, beyond what was deserved. It is not to be suppos'd I should be able to deliver so many Characters to Posterity, upon my own Personal Knowledge; I must be assisted by others. I have been free to own it. And as far as I can judge by the Report of others, the Characters given are very just; and I have in

that Respect endeavour'd all along to use due Caution, and stand upon my Guard.

He adds, that I have brought in, *a vast Number of Curates, and even Persons occasionally Resident only within the parishes or Places mentioned.* And if I sometimes have done so, where is the Damage? For what does it signify, whether the Persons mention'd were Parsons, Vicars or Curates; and whether they were statedly or occasionally only, Resident in the Places where they are mention'd? If they were silene'd by the *Act of Uniformity*, it answers my Purpose to take Notice of them. And I have for the most Part done it at those Places where they were Preaching, (be it in one Capacity or another) at that Time when the Law stopped their Mouths, which I thought most proper. It is true I have sometimes by Mistake done otherwise, and did not think it necessary to make an Alteration afterwards, which I suppose may easily be forgiven. But when he says, that *if he guesses Right, more than one half of my Sufferers is made up of Curates, Chaplains, Persons not fixed, and Persons not in any Orders;* I can assure him if he is so fond of *guessing*, he must even guess again. But who can wonder at the grossest Blunders, when a Man writes so much by *guess*. Let him begin when he will in his own County of *Devon*, I believe he will find himself woefully out.

He often reflects upon our Ministers, for succeeding those who were cast out by the Authority of Parliament, when yet it is no more than many of his own Church did, and that, as far as I can perceive, without Scruple. Thus Mr. *Tonway* succeeded Dr. *Hutcheson* in his Living of *Cheriton*, and

conform'd

Pref. p. xxxv. in the Marg.
Part I, p. 200.
P. II. p. 27.

91

conform'd at the Restoration, and kept Possession. And Dr. *Hugh Robinson* also, accepted a sequestred Living. And so did Mr. *Scudamore*, and Dr. *Barten Holyday*, and many others. I am sensible he represents these Persons as blameable for so doing, and seldom brings them in without a Flurt: But I would fain know, what he would have had the People have done at that Time, in Parishes where the Ministers were sequestred. Would he have had them liv'd without any Gospel Ordinances, in a Christian Country? If not, must they nor chuse another to officiate, when the legal Incumbent was depriv'd? For my Part I cannot see why a Person thus chosen, by the People whom he was to preach to, had not a sufficient Warrant (if he was qualified for the ministerial Work and Service, and ordain'd to it) to justify him. But any thing will be reckon'd enough to justify an Accusation, where a Man is

warmly dispos'd to find fault. And that I do the Doctor no Wrong in supposing this to be his Case, is plain from hence, that I cannot find he upon any Occasion has given tolerable Characters of any of the poor silenc'd Nonconformists.

He in insinuates, that my Account, *abounds with Misrepresentations, occasion'd by the Zeal of some who have been ready to aggravate and inflame a Story, beyond the Bounds of Truth and Honesty.* I cannot say I am at all sensible of this, because I have endeavour'd to drop any Thing that I thought could be justly liable to be so interpreted; on which Account, if there should be any Thing of that Nature remaining, I should think it might the more easily be forgiven; and that the rather, since he is so free as to own *there may be some such on his Side.* In this Case, I can leave it to the Reader to judge between us, without any Anxiety or Concern about the Issue.

He farther insinuates, that *those of the ejected Ministers whom I have pass'd over in Silence, (their Names only excepted) were Persons of such Characters, as Partiality itself could not recommend.* So that it seems he is resolv'd to have me one way, or other. If

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P. II. p. 31.
P. II. p. 35.
P. II. p. 58.
Pref. p. xiii.
Part I. p. 3.

92

a tolerable Character be given of any of these silenc'd Ministers, its partial: And if (for want of Intelligence) their Names only be mention'd, it was because none durst venture to say, they had any thing commendable in them, or belonging to them. But as to this latter Surmise of his, he will now in a little Time be the better able to judge how well it was grounded, by the Characters which through farther Information he will find I have been able to give of a good Number, of whom before I could only give the Names. And perhaps, by that Time he has digested these additional ones, I may have more at his Service.

He reflects also on several I had mention'd as suffering on our Side, for their Concern and Activity in the Wars: Not considering (I suppose) that several on his own Side, were in this Respect in the same Condition. Thus he himself tells us of one *Thomas Milton*, that he took up Arms for his Majesty, and commanded an independent Company at *Belvoire* Castle. And I have heard of one *Stiles*, another *Belvoire* Captain, (whom he I think has omitted) who had a Troop of Horse, that was famous for Fighting and Plundering

the Country: Who after the Restoracion, took Possession of the Vicaridge of *Crowland*, and kept it without a Title to his Dying-day. He was celebrated for fuddling and fighting with his drunken Companions. Archdeacon *Echard* also, mentions one Dr. *Michael Hudson*, one of the King's Chaplains, who was no less remarkable for his Valour, and Martial Enterprizes, than for his Schollarship and Divinity.

Often also does the Doctor intermix with his Account of his Sufferers, Reflections upon their Successors, hoping, I suppose, to make his Narratives pass off the more pleasantly with his Readers: But as far as I can judge, those Reflections are for the most part undeserv'd; and many times are as void of Breeding or Good-humour, as they are of Truth. But I say in this, as Bishop *Burnet* in another Case,

The

* History of *England*, Vol. II. p. 624.
P. II. p. 310.

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The Author of a Train of Defamation is sufficiently disprov'd, when it is apparent that some part of his Relation must certainly be false. The Bishop brings this in, with respect to *Sanders*, who had taken much the same Pains to vilify the *English* Reformation from *Popery*, and the main Agents in it, as Dr. *Walker* has done to reproach the Protestant Dissenters, and expose them to general Contempt.

When he can fasten nothing on the Persons or Conduct of those of our Friends that were the Successors of his Sufferers, the Doctor often takes a Liberty to disparage and villify their Parentage, which to me seems not to have much of the Gentleman in it. And in Reality, if a Man himself be fit for the Work he undertakes, and behaves himself worthily in his Post and Station, I cannot see what it signifies to reflect on those from whom he is descended. Supposing they might have nothing to distinguish them, nay, supposing them to have been mean in their Circumstances, it deserves the more Notice, that any of their ushering into the World, should deserve Respect on Account of their Usefulness, in such an Office as that of the sacred Ministry. We cannot, it must be own'd, on our Side, boast of so noble, and genteel a Descent, as some have had on the Doctor's Side: And what Wonder, when we have no Dignities or great Emoluments to intice and encourage: But still to be meanly descended, is not in my Apprehension, a greater Objection against the Sufferers on one Side, than it is against those on the Other Side. And I think verily, there are none on our Side so mean

in this Respect, but there are those to be found in the Doctor's Book that will equal them.

But sometimes he mentions a mean Descent, in order to Disparagement, where there is no real Ground for it: And then I confess, I hardly know what Name to give to the Practise. Thus he tells us, that one *H*—— was Dr. *Whitford's* second Successor at *Walgrave*, and that he was the Son of a

Taylor

* See his Appendix, at the End of Vol. III. of his History of the Reformation, p. 397.
P. II. p. 402. Col. 1.

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Taylor in *Northamptonshire*. And had this been true, I cannot see what of an Argument it carries in it, that he was not a Valuable and Useful Man: But when it is false, I believe all Mankind will agree without demur, that it is abominable, and to be detested. Now I am inform'd, and that by a Worthy Minister of the establish'd Church,* whom none would refuse to credit if I should but name him, (and I have it under his Hand too) that this *H*—— was no other than Dr. *Jeremy Holled*, and that his Father was a Gentleman in *Lincolnshire*, Steward to *Theophilus* Earl of *Lincoln*, who committed the Management of his whole Estate to him, which thriv'd considerably under his Care, though it miserably decay'd afterwards. And he had another Brother in the Ministry, *viz.* Dr. *Jonathan Hailed*, who was beneficed at *Eston* in *Northamptonshire*, which was a good Parsonage as well as *Walgrave*. This Passage would shrewdly tempt a Man to suspect the Doctor was miserably impos'd upon by his Correspondents. And who can tell, but that when he says, that Mr. *Robert Rogers*, B.D. was the Son of a Miller, and that others had such or such mean and despicable Persons set their Parents, it might upon Inquiry be found to have no more Truth in it, than that Dr. *Jeremy Holled* was the Son of a Taylor.

It is most undoubtedly the easiest Thing in the World to ridicule or inveigh against any Person, Party or Principles that can be mention'd, when Persons will give themselves leave to vent any thing that comes next, without any Distinction between what is true or false, probable or unlikely. The Sacred Scriptures themselves with the Penmen of them and the most Eminent Persons of whom they give us an Account, have met with such sort of Treatment from prophane Scoffers. The Reformation of the *Church of England* from *Popery*, (with as much Caution as is was carried on) has been to the full as severely inveigh'd against and derided, in Four *Canto's* in a burlesque Stile, by one Mr. *Thomas Ward* as the Protestant Dissenters have been in Dr. *Walker's*

Attempt

* Mr. *Stephens*, of *Sutton* in *Bedfordshire*, since deceased.
P. II. p. 404.

95

Attempt in Folio. The latter Gentleman hath not discover'd more Concern to make those that are out of the Establish'd Church both odious and ridiculous, than the former has done by those that were in it. There is this difference indeed between the two Attempts, That the former, as Bishop *Bumet* observes,* tho' *it is full of impious Abuse*, is yet *put in a Strain apt enough to take with those who are dispos'd to divert themselves with a Show of Wit and Humour*: Whereas the latter, tho' he sometimes affects to be thought witty, yet often comes off so dully, and in his whole Performance, is so wretchedly insipid, as well as insufferably tedious, that there is no great Danger of his much taking with any, but such as love Venom and Ill-nature, Fury and Bigotry, for their own Sakes, in any Shape or Dress without Distinction. And to such I am content to leave him, till any farther Efforts of his, give Occasion for farther Animadversions.

* Pref. to this Third Volume of the History of the Reformation.

SOME

1727 EDITION VOLUME 2

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SOME
REMARKS
 UPON

DR. *BENNET'S* ESSAY
 ON THE

THIRTY-NINE ARTICLES,

PRINTED AT

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In 1715, in octavo.

By EDMUND CALAMY, D.D.

LONDON: Printed in the Year MDCCXXVII.

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SOME
REMARKS
 UPON

Dr. *Bennet's* ESSAY, &c.

OF all the Persons that have from the Press oppos'd, what I publish'd some Years ago in *Defence of moderate Nonconformity*, that Triumphant Writer Dr. *Bennet*, has in his *Essay on the Articles*, treated me the most outrageously. He appears so strangely disturbed at what I advanc'd about *Subscriptions*, that he knew not how to contain himself within any tolerable Bounds, but (that I may borrow Language from his own dear Self) he uses very *coarse Expressions, which a Gentleman is not willing either to use or to hear*, and therefore *ought not to be treated with Ceremony*. (a) He discovers as foul a Mouth, as if he had had his Education at the College of *Billingsgate*, rather than at either of our famous Universities. I should have been a little surpriz'd at such Sort of Treatment, had I not known it to be the usual Way of that

Author, to bespatter to his utmost, those whom he opposes, with a Design
I suppose to make
Vol. II. G 2 it

(a) Prefatory Epistle. p. xi.

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it evident that he has a Right to run them down at his Pleasure. In drawing up the twenty-eighth Chapter of his *Essay*, which he has been pleas'd to allot me, he seems to have been in one continu'd raving Fit, so as to have forgotten his *Priestly Character* of which he sometimes makes such Boasts; unless he took it to be an essential Part of that Character, to rhodomantade without either Sense or Reason, and run down all that do not chime in with him. However I must own he is so very obliging, (whether or no he really intended it, he knows best,) as himself to furnish me with a sufficient Answer to several Things that are the Matter of his Complaint and Uneasiness: So that I can say of him as he does of another Gentleman, that *as for his Reasonings I must own they are pretty harmless; and are not likely to do much Mischief: And for the future his Calumnies will need no other Answer but that they are his.* (b)

His Language is hardly to be parallel'd, except it be in the Writings of the celebrated Dr. *Atterbury*, whom out of an Admiration of his Excellence, he has copied after. That distinguish'd Author contending with the eminent Dr. *Wake*, (since advanc'd to the highest Station in the Establish'd Church) very civilly tells the World in his *Preface* by way of Introduction, that he found his Work *a shallow empty Performance, written without any Knowledge of our Constitution, any Skill in the particular Subject of Debate, and upon such Principles as are destructive of Civil as well as Ecclesiastical Liberty: Declaring, that all he advances is not only ill design'd, but ill grounded; and his Principles are as false as they are scandalous; and that there are no Names or Censures too bad to be bestow'd on such Writers and their Writings.** And he adds a little after, that *his mighty Performance is really nothing more than a Series of long, flat, impertinent Accounts, attended with suitable Reflections; but without one wise Word spoken, or true Stroke struck in Behalf of his Point, from the Beginning of the Book to the End of it.*† And in that whole Writing he is in the same Strain; saying that

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* Pref. Epist. p. xi.

† Ibid. p. xxiv.

(b) Pref. Epist. p. xvi.

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one Part of that Doctor's Work, *is drawn out to the Length of an hundred tedious Pages, in which there is scarce One* (he says *he speaks what he has consider'd*)

that would not upon careful Review, yield a manifest Proof of his Infirmity or Ignorance.* And some time after, he says, that from the Beginning to the End of his wretched Performance, he has prov'd nothing effectually, but his own profound Ignorance of the Subject he is engag'd in.† In like manner Dr. Bennet in his present Performance, is for appearing grand and magisterial, and throws about him at a mighty Rate, and seems to think he can hardly be too free in his Invectives, or treat such as Come in his Way with too much Acrimony or Contempt. Thus he says of one of those he is dealing with, that what he has written is a Bundle of Ignorance and Mistakes: And that he has prov'd nothing at all, but that he was almost an utter Stranger to his own Subject: (c) And that he knew not one Syllable more of it, than barely serv'd to puzzle himself. And that he has been bold enough to broach the grossest Untruths in Matters of Fact. (d) That what he writes is a Complication of vile Falshoods. (e) And he charges him with sham Reasonings, Heaps of Blunders, impudent Untruths, and malicious Slanders. (f) And as for me, I am freely charg'd with inventing and publishing gross Falshoods; (g) even the Memoirs of my own Brain;(h) with delivering a Passage that is crammed with the most palpable Falshoods, (i) with publishing shameless Forgeries, (k) and coining the most flagrant Untruths in a plentiful manner. (l) And at another Time, a Passage of the great Mr. Selden's, is charg'd as containing a Bundle of horrible and palpable Falshoods. (m) And this is the Strain with which this Author seems most delighted. But such an insulting, scornful, flaunting, huffing, rude and bouncing Way of writing as this, is never likely to convince, and makes but very little Impression upon the wiser and thinking Part of Mankind: And if the Doctor gains by it in the Event, I shall own myself more mistaken, than in any of the Points about which he so freely insults

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* Atterbury's *Rights, Powers, &c.* p. 221.

† p. 394.

(c) Dr. Bennet's Pref. Epist. p. iii.

(d) p. iv.

(e) p. vii.

(f) p. xvi.

(g) Essay, p. 370.

(h) p. 374.

(i) p. 375.

(k) p. 376.

(l) p. 382.

(m) p. 411.100

me. However, I may safely say of him, as Bishop Burnet of Dr. Atterbury, that he seems to have forgot the common Decencies, of a Man, or of a Scholar.*

But before I come to Particulars, it may not be amiss, just to touch upon the Rise of this angry Doctor's great Displeasure against me, which he has vented in a manner so little becoming a Gentleman or a Christian. And here

he himself leads me the Way. I had asserted that *before the Year 1571, all the Clergy were requir'd to subscribe the Articles of 1562; and that at first this Subscription was readily agreed to.* And hereupon he tells the World, that *he earnestly intreated me by Private Letters to communicate to him the Ground of my Assertion, with some few other Notices, (n)* and he adds, that *he was well assured that those Letters came to my Hands, but he could never obtain an Answer:* And he represents my *denying him that common Civility,* as the Ground of his peculiar Resentment. Poor Gentleman! It seems a little Thing will disorder him. Methinks it is high Time to get more Command of himself, or else I doubt it will be in the Power of every one he has to do with to expose him. But I don't much care, if I go a little farther back, and tell what past before any Letters were written.

I had indeed heard of the Gentleman before, and seen what he had publish'd, and heard somewhat of his Character too, but was an utter Stranger to his Person, till he was pleas'd upon a particular Occasion, to make me a Visit. Among several other Things that then pass'd in Conversation, he told me with a great deal of Frankness, when he was speaking of the Books I had then publish'd, that *he and I meant the same Thing.* This was so unexpected a Compliment, that I must confess I was a little at a Loss for an agreeable Return to it, on a sudden: And tho' I thought I treated him civilly, yet I could nor help thinking, that he either so much mistook my Meaning, or had so awkward a Way of expressing his own, that the less Intercourse there was be

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* Reflect. on the Book intit. *The Rights, Powers and Priviledges of an English Convocation*, p. 1.

(n) Essay, p. 373.

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tween us, it might be better for both; and so that I would readily have gratified him in what he mov'd for, had it been in my Power, yet I could not bring myself so far to dissemble, as to signify any great Desire of a Correspondence with him. Some time after, he gave himself the Trouble of writing to me, and I not only own the Receipt of his Letters, but must acknowledge there were some Expressions in them that appear'd tolerably civil: But then there were such assuming *Airs* intermix'd, as gave me sufficiently to understand that it was his Aim to pick a Quarrel, which is a Thing that cannot be more disagreeable to some, than it is pleasing to others. It was not therefore out of Backwardness to *Civility*, in which I am desirous to be behind Hand with no Man, but out of Unwillingness to have a Debate with one of the Doctor's Temper, that I return'd him no Answer. And I was confirm'd

in my Backwardness to enter upon a Correspondence with him, by the Account that was given me, by some who liv'd then in his Neighbourhood, of the Freedom he took to pour out insulting Threatnings against me in common Conversation, signifying how unmercifully he design'd to treat me, in the *Essay* which he was preparing. I found no Inclination herein to give him Disturbance, and was apprehensive that attempting to divert him, would have been as fruitless, as to go about to stop the Tide of the River with my Thumb at *London Bridge*. And this it should seem, has rais'd his Indignation to that Degree, that nor being satisfied to charge me with *Mistakes*, (which are pretty common Things with most of us Authors and) which others would have thought a Charge heavy enough in all Reason, he could not rest without spending a Chapter, in *Reflections on the gross Falshoods* I had *invented and publish'd*. (o) This is Dr. *Atterbury* most exactly! For that Author dealing with Dr. *Wake*, when he had boldly charg'd him with *writing for his point against his Conscience*, says that *these are Words that he does not easily persuade himself to bestow upon any Man*: But adds, that that Writer's *gross Prevarications and Disguises of Truth, force this hard Lan*

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(o) *Essay*, p. 370.

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guage from him.* In like manner, Dr. *Bennet* now tells the World, that *he is morally certain, that divers Narrations concerning the Articles which I have printed as consideraly as if I had some written or printed Papers to vouch them, cannot be warranted otherwise, than by the Memoirs of my own Brain*. (p) This I confess, is a carrying the Charge as high, and mixing together as much Roughness and Acrimony, as much Insolence and Ill-nature, as could well be done in so few Words. I may safely say here, as he does in another Case, with Respect to Bishop *Sparrow*, that this is *as vile a Character, almost as 'tis possible for any Man to deserve*. (q) But as long as the Character given is nor deserv'd, the Dishonour attending it, falls intirely upon the Giver of it. For my part, I don't know but I may be as apt to value my Reputation as my Neighbours: And yet I shall not stick to own, that considering from what Quarter this Accusation came, so little apprehensive was I of any Damage it would do me, that I was a good while in Suspence, whether of no it was worth my while to take the least Notice of it. At length I heard of his repeated Boasts of his mighty Performance against me, and lending his Book to some, and presenting it to others, with the Leaves turn'd down wherein I was so cruelly insulted. So that it seems, he can't rest without an Answer, tho' I am afraid

poor Gentleman! that will not contribute much to his Satisfaction. But I think, he must thank himself if he meets with any Thing that is not to his Relish.

After so long Silence then, I do by there Presents give this formidable Doctor to understand, that tho' I have taken due Notice of the Compass of his abundant *Civility*, and the Extent of his *Priestly Charity*, and the Warmth of his inflam'd *Zeal*, yet I must beg Leave, still to differ from him, about the Matters his twenty-eighth Chapter runs upon; and if he won't give it me, I shall take it. And tho' I am not bound to give him all my Reasons, or Authorities,

or

* Page 178.

(p) Essay, p. 374.

(q) p. 352.

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or Vouchers, yet if it will do him any Service, I shall let him know, that I had for some Years in my Hands, the large Manuscript Historical Collections of the well known Mr. *Roger Morris*, who is own'd by Mr. *Strype* to have been a *very careful Inquirer after such Matters*.^{*} This Mr. *Strype* (who is still living) transcrib'd several Things out of these Collections, that he thought might be of use to him, while they were in my Custody: And it was from thence that I transcrib'd the greatest Part of that Account of *Subscriptions*, at which the Doctor is so much incens'd; and which he is *morally*, that is passionately so *certain is no otherwise warranted, than by the Memoirs of my own Brain*: (r) And I hope it won't be very long, before he may have an Account of these Collections, from a good Hand.

However, by the way, I think it may not be improper to return the Doctor my Thanks, for his so freely owning, that there was yet another Thing besides that mention'd, that gave him Uneasiness; and this is of such a Nature, as that I should think, with respect to the Generality of Readers, it should carry a sufficient Antidote along with it, to prevent its having any ill Effects upon them. For he says in the Close of this Doughty Chapter, that *a Man who is able to coin the most flagrant Untruths*, (this is Dr. *Atterbury* all over!) *in this plentiful manner, is certainly qualified the best of any person living, to record the Excellencies and Sufferings of the Dissenting Teachers*. (s) I profess I can hardly help pitying the poor Doctor, that he should have no Friend so faithful and kind to him, as to advise him, out of common Prudence, to have kept that impotent Flight to himself. I know no Need he had so publicly to acknowledge, that a warm Desire to do what in him lay to blast the Credit of my Account: of the Ministers that were ejected in 1662 for their Nonconformity, had any

Hand in drawing him into so much foolish Extravagance. But since he could not keep it in, I don't know but it may be well enough that it is out. If it does him no Disservice,

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* Hist. of the Ref. under Queen *Elizabeth*, Vol. I. p. 241.

(r) Essay, p. 374

(s) p. 382.

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I can assure him I am in no fear it will do me any; no nor the *Dissenting Teachers* neither, as arrogantly as he despises them.

If it be any Satisfaction to have Company in Tribulation, the Doctor does not deny me that, at which I am not surpriz'd. For when his Choler overflows, it is but an usual Thing for several, if it so happens that they come in his Way, to suffer under it at once. According to Custom therefore, in the very Page in which he begins to toss me about as a Foot-ball, he says of Dr. *Fuller* (whose Performance in our *Ecclesiastical History* has hitherto kept up a tolerable Reputation as well as a good Price) that he *can't admit his Testimony for Proof, because he betrays gross Ignorance in this Matter.* (t) All that I understand by that, is that he differ'd from our Dictating Doctor, which most certainly is a Thing unpardonable. Tho' if that Author really was *ignorant*, he discovers so much of a better Temper with his *Ignorance*, than my assuming Censor with all his Knowledge, that I am very inclinable to believe a great many People will be apt to give him the Preference. However by that Time I have got through his severe and ill-natur'd Reprimand, it may possibly happen that some may be of Opinion, that this very Author himself, has not discover'd so exact a Knowledge of these Matters, after all the Pains he has taken, as to have any great Occasion for Boasting.

The Passage of mine at which the Doctor is so much inrag'd, that he cannot keep in any tolerable Temper, is express'd in this Manner. *The first Subscription that was required, was only to the Articles of Religion, drawn up and Agreed to in the Convocation in 1562. All the Members of that Convocation were first required to subscribe, and all the Clergy afterwards; though there was neither Law nor Canon for it. This was refus'd by the famous John Fox the Matyrologist, who declar'd he would subscribe to nothing, but the New Testament in the original. Generally however, it was at first readily agreed to: But such Changes and Alterations were afterwards made in these Articles, that many even of the Body*

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(t) Essay, p. 373.

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*of the Clergy refus'd to subscribe them a second Time, in the Convocations of 1566 and 1571, &c.** For my part, though I have since been at some Pains, in making farther Inquiries into this Matter, I am still of the same Mind: And should have no Inclination to alter any Thing in the whole Passage, except it should be, by adding a Limitation to the first Clause of it, where instead of saying, *the first Subscription that was required*, I should rather be for saying, *the first Subscription that was requir'd in the Reign of Queen Elizabeth*, because there was a Subscription required before.† But what I have here asserted, in Dr. *Bennet's* Opinion, is so far from being true, that in the elegant Strain of his good Friend Dr. *Atterbury*, (whose *obliging manner* he so much applauds, (u) and with whose *Observations* he tells us *his Papers were enrich'd*.) he says the Passage is *crammed with the most palpable Falshoods*. (x) Admirably polite I confess! But I may bear the Censure with the more Patience, seeing I have but Neighbour's Fare. For the very same genteel Compliment is afterwards pass'd upon a Passage of the learned Mr. *Selden*. (y) So that tho' the *Doctor* treats me but ruggedly, yet he still seems dispos'd to let me have good Company, which is some Comfort when a Man is in Distress.

When he first begins to *take this Paragraph of mine in pieces*, he appears to have some small Remainder of Compassion and good Humour left. For having declar'd that *the Members of the Convocation in 1562 did subscribe the Articles they agreed on, and pass'd them by Subscription*, (z) he is so candid as to declare he is *willing to suppose that this is all I meant, by their being requir'd to subscribe them*. But though the *putting as favourable a Construction upon my Words* as this amounts to, is what he is nor sometimes very free for, upon which Account I have the more Reason to take Notice of it here, yet the best of it is that I cannot perceive, that I upon this Occasion had any great Need of his Favour. What

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* Defence of Moderate Nonconformity, Part II. p. 107.

† It appears from Bishop *Bumet*, Reform. Vol. III. p. 213, &c. that the Articles of 1552 were to be subscrib'd.

(u) Pref. Ep. p. iii.

(x) Essay, p. 375.

(y) p. 411.

(z) p. 374

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I said, appears literally true, *viz.* that *all the Members of the Convocation in 1562, were requir'd to subscribe*. For though the Articles did then pass by Subscription, and though some did at first subscribe very readily, yet there were others that hung back and were not so ready for it, but that they needed

to be *required* and urg'd and press'd, and that again and again. And for the Truth of this I appeal to Dr. *Peter Heylin*, whom I should have thought our Doctor would have consulted in the Case. He in his Account of the Convocation which began on *January 13, 1562/3*, says* that *there appeared Difficulty in taking the Subscriptions of the lower House. For though they all testified their Consent unto them on the 29th of January, either by Words express, or by saying nothing to the contrary, yet when Subscription was REQUIRED many of the Calvinian or Zuinglian Gospellers had demurr'd upon it. And he adds, that with this Demur their Lordships are acquainted by the Prolocutor on the 5th of February; by whom their Lordships were desir'd, in the Name of that House, that such who had not hitherto subscrib'd the Articles, might be ORDERED, (which I take to be equivalent to REQUIRED) to subscribe in their own proper House, or in the Presence of their Lordships. Which request being easily granted, drew on the Subscription of some others, but so that many still remained in their first Unwillingness. An ORDER therefore is made by their, Lordships on the 10th then following, that the Prolocutor should return the Names of all such Persons who refus'd Subscription, to the End that such farther Course might be taken with them, as to their Lordships should seem most fit. After which (says he) we hear no News of the like Complaints, and Informations; which makes it probable (if not concluded) that they all subscrib'd.* I hope this Doctor will not be charg'd with *gross Ignorance*, as well as Dr. *Fuller*. I hope he has no *gross or palpable Falshoods, shameless Forgeries, or flagrant Untruths* in his Account; and that he cannot be charg'd with *publishing the Memoirs of his own Brain*. And yet I pro

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* *Heylin's History of Queen Elizabeth*, p. 159.

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fess I know not what it may come to, should the Doctor happen to fall into another Fit. For though he owns *that the Members of the Convocation in 1562 did subscribe the Articles they agreed on*, yet he says *that they were otherwise requir'd to subscribe them, as Members of Convocation, is a meer Chimæra*. (a) What he may here mean by *otherwise required*, he knows best. I should suspect there is something here left out, that is necessary to make up the Sense. But let his Meaning be what it will, I stand to what I asserted, *viz. that all the Members of that Convocation were first requir'd to subscribe*. And if this be a *Chimæra*, it appears from the Words cited, that Dr. *Heylin* is the Father of it, and not I. And I shall add that it is Mr. *Strype's*, and Bishop *Burnet's Chimæra* too; and (without any disparagement of our Doctor) I believe I may venture to say of both of them, that they search'd as nicely into these Matters, as he can pretend to have done.

Mr. *Strype* says* that in the 11th Session of this Convocation, the *Articles* being subscrib'd by some of the lower House, were brought up by the Prolocutor; praying the most Reverend and the Right Reverend Fathers, to take Order that all that had not yet subscrib'd, might do it publickly, either in the Assembly of the lower House, or before them in the Upper. Whereupon the said Fathers decreed, that the Names of those of the House that had not subscrib'd should be written, and brought to them the next Session. From whence I think it appears very plainly, that after the Subscription of the major Number of that Convocation, without which the Articles could not have been said to have pass'd, there was a Subscription requir'd of the Residue of their own Members, and that some of them were nor very forward for it. Bishop *Burnet* also agrees intirely, and tells us that on Feb. 5, 1562, the Prolocutor with six of the Clergy, brought up the *Articles of Religion*, that had been sent by the Archbishop to the lower House: Many had already subscrib'd them, but he proposed that such as had not yet done it, might

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* Annals of the Reform. for the first twelve Years of Queen *Elizabeth*, p. 291.

(b) Essay p. 374.

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be REQUIRED either to subscribe them in the lower House, or to do it in the Presence of the Bishops. Upon this the upper House ordered that the Names of those who had not subscrib'd them might be laid before them the next Session: On the 10th the Prolocutor with eight of the Clergy came up and told the Bishops that many had subscrib'd since their last meeting: Upon that the Bishops renew'd their former Order,* So that if all our Historians are not guilty of *Falshoods*, *Forgeries*, and *Untruths*, and of publishing the *Memoirs of their own Brains*, I may still venture to say that all the Members of the Convocation in 1562, were requir'd to subscribe the *Articles*, leaving the Doctor to do what he pleases with the *Chimæra* he talks of, which he may account for in his next *Essay*. Though I must own, if some Mens Representations may be regarded, there is no great Occasion to boast of the Mighty Doings of this Convocation: For we are told that many things were agreed to in it, that would have tended to the great Good of the Church, but were suppress'd: For nothing was of force, but as the Queen and the Archbishop consented.†

I had added that all the Clergy were requir'd to subscribe afterwards, though there was neither Law nor Canon for it. And here the Doctor is again disturb'd. For he by no Means will allow the Subscription to have been extended to all the Clergy, till 1571. And supposing him to have been herein in the Right, it is but putting many in the Room of all, and I am still safe: For he himself owns it as to many; saying, *I have reason to think, that in the Year 1564, the London*

Clergy were requir'd by the High Commissioners to subscribe the Articles of 1562.
(b)

However I am still of Opinion, that this Matter, may very safely be carried much farther, than the Doctor out of his abundant Caution seems free to allow. For Mr. *Strype* (who in Matters of this Nature deserves as much to be regarded as most Men) speaking of there *Articles*, tells us from the first, that

† Hist. or the Reformation, Part III. Book VI. p. 302.

* *Bumet's* Hist. of the Reform. Vol. III. p. 318.

(c) Essay p. 372, 373

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that *they were to be subscrib'd by all Clergymen*.* And if they were not actually requir'd to be subscrib'd by all of them immediately, it plainly appears not to have been the Fault of the major Part of that Convocation. For the same Gentleman has given us the particular Requests and Petitions of the lower House, with Respect to the *Book of Articles*;† and the 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th and 18th, &c. refer to a general Subscription to be made, to the said *Articles* when completed by all that should have Institution and Induction, or take Degrees in the Universities, &c. Though this amounts not either to *Law or Canon*, yet I think it shews the good Will of the dignified Clergy at that Time, and what they aim'd at, and were disposed to pursue as far as they were able.

And I take this Step of theirs, the rather to deserve Observation, because a general Subscription had been requir'd, as Dr. *Bennet* himself observes, (c) to the *Articles* that pass'd ten Years before, in King *Edward's* Reign, An. 1552. Subscription was then requir'd, not only from the Bishops, but also from all such as should take holy Orders, or officiate in the Church, either in reading or preaching, or that enjoy'd any Benefices. And a Book was kept in the Bishop's Register for that Purpose as a Record. And any that refus'd to subscribe to them, were not to be admitted by the Bishop to any Orders, or Ecclesiastical Ministry. And such as scrupled to subscribe, for lack of the right Knowledge or Understanding of any of them, the Bishop by Instruction and Conference was to endeavour to inform them, allowing them about six Weeks Time for Deliberation, or otherwise they were disabled from enjoying any Preferment in the Church.‡ And it was natural enough for the Clergy after 1562, to think that it was to the full as reasonable, for it to be insisted on that their new *Articles* should be universally subscrib'd, as that it should be so before as to the

Articles

* Life or Archbishop *Parker*, p. 120.

* Hist. of the Reform. under Queen *Elizabeth*. Vol. I. p. 301, 302.

† Mr. *Strype's* Memorials Ecclesiastical, Vol. II. p. 420.

(c) Essay p. 375.

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Articles of 1552. And they plainly shew'd that this was their Mind. by their Carriage afterwards.

But to go on; Mr. *Strype* also farther informs us that a general Subscription of the Articles of 1562, was actually insisted on, before that Time that is mention'd by the Doctor: And lets us know* that in 1564, the Clergy in and about the City of *London*, were summon'd to *Lambeth*, where the Bishop's Chancellor told them (and they were an hundred and forty in Number) that it was the Pleasure of the Council, that they could not only keep the Unity of Apparel, and inviolably observe the Rubrick of the *Book of Common Prayer*, and the Queen's Injunctions, but also *the Book of Convocation*, (and that says Mr *Strype* well, must be the Thirty-nine Articles) to all which they were requir'd presently to subscribe. And he tells us elsewhere,† that *about the latter End of March 1564, the London Ministers, together with those of the Archbishop's Peculiar in the said City, and those of Southwark, were all peremptorily requir'd to promise and subscribe Conformity to the Habits prescribed, and likewise to the Rites of the Common Prayer, the 39 Articles, and the Queen's Injunctions; or to be depriv'd within three Months. And as most did subscribe at that time, so about thirty stood out and were suspended.*

Dr. *Heylin* also speaking of the Year 1564, falls in, and says‡ that *the Articles of Religion lately agreed upon in Convocation, had been subscrib'd by all the Clergy who voted them; subscribed not only for themselves, but in the Name of all those in the several Dioceses and Cathedral Churches, whom they represented. But the Bishops, N.B. not thinking that sufficient to secure the Church, REQUIRED Subscription of the rest in several Places, threatning no less than Deprivation to such as wilfully refus'd, and obstinately persisted in that Refusal.* And when in another Writing,* the sdame Dr. *Heylin* appears displeas'd with Dr. *Fuller*, for insinuating that the

Bishops

*Life and Acts or Archbishop *Grindal*, p. 98, 99.

† Hist. of the Ref. under Q. *Elizabeth*, Vol I. p. 419, Ibid. p. 165.

‡ History of Queen *Elizabeth*, p. 165.

* Animadversions on the Church History of Britain, p. 149.

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Bishops in there their Proceedings in 1563 and 1564, *acted by a weak Authority*, in requiring their Clergy to subscribe, when at that Time they had no Canons to proceed upon, he says, that if they did any such Thing, it was not as they were empower'd by their Canons, but as they were enabled by that Authority

which was inherent naturally in their Episcopal Office. To which Dr. *Fuller* replies,* (as well he might) that *he does not understand what he therein means or drives at.*

The Doctor out of his abundant Modesty and Humility is pleas'd to say, that *he will unfeignedly thank, either me, or any other Person whatsoever, for better Information.* (d) For my Part I can't well tell, whether he will think what I have here put together about the General Subscription to the Articles that was insisted on, before there was either Law or Canon to enforce it, amounts to *the better Information,* for which he declares he shall be so *unfeignedly thankful.* If it does not, I must own I shall not be much concern'd. And if it does, I shall leave it to him to express his *unfeigned Thanks,* in what Way he may think most fit and proper. But whether it does, or does not, I am very inclinable to believe, that most People will by this Time begin to be of Opinion, (if they were not before) that there is hitherto no great Occasion for his Uneasiness; and yet much less for his Rudeness. But exactly like Dr. *Atterbury,* to whom he tells us he has *contracted a Debt of the humblest Gratitude,* (e) he will take his own Way, let the Consequence be what it will.

I had said that *there was neither Law nor Canon for this Subscription:* that is, not for that requir'd in 1564, or at any Time before 1571. At this Dr. *Bennet* cries out, *Strange!* (f) But as strange as he makes of it here, it is strictly true, and he himself own'd as much a little before, (g) saying in so many Words, that *the Articles of 1561 were agreed on, and publish'd, tho' there was at present no Law or Canon that expressly requir'd Subscription to them.* I would fain know why it should be more *strange* for

Vol. II.

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* *Appeal of injur'd Innocence.* Part II. p. 87.

(d) Essay, p. 375.

(f) Pref. Ep. p. iii.

(f) p. 375.

(g) p. 371.

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me to say this than Dr. *Bennet.* To justify his crying out *strange!* In this Case, he pleads that *he had shewn that the High Commissioners had Power to require Subscription by the first of Elizabeth,* Chap. i. And it must be own'd that he had asserted that, but that is a distinct Thing from Proof. But notwithstanding he had asserted this, he yet had at the same Time declar'd in so many Words, that *there was at present no Canon that expressly requir'd Subscription.* And in the Name of Wonder, why might not I assert, affirm, and declare this as well as he? How can this be allowable in him, and blameable in me? His declaring this so distinctly himself, and making so *strange* of it when it comes from me,

is a meer *Atterburian* Grimace. I fancy most People upon a Comparison, will think that I had the most Reason of wondering of the two: Tho' I am not much dispos'd that Way. I am free to own, I count nothing *strange*, where such a Gentleman as Dr. *Bennet* is concern'd. But when he says, *with the Doctor's Leave*, meaning mine, *there was Law for this Subscription*, I think verily he runs too far. Does he need *my Leave* to blunder and contradict himself! that would be *strange* with a Witness! If he through Forgetfulness, will say one Thing in one Place, and the direct contrary in another, it is not in my Power to help it: But as for my *giving* him *Leave* to do thus, it is a putting too hard upon me to insist on that. For me to *give Leave*, that he should affirm there was *no Law* for a General Subscription, which he asserts in one Page, *(h)* and yet that *there was Law for it*, which he asserts four Pages after, *(i)* is what I can by no Means do. Tho' I should not be backward to any Instance of brotherly Kindness, that could reasonably be desir'd of me, yet this carries such a downright Contradiction in the Face of it, that I can by no Means give *Leave*. 'Tis a Thing that is really out of my Power. I here return him his own elegant Complement; *methinks he should have spar'd the Pains of contradicting himself in Stories of his own Invention*; and that especially within the Compass of so few Pages.

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(h) Essay, p. 371.

(i) p. 373.

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But for Dr. *Bennet* when he had been guilty of so unhappy a Blunder, about a *Law* for this Subscription, to charge me with a like Blunder about a *Canon* for it, has but an ill-natur'd Aspect. Had I been really guilty, and actually said *there was no Canon for this Subscription*, in one Place, and yet yielded that *there was a Canon for it*, in another, I think verily another Person might have rallied me upon this Account, with a greater Appearance of Decency, than one that had declar'd expressly, in so many Words, both that *there was a Law for Subscription*, and that *there was no Law that expressly requir'd it*, at the same Time. But when there is no Ground at all given on my Part for a Charge of this Nature, for the Doctor to insult me at the Rate he has done, is too unmerciful. I can assure him, whatever becomes of *the Law* for Subscription, before the Year 1571, (which he may clear up and *shew* as well as affirm, if he is but able) I am as well satisfied as he himself can possibly be, that there was no *Canon* for the Subscription to the Thirty-nine Articles, before that Year. He is pleas'd indeed to say, that *I both deny and affirm it*. But had he been free to *put a favourable Conatruction upon my Words*, (which

he talk'd of but the Page before;) nay had he but been willing to do me common Justice, nothing of that Nature had ever been suggested. For all that I affirm in the Place that he refers to, is this; that *the Convocation* (*viz.* that in 1571) *made a Canon, obliging to subscribe all the Articles without Exception.** I meant no other Convocation than that; nor will my Words fairly bear any other Sense. And it is most evidently true, and own'd as far as I can perceive by the Doctor himself, that *that Convocation actually did make a Canon obliging to subscribe all the Articles without Exception*, notwithstanding that there was neither *Law* nor *Canon* expressly requiring such a Subscription as many of the Bishops insisted on, from 1562 or 1564, till the Year 1571. So that by all the Stir the Doctor has been making about

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* Defence of Moderate Nonconformity, Part II. p. 113.

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this Matter, he has but been raising a Dust, and tying Knots in a Bulrush: And all that can be fairly concluded upon the Whole is, that this most courteous and obliging Gentleman, was very willing and desirous, and thought it might serve his Purpose, for me to be thought to have contradicted myself as he had done. But for Time to come, I would advise the Doctor as a Friend, to be peculiarly cautious of running into a Contradiction himself, when he is charging any Thing of that Nature upon another; and that especially at a Time when he must be forc'd to wrest his Neighbour's Words, to make him so much as appear to be guilty of any Thing like a Contradiction, while he says nothing but what is really consistent, and strictly and literally true. In such a Case as this, it had not been at all amiss, for Dr. *Bennet*, to have remember'd the Caution which his Great Friend Dr. *Atterbury*, (whom he so much admires and applauds) gave to Dr. *Wake*, when he told him that *the Air of Assurance which he took, would be very amazing to a Man that did not consider how Doubts dwell usually in knowing Breasts, and that those who have the least Skill in Things, are most apt to be positive.** The Advice included in this Caution was in itself very good, tho' it carried in it great Insolence, as it was applied by him that gave it: And that the rather, because it was so contrary to his own Practice. For it seems it is the *Atterburian Way*, (of which Dr. *Bennet* would do well to beware for the future,) *to inveigh against the Mistakes of other Men, when in the mean Time the Mistake is all their own.*†

The Doctor's next Cavil against me, relates to the personal *Subscription* of the famous *John Fox*, as to which he says, that *the Subscription he refus'd, was a Subscription to the Articles, he begs Leave to disbelieve, till he has better Evidence*

than my bare Affirmation. (k) And tho' when he was so submissive as to beg Leave before, I could not by any Means grant

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* Atterbury's *Rights, Powers and Privileges of an English Convocation*, p. 271.

† See *Eccles. Synods, and Parliamentary Convocations*, P. I. p. 50.

(k) Essay, p. 375.

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it, for the Reason given; yet in this, I am as free to give him Leave, as he can be to desire it. However I cannot but observe, that tho' the Doctor does not believe Mr. Fox refus'd a Subscription to the Articles, he yet does not intimate what he took that to be which he refus'd to subscribe. Dr. *Heylin* declares it was not the *Canons* that he refus'd to subscribe, and he represents it as a Blunder in Dr. *Fuller*, that he should bring in that worthy Person as requir'd to subscribe the *Canons* by Archbishop *Parker*; whereas (says he*) there were at that Time no *Canons* to subscribe unto, nor is it the Custom of the Church to require Subscription unto *Canons*, but of those only who consented to the making of them. I must confess I look upon it as most probable that it was the *Articles* that he refus'd to subscribe; and the Probability hereof appears to me from several concurring Circumstances.

I observe that it is under the Year 1564 that Dr. *Fuller* takes Notice of Mr. *Fox's* refusing the Subscription that was requir'd. And it has been before seen, that the subscribing the *Articles* was at that Time very generally requir'd, tho' there was as yet no express Law or Canon for it. This Mr. *John Fox* was at that Time about *London*, and he was so leading a Man, that his Example might very well be thought as likely to influence others to a Compliance in subscribing, as any Man's that could have been pitch'd upon. And Dr. *Fuller* tells us, that he was summon'd by Archbishop *Parker* to subscribe, on Purpose, that the general Reputation of his Piety, might give the greater Countenance to Conformity.† And in this Respect none of those that did not actually fit in the Convocation, could appear more likely to have been call'd on to subscribe the *Articles* than he. And besides, had he been urg'd to have subscrib'd to the Use of the Habits, &c. I can hardly think he would have made such an Answer as is related. His referring to the Practice and Usages of other Reformed Churches, had then

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* Animadversions on the Church History of *Britain*, p. 150.

† Church History, Book IX, p. 76.

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in my Apprehension, been much more proper, and more likely. But supposing him press'd to subscribe all the Thirty-nine Articles without

Exception, no Answer could be more pertinent and suitable, than for him to declare, that *he would subscribe to nothing but the New Testament in the Original*. For tho' he lik'd the Substance of the Doctrine contain'd in the Articles very well, yet that being no farther true, than as it could be prov'd from the *New Testament*, he might be unwilling to encourage the setting up any other Standard of Orthodoxy than the *New Testament* itself, in which many that have liv'd since his Days, have most fully concurr'd with him in their Sentiment. Or if we suppose it was something different from the *Articles* that Mr. *Fox* had offer'd him to subscribe, tho' he had lik'd them ever so well in the main, yet according to his Principle, he must have refus'd Subscription, because he was not free for subscribing any Thing but his *Greek Testament*. And Dr. *Heylin* seems to have been of the same Opinion with me, in this Matter, from the very Way in which he introduces the Notice he takes of Mr. *Fox's* refusing Subscription, which was with observing, that *the Obstinacy of the Genevians, as he calls them, in Matter of Ceremony, prompted the Bishops to make Trial of their Orthodoxy in Points of Doctrine, and to require a Subscription to the Articles in 1564.** And who more likely to be tried in this Case, than the famous Mr. *John Fox*, the Martyrologist?

This great and good Man being return'd from his Banishment abroad into his Native Land, did in the Year 1560 go down to *Norwich*, with the Encouragement of the Bishop of that Diocese, and there preach the Gospel, and instruct the People who had been leaven'd with *Poperly*, in the Principles of the Protestant Religion,† but had no Settlement. In 1561, he still remain'd *unprovided for in his ragged Exile Condition*, as appears from his Letter to his Fellow Collegian Dr. *Humfrey*, congratulating him

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* History of Queen *Elizabeth*, p. 165.

† *Strype's* Hist. of the Ref. under Q. *Elizabeth*, Vol. I. p. 201.

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upon his being made President of *Magdalen* College, *Oxon*, which Mr. *Strype* takes notice of;* and about the same Year he set forth the first Edition of his *Acts and Monuments* in English.† In 1563 he cominu'd still unprovided for, as the same Author observes in the Beginning of it:‡ But in the Course of that Year, he was preferr'd to the Prebend of *Shipton* under *Wichwood* in the Church of *Sarum*. And in the Year 1566, when the Contest about the Habits ran so high, and many Ministers were forbid preaching on the Account of their Noncompliance, Mr. *Fox* *having no Living, was not taken notice of or summon'd before the Commissioners, tho' he was no Approver of the Habits, and it was well enough known that he was not.** And therefore I must own I still think

it was as likely to have been in 1564, that he should be call'd on to subscribe, and that to the *Articles*, as to any thing else, or at any other Time. But after all, if the Doctor who freely *owns that Mr. Fox did make the Declaration* mention'd, and *refus'd the Subscription that was requir'd* of him, (*l*) continues to be of another Mind, and still thinks it was another Sort of Subscription that he refus'd, and not that to the *Thirty nine Articles*, for me he has full Liberty, and I grudge it him not. And if the Reasons he has to produce outweigh mine, he shall find me ready to fall in with him. But till that appears, I cannot help differing from him. And so far am I from being singular in my Sentiment, that the very Gentleman who wrote the *Vindication of the Church of England from the Aspersions of a late Libel, intit. Priestcraft in Persecution*, (whom the Doctor so much applauds,) (*m*) herein concurs with me, and says, that *John Fox was one of those that refus'd to subscribe the Articles.* (*n*) And who knows, but his Suffrage, may pass for the *better Evidence* the Doctor requires, when he comes to reconsider the Matter.

These Things being premis'd, which are indeed but of the Nature of Preliminaries, the Doctor loses

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* Life of Archbishop *Parker*, p. 112.

† Hist. of the Reform. under Queen *Elizabeth*, Vol. I. p. 239.

‡ Ibid. p. 36.

* Ibid. p. 223

(*l*) Essay p. 375.

(*m*) Pref. p. 11, and oft elsewhere.

(*n*) p. 196.

all Patience, and charges me (*a la mode de Christ Church*) with a *short passage crammed with the most palpable Falshoods*: (*o*) And seems to be in as great a Consternation as if he had been afraid that Heaven and Earth were coming together, or the general Dissolution were just at hand. And if you would know what is the Matter, it is only this; that I had said, that such *Changes and Alterations were afterwards made in these Articles of 1562, that many even of the Body of the Clergy refus'd to subscribe them a second Time in 1566 and 1571*, Whereas he says *it is evident to Demonstration*, (bur he does not tell us by what Sort of Logick we must judge of that Demonstration) *that the Articles of 1562 were never chang'd or alter'd in the smallest Punctilio till they were revis'd in 1571. Nor were they ever laid before the Convocation in 1566. And the Autographical Subscription of the Convocation of 1571 to the same Articles, even before the Revival is still extant, and he has printed it at large in his twentieth Chapter.* (*p*) But I doubt it will upon Search be found, that it is easier by far to assert than prove a *Demonstration* in such Particulars, as these. I here say, as Bishop *Stillingfleet*;^{*}

in another Case, *some Mens Demonstrations will hardly amount to the Strength of a probable Argument. And I am apt to fear no Mens Way of Reasoning more, than those who talk most of Demonstrations.* And therefore I should have thought the Doctor had better have reserv'd his *Good God!* for some weightier Occasion, where the Matter was more important, and the Evidence much clearer, so as to come a little nearer to a *Demonstration*, for fear of prophaning that sacred Name he mentions, (and which he cannot but know his Function peculiarly obliges him to sanctify) by taking it in vain. Bur I will be at the Drudgery (for once) of taking Things to Pieces, and considering his Assertions and Questions distinctly.

1. He positively asserts, and pretends it is *evident even to Demonstration, that the Articles of 1562, were never chang'd or alter'd, even in the smallest Punctilio,*
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* *Antiquities of the British Churches*, Chap. V.

(o) Essay) p. 375.

(p) p. 376.

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till they were revis'd in 1571. And therefore he asks me in a triumphant Manner, according to his laudable Custom, *how I prove that any the least Change or Alteration was made in the Articles of 1562, before the Revival in 1571?* (q) To this I answer that I am inform'd by Bishop *Burnet** that *Alterations were made in the Articles, of 1562, between the Time that they were first subscrib'd, and the last Voting them;* and he intimates that such Things are common in such Bodies. And therefore I must confess it appears to me to be very trifling to pretend to be so very nice and exact: in such Things, as the Doctor would sometimes seem to be. And I should think that any Man that does but observe, that tho' in the Title of the *Articles*, they are said to have been *agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy;* whenas none of the Province of *York* subscrib'd at all, excepting the Archbishop, with the Bishops of *Durham* and *Chester*, will see but little Ground to pretend to any great Exactness in the Proceedings of such Ecclesiastical Bodies. And I should also think, that any Man that observes that tho' the Stature in 1571, requires Subscription to the Thirty-nine Articles, as they are *compriz'd in a printed Book*, yet there were at that Time in that printed Book but Thirty-eight Articles, the twenty-ninth being omitted, notwithstanding that it pass'd in Convocation, should not suppose that great political Bodies are always exact; and should have but little Heart to pretend with our Doctor, that *it is evident even to Demonstration, that the Articles of 1562, were never chang'd or alter'd even in the smallest Punctilia.* Methinks the Doctor in such a Case as this, should have remember'd the Queries that he himself saw Occasion to

start in another Case, with Reference to the Canons; *viz.* *what if some Particulars were alter'd by the Queen's Command, when there was no Convocation sitting? Does not every Body know what Spirit Queen Elizabeth was of?* (r) Methinks such Queries as there, which are certainly as allowable in one Case as in another, much weaken

our

- * Expos. of the Articles, p. 16.
 (g) Essay, p. 376.
 (r) p. 347.

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our Doctor's pretended Demonstration. And in Reality, how he can reconcile his now asserting it to be *evident even to Demonstration, that the Articles of 1562 were never chang'd or alter'd in the smallest Punctilio, till they were revised in 1571*, with his so frankly owning that *Parker* did upon Occasion make an Alteration at the very Press, in the Articles, after they had rais'd the Convocation, (s) and that that Archbishop acted by Order of the Queen, who interested herself much in religious Matters, and caus'd divers Alterations to be made in the Articles and Canons of the Church, (t) I cannot imagine. Its Pity some Men have not better Memories. Nay if the Thing that our Author has fairly enough insinuated, should be frankly own'd; *viz.* that Queen *Elizabeth* did take upon her to order an Alteration in the Articles, after they had pass'd the Convocation, she did no more than her Father *Henry VIII* had done before her, of whom we are told by a celebrated Writer,* (from Bishop *Burnet*) that he *corrected and amended with his own Hand the Articles of Religion that were drawn up in 1536, before they were publish'd.* And if Queen *Elizabeth* might thus change the Articles in one Place, why might she not do it in twenty, if she raw Occasion? And what then becomes of our Doctor's *Demonstration, that the Articles were not chang'd or alter'd even in the smallest Punctilio?*

2. The Doctor as positively asserts, that the Articles of 1562 were never laid before the Convocation in 1566: And very triumphantly asks me, *where did I learn that the Articles were ever offer'd for Subscription, to the Convocation of 1566?* (u) But here I hope he cannot pretend to a *Demonstration*, the Acts of the Convocation perishing in the Fire of *London*. And yet really he might have done it with as good a Grace, as under the last Head. He tells us that *Dr. Heylin's Abstract shews that no Business was done of propos'd in this Convocation, except what related to a Subsidy which they granted to the Queen.* (x) But for any Thing that appears, *Dr. Heylin* might therefore say that no Business was then done but this,

because

- * *Dr. Wake's* Authority of Christian Princes asserted, p. 136.

- (s) Essay, p. 112, and Chap 24.
 (t) Essay, p. 233, 345, 347.
 (u) p. 367.
 (v) p. 257.

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because nothing else was brought to Perfection. There are others that still think it highly probable that the Thirty-nine Articles were requir'd to be subscrib'd in the Convocation in 1566, because this was the very Thing with which the Convocation in 1571 first began. And they look upon it as the more likely, because the Commons were at that very Time upon a Bill to oblige to a Subscription to them, which would make it appear scandalous for any Members of the Convocation, still to refuse Subscription. To me also I must confess it appears the more probable that this Convocation in 1566 had a Concern about the Articles, as well as that which went last before it, and that which came next after it, because Mr. *Selden* says, that *the Articles were made at three several Convocations, as well as confirm'd by Act of Parliament, six or seven Times after.** Now there is no third Convocation, as which they could be made, unless we take in that of 1566, as well as that of 1562 in which they were begun, and that of 1571 in which they were finish'd. I know very well that Doctor *Bennet* with his usual Confidence, says that *this Passage contains a Bundle of horrible and palpable Falshoods, (y)* but that is only an *Atterburian* Cast. The Truth of the Matter is this; that Assertion did not suit the Doctor's Purpose, and therefore he was forc'd to vent his Spleen: And if he had not, it is hard to say what the Consequence might have been. However if this may not be allow'd to pass for sufficient Evidence, I have that to add presently, that I hope will plainly shew that I had some *Shadow of Reason, (z)* at least, for what I have asserted.

3. He affirms, that *the Autographical Subscription of the Convocation of 1571, to the same Articles, even before their Revival is still extant, and he has printed it at large in his twentieth Chapter. (a)* And this is the pleasantest Touch of all. He affirms that *they who subscribed a certain Copy that is in the Bodleian Library were undoubtedly the lower House of that Convocation which met in 1571. (b)* But Bi-shop

- * Table Talk, *London*, 1716, p. 3.
 (y) Essay, p. 376.
 (z) p. 376.
 (a) p. 376.
 (b) p. 263.

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shop *Burnet* after he had been speaking of the Convocation in 1562, says that *we are not sure that the like Care was us'd in the Convocation Anno 1571; for*

*the Articles are only subscrib'd by the Archbishop of Canterbury, and the ten Bishops of his Province; nor does the Subscription of the lower House appear.** I profess I begin to be in Pain for Dr. Bennet. I am afraid he will come off bur poorly; especially considering that he is forc'd to own that *the Registers of this Convocation are lost; and that the Subscription bears no Date at all; nor is there any previous Form: And that consequently the Roll itself does not shew for what Reason the Subscription was made, or at what particular Time,* (c) And for this Reason I cannot imagine, how he can possibly have any Certainty that that which he has printed as *the Autographed Subscription of the Convocation of 1571 to the Articles,* is really and truly such. His Account of this is very deficient. And, for any Thing that yet appears, or that he has suggested, this Subscription carries nothing of a Proof in it. It is granted, a Roll of many Names there is in the *Bodleian Library,* and this is sew'd to *Wolf's Edition* of the Articles of 1562, and by the Account of the Names that the Doctor has printed, they should seem to be the Names of the lower House of Convocation, in 1571: But whether this Roll of Names was sew'd to this Book of *Wolf,* by mistake, as is asserted by Dr. *Atterbury,* † or out of Design, as others suspect, is hard to say. And what this Roll of Names at first belong'd to, before it was sew'd to *Wolf's Copy* of the Articles, no Mortal knows. Let it then be granted, that this was a real Subscription of the lower House in 1571, yet how can it be evidenc'd to be their Subscription to the Articles of that Year? This is very unlikely, because it seems *Wolf's Edition* omits the Twenty-ninth Article, which was inferred in the Articles of 1571. (d) And the Doctor himself owns, that *the Subscription to this Copy, could not be that Subscription which is mention'd in the Ratification of 1571.* (e) So that though he calls this

the

* Exposit. of 39 Articles, p. 16.

† Rights, &c. p. 4111.

(c) Essay, p. 272.

(d) p. 112.

(e) p. 273.

the Autographal Subscription of the Convocation in 1571 to the Articles of 1562, yet for any Thing he knows, it may as well have been a Subscription to any thing else. And therefore what he means by saying, that *never did any Subscription carry more evident Marks of its being what it appears,* (f) is beyond my Skill to imagine. For in Reality, it doe; not at all appear what it was made to. I think there is much better Proof, that this was not *the Autographal Subscription of the Convocation in 1571, to the Artides of 1562,* than there is that that Subscription in the Volume *Synodalia,* in *Bennet-College,* was not a Subscription of the

lower House, in 1562, to that very true Copy of the *Articles* which it succeeds, about which the Doctor contends with so much Warmth. (g) But for mighty Boasts, and poor Performances, commend me to Dr. *Bennet*, above most of the Writers of the Age.

4. He farther asks me, *who told me, that anyone Member of the Convocation in 1566, or of that in 1571, refus'd to subscribe the Articles? Or if they did refuse, how shalt it appear, that they refus'd to subscribe, upon the Account of Changes and Alterations made in the Articles?* (b) I answer, that some refus'd in 1571, appears very plainly from hence, in that Archbishop *Parker*, after accepting and confirming the *Prosocutor*, commanded all the Company of the lower House, that had not yet subscrib'd the *Articles*, made in 1562, now to do it. And that all that would not subscribe them, but refus'd so to do, should be excluded.* I know not how to suppose that such a Step as this would have been then taken, had there not been some that had till then refus'd. And the same Historian that mentions this, does in the very same Page in which he takes Notice of it, give an Instance in *Richard* Bishop of *Gloucester*, who cared nor to subscribe the Thirty-nine *Articles*, though it was to be done by all the Members of the Synod. And in the Collections of Mr. *Roger Morris*, which I mention'd before, I met with an Account that after the first Subscription to the *Articles* in 1562, some Al

terations

* *Strype's*, Life of Archbishop *Parker*, p. 318.

(f) Essay, p. 269.

(g) p. 200.

(h) p. 376, 377.

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terations were made. And particularly the Paragraph beginning with these Words, *Christus in Cælum ascendens*, which was so express and full against the *Corporeal Presence*, and was in the *Articles* when they where first sign'd, was afterwards dash'd with *Minium*.* Upon which Account many refus'd to subscribe a second Time in 1562, and persisted in their Refusal in 1566, though they were severely menac'd. This menacing in the Case, to me seems plainly to argue, an yet remaining Aversion in some. And if upon the whole. I have run into Mistakes about these Matters, (which I must own I am not yet aware of) it was these Papers of Mr. *Morris* that misled me. Though I am very inclinable to believe, that his Authority will with many, go as far as Dr. *Bennet's*. These Papers he calls *invisible Records*, (i) and with his usual Civility, talks of my *dressing up a Romance*, and opening a *Fairy Scene*, and I know not what: But the Papers may soon become visible, and I hope will be so e're long; and then he may have the Satisfaction to *find himself mistaken*, at which

he is so kind as to intimate, he *for my Sake* would be so very glad. And that I may not be behind Hand with the Doctor, I can assure him, I shall be as glad of it for his Sake, that so being convinc'd of having been a false Accuser, he may learn to govern his Pen better for the Future, and keep from such malicious Criminations, and such *swelling Words of Vanity*, as would bring a Discredit to the best Cause in the World, and cannot do the least Service to a bad one.

5. The Doctor farther asks, *where I found, that the parliament-pass'd the Act of the 13th of Elizabeth, Chap. 12, to stop farther Rigors, and to put an End to the Severity of the Bishops?* (k) I answer I found it in Mr. Morris's Papers, and in several Writings of

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* Bishop Burnet in his History of the *Reformation*. Vol. III. p. 301. Speaking of leaving out the express Declaration made in the Articles of 1552 against the Corporal Presence of *Christ* in the Sacrament) says that *it no Way appears to him, whether these Word, were suppress'd by the Consent of the Convocation, or whether the Queen ordered it to be done either by a direct Command, or by denying her Assent to that Part of the Article.*

(i) Essay, p. 376.

(k) p. 377.

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the old *Puritans*. And I still think it may be easily gather'd, from the Account of Mr. *Peter Wentworth*, in *Dewes's Journal*.* He tells me that Dr. *Fuller* whom I sometimes quote, calls this Law a sharp Edict against the Nonconformists. And it must be own'd to have been sharp enough, if it be consider'd that Deprivation was to be the Consequence, of a Man's refusing through Dissatisfaction, to subscribe to any one of the Doctrinal Articles of Religion: And yet it manifestly tended to abate Rigor and Severity, if that Act distinguish'd between the *Doctrinal Articles*, and others, as I must own I did, and do still apprehend it does. And I take this to be the true Reason, why the *Commons* in whose House it began, were so fond of this particular Bill, as the Doctor observes they were. (l) And though he seems to think it a material Objection against their designing by this Bill to make this Distinction, that upon this Supposition, *there is no knowing which of the Articles fire to be subscrib'd, and which are not,* (m) yet if the Method which they propos'd had been pursu'd, this would have been easy enough to have been known: For when the Bill was brought in, it had an *English* Edition of the *Articles* that was mark'd, join'd to it: And there Marks would have sufficiently made it known, which Articles were necessarily to be subscrib'd, and which nor. To me this is very plain, from *Dewes's Journal*; where we have an Account that in the House of Commons, Dec. 5. 1566, the Bill with a little Book printed in the Year 1562, for the sound Christian Religion was read the first Time.* And that on Tuesday Dec. 10, the Bill with a little Book

printed An. 1562, for the sound Christian Religion, was read the second Time, and ordered to be ingross'd. † This little Book would have prevented any Confusion, as it was mark'd.

The Doctor very officiously *whispers me in the Ear*, and tells me what he might as well have spoken out; *viz.* that *the Bishops were so far from esteeming this Act a Diminution of their Power, and a Check to their Proceedings, that they themselves were most earnest Pro*

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* Page 234.

† p. 132.

* Ibid.

(l) p. 407.

(m) p. 405.

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moters of it, in the Tear 1566, when the Bill was first brought in: (n) But he offers what is not much to the Purpose. I readily grant indeed that he had sufficiently prov'd before, from the Petition of the Bishops which he publishes at large, (o) that the Spiritual Lords, as he says, did not persuade the Queen to prevent the passing of this Bill; but us'd their best Endaeavours to promote it, and obtain the Royal Assent. (p) And had it pass'd as it first came to the House of Lords, it might have answer'd their End. But it should have been remembred, that though they were for the Bill in 1566, as it first went up to the House of Lords, yet there it was alrer'd, and miscarried: And the very same Bill as it was then alter'd, being brought into the House of Commons in 1571, pass'd both Houses, but was not so much to the Gust of several of the Bishops, and those of the Clergy that affected Domination, as if it had pass'd at first. And yet failing here, they were still in hopes of compassing their Design, by the Canon which they pass'd afterwards in Convocation. The Bill which they were for, requir'd an Assent and Subscription to all the Articles in the Lump, and without any Exception: But the Bill as it was alter'd, and the Act as it pass'd, (perhaps it would not be a mighty Difficulty to tell by whose Influence) was for an Assent and Subscription, to the Doctrinal Articles only. To keep him (if it be possible) from saying again, in his ill-natur'd Way, that I was resolv'd to brand the Bishops, thought I had not Patience enough to Work up my Malice to an Appearance of Truth, (q) I shall add, that Mr. Robert Beal who was at that Time a noted Man, Clerk of the Council, and one of good Learning, and a considerable Interest, made an Apology for his Actions in the Parliament of 1592, in a Letter to a certain noble Lord, in which he says, that the Statute of the 13th, did require a Subscription to the Articles of Faith ONLY; and that he had heard it credibly reported, that it appear'd by the Records, that the

*Limitation was thought meet to be inserted (viz. ONLY,) by the Lords in the higher House, when as the Bill had pass'd the Lower House in more general Terms.**

But

* *Strype*, Life of Archbishop *Whitgift*, p. 185

(n) *Essay*, p. 377.

(o) *Ib.* Chap. xviii.

(p) p. 261

(q) p. 377.

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But it seems the Doctor does not know what to make of my affirming that *the Act requires the Clergy to subscribe to those articles only, that concern the true Christian Faith, and Doctrine of the Sacraments, and that this Subscription pass'd smoothly: Whereas the Convocation made a Canon to oblige a Subscription to all the Articles, as well those relating to Rites and Ceremonies, Order and Polity, as those that concern'd the Christian Doctrine of the Sacraments; and that this Subscription was refus'd by many, because of what was added in the 20th Article, (r) &c.* And he tells me that he shall soon shew that the aforesaid Statute obliges the Clergy to subscribe to all the 39 Articles. But he not having done it as yet, as far as I can judge, I think myself to be still at Liberty to deny it. He declares he knows of no *double Subscription*. But if it was one sort of Subscription that was required by the Act of Parliament, and another that was required by the Canon of 1571; and a Number could freely yield to the former, and yet were not to be persuaded to yield to the latter, there certainly was a double Subscription. He says, that *with my Leave, Subscription that was requir'd by the Canon, was the very same that was required by the Statute too.* But this is what I can by no means allow, till I see better Evidence produc'd than as yet appears. Mr. *Selden* says, *there is a Secret concerning these Articles. Of late Ministers have subscrib'd to all of them, but by Act of Parliament that confirmed them, they ought only to subscribe to those Articles which contains Matter of Faith and the Doctrine of the Sacraments.* And he adds, that this *appears by the first Subscriptions.** And were these *first Subscriptions* consulted, they might perhaps give us Light in this Matter. If they were limited and confin'd to such Parts of the *Thirty-nine Articles*, as *contain only Matter of Faith, and the Doctrine of the Sacraments*, it must be because the Law was at first understood to relate only to such of the *Thirty-nine Articles* as come under one of those Heads.

Vol. II.

I

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* *Table Talk*, Lond. 1716. p. 3.

(r) *Essay*, p. 377, 378.

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However that which I have represented, was the real State of the Case, I shall now set myself to prove from several Things in Concurrence. And;

1. I argue from the Words of the Act of Parliament, compar'd with the Words of the *Canon*.

As to the *Act*, that runs thus:

“That the Churches of the Queen’s Majesty’s Dominions, may be serv’d with Pastors of sound Religion, be it enacted by the Authority of this present Parliament, that every Person, &c. which doth or shall pretend to be, a Priest or Minister of GOD’s Holy Word and Sacraments, by Reason of any other Form of Institution, Consecration, or Ordering, than the Form set forth by Parliament, in the Time of the late King of most worthy Memory, King *Edward* the Sixth, or now us’d in the Reign of our most gracious Sovereign Lady, before the Feast of the Nativity of CHRIST, next following; shall in the Presence of the Bishop, or Guardian of the Spiritualities of some one Diocess, where he hath or shall have Ecclesiastical Living, declare his Assent, and subscribe to *all the Articles of Religion, which only concern the Confession of the Faith, and the Doctrine of the Sacraments, comprised in a Book imprinted, intituled, Articles whereupon it was agreed, &c.*

The *Canon* which pass’d, *April* 3. 1571, runs thus:

Every Bishop before the first Day of *September* next, shall call unto him the publick Preachers, such as shall be in his own Diocese, and shall require again of them, their Licenses for Preaching, which they have, sign’d with any Authentical Seal, which they shall retain with themselves, or else abolish. After prudent Choice made of them, he shall give readily again new Licenses, to them whom he shall find able to that great Office, in respect of their Years, Doctrine, Judgment, Honesty of Life, Modesty and Gravity: And yet so that they first subscribe, to the Articles of Christian

Religion,

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Religion, publickly approved in the Synod, and that they make Promise, willingly to maintain and defend that Doctrine, which is contain’d in them as most agreeable to the Verity of GOD’s Word.*

I should think that anyone that was not unwilling to see it, might discern a manifest Difference between there two Injunctions. They differ,

1. As to the Time of their taking Place: Which as to the latter of them was to be before the First of *September* 1571, whereas with respect to the former, any Time before the *Christmas* following was sufficient.

2. As to the Parties concern'd: The latter referring to all Ministers in the general, to whom the Bishops should give new licences; but the former to such only, as *pretended to be Ministers, by any other Form than that of the Establish'd Church of England; i.e.* that were ordain'd either in *Scotland, or Holland, or other foreign Churches.*

3. As to the Thing requir'd. The latter insists upon a Subscription to the Articles, *simply, and without any Distinction at all;* whereas the former requires a Subscription *to all the Articles of Religion which only concern the confession of the true Christian Faith, and the Doctrine of the Sacraments.* And I cannot see how any Sense can be made of the Word *only* in the Act, without here allowing for a Difference. Dr. *Bennet* quibbles in the Matter, and says that the Word *only* is an *Adverb demonstrative, not restrictive.* But in my Apprehension, that Criticism on the Word *only*, does but *demonstrate* the Doctor's Unwillingness to be convinc'd, or restrain'd. Mr. *Collier* appears much more frank: For he so much differs from the Doctor, that he owns that *by this RESTRICTION in the Word ONLY, all Articles relating to the Homilies, the Ordinal, the Church's Power in imposing Rites and Ceremonies, and her Authority in Controversies of Faith, seem omitted on*

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Purpose,

* And the 56th Canon or 1603 requires all the Clergy to subscribe, *willingly and animo*, and to acknowledge all and very Article, to be agreeable to the Word of GOD.

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*Purpose, as if it had not been the Design of the Statute, to bring there Articles within the Subscription.** Tho' he afterwards quotes an Authority upon us that shall be consider'd presently. And I must own thar notwithstanding all that has been advanc'd by the Doctor to the contrary, I take the inferring this Word *only*, for a full Proof, that the Parliament was for more Lenity, than the Body of the Convocation. The latter were for a Subscription to all the Thirty-nine Articles without the least Exception: Whereas the former were satisfy'd with a Subscription of those Articles, *which only concern'd the Confession of the true Christian Faith, and the Doctrine of the Sacraments.*

And I shall add, that I think M. *Des Mazeaux* has in his Historical and Critical Account of the Life and Writings of Mr. *William Chillingworth*† offer'd that which I take in this Case to be very considerable. He says that the Restriction is not barely in the Word *only*. It would still subsist, tho' that Word were left out. For to say that every Minister *shall declare his Assent and subscribe to all the Articles of Religion which - - - concern the confession of the true Christian Faith, and the Doctrine of the Sacraments, compris'd in a Book imprinted,*

intituled ARTICLES, &c. evidently limits and determines the *Assent* and *Subscription* to such Articles in that *Book*, as *concern* the two Heads mention'd, and dispenses with *assenting and subscribing* to the other Articles in the same Book. The Word *only* was added to inforce the Limitation, and put it out of all Manner of Doubt or Exception. But at the same Time that Word, with the Word *all* just before it, have thrown a Sort of Uncouthness in that Sentence, such as may be seen in Other Acts of Parliament where Clauses are added.

2. I argue in this Case, from the discover'd Sense of some, that I think may be justly reckon'd likely to have had as right a Notion of these Matters, as Dr. *Bennet*. And here I shall begin with a memo

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* Eccles. Hist. of *Great Britain*, Vol. II. p. 530.

† Page 65.

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vable Speech, made in the House of Commons in 1610, in which there is this Passage.* *And to take away that crying Sin which doth most provoke God, and most grieve the Subjects. viz. the depriving, disgracing, silencing, degrading, and imprisoning, such of God's Ministers, (being learned and godly preachers) as he hath furnish'd with most heavenly Graces to call us to true Repentance, for no other Cause, but for not conforming themselves otherwise than by Subscription limited in the Statute made in the thirteenth Year of the late Queen Elizabeth of famous Memory, thereby making the Laws of the Church and Commonwealth to jar: Which to reform, we made a Law for Subscription, agreeing to the Intent of the foresaid Statute, which every wise Man will approve, and willingly subscribe unto; whereby much Peace and Unity would grow in the Church and commonwealth, and be an Occasion that many Subjects might be well taught the Means of their Salvation, who now want sufficient Knowledge of the Word of God to ground their Faith upon.* It is true King *James* appears not to have been well pleas'd with this and other Passages of this Nature, in that House of Commons, and therefore the Parliament was dissolv'd soon after. But such a Speech as this plainly shews that Gentlemen at that Time had a very different Sense of this Matter, from Dr. *Bennet*, notwithstanding his Positiveness, and assuming Confidence.

Nor can I help laying Stress on Mr. *Selden's* Authority, tho' the Doctor should be ever so angry. That learned Gentleman says, that *of late, Ministers have subscrib'd to all the Articles; but by Act of Parliament that confirm'd them, they ought only to subscribe to those Articles, which contain Matter of Faith, and the Doctrine of the Sacraments, as appears by the first Subscriptions.*† The Doctor says,

he is persuaded the Editor has herein misrepresented him. (s) But I take that to be, because he is unwilling to believe any Thing that

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makes

(s) Essay. p. 410.

* This Speech is to be met with in *Record of some worthy Proceedings, in the Honourable, Wise and Faithful House of Commons, in the Late Parliament*. Printed, An. 1611, p. 10.

† Table Talk, London 1710. p. 3.

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makes against him. I can see no Way of clearing this, but by producing the first Subscriptions.

Both Mr. *Collier* in his *Ecclesiastical History*, and Dr. *Bennet* in his *Essay*, appeal in this Case to Sir *Edward Coke*. Mr. *Collier* says, that it was the Meaning of the Legislature, that Subscription should be made to the Articles without tiny Exception, is made good by Sir *Edward Coke's* Authority.* But if as Mr. *Selden* asserts, the contrary to this appears by the first Subscriptions, even this Authority, as great as it appears, comes to nothing. And besides, I cannot tell, whether or no this Authority is in itself so great, as that it must necessarily carry it from Mr. *Selden*. For I have read, that Time has been, when Sir *Edward Coke*, as great a Lawyer as he was, being brought to his Knees at the Council Table, was commanded to a private Life: And ordered in his Retirement to review his Books of Reports, which the King was inform'd, had many extravagant Opinions, publish'd for positive and good Law.† But I never read any Thing of this Nature, with Respect to Mr. *Selden*, or that his Law was called in Question by the Civil Authority.

But then the Doctor says, if Mr. *Selden's* Authority was vastly greater than it is; yet surely that of all the Judges of England, will over ballance it. (t) Which is a Thing that I must confess I should not offer to call in Question, if all the Judges in a Body, had given their positive Judgment, in the Matter that is here debated. But really I find, that the Case of *Smith* which is mentioned, in which Case it was that my Lord Chief Justice *Coke*, gave the Opinion of *Wray* Chief Justice in the *Kings Bench*, and the concurrent Resolution of all the Judges of England, does not come up to the Matter that here falls under our Consideration. It is appealed to, both by Mr. *Collier*,‡ and the Doctor too. (u) But as far as I can judge it will not answer the Purpose for which they mention it. For

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* *Eccles. Hist of Britain*, Vol. II. p. 530.

† *Compleat History of England*, Vol. II. p. 704, 705.

‡ *Eccles. Hist. of Great Britain*, Vol. II. p. 530.

(t) Essay, p. 410.

(u) p. 409.

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in that Case, the Judges only gave it as their Opinion, that the subscribing the Thirty-nine *Articles* with the Addition that *Smith* made, viz. (*so far forth as the same were agreeable to the Word of God*) was not according to the Statute of 13 *Eliz.* but said nothing at all of that Sort of Subscription which *Mr. Selden* speaks of, and says was us'd in the first Subscriptions. And the Reason they gave for their Opinion, how suitable soever it might be to *Smith's* Case, yet would not hold as to what *Mr. Selden* speaks of. This Subscription (say they) was conditional, and would not agree with the Scope of the Statute. But they neither did nor could say, that subscribing to those *Articles* which contain Matter of Faith, and the Doctrine of the Sacraments, was not according to the Statute: Nor could they alledge, that this would be conditional, and disagreeable with the Scope of the Statute, since the very Words of the Statute require a Subscription, to all the *Articles of Religion, which only concern the Confession of the Faith, and the Doctrine of the Sacraments.* But since so great a Man as *Mr. Selden* is so freely charg'd by our peevish Doctor, with a Bundle of horrible and palpable Falshoods (x) if what is father'd upon him in his *Table Talk*, upon the Head of the *Articles*, did really come from him, I think verily, I may be the more easy, though I have ever and anon, a like Tast of his abundant Civility.

But I than now add another Authority which I think cannot be contested, and that is *Dr. Heylin's.* He had seen all those Acts of the several Convocations which perish'd in the Fire of *London*, and made Transcripts from thence, and had conversed with a Variety of Learned Men in the Stare as well as in the Church, so as to have had as good an Opportunity as any Man, of judging of the real Intentions both of Parliaments and Convocations, in their several Proceedings: And from him, we have the following Passage, which I take to be very remarkable.

“It had been ordered by the Bishops in their Convocation (in 1571) that all the Clergy then assembled should subscribe the *Articles.* And it was ordered by the unanimous Consent of the Bishops

I 4

“and

(x) Essay, p. 411.

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and Clergy. that none should be admitted from thence forth, into Holy Orders, till he had first subscrib'd the same; and solemnly obliged himself to defend the Things contain'd, as consonant in all Points to the Word of God. But by the first Branch

of the Act of Parliament, Subscription seem'd to be, no otherwise requir'd, than to such *Articles alone as contain'd the Confession of the true Christian Faith, and Doctrine of the Holy Sacraments*. Whereby all Articles relating to the Book of Homilies, the Form of consecrating Archbishops and Bishops, the Church's Power far imposing new Rites and Cermonies, and retaining those already made, seemed to be purposely omitted, as nor within the Compass of the said Subscription. And although no such RESTRICTION do occur in the following Branches, by which Subscription is required indefinitely unto all the Articles, yet did the first Branch seem to have such Influence upon all the Rest, that it was made to serve the Turn of the *Puritan* Faction, whensoever they were call'd upon on to subscribe, &c.*

Such was the Temper of Dr. *Heylin*, that we may be assur'd he would have clear'd this Matter up, and prov'd that the *Puritims* had no Right to that Favour which they pleaded for, from the Statute, of an Exception from an Obligation to any other Subscription, than only to the Articles that contain'd the Confession of the true Christian Faith, and Doctrine of the Sacraments. And hence he was not able to do it, Dr. *Bennet* might as well have spar'd his Pains. And therefore.

3. I shall also argue from the generally declared Sense of the *Puritans*, and their Descendants, from the Time of the passing the Act for *Subscription* in 1571, down to the Act for *Toleration*, in 1689. They have generally signified, upon a Variety of Occasions that have offer'd, that though they were nor fond of multiplying Subscriptions, where there was nor a real Necessity, they yet at the Call of Authority, were free to subscribe to the Articles relating to Faith and the Sacraments, according to the *Statute*, tho'

they

* *Heylin's Hist. of the Presbyt.* p. 267.

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they could by no Means yield to that general and indefinite Subscription, to all the Articles without Distinction, that was requir'd by the *Canons*. And this has commonly pass'd Current; and they have not met with much Opposition.

The *Admonition*, which was printed in 1571 or 1572, has somewhat in it to this Purpose: And there are several Things that look this Way, in the *Part of a Register*. As in the *Practices of Prelates against godly Ministers*, &c,* and oft elsewhere. Mr. *Henry Smith*, Preacher at *St Clement's* without *Temple-Bar*, being suspended by Bishop *Aylmer* in 1588, among other Things, for not *subscribing*, made this Answer: *I refuse not to subscribe to any Articles which the Law of the Realm doth require of Men of my Calling; acknowledging with all*

*Humbleness and Loyalty, her Majesty's Sovereignty in all Causes, and over all Persons, with in her Highness's Dominions; and yeilding my full Consent to all Articles of Faith and Doctrine, taught and ratify'd in this Church, according so a Statute in that Behalf provided, the 13th Year of her Majesty's Reign. And therefore beseech his Lordship, not to urge upon me any other Subscription, than the Law of God, and the Laws positive of this Realm do require.**

Mr. *Walter Travers* also, who as we are told by Dr. *Fuller*,† had been seven Years together Lecturer in the *Temple*, (refusing all presentative Preferment to decline Subscription) and liv'd domestick Chaplain in the House of the Lord Treasurer *Cecil*, being Tutor for a Time to *Robert* his Son, afterwards Earl of *Salisbury*; cannot well be suppos'd to have been ignorant in there Matters. He in the Supplication which he made to the Council, about the Year 1591, or 1592, upon Occasion of the Differences that arose between him and Mr. *Hooker*, intimates that the Archbishop of *Canterbury*, refus'd to give him his Commendation to the Gentlemen of the *Temple*, unless he would subscribe: And his Answer was that he agreed to subscribe, according

to

* p. 295.

* *Strype's Life of Bishop Aylmer*, p. 155, 156.

† Church History Book IX. p. 214.

‡ Works of Mr. *Richard Hooker*, p. 490.

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to any law, and to the Statute provided in that Case, but pray'd to be respired for subscribing to any other, which he could nor in Conscience do: either for the *Temple*, or for any Place in the Church of which Mr. *Hooker* took not the least Notice in his Answer, though considering the Keeness of Spirit he discovers in his Reply (as meek a Man as he was) he had been likely enough to have made some Return, had he bad any Thing that was material to offer.

In 1583 fifteen Ministers subscrib'd to the Articles in these very Words; *we do Consent wholly to the Book of Articles, agreed on by the Archbishops and Bishops, for so much as concerneth Faith and the Sacraments therein.** Mr. *Dudly Fenner* speaking of the Subscription which was requir'd by the Bishops to all the Thirty-nine Articles of Religion as a Thing that was more than the Act of Parliament would warrant, has there Words: *For says he, neither in express Words, nor any founding that Way, doth that Law require Subscription, or Assent, farther than to all the Articles of Religion, which only Concern the Confession of the true Faith, and the Doctrine of the Sacraments, comprised in a Book intituled, Articles, &c.†*

Mr. *Josias Nicols*, who was a considerable Man in his Time, writing in 1602, has this Expression: *We subscribe willingly to the Book of Articles, according to the Statute in that Behalf provided; viz. to those Articles, which only concern the Confession of the true Faith, and the Doctrine of Sacraments, as the Statute expressly commandeth and limiteth.*‡

And Mr. *Thomas Rogers*, in his Preface to his Exposition of the Thirty-nine Articles, which was printed in 1607, owns that *in 1583, and a few Months after Archbishop Grindal's Death, the Dissatisfied Brethren determin'd at a meeting among themselves, that if the Subscription to the Book of Articles of Religion should be again urged, the said Brethren*

might

† Works of Mr. *Richard Hooker*, p. 490.

* *Morris MS.*

† Defence of the Godly Ministers against *D. Bridges*, p. 78.

‡ Plea of the innocent, p. 21.

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*might subscribe thereto, according to the Statute.** And in the same Preface also, he mentions some Brethren that said, *We have always been ready to subscribe to the Articles of Religion, concerning the Doctrine of Faith, and of the Sacraments, which is all that is required by Law.*† And the Brethren in *Devonshire* and *Cornwall* said, we are ready to subscribe to the Third, which concerneth the Book of Articles of Religion, so far as we are bound by Statute, concerning the same: *viz.* as they concern the Doctrine of the Sacraments, and the Confession of the true Faith. And twenty two *London* Brethren told King *James* to his Head, how the Subscription he called for, was more than the Law requir'd.

Dr. *Fuller* also expresses the common Sense of the Brethren in these Words: *If Subscription to the Articles of Religion, and to the Book of Common Prayer shall be again urged, it is thought that the Book of Articles may be subscrib'd unto, according to the Statute of the thirteenth of Elizabeth, that is, unto such of them only, as contain the Sum of Christian Faith, and Doctrine of the Sacraments.**

Dr. *William Ames* in his *fresh Suit against Ceremonies*,† expressly distinguishes between *Legal Subscription*, and *Canonical Subscription*, and intimates that the Parliament itaelf in 1610 made that Distinction, in a Petition to King *James*. The Passage runs thus.‡ “Whereas also divers painful and learned Pastors, that have long travel'd in the Work of the Ministry, with good Fruit and Blessing of their Labours, who were ever ready to perform the *Legal Subscription* appointed by the Statute of 13th *Eliz.* which only concerneth the Confession of the true Christian Faith, and Doctrine of the Sacraments, yet for not conforming in same Points of Ceremony, and refusing *the Subscription*

directed

* See Mr. Roger's Preface, §. 10.

† *Ibid.* §. 31.

* Fuller's Church Hist. Book IX. p. 140.

† Part I. p. 113.

‡ See a Record of some worthy Proceedings in the Honourable, Wise, and Faithful House of Commons, in the Late Parliament. Printed An. 1611, 20.

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direct'd by the late Canons, have been remov'd from their Ecclesiastical Livings, being their Freehold, and debarred from all Means of Maintenance, to the great Grief of sundry your Majesty's well affected Subjects; seeing the whole People that want Instruction are by this Means punish'd, and through Ignorance lie open to the Seducements of Popish and ill affected Persons: We therefore most humbly beseech your Majesty, &c, &c,

This Parliament, tho' it was a pretty warm one, could never have pretended, that divers painful and learned Pastors who were ready to perform the legal Subscription, were depriv'd for refusing canonical Subscription, if they had not been two and different Subscriptions, And therefore the Replier to Dr. Morton's, the Bishop of Coventry and Litchfield's Defence of the Ceremonies of the Church of England, saith that *the Defendant* (that is Dr. Morton) *could not bring forth one Act of Parliament then in Force, that allow'd of Subscriptions and Conformity to be urg'd as then it was by the Prelates.* And it is observable, that this is wholly pass'd over, by Dr. John Burges in his Rejoinder: For he takes no Notice at all of the Want of an Act of Parliament in forcing an universal indefinite Subscription to the Articles, which was urg'd by the Replier, the Refusal of which, was in the Case of many, punish'd with Deprivation; and only declares, *that it was true that many good Subjects were greatly griev'd for such Deprivall of godly and fruitful Ministers*, as was complain'd of in the foremention'd Petition of the Parliament to the King; and that *so also were they that depriv'd them, who yet proceeded against them (being commanded so to do) not because they were painful or fruitful Ministers, but for other Reasons:** Without offering the least Word in Proof, that the Act of Parliament (*viz.* that of 1571) requir'd such an indefinite Subscription, as was afterwards agreed on. Whereupon Dr. Ames, publishing in 1633 his *fresh Suit against Ceremonies, or Triplication unto Dr. Burges's Rejoinder*, reminds him, that *the Parliament condemneth*

expressly,

* Dr. Burge's Answer rejoin'd. p. 71.

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expressly, all urging of Subscription, above that appointed by the 13th Eliz, which only concerneth Confession of the true Christian Faith, and Doctrine of the Sacraments.†

To which I do not know that any satisfactory Answer has been given to this Day.

It would be no difficult Thing to shew that the same Notion about the Difference between *legal and canonical Subscription* obtain'd among the Nonconformists all along the rest of the Reign of King *Charles I*, and after the Restoration too, and was never fully answer'd, by those who took upon them to oppose it. And in the several Attempts in order to a Coalition or Comprehension that were made in the Reign of King *Charles II*, Care was still taken to make the Dissenters easy upon this Head of *Subscription*, by taking off the Addition that was made by the Canon, to the Act of Parliament in 1571. And at the last, after the Glorious Revolution in 1688, those of the Puritanical Stamp effectually carried their Point, and had Liberty granted them by the *Act of Toleration*, to exercise their Ministry publicly, upon subscribing only to those Articles of Religion, which concern'd the Confession of Faith, and Doctrine of the Sacraments; being wholly excus'd from subscribing *Art. 10*, about the Power of the Church, and also the 34th, 35th, and 36th *Articles*.

It is hard to suppose, that Dr. *Bennet* who had taken so much Pains about the *Articles*, and spent so much Time in searching into their History, and the several Particulars that relate to them, should not be aware of all this: And if he was aware of it, his making so strange of it, any Man (I should think) would be apt to suspect, must be with a Design to impose upon his Readers.

But I having said, that *the Convocation in 1571 made a Canon to oblige to a Subscription to all the Articles, as well those relating to Rites and Ceremonies, Order and Polity, as those that concern'd the Christian Faith, and the Doctrine of the Sacraments: And that this was refus'd by many, because of what was added*

in

† *Ames's fresh Fruit*, p. 108.

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*in Art. 20, and because of the 34th, 35th, and 36th Articles;** the Doctor farther challenges me to prove, that it was refus'd by many, nay by so much as one Clergyman, before the Year 1573 upon the Account of what I pretend was added in the 20th Article. In answer to which I shall only say, that I find Mr. *Morris* in his Papers, asserts very positively, that *in the very Year that the Parliament pass'd their Act of Subscription, the Convocation made a Canon to oblige the Clergy, to subscribe all the Articles, as well those relating to Rites and Ceremonies. Order and Polity, as those that concern'd the Christian Faith, and Doctrine of the Sacraments: And that this was refus'd by many, because of what was added Art. 20, and because of Article 34, 35, 36.* How far this may satisfy him I do not know: Nor indeed am I

much concern'd. Tho' when he adds with so much Assurance, that *he has shewn that the controverted Clause is a genuine Part of the 10th Article*, I take the Freedom to give it him as my Advice, in order to the completing of his Victory, to return a clear and solid Answer to a Tract publish'd not long since, which is intit. *An Historical and Critical Essay, on the Thirty-nine Articles of the Church of England; wherein it is demonstrated, that this Clause, the Church has Power to decree Rites and Ceremonies, and Authority in Controversies of Faith, inserted in the 20th Article, is not a Part of the Articles, as they were establish'd by Act of Parliament in the 13th of Eliz, or agreed on by the Convocations of 1562 and 1571.* And this I the rather advice him to, because an handsome Answer to that Discourse, will be very much for his own Honour, and much for the Credit of his Church; and will also contribute not a little to many Persons Satisfaction, and mine among the rest. And I must own I think this much more concerns the Doctor, than the heaping up nice and critical, (I might say hypercritical) Observations, about *Words, Letters, and Syllables, Garnitures and Compartiments, &c.* to many of which his own Expression may be very justly applied, that it was *not worth while to blot Paper with them:* (z)

While

* Def. of Mod. Nonconf. Part II. p. 111.
(z) Essay, p. 328.

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While yet he appears to have been as intent, busy and solemn, when he was employ'd about them, as if he had been setting out the just Limits and Boundaries, of Kingdoms, Stares, and Empires.

But the Doctor it seems after all, cannot dismiss me without one spiteful Suggestion more, and *shewing how prettily I can falsify, what I cannot but have read.* (a) But he would have done well to have added, that he undertook to shew this, only upon Condition that his Conjectures might be allow'd to pass for full and sufficient Proof, which everyone perhaps may not readily fall in with: And yet really without this, what he offers, stands for nothing, and cannot answer his End. He says *he is fully persuaded* (b) (there is his Evidence upon which he grounds his Charge against me as a *Falsifier*) *that the four Articles I mention, a Subscription to which was in 1573 requir'd by Archbishop Parker, and several other Diocesans, are no where extant, but in the Paper of Mr. Dering's, which is printed in the Part of a Register, p. 81, &c. and that I transcrib'd them from thence:* And he bids me *deny it if I can.* For my part I cannot be positive at this Distance of Time, so as with Certainty to say, from whence I transcrib'd them; nor do I apprehend it of any mighty Consequence. He it seems is of another Mind, and therefore cries, *pray observe*

the Consequence. I am very free to it: He has made such small Earnings hitherto, that he has his Liberty to make the most of it that ever he can, for me.

He says that Mr. *Dering* had been examin'd by the Privy Council upon several Articles taken out of *Cartwright's* Writings, and appear'd a Person of dangerous Notions. A powerful Friend of his sent him the four Articles I recited, on Purpose to try how far he would be willing to yield, in order to his Restoration to the Discharge of his Function. *Dering* sent back his Answer, and was thereupon admitted by the Privy Council, to the great Grief of the High Commissioners, to read the Lecture in *St Paul's*. And having given this Historical Account, he asks this Question; *with what Face then could Dr. Calamy assert, that Archbishop Parker, and several other*

Diocesans

(a) p. 371.

(b) Essay, p. 380.

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Diocesans, requir'd a Subscription of their Clergy, to the Articles offer'd to Mr. Dering? I answer; tho' it was from a Friend that these Articles were sent to Mr. *Dering*, and with a kind Design, yet still it continues true as I asserted, that *these were the most common Heads requir'd to be subscrib'd, about 1573, Archbishop Parker* did then insist with several upon a Subscription to Articles of this Nature, and so did other Bishops too; though each particular Bishop added or alter'd, as he thought good, according to Circumstances. And when he comes to see Mr. *Morris's* Papers, he will have full Proof of this. So that either he should have dropped his Charge of *Falsifying*, or taken better Care to support it.

If he looks into *Fuller*,* he will find the Ministers of the County of *Kent*, requir'd to subscribe to certain Articles, concerning her Majesty's Authority, and concerning no Contrariety to the Word of God in the Book of Common Prayer, and Administration of the Sacraments, and the Book of ordering Bishops Priests and Deacons; and that they believ'd all Things in the Book of the Articles of Religion, to be agreeable to the the Word of God, &c. And the very same four Articles, with a little Variation, were proposed to be subscrib'd by several, in other Counties, as appears from *the second Part of a Register*, where there is a Paper thus intitled; *Exceptions to be taken against these Articles, propos'd to be subscrib'd unto, by Ministers and People.* And tho' I shall not insert this Paper here or take it into Consideration, I shall yet by the Way observe, that I do not find it takes the least Notice of the controverted Clause of the twentieth Article; which I fancy to some will be an Argument,

that they had never heard of that Clause, or else they would hardly have fail'd of objecting against it.

But I am atrack'd yet once more, and then the formidable bullying Chapter draws to a Close. The Doctor it seems is much disturbed, that I should

say

† Church History, Book IX, p. 144.

¹⁴³

say any thing of *considering and comparing the Articles. which Mr. Dering, Mr. Greenham, and Mr. Johnson were call'd upon to subscribe*: And should offer to intimate that *they differ'd in several things one from another*: And yet really that was the common Way, as is known to any Man that knows any thing of the Particulars of those Times. But for his Part, *he cannot believe that I ever saw the Articles that were offer'd to Mr. Greenham*. Poor Man! I would fain know what he takes himself to be! He cannot believe! Why then he may e'en let it alone, and if he thinks good, applaud himself in his Incredulity. He adds, *Let him refer to the Place if he ever did*. Wonderful civil I confess, and Dictator like. What an unhappy Man was I that I should neglect answering his Letters, and that Way forfeit this most ingenious Gentleman's Favour to such a Degree, as to provoke him to tell all the World, that my *positive Affirmation* stands for nothing with him! He it seems has not seen the Articles offered to Mr. *Greenham*. But what of that! I have seen a great many more things than he is aware of; a great many things that never came in his Way, notwithstanding his busy Searches. He talks of the *first Part of a Register*, which perhaps he may have in his possession, though it is really very scarce: But I have seen a *second Part*, which is much scarcer, and was never yet printed: Nay I have not only seen it, but had it for a considerable Time in my Possession; and Mr. *Strype*, then saw it too, and from thence transcrib'd some things for his own Use. I have seen a great many different Sets of Queries, sent to Ministers in those Times; and by what follows the Passages he has cavil'd at, in my *second Defence of Moderate Nonconformity*, he might easily perceive, that several Forms of Subscription, that were made and admitted in those Days, have fallen into my Hands. Perhaps one of his abundant Civility, he may tell me he believes none of them to be real: He looks upon them all as counterfeited. And he may do just as he thinks good; and applaud his own dear Self, in the Course he takes, as he pleases. I am not disposed so much as to attempt to give him Disturbance.

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Upon

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Upon the whole, he tells me, that he *thought himself oblig'd to lay open my most foul Practices, for fear unwary Readers should depend upon my Veracity*. What most oblig'd or Induc'd him to take the Method he has pursu'd, he may know best; though I believe most People will be apt to think, he acted just as his splenetick Nature led him, without much considering the Consequences. And now that he has given himself Vent so plentifully, I can without the least Concern about the issue, leave it to the Readers to judge between him and me, nor only as to *Veracity*, but also as to *Civility*, and *Candour*, and common *Honesty*, and what else he pleases; and particularly whether after all his *Blustering*, he has expos'd me or himself the most. With an Appearance of *Solemnity*, after the *Atterburian* Mode, with which he both begins and ends, he declares he was *really asham'd to find such Abominations in the Writings of one that professes himself a Christian*. But by this Time, (if he is not too much harden'd,) he may perhaps see Cause to be *really asham'd* upon another Account; being made sensible that by multiplying his vile *Insinuations*, where there was nor the least Occasion for them, he has given the World so black a Character of himself, that in all Probability, his Applause for the future will be more dreaded than his Reflections, and it will be esteem'd an Honour to have no Share in his Favour. He seems to be in same Fear, that if he had not attack'd me, People might be *inclin'd to distrust such Particulars as he had establish'd*, (or rather endeavour'd to establish) in his Book: And the Matter will not in my Opinion be much mended, if after so much Pains taken, he should find that People are *inclin'd to distrust* whatever comes from him; and perceive that (as he himself says of another Gentleman) he has *taken treat Pains to purchase universal Contempt*. (c)

He signifies that he at first *intreated me, if I could, to wipe off the Reproach which he was casting on me*: (d) And now he *invites me, to do myself Justice upon him*; (e) and he says he does it *heartily*: And tells me, that *as far as good Manners would permit him*, which all the World can bear witness he has little

consulted,

(c) Pref. Ep. p. xvi.

(d) Essay p. 374.

(e) p. 382.

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consulted, he has *done his utmost to provoke me to it*. And I must confess, I very much question, whether even he himself, with all the ill Nature he is Master of, (though I reckon few there out do him) could have written more *provokingly*, or have mingled more Gall with his Ink, than he has done in

this whole Chapter. But I have before now known some of these Triumphant Writers, that have dar'd those whom they have set themselves to oppose to make a Reply to them, who have seen Cause enough to repent it afterwards.

Were he one that I could be free with, I would advise him for Time to come, not to be so very fond of picking Quarrels, or challenging Persons to write against him: And to let those alone, that are free he should take his own Way; and discover no Inclination to give him any Uneasiness.

And that I may a little conform to him in the final Conclusion, I will venture to say, that I *cannot but add*, that a Man who pours out the most *flaming Reproaches and Slanders in this plentiful Manner* on one who never did him any Injury, and inveighs so abusively, against one who has as good a Right to the Freedom of his own Thoughts, and to publish them too, as himself; does but act like himself in continually quarrelling with his honest Neighbours and Parishioners, to the tiring out of all that have any thing to do with him, with his endless Strife and Contention. But I as well as many others that bear him no ill Will, cannot help thinking, that it would more become one of his Character and Profession to remember and consider, that the Wisdom that is from above, is first pure, then peaceable, gentle, easy to be intreated, full of Mercy and good Fruits, without Partiality, and without Hypocrisy.

Postscript.

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POSTSCRIPT.

I THINK it not amiss to certify, an whom it may concern, that these *Remarks* upon the *Essay* of Dr. *Bennet*, were drawn up and finsh'd, long before I had the Sight of *the true Copy of a Letter from a Parson to his Parishioners*, and *the Parishioners Answer*, which have been lately publish'd: And yet if I was in Dr. *Bennet's* Case, I should think the World might justly expect from me as good a Reply to that Answer as I was able to give, and that I must necessarily suffer in my Credit and Reputation as long as such a Reply was wanting.

AN

AN
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EJECTED OR SILENC'D
BY THE
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